Holy Bible
Modern Literal Version
New Testament
2021 Update
(December 10, 2020)

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The Open Source Bible Translation
The world’s most accurate English translation.
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understand why so many of the emails to us are ‘I have learned so much just reading the MLV once,’ or similar. The Modern Literal Version’s strongest feature is its consistency in translating the original Greek word into the same English word(s) every time and not using the same English word for multiple Greek words, so you should read the Modern Literal Version once all the way through and do not use any other translation during this time to gain knowledge from this uniformity. Then you too will be the way through and do not use any other translation during this time to gain knowledge from this uniformity. Then you too will every time and not using the same English word for multiple Greek words, so you should read the Modern Literal Version once all the Preface and other non-bible sections to familiarize yourself with the MLV’s style of translation.

Testament and New Testament together; the O.T. Jewish Law maybe confused with N.T. teachings. Spend the first Monday reading the New Testament. The New Testament is what you will be judged by, not the Old Testament. It is not wise to read the Old Testament first. Don’t try to understand everything. Note what you don’t understand and move on. Reread those notes later and they may make more sense. This arrangement is for better understanding by letting books build on each other. It is arranged roughly in chronological order. Use Sundays to catch up on days you could not spend 20 minutes with the Word of God. If you have never read the Bible, always start with the New Testament. The New Testament is what you will be judged by, not the Old Testament. It is not wise to read the Old Testament first. Don’t try to understand everything. Note what you don’t understand and move on. Reread those notes later and they may make more sense. This arrangement is for better understanding by letting books build on each other. It is arranged roughly in chronological order.

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Greek language, the antonym of 'to believe' is 'to be disobedient'.

Persuaded', even the whole process of salvation as in Acts 19. In the Greek, these words also carry the meaning: 'to obey,' 'to be服从,' which carry more meaning than the English equivalents. These words also carry the meaning: 'to obey,' 'to be服从,' and 'to obey,intend' (G1360, G1752, G5484). Another such bad 'for' translation is G5228, which has been translated as 'because,' G473, G3754, or 'because of,' G1223, instead of keeping the literal 'for.' The English word 'for' has been used for words that should have always been translated as 'because,' G457, G3754, or 'because of,' G1223, G1360, G1752, G5484. Another such bad 'for' translation is G5228, 'on behalf of.' Jesus did not die for us; he died on behalf of us. See also, Meetings.

Believe in literally means 'believe into,' in the majority of all places in the New Testament. A similar expression is found in Mat 28:19 'into the name', Acts 2:38 'into the forgiveness'.

Belief is impossible to contextually distinguish; it could be a simple belief, or a complex series of leather straps used to hold tools, weapons, money or a belt of armor. The girdle (belt) was worn on the hips, or waist, or across the chest. G2223.

Blessed* see Gracious* below also. G3107.

Bowels are where the Greeks thought the emotions were born. This is where we get expressions such as 'desires of the heart,' 'gut feeling,' 'nervous stomach' and so on. G4698.

Brethren is specifically 'brothers' but used more often to describe kinfolk in the N.T., whether by family ties or by the blood of Jesus. Though translated from a Greek masculine noun, G80, the word includes males and females in context.

Bring* and other verb forms, can be translated as 'lead,' G71 and its compounds. This was done primarily for concordance look-ups.

By is the literal from G5259 'hypo' (also 'under'); all others are the last choice of substitutes for the Dative case or various prepositions because we just don't speak the way the literal would be rendered. The interesting fact from this is that by 'faith' or 'by the faith' was never truly 'God said'. Oh well, the theologians will have to adjust.

Call* and other verb forms are from G3004 (say, speak) and might be better as 'is spoken of as' or 'is spoken to be' and is different from the difference between one English word that is being used for two different Greek words (for example, see Age* below.) This substantially aids word studies and concordance look-ups.

* Asterisks are used for denoting words listed in the 'Definitions' section below. These are for the few instances where the English translation does not lend itself to a satisfactory meaning of the underlying Greek word. In addition, we use an asterisk to denote the difference between one English word that is being used for two different Greek words (for example, see Age* below.) This substantially aids word studies and concordance look-ups.

* Degree signs are used to denote plural you* and commands where a plural subject is not clearly stated (imperative 2nd person plural most often).

- Hyphens are used in those places where two English words come from a single Greek word. It is of particular benefit to Bible students who wish to cross-reference words to the MLV concordance and Greek lexicon.

Italicized words are not found directly in the Greek but implied by the context, needed to help show action, tense or expansion of the meaning of words that the literal English does not convey, remove the possible appearance of a contradiction, etc.

Since the MLV is literal, not 'thought-for-thought,' supplied words are of significant assistance for those phrases which are exceptionally difficult to read. By pointing out these words using italics, the reader has the option to disregard them.

A, An (indefinite articles) are always supplied words in English but not marked with italics in the text.

Age* is Strong's Dictionary number 2244 (hereafter, we will abbreviate as G2244 for electronic and book uniformity). It is used in very much the same way we think of a person’s ‘age.’ The other ‘age,’ ages without the *, is for a period of time. This ‘age’ is also translated as ‘world’ 22 times. Context determines which word should be used.

Admonish means to ‘instruct with warning’ G3560.

And from G2532 is used the way we use a comma in lists. We have kept these ‘and’ and any other Greek words that we could, even if they are not 'English-teacher approved.'

Angel see Messenger.

Apostle is a transliterated word. The English equivalent would be 'one sent with the meaning of 'one sent on a mission.' Apostle has been kept when speaking of Jesus’ apostles. Ambassador is the other rendering of this Greek word and truly a better translation of G652.

Ambassador* see Apostle.

Appointed* is G5087 which literally is ‘placed’ but we don’t use ‘placed’ that way in English. The other ‘appointed’ without the * is from compounds of G5021 that means ‘set in rank’, i.e., ‘command or appoint.’

Assuredly is also ‘amen’ which roughly means ‘so be it.’ Jesus said this (sometimes twice), at the beginning of his teachings, G281.

Baptism see Immersion.

Be, is, are, was, were, being, been verbs are generally ‘helper words’ added to other English verbs, adjectives or rarely nouns, to translate some Greek verbs. When they are not ‘helper words’ then they are from compounds of G1510 (‘be, is, was...’) and sometimes but rarely G2192 (‘have, hold, help’) and G5225 (denoted as be*, is*, was*, were* being*: exist, possess).

Because is probably the largest improvement in the MLV over all other translations. In translations dating from 1523 even to now, the English word ‘for’ has been used for words that should have always been translated as ‘because,’ G457, G3754, or ‘because of,’ G1223, G1360, G1752, G5484. Another such bad ‘for’ translation is G5228, ‘on behalf of’. Jesus did not die for us; he died on behalf of us. See also, Meetings.

Believe, belief, faith, faithful, entrust in verb, adjective, adverb, or noun forms, are some of those very few Greek words (G4100, G4102, G4103) which carry more meaning than the English equivalent. These words also carry the meaning: ‘to obey,’ ‘to be persuaded’, even the whole process of salvation as in Acts 19. In the Greek language, the antonym of ‘to believe’ is ‘to be disobiedient’ (G544). See John 3:36 for both words together in the same verse.

Bible in literally means ‘believe into,’ in the majority of all places in the New Testament. A similar expression is found in Mat 28:19 ‘into the name’, Acts 2:38 ‘into the forgiveness’. Bible is impossible to contextually distinguish; it could be a simple belief, or a complex series of leather straps used to hold tools, weapons, money or a belt of armor. The girdle (belt) was worn on the hips, or waist, or across the chest. G2223.

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Centurion*, used in Mark, is simply the Latin version of the word since he wrote to a Gentile audience.

Centurions were military commanders of over 100 soldiers. They were highly esteemed individuals of society. (G2763, Latin root; G1543, Greek.)

Charity in the MLV does not mean ‘money.’ It may include money but literally means ‘good, merciful or kind acts.’ G1654.

Christ is a transliterated Greek noun G5547, used like an adjective, that would translate as ‘anointed’ or ‘anointed one’; Messiah is the Hebrew translation.

Church, see Congregation* below.

Class (a noun) is the priestly service limited to a stated series of days, G2183. This is not to be confused with ‘class’ (a verb), which is found at 2 Cor. 10:12. G1469.

Cohort is a Roman military term used to describe a group of 600 soldiers, G4686.

Come* and its other verb forms, would literally be ‘become’ or possibly ‘come to be’ but we just don’t speak that way. G1096.

Coming (as in Second Coming), G3952, has been translated more properly as ‘presence.’

Commanders* were military commanders of over 1000 soldiers. G5506.

Congregation(s)* was the original translation by Tyndale in the first English translation from the Greek and then later changed to ‘church’ by the Reformed Protestants in the Geneva Bible, and is a man-made word. The word ‘church’ was then perpetuated by the Catholic Church and Church of England up until today and is now used in most translations simply because of tradition. This man-made tradition has been used over the centuries to promote a ‘church’ rather than the Lord’s ‘congregation’ of believers. The word in context is not a name but a description of ownership, or simply a local congregation located in some area. The word could be translated ‘assembly.’ In Modern English, most think of ‘church’ as a building. The original Greek word, even in the Bible, carries no special reverence. It is used...
to describe Jews, a mob, a local congregation, and the congregation of faithful, obedient believers worldwide as in Matthew 16:18, Acts 2:47, called the one body in Eph. 4:1-6, Eph. 5:23 and others. Some have followed the etymology, not its daily use, as ‘the called out’. This would be like saying a ‘pineapple’ is an ‘apple produced by a pine tree.’ The word was in use in all Greek writings and meant some form of ‘leaving your home to congregate elsewhere, generally in public for town announcements.’ (G1577).

Consequently* is used to translate a couple Greek particles, G686 and G687. Consequently is not exactly ‘therefore’ in English. It means that the previous statement is probably so or will become so.

Container(s). The Bible uses Hebrew and Greek measurements, such as ‘cor’ which is a measurement of volume equal to about 90 gallons. We rendered these words as volume + the word ‘container.’ For example, ‘a ninety-gallon-container.’ This was done so we would not have to footnote every mention of these words; see Luke 16:7.

Covenant(s)* can be translated as ‘agreement’, ‘contract’, ‘testament’ or ‘will’ as in the expression ‘Last Will and Testament.’ The underlying Greek word, G1242 and its compounds were translated uniformly as ‘covenant’ because ‘testament’ has no verb forms in English. It could refer to the Old or New Testament Covenant, or just a simple agreement, depending on the context. The Old Testament law was until the death of Jesus and the New Testament law is after His death (see Hebrews 9-10 and Galatians 4:4). The entire letter to the Hebrews deals with why Christians are no longer bound by the laws or traditions of the Old Testament. The events recorded in the Gospels and the first chapter of Acts were actually part of the Old Covenant with God.

Cubit is a forearm’s length. About 20-21 inches depending of which cubit measurement was common to that area. G4083.

Die*, died* literally translated are ‘ended.’ G5053.

Deacon(s) see footnote in 1 Timothy 3.

Denarius is a coin of the Roman currency system which we have retained in the MLV translation. Plural is denarii. The various other denominations are given here a rough comparison to Modern Day American currency.

1. A denarius was equivalent to a day’s wage of the normal working class. It was a silver coin with Caesar’s face on it. G1220.

2. Two drachmas was worth about 4 denarii, translated as ‘four-denarii.’ G1323.

3. A lepton was a bronze coin, translated as ‘bronze-coin.’ Two of these is equal to an Assarion or Quadrant which are copper coins worth the cost of a dove or two sparrows, which is about a couple mouthfuls of food. Assarion and Quadrant are translated as ‘copper-coin.’ About 50 cents in US money. G3016.

4. Mina which is translated as ‘200 denarius-coin’ is about 80% of a year’s salary in modern terms. In context it probably meant a whole year’s wage. G3414.

5. Slater was a coin equal to two drachmas or four denarii, translated as ‘four-denarii coin.’ G715.

6. Talant is not a coin but actually about 75 pounds of silver. Equal to about 1 million dollars in US money today which is roughly 6000 denarii coins. Talant has nothing to do with the English word ‘talent’ which was how the Greek word, G5007, was erroneously transliterated in various other translations. This has lead to much confusion and is kept in other translations due to tradition.

Devil was changed to ‘the Slanderer’ in the 2013 version, is back in 2015. The Greek word is an adjective used as a noun, a transliteration of Hebrew, which has a perfect English equivalent ‘a slanderer.’ This Greek word is where we get ‘diabolical.’ The Bible even uses the Slanderer and the Adversary (previously rendered Satan) together in Rev. 12:9 and 20:2.

Different as it occurs six times in the MLV is from the Greek word, G2087, which is translated as ‘other’ or ‘another.’ In context, it might mean something added as opposed to something different or opposite.

Disobedience* is the result of a ‘refusal to hear,’ or more subtly a refusal to take in what you hear. G3876. The other disobedience (without the *) is the end result of ‘disbelieve.’ G543.

Divine* is the only ‘divine’ that literally comes from the base word ‘God.’ G2304 and G2316.

Do, does, did, are always a supplied word in the MLV 2020 upward, but not marked as such. Do, Does, Did, are used primarily in questions or with the words, Not or Never.

Do*, does*, doing*, did* are all from G4160 (mostly) and its synonym G4238 or compound words from these Greek words. The ‘do’ word can be translated as ‘practice’. Many false teachings and poor Bible knowledge stems from the non-use of the word ‘practice’ in the KJV and ASV translations.

Fallen-asleep was used by Jesus and then Paul to mean dead or death in most instances. G2837.

For is a preposition that has no true Greek equivalent. ‘To’ is the literal translation in all places in the Modern Literal Version. Asterisk (*) versions are listed below. The conjunction ‘for’ used in other translations, which means ‘because, because of, in or on behalf of,’ are translated as such in the MLV.

‘For’ represents the Greek preposition G1519 (eis), that is literally translated as ‘into,’ ‘to’ or ‘toward.’ It never means ‘because of.’ No translation has ever translated ‘eis’ as ‘because of.’ Sometimes ‘leading toward’ works very well to get the meaning across and has been used by many translations in some places. This preposition expresses forward action in the Greek verb where the English word ‘for’ can be used with verbs of actions past or future. Again, all Greek words in the Modern Literal Version that mean ‘because’ are translated as ‘because.’

For* represents the Greek word G1063 (gar). It is a conjunction with no exact English equivalent. It is a mild form of ‘because.’

Forever, for evermore* represent idiom of literally ‘into the ages’ and ‘into the ages of the ages’.

Forgive* can also be translated as ‘healing’ which is a Greek word which is from the verb form of the Greek noun translated as ‘healing’ or ‘heal’ or ‘healed.’ G5483.

Fornication is from the Greek word G4202 (pornia), which means any premarital or extramarital sexual acts between two or more people. It also means prostitution with its Greek base word meaning ‘sell.’ It does not in any way mean lust. It means physical sex, including all variations of physical sex. This word can never be translated properly as ‘immorality’ or ‘sexual immorality’ as many translations have it wrongly.

Fruit(s)* is from the lesser number of the 2 Greek words. Both are used as literal fruit and one’s actions. G1079b, G2590.

Gentiles is also translated as ‘nations.’ The word means all nations which are not Israel or all people who are not Jews. G1484.

Gift*, Gifts* are G5496, another noun form of the Greek noun, G5485, translated as ‘favor’ or ‘grace.’

Gird and its verb forms, means to put on your belt, the final act of dressing yourself for the public or for a job (see Belt below), G2224.

Good* is literally ‘well.’ G2304 and compounds. The other ‘good’ (no *) are actually two synonyms. Good in general and good outwardly. G0018 and G2570.

Good-news is usually just ‘good news’ or used to mean Jesus and His teaching in general (1Co 15:1-4; 2Th 1:8, etc.). Originally in the MLV, the Greek word was translated as ‘gospel’ in the religious context and ‘good news’ in other contexts but was adopted as ‘good-news’ throughout in 2013 in order not to ‘commentate’ in the Word. G2098.

Gracious* is the translation of G2128. Traditionally, in other translations, the word ‘blessed’ was an adjective in all the places that would have read something along the lines of: ‘Blessed be God.’ ‘Fortunate’ be God, is craziness. ‘Happy’ be God, is again craziness. God is surely not ‘happy’ with us.

Guardian* is a non-legal term, a nanny, tutor, house servant, babysitter or a combination of all. A bond-servant or hired person who
specifically helped raise and teach the children. The other guardian is the legal type ‘guardian’.

*Have, has* when connected to a past tense verb, though marked as supplied, technically are not. These are to help your mind see the difference between perfect tense and past tense; ‘has gone’ would be ‘went’, if English were perfect.

*Heart(s)* is literally the intestines. The Greeks thought emotions were born there, in the way we often feel emotions in our gut. G4698.

*Hell* is from two different Greek synonyms which were the common names for the trash dump that was always on fire outside the city, called Gehenna by the Jews and Tartarus by the Greeks. They used the same terms to describe the deepest, darkest, hottest realms of Hades where the most evil people were cast after dead to suffer punishment, in English that is Hell, G1067, G5020 a verb “throw into Hell (Tartarus, one time 2Pe 2:4).” From a bible standpoint Hades is where all go at death, paradise or flame, Luke 16, Mar 9:43-50. Tartarus is where the heavenly messengers who sinned are now. At the judgment the ‘flame side’ of Hades and Tartarus will be cast into Gehenna, i.e., Hell.

*Helper* is from a Greek masculine noun, G3875, always capitalized. It is a ‘person called to help.’

*Hosanna* is a Hebrew word meaning ‘Save me, I pray.’ or ‘Please deliver me.’

*Helper* words, are words added to help translate certain Greek tenses, moods, cases, person, direction, timing or intensity into English; they are not supplied words.

*Infant(s)* may also mean a child of some age who is a minor in the legal sense; especially in Gal 4. G3516

*In-order-that* is a better and more meaningful translation of G2443. See also That* and similar *That below.

*Immerse* or *dipping* and all its verb, noun and adjective forms are the translation of the Greek verb, G9007 (baptozo), and its Greek variations (immersion*, immerser*), which all mean to submerge completely. In 1999, until baptism was changed to immersion in about 2002, over 75% of the comments for revision of the Modern Literal Version from readers or visitors to the Christian Library were ‘make baptism immersion.’ This word has a perfect English equivalent and so immersion has been used. For a Bible definition read Romans 6:1-6. The Greek word was common to the Greeks and was used to describe a ‘bath,’ ‘washing dishes,’ ‘ceremonial washings (always plural)’ and ‘Christian baptism’ (see Mark 7:4-8; Mark 16:16, Colossians 2:12-14, 1 Peter 3:21, etc). This word never meant ‘shower.’ There is a Greek word, G4472, for ‘sprinkling,’ G4472 (base word ‘rain-o’), and it is also used in the New Testament.

Indeed* (if indeed) is a conditional particle (G1437b and G1512). The real interesting one is the indeed (G3303) without an asterisk and also used in the New Testament.

*Helper* words are simply the rendering of G4472 or G4472 (base word ‘rain-o’), and it is also used in the New Testament.

*Iota* (subscript) and *serif* are the smallest punctuation or accent marks of Greek. G2503. *Irreproachable,* G410, and *Unimpeachable, G423, are both in the qualifications of Lord’s earthly congregation’s leadership, described in various Bible versions and locations within as: elders, bishops, overseers, pastors, shepherds, presbyters (always plural). These words do not translate well into English. They are simply a description of a person not under an accusation by an enemy or legal system or better as under any accusation for that matter, this person is blameless, guiltless and has an impeccable reputation.

*Jesus* or *Joshua* or *Jacob*, *Mary* or *Maria* or *Miriam*, are places where a Greek word could have represented one's Greek or Hebrew name. We represent different people by different names; 'Mary' being the only exception because of Mat 27:61 and 7 total 'Mary' named people in the N.T.

*Keep* in the MLV is one of those very few Greek words, G5083 and compounds, which carry more meaning than the English word. The word carries with it: ‘to guard’ and/or ‘to watch over.’ ‘Keep’ the commandments would be to ‘guard’ them from harm too.

*Koine Greek* is the language of the New Testament, it was not even known to exist before the 1880’s. All translators and reference books (Strong’s Dictionaries for a really good example) written before then were based on the idea that all Greek is the same Greek from Homer to that time with little variations even as the language changed from use over the centuries.

*Lie* and its other verb forms are all related to ‘falsehood.’ The MLV uses ‘laying’ and ‘laid’ for transitive and intransitive verbs of ‘lay’, better for a 13 year old and second English speaking people, plus concordance look-ups. In context it may be hard for even English teachers to know for sure what the expression ‘lie in opposition’ actually means without the adjustment to ‘lay in opposition.’

*Like* is literally ‘as.’ It was common to their language, but comes across as slang in English. G5613.

*Likewise* is G5615, a purely literal translation would be ‘as the same’ (i.e., likewise, similarly), and is marked more as a way to show it is not the other likewise which is from G3668 (similar).

*Loins* is literally the hips or hip areas.

*Love* and its other verb forms, are words meaning Christian love. The Greeks had different words for different kinds of love, unlike English. This word is G252 (agapa). This word in religious writings had an intensified meaning, sacrificial love. The same Greek spoken outside of the Bible or Christian writings, ‘love of people’ or simply ‘like.’

*Makes*, *makes*, *made*, *making* are simply the rendering of G4160 (poioo), and a few of its compounds. All other renderings of ‘make’ wording are where the word ‘make’ is added to another English verb or noun to better translate a Greek word into English.

*Master* is simply marked to show G1988 used in Luke 5-17 vs. G1203 used elsewhere.

*May, Might, Should* see Subjunctive Mood in ‘Verbs Tenses Moods’ section.

*Messenger* is simply transliterated as ‘angel’ in many translations, G32. We have opted to translate it rather than transliterate. Only context can determine if the messenger was from God or man or the devil.

*Minister* with its other verb and noun forms are words from G3008-G3011, these are to describe a type of servant whose service is more public vs. the domestic servant, or bond servant who are house or estate workers and the bond servant who serve who owns his bond. Most translation just make these all ‘serve’ and ‘servant’ and do not take in consideration the different Greek words and the slight differences.

*Never* would be best rendered as ‘in absolutely no way!’ an emphatic no! or no! but is just way too wordy to fit into most verses. Never is often 2 negatives side by side. When never occurs with the subjunctive mood verb as in, ‘should never,’ it does not mean ‘will not.’ Instead, there is a slight possibility this could happen.

*Obey*, *obedient*, *obedience* are G5218 and 5212. It is related to listening obediently to someone with authority. For example, a soldier listening to and obeying his commanding officer or children to their parents, as in: ‘Children, obey* your° parents.’ The other ‘obey’ and ‘obedient’ words, G3980, G3982, come from the same root word as ‘believe.’ (See Believe).

*Offend* and *Offense* literally means to ‘snare,’ ‘stumble’ or a ‘cause to stumble.’ G4634 and G4625.

*Only begotten* is from the Greek word, G3439, which literally means ‘only born of a mother’ (Classical Greek of the LXX) or ‘only born of a father’ (God) (Koine Greek of the N.T.). This clarifies the statement in the Bible ‘we are all sons of God through Christ Jesus’. All other theologies and various other translations about G3439 end up creating a Bible contradiction.

*Permit*, *permits*, *permitted*, are from G2101. Literally to turn over the control to, authorize. Authorize was just too strange in context for places that are more of the “may I please” or “to please you”.

*Present* is a different Greek word (G3918) from the other more common ‘present’ (Greek compounds of G2476).

*Prostitute* is the best English word we have that is not vulgar to describe a sexually promiscuous individual or a prostitute or both,
primarily female. Context is not always certain as to which meaning is applicable either, G4204.

Rabbi and Rabboni both mean teacher in the Hebrew language. G4461 and G4462.

Ravening is a adjective (same as 'ravenous') and a verb that is a variation of 'seize.' G724-G727, G4884. Ravening is more of a hunger to seize more especially what is not yours. This word in 2018 replaces: ravenous, plundering, swindling or swindler(s).

Regeneration is the restoration of a thing to its pristine state, its renovation, as a renewal or restoration of life after death as in the death of the Law, the birth of Jesus’ Law or death of our previous life to live as new creations. In some past versions: rebirth. G3824

Recognize is also translated as ‘fully know’ or ‘know fully.’ It is the reader’s choice of which they prefer, since they are interchangeable. G1921.

Rejected has more meaning to it in the Greek and is best thought of as: ‘they tested it, they did not like it and so they rejected it.’ G593.

Repent, repentance are terms which mean to change your heart or perception with your actions, to ‘do a 180,’ to have an afterthought and then fix it. G3539.

Rise* and Raise* with other verb forms are literally ‘stand up,’ but that poses a problem since we do not use that idiom in English, G4940.

Separate* and other verb forms, are from ‘border or boundary’ which would be ‘border off’ or the lighter meaning of ‘quarantine off.’ The other ‘separate’ is ‘make room between.’ G0873.

Serve*, Servant* and other verb forms, are the verb form of bondservant, which is best described as to serve in or under contract of someone which could be voluntarily or not. Moses was a bondservant, which is how he gained his wife. Bondservants could be slaves, people paying off a debt or hired servants under a contract. The specific type of servant cannot be determined, even in context. G1398.

Should, May, Might see Subjunctive Mood in the ‘Verb, Tense and Moods’ section.

Sold*, selling* are G4097 and is only used in the sense of ‘sold for money.’ The other sell, sold (G4453) can also be barter or exchange.

Sound* is also translated as ‘healthy.’ G5198.

Spirit G4151, has been capitalized following the ASV. However, capitalization and punctuation are not features of the Greek, and may be ignored if believed to be incorrect.

Spirits* is literally ‘soul.’ G5590. ‘Breath of life’ and its compounds occur only in Philippians 2.

Standard* is like a U.S. yardstick. A round straight piece of wood or metal used as a standard of measurement to measure the length or distance of something. It is used figuratively in most instances of the New Testament. G2583.

Stewardship means to manage the house or household, or to manage the affairs of others. G3622.

Than though marked as supplied, is most often a translation of a genitive Greek word when next to a comparative or superlative adjective or adverb; a Greek idiom. As an example ‘he is greater of me’ would be ‘he is greater than I.’

That* is G705 which is stronger than Modern English ‘that.’ It means ‘in-order-that’ but not as strong as the word In-order-that or that*, listed below.

That in Greek is G2443 (hina), which literally means ‘in-order-that’ but just is too wordy for some English sentences.

That was used to replace a Greek idiom that reads ‘into the thing to verb’ (G1519 (eis) + G3588 + an infinitive verb), occasionally G4314 instead of G1519. We have converted all of these idioms to a subjunctive like form, “that* [the subject] should/may [the verb].” *That* can be read as ‘in-order-that’ if this makes more sense.

The (definite article) occurs in Greek same as in English with one major exception: ‘the’ is used with proper nouns. ‘Paul’ is literally ‘the Paul.’ We render these in all places where English will allow. The inspired writers could have left ‘the’ out and it still would have been good Greek grammar, but they didn't. G3588.

There* is simply a way to show G847 vs. G1563 and its compounds.

View is a stronger form of ‘see’ or ‘look.’ It means to ‘view as a spectator’ or to ‘view from the side lines.’ View implies that there is more attention being given to what is being viewed. G2334.

Travel, can be a short distance like ‘travel down the throat’ or travel around the world. G4198.

Unfaithful, disbelieve, unbeliever and all verb, noun or adjective forms of these or similar in the MLV could be translated as ‘disobey’ or ‘is disobedient.’ Any Greek word compound of G1 & any compound of G3828.

When, while, after are helpers words used to help create English like verb tenses from Greek participles, Luke’s infinitives and mixed tense sentences. If you place yourself in the sentence, you can understand the action and why the Greeks wrote this way.

While* is used in translating a Greek idiom (in the thing to verb). With* is literally ‘in’ or ‘at’ or ‘among,’ G1722 (en).

Wormwood may be a person or thing, and an actual substance which is bitter tasting. G894.

You°, your°, yours° are the plural forms of ‘you’ and ‘your.’

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Preface to the Modern Literal Version 2021

Quick Overview


Only three primary methods exist to translate a foreign language. The first is to translate each word, in a literal word for word fashion, keeping the original word order (ISBN: 978-1973921967). This, when combined with the Greek Bible is called a ‘Greek interlinear’ even though most of them attempt to be a ‘translation’ especially the pathetic ‘reverse interlinear’ of recent times. This will be our, not yet published, ‘New Koine Greek Textbook VI.’

The Modern Literal Version is the second type of ‘literal’ translation also called a ‘word-for-word’ translation (descriptions ‘coined’ centuries ago). This sounds like an interlinear, but is not the same and the two should not be confused with each other. This (difference is where all those who talk about translations, who have never worked on a published translation, are misled and mislead others.) In a literal translation each word and phrase is uniformly rendered, Greek idioms (all languages have them, Greek has plenty of them) are carefully translated uniformly. The Greek parts of speech are rearranged as they would be in typical English: subject, verb, object, indirect object, and punctuation is added. Greek is extremely choppy and supplied words are needed to have an ‘English like flow’ to them. (In particular, the word “the” often needs to be added.) Supplied words should always be identified in all literal translations. This way the reader can always omit them if desired. Now for the extremely rare places (the unskilled think idioms are such places) where literal is too choppy for most English readers, two sub-methods exist, which are either paraphrasing or adding supplied words. The MLV uses the latter. Supplied words are written in italics in the MLV text. No truly literal translation can be ‘English teachers approved’ without paraphrasing!

The third translation method, and the most common one especially in the past 30 years, is to paraphrase the Greek into English. These are easy to spot because they read like a newspaper or a story book and have no supplied words marked in them. They are ‘English teacher’ approved wording and sentence structure. English teachers are more the translators of these translations than Greek scholars. This type of translation is known by various names, such as dynamic equivalence, essentially literal, free style, thought-for-thought, better than a word-for-word, and so on. The paraphrased versions actually account for more than 95% of all Bible translations ever made. We understand the value of a paraphrase for those looking for a Bible that reads as easily as a newspaper, and want the translators to interpret the Bible for them. But this type should never be used as a study tool. A sad commentary is paraphrased foreign language documents are acceptable only in fiction, story telling and churches.

However, we feel strongly that thought-for-thought introduces way too many editorial concerns. They are sometimes better described as ‘opinion for opinion’ because each time they are proofread by another person(s) or English teacher, more personal beliefs are exchanged for the Word of God. We desire to see a Bible that reproduces the original Greek Bible into modern English as faithfully as possible with as little editorial bias as possible. One way to look at it is like this: If there was a court case with a key document as evidence, and this document was in a foreign language, would a ‘essential literal’ translation be acceptable? No! The document we are talking about here is the ‘Last Will and Testament’ of our Lord Jesus. Did you know that paraphrased bible versions are generally 10% smaller than literal ones in the number of words they contain? They are often watered down and those places that are disputed by the various religious groups will always match the beliefs of their translators, or those controlling the money behind the translation. The goal of everyone who has worked on the Modern Literal Version has been to keep any form of commentary or paraphrasing out of the translation as much as is humanly possible.

The MLV stays free from theological concerns and traditions by translating the text as literally as possible while retaining modern language and readability. The ‘Open Source’ approach (discussed more later) is a far superior ‘checks and balance’ system. In roughly 30 years only one person recommended an ‘indoctrination.’ People don’t even try because the next person would just remove it.

The MLV is NOT under the control of any: denomination, publishing company, government, college or software vendor and is not the current work of any either; that is why it can be sold for no profit. The Open Source method takes the control from those who love money and power and gives the power back to ALL Christians who want to have the ‘purest’ Word of God available. The only uninspired traditions kept in the MLV are punctuation and capitalization, chapter and verse numbers, and the not God breathed non-chronological book order.

History

The MLV was the first translation to use the power of the computer (an 8086), and absolutely would have been impossible before the computer age and WordPerfect and its macro abilities (special thanks to Corel Corporation).

The ‘Modern Literal Version New Testament’ came about in 1987 due to a young Christian’s goal to find an accurate Modern English translation from which to study. The New American Standard contradicted itself in Matthew 5:17 and Ephesians 2:15 for example. Almost all other Modern English translations do not claim to be literal or word-for-word and most that make such a claim are factually not! Concordance look-ups in all existing translations present non-uniform Greek word renderings and this too was an issue of concern.

A Bible Study Group, of which this new Christian was a part, was actively doing topical, English and Greek word studies with their...
The Modern Literal Version New Testament is considered ‘completed,’ although it has been open for revision by anyone since 1998. No bible should have ever been ‘closed.’ We doubt to ever need to make another major update because in 2017 very few ‘Thus saith the Greek’ recommendations were submitted but then a massive rechecking of verb tenses in the summer of 2018 rendered the 2019. Further computerized quality checks has now produced the 2021 update. Our utmost desire is to have a translation that has no translation errors in it and we believe that the best way to produce an error-free translation is to keep it open to the public in the same manner as ‘open-source software’ is to programmers. Our original attempt to follow traditional methods of translation failed; they always have! Since 1999, we have found no better way than our ‘open’ translation idea to achieve this goal and the use of computer programming for uniformity and accuracy with millions of possible proofreaders. Absolutely anyone in the world, any Christian affiliation, is able to contribute to the translation, including, the several million who have visited the Christian Library and the official MLV web site. You, too, may make recommendations or help in other ways, with either Greek or English type proofreading. If the recommendations warrant another update next year, we will do one each year in printed form and a Kindle edition. Free electronic versions are updated periodically throughout the year, as needed on the web sites and Facebook. The ‘cutting edge’ update is always the BOLD Letter Edition PDF at http://www.ModernLiteralVersion.org/bibles/MLV/MLVBL.pdf

As far as we know, this ‘open’ translation idea is unique to the MLV. You are invited to participate in helping to remove 600+ years of error from the Bible. There is even a Facebook group at https://www.facebook.com/groups/MLVbible that now has many offshoots. All who have helped have contributed to further the readability or accuracy of this translation or simply have double checked previous efforts. Now is the time for the Bible to be placed in the hands of everyday Christians who have no agendas. If you can suggest any corrections please send an email to mlvbible@gmail.com with subject line: ‘MLV’. Please always download the newest (link above) to check it, before submitting a ‘recommendation.’ We want an error-free translation! Thank you in advance.

The Greeks wrote in present tense to give the reader the feeling of ‘being there’ and so this translation leaves present tense unchanged. It is common that the Greek speaking writers start with a past event (some point in time), go to present, and then onward even to future in a few places. Even when they wrote in past tense they still wanted the ‘reader’ in the action. You will gain valuable insights if you put yourself in the ‘action.’ We hope this will also help you feel closer to our Lord and God. Sad how many theologians have missed this simple fact for centuries and have complicated simple Greek translation.

G1-G5624 are from the Strong’s Numbering System, are used often here because Unicode is not supported in various conversion processes. Sorry that these annoy you Greek Scholars, but 99% of the people who want to look up the Koine Greek listings in the MLV will be using them.

Paraphrases are used in this translation with no credence given to chapter or verse numbers since verse formats, chapter titles or other special formatting often takes ideas out of context (for example, see Mark 8:34 to 9:1). Double-spaced paragraphs are attempts to arrange sentences by subject. Single-spaced paragraphs are for conversations or for sub-topics. We did not include subject headings since we decided this would reflect opinions, and something not desirable even in the Word of God.

Single or double quotation marks are not used in this translation for conversations, since they are not found in the original language, and adding them would be an area of opinion too often.

We also do not capitalize pronouns that appear to be referring to God (‘Him,’ ‘He’ etc.). This is to avoid inserting our opinion in the translation; the Greek Bible does not make these distinctions.

Red Lettering or Bold Lettering (electronic or printed editions) is used for the words of Jesus, God the Father and the Holy Spirit even in an indirect quote as in Acts 26. If you do not believe the RED or BOLD should be used in a certain area, please ignore.

Greek is participle crazy. A rather large number of participles are found in sentences; it is common that a sentence contains no main verb, and one participle after another. We have added supplied words in an effort to stay more literal and yet break these into smaller, more readable English sentences. We have also keep these to one or two per sentence otherwise young people or non-native English people will not understand the sentences.

The curly brackets (\{\}) offer additional information. They are blue in the Red Letter edition or charcoal gray in the Bold Letter release. These contain:

1. The Old Testament reference at the end of the verse, which may be an exact quote or a paraphrase by the inspired writer, or simply the location of the historical event. Single quotes are used at the beginning and end of actual quotes or paraphrases. We did not attempt...
to translate the Greek in Old Testament quotes to match the Hebrew to English translations.

2. We used a (T) to denote wording that is not found in the majority of manuscripts. Most of these were early attempts to harmonize various events which were added into the King James Version or maybe commentary that was added which later became part of the text by copyists. The exception being, Acts 8:37 in which the last section ‘I believe Jesus Christ to be the Son of God.’ was quoted in the late 2nd Century by Irenaeus, which predates almost all manuscripts, so 8:37 was inserted back into the MLV text. 1Jn 5.7b-8a was put there from the Catholic Latin Bible and it is not included.

3. ‘Harmony of the New Covenant’ is a man-made study help and combines information from the four books of Jesus’ life here on the earth and place the actual time that the letters were written in the book of Acts and continue to the end of Revelation. (The Bible was not written in Encyclopedia format. Not all information on any subject is generally all inclusive in any one area.) Here is an example of the ‘Great Commission’ or better ‘How to Make or Become a Disciple of Christ’ and the way it is represented in the Modern Literal Version throughout Mark.

Here is a combination of the passages listed below as an example, Mark is BOLD, Matthew is black, Luke is italicized (the punctuation was fixed to attempt to make it easier to read in English).

{Mar 16:15-18 and Mat 28:18-20 and Luk 24:46-47 Mountain in Galilee}

And he said to them, While you ‘have traveled’ into all the world to all the nations, beginning from Jerusalem to all creation, preach the good-news, make disciples of all the nations.

He who believes (and that repentance and forgiveness of sins should be preached in his name) and is immersed (immersing them into the name of the Father and of the Son and of the Holy Spirit), will be saved, teaching them to observe all things, as many things as I have commanded you’, but he who disbelieves will be condemned.

And behold, I am with you all the days until the end of the earth.

The original intentions and guidelines for the Modern Literal Version

1. To translate the original Greek of the Bible, word-for-word, into English, then to further boost the accuracy of the MLV, we translate the same Greek word into as few different English words as is possible. We also do this for English words by not using the same English word for different Greek words. Careful attention was paid to synonyms, antonyms, compound words and the few Greek words which truly have multiple meanings. Greek has ‘shades of meaning’ no more than does antonyms, compound words and the few Greek words which truly have multiple meanings. Greek has ‘shades of meaning’ no more than does.

2. To render active tense verbs as ‘is/are verb-ing’ to help show action. Many people wrongly say the ‘-eth’ ending used in older translations meant continual action. It was simply the way they spoke before the 1800’s.

3. To avoid inconsistencies caused by splitting up the translators and proofreaders into groups. A typical translation may have 100 plus people but by the time you split them into 25 or more committees the number of people in one particular book might be as little as 4 and those different groups can cause stylistic and translation variations. Those who volunteer with the MLV tend to work all the way through the New Testament, so in the MLV the total per book far exceeds any committee type translation ever made.

4. To include a Harmony of the New Testament with AD dates, which gives a person the ability to read the New Testament straight through or in chronological order. (Start at Mark, then go to Acts: The Book of Conversions.)

5. To footnote or explain in the ‘Definitions’ section places where a literal translation could not be understood or an idioms used by the common Greeks. For example: ‘into the ages’ is an idiom for ‘forever; ‘into the ages of the ages’ is ‘forevermore.’ (These are not as common as many people would have you believe).

6. To fix the preposition and conjunction problems that plague all translations. Our biggest fix is the English word ‘for’ that was used even in the ASV for several Greek words which mean ‘because of,’ ‘because,’ ‘to,’ ‘ toward,’ ‘of,’ ‘in/on behalf of’ and a mild form of ‘because.’ The MLV translated all Greek words that mean ‘because,’ ‘because of’ and ‘in/on behalf of’ as such. The other meanings are shown by use of asterisks (*) with the two most common Greek words translated as ‘for’ (‘eis,’ G1520 = ‘for and G1063 ‘gar’ = for*).

7. To use paragraph format. Verse format often takes meanings out of context or contributes toward misinterpretations of the context.

8. To use ‘will’ for all future tenses, though it is not ‘teacher approved’ Modern English. It is the way most English people speak.

9. To arrange the Greek word order into normal English word order of subject verb object (SVO). Following Greek word order is not more literal or accurate; if we retained the Greek order it would just be more like an interlinear without the Greek.

10. To footnote or explain in the ‘Definitions’ section places where a literal translation could not be understood or an idioms used by the common Greeks. For example: ‘into the ages’ is an idiom for ‘forever; ‘into the ages of the ages’ is ‘forevermore.’ (These are not as common as many people would have you believe).

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14. To include a Harmony of the New Testament with AD dates, which gives a person the ability to read the New Testament straight through or in chronological order. (Start at Mark, then go to Acts: The Book of Conversions.)

15. When traditional renderings are not Greek, they will be translated properly. Oh well, and the theologians will just have to adjust; (added in 2013 because we found us also following tradition).

16. Translate words using their full translation even if a little too wordy in places to denote differences between English wording used for different Greek wording. Two examples are: ‘together with’ vs. ‘with’ (G4862 & its compounds); ‘in-order-that’ vs. ‘that’ (G2443 and its compounds).


Finally, a challenge to all who think that another translation is more accurate to the original Greek than the MLV: show us the correction needed! Please remember ‘thus saith the Greek’ not ‘my version says.’ This translation needs to be judged by the Greek, not anything else!

In Christ,
Revised and updated by multiple helpers from 2001-2018.
The glory is God’s. Amen.

English Words to one Greek Word

Less than 10% of the Greek words used in the N.T. have multiple meanings of which context determines the proper word. These are words noteworthy to the average non-Greek student which came from the same Greek word; enclosed together in (parentheses): (grace, favor), (complete, mature; all verb, noun and adjective forms), (divorce, release), (false, lying; all adjective forms), (patterns, examples), (choice, chosen), (corrupt, decay), (jealous, zealous), (comfort, encourage, plead), (might, should), (gentiles, nations), (condemnation, judgement), (healthy, sound), (keep, guard, observe), (lawsuit, judgement), (lust, O.T. desire), (pursue, persecute), (make ready, prepare), (save, cure), (tempt, test), (tent, tabernacle), (way, road), (weak, sick), (witness, testify), (will, wish) and the Greek synonym (will, plan), (age can be ‘world’), (non hyphenated ‘hold’ can be ‘have’) (‘lead’ can be ‘bring’), (‘return’ can be ‘turn’ or ‘turn again’) (‘speech’ can be ‘word’), (‘toward’ can be ‘to’ or ‘leading to’ even ‘to obtain’), (‘call’ or ‘called’ can be ‘invite’ or ‘invited’ in most instances), (‘covenant,’ ‘testament’; though ‘testament’ is not used in the actual MLV’s text).

Greek History During N.T. Times

In the first century, the entire known world was under Roman rule and the universal language was Koine Greek (common Greek). The language became dead two centuries later (nevermore to change). Even though many have tried to make the Greek language ‘change’ with new theologies, only translation principles have changed. For example, Koine Greek was not even known to be a separate language from Greek until the 1800’s.

The New Testament makes mention of three different rulers of Judea under Greek authority named Herod. Herod the Great reigned from 39 BC to 4 AD. He expanded the Temple to include the royal family’s wing. His son Herod Archelaus reigned from 4 BC to 6 AD. Augustus judged him incompetent and reorganized the territories under the other son, Herod Antipas from 6 AD to 39 AD.

When you were called back to Rome, you were given the ‘suicide’ option or be killed.

Jews did not speak to Samaritans or women in public (John 4). This is useful to know for understanding parts of John.

The soldiers of the Roman military were also the police. If a guard lost his prisoner(s), he and his family were forfeited in exchange; that is why many guards committed suicide. By committing suicide, their families would be spared. The jailer in Acts 16 was about to do this before Paul shouted to him.

Part of a day, to the Jews, equaled an entire day and night. In modern terms, the Bible indicates that Jesus said he will be in the tomb three days and three nights (Mat 12:40), but this is by Jewish thinking or custom. Jesus was buried Friday (Day of Preparation; Day 1). He was in the tomb from 6:00 PM Friday to 6:00 PM Saturday (The Sabbath; Day 2). He arose sometime around dawn Sunday (the first day of the week; Day 3). The ‘ninth hour’ in those days is 3:00 PM in modern time. This is also a different teaching along this line that God when he darkened the sun on Friday at noon, made Friday (in the eyes of the Jews) 2 days.

Women and bondservants under Roman rule had the same rights in court. A widow or single woman without close male family was an easy target by just about anyone who wanted to take advantage of her (James 1:27). Lydia and her group, in order to stay safe, probably maintained a circle of protection in Acts 16.

Respectable Christian women and those from a Jewish background covered their heads and long hair because prostitutes of the time didn’t.

Evangelism & Truth

Many congregations give the MLV to all the members and any visitor; yours should also. All have grown thanks to having a purer, more understandable Word of God. Please point out the Simple Reading Schedule to those who receive them, to help them read God’s Word, especially for the first time. The MLV is the only translation we know to exist in which every word can be looked up in a standard dictionary, and the proper meaning is ‘Bible’ correct. The MLV is written at about a 12 year-old’s reading level; even some ‘big’ bible words were simplified for teenagers and 2nd language English foreigners.

We want your input should you ever find a typo or a better Greek correction for the MLV. Please check: www.modernliteralversion.org for a current PDF update and make sure the typo or fix has not already been applied before submitting to mlvbible@gmail.com. Thank you in advance. As far as we know, the MLV is the only Bible in print that wants such input.

{{{ Introduction to the Good News

The first four books of the New Testament are traditionally called the gospels, a word which means ‘good news.’ These are four biographies about Christ Jesus, written to share the good news about His life, death, and resurrection. Each of these four gospels was written to a different audience, and so each one has a slightly different approach—but they are all accurate biographies of Christ Jesus. Matthew wrote his good-news to a Jewish audience, and so he included several quotations from the Old Testament, showing that Jesus of Nazareth was the Messiah they had been waiting to come. Mark wrote to a Roman audience, which liked their reading to be more action-oriented, so his account focuses more on the actions of Jesus. Most scholars believe that Mark is written in chronological order. Luke wrote to a more detail-oriented audience, and his account is filled with historical and geographical details that were not included by the other writers. John wrote to a general audience, guiding them to faith in Jesus as the Son of God. John wrote his account much later than the others, so he concentrates more on aspects of Jesus’ life not mentioned previously. It makes a great supplement to the other three. All who lived during this time of these books were still under the Law of Moses, Galatians 4:4. Jesus’ teachings during this time were to introduce the Jews to the covenant promised to Abraham completed by Jesus’ death, Hebrews 9:16-17.}}}
The book of Matthew is better called ‘The Good News According to Matthew.’ The writer is traditionally thought to be Matthew (Levi), a tax collector whom Jesus called to be an apostle (Matthew 9:9-13; 10:3). This biography of Jesus the Christ was written primarily for Jews, to convince the Jews that Jesus is the prophesied Messiah which is why Matthew spent so much time showing how Jesus fulfilled Old Testament prophecies—things that would have been irrelevant to a non-Jewish audience. A key verse in Matthew is 5:17 where Jesus states He came to fulfill the law. Matthew presents the teachings of Jesus in large sections and discusses the works of Jesus (emphasizing His power). Jesus’ speech to the Jews in what is commonly called the ‘Sermon on the mount’ is a contrast between the Law of Moses vs. New Testament Law, outward vs. inward actions. This section contains the most misquoted verse in the bible by sinners 7:1, ‘do not judge.’ But Christians have read John 5:30 and 7:24 and have seen many examples of Jesus and the inspired writers judging (or condemning) others or their practices. Beginning with the birth of Jesus, Matthew recounts how Jesus lived a perfect life under the Law of Moses (Gal 4:4), and how His death would set the stage for a New Testament (Covenant) under which men could be saved. The final instructions given by Jesus after His resurrection, in this biography, are on how disciples are made: by teaching and immersing them in the name of the Father, Son, and Holy Spirit (Matthew 28:18-20). After the list of apostles in Acts 1:13, Matthew disappears from the history of the New Testament.

[Matthew 1] TOC

{NOTES: If your plans are to read the entire N.T., start in Mark. Please read the ‘Definitions’ Section and other non-bible sections. In this translation Old Testament names will be in their Old Testament form.}

1:1 The book of lineage of Jesus Christ, the son of David, the son of Abraham: 1:2 Abraham fathered Isaac; and Isaac fathered Jacob; and Jacob fathered Judah and his brethren; 1:3 and Judah fathered Perez and Zerah from Tamar; and Perez fathered Hezron; and Hezron fathered Ram; 1:4 and Ram fathered Amminadab; and Amminadab fathered Nahshon; and Nahshon fathered Salmon; 1:5 and Salmon fathered Boaz from Rahab; and Boaz fathered Obed from Ruth; and Obed fathered Jesse; 1:6 and Jesse fathered David, the king.

And David, the king, fathered Solomon from the widow of Uriah; 1:7 and Solomon fathered Rehoboam; and Rehoboam fathered Abijah; and Abijah fathered Asa; 1:8 and Asa fathered Jehoshaphat; and Jehoshaphat fathered Jehoram; and Jehoram fathered Uzziah; 1:9 and Uzziah fathered Jotham; and Jotham fathered Ahaz; and Ahaz fathered Hezekiah; 1:10 and Hezekiah fathered Manasseh; and Manasseh fathered Amon; and Amon fathered Josiah; 1:11 and Josiah fathered Jechoniah and his brethren, at the time of the exile of Babylon.

1:12 And after the exile of Babylon, Jechoniah fathered Shealtiel; and Shealtiel fathered Zerubbabel; 1:13 and Zerubbabel fathered Abiud; and Abiud fathered Eliakim; and Eliakim fathered Azor; 1:14 and Azor fathered Sadoc; and Sadoc fathered Achim; and Achim fathered Eliud; 1:15 and Eliud fathered Eleazar; and Eleazar fathered Mattathan; and Mattathan fathered Jacob; 1:16 and Jacob fathered Joseph, the husband of Mary, out-of-whom was born Jesus, who is called’ the Christ.

[Mat 1:1-17 & Luk 3:23-28 Mary’s Genealogy.] 1:17 Therefore, all the generations from Abraham until David were fourteen generations; and from David until the exile of Babylon, were fourteen generations; and from the exile of Babylon until the Christ, were fourteen generations.

[Mat 1:18-25 Nazareth 5 BC; no parallel.] 1:18 Now the birth of Jesus Christ was thus: for his mother Mary was engaged to Joseph, before they came together, she was found holding a child in her womb (i.e., pregnant) from the Holy Spirit. 1:19 Now Joseph, her husband, being a righteous man and not willing to disgrace her, planned to divorce her secretly. 1:20 But when he had contemplated these things, behold, a messenger of the Lord appeared to him according to a dream, saying, Joseph, son of David, do not fear to take Mary as your wife for what was born (Or: conceived) in her is from the Holy Spirit. 1:21 Now she will be bearing a son, and you will call his name Jesus, for he will be saving his people from their sins. 1:22 Now this whole thing has happened in-order-that what was spoken by the Lord through the prophet might be fulfilled, saying, 1:23 ‘Behold, the virgin will be holding a child in her womb (i.e., pregnant), and will be bearing a son, and they will call his name Immanuel’; which is, after being translated, ‘God with us.’ 1:24 Now having been awakened from his sleep, Joseph did as the messenger of the Lord commanded him and took his wife to him; 1:25 and did not know her intimately until which time she bore her firstborn son, and he called his name Jesus.

[Matthew 2] TOC

[Mat 2:1-12 Jerusalem & Bethlehem 4 BC; no parallel.] 2:1 Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise-men {Persian Magi; v7 & v16} from the east came into Jerusalem, 2:2 saying, Where is he who was born the King of the Jews? For* we saw his star in the east and came to worship him. 2:3 Now after Herod the king heard it, he was disturbed and everyone in Jerusalem with him. 2:4 And having gathered together all the high-priests and scribes of the people, he was inquiring with them where the Christ should be born.

2:5 Now they said to him, In Bethlehem of Judea; for* thus it has been written through the prophet, 2:6 ‘And Bethlehem, a land of Judah, you are by no means least
among the governors of Judah; for a leader will be coming forth from you, who will be shepherding my people Israel.’ [Mic 5:2, 2Sam 5:2]

2:7 Then Herod, having called the wise-men secretly, ascertainment accurately with them the time of the star’s appearing. 2:8 And having sent them to Bethlehem, he said, When traveling on, probe out accurately the things concerning the young child. And whenever you find him, report to me, that after I have gone there, I also may worship him. 2:9 Now having seen the star, they rejoiced with extremely great joy. 2:10 And they came into the house and saw the young child with Mary, his mother. They fell down and worshiped him. Having opened their treasures, they brought gifts of gold and frankincense and myrrh to him. [Isa 60:6, Psa 72:10, 15] 2:12 And having been divinely-warned according to a dream not to revisit Herod, they departed into their own region through another way.

2:13 Now after they themselves departed, behold, a messenger of the Lord appears to Joseph according to a dream, saying, After you have raised yourself up, take the young child and his mother, and flee into Egypt, and be there until I would speak to you again, for Herod is about to seek the young child to destroy him. 2:14 Now having raised himself up, he took the young child and his mother by night, and departed into Egypt; 2:15 and he was there until the end of Herod; in order that what was said by the Lord through the prophet might be fulfilled, saying, ‘I called my son out of Egypt.’ [Hos. 11:1] 2:16 Then Herod, having seen that he was mocked by the wise-men, was exceedingly furious, and sent forth soldiers and assassinated all the boys who were in Bethlehem, and in all her borders, from two years and downward, according to the time which he had ascertainment accurately with the wise-men. 2:17 Then what was spoken by Jeremiah the prophet was fulfilled, saying, ‘A voice was heard in Ramah, mourning, and weeping, and much anguish, Rachel weeping for her children. And she did not wish to be comforted, because they are not there.’ [Jer 31:15]

2:19 But after Herod died, behold, a messenger of the Lord appears according to a dream to Joseph in Egypt, saying, After you have raised yourself up, take the young child and his mother, and travel into the land of Israel, for the ones seeking the young child’s life have died. 2:21 Now he raised himself up and took the young child and his mother and came into the land of Israel. 2:22 But after he heard that Archelaus is reigning over Judea instead of his father Herod, he was afraid to go there, and having been divinely-warned according to a dream, he departed into the parts of Galilee, and he came and dwelt in a city called Nazareth; that what was spoken through the prophets might be fulfilled, that he will be called a Nazarene.
descending like a dove, and coming upon him; and behold, a voice came out of the heavens, saying, This is my beloved Son, in whom I am delighted.

[Matthew 4] TOC

{Mar 1:12-13 & Mat 4:1-11 & Luk 4:1-13.}

4:1 Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. 4:2 And having fasted forty days and forty nights, later he hungered. 4:3 And the Tempter came near and said to him, If you are the Son of God, speak, in order that these stones may become bread.

4:4 But he answered and said, It has been written, ‘Man will not be living upon bread alone, but upon every declaration traveling through the mouth of God!’ [Deu 8:3]

4:5 Then the devil takes him into the holy city. And he stands him upon the pinnacle of the temple, and says to him, If you are the Son of God, cast yourself downward; for it has been written that, ‘He will be commanding the messengers concerning you, and they will be lifting you up upon their hands, lest you hit your foot to a stone.’ [Psa 91:11-12]

4:7 Jesus said to him, Again it has been written, ‘Do not test the Lord, your God.’ [Deu 6:16]

4:8 Again, the devil takes him to an exceedingly high mountain, and shows him all the kingdoms of the world, and the glory of them; and he says to him, I will be giving you all these things, if you worship me, when you have fallen short.

4:10 Then Jesus says to him, Proceed behind me, Adversary! For it has been written, ‘You will worship the Lord your God and you will give divine-service to him only.’ [Deu 6:13] 4:11 Then the devil leaves him, and behold, messengers came and were serving him.

{Mar 1:14a & Mat 4:12 & Luk 3:19-20 & Joh 4:1-4 Judea to Galilee.}

4:12 Now Jesus, having heard that John was given up, departed into Galilee.

[Mat 4:13-16 Capernaum.]

4:13 And having left Nazareth, he came and dwelt at Capernaum, the area by the sea, in the borders of Zebulun and Naphtali; in order that what was spoken through Isaiah the prophet might be fulfilled, saying, ‘The land of Zebulun and the land of Naphtali, the way of the sea, beyond-that of the Jordan, Galilee of the Gentiles, the people who sit in darkness saw a great light and to the ones who sit in the region and shadow of death, light rose up for them.’ [Isa 9:1-2]

{Mar 1:14b-15 & Mat 4:17 & Luk 4:14b-15.}

4:17 From then onward, Jesus began to preach and to say, Repent; for the kingdom of the heavens has drawn near.

{Mar 1:16-20 & Mat 4:18-22 & Luk 5:1-11 Sea of Galilee near Capernaum.}

4:18 Now walking beside the sea of Galilee, he saw two brethren, Simon who is called Peter and Andrew, his brother, casting a net into the sea; for they were fishermen. 4:19 And he says to them, Come here after me and I will make you fishermen of men. 4:20 Now immediately, they left the nets and followed him. 4:21 And having advanced from there, he saw two other brothers, James, the son of Zebedee and John, his brother, in the ship with Zebedee, their father, mending their nets. And he called them. 4:22 Now immediately they followed him having left the ship and their father.


4:23 And Jesus was proceeding around the whole of Galilee, teaching in their synagogues and preaching the good-news of the kingdom and healing every disease and every illness among the people. 4:24 And the report of him went forth into the whole of Syria and they brought to him all the illness, holding various diseases and being held with torments and being demon-possessed and being epileptic and paralytics, and he healed them. 4:25 And large crowds followed him from Galilee and Decapolis and Jerusalem and Judea and beyond-that of the Jordan.

[Matthew 5] TOC

{Mat 5:1 & Luk 6:17-20. Sermon on the mountain.}

5:1 Now having seen the crowds, he went up into the mountain. And after he himself sat down, his disciples came to him.

{Mat 5:2-12 & Luk 6:20-26.}

5:2 And he opened his mouth and was teaching them, saying: The poor in spirit are fortunate, because theirs is the kingdom of the heavens. 5:4 The ones mourning are fortunate, because they themselves will be comforted. 5:5 The meek are fortunate, because they themselves will inherit the earth. 5:6 The ones who hunger and are thirsty for righteousness are fortunate, because they themselves will be fully-fed. 5:7 The merciful are fortunate, because they themselves will be shown-mercy. 5:8 The clean in heart are fortunate, because they themselves will be seeing God. 5:9 The peacemakers are fortunate, because they themselves will be called sons of God. 5:10 The ones who have been persecuted because of righteousness are fortunate, because theirs is the kingdom of the heavens. 5:11 You are fortunate whenever they reproach and persecute you and say every evil word against you, lying, because of me. 5:12 Rejoice and be glad, because your reward is much in the heavens; for thus, they
persecuted the prophets who were before you'.

(Mat 5:13-16; no parallel.)

5:13 You're the salt of the earth, but if the salt is flavorless, then with what will it be salted? It is still not strong-enough to be used for anything, except to be cast outside and to be trampled down by men. 5:14 You're the light of the world. A city laying upon a mountain is not able to be hidden. 5:15 Nor are they burning a lamp and placing it under a peck-container, but upon the lamp-stand, and it is shining to all who are in the house. 5:16 So let your light shine before men, 'that they may see your good works and may glorify your Father, the one in the heavens.'

(Mat 5:17-48 & Luk 6:27-36.)

5:17 Do not suppose that I came to tear-down the law or the prophets. I came, not to tear-down, but to fulfill. 5:18 For assuredly I am saying to you, Until heaven and earth would pass-away, one iota or one serif should never pass-away from the law, until all things would become fulfilled.

5:19 Therefore, whoever should loosen one of these least commandments and should teach men to do so, will be called least in the kingdom of the heavens, but if he should practice and should teach them, this one will be called great in the kingdom of the heavens. 5:20 For I am saying to you, that if your righteousness does not abound more-than that of the scribes and Pharisees, you should never enter into the kingdom of the heavens.

5:21 You have heard that it was said to the ancients, 'Do not murder,' but 'Whoever should murder, he will be liable to the judgment.' 5:22 But I am saying to you, that everyone who is vainly angry toward his brother will be liable to the judgment, and if he should say to his brother, Empty-head, will be liable to the council, but whoever says, Fool, will be liable to the hell of fire.

(Hell (Gehenna) is listed under Definitions section.)

(Vainly can be: with emptiness (without cause or reason; i.e., to further one's own vanity))

(The words here in Mat 5:22 don't matter, but the way in which they are expressed or meant. Empty-head is an expression of contempt. The Greek here could be simply 'fool' said as an expression of condemnation or could be a transliteration of 'Moreh' which is a Hebrew expression of condemnation.)

5:23 Therefore, if you should be offering your gift at the altar, and while you are there, you should remember that your brother has something against you. 5:24 Leave your gift there before the altar and proceed-away. First be reconciled to your brother and then when you have come back, offer your gift. 5:25 Be agreeable with your opponent quickly, until which time you are with him on the road; lest the opponent should give you to the judge and the judge should give you to the attendant and you will be cast into prison. 5:26 Assuredly I am saying to you, You should never come forth from there, until you should repay the last brass-coin.

5:27 You have heard that it was said, 'Do not commit adultery.' (Exo 20:14 & Deu 5:18) 5:28 But I am saying to you, that everyone who is looking at a woman (Or wife) in-order-to lust-after her already committed adultery with her in his heart. 5:29 Now if your right eye is offending you, pluck it out and cast it from you; for it is advantageous for you, that one of your members should perish and not that your whole body should be cast into hell. 5:30 And if your right hand is offending you, cut it off and cast it away from you; for it is advantageous for you, that one of your members should perish and not that your whole body should be cast into hell.

5:31 Now it was said that, 'Whoever divorces his wife, let him give her a document of divorcement.' (Deu 24:1.3) 5:32 But I am saying to you, that whoever divorces his wife, except-for the reason of fornication, is making her commit adultery and whoever marries her who has been divorced is committing adultery.

(Mat 19:9, Luk 16:18) (Once betrothed, once the couple leave the parents house (Mat 1:19), with or without all the pomp and ceremony, they were married.

We have a 'separation' and a legal separation' in English, the Jews had no such thing, nor did most of the world before the 20th century. The Jews only had divorce (release, disband, dismiss). 'Put away' was a kindness to mean divorce, similar to our 'he passed on' vs. 'he is dead'. Once you separated, or moved out or were put out, you were divorced.)

5:33 Again, you have heard that it was said to the ancients, 'You will not perjure yourself, but will be giving your oaths to the Lord.' (Lev 19:12, Num 30:2, Deu 23:21) 5:34 But I am saying to you, Literally not to swear; neither in the heaven, because it is the throne of God; nor in the earth, because it is the footstool of his feet; nor toward Jerusalem, because it is the city of the Great King, nor should you swear in your head, because you are not able to make one hair white or black. 5:35 But let your word be, a Yes, yes; a No, no; and the thing which is more-than these, is from the evil one.

5:36 You have heard that it was said, An eye in exchange-for an eye and a tooth in exchange-for a tooth. (Exo 21:24, Lev 24:20, Deu 19:21) 5:37 But I am saying to you, Not to stand against an evil man, but whoever will slap you upon the right jaw, turn also the other to him. 5:38 And to the one willing to have a lawsuit with you and wants to take your tunic, then also allow for him to take your outer garment. 5:39 And
You have heard that it was said, ‘You will love your neighbor’ and hate your enemy. {Lev 19:18} 5:44 But I am saying to you, Love your enemies, speak well of the ones who curse you, do good things to the ones who hate you and pray on behalf of the ones railing at you and the ones persecuting you. 5:45 Do this that you may become sons of your Father who is in the heavens, because his sun rises upon the evil and the good and it rains upon the righteous and the unrighteous. 5:46 For if you love the ones who love you, what reward do you have? Do not even the tax collectors do the same? 5:47 And if you only greet your friends, what are you doing more than others? Are not even the tax collectors doing so? 5:48 Therefore, you will be complete, just-like your Father is complete, the one in the heavens.

[Matthew 6] TOC

[Mat 6:1-34; no parallel.]

6:1 Take heed not to do your charity before men, in-order to be seen by them, but otherwise you have no reward from your Father, the one in the heavens.

6:2 Therefore, whenever you are doing charity, do not sound a trumpet before you just-like the hypocrites do in the synagogues and in the lanes, that they may be glorified by men. Assuredly I am saying to you, They are fully having their reward. 6:3 But when doing charity, do not let your left hand know what your right hand is doing, 6:4 that your charity may be in secret, and your Father who sees in secret will be repaying you openly himself.

6:5 And whenever you pray, do not be just-like the hypocrites, because they love to pray, standing in the synagogues and at the corners of the streets, that they may appear devout to men. Assuredly I am saying to you, that they are fully having their reward. 6:6 But you, whenever you pray, enter into your storeroom, and after you have locked your door, pray to your Father in secret, and your Father who sees in secret will be repaying you openly. 6:7 And while praying, do not be repetitious just-like the Gentiles; for they think that they will be heard in their many words. 6:8 Therefore, do not be similar to them, for your Father knows which things you have need of before you ask him.

[The example prayer. The Lord’s prayer is for unity in John 17. Also see 6:11 note.]

6:9 Therefore, you, pray thus: our Father, the one in the heavens, let your name be made holy. 6:10 Let your kingdom come. Let your will happen as in heaven, also upon the earth. 6:11 Give our needful bread to us today. 6:12 And forgive us our debts, as we also forgive our debtors. 6:13 And do not bring us into temptation, but rescue us from the evil one, because it is your kingdom and the power and the glory, forever. Amen. 6:14 For if you forgive men their trespasses, your heavenly Father will also be forgiving you. 6:15 But if you do not forgive men their trespasses, neither will your Father be forgiving your trespasses.

{Footnotes: Mat 6:11, no one knows for sure what the original word means. It is only in the N.T. twice and no where else.}

6:16 Now whenever you fast, do not become just-like the hypocrites, with a gloomy face; for they disfigure their faces, that they may appear to men to be fasting. Assuredly I am saying to you, They are fully having their reward. 6:17 But when you are fasting, anoint your head and wash your face 6:18 that you should not appear to be fasting to men, but to your Father who is in secret, and your Father who sees in secret will be repaying you.

6:19 Do not store up treasures upon the earth for you, where moth and rust ingest, and where thieves burrow through your wall and steal. 6:20 But store up treasures for you in heaven, where neither moth nor rust ingest, and where thieves do not burrow through nor steal. 6:21 For where your treasure is, your heart will also be there.

6:22 The lamp of the body is the eye, therefore, if your eye is clear, your whole body will be radiant. 6:23 But if your eye is evil, your whole body will be dark. Therefore, if the light which is in you is darkness, how much greater is the darkness!

6:24 No one is able to serve two lords, for either he will hate the one and will love the other; or he will hold to one and will despise the other. You are not able to serve God and money {Money as in God of Money; a.k.a. ‘The Almighty Dollar.’}

6:25 Because of this, I am saying to you, Do not be anxious for your life, what you may eat and what you may drink; nor for what you may clothe your body with. Is not the life worth more-than the nourishment and the body worth more-than the clothing? 6:26 Look at the birds of the heaven, that they do not sow, nor reap, nor gather into barns, and your heavenly Father is nourishing them. Are you not rather carrying more-value-than them? 6:27 Now who out-of you is able to add one cubit upon his stature by being anxious? 6:28 And why are you anxious concerning clothing? Learn from the lilies of the field, somehow they are growing; they are not
laboring, nor are they spinning. 6:29 But I am saying to you, that even Solomon in all his glory was not dressed like one of these. 6:30 But if God so dresses-up the grass of the field, which is here today and the next-day is cast into the oven, will he not much more clothe you? Small faith ones!

6:31 Therefore, do not be anxious, saying, What should we eat? or, What should we drink? or, What should we dress ourselves in? 6:32 For the Gentiles are seeking after all these things; for your heavenly Father knows that you have needs of all these things. 6:33 But first seek the kingdom of God and his righteousness, and all these things will be added to you. 6:34 Therefore, do not be anxious 'for the next-day; for the next-day will be anxious enough for the things of itself. Its evil is enough for the day.

[Matthew 7] TOC

(Mat 7:1-6 & Luk 6:37-42; similar Joh 5:30, 7:24; Lev 19:15.)

7:1 Do not judge, in-order-that you might not be judged! 7:2 For in what judgment you judge, you will be judged and in what measure you measure, it will be measured to you. 7:3 And why are you looking at the speck, the one in your brother’s eye, but do not consider the beam in your own eye? 7:4 Or how will you say to your brother, Allow me, that I may cast forth the speck away from your eye, and behold, the beam in your own eye? 7:5 You hypocrite, first cast forth the beam out-of your own eye, and then you will see precisely to cast forth the speck away from your brother’s eye.

7:6 Do not give the holy things to the dogs, nor cast your pearls before the swine, lest they trample them down with their feet and having turned, they may rip at you.

(Mat 7:7-11; no parallel.)

7:7 Ask and it will be given to you; seek and you will be finding; knock and it will be opened to you. 7:8 For everyone who is asking, receives; and the one who is seeking, finds; and to the one who is knocking, it will be opened. 7:9 Or what man is there out-of you, who, if his son asks him for a loaf he will not give him a stone, will he? 7:10 And if he asks for a fish, he will not give him a serpent, will he? 7:11 Therefore, if you, being evil, know to give good presents to your children, how-much more will your Father, the one in the heavens, be giving good things to the ones asking him?

(Mat 7:12 & Luk 6:31.)

7:12 Therefore, all things, as many as you would wish that men should do for you, so do also to them; for this is the law and the prophets.

(Mat 7:13-23 & Luk 6:43-45.)

7:13 Enter in through the narrow gate, because wide is the gate and broad is the way, the one leading to destruction and many people are the ones who are entering through it. 7:14 Why is it? Narrow is the gate and pressed is the way, the one leading to life and few are the ones who are finding it.

7:15 But take-heed, stay away from false prophets, who are coming to you in sheep’s clothing, but inside are ravening wolves. 7:16 You will fully know them from their fruits. They do not collect a grape-cluster from thorns or figs from thistles, do they? 7:17 Thus every good tree produces good fruits, but the rotten tree produces evil fruits. 7:18 A good tree is not able to produce evil fruits, nor is a rotten tree able to produce good fruits. 7:19 Every tree which is not producing good fruit is cut off and cast into the fire. 7:20 Consequently, you will fully know them from their fruits. 7:21 Not everyone who says to me, Lord, Lord, will enter into the kingdom of the heavens, but the one practicing the will of my Father, the one in the heavens. 7:22 Many will be saying to me in that day, Lord, Lord, did we not: prophesy in your name, and cast forth demons in your name, and practiced many miracles in your name? 7:23 And then I will confess to them, I never knew you. Depart from me, the one working the lawlessness.

(Mat 7:24-29 & Luk 6:46-49.)

7:24 Therefore, everyone who hears these words from me and practices them, I will liken him to a prudent man, who built his house upon the rock; 7:25 and the rain descended and the rivers came up and the winds blew and fell before that house, and it did not fall; for it had been founded upon the rock. 7:26 And everyone hearing these words from me and who is not doing them, will be similar to a foolish man, who built his house upon the sand; 7:27 and the rain descended and the rivers came up and the winds blew and hit that house and it fell and great was its fall.

7:28 And it happened, when Jesus completed these words, the crowds were being astounded upon the basis of his teaching; 7:29 for he was teaching them like one having authority and not like the scribes.

[Matthew 8] TOC

(Mat 8:1, 8:5-13 & Luk 7:1-10 Capernaum.)

8:1 Now he himself came-down from the mountain;
large crowds followed him.

[Matt 1:40-45 & Mat 8:2-4 & Luk 5:12-16.]

8:2 And behold, a leper came, and was worshiping him, saying, Lord, if you should will it, you are able to cleanse me.

8:3 And Jesus, having stretched out his hand, touched him, saying, I am willing; be cleansed. And immediately his leprosy was cleansed. And Jesus says to him, See that you should speak to no one, but proceed on, show yourself to the priest and offer the gift which Moses commanded, for a testimony to them. [Lev 13:49, 14:2-4]

[Mat 8:1, 8:5-13 & Luk 7:1-10 Capernaum.]

8:5 Now after he [i.e., Jesus] entered into Capernaum, a centurion came to him, pleading with him, and saying, Lord, my young-servant, a paralytic, has been put upon a cot, and Jesus saw their faith said, I am willing; be cleansed.

8:6 And the centurion answered and said, Lord, I am not sufficient that you should enter under my roof, but only speak by word and my young-servant will be healed.

8:7 For I am a man also under authority, having soldiers under myself and I say to this one, Travel on and he is traveling on, and to another, Come and he comes, and to my bondservant, Do this and he does it.

8:8 And now after Jesus heard it, he marveled and said to the ones who are following, Assuredly I am saying to you, Not even in Israel, have I found so great a faith. [Or: belief; and throughout the N.T.]

8:9 But I am saying to you, that many will be coming from the east and the west, and will be reclined with Abraham and Isaac and Jacob in the kingdom of the heavens; but the sons of the kingdom will be cast forth into the outer darkness; the weeping and the gnashing of teeth will be there.

8:10 And Jesus said to the centurion, Proceed on, and as you have believed, let it happen for you. And his young-servant was healed in that hour.

[Mar 1:29-34 & Mat 8:14-17 & Luk 4:38-41 Capernaum.]

8:14 And after Jesus came into Peter’s house, he saw that his mother-in-law had been put in bed and fevered.

8:15 And he touched her hand and the fever left her, and she arose and was serving him.

8:16 Now after it became evening, they brought to him many demon-possessed and he cast forth the spirits with a word and healed all having an illness; that what was spoken through Isaiah the prophet might be fulfilled, saying, ‘He himself took our weaknesses and bore the diseases we had.’ [Isa 53:4]


8:18 Now after Jesus saw large crowds around him, he commanded them to go away beyond that area. And one scribe came near to him, and said, Teacher, I will be following you wherever you go.

8:19 And Jesus says to him, The foxes have burrows and the birds of the heaven have nests, but the Son of Man has nowhere he may bow his head.

8:20 Now a different one of his disciples said to him, Lord, permit me first to go away and bury my father.

8:21 But Jesus said to him, Follow me, and leave the dead to bury their own dead.

8:22 And having stepped into the ship, his disciples followed him. And behold, a great squall happened in the sea, so that the ship to be hidden by the waves, but he himself was sleeping. And the disciples having gone to him, awakened him, saying, Save us Lord! We are perishing!

8:25 And the disciples having come forth and went into the herd of swine and behold, the swine went down the cliff into the sea, so that the ship is full of the sea, and the disciples marveled.

8:26 And he says to them, Why are you cowardly? Small faith ones! Then he raised himself up and rebuked the winds and the sea, and a great calm happened.

8:27 Now the men marveled, saying, What sort of man is this, that even the winds and the sea are obeying him?

[Mar 5:1-21 & Mat 8:28-34 & Luk 8:26-40 Gergesa.]

8:28 And he himself came to the area beyond that into the region of the Gergesenes, two demon-possessed men met him, coming forth out of the tombs, exceedingly fierce, so then not anyone was able to prevail or to pass through that way. And behold, they cried out, saying, What is this thing with us and with you, Jesus, Son of God? Did you come here to torment us before the time?

8:30 Now a herd of many swine was being fed from afar, away from them. And the demons were pleading with him, saying, If you cast us forth, permit us to go away into the herd of swine.

8:31 And he said to them, Proceed away! Now they came forth and went into the herd of swine and behold, all the herd of swine rushed down the cliff into the sea and died in the waters.

8:32 And he said to them, Proceed away! Now they came forth and went into the herd of swine and behold, all the herd of swine rushed down the cliff into the sea and died in the waters.

8:33 Now the ones feeding them fled and went away into the city and reported all things and even the things of the ones being demon-possessed.

8:34 And behold, all the city came forth for a meeting with Jesus and after they saw him, they pleaded with him that he should go away from their borders.

[Matthew 9] TOC

9:1 And he stepped into the ship and ferried over and came into his own city.

[Mar 2:1-12 & Mat 9:2-8 & Luk 5:17-26.]

9:2 And behold, they were bringing a paralytic to him, having been put upon a cot, and Jesus saw their faith said to the paralytic, Child, have courage; your sins have been forgiven to you.
9:3 And behold, some of the scribes said among themselves, This one is blaspheming.
9:4 And Jesus, having seen their contemplations said, Why are you "contemplating evil in your* hearts? 9:5 For* what is easier, to say, Your sins have been forgiven; or to say, Lift yourself up and walk? 9:6 But in-order-that you may know that the Son of Man has authority upon the earth to forgive sins (then he says to the paralytic), After you have raised yourself up, lift up your cot and proceed-away to your house. 9:7 And having raised himself up, he went away to his house. 9:8 Now after the crowds saw it, they marveled and glorified God, who gave such authority to men.

(Mar 2:13-14 & Mat 9:9 & Luk 5:27-28 At or near Capernaum.)
9:9 And passing by from there, Jesus saw a man, called'
Matthew, sitting at a tax-office and he says to him, Follow me. And having stood up, he followed him.

(Mar 2:15-22 & Mat 9:10-17 & Luk 5:29-39 Capernaum.)
9:10 And it happened, while he was reclining at a meal in the house, behold, many tax collectors and sinners came and were reclining together-with Jesus and his disciples. 9:11 And after the Pharisees saw it, they said to his disciples, Why is your* teacher eating with the tax collectors and sinners?
9:12 But Jesus hearing it, said to them, The ones who are strong have no need of a physician, but the ones who have an illness. 9:13 Now when traveling on, learn' what is meant by, 'I will to have mercy and not sacrifice.' [Hos 6:6] For* I came, not to call the righteous, but sinners to repentance.

9:14 Then the disciples of John come near to him, saying, Why do we and the Pharisees fast much, but your disciples do not fast?
9:15 And Jesus said to them, The sons of the bridal-party {companions or guests} are not able to mourn, inasmuch as the bridegroom is with them, are they? But the days will come, whenever the bridegroom is taken away from them and then they will be fasting. 9:16 But no one puts a patch of unshrunk fabric upon an old garment; for* its fullness shrinks and lifts up from the garment and a worse split happens. 9:17 Nor do they put new wine into old wineskins; otherwise the wineskins burst and the wine is poured out and the wineskins will be destroyed, but they put new wine into new wineskins and both are protected together.

(Mar 5:22-43 & Mat 9:18-26 & Luk 8:41-56 Capernaum.)
9:18 While speaking these things to them, behold, one ruler came to him and was worshiping him, saying, My daughter just now died*. But after you have gone to her, lay your hand upon her and she will live. 9:19 And Jesus raised himself up and followed him and his disciples.
9:20 And behold, a woman, having had a flow of blood for twelve years, came near, behind him and touched the hem of his garment; 9:21 for* she was saying in herself, ‘If only I touch his garment; I will be cured.
9:22 Now Jesus having turned, saw her, and said, Daughter, have courage; your faith has cured you. And the woman was cured from that hour.
9:23 And after Jesus came into the house of the ruler and saw the flute-players and the crowd being in an uproar, 9:24 he says to them, Depart ; for* the girl has not died, but is sleeping. And they were laughing at him. 9:25 But when the crowd was cast forth, having entered, he took-hold of her hand, and the girl arose. 9:26 And this fame went forth into that whole land.

(Mat 9:27-34 Probably Capernaum; no parallel.)
9:27 And Jesus passing by from there, two blind men followed him, crying out and saying, Show-mercy to us, son of David!
9:28 Now he came into the house, the blind men came to him and Jesus says to them, You* believe that I am able to do* this?
They say to him, Yes, Lord.
9:29 Then he touched their eyes, saying, Let it happen for you according-to your* faith. 9:30 And their eyes were opened. And Jesus scolded them, saying, See* that you* let no one know it. 9:31 But they went forth and broadcasted about him in that whole land.

9:32 Now while they themselves are going forth, behold, they brought a mute man to him being demon-possessed.
9:33 And after the demon was cast forth, the mute man spoke and the crowds marveled, saying, It was never so manifested in Israel.
9:34 But the Pharisees were saying, He is casting forth demons in the power of the ruler of the demons.

9:35 And Jesus was proceeding around all the cities and the villages, teaching in their synagogues and preaching the good-news of the kingdom and healing every disease and every illness among the people. 9:36 Now having seen the crowds, he had compassion concerning them, because they were being bothered in spirit and have been tossed about, like sheep not having a shepherd. 9:37 Then he says to his disciples, The harvest is indeed large, but the workers are few. 9:38 Therefore, beseech* of the Lord of the harvest, *that he should put forth workers into his harvest.

[Matthew 10] TOC
And having called his twelve disciples, he gave to them authority over unclean spirits, so then they are able to cast them forth, and to heal every disease and every illness.

Now the names of the twelve apostles are these: the first is Simon, who is called Peter and Andrew his brother; James and John his brother, the sons of Zebedee; Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus and Lebbæus who was surnamed Thaddæus; Simon the Canaanite {Or: zealot. See Luk 6:15, Acts 1:13.}; and Judas the Iscariot, who also gave him up to the Jews.

Jesus sent forth these twelve apostles and commanded them, saying, Do not go into any road of the Gentiles and do not enter into any city of the Samaritans; but travel rather to the lost sheep of the house of Israel. Now while you are traveling, preach, saying, The kingdom of the heavens has drawn near. Heal the sick; cleanse the lepers; cast forth demons; you received freely; give freely.

Do not procure gold, nor silver, nor brass coins for your money belts; no knapsack for your journey, neither two tunics nor shoes nor staffs; for the worker is worthy of his nourishment. Now into whatever city or village you enter, probe out who is worthy in it, and abide there until you should go. Now while entering into the house, greet it. And if indeed the house is worthy, let your peace come upon it, but if it is not worthy, let your peace be returned to you. And whoever should not accept you, nor should hear your words, while you are going forth from the house or the city, shake off the dust from your feet. Assuredly I am saying to you, It will be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

Behold, I am sending you forth like sheep in the midst of wolves; therefore, become prudent like serpents and harmless like doves. But take heed, stay away from men; for they will be giving you up to councils, and they will be scourging you in their synagogues; and you will also be led in front of governors and kings because of me, for a testimony to them and to the Gentiles. But whenever they may give you up, do not be anxious how or what you should speak; for it will be given to you in that hour what you will be speaking. For you are not the one speaking, but the Spirit of your Father who speaks in you. Now brother will be giving up brother to death and the father the child he has and children will be standing up against parents and will be slaying them. And you will be hated by all people because of my name. But he who has endured to the end, this one will be saved. But whenever they may persecute you in this city, flee into another; for assuredly I am saying to you, You should never complete the cities of Israel, until the Son of Man should come.

A disciple is not above the teacher, nor a bondservant above his lord. It is enough for the disciple that he should become like his teacher and the bondservant like his lord. If they called the householder Beelzebub, how-much more the kinfolk! Therefore, do not fear them; for nothing is being hidden, which will not be revealed, and nothing secret, which will not be known. What I am speaking to you in the darkness, speak in the light, and what you hear in your ear, preach upon the house tops. And do not have fear from the ones who kill the body, but are not able to kill the soul, but rather fear the one who is able to destroy both soul and body in hell. Are two sparrows not sold for a copper-coin? And not one out-of them will be falling upon the earth without your Father knowing it; but even the hairs of your head are all being numbered. Therefore, do not fear, because you are carrying more-value-than many sparrows. Therefore, everyone who will confess to be in me before men, I will also confess to be in him before my Father, who is in the heavens. But whoever denies me before men, I will also deny him before my Father who is in the heavens.

Do not suppose that I came to cast peace upon the earth; I came, not to cast peace, but a sword. For I came to pit man against his father and the daughter against her mother and the daughter-in-law against her mother-in-law, and, ‘A man’s enemies will be his own kinfolk.’ (Mic 7:6) He who loves his father or mother above me is not worthy of me, and he who loves his son or daughter above me is not worthy of me. And he who is not taking up his cross and following after me, is not worthy of me. He who has found his life will be losing it, and he who has lost his life because of me will be finding it.

He who accepts you, accepts me; and he who accepts me, accepts the one who sent me. He who accepts a prophet in the name of a prophet, will be receiving a reward of a prophet, and he who accepts a righteous man in the name of a righteous man, will be receiving a righteous man’s reward. And whoever delivers only a cup of cold water to drink to one of these little ones, in the name of a disciple, assuredly I am saying to you, He should never lose his reward.
And it happened when Jesus had completed commanding his twelve disciples, he went-away from there to teach and to preach in their cities.

Now after John heard the works of the Christ while in prison, he sent two of his disciples and said to him, Are you the one who is coming, or should we expect a different one?

And Jesus answered and said to them, After traveling back, report to John what you hear and see: the blind recover their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised and the poor are proclaimed the good-news. And whoever is not offended at me is fortunate.

Now while these disciples are traveling on, Jesus began to say to the crowds concerning John, What did you go forth into the wilderness to see? A reed shaken by the wind? But what did you go forth to see? A man who has been dressed-up in soft garments? Behold, the ones wearing soft garments are in royal houses. But why did you go forth? To see a prophet? I am saying to you, Yes, and one who is more-than a prophet. For this is he, concerning whom it has been written, Behold, I send my messenger before your face, who will be preparing your way before you. (Mal 3:1)

Assuredly I am saying to you, A greater man has not been raised up among those born of women than John the Immerser. But he who is least in the kingdom of the heavens is greater than he. But from the days of John the Immerser until now the kingdom of the heavens suffers-violently and the violent ones seize it. For all the prophets and the law prophesied until John. And if you are willing to accept it, he himself is Elijah, who is the one about to come. He who has ears to hear, let him hear.

But to what will be similar to this generation? It is similar to children sitting in the marketplaces and shouting to their comrades and saying, We piped to you and you did not dance. We mourned for you and yet you did not grieve for yourselves. For John came neither eating nor drinking and they say, He has a demon. The Son of Man came eating and drinking and they say, Behold, a man who is a glutton and a drunkard, a friend of tax collectors and sinners! And wisdom was made righteous from her children.

Then he began to reproach the cities in which most of his miracles had happened, because they did not repent. Woe to you, Chorazin! Woe to you, Bethsaida! Because if the miracles which happened in Tyre and Sidon the ones having happened in you, they would have repented long-ago in sackcloth and ashes. However I say to you, It will be more tolerable for Tyre and Sidon in the day of judgment than for you. And you, Capernaum, who was exalted to heaven, you will be descending insofar as Hades, because if the miracles which happened in Sodom, the ones having happened in you, they would have remained till today. However I say to you, that it will be more tolerable for the land of Sodom in the day of judgment, than for you.

Jesus answered and said at that time, I profess you, O Father, Lord of heaven and the earth, that you hid these things from the wise and intelligent and revealed them to infants. Yes, Father, because thus it became a delight before you. All things were given to me by my Father and no one fully knows the Son, except the Father; nor does anyone know the Father fully, except the Son and he to whomever the Son wills to reveal him. Come here to me, all the ones laboring and have been loaded down, and I will be giving-rest to you. Take my yoke upon you and learn from me, because I am meek and humble in heart and you will be finding rest for your souls. For my yoke is easy and my load is light.

Jesus traveled on the Sabbath through the grain-fields at that time, and his disciples were hungry and began to pluck the tops and to eat them. But the Pharisees, having seen it, said to him, Behold, your disciples are doing what is not legal to practice on the Sabbath. But he said to them, Did you not read what David did, when he himself hungered and the ones with him; how he entered into the house of God and ate the showbread, which was not legal for him to eat, nor the ones with him, unlawful except for the priests only? Or have you not read in the law, that on the Sabbath the priests in the temple profane the Sabbath and yet are crimeless? But I am saying to you, that a greater thing than the temple is here. But if you had known what is meant by this, 'I will have mercy and not sacrifice,' You would not have sentenced the crimeless. For the Son of Man is lord of the Sabbath.
their synagogue. 12:10 And behold, there was a man who has a dried up hand. And they asked him, in-order-that they might accuse him, saying, Is it legal if one was to heal on the Sabbath?

12:11 But he said to them, What man will there be out-of you, who will have one sheep and if this one falls into a ditch on the Sabbath, will he not take-hold of it and lift it up? 12:12 Therefore, how-much does a man carry more-value-than a sheep? So-then is it legal to do good on the Sabbath?

12:13 Then he says to the man, Stretch out your hand. And he stretched it out, and it was restored as healthy as the other. 12:14 But the Pharisees having gone forth, took a council against him, ‘that they should destroy him.'

[Mar 3:7-12 & Mat 12:15-21 Sea of Galilee.]

12:15 But Jesus having known it, departed from there and large crowds followed him, and he healed them all, and rebuked them, in-order-that they should not make him apparent; 12:17 ‘that what was spoken through Isaiah the prophet might be fulfilled, saying, 12:18 ‘Behold, my young-servant whom I selected. My beloved in whom my soul was delighted. I will be placing my Spirit upon and he will be proclaiming judgment to the Gentiles.’

12:19 ‘He will not have selfish ambition, nor will he cry-out; nor will anyone hear his voice in the streets. 12:20 He will not fracture a bruised reed and he will not quench a smoking wick, until he should cast forth the judgment to victory. 12:21 And the Gentiles will hope in his name.’ [Isa 42:1-3]

[Mar 3:19b-30 & Mat 12:22-37.]

12:22 Then a blind and mute man being demon-possessed was brought to him, and he healed him, so-then the blind and mute man is able both to speak and to see. 12:23 And all the crowds were astonished and were saying, This is not the son of David, is it?

12:24 But after the Pharisees heard it, they said, This one is not casting forth demons, except in Beelzebub the ruler of the demons.

12:25 But Jesus knowing their contemplations said to them, Every kingdom having been divided against itself is made desolate, and every city or house having been divided against itself will not be established. 12:26 And if the Adversary casts forth the Adversary, he was divided against himself. Therefore, how will his kingdom be established? 12:27 And if I cast forth demons in Beelzebub, in whom do you’ sons cast them forth? They themselves will be your judges because of this. 12:28 But if I cast forth demons with “the Spirit of God; consequently”, the kingdom of God has arrived-unexpectedly upon you. 12:29 Or how is anyone able to enter into the house of the strong man, and to be ravening through his goods, if he does not first bind the strong man? And then he will be ravening through his house. 12:30 He who is not with me is against me and he who is not gathering together with me scatters.

12:31 Because of this, I am saying to you’, Every sin and blasphemy will be forgiven to men, but the blasphemy of the Spirit will not be forgiven to men. 12:32 And whoever speaks a word against the Son of Man, it will be forgiven him, but whoever speaks against the Holy Spirit, it will not be forgiven him, not in the age which is now, nor in the future one. 12:33 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 it has. 12:34 Offsprings of vipers! How are you’, being evil, able to speak good things? For out-of the abundance of the heart the mouth is speaking. 12:35 The good man out-of the good treasure in him, is casting forth good things and the evil man out-of the evil treasure in him, is casting forth evil things. 12:36 But I am saying to you’, that every idle declaration, whatever men speak, they will be giving an account in the day of judgment concerning it. 12:37 For you will be made righteous from your words and you will be sentenced from your words.

[Mat 12:38-45; no parallel.]

12:38 ‘Then some of the scribes and Pharisees answered him, saying, Teacher, we wish to see a sign from you.

12:39 But he answered and said to them, An evil and adulterous generation is seeking after a sign, and a sign will not be given to it except the sign of Jonah the prophet; 12:40 for just-like Jonah was three days and three nights in the belly of the sea-creature; so will the Son of Man be three days and three nights in the heart of the earth.

12:41 The men of the Ninevites will be standing up with this generation in the judgment and will be condemning it, because they repented at the preaching of Jonah, and behold, more-than Jonah is here. 12:42 The queen of the south will be arisen with this generation in the judgment and will be condemning it, because she came from the limits of the earth to hear the wisdom of Solomon, and behold, more-than Solomon is here.

12:43 But the unclean spirit, whenever it goes away from the man, it goes through waterless places, seeking rest and does not find it. 12:44 Then it says, I will return into my house from where I came forth, and having gone back, it finds it unoccupied, that it has been swept and has been adorned. 12:45 Then it travels and takes with itself seven other spirits more evil than itself and when it has entered again, they dwell there and the last state of that man becomes worse than the first. So it will also be to this evil generation.

[Mar 3:31-35 & Mat 12:46-50 & Luk 8:19-21.]

12:46 But while he is still speaking to the crowds,
behold, his mother and his brethren stood outside, seeking to speak to him. 12:47 Now someone said to him, Behold, your mother and your brethren are standing outside, seeking to speak to you.

12:48 But he answered and said to the one who spoke to him, Who is my mother? And who are my brethren? 12:49 And he stretched out his hand over toward the disciples and said, Behold, my mother and my brethren! 12:50 For whoever practices the will of my Father who is in the heavens, he himself is my brother and sister and mother.

[Matthew 13] TOC


13:1 Now in that day, Jesus went away from the house and was sitting beside the sea. 13:2 And large crowds were gathered to see him, so-then he stepped onto a ship to sit, and all the crowd stood upon the beach.

13:3 And he spoke many things to them in parables, saying: Behold, the sower went forth to sow; 13:4 and while he himself was sowing, some which fell beside the road and the birds came and devoured them.

13:5 Now others fell upon the rocky-areas, where it did not have much soil and immediately it rose up because it had no depth of soil; 13:6 and after the sun rose, it was burnt, and it dried up because it has no root.

13:7 Now others fell upon the thorns, and the thorns shot-up and choked them.

13:8 But now, others fell upon the good soil and was giving fruit, which some was a hundred times, but which some was sixty, but which some was thirty.

13:9 He who has ears to hear, let him hear.

13:10 And the disciples came near and said to him, Why do you speak to them in parables?

13:11 But he answered and said to them, It has been given to you to know the mysteries of the kingdom of the heavens, but it has not been given to those men.

13:12 For whoever has, to him will be given and he will abound, but whoever does not have, even what he has will be taken-away from him. 13:13 Because of this, I speak to them in parables, because seeing, they do not see, and hearing, they do not hear, nor do they understand.

13:14 And the prophecy of Isaiah is fulfilled in them, which says, ‘In hearing you will hear and should never understand, and seeing you will see and should never know.’ 13:15 For the heart of this people became-calamous and they have selectively heard with their ears and they closed their eyes; lest they should see with their eyes and should hear with their ears and should understand with their heart and should turn again and I will be healing them.’ [Isa 6:9-10]

13:16 But your eyes are fortunate, because they are seeing, and your ears, because they are hearing. 13:17 For assuredly I am saying to you, that many prophets and righteous men desired to see the things which you are seeing and did not see them, and to hear the things you are hearing and did not hear them.

13:18 Therefore, you, hear the parable of the sower:

13:19 everyone hearing the word of the kingdom and not understanding it, then the evil one comes and seizes what has been sown in his heart. This is he who was sown beside the road.

13:20 And he who was sown upon the rocky-areas, this is he who hears the word and immediately is receiving it with joy; 13:21 but he does not have root in himself, but is temporary, and after affliction or persecution has happened to him because of the word, immediately he stumbles.

13:22 And he who was sown into the thorns, this is he who hears the word, and the anxiety of this age and the deception of riches, choke the word and he becomes unfruitful.

13:23 Now he who was sown upon the good soil, this is he who hears the word and understands it; who bears-fruit and produces some a hundred times, and some sixty, and some thirty!

[Mat 13:24-30; no parallel.]

13:24 He placed another parable before them, saying:

The kingdom of the heavens was likened to a man who sows good seed in his field; 13:25 but while the men were sleeping, his enemy came and sowed darnels between the stalks of the wheat and went away.

13:26 But when the blade sprouted and produced fruit, then the darnels also appeared. 13:27 Now the bondservants of the householder came near and said to him, Lord, did you not sow good seed in your field? Therefore, from where have the darnels come?

13:28 Now he said to them, A man, an enemy, did this.

Now the bondservants said to him, Therefore, do you wish that after we have gone away, that we will collect them?

13:29 But he said, No; lest while collecting up the darnels, you may uproot the wheat at the same-time with them.

13:30 Allow both to be grown together till the harvest, and I will be saying to the reapers in the time of the harvest, Collect first the darnels and bind them in bundles in-order-to burn them, but gather together the wheat into my barn.

[Mar 4:30-34 & Mat 13:31-35.]

13:31 He placed another parable before them, saying:

The kingdom of the heavens is similar to a kernel of a mustard-seed, which a man took and sowed in his field; 13:32 which indeed is least compared to all of the
other seeds, but whenever it is grown, it is greater than
the herbs and becomes a tree, so then the birds of the
heaven come and nest in its branches.

13:33 He spoke another parable to them: The kingdom
of the heavens is similar to leaven, which a woman
took and hid in three three-gallon-containers of flour,
until which time it was entirely leavened.

13:34 Jesus spoke all these things in parables to the
crowds, and he was not speaking to them without a
parable; 13:35 "that what was spoken through the prophet
might be fulfilled, saying, ‘I will open my mouth in
parables. I will be uttering things which have been hidden
from the conception of the world.’ {Psa 78:2}

{Mat 13:36-53; no parallel.}
13:36 Then Jesus, having left the crowds, went into the
house and his disciples came to him, saying, Explain to us
the parable of the darnels of the field.
13:37 Now he answered and said to them, He who is
sowing the good seed is the Son of Man, 13:38 and the
field is the world, and the good seed, these are the sons
of the kingdom, and the darnels are the sons of the
evil one; 13:39 and the enemy who sowed them is the
devil and the harvest is the end of the world, and the
reapers are messengers. 13:40 Therefore, just-like the
darnels are collected and burned in fire; so it will be
in the end of this world. 13:41 The Son of Man will be
sending forth his messengers and they will be
collecting out-of his kingdom all the offenses and the
ones practicing lawlessness, 13:42 and will be casting
them into the furnace of fire; the weeping and the
gnashing of teeth will be there. 13:43 Then the righteous
will be shining out like the sun in the kingdom of their
Father. He who has ears to hear, let him hear.

13:44 Again, the kingdom of the heavens is similar to
a treasure which has been hidden in the field; which
a man having found, he hid, and he proceeds-away
and sells all his things from his joy, as many things as
he has and buys that field.

13:45 Again, the kingdom of the heavens is similar to
a man, who is a merchant, seeking beautiful pearls;
13:46 who found one very precious pearl, went and has
sold all his things, as many things as he had, and
bought it.

13:47 Again, the kingdom of the heavens is similar to
a dragnet, which was cast into the sea and gathered
fish from every variety; 13:48 which, when it was filled,
they hauled it up upon the beach. And having sat
down, they collected the good into containers, but they
cast the rotten outside. 13:49 So it will be in the end of
the world; the messengers will be going forth and
separate the evil from the midst of the righteous, 13:50
and will be casting them into the furnace of fire; the
weeping and the gnashing of teeth will be there.

13:51 Jesus says to them, Have you understood all
these things?
They say to him, Yes, Lord.

13:52 Now he said to them, Because of this, every
scribe who was made a disciple to the kingdom of the
heavens is similar to a man who is a householder, who
casts forth out-of his treasure, new and old things.

13:53 And it happened, when Jesus had completed these
parables, he took off from there.

{Mar 6:1-6a & Mat 13:54-58 Nazareth.}
13:54 And after he came into his fatherland, he was
teaching them in their synagogue, so then for them to be
astounded and to say, From where did this one receive the
wisdom and the miracles? 13:55 Is this not the son of the
carpenter? Is his mother not called Mary? And his
brethren, James and Joses and Simon and Jude? 13:56 And
his sisters, are they not all with us? Therefore, from where
did this one receive all these things? 13:57 And they
were being offended at him.

But Jesus said to them, A prophet is not without
honor, except in his fatherland and in his own house.
13:58 And he did not do many miracles there because of their unbelief.

[Matthew 14] TOC

{Mar 6:14-29 & Mat 14:1-12 & Luk 9:7-9.}
14:1 Herod the Tetrarch heard the report of Jesus at that
time, 14:2 and said to his young-servants, This is John the
Immerser; he was raised from the dead, and because of
this, these powers are working in him. 14:3 For Herod
having taken-hold of John, bound him and placed him in
prison because of Herodias, his brother Philip’s wife.
14:4 For John said to him, It is not legal for you to have
her.
14:5 And wishing to kill him, but he feared the crowd,
because they were holding him up as a prophet.
14:6 Now Herod’s birthday-festivities being brought together, the daughter of Herodias danced in the midst of the court and pleased Herod; 14:7 from where he confessed with an oath to give her whatever she herself might ask for.
14:8 Now having been pushed forward by her mother,
she says, Give me the head of John the Immerser upon a
platter here.
14:9 And the king was sorrowful, but because of the
oaths he said and because of the ones who were reclining
at the meal together-with him, he commanded it to be given. 14:10 And he sent and beheaded John in the prison. 14:11 And his head was carried upon a platter, and given to the girl, and she carried it to her mother. 14:12 And his disciples came near and lifted up the body, and buried it, and they went and reported to Jesus.

[Mar 6:30-32 & Mat 14:13 & Luk 9:10 & Joh 6:1 East shore of Galilee.] 14:13 And after Jesus heard it, he departed from there in a ship, privately to a desolate place, and after the crowds heard of it, they followed him on-foot from the cities. 14:14 And after Jesus went forth, he saw a large crowd, and he had compassion upon them and healed their sick. 14:15 Now after it became evening, his disciples came near to him, saying, The place is desolate and the hour has already passed-away; dismiss the crowds in-order-that they might only touch the hem of his garment and as many as touched it, were cured.

[Matthew 15] TOC

[Mar 7:1-23 & Mat 15:1-20 & Joh 7:1 Galilee, probably Capernaum Spring 29 AD.] 15:1 Then the scribes and Pharisees from Jerusalem come to Jesus, saying, 15:2 Why are your disciples transgressing the tradition of the elders? For they do not wash their hands whenever they eat bread. 15:3 But he answered and said to them, Why do you also transgress the commandment of God because of your tradition? 15:4 For God commanded, saying, ‘Honor your father and your mother.’ [Exo 20:12 & Deu 5:16] And, ‘He who is speaking evil of their father or mother, let him be ended by the sentence of death.’ [Exo 21:17 & Lev 20:9] 15:5 But you say, Whoever says to the father or the mother, in whatever you might be profited from me, it is a gift to God, and then should never honor his father or mother, 15:6 and thus you invalidated the commandment of God because of your tradition. 15:7 O hypocrites! Isaiah prophesied well concerning you, saying, 15:8 ‘This people are drawing near to me with their mouth, and are honoring me with their lips, but their heart is distant, faraway from me. 15:9 But they are worshiping me in futility, teaching as their teachings the commandments of men.’ [Isa 29:13]

15:10 And having called the crowd, he said to them, Hear and understand! 15:11 Not what enters into the mouth desecrates the man, but what is traveling from the mouth, this desecrates the man.

15:12 Then the disciples came near to him and said, Do you know that the Pharisees were offended after they heard the speech of yours?

15:13 But he answered and said, Every plant which my heavenly father did not plant will be uprooted.
Leave them! They are blind guides of the blind. Now if the blind guide the blind, both will be falling into a ditch.

15:15 Now Peter answered and said to him, Explain to us this parable.

15:16 Now Jesus said, Are you also without understanding at this point? 15:17 Are you not yet perceiving, that everything which travels into the mouth is making room in the belly, and is cast forth into the sewer? 15:18 But the things traveling out from the mouth, come forth from the heart, and they desecrate the man. 15:19 For out of the heart comes forth evil reasonings, murders, adulteries, fornications, thefts, false testimonies, blasphemies. 15:20 These things are what is desecrating the man, but to eat with unwashed hands does not desecrate the man.

[Mar 7:24 & Mat 15:21.]

15:21 And Jesus went forth from there, and departed into the parts of Tyre and Sidon.

[Mar 7:25-30 & Mat 15:22-28 Tyre and Sidon.]

15:22 And behold, a woman from Canaan went forth from those borders, and cried-out to him, saying, Show-mercy to me, Lord, son of David. My daughter is evilly demon-possessed. 15:23 But he answered her not a word. And his disciples came near and were asking him, saying, Dismiss her, because she is crying behind us.

15:24 But he answered and said, I was not sent, except to the lost sheep of the house of Israel.

15:25 But she came and worshiped him, saying, Lord, help me.

15:26 Now he answered and said, It is not good to take the children’s bread and cast it to the puppies.

15:27 But she said, Yes, Lord; for even the puppies eat from the crumbs, the ones falling from the table of their lords.

15:28 Then Jesus answered and said to her, O woman, great is your faith. Let it happen for you as you will it. And her daughter was healed from that hour.

[Mar 7:31 & Mat 15:29 Avoiding Herod’s territory.]

15:29 And Jesus, having gone-away from there, went beside the sea of Galilee, and he went-up into the mountain and was sitting there.

[Mar 7:32-37 & Mat 15:30-31 Magadan and Bethsaida Summer 29 AD.]

15:30 And many crowds came to him there, having their own lame, blind, mute, crippled and many others with them. They tossed them beside the feet of Jesus, and he healed them; 15:31 so-then for the crowds to marvel, seeing the mute speaking; the crippled healthy; the lame walking; and the blind seeing; and they glorified the God of Israel.

15:32 Now Jesus called his disciples to him, and said, I have compassion upon the crowd because they already remain with me three days, and do not have what they might eat, and I am not willing to dismiss them starving, lest they might faint on the road.

15:33 And his disciples say to him, From where can we buy so-many loaves for us in the wilderness, so-then to fully-feed so-great a crowd?

15:34 And Jesus says to them, How-many loaves do you have?

But they said, Seven and a few small-fish.

15:35 And he commanded the crowds to lean-back upon the soil. 15:36 And he took the seven loaves and the few fish, and he gave-thanks and broke them, and gave to his disciples, and the disciples gave to the crowd. 15:37 And they all ate and were fully-fed, and they took up what is leftover of the broken pieces, seven baskets full. 15:38 Now the ones eating were approximately four thousand men, plus women and children.

[Mar 8:10-26 & Mat 15:39-16:12 Near Caesarea Philippi Summer 29 AD.]

15:39 And having dismissed the crowds, he stepped into the ship, and went into the borders of Magadan.

[Matthew 16] TOC

16:1 And the Pharisees and Sadducees came near, testing him, and asked him to show them a sign from heaven. 16:2 But having answered, he said to them, After it became evening, you say, It will be fair-weather; for the heaven is red. 16:3 And in the morning, There will be a storm today; for the heaven is red and dismal. Hypocrites! You indeed know how to discern the face of the heaven, but you are not able to discern the signs of the times. 16:4 An evil and adulterous generation is seeking after a sign, and no sign will be given to it, except the sign of Jonah the prophet. And he left them and went away.

16:5 And his disciples came to the area beyond that, and forgot to take bread. 16:6 Now Jesus said to them, Behold and take-heed, stay away from the leaven of the Pharisees and Sadducees!

16:7 Now they were reasoning among themselves, saying, It is because we took no bread.

16:8 Now Jesus having known it, said to them, Small faith ones! Why are you reasoning among yourselves, because you took no bread? 16:9 Do you not yet perceive, nor remember the five loaves of the five thousand, and you took up how-many baskets? 16:10 Nor the seven loaves of the four thousand, and you took up how-many baskets? 16:11 How are you not perceiving that I did not speak to you concerning
broad, but to take-heed, stay away from the leaven of the Pharisees and Sadducees? Then they understood that he did not say to take-heed, stay away from the leaven of bread, but stay away from the teaching of the Pharisees and Sadducees.

{Mar 8:27-30 & Mat 16:13-20 & Luk 9:18-21 Caesarea Philippi.}

16:13 Now after Jesus came into the parts of Caesarea Philippi, he was asking his disciples, saying, Who do men say me (the Son of Man) to be {i.e., I am}? 16:14 Now they said, Some say John the Immerser; others, Elijah, and others, Jeremiah or one of the prophets.

16:15 He says to them, But who do you say me to be {i.e., that I am}? 16:16 Now Simon Peter answered and said, You are the Christ, the Son of the living God.

16:17 And Jesus answered and said to him, You are fortunate, Simon, Son-of-Jonah, because flesh and blood did not reveal it to you, but my Father, the wise man built his house on in Mat 7:24-25.

{Footnotes: Mat 16:18, these words are different in Greek. Peter translated is a ‘pebble’ and the other word is ‘rock’ as in ‘a massive rock or rock foundation,’ the kind of rock that the wise man built his house on in Mat 7:24-25.}


16:21 Jesus began to show to his disciples from then on, that it is essential for him to go to Jerusalem and to suffer many things from the elders and high-priests and scribes, and to be killed, and to be raised in the third day. 16:22 And Peter took him and began to rebuke him, saying, God will be lenient to you, Lord. This will never be happening to you.

16:23 But he turned and said to Peter, Proceed behind me, adversary! You are an offense to me, because you are not mindful of the things of God, but the things of men.

16:24 Then Jesus said to his disciples, If anyone is willing to come after me, let him deny himself and let him lift up his cross and let him follow me. 16:25 For whoever wishes to save his life, will be losing it, and whoever should lose his life because of me will be finding it.


17:1 And after six days Jesus takes with him Peter and James and John his brother, and privately brings them up into a high mountain. 17:2 And he was transfigured before them, and his face shined like the sun, and his garments became white like the light. 17:3 And behold, Moses and Elijah were seen with them, speaking together-with him.

17:4 Now Peter answered and said to Jesus, Lord, it is good for us to be here; if you will it. Should we make three tabernacles here; one to you and one to Moses and one to Elijah?

17:5 While he is still speaking, behold, a radiant cloud overshadowed them, and behold, a voice out-of the cloud, saying, This is my beloved Son, in whom I am delighted; hear him!

17:6 And after the disciples heard it, they fell upon their face, and were extremely afraid. 17:7 And Jesus came near and touched them and said, Arise, do not be afraid. Now having lifted up their eyes, they saw no one except Jesus only.

17:9 And while coming-down from the mountain, Jesus commanded them, saying, Tell the vision to no one, until which time the Son of Man should rise from the dead.

17:10 And his disciples asked him, saying, Therefore, why do the scribes say that it is essential for Elijah to come first?

17:11 Now Jesus answered and said to them, Indeed Elijah comes first and will be restoring all things. But I am saying to you, that Elijah already came, and they did not recognize him, but did with him as many things as they wished. So the Son of Man is also about to suffer by them. Then the disciples understood that he said this to them concerning John the Immerser.

{Mar 9:14-29 & Mat 17:14-21 & Luk 9:37-43 Region of Caesarea Philippi.}

17:14 And when they themselves came to the crowd, a man came near to him, kneeling down to him, and saying, Lord, show-mercy to my son, because he is epileptic, and suffers evilly; for he often falls into the
fire and often into the water. 17:16 And I brought him to your disciples, and they were not able to heal him.

17:17 But Jesus answered and said, O unbelieving and perverse generation, until when will I be with you? Until when will I tolerate you? Bring him here to me. 17:18 And Jesus rebuked him, and the demon went forth from him, and the boy was healed from that hour.

17:19 Then the disciples came near to Jesus privately and said, Why were we not able to cast it forth?

17:20 Now Jesus said to them, Because of your unbelief. For assuredly I am saying to you, If you have faith like a kernel of a mustard-seed, you will say to this mountain, Go away from here to over there, and it will go away, and nothing will be impossible for you. 17:21 But this variety of demon does not travel out except in prayer and fasting.


17:22 Now while turning back in Galilee, Jesus said to them, The Son of Man is about to be given up into the hands of men; 17:23 and they will be killing him, and he will be arisen in the third day. And they were extremely sorrowful.

[Mat 17:24-27 Capernaum Sept. 29 AD: no parallel.]

17:24 Now they themselves went to Capernaum, the ones who receive the four-denarii tax came to Peter and said, Does your teacher not pay the four-denarii tax?

17:25 He says, Yes.

And when he entered into the house, Jesus anticipated him, saying, What do you think, Simon? The kings of the earth, from whom do they receive taxes or tribute? From their sons or from the aliens?

17:26 Peter says to him, From aliens.

Jesus said to him, Consequently, the sons are free.

17:27 But in-order-that we might not offend them, after traveling to the sea, cast in a fishhook, and lift out the fish ascending first, and after you have opened the mouth of it, you will find a four-denarii-coin. After you have taken it out, give that to them in exchange for you and me.

[Matthew 18] TOC


18:1 The disciples came to Jesus in that hour, saying, Who then is greater in the kingdom of the heavens?

18:2 And Jesus, having called to him a child, stood it in the midst of them, and said, Assuredly I am saying to you, If you do not turn and become like young children, you should never enter into the kingdom of the heavens. 18:3 Therefore, who will be humbling himself like this young child, this one is the greater one in the kingdom of the heavens. 18:4 And whoever accepts one such child in my name, accepts me, 18:5 But whoever offends one of these little ones who believes in me, it is more advantageous for him that a millstone, the ones rotated by a donkey, should be hung at his neck, and that he should be sunk in the deep-sea of the sea.

18:6 Woe to the world from the coming offenses! For it is a necessity for the offenses to come; however, woe to that man through whom the offense comes! 18:8 Now if your hand or your foot is offending you, cut both of them off and cast them from you. It is good for you to enter into life lame or crippled, rather than to be cast into the everlasting fire, having two hands or two feet. 18:9 And if your eye is offending you, pluck it out and cast it from you. It is good for you to enter into life one-eyed, rather than having two eyes, and to be cast into the hell of fire.

18:10 See that you do not despise one of these little ones; for I say to you, that in the heavens their messengers are always looking at the face of my Father who is in the heavens. 18:11 For the Son of Man came to save what has been lost.

[Similar: Mat 18:12-14, Luk 15:3-7]

18:12 What are you thinking? If it should happen to any man who has a hundred sheep, and one out of them might be misled, does he not seek the one which is misled, having left the ninety-nine, traveling upon the mountains? 18:13 And if he happens to find it, assuredly I am saying to you, He rejoices over it more than over the ninety-nine which have not been misled.

18:14 So it is not the will before your Father who is in the heavens, that one of these little ones should perish.

[Mat 18:15-35; no parallel.]

18:15 Now if your brother should sin at (i.e., against) you, proceed-away and reprove him, the sin is between you and him only; if he hears you, you have gained your brother. 18:16 But if he does not hear you, take with you one or two more, in-order-that, at the mouth of two or three witnesses every declaration should be established. (Deu 19:15) 18:17 But if he should refuse to hear them, tell it to the congregation, and if he also should refuse to hear the congregation, let him be just-like the Gentile and the tax collector to you.

18:18 Assuredly, I am saying to you, As many things as you would bind upon the earth will have already been bound in heaven, and as many things as you would loose upon earth will have already been loosed in heaven.

18:19 Assuredly I say to you again, that if two of you agree together upon the earth concerning any matter, whatever they ask, it will happen for them from my Father who is in the heavens.

18:20 For where
two or three are gathered together in my name, I am there in the midst of them.

18:21 Then Peter came near to him and said, Lord, how-often will my brother sin against [Greek: at or toward] me and I will forgive him? Until seven-times?

18:22 Jesus says to him, I do not say to you, Until seven-times, but, until seventy-times seven. 18:23 Because of this, the kingdom of the heavens was likened to a man: a king who wished to settle the account with his bondservants, 18:24 Now having begun to settle the account, one man was brought to him, a debtor of ten-thousand silver talents [170 million dollars US]. 18:25 But he had nothing to repay with, so his lord commanded him and his wife and children and all things, as many things as he was holding, to be sold and the money to be repaid to him.

18:26 Therefore, the bondservant having fallen down, was worshiping him, saying, Lord, have patience upon me, and I will be repaying all of it to you. 18:27 But the lord of that bondservant, having compassion on him, released him and forgave him the loan.

18:28 But that bondservant went forth and found one of his fellow bondservants who was owing him a hundred denarii, and he took hold of him, and was choking him, saying, Repay if you are owing me anything.

18:29 Therefore, his fellow bondservant, having fallen at his feet, was pleading with him, saying, Have patience upon me and I will be repaying you. 18:30 But he did not wish to, but having gone away he cast him into prison, until he should repay what is owed. 18:31 But his fellow bondservants, having seen the things which happened, were extremely sorrowful. And they came to their own lord, and they told all the things which had happened.

18:32 Then having called him, his lord says to him, Evil bondservant, I forgave you all that debt, since you pleaded with me. 18:33 Was it not essential for you to show-mercy also on your fellow bondservant, like I also showed-mercy to you. 18:34 And his lord was made angry, and gave him to the torturers until he should repay everything which is owed to him. 18:35 So my heavenly Father will also be doing to you, if each of you does not forgive his brother their trespasses from your hearts.

[Matthew 19] TOC

[Mar 10:1-12 & Mat 19:1-12.] 19:1 And it happened, when Jesus had completed these words, he took off from Galilee and came into the borders of Judea beyond-that of the Jordan; 19:2 and large crowds followed him, and he healed them there.

19:3 And the Pharisees came to him, testing him and saying to him, If it is legal for a man to divorce his wife according-to every cause?

19:4 But he answered and said to them, Did you not read, He who made* them, made* them male and female from the beginning. [Gen 1:27, 5:2] 19:5 And said, Because of this, a man will be leaving the father and the mother and will be joined to his wife, and the two will be jointed into one flesh. [Gen 2:24] 19:6 So-then they are no more two, but one flesh. Therefore, what God yoked together; let man not separate.

19:7 They say to him, Therefore, why did Moses command us to give a document of divorcement and to release her? [Deu 24:1-4]

19:8 He says to them, Moses permitted# you to divorce your wives for your hardness of heart, but from the beginning it has not become so. 19:9 But I am saying to you, Whoever divorces his wife not over {Greek: upon. Or: upon the basis of} fornication, and should marry another, is committing adultery, and he who married the one who has been divorced is committing adultery. [Mat 5:32, Luk 16:18]

19:10 His disciples say to him, If thus is the case of the man with his wife, it is not advantageous to marry.

19:11 But he said to them, Not all people will make room for this word in their hearts, but they to whom it has been given: 19:12 for* there are eunuchs who were born so out-of the womb of their mother, and there are eunuchs who were made eunuchs by men, and there are eunuchs who made themselves eunuchs because of the kingdom of the heavens. He who is able to make room in his heart (i.e., accept this) for it, let him make room for it.

[Mar 10:13-16 & Mat 19:13-15 & Luk 18:15-17 Peraea.] 19:13 Then young children were brought to him, in-order-that he might lay his hands upon them and might pray for them, and the disciples rebuked them. 19:14 But Jesus said, Allow the young children, and do not forbid them to come to me; for* the kingdom of the heavens is of such. 19:15 And having laid his hands upon them, he traveled from there.

[Mar 10:17-31 & Mat 19:16-20 & Luk 18:18-30 Peraea.] 19:16 And behold, one man came near to him and said to him, Good teacher, what good thing should I practice in-order-that I may have everlasting life?

19:17 Now he said to him, Why do you call me good? No one is good except one: God, but if you wish to enter into everlasting life, keep the commandments.

19:18 He says to him, What ones?

Now Jesus said, 'Do not murder; Do not commit adultery; Do not steal; Do not falsely testify, 19:19 Honor your father and mother.' [Exo 20:12-16 & Deu
5:16-20] And, *You will love* your neighbor like yourself.* [Lev 19:18]  
19:20 The young-man says to him, *I have* observed all these things from my youth. What am I still lacking?  
19:21 Jesus said to him, If you are willing to be complete, proceed-award, sell your possessions and give to the poor and you will have treasure in heaven and come-here. Follow me. But after the young-man heard the word, he went away, being sorrowful; for he was holding many properties.

19:22 Now Jesus said to his disciples, Assuredly I am saying to you, A rich man will hardly enter into the kingdom of the heavens. But again I am saying to you, It is easier for a camel to go through a needle’s eye, than for a rich man to enter into the kingdom of God.

19:25 Now after his disciples heard it, they were being extremely astounded, saying, Who then is able to be saved?  
19:26 But Jesus, looked at them and said to them, This is impossible with men, but all things are possible with God.

19:27 Then Peter answered and said to him, Behold, we left all and followed you; what then will be left for us?  
19:28 But Jesus said to them, Assuredly I am saying to you, that you who have followed me, whenever the Son of Man sits upon the throne of his glory in the regeneration, you will also sit upon twelve thrones, judging the twelve tribes of Israel.

19:29 And everyone who has left houses or brethren or sisters, or their father or mother or wife, or children or fields, because of my name, will be receiving a hundred-times that, and will be inheriting everlasting life. But many will be last who are first, and first who are last.

[Matthew 20] TOC

20:1 For the kingdom of the heavens is similar to a man who is a householder, who went forth at the same-time every morning to hire workers into his vineyard. And having agreed together with the workers at a denarius a day, he sent them into his vineyard. And he went forth around the third hour and saw others standing idle in the marketplace; and he said to those men, You also, proceed into the vineyard and I will be giving you whatever is just. Again, they went forth around the sixth and the ninth hour; and he did likewise. Now around the eleventh hour, he went forth and found others standing idle, and he says to them, Why are you standing here idle the whole day? They say to him, Because no one hired us.

So he says to them, You also, proceed into the vineyard and you will be receiving whatever is just. Now after it became evening, the lord of the vineyard says to his commissioner, Call the workers and after you have begun from the last until the first, give to them their wages. And after the hired ones around the eleventh hour came, they each received a denarius apiece. Now after the first came, they supposed that they will be receiving more, but they themselves also received a denarius apiece.

But having received it, they were murmuring against the householder, saying, These last ones did only one hour of work, and you made them equal to us, who bore the burden of the day and the burning heat. But he answered and said to one of them, Comrade, I am not wronging you. Did you not agree together with me for a denarius? Take up the thing which is yours and proceed-away. I will to give to this last one, as I also did to you. Or is it not legal for me to do what I will in the things which are mine? Or what if your eye is evil, because I am good? So the last will be first, and the first last; for many are the invited ones but few are chosen.

[Mar 10:32-45 & Mat 20:17-28 & Luk 18:31-34; Peraea or Judea, near Jordan.] And while going-up to Jerusalem, Jesus took the twelve disciples privately on the road and he said to them, Behold, we go-up into Jerusalem, and the Son of Man will be given up to the Gentiles, and they will be mocking and scourging and crucifying him, and he will rise in the third day.

Then the mother of the sons of Zebedee, with her sons, came to him, worshiping him, and asking something from him. But he said to her, What do you wish? She says to him, Say that these, my two sons, may sit, one at your right hand and one at your left hand in your kingdom.

But Jesus answered and said, You do not know what you ask. Are you able to drink the cup which I am about to drink, or to be immersed with the immersion to which I am about to be immersed? They say to him, We are able.

And he says to them, Indeed, you will be drinking my cup and you will be immersed with the immersion to which I am immersed, but to sit at my right and at my left, is not mine to give, but it is for whom it has been prepared by my Father.
having heard this, the ten were indignant concerning the two brothers.

20:25 But Jesus called them and said, You know that the rulers of the Gentiles are lording it over them, and their great ones wield authority over them. 20:26 But it will not be so among you, but whoever wishes to become great among you, he will be your servant; 20:27 and whoever wishes to be first among you, let him be your bondservant; 20:28 just-like the Son of Man did not come to be served, but to serve and to give his life as a redemption in exchange for many.

[Mar 10:46-52 & Mat 20:29-34 & Luk 18:35-43; Jericho.] 20:29 And while they themselves are traveling out from Jericho, a large crowd followed him. 20:30 And behold, two blind men sitting beside the road, having heard that Jesus is passing by, they cried out, saying, Lord, son of David, show-mercy to us! 20:31 But the crowd rebuked them, inorder-they should be silent, but they were crying out the greatest, saying, Lord, son of David, show-mercy to us!

20:32 And Jesus stood and summoned them, and said, What do you will that I might do* for you?

20:33 They say to him, Lord, that our eyes might be opened. 20:34 Now Jesus, having compassion, touched their eyes, and immediately their eyes recovered their sight and they followed him.

[Matthew 21] TOC


21:1 And when they drew near to Jerusalem and came to Bethphage, toward the Mountain of Olives, Jesus then sent two disciples, 21:2 saying to them, Travel into the village which is in front of you, and immediately you will be finding a donkey which has been tied and a young-donkey [i.e., a foal] with her. Having loosed them, lead them to me. 21:3 And if anyone says anything to you, You will say, The Lord has need of them, and immediately he will send them. 21:4 Now this whole thing has happened in-order-that what was spoken through the prophet might be fulfilled, saying, 21:5 ‘Say’ to the daughter of Zion, Behold, your King is coming to you, meek and has been mounted upon a donkey and a young-donkey, the son of a burro.’ [Isa 62:11 & Zec 9:9] 21:6 Now the disciples traveling on, and did just-as Jesus commanded them, 21:7 they led the donkey and the young-donkey and placed their garments upon them, and he sat upon them. 21:8 But most of the crowd spread their garments in the road, and others were cutting branches from the trees and spreading them in the road.

21:9 Now the crowds, the ones preceding and the ones following him, were crying, saying, ‘Hosanna to the son of David! The one coming in the name of the Lord has been blessed!’ Hosanna in the highest! [Psa 118:25-26] 21:10 And when he himself entered into Jerusalem, all the city was shaken up, saying, Who is this one?

21:11 But the crowds were saying, This is Jesus, the prophet from Nazareth of Galilee. 21:12 And Jesus entered into the temple of God, and cast forth all the ones selling and buying in the temple, and turned over the tables of the brokers and the chairs of the ones selling the doves; 21:13 and he says to them, It has been written, My house will be called a house of prayer, but you made* it a den of robbers. [Isa 56:7 & Jer 7:11] 21:14 And the blind and the lame came to him in the temple, and he healed them. 21:15 But after the high-priests and the scribes saw the marvelous things which he did*, and the boys crying out in the temple and saying, Hosanna to the son of David!

They were indignant, 21:16 and said to him, Do you hear what these are saying? But Jesus says to them, Yes. Did you never read, ‘You completed for yourself praise out-of the mouth of infants and nursing babies.’ [Psa 8:2] 21:17 And having left them, he went forth outside the city to Bethany, and camped there.

21:18 Now in the morning, while leading them back to the city, he hungered. 21:19 And having seen one fig tree upon the road, he came upon it and found nothing in it, except leaves only, and he says to it, Let it happen that there is no fruit from you any longer, forever. And instantly the fig tree dried up.

[Mar 11:19-26 & Mat 21:20-22 & Luk 21:37-38 Road from Bethany to Jerusalem Tues.] 21:20 And after the disciples saw it, they marveled, saying, How did the fig tree instantly dry up?

21:21 Now Jesus answered and said to them, Assuredly I am saying to you, If you have faith and do not doubt, you will not only be doing* the miracle of the fig tree, but even if you say to this mountain, Be lifted up and cast yourself into the sea, it will happen. 21:22 And all things, as many things as you would ask in prayer, and believing, you will be receiving.

[Mar 11:27-33 & Mat 21:23-27 & Luk 20:1-8 Courtyard of the Temple, Tues.] 21:23 And he came by himself into the temple, the high-priests and the elders of the people came to him as he was teaching, saying, In what authority are you doing* these things? And who gave you this authority?

21:24 But Jesus answered and said to them, I will also
ask you one question, which if you tell me, I will also tell you in what authority I am doing these things.  
21:25 The immersion of John, where was it from, from heaven or from men?

Now they were reasoning with themselves, saying, If we say, From heaven; he will say to us, Therefore, why did you not believe him?  
21:26 But if we say, From men; we fear the crowd; for all are holding John up like a prophet.  
21:27 And they answered Jesus and said, We do not know.

He himself also said to them, Nor do I tell you in what authority I am doing these things.

{Mat 21:28-32; no parallel.}

21:28 But what do you think? A man had two children, and he came near to the first and said, Child, proceed on, work today in my vineyard.

21:29 But he answered and said, I am not willing, but later he regretted it and went.

21:30 And he came to the second and said likewise. But he answered and said, I will go lord, and did not go away.  
21:31 Who out-of the two did the will of his father?

They say to him, The first.

Jesus says to them, Assuredly I am saying to you, that the tax collectors and the prostitutes will precede you into the kingdom of God.  
21:32 For John came to you in the way of righteousness, and you did not believe in him, but the tax collectors and the prostitutes believed in him, and then having seen it, you did not even regret it later, so as to believe in him.


21:33 Hear another parable: there was a certain man, a householder, who planted a vineyard and placed a fence around it, and shoveled a winepress in it, and built a tower and rented it out to farmers, and went-abroad.  
21:34 Now when the time of the fruits drew near, he sent his bondservants to the farmers, to receive his fruits.  
21:35 And the farmers took his bondservants who they indeed whipped, one who they killed and one who they stoned.  
21:36 Again, he sent other bondservants, more-than the first, and they did to them likewise.  
21:37 But later he sent to them his son, saying, They will revere my son.  
21:38 But the farmers, after they saw the son, said among themselves, This is the heir. Come here. We should kill him, and we might hold-onto his inheritance.  
21:39 And having taken him, they cast him forth outside the vineyard, and killed him.  
21:40 Therefore, whenever the lord of the vineyard comes, what will he do to those farmers?

21:41 They say to him, Evil men! He will evilly be destroying them, and will be renting the vineyard out to other farmers, who will be giving to him the fruits at their seasons.

21:42 Jesus says to them, Did you never read in the Scriptures, The stone which the builders rejected, this became the head of the corner; this came from the Lord and it is marvelous in our eyes?  
21:43 Because of this, I am saying to you, The kingdom of God will be taken from you, and will be given to a nation producing the fruits of it.  
21:44 And the one who has fallen upon this stone, will be shattered, but upon whomever it falls, it will be smashing him.  
21:45 And after the high-priests and the Pharisees heard his parables, they knew that he is speaking concerning them.  
21:46 And seeking to take-hold of him, but they feared the crowds, since they were holding him up like a prophet.

[Matthew 22] TOC

{Mat 22:1-14; no parallel.}

22:1 And Jesus answered and spoke again to them in parables, saying:  
22:2 The kingdom of the heavens was likened to a man: a king who made a marriage-festivities for his son, and sent forth his bondservants to call the ones who have been invited to the marriage-festivities, and they were not willing to come.  
22:3 Again he sent forth other bondservants, saying, Say to the ones who have been invited, Behold, I prepared my meal; the oxen and the fattened calves have been sacrificed, and all things are prepared. Come-here to the marriage-festivities.  
22:4 But having neglected it, they went away, one to his own field, and the one to his merchandise; but the rest took-hold of his bondservants, abused and killed them.  
22:5 And that king, having heard it, was made angry, and after having sent his armies, he destroyed those murderers and scorched their city.

22:6 Then he says to his bondservants, The marriage is indeed prepared, but the ones who have been invited were not worthy.  
22:7 Therefore, travel upon the thoroughfares of the roads, and as many as you would find, invite to the marriage-festivities.  
22:8 And those bondservants, having gone forth into the roads, gathered together everyone, as many people as they found, both evil and good and the marriage was filled with people reclining at the table.

22:9 But after the king entered to look at the ones reclining at the table, he saw a man there who has not clothed himself with marriage attire;  
22:10 and he says to him, Comrade, how did you enter here not having on your marriage attire? Now he was dumbfounded.

22:11 Then the king said to the servants, After you have bound him hands and feet, take him away and cast him forth into the outer darkness; the weeping and the
gnashing of teeth will be there. 22:14 For many are the invited ones, but few are chosen.

[Mar 12:13-17 & Mat 22:15-22 & Luk 20:20-26 Courtyard of the Temple, Tues.] 22:15 Then the Pharisees traveling away, took a council on how they might ensnare him in his speech. 22:16 And they send their disciples to him, with the Herodians, saying, Teacher, we know that you are true and teach the way of God in truth, and do not care concerning one's appearance; for you do not look at the countenance of men. 22:17 Therefore, tell us, What do you think? Is it legal to give tribute to Caesar or not?

22:18 But Jesus, having known their wickedness, said, Why are you testing me, you hypocrites? 22:19 Show me the tribute coin. Now they brought to him a denarius. 22:20 And he said to them, Whose face is this image and inscription? 22:21 They say to him, Caesar's. Then he says to them, Therefore, give to Caesar, the things which are Caesar's, and to God, the things which are God's.

22:22 And having heard it, they marvelled. And they went away, having left him.

[Mar 12:18-27 & Mat 22:23-33 & Luk 20:27-39.] 22:23 The Sadducees came to him in that day, the ones saying, There is to be no resurrection, and they asked him. 22:24 saying, Teacher, Moses said, If anyone dies, not the God of Jacob? {Exo 3:6} 22:25 Now seven brothers were with us, and the first having married, but after he died, having no seed, left his wife to his brother; 22:26 likewise also the second and the third, until the seventh. 22:27 But after them all, the woman also died. 22:28 Therefore, whose wife will she be of the seven in the resurrection? For they all had her as a wife.

22:29 But Jesus answered and said to them, You are being misled, by not knowing the Scriptures, nor the power of God. 22:30 For they neither marry, nor are betrothed in the resurrection, but are like messengers of God in heaven. 22:31 But concerning the resurrection of the dead, have you not read what was said to you by God, saying, I am the God of Abraham and the God of Isaac and the God of Jacob? {Exo 3:6} God is not the God of the dead, but of the living. 22:33 And after the crowds heard it, they were being astounded over his teaching.

[Mar 12:28-34 & Mat 22:34-40 & Luk 20:40.] 22:34 But the Pharisees, having heard that he had hushed the Sadducees, were gathered together upon the same ground. 22:35 And one out-of them, a professor of the law, asked a question, testing him and saying, Teacher, what is the great commandment in the law?

22:36 Now Jesus said to him, You will love the Lord your God in your whole heart and in your whole soul and in your whole mind. {Deu 6:5} 22:38 This is the first and the great commandment. 22:39 And the second commandment is similar to it, You will love your neighbor like yourself. {Lev 19:18} 22:40 The whole law and the prophets are hung together in these two commandments.


22:43 He says to them, Therefore, how does David in the Spirit call him Lord, saying, 22:44 The Lord said to my Lord, Sit at my right, until I should place your enemies as the footstool of your feet? {Psa 110:1} 22:45 Therefore, if David calls him Lord, how is he his son?

22:46 And no one was able to answer him a word, nor did anyone dare from that day forth to ask him anymore questions.

[Matthew 23] TOC

[Mar 12:38-40 & Mat 23:1-39 & Luk 20:45-47 Courts of the Temple, Tues.] 23:1 Then Jesus spoke to the crowds and to his disciples, saying, The scribes and the Pharisees sat upon the seat of Moses. 23:3 Therefore, all things, as many things as they would say for you to keep, keep and do, but do not do them according to their works; for they say and are not doing. 23:4 For they bind burdensome and unbearable loads, and place them upon men's shoulders, but they are not willing to move them even with their finger. 23:5 And they are practicing all their works in-order-to be seen by men. And they widen their phylacteries and magnify the hems of their garments, 23:6 and they love the foremost-place in the suppers and the foremost seats in the synagogues, 23:7 and the greetings in the marketplaces and to be called by men, Rabbi, rabbi. 23:8 But do not be called rabbi; for only one is your leader, the Christ, and you are all brethren. 23:9 And do not call anyone your father upon the earth; for only one is your Father, the one in the heavens; 23:10 nor be called leaders; for only one is your leader: the Christ. 23:11 But the greater of you will be your servant. 23:12 But he who exalts himself, he will be humbling himself. And whoever humbles himself, he will be exalting himself.

[Footnotes: Mat 23:13 & 23:14 are flipped in various Greek texts.] 23:13 But woe to you, scribes and Pharisees, hypocrites! Because you are devouring widows' houses, and praying long prayers for a pretext, because of this, you will be receiving even-more
condemnation.

23:14 Woe to you, scribes and Pharisees, hypocrites! Because you lock the kingdom of the heavens before men; for you are not entering yourselves, nor are you allowing the ones who are entering, to enter either.

23:15 Woe to you, scribes and Pharisees, hypocrites! Because you proceed all around the sea and the dry land to make one Jewish-convert, and whenever he has become one, you are making him double the son of hell as you are.

23:16 Woe to you, blind guides, the ones saying, Whoever should swear by the temple, it is nothing, but whoever should swear by the gold of the temple, he is obligated. 23:17 Foolish and blind! For what is greater, the gold, or the temple which makes the gold holy? 23:18 And, Whoever should swear by the altar, it is nothing, but whoever should swear by the gift which is upon it, he is obligated. 23:19 You are foolish and blind; for what is greater, the gift, or the altar which makes the gift holy? 23:20 Therefore, the one having sworn by the altar, swears by it, and by all things upon it. 23:21 And the one having sworn by the temple, swears by it, and in the one who dwelt in it. 23:22 And the one having sworn by the heaven, swears by the throne of God, and in the one who is sitting upon it.

23:23 Woe to you, scribes and Pharisees, hypocrites! Because you tithe the mint and the dill and the cumin, and yet you left behind the weighty things of the law: the judgment and the mercy and the faith. It was essential for you to practice these, and not to leave those undone. 23:24 Blind guides, who strain out the gnat and swallow the camel!

23:25 Woe to you, scribes and Pharisees, hypocrites! Because you cleanse the outside of the cup and the plate, but they are full from ravening and unrighteousness inside. 23:26 Blind Pharisee! First cleanse the cup from within and the plate, in-order-that the outside of them might also become clean.

23:27 Woe to you, scribes and Pharisees, hypocrites! Because you are similar to whitewashed burial chambers, which on the outside indeed appear beautiful, but inside are full of dead men’s bones, and full of all uncleanness. 23:28 So on the outside you indeed appear also righteous to men, but inside, you are full of hypocrisy and lawlessness.

23:29 Woe to you, scribes and Pharisees, hypocrites! Because you build the burial chambers of the prophets and adorn the tombs of the righteous, and say, If we were in the days of our fathers, we would have not been their partners in the blood of the prophets. 23:30 So then you are testifying to yourselves, that you are sons of the ones who murdered the prophets. 23:32 And you, fill up the measure of your fathers. 23:33 Serpents, offsprings of vipers! How may you flee from the judgment of hell? 23:34 Because of this, behold, I am sending to you prophets and wise men and scribes, and you will be killing and will be crucifying some out-of them, and you will be scourging in your synagogues and will be persecuting from city to city some out-of them, 23:35 so that upon you should come all the righteous blood shed upon the earth, from the blood of Abel the righteous [Gen 4:8] until the blood of Zechariah son of Barachiah, whom you murdered between the temple and the altar. {Zec 1:7 (?)} 23:36 Assuredly I am saying to you, All these things will be coming upon this generation.

23:37 Jerusalem, Jerusalem, who kills the prophets and stones the ones who have been sent to her! How-often I willed to gather together your children in the manner a bird gathers together its brood under her own wings, and you did not will it! 23:38 Behold, your house is left to you desolate; 23:39 for I say to you, You should never see me from now on, until you should say, The one coming in the name of the Lord has been blessed. {Psa 118:26}

[Matthew 24] TOC


24:1 And Jesus went forth, and was traveling away from the temple, and his disciples came to him to show him the buildings of the temple. 24:2 But Jesus said to them, Do you not see all these things? Assuredly I am saying to you, One stone may not be left here upon another stone, which will not be torn-down.

24:3 Now while seating himself upon the Mountain of Olives, the disciples came to him privately, saying, Tell us, when will these things be? And what is the sign of your presence and of the end of the world?

24:4 And Jesus answered and said to them, Beware, do not let anyone mislead you. 24:5 For many will be coming in my name, saying, I am the Christ, and will be misleading many. 24:6 But you will be about to hear of wars and reports of wars; behold, do not be alarmed; for it is essential for all these things to happen, but the end is not yet. 24:7 For nation will be raised against nation and kingdom against kingdom, and there will be famines and plagues and earthquakes in different places. 24:8 But all these things are the beginning of travails. 24:9 Then they will be giving you up to affliction and will be killing you, and you will be hated by all the nations because of my name. And then many will be offended, and will be giving up one another and will be hating one another.
And many false prophets will be raised and will be misleading many. And because of the multiplying lawlessness, the love of the many will be cold. But he who has endured to the end, this one will be saved. And this good-news of the kingdom will be preached in the whole inhabited-earth, for a testimony to all the nations, and then the end will be coming.

Therefore, whenever you see the abomination of desolation, which was spoken of through Daniel the prophet, stopping in the holy place (let the one who is reading, perceive), [Da 9:27 & 11:31 & 12:11 the destruction of Jerusalem in 70 AD, see Luke 21.] then let the ones in Judea flee to the mountains; let the one who is upon the housetop not go down to take the things out of his house, and let the one who is in the field not turn behind to take his garments. But woe to the ones who are holding a child in their womb [i.e., pregnant] and to the ones who are nursing in those days! But pray in-order-that your flight might not happen in winter, nor on a Sabbath. For then will be great affliction, such as has not happened from the beginning of the world until now, nor should never happen again. And except those days were shortened, not any flesh would have been saved, but because of the chosen, those days will be shortened. Then if anyone says to you, Behold, here is the Christ; or, over here is the Christ, Do not believe it. For false Christs and false prophets will be raised and will be giving great signs and wonders; so then to mislead, if possible, even the chosen. Behold, I have said to you beforehand. Therefore, if they say to you, Behold, he is in the wilderness; do not go. Behold, he is in the storerooms; do not believe it.

For just-like the lightning comes from the east and appears insofar as the west; so also will be the presence of the Son of Man. For wherever the corpse is, the vultures will be gathered together there.

Now learn from the fig tree its parable: whenever her branch already becomes tender and whenever the leaves may spring forth, you know that the summer is near; so also you, whenever you see all these things, know that it is near, even at the doors. Assuredly I am saying to you, This generation should never pass-away, until all these things should happen. The heaven and the earth will pass-away, but my words should never pass-away.

But concerning that day and hour, no one knows, neither the messengers of the heavens, except my Father only. But just-like the days of Noah were, so will the presence of the Son of Man also be. For just-like in the days before the flood, they were eating and drinking, marrying and being betrothed, till the day of which Noah entered into the ark, and they did not know until the flood came and took them all away; so also will be the presence of the Son of Man. Then two men will be in the field; the one is taken and the one is left. Two women will be grinding in the mill-house; the one is taken and the one is left. Therefore, watch, because you do not know in what hour your Lord is coming. But know this, that if the householder knew in what watch the thief is coming, he would have watched and would have not permitted his house wall to be burrowed through. Because of this, you also, become prepared, because the Son of Man is coming in what hour you do not think.

Who then is the faithful and prudent bondservant, whom his lord designated over his bondservants, to give them their nourishment in season? That fortunate bondservant, whom, when his lord had come, will find him doing so. Assuredly I am saying to you, that he will be designating him over all his possessions. But if that evil bondservant says in his heart, My lord is delaying to come; and may begin to beat the fellow bondservants and to eat and drink with the drunken; the lord of that bondservant will be coming in a day in which he is not expecting him, and in an hour which he does not know, and will flog him, and will place his part with the hypocrites; the weeping and the gnashing of teeth will be there.
Then the kingdom of the heavens will be similar to ten virgins, who took their lamps and went forth to the encounter of the bridegroom. Now five out-of them were prudent and five were foolish. Those who were foolish, having taken their own lamps, took no oil with them; but the prudent took oil in their containers with their lamps. Now the bridegroom while he was delaying, they all slumbered and were sleeping. But in the middle of the night, an outcry has happened, Behold, the bridegroom is coming! Go forth to the encounter of him. Then all those virgins arose and trimmed their lamps. Now the foolish said to the prudent, Give us some oil from your oil, because our lamps are quenched. But the prudent answered, saying, No, lest it might not be enough for us and you too, but rather, travel to the ones who sell and buy for yourselves. But while going away from them to buy, the bridegroom came, and the prepared ones entered with him to the marriage-festivities, and the door was locked. But later the rest of the virgins also come, saying, Lord, Lord, open to us. But he answered and said, Assuredly I am saying to you, I do not know you. Therefore, watch, because you do not know the day nor the hour in which the Son of Man is coming.

For it is just-like a man, going-abroad, who called his own bondservants and gave to them his possessions. And to whom (i.e., ‘one’ all 3 places) he indeed gave five silver talents (84,000 dollars US), but to whom two, and to whom one talent; to each according-to his own ability, and immediately he went-abroad. Now he who received the five talents traveling away, took them and worked with them, and made another five talents. Likewise, he who also received the two also gained for him another two. But he who received the one, having gone away, shoveled in the soil and hid his lord’s silver. Now after much time, the lord of those bondservants comes back, and settles the account with them. And he who received the five talents came near and brought the other five talents, saying, Lord, You gave to me five talents. Behold, I gained another five talents over them.

But his lord said to him, Well done, good and faithful bondservant. You were faithful over a few things, I will be designating you over many things; enter into the joy of your lord.

Now he who also had received the one talent came near and said, Lord, I knew you, that you are a harsh man, reaping where you did not sow and gathering from where you did not scatter; and I was afraid and went away and hid your talent in the soil. Behold, you have yours.

But his lord answered and said to him, Evil and lazy bondservant, you knew that I reap where I did not sow and gather from where I did not scatter? Therefore, it was essential for you to put my silver with the bankers, and when I came back, I would get back mine for myself together-with interest. Therefore, take the talent from him and give it to the one who has the ten talents. For to everyone who has, will be given more, and he will abound, but from the one who has not, even what he has will be taken from him. And cast forth the useless bondservant into the outer darkness; the weeping and the gnashing of teeth will be there.

But whenever the Son of Man comes in his glory and all the holy messengers with him. Then he will be sitting upon the throne of his glory; and all the nations will be gathered before him, and he will be separating them one from another, just-like the shepherd separates the sheep from the young-goats; and he will indeed stand the sheep at his right, but the young-goats at the left.

Then the King will be saying to the ones at his right, Come-here, the ones who have been blessed from my Father, inherit the kingdom which has been prepared for you from the conception of the world: for I was hungry and you gave me food to eat; I was thirsty and you gave me a drink; I was a stranger and you welcomed me; I was naked and you clothed me; I was sick and you visited me; I was in prison and you came to me.

Then the righteous will answer him, saying, Lord, when did we see you hungry and nourish you? Or thirsty and delivered to you a drink? But when did we see you as a stranger and we brought you in? Or naked and dressed you? But when did we see you sick or in prison and came to you? And when the King has answered, he will say to them, Assuredly I am saying to you, Inasmuch as you did it to one of these, my brethren, even the least, you did it to me.

Then he will also say to the ones at the left, Travel away from me, the ones who have been cursed into the everlasting fire which has been prepared for the devil and his messengers: for I was hungry and you did not give me anything to eat; I was thirsty and
for him. They were eating, saying, To whom do you mean this? 11 Terrified, they began to say to him, I am not the one, am I, Lord? 12 He answered and said, He who dipped his hand in the dish, this one will be giving me up. 13 But they were saying, Not at the feast, in-order-that an uproar among the people might not happen.

He was speaking to the Passover with them and was saying, When I have once eaten the Passover with you, 14 Then shall come the Son of Man, as it has written concerning him, but woe to that man through whom the Son of Man is given up! It was (i.e., would be) good for him if that man was not ever born. (Psa 22:1-31?)

Now Judas (the one giving him up to the Jews), answered and said, I am not the one, am I, rabbi? He says to him, You have said so.

Now while they themselves are eating, Jesus, took the bread. Having given-thanks, he broke it, and was giving it to the disciples and said, Take, eat; this is my body. And having taken the cup and given-thanks, he gave it to them, saying, Drink from it, all of you; for this is my blood of the new covenant, which is poured out concerning many into the forgiveness of sins. But I am saying to you, I should never drink from this fruit of the vine from now onward, until that day whenever I drink it new with you in my Father’s kingdom.

Then one of the twelve, who is called Judas Iscariot, traveling on to the high-priests and said, What are you willing to give me and I will be giving him up to you? Now they weighed out thirty pieces of silver for him. And he was seeking an opportunity from then onward in-order-that he might give him to them.

Now on the first day of unleavened bread, the disciples came to Jesus, saying to him, Where do you wish that we will prepare the Passover for you to eat? Now he said, Proceed into the city to a certain person, and say to him, The Teacher says, My time is near. I am making the Passover with you at your house with my disciples. And the disciples did as Jesus commanded them, and they prepared the Passover.

Now after it became evening, he was reclining at the table with the twelve. And while they themselves are eating, he said, Assuredly I am saying to you, that one out-of you will be giving me up.

And they were extremely sorrowful, and each of them began to say to him, I am not the one, am I, Lord? But he answered and said, He who dipped his hand in the dish, this one will be giving me up to the Jews. The Son of Man indeed is proceeding-away, just-as it has been written concerning him, but woe to that man through whom the Son of Man is given up! It was (i.e., would be) good for him if that man was not ever born. (Psa 22:1-31?)

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Now on the first day of unleavened bread, the disciples came to Jesus, saying to him, Where do you wish that we will prepare the Passover for you to eat? Now he said, Proceed into the city to a certain person, and say to him, The Teacher says, My time is near. I am making the Passover with you at your house with my disciples. And the disciples did as Jesus commanded them, and they prepared the Passover.

Now after it became evening, he was reclining at the table with the twelve. And while they themselves are eating, he said, Assuredly I am saying to you, that one out-of you will be giving me up.

And they were extremely sorrowful, and each of them began to say to him, I am not the one, am I, Lord? But he answered and said, He who dipped his hand in the dish, this one will be giving me up to the Jews. The Son of Man indeed is proceeding-away, just-as it has been written concerning him, but woe to that man through whom the Son of Man is given up! It was (i.e., would be) good for him if that man was not ever born. (Psa 22:1-31?)

Now Judas (the one giving him up to the Jews), answered and said, I am not the one, am I, rabbi? He says to him, You have said so.

Now while they themselves are eating, Jesus, took the bread. Having given-thanks, he broke it, and was giving it to the disciples and said, Take, eat; this is my body. And having taken the cup and given-thanks, he gave it to them, saying, Drink from it, all of you; for this is my blood of the new covenant, which is poured out concerning many into the forgiveness of sins. But I am saying to you, I should never drink from this fruit of the vine from now onward, until that day whenever I drink it new with you in my Father’s kingdom.

Then one of the twelve, who is called Judas Iscariot, traveling on to the high-priests and said, What are you willing to give me and I will be giving him up to you? Now they weighed out thirty pieces of silver for him. And he was seeking an opportunity from then onward in-order-that he might give him to them.
26:31 Then Jesus says to them, All of you will be offended at me this night; for it has been written, I will strike the shepherd, and the sheep of the flock will be scattered. (Zec 13:7) 26:32 But after the time for me to be raised, I will be preceding you into Galilee.

26:33 But Peter answered and said to him, If all will be offended at you; but I will never be offended.

26:34 Jesus said to him, Assuredly I am saying to you that in this night, before the rooster is to crow, you will be denying me three-times.

26:35 Peter says to him, Even if it is essential for me to die together-with you, I should never deny you. And all the disciples said likewise.

[See Mat 26:30 above.]

26:36 Then Jesus comes to a parcel of ground with them, called Gethsemane, and says to the disciples, Sit over there, until which time I have gone and might pray there*. 26:37 And he took Peter and the two sons of Zebedee and began to be sorrowful and to be disheartened. 26:38 Then Jesus says to them, My soul is very sorrowful until death. Remain here and watch with me.

26:39 And having gone a little further, he fell upon his face, praying and saying, My Father, if it is possible, let this cup pass-away from me; however, not as I will, but as you will.

26:40 And he comes to the disciples and finds them sleeping and says to Peter, So, were you not strong-enough to watch with me one hour? 26:41 Watch and pray in-order-that you may not enter into temptation. The spirit is indeed eager, but the flesh is weak.

26:42 Having gone away again a second-time, he prayed, saying, My Father, if this cup is not able to pass from me, if I do not drink it, let your will happen.

26:43 And he came again and finds them sleeping, for their eyes were heavy. 26:44 And having left them again, he went away and prayed a third-time, and said again the same speech.

26:45 Then he comes to his disciples and says to them, Are you furthermore sleeping the time away and resting yourselves? Behold, the hour has drawn near, and the Son of Man is given up into the hands of sinners. 26:46 Arise, we should be proceeding. Behold, the one giving me up to the Jews has drawn near.


26:47 And while still speaking, behold, Judas, one of the twelve, came and with him, a large crowd with swords and clubs, from the high-priests and elders of the people.

26:48 Now the one giving him up, gave them a sign, saying, Whomever I kiss; it is him; take-hold* of him. 26:49 And immediately he came near to Jesus and said, Hail, rabbi. And he kissed him.

26:50 But Jesus said to him, Comrade, upon what purpose are you here? Then they came near and put hands upon Jesus and took-hold of him. 26:51 And behold, one of the ones who was with Jesus stretched out his hand and pulled the sword, and struck the bondservant of the high-priest, and took off his ear.

26:52 Then Jesus says to him, Return your sword into its place; for all the ones who have taken up the sword will be dying with it. 26:53 Or do you think that I am not able now to plead with my Father and he will not stand beside me with more than twelve legions of messengers? 26:54 Therefore, how might the Scriptures be fulfilled, that it is essential to happen as thus?

26:55 Jesus said to the crowds in that hour, Why did you come forth with swords and clubs to take me, like against a robber? I was sitting daily with you in the temple, teaching, and you have not taken-hold of me.

26:56 But this whole thing has happened in-order-that the Scriptures of the prophets might be fulfilled. Then all the disciples left him and fled.


26:57 Now the ones who took-hold of Jesus led him away to the house of Caiaphas the high-priest, where the scribes and the elders were gathered together.


26:58 But Peter was following him from afar until the courtyard of the high-priest, and entered inside, and was sitting with the attendants, to see the end.

[Mar 14:55-65 & Mat 26:59-68 & Luk 22:63-65.] 26:59 Now the high-priests and the elders and the whole council were seeking false testimony against Jesus, how they might slay him; 26:60 and they did not find any, even though many false witnesses came. Still, they did not find any. 26:61 But later, two false witnesses came near and said, This one was saying, I am able to tear-down the temple of God and to build it again through i.e., in three days.

26:62 And the high-priest, having stood up, said to him, Are you answering nothing? What are these witnesses testifying against you? 26:63 But Jesus was silent. And the high-priest answered and said to him, I implore you before the living God in-order-that you should tell us if you are the Christ, the Son of God?

26:64 Jesus says to him, You have said so. However I am saying to you, From now on, you will see the Son of Man sitting at the right hand of power, and coming upon the clouds of heaven.

26:65 Then the high-priest ripped his garments, saying, He blasphemed. Why do we still have need of witnesses?
Behold, now you have heard his blasphemy. What are you thinking?

And they answered and said, He is liable of death.

Then they spat at his face and battered him, and some slapped him, saying, Prophesy to us, Christ. Who is he who struck you?


Now Peter was sitting outside in the courtyard, and one maidservant came to him, saying, You were also with Jesus the Galilean.

But he denied it before them all, saying, I do not know what you are saying.

Now having gone forth into the gate area, another one saw him, and says to them there, This one was also with Jesus of the Nazarenes.

And again he denied with an oath, I do not know the man.

Now after a little while, the ones standing by, came near and said to Peter, You truly also are one out-of them; for even your speech makes it evident.

Then he began to curse and to swear, I do not know the man. And immediately, the rooster crowed. And Peter was reminded of the declaration of Jesus, when he had said to him, Before the rooster is to crow, you will be denying me three-times. And having gone outside, he wept bitterly.

[Matthew 27] TOC

Now after it became morning, all the high-priests and the elders of the people took a council against Jesus so-as to slay him; and having bound him, they led him away and gave him up to Pontius Pilate the governor.

{Mat 27:3-10 & Acts 1:18-19 Fri. morning and toward the future.}

Then Judas (the one giving him up), after he saw that he was condemned, regretted and returned the thirty pieces of silver to the high-priests and the elders, saying, I sinned, having given up innocent blood.

But they said, What is that to us? You will see.

And having tossed the pieces of silver in the temple, he departed. And having gone away, he hung-himself.

Now the high-priests took the pieces of silver and said, It is not legal to put them into the depository, since it is the price of blood.

Now they took a council and bought from them the potter’s field, for the burial of strangers. Hence until today, that field was called, The Field of Blood.

Then what was spoken through Jeremiah the prophet was fulfilled, saying, ’And they took the thirty pieces of silver, the price of the one who had been priced, whom some of the sons from Israel priced for themselves; and they gave them ’for the potter’s field, just-as the Lord commanded me.’ {Jer 32:6-9}

{Mar 15:2-5 & Mat 27:11-14 & Luk 23:2-5 & Joh 18:28b-38 Jerusalem early Fri. morning.}

Now Jesus stood before the governor and the governor asked him, saying, Are you the King of the Jews?

Now Jesus said to him, You speak it correctly.

And while he himself was accused by the high-priests and the elders, he answered nothing.

Then Pilate says to him, Do you not hear how many things they are testifying against you?

And he did not answer him, not even with one word; so-then making the governor to marvel exceedingly.


Now the governor had been accustomed every Passover feast to release one prisoner to the crowd, whom they were wishing for.

Now then they were holding a notable prisoner called Barabbas.

Therefore, having been gathered together, Pilate said to them, Whom do you wish that I may release to you? Barabbas or Jesus who is called Christ?

For he knew that they gave him up because of envy.

Now while sitting upon the judicial-seat, his wife sent to him, saying, Have nothing between you and that righteous man; for I suffered many things today in a dream because of him.

Now the high-priests and the elders persuaded the crowds in-order-that they should ask for Barabbas and should destroy Jesus.

But the governor answered and said to them, Whom do you wish that I may release to you from the two?

But they said, Barabbas!

Pilate says to them, Therefore, what should I do to Jesus who is called Christ?

They all say to him, Let him be crucified!

But the governor said, For what evil did he do?

But they were crying out even-more, saying, Let him be crucified!

Pilate saw he is profiting nothing, but rather that an uproar is happening, took water and washed his hands in front of the crowd, saying, I am innocent from the blood of this righteous man; you will see to it.

And all the people answered and said, His blood is upon us and upon our children.

Then he released to them Barabbas, but having scourged Jesus, he gave him up in-order-that he should be crucified.

Then the soldiers of the governor took Jesus into
the palace and gathered together the whole cohort (600 soldiers) upon him. 27:28 And having stripped him, they placed a scarlet cloak around him. 27:29 And having braided a crown from thorns, they placed it upon his head and a reed upon his right hand, and they knelt down before him and were mocking him, saying, Hail, King of the Jews! 27:30 And having spat at him, they took the reed and were beating it into his head.

[Mar 15:20-23 & Mat 27:31-34 & Luk 23:26-33 & Joh 19:17 Road to the Cross, Fri. morning.]

27:31 And when they had mocked him, they stripped the cloak off him and clothed him with his own garments and led him away, ‘that’ they should crucify him.

27:32 Now while going forth, they found a man from Cyrene, Simon by name. They compelled this one to go with them in-order-that he might lift up his cross.

27:33 And they came to a place called ‘Golgotha, which is called’, the place of a skull; 27:34 they gave him vinegar to drink, having been mixed with gall. And having tasted it, he was not willing to drink it.


27:35 Now having crucified him, ‘they divided his garments, casting a lot’; 1 in-order-that the Scripture might be fulfilled, which says, ‘They divided my garments among them and they cast a lot for my garment.’ 27:36 And sitting down, they were guarding him there. 27:37 And they placed above his head an accusation which had been written, This Jesus is the King of the Jews. 27:38 Then two robbers are crucified together-with him, one at the right and one at the left. 27:39 Now the ones who are traveling by were blasphemy him, wagging their heads, 27:40 and saying, He who tears-down the temple and builds it in three days, save yourself. If you are the Son of God, come-down from the cross.

27:41 Now likewise, also the high-priests with the scribes and elders and Pharisees, mocking him, and were saying, 27:42 He saved others, yet he is not able to save himself. If he is the King of Israel; let him come-down now from the cross and we will believe in him. 27:43 He has confidence upon God. Let him rescue him now, if he is willing to save him; for he said, I am the Son of God. 27:44 Now the robbers who were also crucified together-with him were reproaching him with the same thing.

[Mar 15:34 & Mat 27:45 & Luk 23:44 around Noon.]

27:45 Now darkness became upon all the earth from the sixth hour until the ninth hour {i.e., Noon until 3:00 PM; Amos 8:8-9?}. 27:46 Now around the ninth hour {i.e., 3:00 PM} Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? This is: ‘My God, my God, why did you forsake me?’ 27:47 But some of the ones standing there, after they heard it, were saying, This one is summoning Elijah. 27:48 And immediately one out-of them ran, took a sponge and filled it from the vinegar vessel and placed it around a reed and was delivering a drink to him. 27:49 But the rest were saying, Allow it, that we may see if Elijah comes; he will save him. 27:50 Now Jesus, having cried again with a loud voice, his spirit left. 27:51 And behold, the curtain of the temple was split-apart into two pieces, from the top to the bottom, and the earth was shaken, and the rocks were split-apart; 27:52 and the tombs were opened, and many bodies of the holy-ones who had fallen-asleep were raised.

27:53 And having gone forth out-of the tombs after his awakening, they entered into the holy city and were manifesting themselves to many.

27:54 Now the centurion and the ones guarding Jesus with him, having seen the earthquake and the things which happened, were extremely afraid, saying, This one truly was the Son of God. 27:55 Now many women were there viewing from afar, who had followed Jesus from Galilee, serving him: 27:56 among whom was Mary the Magdalene and Mary the mother of James and Joses and the mother of the sons of Zebedee.


27:57 Now after it became evening, a rich man came from Arimathaea, named Joseph, who also made himself a disciple to Jesus. 27:58 This one having gone to Pilate, asked for the body of Jesus. Then Pilate commanded the body to be given up. 27:59 And Joseph took the body, and placed it in a clean linen cloth, 27:60 and placed it in his new tomb, which he had hewed out in the rock and he rolled a great stone in the doorway of the tomb and went away. 27:61 Now Mary the Magdalene and the other Mary were there, sitting in front of the burial chamber.

27:62 Now on the next-day, which is the day after the Preparation, the high-priests and the Pharisees were gathered together to Pilate, saying, Lord, we have remembered what that misleader said while still living, I am raised after three days, 27:64 Therefore, command that the burial chamber is to be made secure until the third day, lest his disciples, having come by night, might steal him away and might say to the people, He was raised from the dead and the last deceit will be worse than the first.

27:65 Now Pilate said to them, You have a sentry. Proceed away, make it as secure as you know how.
Now traveling away, they secured the burial chamber, having sealed the stone, and with the sentry.

[Matthew 28] TOC

Dawn and very early Sun.}

28:1 Now after the Sabbath, as it was dawning toward the first daylight of the week, Mary the Magdalene and the other Mary came to view the burial chamber. 28:2 And behold, a great earthquake happened; for a messenger of the Lord descended out of heaven, who came near and rolled away the stone from the door and was sitting upon it. 28:3 His form was like lightning and his clothing was white like snow; 28:4 and the ones guarding the door, were shaken from the fear of him and became like dead men.

28:5 Now the messenger answered and said to the women, Do not be afraid; for I know that you are seeking Jesus, who has been crucified. 28:6 He is not here; for he was raised, just as he said. Come here, behold the place where the Lord was laying. 28:7 And traveling quickly, say to his disciples, He was raised from the dead, and behold, he is preceding you into Galilee; you will be seeing him there. Behold, I have said this to you.

28:8 And having gone forth quickly from the tomb with fear and great joy, they ran to report to his disciples.

{Mar 16:9-11 & Mat 28:9-10 & Luk 24:9-11 & Joh 20:11-18.}

28:9 Now as they were traveling to also report it to his disciples, behold, Jesus encountered them, saying, Rejoice! But they came and took hold of his feet and worshiped him. 28:10 Then Jesus says to them, Do not be afraid. Proceed away; report to my brethren in order that they might go into Galilee and they will be seeing me there.

{Mat 28:11-15 Sun. Morning; no parallel.}

28:11 Now while they are traveling, behold, some of the sentry came into the city and reported to the high priests all the things which had happened. 28:12 And having been gathered together with the elders and having taken council, they gave a considerable amount of silver to the soldiers, saying, Say: the disciples stole him from us, being fallen-asleep, after they came from the night. 28:13 And if this thing is heard of over at the governor, we will be persuading him and will be making you carefree. 28:14 Having taken the silver, they did like they were taught and this speech was broadcasted with the Jews and is continuing till today.

{Mat 28:16-17 & 1Co 15:6 Mountain in Galilee.}

28:16 But the eleven disciples traveled into Galilee, to the mountain where Jesus had appointed to them. 28:17 And having seen him, they worshiped him, but they were skeptical.

{Mar 16:15-18 & Mat 28:18-20 & Luk 24:46-47 Mountain in Galilee; The Great Commission.}

28:18 And Jesus came near and spoke to them, saying, All authority was given to me in heaven and upon earth.

28:19 When traveling, make disciples of all the nations, immersing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things, as many things as I commanded you, and behold, I am with you all the days until the end of the world.

Amen.
And he was preaching, saying, He is coming after me, the mightier one than I. I am not sufficient, having stooped down, to loose the strap of his shoes. 1:8 I indeed immersed you in water, but he himself will immerse you in the Holy Spirit.

1:9 And it happened in those days, that Jesus came from Nazareth of Galilee, and was immersed by John into the Jordan. 1:10 And immediately coming-up from the water, he saw the heavens being split-apart, and the Spirit like a dove descending upon him. 1:11 And a voice came out-of the heavens, You are my beloved Son, in whom I am delighted.

1:12 And immediately the Spirit cast him forth into the wilderness. 1:13 And he was there in the wilderness for forty days, being tempted by the Adversary, and he was with the beasts, and the messengers were serving him.

2:14a & Luk 4:12 & Luk 3:19-22 Jordan east of Jericho, Spring 27 AD.)°

2:14b-15 & Mat 4:17 & Luk 4:14b-15. And Jesus came into Galilee, preaching the good-news of the kingdom of God, 1:14 and saying, The time has been fulfilled and the kingdom of God has drawn near. Repent and believe in the good-news.

Joh 3:1-21.}°

Joh 4:46-54 Cana.}°

Joh 4:16-31.}°

Mat 4:13-16 Capernaum.)°


1:14 Now after John was given up,

Mar 1:14a & Mat 4:12 & Luk 3:19-20 & Joh 4:1-4 Judea to Galilee.)°

Joh 4:4-53 Jacob’s Well and at Sychar.}°

Luk 4:14a & Joh 4:44-45 Arrival in Galilee.)°

Luk 4:14: Atem was given up, 1:14 Jesus came into Galilee, preaching the good-news of the kingdom of God, 1:14 and saying, The time has been fulfilled and the kingdom of God has drawn near. Repent and believe in the good-news. 1:14b Now after John was given up,

Joh 1:19-34 Bethany beyond Jordan, Feb. 27 AD.)°

Joh 1:35-51 Bethany beyond Jordan, Spring 27 AD.)°

Joh 2:1-11 Cana in Galilee.)°

Joh 2:12 Capernaum.)°

Joh 2:13-25 Jerusalem April 9, 27 AD.)°

Joh 3:1-21.)°

Joh 3:22-36 Judea and Aenon.)°

Luk 1:14-25 Bethlehem 1 BC.)°

Luk 2:1-10 Bethlehem 5 BC.)°

Luk 2:2-12 Jerusalem & Bethlehem 4 BC.)°

Luk 2:13-18 Leaving for Egypt 4 BC.)°

Luk 2:19-23 & Luk 2:39b Egypt & Nazareth 4 BC.)°

Luk 2:40-52 Nazareth and Jerusalem 7 or 8 AD.)°


1:7 The beginning of the good-news of Jesus Christ, the Son of God. 1:2 As it has been written in the prophets, Behold, I send my messenger before your face, who will be preparing your way. ‘(Mal 3:1) 1:3 The voice of one crying in the wilderness, prepare the way of the Lord; make his paths straight.’ ‘(Isa 40:3) 1:4 John came, immersing in the wilderness and preaching the immersion of repentance into the forgiveness of sins. 1:5 And all the region of Judea and those from Jerusalem were traveling out to him, and all were being immersed by him in the river Jordan, confessing their sins. 1:6 Now John was eating locusts and wild honey, having clothed himself with camel’s hair, and a leather belt around his loin.
And they travel into Capernaum, and he immediately entered into the synagogue on the Sabbath and was teaching. And they were being astounded at his teaching; for he was teaching them like one having authority and not like the scribes. And a man was in their synagogue in him was an unclean spirit, and he cried out, saying, Ah! What is this thing with us and with you, Jesus the Nazarene? Did you come to destroy us? I know you, I know who you are, the Holy One of God.

And Jesus rebuked it, saying, Hush and come forth out of him. And the unclean spirit went forth out-of him, having convulsed him and having cried out with a loud voice. And they were all amazed, so-then they began to debate together-with themselves, saying, What is this thing? What new teaching is this that he commands even the unclean spirits according-to God’s authority, and they are obeying him?

Now the report of him went forth immediately, into the whole region around Galilee.

And immediately, they came forth out-of the synagogue, and they came into the house of Simon and Andrew, with James and John. Now Simon’s mother-in-law was reclining, fevered, and immediately they speak to him concerning her. And he came near and lifted her up, having taken-hold of her hand, and immediately the fever left her and she was serving them.

Now after it became evening, when the sun set, they were bringing to him all who have an illness and the ones being demon-possessed. And the whole city was being gathered together next to the door. And he healed many having an illness with various diseases, and cast forth many demons, and he was not allowing the demons to speak, because they knew him.

And he says to them, We should be proceeding into the next towns in-order-that I should also preach there, for I have come for this purpose. And he was preaching and casting forth demons in their synagogues in the whole of Galilee.

And a leper comes to him, pleading with him, and kneeling down to him and saying to him, If you are willing, you are able to cleanse me.

Now Jesus, having compassion on him, stretched out his hand, touched him and says to him, I am willing. Be cleansed. And having said that, the leprosy immediately went away from him and he was cleansed.

And having scolded him, he immediately put him forth, and says to him, See that you say nothing to anyone, but proceed-away; show yourself to the priest, and offer the thing which Moses commanded concerning your cleansing 'for a testimony to them. (Lev 13:49, 14:2-4) But he went forth and began to preach it much, and to broadcast the word, so-then he (i.e., Jesus) was no longer able to openly enter into the city, but was outside in desolate places, and they were coming to him from everywhere.

[Mark 2] TOC

And he again entered into Capernaum after several days, and it was heard that he is in a house there. And immediately many were gathered together, so-then it was no longer possible to make room, not even next to the door, and he was speaking the word to them.

And they come, carrying to him a paralytic, lifted up by four men. And not being able to draw near to him because of the crowd, they unroofed the roof where he was. And they shoveled a hole in it, and lower the pallet upon which the paralytic was laying. Now Jesus saw their faith (Or: belief; and throughout the N.T.) and says to the paralytic, Child, your sins have been forgiven to you.

But some of the scribes were sitting there and reasoning in their hearts. Why is this one speaking blasphemies so? Who is able to forgive sins except one, our God?

And immediately Jesus, having fully known in his spirit that they reason so in themselves, said to them, Why are you reasoning these things in your hearts? What is easier to say to the paralytic, Your sins have been forgiven; or to say, Lift yourself up, and take up your pallet and walk? But in-order-that you may know that the Son of Man has authority upon the earth to forgive sins (he says to the paralytic), I say to you, Lift yourself up, and take up pallet and proceed-away to your house.

And he immediately arose, and having lifted up the pallet, went forth in front of them all; so-then for all to be astonished and to glorify God, saying, We never saw this happen so.

And he went forth again beside the sea, and all the
crowd was coming to him and he was teaching them. 2:14 And passing by, he saw Levi the son of Alpheaus sitting at the tax-office, and he says to him, Follow me. And he stood up and followed him.

[Mark 2:15-22 & Mat 9:10-17 & Luk 5:29-39 Capernaum.] 2:15 And it happened, while he was reclining at a meal in his house, many tax collectors and sinners were also reclining together-with Jesus and his disciples; for many were there, and they followed him. 2:16 And the scribes and the Pharisees, having seen him eating with the tax collectors and sinners, were saying to his disciples, Why is it that he is eating and drinking with tax collectors and sinners? 2:17 And after Jesus heard it, he says to them, The ones who are strong have no need of a physician, but the ones who are ill. I came, not to call the righteous, but sinners to repentance.

2:18 And the disciples of John, and the ones of the Pharisees, were fasting, and they come and say to him, Why do the disciples of John and the ones of the Pharisees fast, but your disciples do not fast? 2:19 And Jesus said to them, The sons of the bridal-party {companions or guests} are not able to fast at which time the bridegroom is with them, are they? Inasmuch as much time as they have the bridegroom with themselves, they are not able to fast. 2:20 But the days will come, whenever the bridegroom is taken away from them and then they will be fasting in those days. 2:21 And no one sews a patch of unshrunk fabric upon an old garment; otherwise its fullness shrinks and lifts the new patch up from the old one and a worse split happens. 2:22 And no one puts new wine into old wineskins; otherwise the new wine will burst the wineskins, and the wine is poured out and the wineskins will be destroyed, but new wine is put into new wineskins.

Joh 5:1-47 Jerusalem probably the Passover.} [Mar 2:23-28 & Mat 12:1-8 & Luk 6:1-5 Jerusalem to Galilee.] 2:23 And he himself happened to travel on the Sabbath through the grain-fields, and his disciples began to make their way plucking the tops. 2:24 And the Pharisees were saying to him, Behold, why are they doing what is not legal on the Sabbath? 2:25 And he said to them, Have you never read what David did, when he himself had need, being hungry, and the ones with him? 2:26 How he entered into the house of God in the days of Abiathar the high-priest and ate the showbread, which is not legal to eat, except for the priests, and he also gave it to the ones who being together-with him? 1Sam 21:6 2:27 And he said to them, The Sabbath came to be because of man and not man because of the Sabbath; 2:28 so-then, the Son of Man is lord even of the Sabbath.

[Mark 3] TOC

[Mar 3:1-6 & Mat 12:9-14 & Luk 6:6-11 Probably Galilee.] 3:1 And he entered again into the synagogue, and a man having a dried up hand was there. 3:2 And they were observing him, if he will heal him on the Sabbath, in-order-that they might accuse him. 3:3 And he says to the man the one having the hand which had been dried up, You in the middle, lift yourself up! 3:4 And he says to them, Is it legal on the Sabbath to do good or to do evil? To save a life or to kill? But they were silent. 3:5 And having looked around at them with anger, being sorrowful at the hardening of their heart, he says to the man, Stretch out your hand. And he stretched it out, and his hand was restored as healthy as the other. 3:6 And the Pharisees went forth and were immediately making a council against him with the Herodians, how they might destroy him.

[Mar 3:7-12 & Mat 12:15-21 Sea of Galilee.] 3:7 And Jesus departed to the sea with his disciples, and a large multitude followed him from Galilee and from Judea, 3:8 and from Jerusalem and from Idumaea, and beyond-that of the Jordan, and the ones around Tyre and Sidon. This large multitude, having heard how-much he was doing, came to him. 3:9 And he spoke to his disciples; in-order-that a small-boat should wait-on him because of the crowd, in-order-that they might not press against him. 3:10 For he healed many; so-then as many as had disorders tried to fall upon him in-order-that they might touch him. 3:11 And the unclean spirits, whenever they were viewing him, were falling before him and were crying out, saying, You are the Son of God. 3:12 And he was rebuking them much in-order-that they might not make him apparent.

[Mar 3:13-19a & Luk 6:12-16 Near Capernaum.] 3:13 And he goes-up into the mountain and is calling to himself whomever he was wishing, and they went to him. 3:14 And he made the appointment of the twelve, in-order-that they might be with him and in-order-that he may send them forth to preach, 3:15 and to have authority to heal the diseases and to cast forth demons. 3:16 And he added the name Peter to Simon; 3:17 and James the son of Zebedee and John the brother of James, and he added to them the names Boanerges, which is, Sons of Thunder; 3:18 and Andrew and Philip and Bartholomew and Matthew and Thomas and James the son of Alphaeus and Thaddaeus and Simon the Canaanite, 3:19 and Judas Iscariot, who also gave him up to the Jews.

And they come into a house. 3:20 And a crowd comes together again, so as for them to not even be able to eat bread. 3:21 And after the ones close beside him heard it, they went forth to take-hold of him; for they were saying that he was crazy.

3:22 And the scribes that came-down from Jerusalem were saying, He has Beelzebub, and, He is casting forth the demons by the ruler of the demons.

3:23 And having called them, he was speaking to them in parables: How is the Adversary able to cast forth the Adversary? 3:24 And if a kingdom is divided against itself, that kingdom is not able to stand. 3:25 And if a house is divided against itself, that house is not able to stand. 3:26 And if the Adversary has stood up against himself, and has been divided, he is not able to stand, but has come to an end. 3:27 No one having entered into the house of the strong man is able to be ravening through his goods, if he does not first bind the strong man, and then he may be ravening through his house.

3:28 Assuredly I am saying to you, All their sins and blasphemies will be forgiven to the sons of men; as many things as they would blaspheme. 3:29 But whoever might blaspheme at the Holy Spirit does not have forgiveness, forever, but is liable to an everlasting judgment. 3:30 (Because they were saying, ‘He has an unclean spirit.’)

And it happened, while* he was sowing, some seed which fell beside the road and the birds came and devoured it. 4:4 But other seed fell upon the rocky-area, where it did not have much earth, and immediately it rose up, because it had no depth of earth; 4:6 now after the sun rose, it was burnt, and it dried up because of it has no root. 4:7 And other seed fell into the good soil and it was giving fruit, shooting-up and growing, and it was bringing forth by thirty times, and by sixty times, and by a hundred times as much. 4:9 And he said, He who has ears to hear, let him hear.

4:10 And when he happened to be alone, the ones around him together-with the twelve, asked about the parable. 4:11 And he said to them, It has been given to know the mystery of the kingdom of God, but to those, the ones who are outside, all things happen in parables; 4:17 in-order-that seeing, they may see and yet may not know, and hearing, they may hear and yet may not understand; lest they should turn again and their sins might be forgiven them.

4:13 And he says to them, Do you not know this parable? And how will you not know all the parables? 4:14 The sower is sowing the word. 4:15 Now these are the ones beside the road, where the word is sown, and whenever they hear, immediately the Adversary comes and takes the word which has been sown in their hearts.

4:16 And likewise, these are the ones who are sown upon the rocky-areas, who, whenever they hear the word, they immediately receive it with joy; 4:17 and they have no root in themselves, but are temporary. Thereafter, after affliction or persecution happened to them because of the word, immediately they stumble.

4:18 And these are the ones who are sown into the thorns; the ones who hear the word, 4:19 and the anxieties of this age, and the deception of riches, and the lusts concerning all the rest of the worldly things travel into their hearts, are choking the word, and it becomes unfruitful.

4:20 And these are the ones who were sown upon the good soil; who hear the word and accept it, and bear-fruit, by thirty times and by sixty times and by a hundred times.

4:21 And he said to them, Why not come with the lamp in-order-that it might be placed under a peck-container or under the bed? No, you bring it in-order-that it might be placed upon the lamp-stand. 4:22 For not anything is hidden, which would not be made manifest, nor has anything hidden, happened, but in-
order—that it should come into apparent view. 4:23 If anyone has ears to hear, let him hear. 4:24 And he said to them, Beware what you are hearing; in what measure, you measure, it will be measured to you, and to you who hear, more will be added. 4:25 For whoever has, to him will be given, and he who does not have, and what he has will be taken from him.

[Mar 4:26-29; no parallel.]

4:26 And he said, So is the kingdom of God, as if a man cast seed upon the earth; 4:27 and he should sleep and should arise night and day, and the seed may sprout and should be lengthened, he himself did not know how. 4:28 For the earth is bearing-fruit by herself; first the blade, thereafter the top, thereafter the full grain in the top. 4:29 But whenever the fruit gives way, immediately he sends forth the sickle, because the harvest is standing ready.

[Mar 13:24-30.]
[Mar 4:30-34 & Mat 13:31-35.]

4:30 And he said, To what may be similar to the kingdom of God? Or in what parable may we put it in comparison? 4:31 It is like a kernel of a mustard-seed, which, whenever it should be sown upon the earth, though it is least compared to all the seeds which are upon the earth, and yet whenever it should be sown, it shoots-up and becomes greater than all the herbs and produces great branches; so as for the birds of the heaven to be able to nest under its shadow.

4:33 And he was speaking the word to them with many such parables, as they were able to hear it. 4:34 But he was not speaking to them without a parable, but privately he was interpreting all things for his disciples.

[Mat 13:36-53.]

4:35 And after it became evening in that day, he says to them, We should go through to the area beyond-that. 4:36 And having left the crowd, they take him with them, as he was in the ship. But also other small-boats were with him. 4:37 And a great gale of wind happens, and the waves were putting water into the ship, so as for it now to be filled with water. 4:38 And he himself was upon the stern, sleeping upon the cushion, and they awaken him and say to him, Teacher, do you not care that we are perishing? 4:39 And having been awakened, he rebuked the wind, and said to the sea, Be silent. Hush. And the wind paused and it became a great calm. 4:40 And he said to them, Why are you so cowardly? How do you not have faith?

4:41 And they feared with a great fear, and were saying to one another, Who then is this, that even the wind and the sea are obeying him?
And he went and began to preach in Decapolis how much Jesus did for him and all were marveling.

5:21 And after Jesus ferried over again in the ship to the area beyond—that, a large crowd was gathered upon him, and he was beside the sea.

(Mar 5:22-43 & Mat 9:18-26 & Luk 8:41-56 Capernaum.)

5:22 And behold one of the rulers of the synagogue, Jairus by name, comes and having seen him, he falls toward his feet, 5:23 and was pleading with him much, saying, My young-daughter is holding on her last moments. I pray that you might lay your hands upon her after you have gone to her, that she may be cured and will live. 5:24 And he went with him.

And a large crowd was following him and they were pressing against him. 5:25 And a certain woman, being in her a flowing of blood for twelve years, 5:26 and had suffered many things under many physicians and had spent from her things all and was profited nothing, but rather she came into a worse condition. 5:27 Having heard concerning Jesus, she came in the crowd behind and touched his garment. 5:28 For she was saying, If-only I touch his garments, I will be cured. 5:29 And immediately the spring of her blood was dried up, and she knew that she has been healed from the disorder in her body. 5:30 And immediately Jesus, having fully known in himself that the power went forth from him and having turned around in the crowd, said, Who touched my garments?

5:31 And his disciples were saying to him, You see the crowd pressing against you and you say, Who touched me? 5:32 And he was looking around to see the one having done this thing. 5:33 But the woman was afraid, trembling, and knowing what has happened upon her, came and fell down before him and spoke all the truth to him.

5:34 And he said to her, Daughter, your faith has cured you; proceed-away in peace and be healthy from your disorder.

5:35 While he is still speaking, they come from the ruler of the synagogue’s house, saying, Your daughter died. Why are you still bothering the Teacher?

5:36 But Jesus immediately having heard the word being spoken, says to the ruler of the synagogue, Do not fear, only believe. 5:37 And he allowed no one to follow together-with him, except Peter and James and John the brother of James. 5:38 And he comes to the house of the ruler of the synagogue, and he views an uproar, many weeping and wailing. 5:39 And having entered, he says to them, Why are you in an uproar and weeping? The child has not died, but is sleeping. 5:40 And they were laughing at him. But having cast them all forth, he takes the father of the child and the mother and the ones with him and he travels into where the child was reclining. 5:41 And having taken-hold of hand of the child, he says to her, Talitha kumi; which is, after being translated, Girl, I say to you, Lift yourself up! 5:42 And immediately the girl rose up and was walking; for she was twelve years old. And they were astonished with a great astonishment. 5:43 And he ordered them much in-order-that no one should know this and he said that something is to be given to her to eat.

[Mark 6] TOC

(Mar 9:27-34 Probably Capernaum.)

(Mar 6:1-6a & Mat 13:54-58 Nazareth.)

6:1 And he went forth from there, and he came into his fatherland, and his disciples follow him. 6:2 And after it became the Sabbath, he began to teach in the synagogue. And many hearing him were being astounded, saying, From where did this one receive these things? And what is the wisdom which was given to him? And how are such miracles happening through his hands? 6:3 Is this not the carpenter, the son of Mary and brother of James and Joses and Jude and Simon? And are not his sisters here with us? And they were being offended at him.

6:4 But Jesus said to them, A prophet is not without honor, except in his fatherland and among his relatives and in his house. 6:5 And he was not able to do any miracle there, except that he laid his hands upon a few who were sick and healed them. 6:6 And he was marveling because of their unbelief.


And he was proceeding around the villages in a circle, teaching.

6:7 And he calls the twelve and began to send them forth two by two, and he was giving them authority over the unclean spirits; 6:8 and he commanded them in-order-that they should take nothing 5° for the journey, except only a staff; no knapsack, no bread, no brass coins in the belt; 6:9 but only tied on sandals, also do not clothe yourselves with two tunics. 6:10 And he said to them, Wherever you enter into a house, abide there until you should go from there. 6:11 And as many as would not accept you, nor may not hear you, while traveling out from there, shake-off the dirt which is underneath your feet for a testimony to them. Assuredly, I am saying to you, It will be more tolerable for Sodom or Gomorrah in the day of judgment than for that city. 6:12 And they, the twelve, went forth and were preaching in-order-that they all should repent. 6:13 And they were casting forth many demons and anointing many with oil who were sick and healing many.

[Mar 6:14-29 & Mat 14:1-12 & Luk 9:7-9.]
And King Herod heard of this; for his name became apparent to him and he said, John, he who immerses, was raised from the dead and because of this, these powers are working in him.

Others were saying, He is Elijah.

But others were saying, He is a prophet, like one of the prophets of old.

But having heard of it, Herod said, John, whom I beheaded, this one is he; he was raised from the dead.

For Herod himself had sent forth and took hold of John and bound him in prison because of Herodias, his brother Philip’s wife, because he had married her. For John said to Herod, ‘It is not legal for you to have your brother’s wife.’ But Herodias was holding it against him. And she was willing to kill him and was not able; for Herod was fearing John, knowing him to be a righteous and holy man, and was protecting him. And having heard him, he was doing many things, and was gladly hearing him, often.

And when it became an opportune day, along with his birthday-festivities, when Herod was making a supper to his great-men and the commanders, and the foremost men of Galilee; and the daughter of Herodias herself entered and danced, and she pleased Herod and the ones reclining at the meal together with him. The king said to the girl, Ask me whatever you wish and I will be giving it to you. And after he had sworn to her, Whatever you might ask me, I will be giving it to you, insofar as half of my kingdom.

Now she went forth and said to her mother, What will I ask for?

Now she said, The head of John the Immerser.

And she, immediately and with diligence, entered to the king asked, saying, I wish that you might give me promptly the head of John the Immerser upon a platter.

And the king became very sorrowful because of the oaths he said and the ones reclining at the meal together with him, he did not wish to reject her. And the king immediately sent forth an executioner and commanded his head to be brought. Now he went and beheaded him in the prison, and carried his head upon a platter and gave it to the girl, and the girl gave it to her mother. And having heard of it, his disciples came and lifted up his corpse and placed it in a tomb.

And the apostles are gathered together with Jesus, and they reported to him all things, both how-much they had done and how-much they had taught. And he said to them, You yourselves come-here privately into a desolate place and rest yourselves a few. For the ones coming and the ones proceeding-away were many and they were not having an opportunity to eat. And they went away into a desolate place in the ship privately.

And they saw them proceeding-away and many recognized him and they ran together there on-foot from all of the cities and went before them, and came together to him. And Jesus went forth, and saw a large crowd and he had compassion upon them, because they were like sheep not having a shepherd and he began to teach them many things.

And after it already became a late hour, his disciples came near to him and are saying, The place is desolate and already it is a late hour; dismiss them, in-order-that they might buy bread for themselves, after they have gone into the circle of the rural-areas and villages, for they do not have what they might eat [i.e., they have nothing to eat].

But he answered and said to them, You, give them something to eat.

And they say to him, After we have gone away, should we buy two hundred denarii worth of loaves, and we might give them that to eat?

Now he says to them, How many loaves do you have? Proceed away and see.

And after they knew, they say, Five and two fish. And he commanded them all to recline in groups; all the groups upon the pale-green grass. And they leaned-back in rows of a hundred apiece and rows of fifty apiece. And he took the five loaves and the two fish, and looked up to heaven, he gave-thanks and broke the loaves. And he was giving them to his disciples in-order-that they might place the bread beside them, and he divided the two fish to all. And they all ate and were fully-fed.

And they took up twelve full baskets of broken pieces and also from the fish. And the ones who ate the loaves were five thousand men.

And immediately he urged his disciples to step onto the ship, and to precede him to the area beyond-that into Bethsaida, until he should dismiss the crowd.

And having bid farewell to them, he went away into the mountain to pray.

And after it became evening, the ship was in the middle of the sea and he himself was alone upon the land.

And he saw them tormented in their rowing, for the wind was adverse to them, and he comes to them around the fourth watch of the night, walking upon the sea, and he was willing to pass-beside them.

But after they saw him walking upon the sea, they thought it to be an apparition and cried out; for they all saw him and were disturbed.

And immediately, he spoke with them, and says to them, Have courage. I am here. Do not be afraid.
And he went-up to them into the ship, and the wind paused, and they were exceedingly, exceptionally, astonished in themselves and were marveling! \(6.52\) For* they did not understand what happened upon the loaves, for* their heart was hardening. \(6.53\) And having ferried over, they came upon the land of Gennesaret and they were anchored there, \(6.54\) and they themselves gone forth out-of the ship, immediately the people recognized him.

\(6.55\) Having ran around that whole region around there, they began to carry around the ones having an illness upon their pallets, where they were hearing: he is over there. \(6.56\) And wherever he was traveling, if into villages or cities or the rural-areas, they were laying the sick in the marketplaces and were pleading with him in-order-that if-only they might touch the hem of his garment, and as many as would touch him were being cured.

[Mark 7] \(\text{TOC}\)

\{Joh 6:22-71 Synagogue in Capernaum.\}
\{Mar 7:1-23 & Mat 15:1-20 & Joh 7:1 Galilee, probably Capernaum Spring 29 AD.\}

\(7.1\) And the Pharisees and some of the scribes are gathered together to see him, after they came from Jerusalem, \(7.2\) and having seen some of his disciples eating their bread with common, this is: unwashed hands; they found-fault. \(7.3\) For* the Pharisees and all the Jews, if they do not wash their hands scrubbing with the fist, do not eat, holding-fast the tradition of the elders; \(7.4\) and when coming from the marketplace, they do not eat if they have not immersed \(\text{[bathe]}\) themselves first, and there are many other things which they took to holding-fast, like immersions* \{Or, O.T. ceremonial washings\} of cups and pint pitchers and brass kettles and cots. \(7.5\) Thereafter, the Pharisees and the scribes ask him, Why are your disciples not walking according-to the tradition of the elders, but eat their bread with unwashed hands?

\(7.6\) But he answered and said to them, \(\text{Isaiah prophesied well concerning you hypocrites, as it has been written, ‘This people are honoring me with the lips, but their heart is distant, faraway from me.’}\) \(7.7\) But they are worshiping me in futility, teaching as their teachings the commandments of men.* \{Isa 29:13\} \(7.8\) For* after you left the commandment of God, you are holding-fast the tradition of men, like immersions* of pint pitchers and cups, and you practice many other such similar things.

\(7.9\) And he said to them, You are rejecting well the commandment of God, in-order that you might keep your tradition. \(7.10\) For* Moses said, ‘Honor your father and your mother.’ \{Exo 20:12 & Deu 5:16\} And, ‘He who is speaking evil of father or mother, let him be ended by the sentence of death.’ \{Exo 21:17 & Lev 20:9\} \(7.11\) But you say, If a man says to his father or his mother, Whatever you might be profited from me is Corban (what is a gift). \(7.12\) And so you no longer allow him to do* anything for his father or for his mother, \(7.13\) invalidating the word of God (which you gave up) by your tradition, and you practice many such similar things.

\(7.14\) And having called all the crowd, he said to them, All, hear* me and understand*. \(7.15\) There is nothing outside the man, which traveling into him is able to desecrate him, but the things which travel out from him, those are the things which desecrate the man. \(7.16\) If anyone has ears to hear, let him hear.

\(7.17\) And when he entered into the house away from the crowd, his disciples were asking him concerning the parable. \(7.18\) And he says to them, So are you also without understanding? Are you not perceiving, that everything outside which travels into the man, is not able to desecrate him; \(7.19\) because it is not traveling into the heart, but into the belly and travels into the sewer? \(7.20\) Now he said, What travels out from the man, this desecrates the man. \(7.21\) For* evil reasonings travel from inside, out-of the heart of men, such as: adulteries, fornications, murders, \(7.22\) thefts, greedy-acts, wickednesses, treachery, unbridled-lust, an evil eye, blasphemy, haughtiness, foolishness. \(7.23\) All these evil things travel out from inside, and desecrate the man.

\{Mar 7:24 & Mat 15:21\}

\(7.24\) And he stood up and went away from there, into the borders of Tyre and Sidon. And he entered into a house and was wishing no one to know it, and he was not able to elude them.

\{Mar 7:25-30 & Mat 15:22-28 Tyre and Sidon.\}

\(7.25\) For* a woman, having heard things concerning him (whose young-daughter herself was holding an unclean spirit), came and fell down before his feet. \(7.26\) Now the woman was a Greek, a Syrophoenician by birth. And she was asking of him in-order-that he might cast forth the demon out-of her daughter. \(7.27\) But Jesus said to her, Allow the children first to be fully-fed; for* it is not good to take the children’s bread and cast it to the puppies.

\(7.28\) But she answered, and says to him, Yes, Lord; for* even the puppies underneath the table eat from the children’s crumbs.

\(7.29\) And he said to her, Because of this, the speech, proceed-away; the demon has gone forth out-of your daughter. \(7.30\) And she went away to her house and found the daughter of her had been put upon a cot, the demon having gone forth.
And again, having gone forth from the borders of Tyre and Sidon, he came to the sea of Galilee, between the borders of Decapolis.

And they bring to him a speaking impaired deaf man and they are pleading with him in-order-that he might lay his hand upon him. And having taken him away from the crowd privately, he put his fingers into his ears, and he spat, and touched his tongue. And having looked up to heaven, he groaned and says to him, Ephphatha; (which is, Be opened). And immediately his ears were opened, and the bond of his tongue was loosed, and he was speaking correctly. And he ordered them in-order-that they should tell no one, but as many loosed, and he was speaking correctly.

And he commanded the crowd to lean-back upon the soil. And he took the seven loaves, and having given-thanks, he broke them and was giving them to his disciples in-order-that they might place these beside them, and they placed beside the crowd. And they were holding a few small-fish, and having given-thanks, he said to his disciples to also place these beside them. Now they ate and were fully-fed, and they took up abundances of broken pieces, seven baskets. Now the ones who ate were approximately four thousand, and he dismissed them.

And again the Pharisees came forth and began to debate together-with him, seeking from him a sign from the heaven, testing him. And having groaned deeply in his spirit, he says, Why is this generation seeking a sign? Assuredly I am saying to you, As if a sign will be given to this generation. And having left them, he again stepped onto a ship, and went away to the area beyond that.

And they forgot to take bread, and they did not have any bread, except one loaf in the ship with themselves. And he was ordering them, saying, Behold and beware stay away from the leaven of the Pharisees and the leaven of Herod.

And they were reasoning with one another, saying, It is because we have no bread.

And Jesus having known it, says to them, Why are you reasoning so, because you have no bread? Do you not yet perceive, nor understand? Do you still have your heart hardened? Having eyes, do you not see? Having ears, do you not hear? And do you not remember? When I broke the five loaves for the five thousand, how-many baskets full of broken pieces did you take up? They say to him, Twelve.

Now when the seven to the four thousand, how-many baskets full of broken pieces did you take up? Now they said, Seven.

And he said to them, How are you not understanding this?

And he comes to Bethsaida. And they bring to him a blind man and they are pleading with him in-order-that he might touch him. And having grabbed the hand of the blind man, he led him outside the village, and having spat into his eyes, he laid his hands upon him, he was asking him if he sees anything. And having looked up, he said, I see men, because I see them like walking trees. Thereafter he laid his hands upon his eyes again, and he made him to look at him. And he was restored and looked at everyone distinctly.

And he sent him forth to his house, saying, Neither enter into the village, nor say anything to anyone in the village.

And the disciples and came into the parts of Dalmanutha.

And they were preaching for three days and do not have what they might eat. And they already remain with me. And he was asking them, How-many loaves do you have?

Now they said, Seven.

And he commanded the crowd to lean-back upon the soil. And he took the seven loaves, and having given-thanks, he broke them and was giving them to his disciples in-order-that they might place them beside them, and they placed beside the crowd. And they were holding a few small-fish, and having given-thanks, he said to his disciples to also place these beside them. Now they ate and were fully-fed, and they took up abundances of broken pieces, seven baskets. Now the ones who ate were approximately four thousand, and he dismissed them.
And he began to teach them, that it is essential for the Son of Man to suffer many things and to be rejected from the elders and the high-priests and the scribes, and be killed, and to rise up after three days. And he was speaking the word frankly. And Peter took him and began to rebuke him. But he turned again, and saw his disciples, and rebuked Peter, saying, Proceed away, behind me, adversary, because you are not mindful of the things of God, but the things of men.

And having called the crowd together-with his disciples to him, he said to them, Whoever wishes to follow after me, let him deny himself, and lift up his cross and follow me. Whoever wishes to save his life will be losing it, and whoever should lose his life because of me and of the good-news, this one will be saving it. For what will it profit a man, if he should gain the whole world and his soul should be forfeited? Or what will a man give as an exchange for his soul? For whoever is ashamed of me and of my words in this generation, the adulteress and sinner, the Son of Man will also be ashamed of him, whenever he comes in the glory of his Father with the holy messengers. [Mark 9] 

And after six days Jesus takes with him Peter and James and John and brings them up alone into a high mountain privately, and he was transfigured before them; and his garments became gleaming, exceedingly white like snow, such-as no launderer upon the earth is able to whiten. And Elijah, together-with Moses, was seen by them, and they were speaking together-with Jesus. And Peter answered and says to Jesus, Rabbi, it is good for us to be here, and we should make three tabernacles; one to you and one to Moses and one to Elijah. For he did not know what he will say; for they were fearful. And it happened that a cloud overshadowing them, and a voice came out-of the cloud, This is my beloved Son; hear him! And suddenly, having looked around, they saw no one anymore, but only Jesus with themselves.

Now while coming-down from the mountain, he ordered them in-order-that they should describe to no one what they saw, except whenever the Son of Man rises up from the dead. And they took-hold of the word for themselves, debating together-with themselves, What is the thing, to rise up from the dead? But they were asking him, saying, How is it that the scribes say that it is essential for Elijah to come first?

But he answered and said to them, Elijah indeed came first, and restores all things, and how it has been written of the Son of Man in-order-that he should suffer many things and should be scorned, But I am saying to you, that Elijah has come, and they also did to him as many things as they wished, just-as it has been written upon the basis of him.

And he began to teach them, that it is essential for the Son of Man to suffer many things and to be rejected from the elders and the high-priests and the scribes, and be killed, and to rise up after three days, And he was speaking the word frankly. And Peter took him and began to rebuke him. But he turned again, and saw his disciples, and rebuked Peter, saying, Proceed away, behind me, adversary, because you are not mindful of the things of God, but the things of men.
so-then for many to say, He died.

9:27 But having taken-hold of the hand of him, Jesus lifted him up, and he stood up. 9:28 And having entered into the house, his disciples were asking him privately, How is it that we were not able to cast it forth?

9:29 And he said to them, This variety is not able to come forth with anything, except in prayer and fasting.

[Mark 9:30-32 & Mat 17:22-23 & Luk 9:43-45 Return to Galilee.] 9:30 And they went forth from there, and were traveling through Galilee, and he did not wish that anyone should know it. 9:31 For he was teaching his disciples and was saying to them, The Son of Man is to be given up into the hands of men, and they will be killing him, and having been killed, he will be rising in the third day. 9:32 But they were not considering the declaration, and were fearing to ask him.

[Mark 17:24-27 Capernaum Sept. 29 AD.] 9:33 And he came into Capernaum, and after he came into the house he was asking them, What were you reasoning with yourselves on the road? 9:34 But they were silent; for they had reasoned with one another on the road, who was greater. 9:35 And having sat down, he summoned the twelve, and he says to them, If anyone wishes to be first, he will be last of all and servant of all. 9:36 And having taken a young child, he stood it in the midst of them. And having wrapped it in his arms, he said to them, 9:37 Whoever accepts one of such children in my name, accepts me, and whoever accepts me, does not accept me, but the one who sent me.

9:38 Now John answered him, saying, Teacher, we saw someone casting forth demons in your name, who is not following us, and we forbade him because he is not following us.

9:39 But Jesus said, Do not forbid him; for there is no one who will be doing a miracle in my name, and be able to speak evil of me quickly. 9:40 For he who is not against you is working on your behalf. 9:41 For whoever delivers to you a cup of water to drink in my name, because you are of Christ, assuredly I am saying to you, He should never lose his reward. 9:42 And whoever offends one of these little ones who believe in me, it is good for him rather if a mill's stone encompassed around his neck, and he has been cast into the sea.

9:43 And if your hand offends you, cut it off. It is good for you to enter into life crippled, rather than having the two hands, and to go into hell, into the unquenchable fire, 9:44 where a maggot of them does not die and the fire is not quenched.

9:45 And if your foot offends you, cut it off. It is good for you to enter into life lame, rather than having the two feet, and to be cast into hell, into the unquenchable fire, 9:46 where their maggot does not die and the fire is not quenched.

9:47 And if your eye offends you, cast it forth. It is good for you to enter into the kingdom of God one-eyed, rather than having two eyes, and to be cast into the hell of fire, 9:48 where a maggot of them does not die and the fire is not quenched.

9:49 For everyone will be salted with fire and every sacrifice will be salted with salt. 9:50 The salt is good, but if the salt becomes non-salty, in what will you season it? Have salt in yourselves and be at peace one with another.

[Mark 10] TOC


10:1 And having risen up from there, he goes into the borders of Judea through the area beyond-that of the Jordan, and crowds travel together to him again. And as he had been accustomed, he was teaching them again. 10:2 And the Pharisees came near and asked him, testing him, If it is not legal for a man to divorce his wife, then?

10:3 But he answered and said to them, What did Moses command you?

10:4 But they said, Moses permitted us to write a document of divorcement and to divorce. {Deu 24:1} 10:5 And Jesus answered and said to them, He wrote this commandment for you, for your hardness of heart. 10:6 But ‘God made’ them male and female from the beginning of the creation. {Gen 1:27, 5:2} 10:7 ‘Because of this, a man will be leaving his father and mother and will be joined to his wife; and the two will be into {i.e., become} one flesh,’ so-then they are no more two, but one flesh. {Gen 2:24} 10:9 Therefore, what God yoked together, let man not separate.

10:10 And his disciples in the house asked him again concerning the same thing. 10:11 And he says to them, Whoever divorces his wife and should marry another is committing adultery against her; 10:12 and if a woman divorces her husband and should be married another, she is committing adultery.

10:13 And they were bringing to him young children, in-order-that he might touch them, but the disciples were rebuking the ones bringing them. 10:14 But after Jesus saw it, he was indignant and said to them, Allow the young children to come to me, and do not forbid them; for the kingdom of God is of such. 10:15 Assuredly I am saying to you, Whoever does not accept the kingdom of God like a young child, he should never enter into it. 10:16 And having wrapped them in his arms, and laying his hands upon them, he was blessing them.


10:17 And while traveling toward the road, one ran up to him and knelt before him, and was asking him, Good Teacher, what should I practice in-order-that I may inherit everlasting life?

10:18 But Jesus said to him, Why do you call me good? None is good except one, our God. 10:19 You know the commandments: ‘Do not commit adultery. Do not murder. Do not steal. Do not falsely testify. Do not defraud. Honor your father and mother.’ 10:20 But he answered and said to him, Teacher, I have observed all these things from my youth.

10:21 Now Jesus, having looked at him, loved him, and said to him, You are lacking in one thing. Proceed-away, sell as many things as you have and give to the poor, and you will have treasure in heaven. And come-here, follow me, having lifted up the cross.

10:22 But he was dismayed upon the word, and went away, being sorrowful; for he has many properties.

10:23 And Jesus, having looked around, says to his disciples, How the ones who have wealth will hardly enter into the kingdom of God! 10:24 Now the disciples were being amazed upon his words. But Jesus again answered and says to them, Children, how hard it is for the ones who have confidence in wealth to enter into the kingdom of God! 10:25 It is easier for a camel to enter through a needle’s eye, than for a rich man to enter into the kingdom of God.

10:26 Now they were being astounded even-more with themselves, saying to him, And who is able to be saved?

10:27 But Jesus, having looked at them, says, It is impossible with men, but not with God; for all things are possible with God.

10:28 Peter began to say to him, Behold, we left all and followed you.

10:29 Jesus answered and said, Assuredly I am saying to you, There is no one who has left his house or brethren or sisters or father or mother or wife or children or fields, because of me and because of the good-news, who would not receive a hundred-times that now in this time, houses and brethren and sisters and mothers and children and fields, with persecutions, and in the coming age everlasting life. 10:31 But many who are first will be last, and the last will be first.

Mark 10:32-45 & Mat 20:17-28 & Luk 18:31-34; Peraea or Judea, near Jordan.)

10:32 Now they were on the road, going-up to Jerusalem, and Jesus was leading them and they were being amazed, and following, they were afraid. And he took again the twelve, and began to tell them the things which are about to befall him, saying, Behold, we are going-up to Jerusalem, and the Son of Man will be given up to the high-priests and scribes, and they will be condemning him to death and will be giving him up to the Gentiles, and they will be mocking him and will be scourging him and will be spitting on him and will be killing him, and he will rise up in the third day.

10:34 And James and John, the sons of Zebedee, travel before him, saying, Teacher, we wish that whatever we ask, you might do it for us.

10:36 But he said to them, What are you wishing me to do for you?

10:37 Now they said to him, Give to us that we may sit, one at your right hand and one at your left hand in your glory.

10:38 But Jesus said to them, You do not know what you are asking for yourselves. Are you able to drink the cup which I am drinking? And to be immersed in the immersion which I am immersed in?

10:39 Now they said to him, We are able.

But Jesus said to them, Indeed the cup which I am drinking, you will be drinking, and the immersion which I am immersed in, you will be immersed in. 10:40 But to sit at my right and at my left is not mine to give, but it is for them for whom it has been prepared. 10:41 And having heard it, the ten began to be indignant concerning James and John.

10:42 Now having called them, Jesus says to them, You know that the ones who seem to rule over the Gentiles are lording it over them, and their great ones are wielding authority over them. 10:43 But it will not be so among you, but rather, whoever wishes to become great among you will be your servant; and whoever may wish to become first: he will be bondservant of all. 10:44 For the Son of Man also came, not to be served, but to serve, and to give his life as a redemption in exchange-for many.

Mark 10:46-52 & Mat 20:29-34 & Luk 18:35-43; Jericho.)

10:46 And they come into Jericho, and while traveling
from Jericho with his disciples and a considerable crowd, Bartimaeus, the blind son of Timaeus, was sitting and begging beside the road. 10:47 And having heard that it is Jesus the Nazarene, he began to cry out and say, Jesus, son of David, show-mercy on me. 10:48 And many were rebuking him in-order-that he should be silent, but he was crying out much more. Son of David, show-mercy to me.

10:49 And Jesus stood still and said for him to be summoned.

And they summon the blind man, saying to him, Have courage. Lift yourself up! He is summoning you. 10:50 Now he came to Jesus, having cast away his garment, and having stood up.

10:51 And Jesus answered and says to him, What do you wish that I might do for you?

Now the blind man said to him, Rabboni, that I may recover my sight.

10:52 Now Jesus said to him, Proceed away; your faith has cured you. And immediately he recovered his sight and was following Jesus on the road.

[Mark 11] TOC

{Luk 19:1-28; Jericho.} {Joh 11:55-12:11 Bethany March 31- April 1, 30 AD.}


11:1 And when they drew near to Jerusalem, to Bethphage and Bethany, toward the Mountain of Olives, he sends two of his disciples, 11:2 and says to them, Proceed into the village which is in front of you and immediately while traveling into it, you will find a young-donkey [i.e., a foal] which has been tied, upon which no one from mankind has sat. having loosed it, lead it here. 11:3 And if anyone says to you, Why are you doing this? Say that the Lord has need of him, and immediately he will send it here. 11:4 Now they went away and found a young-donkey which has been tied to the door outside in the road, and they loose him.

11:5 And some of the ones standing there were saying to them, What are you doing, loosening the young-donkey?

11:6 And they said to them just-as Jesus commanded and they allowed them. 11:7 And they led the young-donkey to Jesus and cast their garments upon it, and he sat upon it. 11:8 But many spread their garments onto the road, and others were cutting leafage from the trees and were spreading them in the road. 11:9 And the ones who preceded him and the ones who are following him, were crying out, saying, Hosanna; the one coming in the name of the Lord has been blessed! 11:10 The kingdom, the one coming in the name of the Lord of our father David has been blessed! Hosanna in the highest!

11:11 And Jesus entered into Jerusalem and into the temple, and having looked around at all things, already being the evening hour, he went forth to Bethany with the twelve.

{Mar 11:12-18 & Mat 21:18-19, Mat 21:12-13 & Luk 19:45-48 Road from Bethany to Jerusalem Mon.}

11:12 And on the next-day, after they themselves went forth from Bethany, he hungered. 11:13 And having seen a fig tree from afar having leaves, he went to see if he will then find anything in it, and after he came upon it, he found nothing except leaves; for it was not the time of figs. 11:14 And Jesus answered and said to it, No one may eat fruit from you; no longer, forever. And his disciples were hearing it.

11:15 And they come to Jerusalem and Jesus entered into the temple and began to cast forth the ones who are selling and buying in the temple, and turned over the tables of the brokers and the chairs of the ones who are selling the doves; 11:16 and he was not allowing, that anyone should carry goods through the temple. 11:17 And he was teaching them, saying to them, Has it not been written, ‘My house will be called a house of prayer for all the nations? But you made it a den of robbers.’ {Isa 56:7 and Jer 7:11} 11:18 And the scribes and the high-priests heard it and were seeking how they might destroy him, for they were fearing him, because all the crowd was being astounded at his teaching.

{Mar 11:19-26 & Mat 21:20-22 & Luk 21:37-38 Road from Bethany to Jerusalem Tues.}

11:19 And when it became evening, he was traveling outside the city. 11:20 And while traveling by in the morning, they saw the fig tree which had been dried up from the roots. 11:21 And Peter, having remembered, says to him, Rabbi, behold, the fig tree which you cursed, it has been dried up.

11:22 And Jesus answered and says to them, Have faith of God. 11:23 For assuredly I am saying to you, Whoever says to this mountain, Be lifted up and be cast into the sea, and should not doubt in his heart, but should believe that what he says happens; whatever he says will be to him. 11:24 Because of this, I am saying to you, All things, as many things as you would ask for when praying, believe that you are receiving them and it will be for you. 11:25 And whenever you stand praying, if you have anything against anyone, forgive them; in-order-that your Father the one in the heavens may also forgive you your trespasses. 11:26 But if you do not forgive, neither will your Father, the one in the heavens, be forgiving your trespasses.

{Mar 11:27-33 & Mat 21:23-27 & Luk 20:1-8 Courtyard of
And they come again to Jerusalem, and while he himself is walking in the temple, the high-priests and the scribes and the elders come to him; and they say to him, By what authority are you doing these things? And who gave you this authority in-order-that you should do these things?

But Jesus answered and said to them, I will also ask you one question, and answer me, and I will tell you by what authority I am doing these things. The immersion of John, was it from heaven or from men? Answer me.

And they were reasoning with themselves, saying, If we say, From heaven; he will be saying, Therefore, why did you not believe him? But should we say, From men? (They were fearing the people. For all were holding that John really was a prophet.)

And they answered and say to Jesus, We do not know.

And Jesus answered and says to them, Neither do I tell you by what authority I am doing these things.

And he began to speak to them in parables: A man planted a vineyard and placed a fence around it and shoveled a winepress in it and built a tower, and rented it out to farmers and went-abroad. And in the harvest time, he sent a bondservant to the farmers in-order-that he might receive from the fruit of the vineyard from the farmers. But they took him and whipped him and sent him forth empty handed. And again, he sent another bondservant to them, and having stoned him, they bashed his head and sent him forth, having dishonored him. And again, he sent another, and they killed him and many others, whipping some but killing some. Therefore, he still has one, his beloved son; he also sent him last to them, saying, They will reverence my son. But those farmers said to themselves, This is the heir. Come here. We should kill him and the inheritance will be ours.

And they took him and killed him and cast him forth outside the vineyard. Therefore, what will the lord of the vineyard be doing? He will come and will be destroying the farmers and will be giving the vineyard to others.

Did you not even read this Scripture, ‘The stone which the builders rejected, this one became to them the head of the corner’? And they were seeking to take-hold of him, and yet they feared the crowd. For they knew that he spoke the parable to them and they left him and went away.

And the high-priests and the scribes and the elders of the people came, and said to him, By what authority do you do these things? and who gave you this authority to do these things?

But he, knowing their hypocrisy, said to them, Why are you testing me? Bring me a denarius [a standard day’s pay] in-order-that I may see it. Now they brought it. And he says to them, Whose face is this image and inscription?

Now they said to him, Caesar’s. And Jesus answered and said to them, Give to Caesar the things which are Caesar’s and give to God the things which are God’s. And they marveled at him.
Lord your God from your whole heart and from your whole soul and from your whole mind and from your whole strength.’ This is the first commandment. [Deu 6:4-6] 12.31 And the second one is similar to this one: ‘You will love’ your neighbor like yourself. There is no other commandment greater than these. [Lev 19:18] 12.32 And the scribe said to him, Teacher, you said well in truth, that he is one, and there is not another other-than him; 12.33 and to love him from the whole heart and from the whole intelligence and from the whole soul and from the whole strength and to love the neighbor, he has, like himself, is more-than all the whole burnt-offerings and sacrifices.

12.34 And after Jesus saw that he answered with perception, he said to him, You are not far from the kingdom of God. And no one was daring enough to ask him anymore.

[Mar 12:35-37 & Mat 22:41-46 & Luk 20:41-44.] 12.35 And Jesus answered and said, while teaching in the temple, How is it that the scribes say that the Christ is the son of David? 12.36 For David himself said in the Holy Spirit, ‘The Lord says to my Lord, Sit at my right hand, until I should place your enemies as the footstool of your feet.’ [Psa 110:1] 12.37 Therefore, David himself calls him Lord, and from where is he his son? And the large crowd was gladly hearing him.

[Mar 12:38-40 & Mat 23:1-39 & Luk 20:45-47 Courts of the Temple, Tues.] 12.38 And he said to them in his teaching, Beware of things from the scribes, who wish to walk in long robes and to have greetings in the marketplaces, and the foremost seats in the synagogues and foremost-places at the suppers. 12.39 They are the ones who devour widows’ houses and the ones praying long prayers for a pretext; these will be receiving even-more condemnation.

[Mar 12:41-44 & Luk 21:1-4 In the Temple, Tues.] 12.41 And having sat down opposite the treasury, Jesus was viewing how the crowd is casting brass coins into the treasury, and many who were rich were casting in much. 12.42 And one poor widow came and she cast in two bronze-coins, which is equal to a brass-coin. 12.43 And having called his disciples to him, he says to them, Assuredly I am saying to you, This poor widow has cast in more-than all the ones casting in much into the treasury; 12.44 for they all cast in out-of the thing abounding to them, but this one cast in, out-of her lack of all things, as many things as she had, her whole livelihood.

[Mark 13] TOC

Joh 12:20-50 In the Temple, Tues.)

13.1 And while traveling from the temple, one of his disciples says to him, Teacher, behold, what sort of stones and what sort of buildings are here.

13.2 And Jesus answered and said to him, Do you see these great buildings? One stone may not be left upon another stone, which may not be torn-down.

13.3 And while he is sitting at the Mountain of Olives opposite the temple, Peter and James and John and Andrew were asking him privately, 13.4 Tell us, when will these things be? And what is the sign whenever all these things are about to be completed?

13.5 But Jesus answered and began to say to them, Beware, do not let anyone mislead you. 13.6 For many will be coming in my name, saying, I am he, and will be misleading many. 13.7 Now whenever you hear of wars and reports of wars, do not be alarmed; for it is essential for these things to happen, but the end is not yet. 13.8 For nation will be raised against nation, and kingdom against kingdom, and there will be earthquakes in different places; there will be famines and disturbances. These things are the beginnings of travails. 13.9 But you yourselves, beware, for they will be giving you up to councils, and you will be whipped in synagogues and you will be standing in front of governors and kings, because of me, for a testimony to them. 13.10 And it is essential for the good-news to first be preached to all the nations. 13.11 But whenever they might lead you to judgment and are giving you up, do not be anxious beforehand what you should speak, nor meditate on an answer, but whatever should be given to you in this hour, speak that. For it is not you who are speaking, but the Holy Spirit. 13.12 But brother will be giving up brother to death, and the father against the child, and children will be standing up against parents and will be slaying them. 13.13 And you will be hated by everyone because of my name, but he who has endured to the end, this one will be saved.

13.14 But whenever you see the abomination of desolation, the one which was spoken of by Daniel the prophet stopping where it is not essential to be (let the one who is reading perceive), then the ones who are in Judea, let them flee to the mountains; 13.15 and let the one who is upon the housestop not go-down into the house, nor let him enter in to take anything out-of his house; 13.16 and let the one who is in the field not turn to the things behind him, that is, to take his garment. 13.17 But woe to the ones who are holding a child in their womb [i.e., pregnant] and to the ones who are nursing
in those days! 13:18 Now pray in-order-that your flight might not happen in winter. 13:19 For in those days will be affliction, such-as has not happened such from the beginning of the creation which God created until now, and should never happen again. 13:20 And except that the Lord shortened the days, not any flesh would have been saved, but because of the chosen, whom he chose, he shortened the days. 13:21 Then if anyone says to you, Behold, here is the Christ; or, Behold, there; do not believe it. 13:22 for false Christs and false prophets will be raised and will be giving signs and wonders, if possible, in-order-to mislead even the chosen. 13:23 But you, beware. Behold, I have spoken to you all things beforehand.


13:24 But in those days, after that affliction, the sun will be darkened and the moon will not be giving her radiance, and the stars will be falling from the heaven and the powers in the heavens will be shaken. 13:25 And then they will be seeing the Son of Man coming in the clouds with much power and glory. 13:26 And then he will be sending forth his messengers and will be gathering together his chosen from the four winds, from the tip of the earth to the tip of heaven.


13:28 Now learn the parable from the fig tree: whenever her branch already becomes tender and its leaves may spring forth, you know that the summer is near; 13:29 so also you, whenever you see these things happening, know that it is near, even at the doors. 13:30 Assuredly I am saying to you, This generation should never pass-away, till which time all these things should happen. 13:31 Heaven and earth will pass-away, but my words should never pass-away.

{Mar 13:32-37 & Mat 24:36-44 & Luk 21:34-36 Second Coming.)

13:32 But no one knows concerning that day or hour, not even the messengers in heaven, neither the Son, except the Father only. 13:33 Beware, watch, and pray; for you do not know when the time is. 13:34 It is like a man, going-abroad, having left his house and given authority to his bondservants, and his work to each one, and he commanded the doorkeeper in-order-that he may watch. 13:35 Therefore, watch; for you do not know when the lord of the house is coming, whether at evening or midnight or rooster’s crowing or in the morning; lest having come suddenly, he might find you sleeping. 13:37 Now what I say to you, I say to all, Watch!

[Mark 14] TOC

Mat 24:45-51 & Luk 21:37.
14:1 Now after two days it was the feast of the Passover and the unleavened bread, and the high-priests and the scribes were seeking how they might kill him if they took-hold of him in treachery; 14:2 but they were saying, Not at the feast, lest there will be an uproar of the people.

14:3 And now being in Bethany in the house of Simon the leper, reclining at a meal, a woman came having an alabaster flask of costly full-strength perfume of nard, and she crushed the alabaster flask and poured it down on his head. 14:4 But some were being indignant with themselves, and saying, ‘For why has the waste of this perfume happened? 14:5 For this perfume was able to be sold for above three hundred denarii and given to the poor. And they were scolding her.
14:6 But Jesus said, ‘Allow her. Why are you harassing her? She has worked a good work in me. 14:7 For you always have the poor with yourselves, and whenever you wish, you are able to do them well, but you do not always have me. 14:8 What this one had, she did’. She took upon herself beforehand to perfume my body for the burial of it. 14:9 And assuredly I am saying to you, Wherever this good-news might be preached into the whole world, what this woman also did will be spoken for her memorial.

14:10 And Judas Iscariot, one of the twelve, went away to the high-priests in-order-that he might give him up to them. 14:11 Now having heard it, they rejoiced and promised to give him silver. And he was seeking how he might opportunely give him up.

14:12 And on the first day of unleavened bread, when they were sacrificing the Passover, his disciples say to him, After we have gone, where do you wish that we should prepare in-order-that you might eat the Passover? 14:13 And he sends two of his disciples and says to them, Proceed into the city and you will be encountering a man bearing a pitcher of water there. Follow him. 14:14 And wherever he enters, say to the householder, The Teacher says, Where is the guestroom, where I may eat the Passover with my disciples? 14:15 And he himself will be showing you a
big furnished upper-room, which is ready. Prepare it for us there.\textsuperscript{14:16} And his disciples went forth, and came into the city and found it just-as he had said to them, and they prepared the Passover.\textsuperscript{14:17} And after it became evening, he comes with the twelve.

\textit{[Joh 13:1-20 Thur. Evening.]}


\textsuperscript{14:18} And while they themselves are reclining and eating, Jesus said, \textit{Assuredly I am saying to you, One out-of you will be giving me up to the Jews, the one eating with me.} \textsuperscript{14:19} Now they began to be sorrowful and to say to him every one \textit{(Or: one by one)}. \textit{It is not I, is it? And another, It is not I, is it?} \textsuperscript{14:20} But he answered \textit{and said} to them, \textit{It is one out-of the twelve, he who dips with me in the dish.} \textsuperscript{14:21} The Son of Man indeed proceeds-away, just-as it has been written concerning him, but woe to that man through whom the Son of Man is given up! It was \textit{(i.e., would be)} good for him, if that man was not \textit{ever} born.

\textit{[Mar 14:22-25 & Mat 26:26-29 & Luk 22:19-20, 1Co 11:23-26.,]}

\textsuperscript{14:22} And while they are eating, Jesus took bread \textit{and} having given-thanks, he broke it and gave it to them and said, \textit{Take, eat; this is my body.} \textsuperscript{14:23} And having taken the cup \textit{and} having given-thanks, he gave it to them, and they all drank out-of it. \textsuperscript{14:24} And he said to them, \textit{This is my blood, the blood of the new covenant}, which is poured out concerning many. \textsuperscript{14:25} Assuredly I am saying to you, I should never drink anymore from the fruit of the vine, until that day whenever I drink it new in the kingdom of God.

\textit{[Joh 14-17 Thur. Night, Fri. to the Jews.]}

\textit{[Mar 14:26, 14:32-42 & Mat 26:30, 26:36-46 & Luk 22:39-46 & Joh 18:1 Garden between Stream of Kidron and Mountain of Olives, Late Thur. night.]}\textsuperscript{14:26} And having sung a hymn, they went forth to the Mountain of Olives.

\textsuperscript{14:27} And Jesus says to them, \textit{All of you} will be offended at me in this night, because it has been written, \textit{I will be striking the shepherd and the sheep will be scattered.} \textit{(Zec 13:7)} \textsuperscript{14:28} But after the \textit{time for me to be raised}, I will be preceding you \textit{into} Galilee.\textsuperscript{14:29} But Peter said to him, Even if all will be offended, but not I. \textsuperscript{14:30} And Jesus says to him, \textit{Assuredly I am saying to you, that today, even in this night, before the rooster is to crow twice, you will be denying me three-times.} \textsuperscript{14:31} But Peter spoke rather exceptionally, If it should be essential \textit{for} me to die together-with you, I should never deny you! Now likewise, they also all were saying it.

\textsuperscript{14:32} And they come to a parcel of ground of which the name \textit{is} Gethsemane, and he says to his disciples, \textit{Sit here until I should pray.} \textsuperscript{14:33} And he takes Peter and James and John with himself, and he began to be utterly amazed and disheartened. \textsuperscript{14:34} And he says to them, \textit{My soul is very sorrowful until death, remain here and watch.} \textsuperscript{14:35} And having gone a little \textit{further}, he fell upon the earth and was praying in-order-that, if it is possible, the hour might pass-away from him. \textsuperscript{14:36} And he said, \textit{Abba, Father, all things are possible for you; carry this cup away from me, but not what I will, but what you will.} \textsuperscript{14:37} And he comes and finds them sleeping, and says to Peter, \textit{Simon, do you sleep? Were you not strong-enough to watch one hour?} \textsuperscript{14:38} \textit{Watch’ and pray}, in-order-that you \textit{may not enter} into temptation. The \textit{spirit} is \textit{indeed} eager, but the \textit{flesh} is weak. \textsuperscript{14:39} And again he went away \textit{and} prayed, \textit{and} said the same speech.

\textsuperscript{14:40} And having returned, he found them sleeping again, for\textsuperscript{14:41} their eyes were heavy, and they did not know what they should answer him. \textsuperscript{14:42} And \textit{while} coming the third-time, he says to them, \textit{Furthermore, are you sleeping and resting yourselves? It is adequate. The hour came already. Behold, the Son of Man is given up into the hands of sinners.} \textsuperscript{14:43} \textit{Arise}, we should proceed. Behold, the one giving me up has drawn near.

\textit{[Mar 14:43-52 & Mat 26:47-56 & Luk 22:47-53 & Joh 18:2-11 Gethsemane, Fri. a few hours before dawn.]} \textsuperscript{14:44} And immediately, \textit{as} he is still speaking, Judas, being one of the twelve, comes\textsuperscript{14:45} and with him, a large crowd with swords and clubs from the high-priests, and the scribes and the elders. \textsuperscript{14:46} Now the one giving him up, had given them a predefined gesture, saying, Whomever I kiss, it is he; take-hold\textsuperscript{14:47} of him and securely lead\textsuperscript{14:48} him away. \textsuperscript{14:49} And having gone to the place, he went immediately to him \textit{and} says to him, Rabbi, rabbi, and kissed him. \textsuperscript{14:50} Now they put hands upon him and took-hold of him. \textsuperscript{14:51} But a certain one of the ones standing beside him, pulled the sword, \textit{he had}, and struck the bondservant of the high-priest and took off his ear.

\textsuperscript{14:52} And Jesus answered \textit{and} said to them, \textit{Did you} come forth, as against a robber with swords and clubs to take me? \textsuperscript{14:53} \textit{I was with you} daily teaching in the temple and \textit{you} have not taken-hold of me, but \textit{this is done} in-order-that the Scriptures might be fulfilled.

\textsuperscript{14:54} And they all left him \textit{and} fled. \textsuperscript{14:55} And one, a certain young-man followed with him, having been
dressed in a linen cloth over his naked body, and the young-men take-hold of him; but he left the linen cloth and fled from them naked.

[Mar 14:12-14, 19-23 Fri. before dawn.] 14:53 And they led Jesus away to the high-priest, and all the high-priests and the elders and the scribes are coming together-with him there.

[Mar 14:54 & Mat 26:58 & Luk 22:15-18 Courtyard of High Priest’s residence, Fri. around dawn.] 14:54 And Peter followed him from afar, until he was inside, into the courtyard of the high-priest, and he was sitting together with the attendants and warming himself in the light of the fire.

[Mar 14:55-65 & Mat 26:59-68 & Luk 22:63-65.] 14:55 Now the high-priests and the whole council were seeking testimony against Jesus, that they might slay him, and they were not finding it. For many were falsely testifying against him, and yet their testimonies were not equal. 14:56 And some, having stood up, were falsely testifying against him, saying, We heard him say, I will be tearing-down this temple, the one made with hands, and I will be building another through three days not made with hands. 14:59 And thus, neither was their testimony equal.

14:60 And the high-priest having stood up in the midst of them, asked Jesus, saying, Are you answering nothing? What are these witnesses testifying against you? But he was silent and answered nothing. Again the high-priest was asking him and says to him, Are you the Christ, the Son of the Gracious One?

14:62 But Jesus said, I am, and you will be seeing the Son of Man sitting at the right hand of power and coming with the clouds of heaven.

14:63 But the high-priest, having ripped his tunics, says, Why do we still have need of witnesses? You have heard the blasphemy. What does it appear to you? Now they all condemned him to be liable of death. 14:65 And some began to spit on him and to cover his face and to batter him, and to say to him, Prophesy! And the attendants were casting him around with slaps on the cheek.

[Mar 14:66-72 & Mat 26:69-75 & Luk 22:55-62 & Joh 18:25-27.] 14:66 And Peter being below in the courtyard, one of the maidservants of the high-priest comes. And having seen Peter warming himself, she looked at him and says, You were also with Jesus, the Nazarene.

14:68 But he denied it, saying, I do not know him, nor know what you are saying, and he went outside into the forecourt, and the rooster crowed.

14:69 And the maidservant saw him and began again to say to the ones standing beside her. This one is from them. 14:70 But he again was denying it. And after a little while, the ones standing beside them were again saying to Peter, You truly are from them. For you are a Galilean and your speech is similar. 14:71 But he began to curse and swear, I do not know this man of whom you are speaking. And the rooster crowed the second-time. And Peter was reminded of the declaration which Jesus said to him, Before the rooster is to crow twice, you will be denying me three-times. And having put his thoughts upon it, he was weeping.

[Mark 15] TOC

[Mar 15:1 & Mat 27:1-2 Luk 22:66-67:19 & Joh 18:28a Jerusalem early Fri. morning.] 15:1 And immediately in the morning, the high-priests with the elders and scribes, and the whole ruling council, made a council together and bound Jesus and carried him away and gave him up to Pilate.

[Mat 27:3-10 & Acts 1:18-19 Fri. morning and toward the future.] 15:2 And Pilate asked him, Are you the King of the Jews? But he answered and said to him, You speak correctly. 15:3 And the high-priests were accusing him of many things, but He answered nothing.

15:4 But Pilate asked him again, saying, Do you answer nothing? Behold how-many things they are testifying against you. But Jesus no more answered anything; so then making Pilate to marvel.

[Luk 23:6-12 Jerusalem early Fri. morning.] 15:6 Now he was normally releasing to them one prisoner every Passover feast, whomever they were asking for. Now there was one called Barabbas, having been bound with the fellow rioters of his, who in the riot had practiced murder. 15:9 But the crowd having cried out, began to ask him to do like he was doing habitually for them. But Pilate answered them, saying, Do you wish that I might release to you the King of the Jews? For he knew that the high-priests had given him up because of envy. But the high-priests shook his thoughts, the ones standing beside him and their testimony equal.

15:12 And Pilate again answered and said to them, Therefore, what do you wish that I might do to the one whom you call the King of the Jews?
15:13 But they cried out again, Crucify him!
15:14 But Pilate said to them, For what evil did he do? But they cried out even-more, Crucify him. 15:15 Now Pilate, willing to do what was sufficient for the crowd, released to them Barabbas and gave up Jesus, having scourged him, in-order-that he might be crucified.
15:16 Now the soldiers led him away, inside the courtyard, which is the palace, and they call together the whole cohort [600 soldiers]. 15:17 And they clothe him with purple, and braided a thorny crown, and they place it around his head; 15:18 and they began to greet him, Hail, King of the Jews! 15:19 And they were beating his head with a reed and were spitting on him, and placing the knees down, they were worshiping him.

{[Mar 15:20-23 & Mat 27:31-34 & Luk 23:26-33 & Joh 19:17 Road to the Cross, Fri. morning.]
15:20 And when they had mocked him, they stripped the purple off him and clothed him with his own garments. And they lead him out in-order-that they should crucify him. 15:21 And they compel a certain one passing by, Simon from Cyrene, coming from the rural-area, the father of Alexander and Rufus, to go with them, in-order-that he might lift up his cross. 15:22 And they bring him upon the place called Golgotha, which is, after being translated, The place of a skull. 15:23 And they were giving to him wine to drink, having been medicated with myrrh, but he did not take it.

15:24 And having crucified him, 'they divide his garments, casting a lot upon them,' who and what each might take. (Psa 22:18) 15:25 Now it was the third hour [i.e., 9:00 AM] and they crucified him. 15:26 And the inscription of his accusation was written upon the cross, The King of the Jews. 15:27 And they crucify two robbers together-with him; one at his right and one at his left. 15:28 And the Scripture was fulfilled, the one saying 'And he was counted with the lawless.' (Isa 53:12) 15:29 And the ones who are traveling by were blaspheming him, wagging their heads and saying, Aha! He who will tear-down the temple and build it in three days; 15:30 'save yourself and come-down from the cross.' (Psa 22:7)
15:31 Likewise, also, the high-priests with the scribes were mocking him with one another, and were saying, He saved others, but he is not able to save himself. 15:32 Let the Christ, the King of Israel, come-down now from the cross, in-order-that we may see and may believe in him. And the ones who have been crucified together-with him were reproaching him.

{[Mar 15:34 & Mat 27:45 & Luk 23:44 around Noon.]
15:33 Now after it became the sixth hour, it became darkness over the whole earth until the ninth hour [i.e., Noon until 3:00 PM; Amos 8:8-9?].

{[Mar 15:34-41 & Mat 27:46-56 & Luk 23:45-49 & Joh 19:28-30 around 3:00 to 5:00 PM.]
15:34 And Jesus cried in the ninth hour [i.e., 3:00 PM] with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, after being translated, ‘My God, my God, why did you forsake me?’ (Psa 22:1)
15:35 And some of the ones standing beside him, having heard it, were saying, Behold, he is summoning Elijah. 15:36 But one having ran and filled a sponge from the vinegar vessel, placed it around a reed and was delivering a drink to him, saying, Allow it, that we may see if Elijah comes to take him down.
15:37 But Jesus expired, having left with a loud voice. 15:38 And the curtain of the temple was split-apart, into two pieces, from the top to the bottom. 15:39 Now the centurion standing there, opposite from him, saw that he thus cried out and expired, said, Truly this man was the Son of God. 15:40 Now there were also women viewing from afar, among whom were both Mary the Magdalene and Mary the mother of James the little [Or: least] and of Joses and Salome; 15:41 who also, when he was in Galilee, were following him and were serving him, and many other women who came-up together-with him to Jerusalem.

15:42 And now when it became evening, since it was the Preparation, which is, the daytime before the Sabbath, Joseph, a prominent counselor, came, who was from Arimathaea, who himself was also waiting for the kingdom of God, and having dared, he entered to Pilate and asked for the body of Jesus. 15:43 Now Pilate marveled if already, he has died. And having called the centurion, he asked him if he had died for very-long. 15:44 And having known this from the centurion, he bestowed the body to Joseph as a gift. 15:45 And having bought a linen cloth and having taken him down, he coiled him in the linen cloth, and placed him in a tomb which was hewed out-of a rock, and he rolled a stone against the door of the tomb. 15:46 Now Mary the Magdalene and Mary the mother of Joses were viewing where he is placed.

[Mark 16] TOC

16:1 And after the Sabbath had elapsed, Mary the Magdalene and Mary the mother of James and Salome bought spices in-order-that after they went there, they might anoint him.
16:2 And exceedingly early in the morning of the first day of the week, they are coming upon the tomb after the
sun rose. 16:3 And they were saying to themselves, Who will be rolling away the stone from the door of the tomb for us? 16:4 And having looked up, they view that the stone has been rolled away; for it was extremely great. 16:5 And having entered into the tomb, they saw a young-man sitting at the right side, having been dressed in a white robe, and they were utterly amazed.

16:6 Now he says to them, Do not be utterly amazed. You are seeking Jesus, the Nazarene, the one who has been crucified. He was raised. He is not here. Behold, the place where they had placed him. 16:7 But proceed away; say to his disciples and Peter, He precedes you into Galilee. You will be seeing him there, like he said to you. 16:8 And they went forth and fled from the tomb. Now trembling and astonishment were holding them, and they said nothing to anyone; for they were afraid.

{Mar 16:9-11 & Mat 28:9-10 & Luk 24:9-11 & Joh 20:11-18.}

16:9 Now having risen in the morning on the first day of the week, he appeared first to Mary the Magdalene, from whom he had cast forth seven demons. 16:10 That one traveling on, she reported to the ones who came with him, who were mourning and weeping. 16:11 And after they heard that he is alive and was seen by her, they disbelieved.

{Mat 28:11-15 Sun. Morning.}

16:12 Now after these things, he was manifested in a different form to two out-of them while they are walking, traveling into the rural-area. 16:13 And they went away and reported it to the rest, but they did not believe those men.


16:14 Later, while reclining at a meal, he was manifested to the eleven themselves and he reproached their unbelief and hardness of heart, because they did not believe the ones who saw him, that he has been raised.


{Mar 16:15-18 & Mat 28:18-20 & Luk 24:46-47 Mountain in Galilee; The Great Commission.}

16:15 And he said to them, When traveling into all the world, preach the good-news to all creation. 16:16 After having believed and having been immersed, he will be saved, but he who has disbelieved {Or: disobeyed} will be condemned.

16:17 Now these signs will be following the ones who have believed: they will be casting forth demons in my name; they will be speaking in new languages; they will be lifting up serpents and even if they should drink anything deadly, it should never harm them; they will lay hands upon the sick and they will be well.

{Luk 24:44-49 & Acts 1:3-8 & 1Co 15:7 Jerusalem.}
{Mar 16:19-20 & Luk 24:50-53 & Acts 1:9-12 Olivet, between Jerusalem and Bethany.}

16:19 Therefore indeed, the Lord, after he spoke to them, was received up into heaven and sat down at the right hand of God. 16:20 Now those apostles went forth and preached everywhere, the Lord working together-with them, and confirming the word through the signs which are following them. Amen.
The Good-news account by Luke was written from a historian's point of view to Theophilus, Gentiles, and people everywhere. This doctor, a close friend of Paul, a Greek and Gentile Christian and the only Gentile writer in the New Testament was very specific when describing when and where things took place. As such, Luke is the most detail-oriented of the four Good-news accounts. Beginning with the miraculous birth of John (a relative of Jesus) and Jesus’ own birth six months later, Luke reveals the life of Jesus in a very orderly manner. Luke demonstrates how the Holy Spirit promotes belief in Jesus as the Son of God in an accurate account of the life of Christ presenting Christ as the perfect human savior. Luke also influences his readers through various elements of a narrative text of Scripture that is written from Rome or possibly Caesarea. A key verse in Luke is 19:9, 10 and our Lord and Savior’s mission to save mankind. Luke stresses the Savior’s relationship with people. It is in this biography of Jesus that we see Jesus foretelling the completion of the Old Testament in the lifetime of the people to whom He spoke (Luke 20:21-22). Jesus’ final instructions to His apostles, after His resurrection, were ‘Repentance and forgiveness of sins should be preached in My name to all the nations, beginning from Jerusalem’ (Luke 24:47, shown in Acts 2:38). Luke also wrote Acts: The Book of Conversions.

[INTRODUCTION TO LUKA 60-62 AD]

Since many undertook the task to compile a narrative concerning the matters which have been fully assured among us, just-as they gave them to us, the ones who became eyewitnesses and attendants of the word from the beginning, it also seemed good to me, having followed accurately in all things from the start, to write to you afterwards, most-excellent Theophilus, in-order-that you might fully know the certainty concerning the words of which you were instructed.

It happened in the days of Herod, the king of Judea, there was a certain priest, Zacharias by name, from the class of Abijah and his wife was from the daughters of Aaron and her name was Elisabeth. Now they were both righteous and blameless in God’s sight, conducting-themselves in all the commandments and ordinances of the Lord. And there was no child to them, inasmuch as Elisabeth was barren, and they were both advanced in their days.

Now it happened, while he was doing priestly duties in front of God in the order of his class’, according-to the custom of the priest’s office, he was allotted to burn-incense, after he entered into the temple of the Lord. And all the multitude of the people were praying outside in the hour of incense. And a messenger of the Lord was seen by him, standing at the right side of the altar of incense. And Zacharias, having seen him, was disturbed, and fear fell upon him. But the messenger said to him, Do not fear, Zacharias, because your supplication was heard and your wife Elisabeth will be giving-birth to a son to you and you will call his name John. And there will be joy and gladness to you, and many will be rejoicing at his birth. For he will be great in the Lord’s sight, and he should never drink wine and liquor, and he will be filled more with the Holy Spirit even from his mother’s womb. And he will be turning many of the sons of Israel over to the Lord their God. And he will be going beforehand, in his sight, in the spirit and power of Elijah, to turn the hearts of the fathers again to their children, and to turn the disobedient in the prudence of the righteous; to make-ready a people who have been prepared for the Lord.

And Zacharias said to the messenger, According-to what will I know this? For I am an elderly-man and my wife has advanced in her days.

And the messenger answered and said to him, I am Gabriel, who stands in God’s sight, and I was sent to speak to you and to proclaim to you good-news with these things. And behold, you will be silent and not able to speak, till the day that these things should happen, because you did not believe my words, which will be fulfilled in their time.

And the people were expecting Zacharias and they were marveling while he himself was delaying in the temple. But after he went forth, he was not able to speak to them, and they recognized that he had seen a vision in the temple, and he himself was signaling to them and was remaining mute. And it happened, as the days of his ministry were fulfilled, he went away to his house.

Now after these days, Elisabeth his wife conceived, and she was hiding herself for five months, saying, Thus the Lord has done to me in the days in which he looked upon me, to take away my reproach among men.

Now in the sixth month Gabriel the messenger was sent by God to a city of Galilee, to which is the name Nazareth, to a virgin who has been engaged to a man to which is the name Joseph, from the house of David, and Mary is the name of the virgin. And the messenger entered to her, said, Hail! She who has been favored. The Lord is with you. You have been blessed among women. But having seen him, she was very disturbed at his speech, and was reasoning what sort of greeting this might be. And the messenger said to her, Do not fear, Mary; for you found favor with God. And behold, you will conceive in your womb and will be bearing a son and will call his name Jesus. This one will be great and will be called the Son of the Highest and the Lord God will be giving to him the throne of his father David, and he will be reigning over the house of Jacob forever, and there will be no end of his kingdom. But Mary said to the messenger, How will this be, since I do not know a man sexually?
1:35 And the messenger answered and said to her, The Holy Spirit will come upon you and the power of the Highest will be overshadowing you; hence the holy one being born out-of you will also be called the Son of God.  
1:36 And behold, Elisabeth your relative, she herself also has conceived a son in her elderliness, and this is the sixth month with her, the one being called barren, because every declaration from God will not be powerless.  
1:38 But Mary said, Behold, the bondservant of the Lord; let it happen to me according-to your declaration. And the messenger went away from her.  

[Luk 1:39-80 Hill region of Judea, 5 BC; no parallel.]  
1:39 Now having risen up in these days, Mary traveled with diligence into the hill-country, into a city of Judah, and entered into the house of Zacharias and greeted Elisabeth. 1:41: And it happened, as Elisabeth heard the greeting of Mary, the baby jumped in her womb, and Elisabeth was filled with the Holy Spirit; and she shouted out with a loud voice and said, You have been blessed among women, and the fruit of your womb has been blessed. 1:43 And from where did this come to me, in-order-the mother of my Lord should come to me? 1:44 For behold, as the voice of your greeting came into my ears, the baby jumped in my womb in gladness. 1:45 And she who believed is fortunate, because there will be a completion of the things which have been spoken to her from the Lord.  
1:46 And Mary said, My soul applauds the Lord, and my spirit was glad upon God my Savior. Because he looked upon the humbleness of his bondservant; for behold, from hereafter, all generations will esteem me fortunate. 1:49 Because the mighty one did’ magnificent things to me and his name is holy, and his mercy is toward generations of generations to the ones who fear him. 1:51 He made his dominion known with’ his arm. He scattered the haughty in the perception of their heart. 1:52 He took down sovereigns from their thrones and has exalted the humble. 1:53 He filled the hungry with good things, and he sent out the rich empty. 1:54 He helped Israel his young-servant, in order to remember his mercy, just-as he spoke to our fathers, to Abraham and his seed forever.  
1:56 Now Mary remained together-with her approximately three months and returned to her house.  
1:57 Now Elisabeth’s time was fulfilled for her to bear, and she gave-birth to a son. 1:58 And the dwellers around her, and her relatives, heard that the Lord was magnifying his mercy with her, and they were rejoicing together-with her. 1:59 And it happened on the eighth day; they came to circumcise the child, and they were to be calling it upon (i.e., after) the name of his father, Zacharias. 1:60 And his mother answered and said, Not so, but he will be called John.  
1:61 And they said to her, There is no one among your relatives who is called by this name. 1:62 But they were signaling to his father, what he would wish him to be called. 1:63 And he asked for a writing-tablet and wrote, saying, His name is John. And they all marveled. 1:64 Now his mouth was instantly opened, and his tongue loosed, and he was speaking, thanking God. 1:65 And fear came upon all the ones dwelling around them and all these declarations were being talked-about in the whole hill-country of Judea. 1:66 And all who heard, placed these in their heart, saying, What then will this child be? And the hand of the Lord was with him.  
1:67 And his father Zacharias was filled with the Holy Spirit and prophesied, saying, The Lord, the God of Israel is gracious’. Because he visited and made redemption for his people. 1:69 And lifted up a horn of salvation for us in the house of his young-servant David, just-as he spoke through the mouth of his holy prophets from the age past. 1:71 We have salvation from our enemies and from the hand of all who hate us, to do his mercy with our fathers and to remember his holy covenant*. 1:73 We have the oath which he had sworn to Abraham our father to give to us, having been fearlessly rescued out-of the hand of our enemies, to give-divine-service to him in holiness and righteousness all the days of our life in his sight. 1:76 And you, child, will be called the prophet of the Highest; for you will be traveling before the face of the Lord to prepare his ways.  
{Mal 3:1} 1:77 You are to give knowledge of salvation to his people in the forgiveness of their sins, through the heart’ of mercy of our God, in which the rising of light from on high visited us, to appear to the ones sitting in darkness and the shadow of death; to steer our feet into the way of peace.  
1:80 Now the child was growing and becoming-powerful in spirit and was in the wilderness until the day of his public showing to Israel.  


{Luk 2:1-20 Bethlehem 5 BC; no parallel.}  
(Augustus, a title, both the Latin form and Greek word ‘sebastos’ are in the Bible (G828, G4575), which are adjectives that means ‘worthy of worship. It is like our Reverend, His Majesty, Your Worship, etc.’ This ‘worthy of worship’ became worse as more and more Emperors took the throne. Even Nero is referred to as the ‘Man of Sin’ in 2Th 2:3, the number of a man in Rev 13:18 (666). Caesar is our ‘Emperor.’ Adjectives in Greek occur after the noun so by rights this is His Reverend Emperor in Luk 2:1. In Acts 25:2, 5; 27:1 - Augustus here means simply ‘the Emperor’ and translated as such.)  
2:1 Now it happened in those days, a decree went forth from Caesar Augustus to register all the inhabited-earth. 2:2 This census happened first, Quirinius being governor
of Syria. 2:3 And all were traveling to register themselves, each one into his own city. 2:4 Now Joseph also went-up from Galilee, out-of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem, because he himself is out-of the house and family of David; 2:5 to register himself together-with Mary, who has been engaged to him as his wife, being swollen with child [i.e., pregnant]. 2:6 Now it happened, while they were there, the days were fulfilled for her to bear; 2:7 and she bore her firstborn son, and she swaddled and reclined him in the manger, because there was no place for them in the boarding-house.

2:8 And shepherds were in the same region, camping out and observing watches over their flock by night. 2:9 And behold, a messenger of the Lord stood by them, and a great fear happened among them, when they were seeing him. 2:10 And the messenger said to them, Do not be afraid; for behold, I proclaim to you good-news of great joy which will be to all the people, 2:11 because a Savior was given-birth today for you in the city of David, who is Christ the Lord. 2:12 And this is the sign to you: you will find a swaddled baby, laying in a manger. 2:13 And suddenly, a multitude of the heavenly army praising God happened to be together-with the messenger, and saying, 2:14 Glory to God in the highest, and peace upon earth, in men, delight. 2:15 And it happened, as the messengers went away from them into heaven, and the men, the shepherds, said to one another, We should go through, insofar as Bethlehem, and let us see this declaration about events which has happened, which the Lord made known to us!

2:16 And they came, having hurried, and found both Mary and Joseph and the baby laying in the manger. 2:17 Now having seen this, they made it known concerning the declaration which was spoken to them concerning this child. 2:18 And all who heard it marveled concerning the things which were spoken to them by the shepherds. 2:19 But Mary was keeping all these words to herself, pondering them in her heart. 2:20 And the shepherds returned, glorifying and praising God in all the things which they heard and saw, just-as it was spoken to them. 2:21 And when eight days were fulfilled to circumcise him, and his name was called Jesus, which was called by the messenger before he was to be conceived in the womb.

2:22 And when the days of their cleansing according-to the Law of Moses were fulfilled, they led him up to Jerusalem to present him to the Lord {Lev 12:2 - 6} 2:23 (as it has been written in the Law of the Lord, 'Every male who opens the womb will be called holy to the Lord'); {Exo 13:2, 12} 2:24 and to give ‘A couple of turtledoves or two young doves as a sacrifice according-to what has been spoken in the Law of the Lord. {Lev 12:8, 5:11} 2:25 And behold, there was a man in Jerusalem, to which is the name Simeon, and this man was righteous and devout, waiting for the consolation of Israel and the Holy Spirit was upon him. 2:26 And it was being divinely-spoken to him by the Holy Spirit, that he should not see death, before he should see the Lord’s Christ. 2:27 And he came in the Spirit into the temple, while the parents were bringing in the child Jesus, for them to do according-to what has been the custom of the law concerning him. 2:28 And he accepted him into his arms and gave-thanks to God and said, 2:29 Now Master, you may dismiss your bondservant according-to your word in peace, 2:30 because my eyes have seen your salvation 2:31 which you prepared in the face of all peoples. 2:32 He is a light for revelation of the Gentiles and the glory of your people Israel.

2:33 And Joseph and his mother were marveling at the things which were spoken concerning him; 2:34 and Simeon gave-thanks to them, and said to Mary his mother, Behold, this child is reserved for the fall and the resurrection of many in Israel, and for a sign being spoken against. 2:35 Now, also a long-sword, itself, will be going through your own soul; that reasonings would be revealed out-of many hearts.

2:36 And there was a prophetess, Anna, the daughter of Phanuel, out-of the tribe of Asher (this one was advanced in many days, having lived with a husband seven years from her virginity, 2:37 and this one had been a widow approximately eighty four years), who was not withdrawing from the temple night and day, giving-divine-service with fasts and supplications. 2:38 And having stood up in that same hour, this one herself was fully-professing the Lord and was speaking concerning him to all the ones waiting for the redemption in Jerusalem.

{Mat 2:19-23 & Luk 2:39b Egypt & Nazareth 4 BC.} 2:39 And as they had completed all things according-to the Law of the Lord, they returned into Galilee, to their own city Nazareth.

{Luk 2:40-52 Nazareth and Jerusalem 7 or 8 AD.} 2:40 Now the child was growing and becoming-powerful in spirit, being filled with wisdom, and the favor of God was upon him.

2:41 And his parents were traveling every year to Jerusalem to the feast of the Passover. 2:42 And when he became twelve years old, they themselves went-up to Jerusalem, according-to the custom of the feast; 2:43 and having completed the days, while they were returning, the boy Jesus remained back in Jerusalem, and Joseph and his mother did not know it. 2:44 But having supposed him to be in the caravan, they went a day’s journey, and they were seeking him among their relatives and among their acquaintances. 2:45 And having not found him, they
2:46 And it happened, after three days they found him in the temple, sitting in the midst of the teachers, both hearing them and asking them questions. 2:47 Now all the ones hearing him were astonished at his intelligence and his answers. 2:48 And after they saw him, they were astounded, and his mother said to him, Child, why have you done so to us? Behold, your father and I were seeking you, sorrowing.

2:49 And he said to them, Why is it that you were seeking me? Did you not know it is essential for me to be in the things of my father? 2:50 And they did not understand the declaration which he spoke to them. 2:51 And he went-down with them, and came to Nazareth, and he was being subject to them and his mother was keeping all these words in her heart.

2:52 And Jesus was progressing in wisdom and in stature, and in favor with God and men.


3:1 Now in the fifteenth year of the government of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being Tetrarch of Galilee, and his brother Philip, Tetrarch of the region made up of Ituraea and Trachonitis, and Lysanias being Tetrarch of Abilene, 3:2 in the high-priesthood of Annas and Caiaphas, the declaration of God came to John the son of Zacharias in the wilderness. 3:3 And he came into all the region around the Jordan, preaching the immersion of repentance into the forgiveness of sins; 3:4 as it has been written in the book of the words of Isaiah the prophet, saying, ‘The voice of one crying in the wilderness, Prepare the way of the Lord. Make straight paths for him.’ 3:5 Every valley will be filled and every mountain and hill will be humbled, and the crooked into straight and the rough ways into smooth. 3:6 And all flesh will be seeing the salvation of God.’ [Isa 40:3-5]

3:7 Therefore, he was saying to the crowds who travel out to be immersed by him, Offsprings of vipers! Who warned you to flee from the future wrath? 3:8 Therefore, produce fruits worthy of repentance and do not begin to say among yourselves, We have Abraham as our father; for I say to you, that God is able to lift up children to Abraham from these stones. 3:9 Now the ax is also already reserved toward the root of the trees. Therefore, every tree which is not producing good fruit is cut off and cast into the fire.

3:10 And the crowds were asking him, saying, Therefore, what will we do? 3:11 And he answered and says to them, He who has two tunics, let him give one to the one who does not have, and he who has various foods, let him do likewise. 3:12 But tax collectors also came to be immersed", and they said to him, Teacher, what will we do? 3:13 And he said to them, Appropriate no more than what has been appointed for you.

3:14 But the active soldiers were also asking him, saying, And we, what will we do? And he said to them, Intimidate no one, nor cheat anyone, and be content with your rations.

3:15 But the people are expecting, and all are reasoning in their hearts concerning John, maybe, he himself might be the Christ; 3:16 John answered, saying to them all, I indeed immerse you in water, but the mightier one than I, he is coming, the strap of whose shoes I am not sufficient to loose. He himself will immerse you in the Holy Spirit, and in fire; 3:17 whose winnowing fan is in his hand, and he will be thoroughly cleansing his threshing floor, and will be gathering the grain into his barn, but the chaff he will burn up with unquenchable fire.

3:18 Therefore indeed, he was proclaiming the good news to the people, encouraging them also with many other things.


3:19 But Herod the Tetrarch, being reproved by him concerning Herodias his brother’s wife and concerning all the evil things which Herod practiced, 3:20 also added this to them all, and locked John in the prison.


3:21 Now it happened, while all the people were immersed; after Jesus was also immersed", and while praying, the heaven opened, and the Holy Spirit descended in bodily form, like a dove upon him, and a voice came from heaven, saying, You are my beloved Son. I am delighted in you.

[Mat 1:1-17 & Luk 3:23-28 Genealogy.]

3:23 And Jesus himself was approximately thirty years old, when beginning to teach (being, as it was supposed, the son of Joseph). Although he was a descendant from Heli, 3:24 from Matthat, from Levi, from Melchi, from Jannai, from Joseph, 3:25 from Mattathias, from Amos, from Nahum, from Esli, from Naggai, 3:26 from Maath, from Mattathias, from Semein, from Joseph, from Joda, 3:27 from Joanan, from Rhesa, from Zerubbabel, from Shealtiel, from Neri, 3:28 from Melchi, from Addi, from Cosam, from Elmadam, from Er, 3:29 from Joses, from Elizer, from Jorim, from Matthat, from Levi, 3:30 from Symeon, from Judas, from Joseph, from Nonam, from...
Eliakim, from Melea, from Menna, from Mattatha, from Nathan, from David, from Jesse, from Obed, from Boaz, from Salmon, from Nahshon, from Amminadab, from Ram, from Hezron, from Perez, from Judah, from Jacob, from Isaac, from Abraham, from Terah, from Nahor, from Serug, from Reu, from Peleg, from Eber, from Shelah, from Cainan, from Arphaxad, from Shem, from Noah, from Lamech, from Methuselah, from Enoch, from Jared, from Mahalaleel, from Cainan, from Enos, from Seth, from Adam, who was from God.


4:1 Now full of the Holy Spirit, Jesus returned from the Jordan, and was being led by the Spirit into the wilderness, 4:2 being tempted by the devil for forty days. And he ate nothing in those days, and later, after they themselves were completed, he hungered. 4:3 And the devil said to him, If you are the Son of God, speak to this stone in-order-that it may become bread.

4:4 And Jesus answered to him, saying, It has been written, ‘Man will not live upon bread only, but upon every declaration from God.’ 4:5 And the devil, having led him up into a high mountain, showed him all the kingdoms of the inhabited-earth in an instant of time. 4:6 And the devil said to him, I will be giving all this authority, and the glory of them, to you, because it has been given to me, and I am giving it to whomever I wish. 4:7 Therefore, if you worship only in my sight, all this will be yours.

4:8 And Jesus answered and said to him, Proceed behind me, adversary! It has been written, ‘You will be worshiping the Lord your God and you will be giving-divine-service to him only.’

4:9 And he led him to Jerusalem, and stood him upon the pinnacle of the temple and said to him, If you are the Son of God, cast yourself downward from here. 4:10 For it has been written, ‘He will be commanding his messengers concerning you, to guard you,’ and, ‘They will lift you up upon their hands, lest you might hit your foot with a stone.’ 4:11 And Jesus answered and said to him, It has been spoken, ‘Do not test the Lord your God.’

4:12 And after the devil had completed every temptation, he withdrew from him till another time.

4:13 And Jesus returned in the power of the Spirit into Galilee.

And fame went forth throughout the whole region around there concerning him. And he himself was teaching in their synagogues, being glorified by all.

[Luk 4:16-31; no parallel.]

4:16 And he came to Nazareth, where he was being reared up, and according to his custom, he entered into the synagogue on the Sabbath day and stood up to read. 4:17 And the scroll of the prophet Isaiah was given to him. And having unrolled the scroll, he found the place where it had been written, 4:18 *The Spirit of the Lord is upon me, because of which, he anointed me to proclaim the good-news to the poor. He has sent me to heal the crushed in heart, to preach deliverance to the captives, and recovery of sight to the blind, to send forth the downtrodden to deliverance,* 4:19 to preach the acceptable year of the Lord. 4:20 And having furlled the scroll, he gave back to the attendant. He sat down, and the eyes of all were staring at him in the synagogue. 4:21 But he began to say to them, This Scripture has been fulfilled today in your ears.

4:22 And all were testifying of him, and were marveling at the words of favor which are traveling from his mouth, and they were saying, Is this not Joseph’s son?

4:23 And he said to them, You will certainly say this parable to me, Physician, heal yourself. We heard how-much had happened in Capernaum, do it here also in your fatherland. 4:24 But he said, Assuredly I am saying to you, No prophet is acceptable in his fatherland. 4:25 But in truth I say to you, Many widows were in Israel in the days of Elijah, when the heaven was locked for three years and six months, as such a great famine over all the land happened; 4:26 and Elijah was sent to none of them, except to Zarephath from Sidon, to a woman who was a widow. 4:27 And many lepers were in Israel in the time of Elisha the prophet, and none of them were cleansed, except Naaman the Syrian.

4:28 And they were all filled with fury in the synagogue, while hearing these things; 4:29 and having risen up, they cast him forth outside the city, and led him to the brow of the mountain upon which their city had been built, "that” they might propel him off the cliff. 4:30 But he himself went through the middle of them; he was traveling away.


4:31 And he came down to Capernaum, a city of Galilee. And he was teaching them on the Sabbath; 4:32 and they were being astounded at his teaching, because his word was with authority. 4:33 And a man was in the synagogue, who has a spirit of an unclean demon, and he cried out with a loud voice, saying, Ah! What is this thing to us and to you, Jesus the Nazarene? Did you come to destroy us? I know you, who you are, the Holy One of God.
And Jesus rebuked it, saying, **Hush and come forth out of him.** And after the demon tossed him into the middle of them, he came away from him, having not harmed him.

And amazement came upon all, and they were speaking together with one another, saying, What is this word, because he commands the unclean spirits with authority and power, and they come forth? And a rumor was traveling out concerning him, into every place of the region around.

Now as he ceased speaking, he said to Simon, **Set-sail into the deep and lower your nets for a catch.**

And Simon answered and said to him, Master, we labored through the whole night and took nothing, but at your declaration I will lower the net. And having done this, they locked up together a large multitude of fish, and their net was being ripped, and they signaled to their companions, the ones who had come in the other ship to help them. And they came and filled both the ships, so then they are about to be submerged. But having seen it, Simon Peter fell down before Jesus’ knees, saying, Go away from me, because I am a man, a sinner, Lord. For amazement engulfed him and all the ones together with him, at the catch of the fish which they took, and likewise also James and John, sons of Zebedee, who were partners with Simon.

And Jesus said to Simon, **Do not fear; from hereafter you will be catching live men.** And having brought the ships upon the land, and having left it all, they followed him.
your hearts? What is easier, to say, Your sins have been forgiven to you; or to say, Lift yourself up and walk? But in-order-that you may know that the Son of Man has authority upon the earth to forgive sins (he said to the one who has been paralyzed), I say to you, Lift yourself up! And after you have taken up your cot, travel to your house! And instantly he stood up in their sight, after he lifted up that upon which he was reclining, he went away to his house, glorifying God.

And astonishment took all and they were glorifying God, and they were filled with fear, saying, We have seen glorious things today.

And Levi made a banquet for himself in his house and there was a large crowd of tax collectors and others who were reclining at the meal with them. And the Pharisees and their scribes were murmuring to his companions or guests as to what they should do with the tax collectors and sinners?

And Jesus answered and said to them, The ones who are healthy have no need of a physician, but the ones who have illness. I have not come to call the righteous but sinners to repentance.

But they said to him, Why do the disciples of John fast frequently and are making supplications; likewise also the disciples of the Pharisees, but yours eat and drink with the tax collectors and sinners?

And Jesus answered and said to them, The ones who are not able to make the sons of the bridal-party to fast, in which time the bridegroom is with them, are they? But the days also will come whenever the bridegroom is taken away from them, then they will be fasting in those days.

But he also spoke a parable to them: No one puts a patch from a new garment upon an old garment; otherwise, the new and old will split-apart and also the patch from the new will not agree together-with the old. And no one puts new wine into old wineskins; otherwise, the new wine will burst the old wineskins, and it will be poured out and the wineskins will be destroyed. But new wine is put into new wineskins, and both are protected together. And no one having drunk old wine, immediately wishes for new; for he says, The old is smoother.

[Mar 2:23-28 & Mat 12:1-8 & Luk 6:1-5 Jerusalem to Galilee.] Now it happened for him to travel through the grain-fields on a second Sabbath after the first feast Sabbath, and his disciples were plucking the tops, rubbing them in their hands and were eating them. But some of the Pharisees said to them, Why are you doing what is not legal to practice on the Sabbath?

And Jesus answered and said to them, Did you not read even this, what David did?, when he hungered, himself and the ones being with him? How he entered into the house of God and took and ate the showbread, and also gave it to the ones with him; which it is not legal for them to eat, except for the priests only? And he said to them, The Son of Man is lord of the Sabbath.

Now it happened also on a different Sabbath for him to enter into the synagogue and to teach, and a man was there, and his right hand was dried up. Now he happened also on a different Sabbath for him to enter into the synagogue and to teach, and a man was there, and his right hand was dried up. Now the scribes and the Pharisees were observing him, if he will heal him on the Sabbath; in-order-that they might find an accusation against him. But he knew their reasonings, and he said to the man having a dried up hand, Lift yourself up and stand, you in the middle! Now he rose up, and stood there. Therefore, Jesus said to them, I will ask you something, Is it legal on the Sabbath to do good or to do evil? To save a life or to kill it?

And having looked around at them all, he said to him, Stretch out your hand. Now he did*, and his hand was restored healthy like the other. But they themselves were filled with madness, and were talking-about this to one another as to what they should do* to Jesus.

Now it happened in these days, that he went forth into the mountain to pray, and he was persisting through the night in prayer to God. And when it became day, after he summoned his disciples, and he chose from them twelve, whom he also named apostles: Simon, whom he also named Peter, and Andrew his brother, and James and John and Philip and Bartholomew, Matthew and Thomas, and James the son of Alphaeus and Simon the one being called the Zealot, Judas the son {Or: brother of; See Jude.} of James, and Judas Iscariot, who became a betrayer.

And having gone-down with them, he stood upon a place of the plain, and with a crowd of his disciples and a large multitude of the people from all Judea and Jerusalem, and the sea-coast of Tyre and Sidon, who came to hear him and to be healed of their diseases;
and the ones being troubled by unclean spirits were being healed. 6.19 And all the crowd was seeking to touch him, because power was coming forth from him and was healing them all.

[Mat 5:2-12 & Luk 6:20-26.] 6.20 And he lifted up his eyes toward his disciples and said: The poor are fortunate, because the kingdom of God is yours. 6.21 The hungry now are fortunate, because you will be fully-fed. The ones weeping now are fortunate, because you will be laughing. 6.22 You are fortunate, whenever men hate you and whenever they separate you from yourselves, and may reproach you and may cast forth your name like evil, because of the Son of Man. 6.23 Rejoice in that day and jump for joy, for behold your reward is much in heaven; for their fathers were doing according-to these same things to the prophets.

6.24 However, woe to you, the ones who are rich, because you are fully having your consolation! 6.25 Woe to you who have been filled, because you will be hungry! Woe to you who laugh now, because you will be mourning and will be weeping! 6.26 Woe to you whenever men speak well of you, for their fathers were doing according-to these same things to the false prophets!

[Mat 5:17-48 & Luk 6:27-36.] 6.27 But I am saying to you who hear, Love your enemies, do good to the ones who hate you, 6.28 speak well of the ones cursing you, pray on behalf of the ones railing at you. 6.29 Hold near to the one who beats you upon the jaw, the other also, and from the one who takes your garment, do not forbid him the tunic also. 6.30 Give to everyone who asks you, and from the one who takes your things, do not ask for them back.

[Mat 7:1-2 & Luk 6:31.] 6.31 And just-as you wish that men should do to you, you also, do likewise to them. 6.32 And if you love the ones loving you, what gratitude is this for you? For even sinners love the ones loving them. 6.33 And if you do good to the ones who are doing good to you, what gratitude is this for you? For even sinners are doing the same. 6.34 And if you should lend to those from whom you are hoping to receive, what gratitude is this for you? For even sinners are lending to sinners, in-order-that they might receive equally. 6.35 However, love your enemies and do good things for them and lend, hoping for nothing again. And your reward will be much, and you will be sons of the Highest, because he himself is kind even upon the unthankful and evil. 6.36 Therefore, become compassionate, just-as your Father is also compassionate.

[Mat 7:1-6 & Luk 6:37-42. See also Joh 5:30, 7:24.] 6.37 And do not judge and you should never be judged; do not sentence others and you should never be sentenced; release and you will be released. 6.38 Give and it will be given to you; they will be giving good measure into your bosom, what has been packed-down and has been shaken together and is poured over. For with the same measure you measure, it will be measured to you again.

6.39 Now he spoke a parable to them: A blind person is not able to guide the blind, is he? Will they not both be falling into a ditch? 6.40 The disciple is not above his teacher, but everyone having been matured (i.e., completed the training), will be like his teacher. 6.41 But why are you looking at the speck, the one in your brother’s eye, but do not consider the beam the one in your own eye? 6.42 Or how are you able to say to your brother, Brother, Allow me, that I may cast forth the speck the one in your eye, while you yourself do not see the beam the one in your own eye? You hypocrite, cast forth the beam first out-of your own eye, and then you will see precisely to cast forth the speck the one in your brother’s eye.

[Mat 7:13-23 & Luk 6:43-45.] 6.43 For there is not a good tree producing rotten fruit; nor is there a rotten tree producing good fruit. 6.44 For each tree is known from its own fruit. For they do not collect figs from thorns, nor do they pick a grape-cluster from a bush. 6.45 The good man out-of the good treasure of his heart brings forth what is good, and the evil man out-of the evil treasure of his heart brings forth what is evil; for his mouth speaks out-of the abundance of the heart.

[Mat 7:24-29 & Luk 6:46-49.] 6.46 Now why are you calling me, Lord, Lord and yet do not practice the things which I say? 6.47 Everyone who comes to me and hears my words, and is practicing them, I will show you to whom he is similar. 6.48 He is similar to a man building a house, who dug and then deepened and placed its foundation upon the rock, and after a deluge happened, the river bursts against that house and was not strong-enough to shake it; for it had been founded upon the rock. 6.49 But he who heard and did not, is similar to a man who built a house upon the soil without a foundation; which the river bursts against, and immediately it fell, and the breakup of that house became great.


[Mat 8:1, 8:5-13 & Luk 7:1-10 Capernaum.] 7.1 Now since he had fulfilled all his declarations in the
ears of the people, he entered into Capernaum. 7:2 Now a
certain centurion’s bondservant, who was precious to
him, having an illness, was about to die. 7:3 Now having
heard things concerning Jesus, he sent to him elders of
the Jews; requesting of him, that after he has come to
him, he might cure his bondservant. 7:4 Now when they
came to Jesus, they were pleading with him diligently,
saying, He is worthy to whom you will be providing this;
7:5 for he loves our nation and he himself built us the
synagogue.

7:6 Now Jesus was traveling together-with them. Now
already, while he is not far distant from the house, the
centurion sent friends to him, saying to him, Lord, do not
be bothered; for I am not sufficient that you should enter
under my roof. 7:7 Hence, not even I myself deemed it
worthy to come to you, but say it with a word, and my
young-servant will be healed. 7:8 For I am also a man
appointed under authority, having soldiers under myself,
and I say to this one, Travel and he travels, and to
another, Come and he comes, and to my bondservant, Do
this and he does it.

7:9 Now having heard these things, Jesus marveled at
him and turned and said to the crowd following him, I
say to you, Not even in Israel, did I found so-great a
faith. 7:10 And the ones who were sent, having returned to
the house, found the sick bondservant healthy.

[Luk 7:11-17 At Nain in Galilee; no parallel.]

7:11 And it happened on the next day, that he was
traveling to a city called Nain, and his considerable number of disciples and a large crowd was traveling
together-with him. 7:12 Now as he drew near to the gate of
the city, behold also, one who has died, was being
tombed, the only begotten son of his mother and she
herself was a widow and a considerable crowd from the
city was together-with her. 7:13 And the Lord, having seen
her, had compassion upon her and said to her, Do not
weep. 7:14 And he came near and touched the funeral bier,
and the ones bearing it stopped. Now he said, Young-
man, I say to you, Arise.

7:15 And the previously dead one sat up and began to
speak. And he gave him to his mother. 7:16 Now fear took
all and they were glorifying God, saying, A great prophet
has been raised up among us, and that God visited his
people. 7:17 And this word went forth concerning him in
the whole region of Judea, and in all the region around.

[Mat 11:2-30 & Luk 7:18-35 Galilee.]

7:18 And the disciples of John reported to him
concerning all these things. 7:19 And John, having called
to him a certain two of his disciples, sent them to Jesus,
saying, Are you the one who is coming or are we
expecting another?

7:20 Now after the men came to him, they said, John
the Immerser sent us to you, saying, Are you the one who
is coming or are we expecting another? 7:21 He healed
many from their diseases and disorders and evil spirits
in the same hour, and he granted to many of the blind to see.

7:22 And Jesus answered and said to them, After
traveling back, report to John the things which you
saw and heard; that the blind recover their sight, the
lame are walking, the lepers are cleansed, the mute
hear, the dead are raised, the poor have the good-news
proclaimed to them. 7:23 And whoever is not offended
in me is fortunate.

7:24 Now after the messengers of John went away, he
began to say to the crowds concerning John, What have
you gone forth into the wilderness to see? A reed
shaken by the wind? 7:25 But what have you gone forth
to see? A man who has been dressed-up in soft
garments? Behold, the ones who are in a glorious
garment and being in splendor, they are in the royal
courts. 7:26 But what have you gone forth to see? A
prophet? Yes, I say to you, And more-than a prophet.
7:27 This is he concerning whom it has been written,
‘Behold, I send my messenger before your face, who
will be preparing your way before you.’ (Mal 3:1) 7:28 For I say to you, Among those born of women there
is no prophet greater than John the Immerser; but he
who is least in the kingdom of God is greater than he.
7:29 And all the people and the tax collectors, having heard
this, made (i.e., showed) God righteous, having been
immersed in the immersion of John. 7:30 But the Pharisees and the professors of the law rejected the plan
of God for themselves, were not immersed by him. 7:31
Therefore, in what will be similar to the men of this
generation, and in what are they similar? 7:32 They are
similar to children, the ones sitting in the marketplace
and are shouting to one another and saying, We piped
to you and you did not dance; we mourned for you and
you did not weep. 7:33 For John the Immerser has
come neither eating bread nor drinking wine, and
you say, He has a demon. 7:34 The Son of Man has
come eating and drinking, and you say, Behold, a
glutton and a drunkard, a friend of tax collectors and
sinner? 7:35 And wisdom was made righteous from all
her children.

[Luk 7:36-50 Galilee; no parallel.]

7:36 Now someone of the Pharisees was asking him in-
derthat he might eat with him. And having entered into
the Pharisee’s house, he was reclining at a meal. 7:37 And
behold, a woman who was in the city, who was a sinner,
after she recognized that he is reclining at a meal in the
Pharisee’s house, she fetched an alabaster flask of
perfume, 7:38 and having stood behind him, beside his feet,
weeping, she began to rain on his feet with her tears and
was wiping them with the hairs of her head and was
kissing his feet, and was anointing them with the perfume.  
7:39 Now the Pharisee, who invited him, saw it, and spoke in himself, saying, This one, if he were a prophet, would have known who and what sort of person the woman is who is touching him, that she is a sinner.  
7:40 And Jesus answered and said to him, Simon, I have something to say to you.  

But he says, Teacher, say it.  
7:41 Two debtors were to a lender: a certain one was owing five hundred denarii and the other fifty. 7:42 But after having nothing for themselves to repay him with, he forgave them both. Therefore, tell me who of them will love him most?  
7:43 But Simon answered and said, I am taking it as, he to whom he forgave the most.  
But he said to him. You judged correctly.  
7:44 And having turned to the woman, he said to Simon, Do you see this woman? I entered into your house, you gave me no water for my feet, but she rained upon my feet with her tears and wiped them with the hairs of her head. 7:45 You gave me no kiss, but this woman, from which time I entered, she did not refrain-for a moment kissing my feet. 7:46 You did not anoint my head with oil, but this one, she anointed my feet with perfume. 7:47 Because of which, I say to you, Her sins, the many, have been forgiven, because she loved much, but to whom few is forgiven, the same loves few. 7:48 Now he said to her, Your sins have been forgiven.  
7:49 And the ones who are reclining at the meal together-with him began to speak among themselves, Who is this one, who forgives even sins?  
7:50 But he said to the woman, Your faith has saved you. Travel in peace.

[Luke 8] TOC

(Luk 8:1-3 Journeying in Galilee; no parallel.)
8:1 And it happened in the time afterwards also, that he was traveling through every city and village, preaching and proclaiming the good-news of the kingdom of God and the twelve were together-with him, 8:2 and some women who were healed from their evil spirits and sicknesses: Mary who is called Magdalene, from whom seven demons had gone forth, 8:3 and Joanna the wife of Chuza, Herod's commissioner, and Susanna, and many others who were serving them from their possessions with them.

8:4 Now a large crowd was coming-together and he spoke through a parable to the ones who were traveling to him from every city. 8:5 The sower went forth to sow his seed, and while he was sowing, some which fell beside the road, and it was trampled down and the birds of the heaven devoured it. 8:6 And other seed fell upon the rock, and after it sprang up, it dried up, because it has no moisture. 8:7 And other seed fell in the midst of the thorns, and the thorns sprang up together-with it and choked it. 8:8 And other seed fell into the good soil, and it sprang up and produced fruit a hundred-times over. While saying these things, he was sh outing, He who has ears to hear, let him hear.  
8:9 But his disciples were asking him, saying, What might this parable be about?  
8:10 But he said, It has been given to you to know the mysteries of the kingdom of God, but it is in parables to the rest; in-order-that seeing, they may not see; and hearing, they may not understand. [Isa 6:9] 8:11 Now the parable is this: the seed is the word of God. 8:12 But the ones beside the road are the ones who hear; thereafter, the devil comes and takes the word from their heart in-order-that they should not believe and be saved. 8:13 But the ones upon the rock are the ones who, whenever they hear, accept the word with joy, and these have no root, who for a short time believe, and withdraw in time of temptation. 8:14 But what fell into the thorns, these are the ones who heard, and while they are traveling with life, they are choked by anxieties and riches and sensual-delights of this life, and they are not bringing themselves to maturity. 8:15 But the seed in the good soil, these are they who have heard the word in a beautiful and good heart, and hold-onto it and are bearing-fruit in their endurance.  
8:16 Now no one, having lit a lamp, hides it in a vessel or places it underneath a bed, but places it upon a lamp-stand in-order-that the ones who travel into there may see the light. 8:17 For not anything is hidden, which will not become apparent; nor anything hidden, which will not be known and should come into apparent view. 8:18 Therefore, beware, how you hear; for whoever has, more will be given to him, and whoever does not have, even what he seems to have will be taken from him.  

[Mar 3:31-35 & Mat 12:46-50 & Luk 8:19-21,]
8:19 Now his mother and brethren came to him, and they were not able to get-close to him because of the crowd. 8:20 And it was reported to him, saying, Your mother and your brethren are standing outside, wishing to see you. 8:21 But he answered and said to them, My mother and my brethren are these who hear the word of God and are doing it.

[Mar 4:35-41 & Mat:8:18-27 & Luk 8:22-25 Sea of Galilee,]
8:22 And it happened on one of the days, that he stepped onto a ship, himself and his disciples, and he said
to them, We should go through toward the area beyond-that of the lake. And they did set-sail.  

But while sailing, he slept and a gale of wind descended onto the lake, and they were being filled and were in peril.  

Now having gone to him, they awakened him, saying, Master’, Master!’ We are perishing. But having raised himself up, he rebuked the wind and the wave of the water, and they ceased, and it became calm.  

Now he said to them, Where is your faith?  

But they were afraid and marveled, saying to one another, Who then is this, that he commands even the winds and the water and they are obeying* him?  

And they sailed down to the region of the Gadarenes, which is opposite Galilee.  

And behold, a man to which had entered into him, saying, Master’, Master!’ I beseech of you. Do not torment me.  

For he commanded the unclean spirit to come forth from the man. For it had seized him many times, and he was being bound in chains and shackles, and being guarded; and ripping the bonds, he was being driven by the demon into the wilderness.  

Now Jesus asked him, saying, What name is in you?  

Now he said, Legion. (Because many demons had entered into him.) And he was pleading with him in-order-that he might not command them to go away into the abyss.  

Now a considerable herd of swine was there, being fed at the mountain. And he was pleading with him in-order-that he might permit* them to enter into those swine. And he permitted* them.  

Now the demons having gone forth from the man, entered into the swine, and the herd rushed down the cliff into the lake and were choked to death.  

Now after the ones feeding them saw what had happened, they fled and reported it in the city and in the fields.  

Now they went forth to see what had happened, and they came to Jesus and found the man, from whom the demons had gone forth, sitting, having on garments and being sensible, beside the feet of Jesus, and they were afraid.  

But the ones who saw it reported to them also, how he who was demon-possessed was cured.  

And all the multitude of the region around the Gadarenes asked him to go away from them, because they were being held in great fear, and having stepped into the ship, he returned.  

Now the man from whom the demons had gone forth, was beseeching to be together-with him.  

But Jesus dismissed him, saying, Return to your house, and describe how-much God did* for you. And he went away, preaching in the whole city how-much Jesus did* for him.  

Now it happened while* Jesus was returning, the crowd accepted him; for they were all expecting him.  

And behold, a man to which is the name Jairus came, and he was* ruler of the synagogue, and having fallen beside Jesus’ feet, he was pleading with him to enter into his house; because there was to him an only begotten daughter, approximately twelve years old, and this one was dying. But while* he was proceeding-away, the crowds were choking him.  

And a woman, having a flowing of blood from twelve years old, who consumed the whole livelihood she had with physicians, was not strong-enough to be healed by anyone.  

She came near, behind him and touched the hem of his garment, and instantly, the flowing of her blood stopped.  

And Jesus said, Who touched my garment?  

But while all are denying it, Peter and the ones with him said, Master’, the crowds are crowding-together-with you, and are pressing against you and you say, Who touched my garment?  

But Jesus said, Someone touched me; for* I knew that power went forth from me.  

Now after the woman saw that she did not elude him, she came trembling, and having fallen before him, reported to him in the sight of all the people, because of what cause she touched him and how she was healed instantly.  

Now he said to her, Have courage daughter, your faith has cured you; travel in peace.  

While he himself is still speaking, someone from the ruler of the synagogue comes, saying to him, Your daughter has died; do not bother the Teacher.  

But Jesus having heard it, answered him, saying, Do not fear. Only believe and she will be cured.  

Now after he came into the house, he allowed no one to enter it, except Peter and John and James, and the father and the mother of the child. Now all were weeping and grieving her. But he said, Do not weep; she has not died, but is sleeping.  

And they were laughing at him, knowing that she had died. But he himself, having cast everyone outside and having taken-hold of her hand, shouted, saying, Child, arise. And her spirit returned, and she rose* up instantly, and he commanded something to be given to her to eat. And her parents were astonished, but he commanded them to speak what has happened to no one.
Now having called the twelve together, he gave them power and authority over all demons and to heal diseases. And he sent them forth to preach the kingdom of God and to heal the ones who are sick. And he said to them, Take nothing for the journey, neither staffs, nor knapsack, nor bread, nor silver; nor to have two tunics apiece. And into whatever house you enter, remain there and then go forth from there. And as many as would not accept you, while you go forth from that city, shake off even the dust from your feet for a testimony against them.

Now going forth, they were going through every one of the villages, proclaiming the good-news and healing everywhere.

Now Herod the Tetrarch heard of all the things happening by him, and was perplexed, because it is said by some, that John has been raised from the dead; and by some, that Elijah had appeared, and by others, that a prophet, one of the ancient prophets was raised. And Herod said, I beheaded John, but who is this one, concerning whom I am hearing such things? Now he was seeking to see him.

Now the day began to be far-spent, and the twelve came near and said to him, Dismiss the crowd in-order-that after they have gone away into the surrounding villages and the rural-areas, and may board and may find nutrition, because we are here in a desolate place.

But they said, There are not to us more than five loaves and two fish; unless after traveling back, we should buy foods for all this crowd of people. For they were approximately five thousand men.

Now he said to his disciples, Have them recline in parties, approximately fifty apiece. And they did so and they all reclined. Now he took the five loaves and the two fish, and looked up to heaven, he gave-thanks and broke them. And he was giving them to the disciples to place beside the crowd. And they ate and all were fully-fed, and twelve baskets of broken pieces were lifted up, what was leftover by them.

And it happened, while he was praying alone, the disciples were together-with him and he asked them, saying, Who do the crowds say me to be? But they answered and said, John the Immerser, but others say, Elijah, and others, that a prophet, someone of the ancient prophets rose up.

But he said to them, But who do you say me to be?

But Peter answered and said, The Christ of God.

But he rebuked and commanded them to speak to no one about this thing.

But now he said to all, If anyone wishes to come after me, let him deny himself, and lift up his cross and follow me. For whoever wishes to save his life will be losing it, but whoever should lose his life because of me, this one will be saving it.

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Now it happened approximately eight days after these words, that he took with him Peter and John and James, and went-up into the mountain to pray. And it happened, while he was praying, the form of his face became a different form, and his garment became white and dazzling. Behold, two men were speaking together-with him, who were Moses and Elijah; who was seen in glory, and were speaking of his exodus which he was about to fulfill in Jerusalem.

Now Peter and the ones together-with him were heavy with sleep; but having awaken thoroughly, they saw his glory and the two men standing with him.

And it happened, while they were separating from him, Peter said to Jesus, Master, it is good for us to be here, and we should make three tabernacles: one for you...
and one for Moses and one for Elijah; (not knowing exactly what he is saying).

9:34 Now while he himself is saying these things, a cloud became apparent and overshadowed them, and they feared this while those men were entering into the cloud.

9:35 And a voice came out-of the cloud, saying, This is my beloved Son; hear him. 9:36 And while the voice was happening, Jesus was found alone. And they themselves were silent and reported to no one in those days, anything of the things which they have seen.

9:37 Now it happened, on the next day, they themselves went down from the mountain, a large crowd met him. 9:38 And behold, a man from the crowd cried, saying, Teacher, I beseech you to look upon my son, because I am my only begotten son. 9:39 And behold, a spirit takes him and he suddenly cries out, and it convulses him with foaming from the mouth, and it departs from him with difficulty, bruising him. 9:40 And I had besought of your disciples in-order-that they might cast it forth, and they were not able.

9:41 And, Jesus answered and said, O unbelieving and perverse generation, until when will I be with you and tolerate you? Lead your son here. 9:42 But while coming near, still the demon ripped at him and convulsed him. But Jesus rebuked the unclean spirit, and healed the boy and gave him back to his father.

9:43 Now they were all being astounded at the majesty of God.

But while all were marveling upon all the things which Jesus did, he said to his disciples, 9:44 You, place these words into your ears; for the Son of Man is about to be given up into the hands of men. 9:45 But they were not considering this declaration, and it was hiding from them in-order-that they might not sense it, and they were afraid to ask him concerning this declaration.

9:46 Now a reasoning entered in among them, which of them would be the greater. 9:47 But after Jesus saw the reasoning of their heart, he grabbed a young child and stood him beside himself, and said to them, Whoever accepts this young child in my name accepts me, and whoever accepts me, accepts the one who sent me; for he who is least among you all, this one will be great.

9:48 But John answered and said, Master, we saw someone casting forth demons in your name, and we forbade him, because he is not following after us. 9:49 And Jesus said to him, Do not forbid him; for he who is not against us, is fighting on our behalf.

9:50 Now it happened, while the days were being fulfilled of his taking up, and he established his face to travel to Jerusalem, 9:52 and sent messengers before his face, and traveling away, they entered into a village of the Samaritans, so-as to prepare for him. 9:53 And they did not accept him, because his face was established to be traveling to Jerusalem.

9:54 Now after his disciples James and John saw this, they said, Lord, do you will that we should tell fire to descend from heaven and consume them as Elijah also did? 9:55 But he turned and rebuked them, and said, You do not know of what spirit you are. 9:56 For the Son of man came, not to destroy the lives of men, but to save them.

And they traveled to a different village. 9:57 Now it happened while they themselves are traveling on the road, a certain one said to him, I will be following you wherever you go, Lord.

9:58 And Jesus said to him, The foxes have burrows and the birds of the heaven have nests, but the Son of Man has nowhere that he may bow his head.

9:59 But he said to a different one, Follow me.

But he said, Lord, permit me first to bury my father after I have gone there.

9:60 But Jesus said to him, Leave the dead to bury their own dead, but you while you have gone away, thoroughly proclaim the kingdom of God.

9:61 But a different one also said, I will be following you, Lord, but permit me first to bid farewell to the ones who are in my house.

9:62 But Jesus said to him, No one, having put his hand upon the plow and looking behind, is fit for the kingdom of God.
Peace is to this house. 10:6 And if a son of peace is there, your peace will rest upon it, otherwise it will revisit you. 10:7 Now abide in that same house, eating and drinking from their things; for the worker is worthy of his wages. Do not go away from house to house.

10:8 And into whatever city you may enter, and if they accept you, eat what things are placed beside you; 10:9 and heal the sick who are in it and say to them, The kingdom of God has drawn near to you. 10:10 But into whatever city you enter, and if they do not accept you, after you have gone forth into its streets, say, 10:11 Even the dust from your city, what was glued to us, we wipe off to you. However, know this, that the kingdom of God has drawn near, even upon you. 10:12 I say to you, It will be more tolerable in that day for Sodom, than for that city.

10:13 Woe to you, Chorazin! Woe to you, Bethsaida! Because if the miracles which happened in Tyre and Sidon, the ones having happened in you, they would have repented long-ago, sitting in sackcloth and ashes. 10:14 However it will be more tolerable for Tyre and Sidon in the judgment, than for you. 10:15 And you, Capernaum, who was exalted to heaven. You will be descending to Hades. 10:16 The one hearing you, hears me; and the one rejecting you, rejects me; and the one rejecting me, rejects the one who sent me.

10:17 Now the seventy returned with joy, saying, Lord, even the demons are subject to us in your name.

10:18 But he said to them, I was viewing the Adversary, having fallen like lightning from heaven. 10:19 Behold, I am giving you authority to trample serpents and scorpions, and over all the power of the enemy, and nothing should hurt you—never! 10:20 However, do not rejoice in this, that the spirits are subject to you, but rejoice that your names were written in the heavens.

10:21 Jesus was glad in the spirit in that same hour, and said, I profess you, Father, Lord of the heaven and the earth, because you hid these things from the wise and intelligent, and revealed them to infants. Yes Father, because thus it became a delight before you.

10:22 And having turned to the disciples, he said, All things were given to me by my Father, and no one knows who the Son is, except the Father, and who the Father is, except the Son and he to whomever the Son wills to reveal him.

10:23 And having turned to the disciples, he said privately. The eyes, the ones seeing what you see, are fortunate. 10:24 For I say to you, that many prophets and kings wished to see the things which you are seeing and did not see them, and to hear the things which you are hearing and did not hear them.

(Luk 10:25-37; Probably Judea; no parallel.)

10:25 And behold, a certain professor of the law stood up, testing him and saying, Teacher, by having practiced what, will I be inheriting everlasting life?

10:26 But he said to him, What has been written in the law? How do you read it?

10:27 But he answered and said, ‘You will love° the Lord your God from your whole heart and from your whole soul and from your whole strength and from your whole mind, and your neighbor like yourself.’ [Deu 6:5 & Lev 19:18]

10:28 But he said to him, You answered correctly. Do this and you will live.

10:29 But he, wishing to make himself righteous, said to Jesus, And who is my neighbor?

10:30 But Jesus, having taken it in, said, A certain man was going-down from Jerusalem to Jericho, and he fell among robbers, who both stripped him and laid wounds on him. They went away, and left him, being half dead.

10:31 But a certain priest was going-down on that road according-to [i.e., by] coincidence, and having seen him, he evaded him. 10:32 Now likewise, a Levite also happened to be in the place, when he came and saw him, he evaded him too.

10:33 But a certain traveling Samaritan came before him, and having seen him, had compassion. 10:34 And having gone to him, he bound up his various traumas, pouring upon them oil and wine. And having mounted him upon his own animal, he led him to an inn and cared for him. 10:35 And upon the next-day, after he went forth, having put out two denarii, he gave them to the innkeeper and said, Care for him, and anything whatever you spend over that, I will be repaying you, in the time for me to come back through again. 10:36 Therefore, who of these three seems to you to have become a neighbor to the one who fell among the robbers?

10:37 Now he said, He who practiced an act of mercy with him.

Therefore, Jesus said to him, Travel, and you, do likewise!

(Luk 10:38-42; Bethany, near Jerusalem; no parallel.)

10:38 But it happened while they were also traveling, he entered into a certain village, and a certain woman, Martha by name, accepted him into her house. 10:39 And she was a sister to her, the one called Mary, who also sat beside the feet of Jesus and was hearing his word. 10:40 But Martha was being distracted concerning much service for them, and having stood up, she said, Lord, do you not care that my sister was leaving me to serve alone? Therefore, speak to her in-order-that she may jointly help
me.

10:41 But Jesus answered and said to her, Martha, Martha, you are anxious and disturbed concerning many things, but there is need of one thing, and Mary has chosen for herself the good part, which will not be taken away from her.


[Luk 11:1-13:9; Probably Judea; no parallel. This is similar teaching to different crowds.]

[Similar: Mat 6:9-13; Luk 11:1-5]

11:1 And it happened for him to be in a certain place praying, that as he ceased, a certain one of his disciples said to him, Lord, teach us to pray, just-as John also taught his disciples.

[The example prayer. The Lord’s prayer is for unity in John 17. Also see 11:3 note.]

11:2 Now he said to them, Whenever you pray, say, Our Father in heaven, hallowed be your name; your kingdom come. Your will be done on earth as it is in heaven.

[Footnotes: Luk 11:3, no one knows for sure what the original word means. It is only in the N.T. twice and no where else.]

11:5 And he said to them, Who out-of you will have a friend, and will be traveling to him at midnight and might say to him, Friend, lend me three loaves; since a friend came to me, a friend from a journey, and I have nothing as to what I will be placing beside him. And he having answered from inside, might say, Do not be harassing me. The door has already been locked and my children are in the bunk with me. I am not able to give to you bread, even if I had stood up. I say to you, Even if he will not be giving to him, after he stood up, because to be staying his friend, and yet because of his irreverence, when he has raised himself up, he will be giving him as many as he needs.

[Similar: Mat 7:7-11, Luk 11:9-13]

11:9 And I say to you, Ask and it will be given to you; seek and you will be finding; knock and it will be opened to you.

[Similar: Mat 7:7-11, Luk 11:9-13]

11:10 For everyone who asks, receives; and he who is seeking, finds; and it will be opened to the one who knocks.

[Similar: Mat 7:7-11, Luk 11:9-13]

11:11 Now which father of you will the son ask for a loaf; he will not be giving him a stone, will he? Or even a fish, he will not be giving him a serpent instead of a fish, will he? Or if he also asks for an egg, he will not be giving him a scorpion, will he? Therefore, if you, being evil, know how to give good presents to your children, how much more will your Father from heaven give the Holy Spirit to the ones asking him?

[Similar: Mat 12:22-37, Mar 3:22-26, Luk 11:14-23]

11:14 Now he was casting forth a demon and it was mute. And it happened, after the demon went forth, the mute man spoke, and the crowds marveled. But some out-of them said, He is casting forth demons in Beelzebub the ruler of the demons. But others, testing him, were seeking a sign out-of heaven from him.

11:17 But he himself, knowing their minds, said to them, Every kingdom which was divided against itself is made desolate, and a house divided against a house falls.

11:18 But if the Adversary was also divided against himself, how will his kingdom be established? Because you say that it is me who is able to cast forth demons in Beelzebub. But if I cast forth demons by the finger of God; consequently, the kingdom of God has arrived-unexpectedly upon you.

11:21 Whenever the strong man has been fully armed, he guards his own courtyard, the possessions, he has, are in peace. But whenever the one mightier than he came upon him and then, overcomes him, he takes his full-armor upon which he had confidence in, and distributes his various hauls.

11:22 He who is not with me is against me, and he who is not gathering with me, scatters.

[Similar: Mat 12:43-45, Luk 11:14-28]

11:24 The unclean spirit, whenever it has gone forth from the man, it goes through waterless places, seeking rest, and is not finding any, it says, I will return to my house from where I came forth. And having gone back, it finds that it has been swept and has been adorned.

11:25 Then it travels and takes with it seven other spirits more evil than itself. And after it came back, it is dwelling there and the last state of that man becomes worse than the first.

11:27 Now it happened, while he was speaking these things, a certain woman out-of the crowd lifted up her voice and said to him, The womb which bore you, and the breasts which you nursed, are fortunate.

11:28 But he himself said, But-rather, the ones hearing the word of God and observing it, are fortunate.

[Similar: Mat 12:38-42, Luk 11:29-32]

11:29 Now after the crowds accumulated, he began to say, This generation is an evil generation. It is seeking after a sign, and no sign will be given to it except the sign of Jonah the prophet. For just-as Jonah became a sign to the Ninevites, so the Son of Man will
also be to this generation. 11:31 The queen of the south will be arisen up with the men of this generation in the judgment, and will be condemning them, because she came from the limits of the earth to hear the wisdom of Solomon, and behold, more-than Solomon is here. 11:32 The men of Nineveh will rise up in the judgment with this generation, and will be condemning it, because they repented at the preaching of Jonah, and behold, more-than Jonah is here.

[Similar: Mat 5:5, 6:22-23, Luk 11:33-36]

11:33 No one, having lit a lamp, places it in a cellar, nor under the peck-container, but upon the lamp-stand, in-order-that the ones who travel in may see the radiance of it. 11:34 The lamp of the body is the eye; therefore, whenever your eye is clear, your whole body is also radiant, but whenever it is evil, your body is also dark. 11:35 Therefore, note that the light which is in you is not darkness. 11:36 Therefore, if your whole body is radiant, not having any part dark, it will be entirely radiant, as whenever the lamp illumines you with its glow.

[Similar: Mat 23:1-39, Luk 11:37-54]

11:37 Now while he was speaking, a certain Pharisee was asking him, that he might have a meal with him, and having entered, he leaned-back at the table. 11:38 Now after the Pharisee saw it, he marveled that he had not first immersed [i.e., bathed] himself before a meal. 11:39 But the Lord said to him, Now you, the Pharisees cleanse the outside of the cup and of the platter, but the inside of you is full of ravening and wickedness. 11:40 Fools, who made the outside, did he not also make the inside? 11:41 However, the things which are within you, give those as charity, and behold, all things are clean to you.

11:42 But woe to you, Pharisees! Because you tithe the mint and rue and every herb, and are transgressing judgment and the love of God. It was essential to practice these things and to not leave those undone. 11:43 Woe to you, Pharisees! Because you love the foremost seat in the synagogues and the greetings in the marketplaces. 11:44 Woe to you scribes, and Pharisees, hypocrites! Because you are like the indistinct tombs, and the men who are walking upon them do not know it.

11:45 Now someone of the professors of the law, answered and says to him, Teacher, you are also insulting us saying these things.

11:46 But he said, Woe also to you professors of the law! Because you are loading men down with unbearable loads, and you yourselves do not stroke the loads with one of your fingers [i.e., you don’t lift a finger to help]. 11:47 Woe to you! Because you build the tombs of the prophets and your fathers killed them. 11:48 Consequently*, you are testifying and consenting to the works of your fathers, because they indeed killed them, and you build their tombs. 11:49 Because of this, the wisdom of God also said, I will be sending forth prophets and apostles to them, and some out of them they will be killing and will be banishing, in-order-that the blood of all the prophets, being shed from the conception of the world, may be sought from this generation; 11:50 from the blood of Abel {Gen 4:8} to the blood of Zechiah, who perished between the altar and the House of the Lord. (2Ch 24:21) Yes, I say to you, It will be sought from this generation.

11:51 Now while saying these things to them, the scribes and the Pharisees began terribly to hold everything against him, and to quiz him for unrehearsed answers concerning many things; 11:54 plotting against him, seeking to trap him in something out-of his mouth, in-order-that they might accuse him.


[Similar: Mat 10:26-33, Luk 12:2-12]

12:1 At which time, after ten-thousand from the crowd were gathered together, so-as to trample down one another, he began to say to his disciples first, Take heed to yourselves, stay away from the leaven of the Pharisees; it is hypocrisy.

12:2 But there is nothing which has been covered up, which will not be revealed; and secret, which will not be known. 12:3 Because as many things as you said in the darkness will be heard in the light, and what you spoke in the ear in the storerooms will be preached toward the housetops. 12:4 But I am saying to you, my friends, Do not have fear from the ones who kill the body and yet do not have, after these things, anything more-than that to do against you. 12:5 But I will be showing to you whom you should fear. Fear the one, who after you have been killed, has authority to cast you into hell. Yes, I say to you, Fear this one.

12:6 Are not five sparrows sold for two copper-coins? And not one out of them has been forgotten in God’s sight. 12:7 But even the hairs of your head have all been numbered. Therefore, do not fear. You carry more-value-than many sparrows.

12:8 Now I say to you, Everyone, whomever confesses to be in me before men, the Son of Man will
also confess to be in him before the messengers of God.
12:9 But he who denied me in the sight of men will be
denied in the sight of the messengers of God.
12:10 And everyone who will speak a blasphemous
word at the Son of Man, it will be forgiven him, but to
the one who blasphemed at the Holy Spirit, it will not
be forgiven.
12:11 But whenever they may bring you in front of
the synagogues and the rulers and the authorities, do
not be anxious concerning how, or what you should
need to make a defense, or what you should say,
12:12 for the Holy Spirit will teach you in that same hour
what it is essential for you to say.
12:13 Now someone out-of the crowd said to him,
Teacher, tell my brother to divide the inheritance with
me.
12:14 But he said to him, Man, who designated me a
justice or a divider over you?
12:15 Now he said to them, See and guard yourselves
from greed, because not to anyone is his life in the
greed to abound from his possessions.
12:16 Now he spoke a parable to them, saying: The
farmland of a certain rich man was fertile; 12:17 and he
was reasoning in himself, saying, What should I do,
because I have nowhere, in which, I will gather
together my fruits?
12:18 And he said, I will be doing this: I will be taking down my barns and build greater
ones. And I will be gathering together there, all my
fruits of labor and my good things.
12:19 And I will be saying to my soul, Soul, you have many good things
laying up for many years; rest yourself, eat, drink,
and be joyous.
12:20 But God said to him, Fool, they asked back your
soul from you in this night, and the things which you
prepared, to whom will it all be going?
12:21 So is the one storing up treasure for himself, and is not being
rich toward God.

{Similar: Mat 6:25-33, Luk 12:22-31}
12:22 Now he said to his disciples, Because of this, I
am saying to you, Do not be anxious for your life, what
you might eat; not even what you might clothe
your body with. 12:23 The life you have is more-than
the nourishment, and the body is more-than
the clothing. 12:24 Consider the ravens, that they do not
sow nor reap for which there is no storeroom nor a
barn, and God nourishes them. How-much do you rather carry more-value-than the birds!
12:25 But who out-of you, by being anxious, is able to add one cubit
upon his stature?
12:26 Therefore, if you are not able to add a little thing, why are you anxious concerning
the rest?
12:27 Consider the lilies, somehow they are
growing. They are not laboring nor are they spinning;
but I say to you, Even Solomon in all his glory, was
not dressed like one of these. 12:28 But if God so
dresses-up the grass in the field, which today is here
and the next-day is cast into the oven; how-much more will he clothe you, the small faith ones?
12:29 And do not seek what you might eat or what you might
drink, and do not be in anxious suspense. 12:30 For the
nations of the world are seeking after all these things,
but your Father knows that you have needs of these
things. 12:31 However, seek the kingdom of God and all
these things will be added to you.
12:32 Do not fear, little flock, because your Father
was delighted to give you the kingdom. 12:33 Sell your
possessions and give as charity; make for yourselves
money-bags which do not become-obsolete, an
unfailing treasure in the heavens, where no thief
draws near, nor moth corrupts. 12:34 For where your
treasure is, your heart will be there also.
12:35 Let your loins be girded, and the lamps
burning; 12:36 and you are similar to men waiting for
their lord, as to when he might vacate from the
marriage-festivities; in-order-that after he came and
knocked, they may immediately open to him. 12:37 The
fortunate bondservants are those whom the lord will
find watching, after he has come to them. Assuredly I
am saying to you, that he will gird himself, and will
recline them at the meal (i.e., seat them), and having
passed-beside them, he will be serving them. 12:38 And
if he comes in the second watch, and in the third,
and should find them so, those are fortunate bondservants.
12:39 But know this, that if the householder knew in
what hour the thief is coming, he would have watched,
and not have allowed his house roof to be burrowed
through. 12:40 You therefore, also become prepared,
because in what hour that you do not think the Son
of Man is coming, he comes.

12:41 Now Peter said to him, Lord, are you saying this
parable to us, or even to all?
12:42 But the Lord said, Who then is the faithful and
prudent steward, whom the lord will be designating
over his bondservants, the one to give them their food-
allowance in season? 12:43 That fortunate bondservant,
whom his lord will find so doing after he has come.
12:44 Truly I say to you, that he will be designating him
over all his possessions. 12:45 But if that bondservant
says in his heart, my lord delays to come, and may
begin to beat the young-servants and the maid servants,
and to eat and drink, and to be drunken; 12:46 the lord of that bondservant will be
coming in a day in which he is not expecting, and in an
hour in which he does not know, and will be flogging
him and will be placing his part with the unbelieving. 

But that bondservant, who knew his lord’s will and did not prepare, nor did pertaining to his will, will be whipped with many lashes; but he who did not know and did things worthy of lashes, will be whipped with few lashes. But to everyone in much was given, much will be required from him, and to whom were consigned much, they will be asking even-more from him.

I came to cast fire into the earth, and what do I wish, if it was already lit? But I have an immersion to be immersed in, and how I am very troubled until which time it should be completed! You are thinking that I came to give peace in the earth? I tell you, No, but rather division. For there will be from hereafter five in one house having been divided, three against two, and two against three. Father will be divided 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 her mother-in-law.

Now he also said to the crowds, Whenever you see the cloud rising from the west, immediately you say, A thunderstorm is coming, and so it happens. And whenever the south wind is blowing, you say, There will be a burning heat, and it happens. You hypocrites, you know how to test [i.e., decipher] the face of the earth and the heaven, but how do you not test [i.e., decipher] this time? But why are you not judging the righteous things, even from among yourselves? For as you are proceeding-away on the road with your opponent to be in front of the ruler, give work [i.e., work hard] to have yourself set-free from him; lest he might drag you down to the judge and the judge might give you to the constable and the constable might cast you into prison. I say to you, you might never come forth from there, until which time you should repay even the last bronze-coin.

Now some were here at the same time reporting to him concerning the Galileans, whose blood Pilate mixed with their sacrifices. And Jesus answered and said to them, Do you think that these Galileans became sinners more than all the other Galileans, because they have suffered such things? I am saying to you, No, but, if you do not repent, you will all likewise perish.

Now he spoke this parable: A certain one had a fig tree planted in his vineyard, and he came seeking fruit in it and found nothing. Now he said to the vine-dresser, Behold three years, I come seeking fruit and find nothing in this fig tree. Cut it off. Why does it also do-away with the good soil?

But he answered and says to him, Lord, Also leave it for this year, until which time, I should dig around it and put in more manures; and if it indeed produces fruit, good; otherwise you will be cutting it off in the future.

Now he was teaching in one of the synagogues on the Sabbath. And behold, there was a woman having a spirit of sickness for eighteen years, and she was always stooped over and was not able to completely stand-erect. Now having seen her, Jesus summoned her and said to her, Woman, you have been released from your sickness. And he laid his hands upon her and instantly she was straightened and was glorifying God.

Now the ruler of the synagogue, being indignant because Jesus had healed on the Sabbath, answered and said to the crowd, There are six days in which it is essential for men to work; therefore, he healed, coming in these days, and not on the day of the Sabbath.

Therefore, the Lord answered him and said, O hypocrites, do not each of you on the Sabbath loose his bull or his donkey from the manger and having led him away, deliver to it a drink? Now this one, being a daughter of Abraham, behold, whom the Adversary bound for eighteen years, is it not essential for her to be loosed from this bond on the day of the Sabbath?

And while saying these things, all the ones laying in opposition to him were being shamed, and all the crowd was rejoicing at all the glorious things which happened by him.

Now he said, The kingdom of God is similar to what? And what will I make it similar to? It is similar to a kernel of a mustard-seed, which a man took and cast into his garden, and it grew and became a great tree, and the birds of the heaven nested in its branches.

Again he said, The kingdom of God will be similar to what? It is similar to leaven, which a woman took and hid in three three-gallon-containers of flour, until it was entirely leavened.
And he was traveling through, every one of the cities and villages, teaching and making his pursuit toward Jerusalem. 13:21 Now someone said to him, Lord, if few of the ones are saved, what then?

But he said to them, Struggle to enter in through the narrow gate, because I am saying to you, Many will be seeking to enter in and will not be strong-enough. 13:23 From which time the householder would have arose and locked the door and you, being outside, might begin to stand and to knock on the door, saying, Lord, Lord, open to us.

And having answered, he will say to you, I do not know you or where you are from. 13:26 Then you will begin to say, We ate and drank in your sight and you taught in our streets.

And he will say, I say to you, I do not know you or where you are from. Withdraw from me, all the workers of unrighteousness. 13:28 The weeping and the gnashing of teeth will be there, whenever you see Abraham and Isaac and Jacob, and all the prophets in the kingdom of God, and you being cast forth outside. 13:29 And they will be coming from the east and west and north and south, and will be reclined in the kingdom of God. 13:30 And behold, there are last who will be first and there are first who will be last.

Some Pharisees came near in the same day, saying to him, Come forth and travel from here, because Herod wishes to kill you.

And he said to them, After traveling back, say to this fox, Behold, I cast forth demons and perform healings today and the next-day and I am completed in the third day. 13:33 However it is essential to me to travel on today and the next-day and in the next day, because it is not acceptable for a prophet to perish outside of Jerusalem.

Jerusalem, Jerusalem, she who kills the prophets and stones the ones who have been sent to her! How-often I willed to gather together your children in the manner a bird gathers together her own brood under the wings, and you did not wish for it! 13:35 Behold, your house is left to you desolate and I say to you, that you should never see me, until the time will come whenever you say, The one coming in the name of the Lord has been blessed.

And it happened, while he was going into a house of a certain one of the rulers of the Pharisees on a Sabbath to eat bread, that they themselves were observing him. And behold, there was before him, a certain man with dropsy. And Jesus answered and spoke to the professors of the law and Pharisees, saying, If it is not legal to heal on the Sabbath, then? But they were quiet. And he grabbed him and healed and dismissed him. And he answered and said to them, Of which one of you will a son or a bull fall into a well, and he will not be immediately pulling him up on the Sabbath day?

And they were not strong-enough to answer back to him as to these things.

Now he spoke a parable to the ones who have been invited, while taking-heed how they were choosing for themselves the foremost-places; saying to them: Whenever you might be invited by anyone to a marriage-festivities, do not recline in the foremost-place; because maybe a more admired one than you may be invited by him, and the one who invited you and him, when he has come, will say to you, Give this one your place, and then you may begin with shame to hold the last place. But whenever you might be invited, after traveling there, lean-back in the last place; in-order-that whenever he who has invited you comes, he might say to you, Friend, advance upward, and then it will be glory in the sight of the ones who recline at the table together-with you. Because everyone who is exalting himself will be humbled, and the one humbling himself will be exalted.

Now he was also saying to the one who invited him, Whenever you make a meal or a supper, do not summon your friends, nor your brethren, nor your relatives, nor rich neighbors; lest they themselves may also invite you too and it might become a repayment for you. But whenever you make a banquet, invite the poor, the disabled, the lame, the blind; and you will be fortunate, because they do not have anything in which to repay you; for you will be repaid in the resurrection of the righteous.

Now after someone from the ones reclining at the meal together-with him heard these things, he said to him, Whoever will be eating a meal in the kingdom of God is fortunate.

But he said to him, A certain man made a great supper, and he invited many; and he sent forth his bondservant in the hour of the supper to say to the ones who have been invited, Come, because all things are already prepared. And they all, from one desire, began to excuse themselves. The first said to him, I bought a field, and I have a necessity to go forth and to see it. I request of you, have me excused!

And a different one said, I bought five yokes of
And a different one said, I married a wife, and because of this, I am not able to come. 14:21 And that bondservant came and reported to his lord these things. Then the householder was made angry, and said to his bondservant, Go forth quickly into the streets and lanes of the city, and lead the poor and disabled and lame and blind in here.

14:22 And the bondservant said, Lord, it has happened as you commanded, and a place is still empty.

And the lord said to the bondservant, Go forth into the roads and over the fences, and urge them to enter in-order-that my house may be filled.

Now large crowds were traveling together-with him and he turned and said to them, 14:26 If anyone comes to me and does not hate his father and mother and wife and children and brethren and sisters, and also, still his own life, he is not able to be my disciple.

And whoever does not bear his own cross, and comes after me, is not able to be my disciple.

For who out-of you, wishing to build a tower, has not first sat down and calculated the cost, if he has the means toward its realization? 14:29 Lest that, having laid a foundation, and not being strong-enough to complete, all who view it may begin to mock him,

saying, This man began to build and was not strong-enough to complete.

Or what king, while traveling to confront a different king in war, has not sat down first and plan if he is able at ten thousand to encounter the one who is coming against him with twenty thousand? 14:32 Otherwise, having sent an emissary, while still being faraway, he himself asks for the terms pertaining to peace.

Therefore, so everyone out-of you who is not bidding farewell to all his own possessions, he is not able to be my disciple. 14:33 The salt is good, but if the salt is flavorless, in what will it be seasoned? 14:34 It is fit neither for the soil nor for the manure-pile. Cast it outside. He who has ears to hear, let him hear.

{Similar: Mat 10:37-38, Luk 14:25-27}

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{Similar: Mat 10:37-38, Luk 14:25-27}

15:1 Now all the tax collectors and sinners were drawing near to him to hear him. 15:2 And the Pharisees and the scribes were murmuring, saying, This man accepts sinners and eats together-with them.

{Similar: Mat 18:12-14, Luk 15:3-7}
after you have brought the fattened calf, sacrifice it, and after we have eaten it, we should be joyous. 15:24 Because this one, my son, was dead and then lived again, and lost and then was found. And they began to be joyous. 15:25 Now his elder son was in the field and as while coming, he drew near to the house, and he heard harmony and dancers. 15:26 And having called one of the young-servants, he was inquiring what these things might be.

15:27 But he said to him, Your brother is coming, and your father sacrificed the fattened calf because he has received him back healthy. 15:28 But he was made angry and was not willing to enter and therefore, his father went forth and was pleading him.

15:29 But he answered and said to his father, Behold, I did serve you for so many years, and I never transgressed a commandment from you, and yet you never gave me a young-goat in-order-that I might be joyous with my friends. 15:30 But when this one, your son came, who devoured your livelihood with prostitutes, you sacrificed the fattened calf for him. 15:31 Now he said to him, Child, you are always with me, and all the things which are mine are yours. 15:32 But it was essential to be joyous and rejoice, because this one, your brother was dead, and then lived again, and lost and then was found.

And he says to him, Accept your writing [i.e., contract] and write eighty. 16:8 And his lord praised the steward of unrighteousness because he did prudently, because the sons of this world are more prudent to their own generation; even beyond the sons of the light.

16:9 And I say to you, Make friends for yourselves out-of the money of unrighteousness; in-order-that, whenever you fail, they may accept you into the everlasting tabernacles. 16:10 The faithful in the least matters is also faithful in much, and the unfaithful in the least matters is also unrighteous in much. 16:11 Therefore, if you did not become faithful in the unrighteous money, who will be entrusting the true riches to you? 16:12 And if you did not become faithful in what is another’s, who will be giving you what is yours? 16:13 No domestic servant is able to serve two lords; for either he will hate the one and will love the other; or he will hold to one and despise the other. You are not able to serve God and money.

16:14 Now the Pharisees, who are money-lovers, were also hearing all these things, and they were ridiculing him. 16:15 And he said to them, You are the ones making yourselves righteous in the sight of men, but God knows your hearts, because the thing exalted among men is an abomination in God’s sight.

16:16 The law and the prophets were until John; from then the good-news of the kingdom of God is proclaimed, and everyone violently-enters into it. 16:17 But it is easier for the heaven and the earth to pass away, than for one serif of the law to fall short. 16:18 Everyone who divorces his wife and marries a different one is committing adultery, and everyone who marries the one who has been divorced from a husband, is committing adultery. [Mat 5:32, 19:9]

16:19 Now there was a certain rich man and he was clothing himself in purple and fine-linen, being radiantly joyous daily. 16:20 Now there was a certain poor man, Lazarus by name, who had been put before his gate, having been full of sores. 16:21 and desiring to be fully-fed from the falling crumbs of the rich man’s table. But even the dogs, coming to him, were licking his sores.

16:22 Now it happened for the poor man to die and for him to be carried away by the messengers into Abraham’s bosom, and the rich man also died and was buried. 16:23 And having lifted up his eyes in Hades, being in torments, he sees Abraham from afar, and Lazarus at his bosoms.

16:24 Who, having shouted, he said, Father Abraham, show-mercy to me, and send Lazarus into water
and may cool my tongue, because I am in anguish in this flame.

16:25 But Abraham said, Child, remember that you received your good things in your life and Lazarus likewise evil things, but now he is comforted here and you are in anguish. 16:26 And over all these things, a great chasms has been established between us and you, that the ones who wish to cross over from here to you may not be able, nor may they ferry over from there to us. 16:27 But he said, Therefore, father, I am requesting him in-order-that you should send him to my father’s house; for I have five brethren; that he may thoroughly testify to them in-order-that they themselves may not even come into this place of torment.

16:28 Abraham says to him, They have Moses and the prophets. Let them hear them.

16:29 But he said, No, father Abraham, but if someone travels to them from the dead, they will be repenting.

16:30 But he said to him, If they do not hear Moses and the prophets, neither will they be persuaded, if someone rises up from the dead.


17:1 Now he said to the disciples, It is not inevitable: offenses are to come, but woe to him, through whom they come! 17:2 It is beneficial for him if a millstone is rotated by a donkey encompassed around his neck, and he has been tossed into the sea, rather than that he should offend one of these little ones.

17:3 Take heed to yourselves; and if your brother sins at [i.e., against] you, rebuke him, and if he repents, forgive him. 17:4 And if he sins at [i.e., against] you seven-times in the day, and should return seven-times in the day, saying, I repent. You will be forgiving him.

17:5 And the apostles said to the Lord, Add more faith to us.

17:6 Now the Lord said, If you have faith like a kernel of a mustard-seed, you would have spoken to this mulberry fig tree, Be uprooted and be planted in the sea, and it would have obeyed you. 17:7 But who out-of you, having a bondservant plowing or shepherding, will immediately say to him, after he entered in from the field, After he has passed beside you, lean-back at the table. 17:8 But will he not rather say to him, Prepare what I may dine on. And having girded yourself, serve me, until I eat and drink and you may eat and may drink after these things. 17:9 He does not have gratitude to that bondservant because he did the things which were commanded him, does he? I think not. 17:10 So also you, whenever you do all the things which were commanded to you, say, We are useless bondservants, because we have done what we ought to do.

{Luk 17:11-37; Borders of Samaria and Galilee; Luk 18:1-14; early 30 AD; no parallels.}

17:11 And it happened, while he himself was traveling to Jerusalem, even he himself was going through the middle of Samaria and Galilee. 17:12 And while entering into a certain village, ten men who are lepers encountered him there, who stood farther out; 17:13 and they themselves lifted up their voice, saying, Jesus, Master, show-mercy on us.

17:14 And having seen them, he said to them, After traveling back, show yourselves to the priests.

And it happened, while they were proceeding-away, they were cleansed. 17:15 Now one out-of them, having seen that he was healed, returned with a loud voice, glorifying God; 17:16 and he fell upon his face beside his feet, giving-thanks to him, and he was a Samaritan.

17:17 But Jesus answered and said, Were not the ten cleansed, but where are the nine? 17:18 Were not any found, except this immigrant, who returned to give glory to God? 17:19 And he said to him, After you have stood up, travel on. Your faith has cured you.

17:20 And having been asked by the Pharisees when the kingdom of God is coming, he answered them and said, The kingdom of God is not coming with observation; 17:21 nor will they say, Behold, here! Or, behold there! For behold, the kingdom of God is within you.

17:22 Now he said to the disciples, The days will be coming, when you will desire to see one of the days of the Son of Man, and you will not see it. 17:23 And they will say to you, Behold here! Or behold there! Do not go away, nor pursue them. 17:24 For just-like the lightning, the one flashing from the one end under heaven, and shines to the other end under heaven; so will the Son of Man be in his day. 17:25 But first it is essential for him to suffer many things and to be rejected away from this generation. 17:26 And just-as it happened in the days of Noah, so it will also be in the days of the Son of Man. 17:27 They were eating; they were drinking; they were marrying; they were being betrothed, till which day that Noah entered into the ark, and the flood came and destroyed them all. 17:28 Likewise, even as it happened in the days of Lot; they were eating; they were drinking; they were buying; they were selling; they were planting; they were building; 17:29 but in the day which Lot went forth from Sodom, it rained fire and brimstone from heaven and destroyed them all. 17:30 According to these things, it will be in the day which the Son of Man is revealed.
17.31 He who will be upon the housetop in that day, and has his goods in the house, let him not go-down to take them up, and the one who is in the field, likewise, let him not turn behind for them. 17.32 Remember Lot’s wife. {Gen 19:26} 17.33 Whoever should seek to save his life will be losing it, and whoever loses it will be preserving it. 17.34 I say to you, There will be two upon one bed in this night; the one will be taken and the other one will be left. 17.35 Two will be grinding at the same place; the one will be taken and the other one will be left. 17.36 (T) There will be two in the field; the one will be taken and the other one will be left.

17.37 And they answered and say to him, Where, Lord? Now he said to them, Where the body is, the vultures will also be gathered together there.


18:1 Now he also spoke a parable to them, that it is essential to always pray, and not to be depressed; 18:2 saying: A certain judge was in a certain city, who was not fearing God and not revering man. 18:3 Now a widow was in that city, and she was coming often to him, saying, Avenge me from my opponent. 18:4 And he did not wish to at that time, but after these things continued, he said in himself, Even if I do not fear God, and I do not revere man; yet because this widow is harassing me, I will avenge her, in-order-that she may not pester me, coming often for an end of her opponent.

18:5 But the Lord said, Hear with understanding what the judge of the unrighteousness says about himself.

18:6 Now, should God not do the avenging of his chosen the ones crying to him day and night? Also, should he not have patience upon them? 18:7 I say to you, that he will be doing the avenging on them quickly.

However, when the Son of Man has come, will he then be finding the faith upon the earth?

18:9 But he said this parable to some who have confidence in themselves, that they are righteous, and scorning the rest: 18:10 Two men went-up into the temple to pray; the first one a Pharisee and the other a tax collector. 18:11 The Pharisee stood with [i.e., by] himself, and was praying these things, God, I give-thanks to you, that I am not like the rest of men: ravening, unrighteous ones, adulterers or even just-like this tax collector. 18:12 I fast twice in the week; I tithe of all things, as many things as I procure. 18:13 And the tax collector, standing from afar, was not even willing to lift up the eyes to heaven, but was beating at his chest, saying, God, be lenient to me, the sinner. 18:14 I say to you, This one went-down to his house, having been made righteous rather than that man. For everyone who is exalting himself will be humbled, but he who is humbling himself will be exalted.

18:15 Now they were also bringing to him their babies in-order-that he might touch them, but after the disciples saw it, they rebuked them. 18:16 But Jesus, having called them to him, said, Allow the young children to come to me and do not forbid them; for the kingdom of God is of such. 18:17 Assuredly I am saying to you, Whoever does not accept the kingdom of God like a young child, he should never enter into it.

18:18 And a certain ruler asked him, saying, Good Teacher, by having practiced what, will I inherit everlasting life?

18:19 But Jesus said to him, Why do you call me good? None is good, except one, our God. 18:20 You know the commandments: ‘Do not commit adultery. Do not murder. Do not steal. Do not falsely testify. Honor your father and your mother.’ {Exo 20:12-16 & Deu 5:16-20.}

18:21 But he said, I have observed all these things from my youth up.

18:22 Now having heard these things, Jesus said to him, One thing is still deficient for you. Sell all things, as many things as you have and distribute to the poor and you will have treasure in heaven and come-here. Follow me. 18:23 But he heard these things, and became very sorrowful; for he was extremely rich. 18:24 Now having seen him, Jesus became very sorrowful, he said, How the ones who have wealth will hardly enter into the kingdom of God. 18:25 For it is easier for a camel to enter in through a needle’s eye, than for a rich man to enter into the kingdom of God.

18:26 Now the ones who heard it said, And who is able to be saved?

18:27 But he said, The things which are impossible with men are possible with God.

18:28 But Peter said, Behold, we left all and followed you.

18:29 But he said to them, Assuredly I am saying to you, There is no one who has left his house or parents or brethren or wife or children, because of the kingdom of God. 18:30 who should not receive much-more in this time, and in the coming age everlasting life.

18:31 Now having taken the twelve and said to them,
Behold, we are going up to Jerusalem, and all the things which have been written through the prophets will be completed by the Son of Man. 18:32 For he will be given up to the Gentiles, and will be mocked and will be insulted and will be spat on. 18:33 And having scourged him, they will be killing him, and he will be rising up in the third day. 18:34 And they themselves understood none of these things, and this declaration was being hidden from them, and they were not knowing {i.e., understanding} the things being spoken.

{Mar 10:46-52 & Mat 20:29-34 & Luk 18:35-43; Jericho.} 18:35 Now it happened, while he was drawing near to Jericho, a certain blind man was sitting beside the road begging. 18:36 Now having heard a crowd traveling through, he was inquiring what this might be. 18:37 Now they reported to him, that Jesus the Nazarene is passing by. 18:38 And he cried out, saying, Jesus, son of David, show-mercy on me! 18:39 And the ones who precede were rebuking him in-order-that he should be silent, but he was crying out much more. Son of David, show-mercy on me!

18:40 Now having stopped, Jesus commanded him to be led to him. And after he drew near, he asked him, 18:41 saying, What do you wish that I might do for you? But he said, Lord, that I may recover my sight. 18:42 And Jesus said to him, Recover your sight. Your faith has cured you. 18:43 And instantly he recovered his sight and was following him, glorifying God. And all the people, having seen it, gave praise to God.


[Luk 19:1-28; Jericho; no parallel.] 19:1 And having entered, he was going through Jericho. 19:2 And behold, a man called by the name Zacchaeus was there and he himself was a chief tax collector and this one was rich. 19:3 And he was seeking to see Jesus; who he is, and was not able from the crowd, because he was little in stature. 19:4 And having ran ahead before the crowd, he ascended up upon a sycamore fig tree in-order-that he might see him, because he was about to go through that way. 19:5 And as he came to the place, Jesus looked up and saw him, and said to him, Zacchaeus, after you have hurried, come-down; for it is essential for me to abide in your house today. 19:6 And having hurried, he came-down and accepted him, rejoicing.

19:7 And having seen it, they were all murmuring, saying, He has entered to board with a man, a sinner. 19:8 Now Zacchaeus stood and said to the Lord, Behold, Lord, I give half of my possessions to the poor, and if I cheated anyone of anything, I repay them quadruple.

19:9 Now Jesus said to him, Today salvation has happened to this house, insomuch as he is also a son of Abraham. 19:10 For the Son of Man came to seek and save what has been lost.

{Similar: Mat 25:14-30, Luk 14:15-24} 19:11 Now while they themselves are hearing these things, he added and spoke a parable, because of the area itself is near to Jerusalem, and because they think that the kingdom of God is about to be instantly manifested. 19:12 Therefore, he said: A certain noble man, traveled into a far away region, to receive a kingdom for himself and to return. 19:13 Now he called ten of his bondservants, and gave them ten two-hundred denarii-coins, and said to them, Trade with this until I come. 19:14 But his citizens were hating him and sent an emissary after him, saying, We do not wish that this one reign over us.

19:15 And it happened, while he was coming back again, having received the kingdom, and he said, These bondservants to whom he gave the silver, are to be summoned to him in-order-that he might know who had made what by trading.

19:16 Now the first came, saying, Lord, your two-hundred denarii-coins has been worked up to ten two-hundred denarii-coins more. 19:17 And he said to him, Well done, good bondservant, because you became faithful in the least matters. You have ten cities. Be the authority over them.

19:18 And the second came, saying, Your two-hundred denarii-coins, Lord, made five two-hundred denarii-coins. 19:19 But he also said to this one, You, become the authority over five cities.

19:20 And a different bondservant came, saying, Lord, behold, here is your two-hundred denarii-coins, which I was holding, laying it up in a handkerchief; 19:21 for I was fearing you, because you are an austere man. You lift up from what you did not lay down and reap what you did not sow.

19:22 But he says to him, I will be judging you out-of your own mouth, you evil bondservant. You knew that I am an austere man, lifting up from what I did not lay down and reaping what I did not sow? 19:23 And why did you not give my silver over to the bank, and after I came back, I would have appropriated it together-with interest?

19:24 And he said to the ones standing beside him, Take the two-hundred denarii-coins from him, and give it to the one who has the ten two-hundred denarii-coins.

19:25 And they said to him, Lord, he has ten two-hundred denarii-coins. Why?

19:26 For I say to you, that to everyone who has, will be given, but from the one who has not, even what he has will be taken from him. 19:27 However my enemies, those men who did not wish for me to reign
over them, lead them here and slaughter them before me.


19:28 And having said these things, he was traveling on before them, going-up to Jerusalem.

19:29 And it happened, as he drew near to Bethphage and Bethany, toward the mountain which is called Olives, he sent two of his disciples, 19:30 and said, Proceed into the village in front of me; in which, traveling to it, you will find a young-donkey which has been tied, on which no one from mankind has sat at anytime. Having loosed it, lead it here. 19:31 And if anyone asks you, Why are you loosening him? You will say to him thus, The Lord has need of him. 19:32 Now the ones, having been sent, went away, and found just-as he had said to them.

19:33 And while loosening the young-donkey, the lords of it said to them, Why are you loosening the young-donkey?

19:34 Now they said, The Lord has need of it. 19:35 And they led it to Jesus, and having tossed forth their own garments upon the young-donkey, they mounted Jesus upon it. 19:36 Now while he himself is traveling, they were spreading their garments in the road. 19:37 Now as he was already drawing near, even to the slope of the Mountain of Olives, all the multitude of the disciples began rejoicing, and to praise God with a loud voice concerning all the miracles which they saw; 19:38 saying, The King, the one coming in the name of the Lord has been blessed; peace in heaven and glory in the highest.

19:39 And some of the Pharisees from the crowd said to him, Teacher, rebuke your disciples.

19:40 And he answered and said to them, I say to you, that if these disciples should be silent, then the stones will be crying out.

19:41 And as he drew near, having seen the city, he wept over it, 19:42 saying, If you knew in this day, even you, and for-sure, the things which are for your peace! But now they were hidden from your eyes. 19:43 Because the days will be coming upon you, and your enemies will put a military-barrier around you and will surround you, and will be crowding you together on every-side, 19:44 and will be leveling you to the bedrock, and your children among you, and they will not be leaving in you one stone upon another stone, because you did not know the time of your visitation.

[Mar 11:12-18 & Mat 21:18-19, Mat 21:12-13 & Luk 19:45-48 Road from Bethany to Jerusalem Mon.]

19:45 And having entered into the temple, he began to cast forth the ones selling and buying in it, 19:46 saying to them, It has been written, ‘My house is a house of prayer, but you made it a den of robbers.’ 19:47 Now he was teaching daily in the temple. But the high-priests and the scribes and the foremost ones of the people were seeking to destroy him. 19:48 And they were not finding what they might do; for the people were all hanging on him, listening.


20:1 And it happened on one of those days, while he himself is teaching the people in the temple and proclaiming the good-news, the priests and the scribes, together-with the elders stood by; 20:2 and they spoke to him, saying, Tell us, by what authority are you doing these things? Or who is he who gave you this authority?

20:3 But he answered and said to them, I will also ask you one question, and tell me. 20:4 The immersion of John, was it from heaven or from men?

20:5 Now they reasoned with themselves, saying, If we should say, From heaven; he will say, Why did you not believe him? 20:6 But if we should say, From men; all the people will be stoning us; for they have confidence that John is a prophet. 20:7 And they answered claiming not to know from where.

20:8 And Jesus said to them, Neither do I tell you by what authority I am doing these things.


20:9 Now he began to speak to the people this parable: A man planted a vineyard and rented it out to farmers, and went-abroad for considerable times {i.e., a long time}. 20:10 And he sent out a bondservant to the harvest season to the farmers in-order-that they might give to him from the fruit of the vineyard, but the farmers whipped him and sent him away empty handed. 20:11 And he added a different bondservant to send, and they also whipped and dishonored him, and sent him out empty. 20:12 And he added a third to send, and they also traumatized this one and cast him forth. 20:13 But the lord of the vineyard said, What should I do? I will send my beloved son; perchance they will revere him. 20:14 But after the farmers saw him, they were reasoning with themselves, saying, This is the heir. Come-here. We should kill him in-order-that the inheritance may become ours. 20:15 And having cast him forth, outside the vineyard, they killed him. Therefore, what will the lord of the vineyard do to them? 20:16 He will be coming and will be destroying these farmers, and will be giving the vineyard to others.

But having heard this, they said, Let it not happen!
But he looked at them and said, Therefore, what is this which has been written, ‘The stone which the builders rejected’, this one became the head of the corner?’ (Ps 118:22) 20:18 Everyone who has fallen upon that stone shall be shattered, but upon whomever it falls, it will be smashing him. 20:19 And the high-priests and the scribes sought to put hands upon him in the same hour and yet they feared the people; for they knew that he spoke this parable to them.

{Mar 12:13-17 & Mat 22:15-22 & Luk 20:20-26 Courtyard of the Temple, Tues.} 20:20 And having observed him, they sent forth agents, who themselves pretend to be righteous in-order-that they might grab him from his speech, ’that’ they might give him to the rule and the authority of the governor, 20:21 And they asked him, saying, Teacher, we know that you say and teach correctly, and you do not receive the countenance of men, but in truth, are teaching the way of God. 20:22 Is it legal for us to give tax to Caesar or not? 20:23 But he perceived their craftiness and said to them, Why are you testing me? 20:24 Show me a denarius. Whose image and inscription has it? 20:25 But they answered and said, Caesar’s. 20:26 And they were not strong-enough to grasp his declaration in front of the people, and they marveled at his answer and were silent.

{Mar 12:18-27 & Mat 22:23-33 & Luk 20:27-39.} 20:27 Now some of the Sadducees came near, the ones who contradict, saying, no resurrection is to be; they asked him, 20:28 saying, Teacher, Moses wrote to us, in-order-that if anyone’s brother dies, having a wife, and this one should die childless, his brother should take the wife and should raise her up seed to his brother. (Deu 25:5) 20:29 Therefore, seven brothers were with us, and the first took a wife and died childless; 20:30 and the second took the woman and this one died childless; 20:31 and likewise the third took her, and likewise the seven also left no children and they all died. 20:32 But after all things, the woman also died. 20:33 Therefore, in the resurrection, whose wife of them does she become? For the seven had her as wife. 20:34 And Jesus answered and said to them, The sons of this world marry and are betrothed. 20:35 But the ones who were deemed worthy to obtain that world and the resurrection from the dead, neither marry, nor are they betrothed. 20:36 for neither are they able to die anymore; for they are equal to the messengers, and are sons of God, being sons of the resurrection. 20:37 But that the dead are raised, even Moses divulged at the bush, as he calls the Lord, the God of Abraham and the God of Isaac and the God of Jacob. (Exo 3:6)

Now he is not the God of the dead, but of the living; for all live to him. 20:38 But some of the scribes answered and said, Teacher, you said well. 20:39 But they were not daring anymore to ask him anything. 20:40 But then when they asked him, saying, Teacher, we know that you say and teach the way of God, 20:41 Now he said to them, How is it that they say the Christ is David’s son? 20:42 And David himself says in the book of Psalms, ‘The Lord said to my Lord, Sit at my right hand’, until I should place your enemies as the footstool of your feet. (Ps 110:1) 20:44 Therefore, David calls him Lord, and so how is he his son? 20:45 But while all the people were listening, he said to his disciples, 20:46 Take-heed, stay away from the scribes, who wish to walk in long robes and love greetings in the marketplaces and foremost seats in the synagogues and foremost-places in the suppers; who are devouring widows’ houses, and are praying long prayers for a pretext. These will be receiving even-more condemnation.

[Luke 21] TOC 21:1 Now he looked up and saw the rich men casting their gifts into the treasury. 21:2 But he also saw a certain poor widow casting two bronze-coins in there. 21:3 And he said, Truly I say to you, This poor widow cast in more-than they all. 21:4 For all these cast into the gifts of God out-of what is abounding to them, but this one cast in out-of her lacking, all the livelihood which she had.

{Mar 12:28-34 & Mat 22:34-40 & Luk 20:40.} 21:5 And while some are speaking concerning the temple, that it has been adorned with beautiful stones and votive-offerings, he said, 21:6 As for these things which you are viewing, the days will be coming in which a stone will not be left here upon another stone, which will not be torn-down.

21:7 Now they asked him, saying, Therefore, teacher, when will these things be? And what is the sign whenever these things are about to happen? 21:8 And he said, Beware, do not be misled; for many will be coming in my name, saying, I am he, and, The time has drawn near. You therefore, do not travel after them. 21:9 But whenever you hear of wars and unrests, do not be terrified; for it is essential for
these things to happen first, but the end is not immediately here.

21:10 Then he said to them, Nation will be raised against nation and kingdom against kingdom; 21:11 and there will be great earthquakes in different places and famines and plagues. There will be both terrors and great signs from heaven. 21:12 But before all these things, they will be putting their hands upon you, and will be persecuting you, giving you up to the synagogues and prisons, while being led in front of kings and governors because of my name. 21:13 But it will be transpiring into a testimony for you. 21:14 Therefore, place it into your hearts, not to meditate beforehand on how to make a defense. 21:15 For I will be giving you a mouth and wisdom, which all who lay in opposition to you will not be able to stand against, nor to speak against. 21:16 But you will be given up even by parents and relatives and friends, and brethren, and they will be slaying some out of you. 21:17 And you will be hated by everyone because of my name. 21:18 And a hair out of your head should never perish. 21:19 You will procure your souls in your endurance.

21:20 But whenever you see Jerusalem surrounded by encamped armies, then know that her desolation has drawn near. 21:21 Then the ones who are in Judea, let them flee to the mountains, and the ones who are in the midst of her, let them vacate, and the ones who are in the various regions, do not let them enter in. 21:22 Because these are days of vengeance, of which all things that have been written are to be fulfilled. 21:23 But woe to the ones who are holding a child in their womb [i.e., pregnant] and to the ones who are nursing in those days! For a great calamity will be upon the land, and wrath among this people. 21:24 And they will be falling by the edge of the sword and will be captured into all the nations, and Jerusalem will be trampled on by the Gentiles, till the times of the Gentiles should be fulfilled.

21:25 And there will be signs in the sun and moon and stars, and dismay of nations upon the earth in perplexity of the noisy sea and the noisy billow; 21:26 men passing-out from fear and expectation of the things which are coming upon the inhabited-earth; for the powers of the heavens will be shaken. 21:27 And then they will be seeing the Son of Man coming in a cloud with power and much glory. 21:28 But at the beginning of these things which are to happen, stand-erect and lift up your heads, because your redemption is drawing near.

(Luk 21:29-33 & Mat 24:29-35 & Mar 13:28-31 Destruction of Jerusalem AD 70.)

21:29 And he spoke to them a parable: Behold the fig tree and all the trees. 21:30 Whenever they already cast forth leaves, you’ know from looking at them yourselves that the summer is already near. 21:31 So also you’, whenever you’ see these things happening, know that the kingdom of God is near. 21:32 Assuredly I am saying to you’, This generation should never pass-away, until all things should happen. 21:33 The heaven and the earth will pass-away, but my words should never pass-away.

(Luk 21:34-36 & Mat 24:36-44 & Mar 13:32-37 Second Coming.)

21:34 But take-heed to yourselves, lest your hearts might be burdened in a hangover and drunkenness, and anxieties of everyday life, and that day might suddenly stand upon you; 21:35 for it will be coming like a snare upon all the ones sitting upon the face of all the earth. 21:36 Therefore, watch in every season, beseeching in-order-that you might be deemed worthy to flee away from all the things which are about to happen, and to stand before the Son of Man.

(Mar 11:19-26 & Mat 21:20-22 & Luk 21:37-38 Road from Bethany to Jerusalem Tues.)

21:37 Now during the days, he was teaching in the temple. And the nights after going forth, he was camping in the mountain, being called Olives.

(Mat 24:45-51 & Luk 21:37.)

21:38 And all the people were arriving at daybreak to hear him in the temple.

[Luke 22] TOC


22:1 Now the feast of unleavened bread was drawing near, which is called the Passover. 22:2 And the high-priests and the scribes were seeking how they might assassinate him; for they were fearing the people.

(Mar 14:10-11 & Mat 26:14-16 & Luk 22:3-6 & Joh 12:2-8.)

22:3 Now the Adversary entered into Judas who is surnamed Iscariot, being from the number of the twelve. 22:4 And having gone away, he spoke together-with the high-priests and magistrates, how he might give him to them. 22:5 And they rejoiced and covenanted together to give him silver. 22:6 And he professed agreement, and was seeking an opportunity to give him up to them without the crowd.

(Mar 14:12-17 & Mat 26:17-20 & Luk 22:7-18, 22:24-30)
Now the day of unleavened bread came, in which it was essential that the Passover is to be sacrificed. And he sent Peter and John, and said, After traveling back, prepare the Passover for us in-order-that we may eat. Now they said to him, Where do you will that we will prepare it?

But he said to them Behold, After you have entered into the city, a man bearing a pitcher of water will be meeting you there; follow him into the house where he travels. And you will say to the householder of the house, The Teacher says to you, Where is the guestroom, where I may eat the Passover with my disciples? And he will show you a big furnished upper-room. Prepare it there. Now they went and found just-as he has said to them, and they prepared the Passover.

And when the hour came, he leaned-back, and the twelve apostles together-with him. And he said to them, I desired with a great desire, to eat this Passover with you before the time is for me to suffer; for I say to you, I should never eat from it anymore, until which time it should be fulfilled in the kingdom of God.

And having accepted a cup, and having given-thanks, he said, Take this and divide it with yourselves. For I say to you, I should never drink from the fruit of the vine, until which time the kingdom of God should come.

And having took bread and having given-thanks, he broke it and gave to them, saying, This is my body which is given on your behalf. Practice this in my remembrance. And likewise, he took the cup after they dined, saying, This cup is the new covenant in my blood, which is poured out on your behalf.

However behold, the hand of the one who is giving me up is with me at the table. And the Son of Man indeed is traveling on, according-to what has been determined; however, woe to that man through whom he is given up! And they began to debate together-with themselves, who then it might be out-of them who is about to do this thing.

Now it happened to be also contention among them, who of them is thinking of himself to be the greater. But he said to them, The kings of the Gentiles have lordship over them, and the ones who have authority over them are called benefactors.

But not so with you, but the greater one among you, let him become like the younger, and the leader, as the one serving. For who is the greater one, he who reclines at the meal, or the one serving? Is it not the one reclining? But I am in your midst like the one serving. But you are the ones who have remained with me in my temptations.

But I have besought concerning you in-order-that your faith should not fail, and someday having turned back again, establish your brethren.

But he said to him, Lord, I am ready to travel with you both to prison and to death.

But he said, I tell you Peter, The rooster should never crow today, before you will be denying to know me three-times.

And he said to them, When I sent you forth without money-bag and knapsack and shoes, you did not lack anything, did you? And they said, Nothing.

Therefore, he said to them. But now, he who has a money-bag, let him take it and likewise a knapsack, and he who has no sword, he will be selling his garment and will be buying one. For I say to you, that it is essential for this to still be completed in me, which has been written, ‘And he was counted with the lawless’; for it is essential the things concerning me have an end.

But they said, Lord, behold, here are two swords. Now he said to them, It is sufficient.

Now the kings of the Gentiles have lordship over them, and the ones who
And having stood up from his prayer, he came to the disciples and found them, fallen asleep from sorrow, and said to them, Why are you sleeping? After you have risen up, pray, in order that you may not enter into temptation.

While he is still speaking, behold, a crowd and the one called Judas, one of the twelve, was going before them, and he drew near to Jesus to kiss him. But Jesus said to him, Judas, are you giving up the Son of Man with a kiss?

Now after the ones around him, saw what will be coming, they said to him, Lord, If we will not strike with a sword, then? And a certain one out of them struck the bondservant of the high-priest and took off his right ear.

But Jesus answered and said, Permit insofar as this. And he touched his ear and healed him.

Now Jesus said to the high-priests and magistrates of the temple and elders, who came against him, Did you come forth with swords and clubs, like against a robber? In my being with you daily in the temple, you did not stretch out your hands against me, but this is your hour and the authority of darkness.

But having taken him, they led him away and then led him into the house of the high-priest.

But Peter was following from afar.

Now having lit a fire in the middle of the courtyard and all having sat down together, Peter was sitting in the midst of them. But a certain maidservant after she saw him sitting in the light of the fire, and having stared at him, said, This one was also together with him.

But he denied him, saying, Woman, I do not know him. And after a little bit, a different one saw him, and was saying, You also are one out of them.

But Peter said, Man, I am not.

And after approximately a one hour interval, then a certain other was stoutly affirming, saying, This one was also with him in truth; for he is a Galilean.

But Peter said, Man, I do not know what you are saying. And instantly, while he himself is still speaking, the rooster crowed. And the Lord turned and looked at Peter. And Peter was reminded of the word of the Lord, how that he said to him, Before the rooster is to crow, you will be denying me three-times.

And having gone outside, Peter wept bitterly.

And the men holding Jesus were mocking him, whipping him. And having covered him, they were beating his face, and were asking him, saying, Prophesy. Who is it who struck you? And they were saying many other things to him, blaspheming.

And as it became day, the eldership of the people were gathered together, both high-priests and scribes, and they led him up into their council, saying, If you are the Christ, tell us.

But he said to them, If I tell you, you should never believe; and if I should also ask, you should never answer me or should ever release me. From hereafter, the Son of Man will be seated at the right hand of the power of God.

Now they all said, Therefore, are you the Son of God?

But he said to them, You are saying that I am. Now they said, Why do we still have need of testimony? For we ourselves heard this from his own mouth.

And all the multitude of them, having stood up, led him in front of Pilate.

Now they began to accuse him, saying, We found this one perverting the nation and forbidding to give taxes to Caesar, and saying himself to be a Christ, a king.

But Pilate asked him, saying, Are you the King of the Jews?

Now he answered and said to him, You say correctly.

Now Pilate said to the high-priests and the crowds, I am finding no crime in this man.

But they were insisting, saying, He is shaking up the people, teaching throughout the whole of Judea, having begun from Galilee, insofar as here.

But after Pilate heard Galilee, he asked if the man is a Galilean. And after having fully known that he is from Herod’s authority, he sent him back to Herod, who himself was also in Jerusalem in these days.

Now having seen Jesus, Herod rejoiced exceedingly; for he was wishing to see him from a considerable time, because he was hoping to see some sign happening by him, and to hear many things concerning him. Now he was asking him questions.
with considerable words, but he answered him nothing. 23:10 Now the high-priests and the scribes stood, intensely accusing him.

23:11 Now Herod, together-with his soldiers, having scorned and having mocked him, and having dressed him in bright apparel, sent him back to Pilate.

23:12 Now both Pilate and Herod became friends with one another in that same day; for they were formerly being in hostility toward themselves.

23:13 Now Pilate called together the high-priests and the rulers and the people, and said to them, You brought this man to me, as one turning away the people to riot, and behold, I examined him in your sight, and did not find a crime in this man of which you accuse against him, 23:15 But even Herod found nothing. For he sent him back to you, and behold, nothing worthy of death has been done by him. 23:16 Therefore, after having disciplined him, I will be releasing him. 23:17 But, he had to release to them one prisoner every Passover feast by necessity.

23:18 But they cried out altogether, saying, This one and release Barabbas to us. 23:19 He was one who had been put into prison because of a certain riot, which happened in the city, and for murder. 23:20 Therefore, Pilate shouted to them again, wishing to release Jesus.

23:21 But they were shouting out, saying, Crucify him! Crucify him!

23:22 Now he said to them the third-time, For what evil did this one do? I did not find a crime worthy of death in him; therefore, after having disciplined him, I will be releasing him. 23:23 But they were urgently asking with loud voices for him to be crucified. And their voices and those of the high-priests were prevailing. 23:24 But Pilate decided their request was to happen. 23:25 Now he released the one having been cast into the prison because of riot and murder, whom they were asking for, but he gave up Jesus to their will.

Now one of the criminals who was hung there, was blaspheming him, saying, If you are the Christ save yourself and us! 23:40 But, the other answered and was rebuking him, saying, Do you not fear even God, because you are in the same condemnation? 23:41 And we indeed suffer rightly; for we are receiving worthy payment of what things we practiced, but this one practiced nothing improper.

Now he said, Jesus, remember me Lord, whenever you come in your kingdom.

23:44 And he said, Jesus, remember me Lord, whenever you come in your kingdom.

23:45 And Jesus said to him, Assuredly I am saying to you, You will be with me today in Paradise.

Now it was approximately the sixth hour and it became darkness upon the whole earth until the ninth hour (i.e., Noon to 3:00 PM; Amos 8:9-9?).

23:48 And the sun was darkened and the curtain of the temple was split-apart in the middle. 23:49 And Jesus having shouted with a loud voice, said, Father, I will consign my spirit into your hands. And having said these things, he expired.
glorified God, saying, This really was a righteous man. 23:48 And all the crowds who came together upon this scene, viewing the things which had happened, were returning, beating their chests.

23:49 Now all his acquaintances and the women who followed from Galilee together-with him, stood from afar, seeing these things.


23:50 And behold, a man, Joseph by name, who is a counselor, a good and righteous man 23:51 (this one was not in alliance with their plan and with their practice), a man from Arimathaea, a city of the Jews, who himself was also waiting for the kingdom of God. 23:52 This one went to Pilate, and asked for the body of Jesus. 23:53 And having taken it down, he entwined it in a linen cloth and placed it in a hewed out tomb, of which no one was yet laid.

23:54 And it was the day of the Preparation and the Sabbath was dawning. 23:55 Now having followed-after, the women, from Galilee, who were coming together to him, saw the tomb and how his body was placed.

23:56 Now they returned and prepared spices and perfumes. And on the Sabbath they indeed relaxed according-to the commandment.


24:1 Now on the first day of the week, from the deep foggy daybreak, they and some others together-with them came upon the tomb, bringing the spices which they had prepared. 24:2 Now they found the stone has been rolled away from the tomb. 24:3 And having entered in, they did not find the body of the Lord Jesus. 24:4 And it happened, while they were perplexed concerning this, and behold, two men stood by them in flashing apparel. 24:5 Now after they themselves became fearful and bowing their face down toward the earth, then they said to them, Why are you seeking the living with the dead? 24:6 He is not here, but was raised. Remember how he spoke to you, being still in Galilee, 24:7 saying that it is essential for the Son of Man to be given up into the hands of sinful men and to be crucified and to rise up on the third day? 24:8 And they were reminded of his declarations.


24:9 And having returned from the tomb, they reported all these things to the eleven and to all the rest. 24:10 Now they were, Mary the Magdalene and Joanna and Mary the mother of James and the rest of the women together-with them, those who were saying these things to the apostles.

24:11 And their declarations appeared like nonsense in their sight, and they were disbelieving them. 24:12 But Peter, having stood up, ran to the tomb, and peered inside and he sees the linen-strips laying alone. And he went away with himself [i.e., alone], marveling at what has happened.


24:13 And behold, two out-of them were traveling in that same day to a village which has the name Emmaus, being sixty furlongs distant from Jerusalem. 24:14 And they themselves were conversing with one another concerning all these things which have befallen them. 24:15 And it happened, while they were conversing and debating together, that Jesus himself, having drawn near, was traveling together-with them. 24:16 But their eyes were being held-fast so as not to recognize him. 24:17 But he said to them, What words are these which you are exchanging back and forth with one another, while walking? and you are with a gloomy face, why?

24:18 But one who has the name Cleopas answered and said to him, Are you sojourning alone in Jerusalem and did not know of the things which happened in her in these days?

24:19 And he said to them, What things?

But they said to him, The things concerning Jesus of the Nazarenes, who became a prophet, a mighty man in work and word in front of God and all the people; 24:20 and how the high-priests and our rulers gave him up to the condemnation of death and crucified him. 24:21 Now we were hoping that he himself is the one being about to redeem Israel. But yet today, together-with all these things, is bringing us this third day from which these things happened. 24:22 But some women from among us also astonished us, having happened to be at the tomb at daybreak, 24:23 and having not found his body, they came, saying also, to have seen a vision of messengers, who are saying about him to be living. 24:24 And some of the ones who were together-with us, went in the tomb and also found it so, just-as the women said, but they did not see him.

24:25 And he himself said to them, O you foolish ones and slow in heart to believe upon all which the prophets spoke! 24:26 Was it not essential for the Christ to suffer these things and to enter into his glory? 24:27 And having begun from Moses and from all the prophets, he was clarifying for them in all the Scriptures the things concerning himself. 24:28 And they drew near to the village, where they were traveling and he himself was making-like that he was to travel farther.

24:29 And they constrained him, saying, Abide with us, because it is toward dusk and the day has been far-spent. And he entered in to abide together-with them. 24:30 And it happened, while he was reclining with them at the table, and having taken the bread, he gave-thanks and
broke it and he was giving it to them.

24:31 Now their eyes were opened and they recognized him, and he became unapparent from them [i.e., disappeared]. 24:32 And they said to one another, Was our heart not being burned inside us, as he was speaking to us on the road, and as he was opening the Scriptures to us?

24:33 And having stood up in that same hour, they returned to Jerusalem and found the eleven, having been accumulated together, and the ones together-with them, saying, The Lord was really raised and was seen by Simon. 24:35 And they themselves were describing the things which happened on the road and how he was known by them in the breaking of the bread.

24:36 Now while they themselves are speaking these things, Jesus himself stood in the midst of them and says to them, Peace is to you. 24:37 But they became terrified and fearful and were thinking to be viewing a spirit. 24:38 And he said to them, Why are you disturbed? And why do arguments come-up in your hearts? 24:39 Behold my hands and my feet, that I am myself. Touch me and see, because a spirit does not have flesh and bones, like you view me having. 24:40 And having said this, he showed them the hands and the feet. 24:41 But they themselves still disbelieving from the joy, and marveling {i.e., they were in shock}; he said to them, Do you have anything edible here? 24:42 Now they gave part of a broiled fish to him and part from the honeycomb. 24:43 And having taken it, he ate it in their sight.

24:44 Now he said to them, These are the words which I spoke to you, being still together-with you, that it is essential for all things to be fulfilled, which have been written in the Law of Moses and the prophets and the Psalms, concerning me. 24:45 Then he opened their mind to understand the Scriptures.

24:46 And he said to them, Thus it has been written, and thus it was essential for the Christ to suffer and to rise up from the dead in the third day; (Isa 53:5?) 24:47 and repentance and forgiveness of sins is to be preached in his name to all the nations, after it has begun {i.e., starts} from Jerusalem. 24:48 Now you are witnesses of these things. 24:49 And behold, I am sending the promise of my Father upon you, but you sit {i.e., stay} in the city of Jerusalem, until you should be clothed with power from on high.

24:50 Now he led them outside until they were in Bethany, and he lifted up his hands and spoke well of
The Good-news account by John, which was most likely written after the other three, fills in some gaps that were not covered by Matthew, Mark, and Luke. Eight percent of Matthew, Mark, and Luke are in John, and ninety-two percent is unique to John through the Holy Spirit. No specific writer is stated but the similarities in writing style, thought patterns, vocabulary and the ‘very’ Koine Greek language of the Good-news of John, 1-3 John, and Revelation (denoted as ‘John’) is unmistakable. This ‘John’ was always assumed to be apostle John, the son of Zebedee.

John writes to a general audience. John talks about the unbelieving Jews and equates them to the world. He also talks about the Greek speaking Jews (Hellenistic) in this book and shows many witnesses confirming that Jesus is the Christ prophesied of in the Old Testament.

John states his purpose in 20:30, 31 where signs were recorded for a specific purpose to bring about faith in Jesus. John recognizes that unless one has this faith (belief), he will not have eternal life. John also explains what belief in Jesus really means in John 3:36 and that belief is obedience according to John through inspiration. John begins his biography of Jesus by starting at the very creation of the world, showing Jesus as ‘The Word was God’ and ‘became flesh and resided among us’ (John 1:1-3, 14). If it help understand the preeminence of Jesus as God in chapter one, the words: become, became, can be translated as ‘come into being’. From there, the focus is on showing the life, teachings, and miracles of Jesus in such a way that the reader might believe that Jesus is the Christ, the Son of God, and that believing, the ‘reader may have life in His name’ (John 20:30-31).

As you read this great book from God, focus on how John builds the witnesses of Jesus, the signs, and wonders of God’s Son and how God brings about faith and belief in the reader with confidence that Jesus is God’s Son. Among other things, it is in this Good-news account that we learn that Jesus rejected the idea of setting up an earthly kingdom (John 6:15, 18:36). A later writing of John, Revelation tells us he made for us, Christians, a kingdom, and we are the priests of God, Revelation 1:6.)

[John 1] TOC

\{Joh 1:1-18 Jesus’ Deity; see also Php 2:6, Gen 1:26.\}

1:1 The Word was in the beginning and the Word was with God and the Word was God. 1:2 This one was in the beginning with God. 1:3 All things became through him, and without him not even one thing became which has become into being. 1:4 Life was in him, and the life was the light of men. 1:5 And the light is appearing in the darkness, and the darkness did not overtake [Or: comprehend] it.

1:6 It happened that a man came, having been sent from God, and his name was John. 1:7 This one came for a testimony, in-order-that he might testify concerning the light, in-order-that all should believe through him. 1:8 That he was not the light, but came in-order-that he might testify concerning the light.

1:9 He was the true light coming into the world, the light which illuminates every man. 1:10 He was in the world and the world became through him and the world did not know him.

1:11 He came to his own and his own did not receive him. 1:12 But as many as received him, he gave to them the authority to become children of God, to the ones who believe in his name, 1:13 who were born, not from bloods, nor from the will of the flesh, nor from the will of man, but from God.

1:14 And the Word became flesh and resided among us (and we saw his glory, glory like that of the only begotten from the Father), full of favor and truth. 1:15 John testifies concerning him and cried, saying, This one was he of whom I spoke, He who is coming after me, has become before me, because he was first, then me. 1:16 And we all received out-of his fullness and favor in exchange-for favor. 1:17 Because the law was given through Moses; the favor and the truth became through Jesus Christ. 1:18 No one has seen God at anytime; the only begotten Son, who is in the bosom of the Father, that one has described him.

\{Joh 1:19-34 Bethany beyond Jordan, Feb. 27 AD; no parallel.\}

1:19 And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem in-order-that they might ask him, Who are you? 1:20 And he confessed and did not deny, and he confessed, I am not the Christ. 1:21 And they asked him, Therefore, what? Are you Elijah?

And he says, I am not.

Are you the prophet?

And he answered, No.

1:22 Therefore, they said to him, Who are you? In-order-that we might give an answer to the ones who sent us. What do you say concerning yourself?

1:23 He said, I am the voice of one crying in the wilderness. Make straight the way of the Lord, just-as Isaiah the prophet said. (Isa 40:3)

1:24 And the ones who had been sent, were from the Pharisees. 1:25 And they asked him, and said to him, Therefore, why do you immerse*, if you are not the Christ, neither Elijah, nor the prophet?

1:26 John answered them, saying, I immerse* in water, but one is standing in your midst whom you do not know. 1:27 It is he who is coming after me, who has become before me. I am not worthy that I should loose the strap of his shoe. 1:28 These things happened in Bethany beyond that area of the Jordan, where John was immersing*.

\{Maybe: Mat 3:11-17, Mar 1:7-11, Luk 3:21-22 & Joh 1:29-34\}

1:29 On the next-day he sees Jesus coming toward him and says, Behold, the Lamb of God, who is taking away the sin of the world! 1:30 This one is he, concerning whom I said, A man is coming after me who has become before me, because he was first; then me. 1:31 And I did not know him, but in-order-that he should be manifested to Israel. I came immersing* in water because of this. 1:32 And John testified, saying, I have seen the Spirit descending like a dove from heaven, and it remained upon him. 1:33 And I
did not know him, but he who sent me to immerse* in water, that one said to me, **Upon whomever you see the Spirit descending and remaining upon him, this one is he who immerses* in the Holy Spirit.** And I have seen, and have testified, that this is the Son of God.

**{Joh 1:35-51 Bethany beyond Jordan, Spring 27 AD.}**

1:35 Again on the next-day, John and two others from his disciples stood *around.* 1:36 And having looked at Jesus walking, he says, Behold, the Lamb of God! 1:37 And the two disciples heard him speak and they followed Jesus.

1:38 Now Jesus, having turned, saw them following, and says to them, **What are you seeking?**

But they said to him, Rabbi (which is said, by translation: teacher), where do you abide?

1:39 He says to them, **Come and see.**

They went and saw where he abides, and they remained with him that day. It was approximately the tenth hour {i.e., 4:00 PM}. 1:40 One out-of the two who heard *this* from John was Andrew, Simon Peter’s brother and he followed him. 1:41 This one finds first his own brother Simon and says to him, We have found the Messiah (which is, *after* being translated, The Christ).

1:42 And he led him toward Jesus. Jesus looked at him and said, **You are Simon, the Son of Jonah, you will be called Cephas,** which is by translation, a Pebble.

1:43 On the next-day, he wished to go forth into Galilee, and he finds Philip, and Jesus says to him, **Follow me.**

1:44 Now Philip was from Bethsaida, from the city of Andrew and Peter. 1:45 Philip finds Nathanael and says to him, We have found whom Moses in the law and the prophets wrote *about,* Jesus from Nazareth, the son of Joseph.

1:46 And Nathanael said to him, Is any good thing able to be *coming* out-of Nazareth?

Philip says to him, **Come and behold!**

1:47 Jesus saw Nathanael coming toward him and says concerning him, **Behold, an Israelite in whom there truly is no treachery!**

1:48 Nathanael says to him, From where do you know me?

Jesus answered and said to him, **Before Philip came to summon you, I saw you being under the fig tree.**

1:49 Nathanael answered and says to him, Rabbi, you are the Son of God; you are the King of Israel.

1:50 Jesus answered and said to him, **Is it because I said to you, I saw you underneath the fig tree that you believe? You will be seeing greater than these things.**

1:51 And he says to him, **Assuredly, assuredly, I am saying to you, From now on, you will be seeing the heaven, having been opened, and the messengers of God ascending and descending upon the Son of Man.**

**[John 2] TOC**

2:1 And there happened to be a marriage in Cana of Galilee in the third day, and the mother of Jesus was there; 2:2 and Jesus was invited and his disciples to the marriage. 2:3 And having lacked *enough* wine, the mother of Jesus says to him, They have no wine.

2:4 Jesus says to her, **What is this thing with me and with you, woman? My hour is not coming yet.**

2:5 His mother says to the servants, Anything whatever he may say to you, do*°* it. 2:6 Now six stone water pots were placed there according-to the Jews’ cleansing, making room *for* two or three nine-gallon measures apiece. {i.e., *very large* water pots}

2:7 Jesus says to them, **Fill the water pots from water nearby.** And they filled them to the top. 2:8 And he says to them, **Dip-out some now and carry*°* it to the chief waiter.**

And they carried it. 2:9 Now as the chief waiter tasted the water which had become wine, and did not know where it is from (but the servants knew, having dipped-out the water), the chief waiter summons the bridegroom,

2:10 and says to him, Every man first places the good wine, and whenever they might be drunken, then the inferior. But you have kept the good wine until now. 2:11 This one was the beginning of the signs *which* Jesus did” in Cana of Galilee, and manifested his glory, and his disciples believed in him.

**{Joh 2:12 Capernaum; no parallel.}**

2:12 After this, he went-down to Capernaum, *he* himself and his mother and his brethren and his disciples, and they did not remain there many days. {An idiom: *stayed a few days.*}

**{Joh 2:13-25 Jerusalem April 9, 27 AD; no parallel.}**

2:13 And the Passover of the Jews was near, and Jesus went-up to Jerusalem. 2:14 And he found, sitting in the temple, the ones selling bulls and sheep and doves, and the money-changers. 2:15 And he made° a scourge out-of ropes and cast all forth out-of the temple, both the sheep and the bulls, and he poured out the coinage of the brokers and turned over their *tables;* 2:16 and to the ones selling the doves he said, **Take these things from here. Do° not make*°* my Father’s house a house of merchandise.**

2:17 Now his disciples were reminded that it has been written, ‘Zeal of your house will be devouring me.’ {Psa 69:9}

2:18 Therefore, the Jews answered and said to him, What sign are you showing to us? *Why is it* that you are doing° these things?

2:19 Jesus answered and said to them, **Tear-down this temple and I will be lifting it up in three days.**
Therefore, the Jews said, This temple was built in forty-six years and you will be lifting it up in three days? But that he spoke concerning the temple of his body.

Therefore, when he was raised up from the dead, his disciples were reminded that he spoke this, and they believed in the Scripture and the word in which Jesus had said.

Now as he was in Jerusalem at the Passover, many believed in his name at the feast, viewing his signs which he was doing. But Jesus himself was not entrusting himself to them, because he knows all people, and because he had no need that anyone should testify concerning man; for he himself knew what was in man.

[John 3] TOC

Joh 3:1-21; no parallel.)

Now there was a man from the Pharisees, his name was Nicodemus, a ruler of the Jews. This one came to him by night and said to him, Rabbi, we know that you are a teacher who has come from God; for no one is able to do these signs which you are doing, if God is not with him.

Jesus answered and said to him, Assuredly, assuredly, I am saying to you, If someone has not been born anew, he is not able to see the kingdom of God.

Nicodemus says to him, How is a man able to be born again, when he is elderly? He is not able to enter into his mother’s womb a second-time and to be born again, is he?

Jesus answered, Assuredly, assuredly, I am saying to you, If someone has not been born out-of water and the Spirit, he is not able to enter into the kingdom of God! What has been born out-of the flesh is flesh, and what has been born out-of the Spirit is spirit.

Do not marvel that I said to you, It is essential for you to be born anew. The Spirit is blowing where he wills and you hear his voice, but do not know from where he is coming and where he is proceeding-away, so is everyone who has been born from the Spirit.

Nicodemus answered and said to him, How are these things able to happen?

Jesus answered and said to him, Are you the teacher of Israel and do not know these things? Assuredly, assuredly, I am saying to you, We speak what we know, and testify from what we have seen, and you do not receive our testimony. If I told you the earthly things and you do not believe, how will you believe if I should tell you the heavenly things?

And no one has ascended into heaven, except he who descended from heaven, that is, the Son of Man, who is in heaven. And just-as Moses who exalted the serpent in the wilderness, so it is essential for the Son of Man to also be exalted; in-order-that everyone who believes in him might not perish but may have everlasting life.

For thus God loved the world, so that he gave his only begotten Son, in-order-that everyone who believes in him might not perish, but may have everlasting life. For God did not send the Son into the world in-order-that he might judge the world, but in-order-that the world might be saved through him. He who believes in him is not judged. But he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God.

Now this is the judgment, that the light has come into the world and men loved the darkness rather than the light; for their works were evil. For everyone who is practicing evil, hates the light, and is not coming to the light, in-order-that his works should not convict him. But he who practices the truth comes to the light, in-order-that his works should be manifest, that they have been worked in God.

After these things, Jesus and his disciples came into the land of Judea, and he was staying with them and was immersing in Aenon near Salem, because many waters were there, and they were coming and were being immersed. For John was not yet being put into prison. Therefore, it happened that a debate from John’s disciples with a Jew concerning the cleansing. And they came to John and said to him, Rabbi, he who was with you beyond that area of the Jordan, to whom you have testified, behold, this one is immersing and everyone is going to him.

John answered and said, A man is able to receive nothing, if it is not given to him from heaven. You yourselves testify, that I said, I am not the Christ, but, that I have been sent before that one. He who has the bride is the bridegroom, but the friend of the bridegroom, who is standing and hearing him, rejoices with joy because of the voice of the bridegroom. Therefore, in this, my joy has been fulfilled. It is essential for that to grow, but for me to be diminished.

He who is coming from above is over all. He who is from the earth is from the earth and speaks from the earth. He who is coming from heaven is over all. And what he has seen and heard, he is testifying of this, and no one receives his testimony. He who received his testimony sealed this: that God is true. For he whom God sent speaks the words of God; for God does not give the Spirit from measure. The Father loves the Son,
and has given all things into his hand. 3:36 The one believing in the Son has everlasting life, but the one who is disobedient to the Son will not be seeing life, but the wrath of God is remaining upon him.

[John 4] TOC

(Mar 1:14a & Mat 4:12 & Luk 3:19-20 & Joh 4:1-4 Judea to Galilee.)

4:1 Therefore, as the Lord knew that the Pharisees had heard that Jesus is making and immersing more disciples than John, 4:2 (although Jesus himself was not immersing, but his disciples did), 4:3 he left Judea and went away into Galilee.

4:4 Now it was essential for him to go through Samaria.

4:5 Therefore, he comes to a city of Samaria, called Sychar, close to the parcel of ground which Jacob gave to his son Joseph, 4:6 and Jacob’s well was there. Therefore, Jesus, having labored from the journey, was sitting thus his hand.

4:7 A woman from Samaria comes to dip-out water. Jesus says to her, Give to me some water to drink. 4:8 For his disciples had gone away into the city, in-order-that they might buy various nourishments.

4:9 Therefore, the Samaritan woman says to him, How do you, being a Jew, ask to drink from me, being a Samaritan woman? (For Jews have no dealings together-with Samaritans.)

4:10 Jesus answered and said to her, If you knew the gift of God and who it is who says to you, Give to me some water to drink; you would have asked him, and he would have given living water to you.

4:11 The woman says to him, Lord, you have no bucket and the well is deep. Therefore, from where do you have the living water? 4:12 You are not greater than our father Jacob, who gave us the well and drank out-of it himself and his sons and his livestock, are you?

4:13 Jesus answered and said to her, Everyone who drinks from this water will be thirsty again 4:14 but whoever may drink from the water which I will be giving him should never be thirsty forever, but the water which I will be giving him will become in him a well of water leaping up to everlasting life.

4:15 The woman says to him, Lord, give this water to me in-order-that I may not be thirsty, nor come here to dip-out water.

4:16 Jesus says to her, Proceed-away, summon your husband, and come here.

4:17 The woman answered and said, I have no husband. Jesus says to her, You said well, I have no husband, 4:18 for you had five husbands, and he whom you have now is not your husband. You have said this, a true thing.

4:19 The woman says to him, Lord, I view that you are a prophet. 4:20 Our fathers worshiped in this mountain, and you Jews say, that in Jerusalem is the place where it is essential to worship.

4:21 Jesus says to her, Woman, believe me, the hour is coming, when you will be worshiping the Father, neither in this mountain, nor in Jerusalem. 4:22 You worship what you do not know. We worship what we know, because salvation is from the Jews. 4:23 But the hour is coming and now is, when the true worshipers will be worshiping the Father in spirit and truth; for the Father also is seeking such who are worshiping him. 4:24 God is a Spirit, and it is essential for the ones who are worshiping him to worship in spirit and truth.

4:25 The woman says to him, I know that he who is called Christ). Whenever he comes, that man will be proclaiming all things to us.

4:26 Jesus says to her, I am he, who is speaking to you.

4:27 And his disciples came upon this, and marveled that he was speaking with a woman; nevertheless, no one said, What are you seeking? Or, Why are you speaking with her?

4:28 Therefore, the woman left her water pot and went away into the city, in-order-that they might buy various nourishments.

4:29 They went forth out-of the city and were coming toward him.

4:30 But he said to them, I have food to eat which you do not know.

4:31 Therefore, the disciples were saying to one another, Someone did not bring him anything to eat, did they?

4:32 Jesus says to them, My food is that I should be doing the will of the one who sent me, and should complete his work. 4:33 Do you not say, There are still four months and then the harvest comes. Behold, I am saying to you, Lift up your eyes and look at the farmlands, because they are already white for the harvest. 4:36 And he who is reaping receives wages and gathers fruit to everlasting life; in-order-that he who is sowing and he who is reaping may rejoice also in unison. 4:37 For the true word is in this, Another is he who is sowing and another is he who is reaping. 4:38 I sent you forth to reap what you have not labored; others have labored, and you have entered into their labor.

4:39 Now many out-of the Samaritans from that city believed in him, because of the word of the woman, who was testifying. He told me all things, as many things as did. 4:40 Therefore, as the Samaritans came to him, they
were asking him to abide with them, and he remained there two days. 4:41 And many more believed because of his word; 4:42 and they were saying to the woman, We believe no longer because of your speech; for we ourselves have heard, and know that this is truly the Savior of the world, the Christ.

4:43 Now after the two days, he went forth from there and went into Galilee. 4:44 For Jesus himself testified, that a prophet has no honor in his own fatherland.

[Luk 4:14a & Joh 4:44-45 Arrival in Galilee.]

4:45 Therefore, when he came into Galilee, the Galileans accepted him, having seen all the things which he did in Jerusalem at the feast; for they themselves had also gone to the feast.

[Joh 4:46-54 Cana; no parallel.]

4:46 Therefore, Jesus came again to Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick in Capernaum. 4:47 This one, having heard that Jesus is coming out of Judea into Galilee, he went toward him, and was asking him in order that he might come down and might heal his son; for he was about to die. 4:48 Therefore, Jesus said to him, If you do not see signs and wonders, you should never believe.

4:49 The nobleman says to him, Lord, come down here before my child is to die.

4:50 Jesus says to him, Travel on; your son lives.

And the man believed the word in which Jesus spoke to him, and he was traveling on.

4:51 Now already while going down, his bondservants encountered him and reported, saying that your boy lives.

4:52 Therefore, he inquired from them the hour in which he had improved. And they said to him, The fever left him yesterday in the seventh hour [i.e., 1:00 PM]. 4:53 Therefore, the father knew that it was in that hour in which Jesus said to him, Your son lives. And he himself, and his whole house believed. 4:54 This is again the second sign that Jesus did, having gone out of Judea into Galilee.

[John 5] TOC

[Joh 5:1-47 Jerusalem probably the Passover; no parallel.]

5:1 The feast of the Jews was after these things, and Jesus went-up to Jerusalem. 5:2 Now there is a pool in Jerusalem by the sheep gate called Bethesda in Hebrew, having five porches. 5:3 A large multitude of the ones being sick, blind, lame, and dried up were laying in these waiting for the moving of the water. 5:4 For a messenger was descending every opportunity in the pool, and was disturbing the water. Therefore, the first one who stepped after the disturbance of the water became healthy, from whatever disease in which the one was being held.

5:5 Now a certain man was there, who has been in sickness for thirty eight years. 5:6 After Jesus saw this one reclining and having known that he has spent much time already there, he says to him, Do you wish to become healthy?

5:7 The sick man answered him, Lord, I do not have a man in-order that he might put me in the pool whenever the water is disturbed. But while I am coming, another is going-down before me.

5:8 Jesus says to him, Lift yourself up, and take up your pallet and walk! 5:9 And immediately the man became healthy, and lifted up his pallet and was walking.

Now it was the Sabbath on that day. 5:10 Therefore, the Jews were saying to the one who had been healed. It is the Sabbath. It is not legal for you to lift up your pallet.

5:11 He answered them, He who made me healthy, that man said to me, Lift up your pallet and walk.

5:12 Therefore, they asked him, Who is the man who said to you, Lift up your pallet and walk? 5:13 But he who was healed did not know who it is; for Jesus had slipped out of the crowd being in the place.

5:14 After these things, Jesus finds him in the temple and said to him, Behold, you have become healthy. Sin no longer, in-order that something worse might not happen to you. 5:15 The man went away and proclaimed to the Jews that Jesus is the one having made him healthy. 5:16 And the Jews were persecuting Jesus because of this, and were seeking to kill him, because he was doing these things on the Sabbath.

5:17 But Jesus answered them, My Father is working until now, and I am working. 5:18 Therefore, the Jews were seeking even more to kill him because of this, because he was not only tearing-down the Sabbath, but also that he was saying God is his own Father, making himself equal to God.

5:19 Therefore, Jesus answered and said to them, Assuredly, assuredly, I am saying to you, The Son is not able to do anything from himself, if he does not see what the Father is doing. For whatever these things are that he is doing, the Son is also doing these things likewise. 5:20 For the Father loves the Son, and shows to him all things which he is doing, and he will be showing him greater works than these things in-order that you may marvel.

5:21 For just-like the Father raises up the dead and is giving-life to them, so the Son also is giving-life to whom he wills. 5:22 For the Father is not even judging anyone, but has given all judgment to the Son. 5:23 In-order that all may honor the Son, just-as they honor the Father. He who is not honoring the Son, is not honoring the Father who sent him.
Assuredly, assuredly, I am saying to you, he who hears my word and believes in the one who sent me, has everlasting life, and is not coming into judgment, but has stepped out of death into the life.

Assuredly, assuredly, I am saying to you, The hour is coming and now is, when the dead will hear the voice of the Son of God, and the ones who have heard will live. For just-like the Father has life in himself, so he also gave to the Son, to have life in himself. And he also gave authority to him to make judgment, because he is a son of man. Do not marvel at this, because the hour is coming in which all the ones who are in the tombs will be hearing his voice, and will travel out; the ones who did good things, to the resurrection of life, and the ones who practiced evil, to the resurrection of judgment.

I am able to do nothing from myself. As I hear, I judge, and my judgment is righteous, because I am not seeking my will, but the will of the Father who sent me. If I testify concerning myself, my testimony is not true. It is another who is testifying concerning me, and I know that the testimony which he is testifying concerning me is true. You have sent people forth to John, and he has testified to the truth. But the testimony which I receive is not from man, but I am saying these things in-order-that you might save yourselves. He was that lamp which burns and appears bright, and you wanted to be glad for a short-time in his light. But the testimony which I have is greater than John’s; for the works which the Father gave to me in-order-that I should complete them, the works themselves which I am doing, testify concerning me, that the Father has sent me. And the Father who sent me, he has testified concerning me. You have neither heard his voice at anytime, nor have seen his form. And you do not have his word remaining in you, because you do not believe in that man whom he sent for this. You are searching the Scriptures because you are seeking the Scriptures for what is yours, but when you search the Scriptures you search not the things they are declaring.

I am not receiving glory from men. But I have known you, that you do not have the love of God in yourselves. I have come in the name of my Father, and you are not receiving me. If another comes in his own name, you will be receiving that man. How are you able to believe, receiving glory from one another, and yet you are not seeking the glory which is from the only God? Do not think that I will be accusing you to the Father. There is one who is accusing you, Moses, in whom you have hoped. For if you were believing in Moses, you would be believing in me; for that man wrote concerning me. But if you do not believe the Scriptures of that man, how will you believe in my declarations?

After these things, Jesus went away to the area beyond-that of the sea of Galilee, to the sea of Tiberias.

And a large crowd was following him, because they were seeing his signs, which he was doing upon the ones who were sick.

Now Jesus went up into the mountain and was sitting there with his disciples. Now the Passover, the feast of the Jews, was near. Therefore, Jesus, having lifted up his eyes and having seen that a large crowd is coming toward him, says to Philip, From where will we be buying bread in-order-that these might eat? But he said this, testing him; for he himself knew what he was about to do.

Philip answered him, Two hundred denarii worth of loaves is not enough for them in-order-that each of them might take some bit.

One out-of his disciples, Andrew, Simon Peter’s brother, says to him, There is one child here, who has five barley loaves and two little-fish, but what are these things toward so-many?

But Jesus said, Make the men to lean-back. Now much grass was in the place. Therefore, the men leaned-back, approximately five thousand in number. Now Jesus took the loaves, and having given-thanks, he distributed it to the disciples and then the disciples to the ones who are reclining; also likewise from the little-fish as many as they were wishing to eat. Now as they were getting filled, he says to his disciples, Gather up the broken pieces which were leftover, in-order-that not anything might perish. Therefore, they gathered together and filled twelve baskets from the broken pieces from the five barley loaves, which were leftover by the ones who had been fed.

Therefore, after the men saw the sign which Jesus did, they were saying, This truly is the prophet who is coming into the world.

Therefore, Jesus, having known that they are about to come and seize him in-order-that they might make him king, departed by himself into the mountain alone.

Now as it became evening, his disciples went-
down upon the sea\footnote{coast; \cite{6:17} and having stepped into the ship, they were going beyond-that \textit{area} of the sea to Capernaum. And it had already become dark and Jesus had not \textit{yet} come to them. \cite{6:18} And the sea was being awakened by a great blowing wind. \cite{6:19} Therefore, having rowed approximately twenty-five or thirty furlongs, they view Jesus walking upon the sea and happening \textit{to be} near the ship and they were afraid. \cite{6:20} But he says to them, \textit{I am here. Do not be afraid.} \cite{6:21} Therefore, they were willing to receive him onto the ship and immediately the ship happened \textit{to be} upon the land in which they were proceeding.

\begin{footnotes}
\item[{\textit{Synagogue in Capernaum; no parallel.}}]
\end{footnotes}

\textit{On the next-day the crowd, the one standing beyond-that \textit{area} of the sea, saw that no other small-boat was there, except this one in which his disciples \textit{had} stepped into, and that Jesus did not enter together-with his disciples into the small-boat, but his disciples went away alone} \cite{6:22} \textit{(but other small-boats came from Tiberias near the place where they ate the bread after the Lord gave-thanks).} \cite{6:24} \textit{Therefore, when the crowd saw that Jesus is not there, nor his disciples, they themselves also stepped into the ships and came to Capernaum, seeking Jesus.} \cite{6:25} \textit{And having found him beyond-that \textit{area} of the sea, they said to him, Rabbi, when did you come here?} \cite{6:26} \textit{Jesus answered them and said, Assuredly, assuredly, I say to you, You \textit{are} seeking me, not because you \textit{saw} signs, but because you \textit{ate} from the loaves and were fully-fed.} \cite{6:27} \textit{Do not work \textit{for} the food which perishes, but \textit{for} the food which remains to everlasting life, which the Son of Man will be giving to you; for \textit{God, the Father, sealed this one.} \cite{6:28} Therefore, they said to him, What should we do \textit{in-order-that we may work the works of God?} \cite{6:29} Jesus answered and said to them, \textit{This is the work of God, in-order-that you \textit{might} believe into that \textit{man} whom he sent.} \cite{6:30} Therefore, they said to him, Therefore, what are you doing \textit{for} a sign in-order-that we may see it and should believe in you? What are you \textit{working for us}? \cite{6:31} Our fathers ate the manna in the wilderness; as it has bee written, He gave them bread from heaven to eat.} \cite{Exo 16:21; Num 11:8}

\textit{Therefore, Jesus said to them, Assuredly, assuredly, I am saying to you, Moses has not given the bread from heaven to you, but my Father is \textit{the one} giving the true \textit{bread} from heaven to you.} \cite{6:33} \textit{For the bread of God is he who is descending from heaven and \textit{is} giving life to the world.} \cite{6:34} Therefore, they said to him, Lord, give this bread to us always.

\textit{But Jesus said to them, \textit{I am the bread of life. The one coming to me should never hunger and the one believing in me should never be thirsty at anytime.} \cite{6:36} But I said to you, \textit{That you have seen me and are not believing this.} \cite{6:37} All which the Father gives me will be coming to me, and the one who is coming to me I should never cast outside.} \cite{6:38} \textit{Because I have descended from heaven, not in-order-that I should do my will, but \textit{do} the will of the one who sent me.} \cite{6:39} \textit{But this is the will of my Father who sent me, that \textit{of all} which he has given me, I should not lose any out-of it, but will raise \textit{it} up in the last day.} \cite{6:40} \textit{But this is the will of the one who sent me, in-order-that everyone who views the Son and believes in him, may have everlasting life, and I will raise \textit{him} up in the last day.}

\textit{Therefore, the Jews were murmuring concerning him, because he said, I am the bread which descended from heaven.} \cite{6:42} \textit{And they were saying, Is this not Jesus, the son of Joseph, whose father and mother we know? Therefore, how is he saying this, that I descended from heaven?} \cite{6:43} \textit{Therefore, Jesus answered and said to them, Do \textit{not} murmur with one another.} \cite{6:44} \textit{No one is able to come to me, if the Father who sent me should not attract him and I will raise \textit{him} up in the last day.} \cite{6:45} \textit{It has been written in the prophets, ‘And they will all be taught from God.’} \cite{Isa 54:13} \textit{Therefore, everyone who hears from the Father and \textit{has} learned, is coming to me.} \cite{6:46} \textit{Not that anyone has seen the Father, except he who is from God, this one has seen the Father.} \cite{6:47} \textit{Assuredly, assuredly, I am saying to you, The one believing in me has everlasting life.} \cite{6:48} \textit{I am the bread of life.} \cite{6:49} \textit{Your fathers ate the manna in the wilderness and they died.} \cite{6:50} \textit{This is the bread who is descending from heaven in-order-that anyone may eat from it and may not die.} \cite{6:51} \textit{I am the living bread who descended from heaven; if anyone eats from this bread, he will be living forever and also the bread which I will be giving is my flesh, which I will be giving on behalf of the life of the world.} \cite{6:52} \textit{Therefore, the Jews were quarreling with one another, saying, How is this one able to give us \textit{his} flesh to eat?} \cite{6:53} \textit{Therefore, Jesus said to them, Assuredly, assuredly, I am saying to you, If you \textit{do not} eat the flesh of the Son of Man and drink his blood, you \textit{do} not have life in yourselves.} \cite{6:54} \textit{He who eats my flesh and drinks my blood has everlasting life and I will raise \textit{him} up in the last day.} \cite{6:55} \textit{For \textit{my} flesh is truly food and my blood is truly drink.} \cite{6:56} \textit{He who eats my flesh and drinks my blood abides in me and I in him.} \cite{6:57} \textit{Just-as the living Father sent me and I live because of the Father; \textit{so} he who eats me, he will also be living because of me.} \cite{6:58} \textit{This is the bread which descended from heaven not like the manna your\textquotesingle fathers ate and died; he who is eating this bread will be living forever.}
6:59 He said these things in the synagogue, while teaching in Capernaum.

6:60 Therefore, many out-of his disciples, having heard this, said, This is a harsh speech; who is able to hear it?

6:61 But Jesus knowing in himself that his disciples are murmuring concerning this, said to them, Is this offending you? 6:62 Therefore, what if you view the Son of Man ascending where he was beforehand? 6:63 It is the spirit who is giving-life; the flesh profits nothing. The words which I speak to you are spirit and are life. 6:64 But there are some out-of you who do not believe. For’ Jesus knew from the beginning who they are who do not believe and who is one who will be giving him up. 6:65 And he said, Because of this, I have said to you, that no one is able to come to me, if it is not given to him from my Father.

6:66 Many of his disciples went away from this speech to things left behind and were walking no more with him. 6:67 Therefore, Jesus said to the twelve, You are not wishing to proceed-away also, are you?

6:68 Therefore, Simon Peter answered him, Lord, to whom will we go? You have the words of everlasting life.

6:69 And we have believed and have known that you are the Christ the Son of the living God.

6:70 Jesus answered them, Did I not choose you the twelve and one out-of you is a slanderer? 6:71 Now he was speaking of Judas Iscariot, Simon’s son, being one out-of the twelve, for’ this one was about to give him up to the Jews.

[John 7] TOC


7:1 And after these things, Jesus was walking in Galilee; for’ he was not wishing to walk in Judea, because the Jews were seeking to kill him.

[Joh 7:2-9; Galilee, probably Capernaum. Sept., 29 AD.]

7:2 Now the feast of the Jews, that is, the Feast of Tent-pitching (i.e., Tabernacles) was near. 7:3 Therefore, his brethren said to him, Go-away from here and proceed-away into Judea, in-order that your disciples may also view your works which you are doing° for’ no one does° anything in secret, and then seeks for himself to be known publicly. If you are doing° these things, manifest yourself to the world. 7:4 For° even his brethren were not believing into him. 7:5 Therefore, Jesus says to them, My time is not yet here, but your° time is always ready. 7:6 The world is not able to hate you, but it hates me, because I am testifying concerning it, that its works are evil. 7:7 You° go-up to this feast. I am not going-up to this feast yet, because my time has not yet been fulfilled.

7:9 Now having said these things to them, he remained behind in Galilee.

[Luk 9:51-56 & Joh 7:10; Samaria, Sept., 29 AD.]

7:10 Now as his brethren went-up to the feast, then he also went-up, not openly, but like in secret.

[Joh 7:11-10:21; Jerusalem, Oct., 29 AD; no parallel.]

7:11 Therefore, the Jews were seeking him at the feast and were saying, Where is that man? 7:12 And there was much murmuring among the crowds concerning him. Some were saying, He is a good man; others said, Not so, but he misleads the crowd. 7:13 Nevertheless no one was publicly speaking concerning him because of fear of the Jews.

7:14 But while it is already in the middle of the feast, Jesus went-up into the temple and was teaching. 7:15 And the Jews were marveling, saying, How did this one know the Scriptures, having not learned them?

7:16 Therefore, Jesus answered them and said, My teaching is not my teaching, but is from the one who sent me. 7:17 If anyone is willing to practice his will, he will know concerning the teaching, of what sort it is, whether from God or I speak from myself. 7:18 He who speaks from himself is seeking his own glory, but he who is seeking the glory from the one who sent him, this one is true° and no unrighteousness is in him. 7:19 Has Moses not given you the law and yet none out-of you are practicing the law? Why do you seek to kill me?

7:20 The crowd answered and said, You have a demon. Who seeks to kill you?

7:21 Jesus answered and said to them, I did° one work and you° all marvel. 7:22 Because of this, Moses has given you circumcision (not that it is from Moses, but from the fathers), and on the Sabbath you circumcise a man. 7:23 If a man receives circumcision on the Sabbath in-order that the Law of Moses should not be torn-down, are you bitterly-angry with me, because I made° a man entirely healthy on the Sabbath? 7:24 Do° not judge according to appearance, but judge° righteous judgment.

7:25 Therefore, some out-of the ones from Jerusalem said, Is this not the one whom they are seeking to kill? 7:26 And behold, he speaks publicly and they say nothing to him. Maybe the rulers truly have known (Or: recognized) that this one is truly the Christ. 7:27 But we know where this one is from, but whenever the Christ comes, no one knows from where he is coming.

7:28 Therefore, Jesus cried out in the temple, teaching and saying, You° both know me and know where I am from, and I have not come from myself, but he who
sent me is true*, whom you* do not know. 7:29 I know him, because I am from him and he sent me. 7:30 Therefore, they were seeking to arrest him and yet no one put their hand upon him (because his hour had not come yet).

7:31 But many out of the crowd believed in him, and they were saying, Whenever the Christ comes, he will not do being signs more than these which this one did*, will he? 7:32 The Pharisees heard the crowd murmuring these things concerning him, and the Pharisees and the high-priests sent attendants in-order-that they might arrest him.

7:33 Therefore, Jesus said, I am still with you for a little time and I proceed-away to the one who sent me. 7:34 You will be seeking me and will not be finding me and where I am, you are not able to come.

7:35 Therefore, the Jews said to themselves, Where is this one about to travel that we will not be finding him? He is not about to travel to the Dispersion of the Greeks and teach the Greeks, is he? 7:36 What is this speech which he said, You will be seeking me and will not be finding me, and where I am, you are not able to come?

7:37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone is thirsty, let him come to me and let him drink. 7:38 The one believing in me, like the Scripture has said, Rivers of living water will be flowing out-of his belly. (Joh 4:14)

7:39 But he spoke this concerning the Spirit, of which the ones who believe in him were about to receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified.

7:40 Therefore, many out of the crowd, having heard the word, said, This is truly the prophet.

7:41 Others were saying, This one is the Christ. Others were saying, For the Christ does not come out-of Galilee, does he? 7:42 Did the Scripture not say that the Christ comes out-of the seed of David and from Bethlehem, the village where David was? (2Sam. 7:12, Mic 5:2) 7:43 Therefore, a split happened in the crowd because of him.

7:44 But some out of them were wishing to arrest him, but no one put hands upon him.

7:45 Therefore, the attendants came to the high-priests and Pharisees, and those men said to them, Why have you not led him here?

7:46 The attendants answered, A man never spoke thus, like this man.

7:47 Therefore, the Pharisees answered them, You have not also been misled, have you? 7:48 Not anyone from the rulers or from the Pharisees believed in him, have they?

7:49 But this crowd who does not know the law are cursed.

7:50 Nicodemus says to them (he who came to him by night, being one out-of them), 7:51 Our law is not judging a man, if it does not hear from him beforehand and may know what he is doing*, does it?

7:52 They answered and said to him, You are not also from Galilee, are you? Search and behold that no prophet has been raised up out-of Galilee.

7:53 And each traveled to his own house, [John 8] but Jesus traveled to the Mountain of Olives.

8:1 Now from daybreak, he came again into the temple and all the people were coming to him, and having sat down, he was teaching them.

8:2 Now the scribes and the Pharisees lead a woman having been overtaken in adultery to him. And having stood her in the middle of them, 8:3 they say to him, testing him. Teacher, this woman was overtaken in the very-act of committing adultery. 8:5 Now Moses commanded us in the law such ones are to be stoned. Therefore, what do you say? 8:8 But they were saying this thing, testing him in-order-that they may have something to accuse him.

But Jesus stooped downward and was writing in the soil with his finger and making-like not anything was happening. 8:7 Now as they were remaining, asking him, he stood-erect and said to them, Let your sinless ones cast the first stone upon her. 8:8 And again he stooped downward and was writing in the soil.

8:9 Now the ones having heard it and being convicted by their conscience, they were going out one by one, having begun from the elders ones and Jesus was being left alone, and the woman being in his midst.

8:10 Now Jesus stood-erect and saw no one other-than the woman and said to her, Where are those men, your accusers? Did no one condemn you?

8:11 Now she said, No one, Lord.

Now Jesus said, Neither do I judge you. Travel on and sin no longer!

8:12 Therefore, again Jesus spoke to them, saying, I am the light of the world. The one following me should never walk in the darkness, but will have the light of life.

8:13 Therefore, the Pharisees said to him, You are testifying concerning yourself; your testimony is not true*.

8:14 Jesus answered and said to them, Even if I testify concerning myself, my testimony is true*, because I know from where I came and where I am proceeding-away to, but you do not know from where I come and where I am proceeding-away to. 8:15 You judge according-to the flesh; I judge no one according-to the flesh. 8:16 And even if I judge, my judgment is true*, because I am not alone, but I and the Father who sent me. 8:17 And also it has been written in your law, that the testimony of two men is true*. (Deu 19:15) 8:18 I am the one testifying concerning myself and the Father who sent me is testifying concerning me.

8:19 Therefore, they were saying to him, Where is your Father?
Jesus answered, **You** know neither me, nor my Father; if you **knew** me, you **would** also know my Father. (Jesus spoke these words in the treasury, while teaching in the temple and no one arrested him, because his hour had not come yet.)

8:21 Therefore, Jesus said again to them, I am proceeding-away and you **will** be seeking me and will be dying in your sin; where I am proceeding-away to, you **are** not able to come.

8:22 Therefore, the Jews were saying, Will he kill himself, because he says, Where I am proceeding-away to, you **are** not able to come?

8:23 And he said to them, You **are** from below; I am from above. You **are** from this world; I am not from this world. Therefore, I said to you, that you **will** be dying in your sins; for if you **do** not believe that I am, you **will** be dying in your sins.

8:24 Therefore, they were saying to him, Who are you? And Jesus said to them, **The beginning, which is something that** I am also speaking to you. I have many things to speak and to judge concerning you, but he who sent me is true, and the things which I heard from him, I am saying these things to the world. (They did not know that he spoke concerning the Father to them.) Therefore, Jesus said to them, Whenever you exalt the Son of Man, then you will know that I am he and that I am doing nothing from myself, but just-as my Father taught me, I am speaking these things to the world. And he who sent me is with me; the Father did not leave me alone, but just-as my Father taught me, I am honoring my Father and you are doing anything from your own things, because he is a liar and the father of it. But because I speak the truth, you do not believe me. Which out-of you convicts me concerning sin? But if I speak the truth, why are you not believing in me? He who is from God hears the declarations of God, but because of this, you do not hear them, because you are not from God. Therefore, the Jews answered and said to him, Do we not say well that you are a Samaritan and you have a demon?

8:29 Jesus answered, I do not have a demon, but I am honoring my Father and you are dishonoring me. But I am not seeking my glory. There is one who is seeking and is judging. Assuredly, assuredly, I am saying to you, If anyone keeps my word, he should never view his death forever.

8:31 Therefore, Jesus was saying to the Jews who have believed in him, If you abide in my word, then you truly are my disciples; and you will know the truth and the truth will be making you free. They answered him, We are Abraham’s seed and have been enslaved to no one at anytime. How do you say, You will become free?

8:32 Jesus answered them, Assuredly, assuredly, I am saying to you, Everyone who practices sin is the bondservant of sin.

8:33 Now the bondservant does not abide in the house forever; the son abides forever. Therefore, if the Son should make you free, you really will be free. I know that you are Abraham’s seed; but you are seeking to kill me, because my word is not making room in you in your hearts. I am speaking what I have seen from my Father and therefore, you are practicing what you have seen from your father.

8:34 They answered and said to him, Our father is Abraham.

8:35 Jesus answered, If you were Abraham’s children, were you ever practicing the works of Abraham? But now you are seeking to kill me, a man who has spoken the truth to you, which I heard from God. Abraham did not ever do this. You are practicing the works of your father. Therefore, they said to him, We have not been born from fornication; we have one Father, God.

8:37 Therefore, Jesus said to them, If God was your Father, you would love me; for I came forth and am coming from God; for neither have I come from myself, but from that one who sent me. Why do you not know my speech? Is it because you are not able to hear my word? You are from your father, the devil, and you are willing to do the lusts of your father. That one was a murderer from the beginning and is not standing in the truth, because there is no truth in him. Whenever he speaks a lie, he speaks from his own things, because he is a liar and the father of it.

8:38 But because I speak the truth, you do not believe me. Which out-of you convicts me concerning sin? But if I speak the truth, why are you not believing in me? He who is from God hears the declarations of God, but because of this, you do not hear them, because you are not from God. Therefore, the Jews answered and said to him, Do we not say well that you are a Samaritan and you have a demon?

8:39 Jesus answered, I do not have a demon, but I am honoring my Father and you are dishonoring me. But I am not seeking my glory. There is one who is seeking and is judging. Assuredly, assuredly, I am saying to you, If anyone keeps my word, he should never view his death forever.

8:40 Therefore, the Jews said to him, Now we have known that you have a demon. Abraham died and the prophets died; whom are you making God? Are you greater than our father Abraham, who died, are you? And the prophets died; whom are you making yourself out to be?

8:41 Jesus answered, If I am glorifying myself, my glory is nothing; it is my Father who is glorifying me; of whom you say, that he is our God. And you have not known him, but I know him, and if I say, I do not know him, I will be similar to you, a liar, but I know him and I am keeping his word. Your father Abraham was glad that he might see my day, and he saw it and rejoiced.

8:42 Therefore, the Jews said to him, You do not yet have fifty years in and you have seen Abraham?

8:43 Jesus said to them, Assuredly, assuredly, I am saying to you, Before Abraham is to be born, I am. Therefore, they took up stones in-order-that they might
cast them at him, but Jesus was hidden and went forth out-of the temple, having gone right through the middle of them and so he was passing by them.

[John 9] TOC

9:1 And passing by, he saw a man blind from his birth.
9:2 And his disciples asked him, saying, Rabbi, who sinned, this one or his parents, that he should be born blind?
9:3 Jesus answered, Neither did this one sin, nor his parents, but in-order-that the works of God should be manifest in him. 9:4 It is essential for me to work the works of the one who sent me, insofar as it is a day. The night is coming, when no one is able to work. 9:5 Whenever I am in the world, I am the light of the world. 9:6 Having said these things, he spits on the ground and made clay and anointed the clay upon the eyes of the blind man, 9:7 and said to him, Proceed-away, wash in the pool of Siloam (which is by translation, Sent). Therefore, he went away and washed and came back seeing.

9:8 Therefore, the neighbors and the ones viewing him beforehand, that he was blind, were saying, Is this one not the one, sitting and begging earlier? 9:9 Others were saying, This one is he. But others said, He is similar to him.

That man said, I am him. 9:10 Therefore, they were saying to him, How were your eyes opened?
9:11 That man answered and said, A man called Jesus made clay and anointed my eyes and said to me, Proceed-away to the pool of Siloam and wash. And I went away and washed and I recovered my sight.
9:12 Therefore, they said to him, Where is that man?
He says, I do not know.
9:13 They lead him to the Pharisees, the previously blind one. 9:14 Now it was the Sabbath when Jesus made the clay and opened his eyes. 9:15 Therefore, again the Pharisees were also asking him how he recovered his sight.

Now he said to them, He placed clay upon my eyes and I washed and I can see.
9:16 Therefore, some out-of the Pharisees were saying, This man is not from God, because he is not keeping the Sabbath.

Others said, How is a man, a sinner, able to do such signs? And there was a split among them. 9:17 They say to the blind man again, What do you say concerning him, in that he opened your eyes?

Now he said, He is a prophet.
9:18 Therefore, the Jews did not believe concerning him, that he was blind and had recovered his sight, until which time they summoned the parents of the one who had recovered his sight, 9:19 and asked them, saying, Is this your son, who you say was born blind? Therefore, how does he see now?

9:20 But his parents answered them and said, We know that this is our son and that he was born blind; 9:21 but how he can now see, we do not know; or who opened his eyes, we do not know. He has come of age; ask him; he will be speaking concerning himself. 9:22 His parents said these things, because they were fearing the Jews; for the Jews, themselves, had covenanted together already, in-order-that if anyone confesses him as Christ, he should become expelled from the synagogue. 9:23 Because of this, his parents said, He has come of age; ask him.

9:24 Therefore, they summoned the man who was blind a second-time and said to him, Give glory to God. We know that this man is a sinner.
9:25 Therefore, that man answered and said, I do not know if he is a sinner. I know one thing, that being blind, but now I can see.
9:26 But they said to him again, What did he do to you? How did he open your eyes?
9:27 He answered them, I spoke to you already and you did not hear; why are you wishing to hear it again? Do you wish also to become his disciples?
9:28 They reviled him and said, You are a disciple of that man, but we are disciples of Moses. 9:29 We know that God has spoken to Moses, but this one, we do not know where he is from.

9:30 The man answered and said to them, For a marvelous thing is in this, because you do not know where he is from and yet he opened my eyes. 9:31 But we know that God does not hear sinners, but if anyone is God-fearing and if he is practicing his will, he hears this one. 9:32 It was not heard from the beginning of the world, that anyone opened the eyes of one who has been born blind. 9:33 If this one was not from God, he was not able to do anything [i.e., he would be unable to...].
9:34 They answered and said to him, You were born entirely in sins and you are teaching us! And they cast him outside.

9:35 Jesus heard that they had cast him outside, and having found him, he said to him, Do you believe in the Son of God?
9:36 That man answered and said, Who is he, Lord; in-order-that I should believe in him?
9:37 Now Jesus said to him, You have both seen him and he who speaks with you is that man.
9:38 But he said, Lord, I believe. And he worshiped him.
9:39 And Jesus said, I came into this world for judgment, in-order-that the ones who do not see, may see, and the ones who see, may become blind.
9:40 And the ones who are with him from the Pharisees heard these things and said to him, We are not also blind, are we?
9:41 Jesus said to them, If you were blind, you would
have no sin, but now you say, We see, therefore, your sin remains.

[John 10] TOC

10:12 Assuredly, assuredly, I am saying to you, He who does not enter in through the door into the sheep’s pen, but goes-up elsewhere, that man is a thief and a robber. 10:13 But the one entering through the door is the shepherd of the sheep. 10:14 The doorkeeper opens to this one, and the sheep hear his voice and he calls his own sheep according to name and leads them out. 10:15 And whenever he cast forth his own sheep, he travels before them and the sheep follow him, because they know his voice. 10:16 But they should never follow another man, but will be fleeing from him, because they do not know the voice of others. 10:17 (Jesus spoke this metaphor to them, but those men did not know what it was which he was speaking to them.)

10:18 Therefore, Jesus said again to them, Assuredly, assuredly, I am saying to you, I am the door of the sheep. 10:19 All, as many as came before are thieves and robbers, but the sheep did not hear them. 10:20 I am the door; if anyone enters through me, he will be saved and will enter and will go forth and will find pasture. 10:21 The thief does not come, except that he may steal, and may sacrifice and may destroy you. I came in-order-that they may have life and may have it even more. 10:22 I am the good shepherd. The good shepherd lays down his life on behalf of the sheep. 10:23 But the hired-servant and not being the shepherd, whose sheep are not his own, views the wolf coming and leaves the sheep and flees and the wolf seizes them and scatters the sheep. 10:24 Now the hired-servant flees because he is a hired-servant and he himself does not care concerning the sheep. 10:25 I am the good shepherd, and I know my sheep and I am known by mine. 10:26 just-as the Father knows me and I know the Father, and I lay down my life on behalf of the sheep. 10:27 And I have other sheep, which are not out-of this pen; it is also essential for me to lead those and they will be hearing my voice and there will become one flock, one shepherd. 10:28 Because of this, the Father loves me, because I lay down my life in-order-that I may again take it. 10:29 No one takes it from me, but I lay it down away from myself. I have authority to lay it down and I have authority to take it up again. I received this commandment from my Father.

10:30 Therefore, a split again happened among the Jews because of these words. 10:31 And many out-of them were saying, He has a demon and is insane; why are you listening to him?

10:32 Others were saying, These things are not the words of one being demon-possessed. A demon is not able to open the eyes of the blind, is it?

[John 11] TOC

11:1 Now a certain one was sick, Lazarus from Bethany,
from the village of Mary and her sister Martha. Now it was this Mary who anointed the Lord with perfume and wiped his feet with her hair, whose brother Lazarus was sick. Therefore, the sisters sent to him, saying, Lord, behold, he whom you love is sick.

But having heard it, Jesus said, This sickness is not to death, but on behalf of the glory of God, in-order-that the Son of God may be glorified through it.

11:5 Now Jesus loved* Martha and her sister and Lazarus.

Therefore, as he heard that he was sick, then indeed, he remained in the place in which he was for two days.

Therefore, Martha said to Jesus, Lord, if you were here, my brother would have not died.

11:7 Thereafter, after this time, he says to the disciples, We should be proceeding into Judea again.

11:8 The disciples say to him, Rabbi, the Jews just now were seeking to stone you, and you are proceeding back there again?

11:9 Jesus answered, Are there not twelve hours in the day? If anyone walks in the day, he is not stumbling, because he sees the light of this world. But if anyone walks in the night, he stumbles, because the light is not in him.

11:11 He spoke these things and he says to them after this, Our friend Lazarus has fallen-asleep, but I am traveling in-order-that I may wake him.

Therefore, the disciples said to him, Lord, if he has fallen-asleep, he will be cured.

(Now Jesus had spoken concerning his death, but those men thought that he is speaking concerning the restfulness of sleep.) Therefore, then Jesus spoke to them frankly, Lazarus died. And I rejoice because of you that I myself was not there, in-order-that you may believe; but we should proceed to him.

Therefore, Thomas, who is called* Didymus, said to his fellow disciples, We should also proceed, in-order-that we may die with him.

Therefore, Jesus went and found him the one having been in the tomb for four days already. Now Bethany was near to Jerusalem, approximately fifteen furlongs away from it; and many from the Jews had come to the ones around Martha and Mary in-order-that they may console them concerning their brother. Therefore, Martha, as she heard that Jesus is coming, met with him, but Mary was sitting in the house.

11:21 Therefore, Martha said to Jesus, Lord, if you were here, my brother would have not died. But even now I know that, as many things as you would ask of God, God will be giving to you.

Jesus says to her, Your brother will rise up again.

Martha says to him, I know that he will rise up in the resurrection on the last day. Jesus said to her, I am the resurrection and the life. The one believing in me, even if he dies, he will be living; and everyone, the one living and believing in me should never die forever. Do you believe this?

She says to him, Yes, Lord. I have believed that you are the Christ, the Son of God, he who comes into the world. And having said these things, she went away and secretly summoned Mary her sister, and said, The Teacher is here and is summoning you.

As that woman heard it, she arises quickly and comes to him. (Now Jesus had not yet come into the village, but was in the place where Martha met with him.)

Therefore, the Jews who are with her in the house and consoling her, after they saw Mary, that she stood up quickly and went forth, they followed her, saying, She is proceeding-away to the tomb in-order-that she may weep there.

Therefore, Mary, as she came where Jesus was laying. Now Jesus lifted himself, he says to the disciples, We should also proceed into Judea again.

Therefore, Jesus loved* Martha and her sister and Lazarus. Therefore, as he heard that he was sick, then indeed, he remained in the place in which he was for two days.

Therefore, Martha said to Jesus, Lord, if you were here, my brother would have not died.

11:12 Therefore, the disciples said to him, Lord, if he has fallen-asleep, he will be cured.

11:13 (Now Jesus had spoken concerning his death, but those men thought that he is speaking concerning the restfulness of sleep.) Therefore, then Jesus spoke to them frankly, Lazarus died. And I rejoice because of you that I myself was not there, in-order-that you may believe; but we should proceed to him.

11:14 Therefore, Jesus again, sighing in himself, comes to the tomb. Now it was a cave and a stone was laying there. Quickly and went forth, they followed her, saying, She is proceeding-away to the tomb in-order-that she may weep there.

Therefore, Mary, as she came where Jesus was laying. Now Jesus lifted himself, he says to the disciples, We should also proceed into Judea again.

Therefore, Jesus went and found him the one having been in the tomb for four days already. Now Bethany was near to Jerusalem, approximately fifteen furlongs away from it; and many from the Jews had come to the ones around Martha and Mary in-order-that they may console them concerning their brother. Therefore, Martha, as she heard that Jesus is coming, met with him, but Mary was sitting in the house. Therefore, Martha said to Jesus, Lord, if you were here, my brother would have not died. But even now I know that, as many things as you would ask of God, God will be giving to you.

Jesus says to her, Your brother will rise up again.

Martha says to him, I know that he will rise up in the resurrection on the last day. Jesus said to her, I am the resurrection and the life. The one believing in me, even if he dies, he will be living; and everyone, the one living and believing in me should never die forever. Do you believe this?

She says to him, Yes, Lord. I have believed that you are the Christ, the Son of God, he who comes into the world. And having said these things, she went away and secretly summoned Mary her sister, and said, The Teacher is here and is summoning you.

As that woman heard it, she arises quickly and comes to him. (Now Jesus had not yet come into the village, but was in the place where Martha met with him.)

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Jesus says to her, Your brother will rise up again.

Martha says to him, I know that he will rise up in the resurrection on the last day. Jesus said to her, I am the resurrection and the life. The one believing in me, even if he dies, he will be living; and everyone, the one living and believing in me should never die forever. Do you believe this?
Therefore, Mary took a pound of perfume of precious full-strength nard, because this man is doing many signs? If we should allow him to continue so, all will believe in him. And the Romans will be coming and taking both our place and the nation.

But a certain one out of them, Caiaphas, being the high-priest of that year, said to them, You know nothing, nor are you reasoning that it is advantageous for us that one man should die on behalf of the people and that the whole nation should not perish. (Now he said this not from himself, but being high-priest of that year, he prophesied that Jesus was about to die on behalf of the nation; and not only on behalf of the nation, but in-order-that he should also gather together into one the children of God who have been scattered.) Therefore, they planned together from that day forth in-order-that they might kill him.

Therefore, Jesus was not walking publicly anymore among the Jews, but went away from there into the region near to the wilderness, into a city called Ephraim, and he was staying there with his disciples.

Therefore, the high-priests and the Pharisees had given a commandment in-order-that, if anyone should know where he is, he should divulge it, so; all will believe in him.

Therefore, Jesus came to Bethany six days before the Passover, where Lazarus was, who had died, whom he raised up from the dead. Therefore, the high-priests and the Pharisees had gathered together a council and were saying, What are we doing because this man is doing many signs? Why was this perfume not sold for three hundred denarii and given to the poor? Now he said this, not because he himself was caring concerning the poor, but because he was a thief and had the box and was bearing what was put in it.

Therefore, Jesus said, Allow her, she has kept for the day of my burial. For the poor you always have with yourselves, but you do not always have me.

Therefore, a large crowd out of the Jews knew that he is there and they came, not only because of Jesus, but in-order-that they might also see Lazarus, whom he had raised from the dead. But the high-priests planned in-order-that they might also kill Lazarus; that because of him, many of the Jews were proceeding-away and were believing into Jesus.

A large crowd came to the feast on the next-day, having heard that Jesus is coming into Jerusalem, and they took the limbs of the palm-trees and went forth to a meeting with him and they were crying out, Hosanna. The one coming in the name of the Lord has been blessed, the King of Israel!

Now Jesus, having found a foul, sat upon it; as it was bearing what was put in it, the aroma of the perfume. Therefore, Judas Iscariot, Simon’s son, one out of his disciples, who is about to give him up, says, Why was this perfume not sold for three hundred denarii and given to the poor? Now he said this, not because he himself was caring concerning the poor, but because he was a thief and had the box and was bearing what was put in it.

Therefore, Jesus said, The hour has come, that the Son of Man should be glorified. Assuredly, assuredly, I am saying to you, If a kernel of the grain did not fall into the soil and died, it remains alone, but if it itself dies, it is bringing forth...
much fruit. 12:25 He who loves his life will be losing it, and he who hates his life in this world will be keeping it to everlasting life. 12:26 If anyone serves me, let him follow me, and where I am, my servant will also be there. And if anyone serves me, the Father will be honoring him. 12:27 Now my soul has been disturbed, and what should I say? Father, save me from this hour? But I came to this hour because of this. 12:28 Father, glorify your name.

Therefore, a voice came from heaven, saying, I both glorified it and will be glorifying it again. 12:29 Therefore, the crowd standing there and heard it, was saying, Thunder has happened.

Others said, A messenger has spoken to him. 12:30 Jesus answered and said, This voice has not happened because of me, but because of you. 12:31 Now is the judgment of this world. Now the ruler of this world will be cast outside. 12:32 And if I should be exalted out-of the earth, I will be attracting all peoples to myself. 12:33 (But he said this, signifying by what sort of death he was about to die.)

12:34 The crowd answered him, We heard out-of the law that the Christ remains forever and how do you say, It is essential for the Son of Man to be exalted? Who is this Son of Man?

12:35 Therefore, Jesus said to them, The light is still with you for a little time. Walk insofar as you have the light, in-order-that darkness might not overtake you and he who is walking in the darkness did not know where he is proceeding-away to. 12:36 Insofar as you have the light, believe in the light, in-order-that you might become sons of light.

Jesus spoke these things and he went away and was hidden from them. 12:37 But though he himself had done so many signs before them, they were not believing into him. 12:38 in-order-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 revealed?’ [Isa 53:1] 12:39 Because of this, they were not able to believe, because Isaiah said again, 12:40 ‘He has blinded their eyes and he has hardened their heart; in-order-that they should not see with their eyes and should perceive with their heart and should turn and that I might heal them.’ [Isa 6:9, 10] 12:41 Isaiah said these things, when he saw his glory, and he spoke concerning him. 12:42 Nevertheless even many out-of the rulers also believed in him, but they were not confessing it because of the Pharisees, in-order-that they may not become expelled from the synagogue; 12:43 for they loved the glory from men rather than the glory from God.

12:44 Now Jesus cried out and said, The one believing in me, is not believing in me, but in the one who sent me. 12:45 And he who views me views the one who sent me. 12:46 I have come like a light into the world, in-order-that everyone who believes in me may not remain in the darkness. 12:47 And if anyone hears and does not believe my declarations, I do not judge him; for I came, not in-order-that I may judge the world, but in-order-that I may save the world. 12:48 He who is rejecting me, and is not receiving my declarations has the one who judges him; the word which I spoke that will be judging him in the last day. 12:49 Because I did not speak from myself, but the Father who sent me, he himself gave me a commandment of what I should say and what I should speak. 12:50 And I know that his commandment is everlasting life. Therefore, the things which I speak, just-as the Father has said to me, so I speak to you.

[John 13] TOC

{Joh 13:1-20 Thur. Evening: no parallel.}

13:1 Now before the feast of the Passover, Jesus knowing that his hour has come in-order-that he should go-away out-of this world to the Father; having loved his own, the ones in the world, he loved them to the end. 13:2 And it happened during supper, the devil had already put into the heart of Judas Iscariot, Simon’s son in-order-that he should give him up. 13:3 Jesus, knowing that the Father has given all the things into his hands and that he came forth from God and is proceeding-away to God, 13:4 arises from supper and places his garments aside, and he took a towel and girded himself. 13:5 Thereafter he puts water into the washtub and began to wash the disciples’ feet and to wipe them with the towel in which he was girding himself.

13:6 Therefore, he comes to Simon Peter and that man says to him, Lord, why are you washing my feet? 13:7 Jesus answered and said to him, What I do you do not know now, but you will know after these things.

13:8 Peter says to him, never wash my feet forever. Jesus answered him, If I do not wash you, you have no part with me.

13:9 Simon Peter says to him, Lord, not only my feet, but also the hands and the head.

13:10 Jesus says to him, He who has been fully-washed does not need to wash himself, other than the feet, but is entirely clean and you are clean, but not all. 13:11 (For he knew the one giving him up.) Because of this, he said, You are not all clean.

13:12 Therefore, when he washed their feet and took up his garments, and after having leaned-back again, he said to them, Do you know what I have done for you? 13:13 You address me as the Teacher and, the Lord, and
you say well; for I am. 13:14 Therefore, if I, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet. 13:15 For I gave you an example in-order-that you may also do like I did for you. 13:16 Assuredly, assuredly, I am saying to you, A bondservant is not greater than his lord; nor is an apostle greater than he who sent him. 13:17 If you know these things, you are fortunate if you practice them.

13:18 I do not speak concerning all of you. I know whom I chose for myself, but in-order-that the Scripture might be fulfilled, 'He who eats bread with me, lifted up his heel against me.' [Psa 41:9] 13:19 From now on I tell you before the thing is to happen, in-order-that, whenever it happens, you may believe that I am him. 13:20 Assuredly, assuredly, I am saying to you, He who receives anyone, whomever I send, receives me, and he who receives me receives the one who sent me.


13:21 Jesus having said these things, was disturbed in the spirit and testified and said, Assuredly, assuredly, I am saying to you, that one out-of you will be giving me up.

13:22 Therefore, the disciples were looking toward one another, being perplexed concerning whom he is speaking about. 13:23 But one of his disciples was reclining on Jesus' bosom, the one whom Jesus loved. 13:24 Therefore, Simon Peter signals to this one to inquire, whoever it might be, concerning whom he is speaking about. 13:25 But that man who had leaned upon Jesus' chest so says to him, Lord, who is it?

13:26 Jesus answers, It is that man to whom I dipped the morsel, and I will give it to him. And having dipped the morsel, he gives it to Judas Iscariot, Simon's son. 13:27 And after the morsel, then the Adversary entered into him. Therefore, Jesus says to that man, What are you doing, do quickly. 13:28 (Now no one of the ones who are reclining at the table knew for what purpose he spoke this to him.) 13:29 For some were thinking, since Judas had the money box, that Jesus is saying to him, Buy what things we have need of for the feast; or, in-order-that he should give something to the poor.) 13:30 Therefore, having received the morsel, that man went forth immediately and it was night.

13:31 When he went forth, Jesus says, Now the Son of Man was glorified and God was glorified in him; 13:32 If God was glorified in him, God will also be glorifying him in himself and immediately he will be glorifying him. 13:33 Little-children, I am still with you for a little while. You will be seeking me and just-as I said to the Jews, Where I am proceeding-away to, you are not able to come. Also now I am saying to you, I am giving to you a new commandment, in-order-that you should love one another; just-as I loved you, in-order-that you also should love one another. 13:35 Everyone will know that you are my disciples in this, if you have love among one another.

13:36 Simon Peter says to him, Lord, where are you proceeding-away to?

Jesus answered him, I am proceeding-away where you are not able to follow now, but you will be following me later.

13:37 Peter says to him, Lord, why am I not able to follow you even now? I will lay down my life on your behalf.

13:38 Jesus answered him, Will you lay down your life on my behalf? Assuredly, assuredly, I am saying to you, The rooster should never crow, until which time you will be denying me three-times.

{[John 14] TOC}

14:1 Do not let your heart be disturbed; you believe in God, believe also in me. 14:2 Many abodes are in my Father's house; otherwise, I would have told you. I am traveling on to prepare a place for you. 14:3 And if I travel on, I will be preparing a place for you. I am coming again and will be receiving you to myself; in-order-that where I am, you may also be there. 14:4 And you know where I am proceeding-away to and you know the way.

14:5 Thomas says to him, Lord, we do not know where you are proceeding-away to, and how are we able to know the way?

14:6 Jesus says to him, I am the way and the truth and the life; no one is coming to the Father, except through me. 14:7 If you had known me, you would have also known my Father; from now on you know him and have seen him.

14:8 Philip says to him, Lord, show us the Father and it is enough for us.

14:9 Jesus says to him, So-much time I am with you and you have not known me Philip? He who has seen me has seen the Father. And how can you say this? Show us the Father. 14:10 Do you not believe that I am in the Father and the Father in me? The words which I am speaking to you, I do not speak from myself, but the Father who is abiding in me; he is doing the works. 14:11 Either believe me, that I am in the Father and the Father in me, otherwise believe me because of the works themselves. 14:12 Assuredly, assuredly, I am saying to you, The one believing in me, the works which I am doing, he will also be doing, and he will be doing greater works than these, because I am
traveling on to my Father. 14:13 And anything whatever you might ask in my name, I will do this, in-order-that the Father might be glorified in the Son. 14:14 If you should ask anything in my name, I will do it. 14:15 If you love me, keep my commandments.

14:16 And I will be requesting of the Father and he will be giving you another Helper, in-order-that he may abide with you forever, 14:17 the Spirit of the truth, whom the world is not able to receive, because it does not view him, nor knows him, but you know him, because he is abiding with you and will be in you. 14:18 I will not be leaving you orphans. I am coming to you. 14:19 Still a little while and the world views me no more, but you view me, because I am living, you will also be living. 14:20 You will know in that day that I am in my Father and you in me and I in you. 14:21 He who holds my commandments and is keeping them, that one is he who loves me and he who loves me will be loved by my Father and I will love him and will be manifesting myself to him.

And the word which you hear is not mine, but the Father’s, he who sent me. 14:22 I have spoken these things to you, while remaining with you. 14:23 But the Helper, the Holy Spirit, whom the Father will be sending in my name, that one will be teaching you all things and will be reminding you of all things which I said to you. 14:24 He who does not love me, is not keeping my words.

And now I have spoken this to you before it is to happen, in-order-that, whenever it happens, you may believe. 14:26 I will not be speaking much anymore with you, for the ruler of the world is coming and he has nothing in me; but in-order-that the world may know that I love the Father and just-as the Father commanded me, thus I am doing.

Arise, we should be proceeding from here.

[John 15] TOC

15:1 I am the true vine and my Father is the farmer. 15:2 Every branch which is not bringing forth fruit in me, he takes it away and every branch which is bringing forth fruit, he prunes it in-order-that it may bring forth more fruit. 15:3 Already you are clean because of the word which I have spoken to you. 15:4 Abide in me and I in you. Just-as the branch is not able to bring forth fruit from itself, if it does not abide in the vine; so neither can you if you do not abide in me. 15:5 I am the vine, you are the branches. He who abides in me and I in him, this one is bringing forth much fruit, because you are not able to do anything separate from me. 15:6 If anyone does not abide in me, he was cast outside like a branch and was dried up, and they gather them and cast them into the fire and it is burned. 15:7 If you abide in me, and then my words should abide in you, ask whatever you wish, and it will happen for you. 15:8 My Father was glorified in this, in-order-that you may bring forth much fruit and will become my disciples.

15:9 Just-as the Father loved me, I have also loved you. Abide in my love. 15:10 If you keep my commandments, you will be abiding in my love; just-as I have kept my Father’s commandments and am abiding in his love. 15:11 I have spoken to you these things in-order-that my joy may abide in you and in-order-that your joy should be fulfilled. 15:12 This is my commandment, in-order-that you should love one another, just-as I loved you. 15:13 No one has greater love than this: in-order-that someone should lay down his life on behalf of his friends. 15:14 You are my friends, if you practice as many things as I command you. 15:15 I call you bondservants no more, because the bondservant did not know what his lord is doing, but I have spoken to you as friends, because all the things which I heard from my Father, I made known to you. 15:16 You did not choose me, but I chose you and appointed you in-order-that you should proceed-away and should bring forth fruit and in-order-that your fruit should abide, that anything whatever you might ask for of the Father in my name, he should give it to you. 15:17 I command you to do these things, in-order-that you may love one another.

15:18 If the world hates you, you know that it has hated me first, then you. 15:19 If you were from the world, the world would have loved its own, but because you are not from the world, but I chose you out-of the world, the world is hating you because of this. 15:20 Remember the word which I said to you, A bondservant is not greater than his lord. If they persecuted me, they will also be persecuting you; if they kept my word, they will also be keeping yours. 15:21 But they will be doing all these things to you because of my name, because they do not know the
one who sent me. 15:22 If I did not come and did not speak to them, they were holding [i.e., would have. Or: were having] no sin, but now they have no excuse concerning their sin. 15:23 He who hates me also hates my Father. 15:24 If I did not do the works which no other has done among them, then they were having [i.e., would have. Or: were holding] no sin, but now they both have seen and have hated both me and my Father. 15:25 But this happened in-order-that the word might be fulfilled that has been written in their law, ‘They hated me undeservedly.’ [Psa 109:3]

15:26 But whenever the Helper* comes, whom I will be sending to you* from the Father, who is the Spirit of the truth, who travels from the Father, that one will be testifying concerning me; 15:27 and you also will be testifying, because you are with me from the beginning.

[John 16] TOC

16:1 I have spoken to you these things in-order-that you should not be offended. 16:2 They will be doing* the expelling of you* from the synagogues. But the hour is coming, that every person, the one having killed you, may think as to be offering divine-service to God. 16:3 And they will be doing* these things to you*, because they did not know the Father, nor me.

16:4 But I have spoken these things to you, that whenever the hour comes, you may remember them, that I spoke them to you. Now I did not say these things to you from the beginning, because I was with you. 16:5 But now I am proceeding-away to the one who sent me, and none out-of you asks me, Where are you proceeding-away to? 16:6 But because I have spoken these things to you, sorrow has filled your heart. 16:7 But I tell you the truth. It is advantageous for you that I should go away; for if I do not go away, the Helper* will not be coming to you, but if I travel on, I will be sending him to you*. 16:8 And when he has come, that one will be convicting the world concerning sin and concerning righteousness and concerning judgment. 16:9 Concerning sin, indeed, because they do not believe in me; 16:10 concerning righteousness, because I am proceeding-away to my Father and you view me no more; 16:11 and concerning judgment, because the ruler of this world has been judged. 16:12 I still have many things to say to you, but you are not able to bear them now. 16:13 But whenever that one, the Spirit of the truth, comes, he will be guiding you into all the truth; for he will not be speaking from himself, but as many things as he may hear, these he will be speaking and he will be reporting to you the things which are coming. 16:14 That one will be glorifying me, because he will receive from me and will be proclaiming it to you. 16:15 All things, as many things as the Father has are mine, because of this, I said, He is receiving from me and will be proclaiming it to you. 16:16 A little while and you do not view me, and again a little while and you will see me, because I am proceeding-away to the Father.

16:17 Therefore, some out-of his disciples said to one another, What is this thing which he says, A little while and you do not view me, and again a little while and you will see me. Also, Because I am proceeding-away to the Father?

16:18 Therefore, they were saying, What is this thing which he says, A little while? We do not know the meaning of what he says.

16:19 Therefore, Jesus knew that they were wishing to ask him, and he said to them, Are you debating with one another concerning this thing which I said, A little while and you do not view me, and again, A little while and you will see me?

16:20 Assuredly, assuredly, I am saying to you, that you will be weeping and will be mourning, but the world will rejoice. But you will be sorrowful, but your sorrow will happen leading you to joy. 16:21 A woman has sorrow whenever she bears a child, because her hour came. But whenever the child is born, she remembers the affliction no more, because of the joy that a man was born into the world. 16:22 And therefore, you now indeed have sorrow, but I will see you again and your heart will be rejoicing and no one takes your joy away from you. 16:23 And you will not be asking me anything in that day. Assuredly, assuredly, I am saying to you, that as many things as you would ask the Father in my name, he will be giving them to you. 16:24 Until now you asked for nothing in my name. Ask and you will receive, in-order-that your joy may be fulfilled.

16:25 I have spoken these things to you in metaphors, but the hour is coming, when I will no more be speaking to you in metaphors, but will be proclaiming to you frankly concerning the Father. 16:26 You will be asking in that day, in my name and I do not say to you that I will request of the Father concerning you; 16:27 for the Father himself loves you, because you have loved me and have believed that I came forth from God. 16:28 I came forth from the Father and have come into the world; again, I am leaving the world and I am traveling on to the Father.

16:29 Then his disciples say to him, Behold, now you speak frankly and are not speaking in a metaphor. 16:30 Now we know that you know all things and do not have need that anyone should ask you. In this, we believe that you came forth from God.

16:31 Jesus answered them, Do you believe now?
Behold, the hour is coming and has now come, in-order-that you might be scattered, each one to his own and you may leave me alone and yet I am not alone, because the Father is with me. I have spoken to you these things in-order-that you may have peace in me. You have affliction in the world, but have courage; I have overcome the world.

[John 17] TOC

17:1 Jesus spoke these things, and lifted up his eyes to heaven, and said, Father, the hour has come; glorify your Son, in-order-that your Son may also glorify you; 17:2 just-as you gave him authority over all flesh, in-order-that to all whom you have given him, he will be giving everlasting life to them. 17:3 But this is everlasting life, in-order-that they may know you, the only true God, and Jesus the Christ, whom you sent. 17:4 I glorified you upon the earth. I completed the work which you have given me, that I should do. 17:5 And now, Father, glorify me with yourself in the glory which I was holding with you before the world is to be. 17:6 I manifested your name to the men whom you have given me, and they have kept your word. 17:7 Now they have known that all things, as many things as you have given me, are from you, because the words which you have given me I have given to them, and they themselves received them and they truly knew that I came forth from you and they believed that you sent me.

17:9 I am requesting concerning them. I am not requesting concerning the world, but concerning those whom you have given to me, because they are yours. 17:10 And all my things are yours and yours are mine and I have been glorified in them. 17:11 And I am no more in the world and yet these are in the world and I am coming to you.

(Joh 17:11b-17:26 The Lord’s Prayer; no parallel.)

Holy Father, keep them in your name whom you have given me, in-order-that they may be one, just-as we are one. 17:12 When I was with them in the world, I was keeping them in your name whom you have given me. I guarded them and not one out-of them perished, except the son of destruction; in-order-that the Scripture might be fulfilled. 17:13 But now I am coming to you, and I speak these things in the world, in-order-that they may have my joy, having been fulfilled in themselves. 17:14 I have given them your word, and the world hated them, because they are not from the world, just-as I am not from the world. 17:15 I am not requesting that you should take them from the world, but in-order-that you should keep them from the evil one. 17:16 They are not from the world just-as I am not from the world. 17:17 Make them holy in the truth; your word is truth. 17:18 Just-as you sent me forth into the world, I also sent them forth into the world. 17:19 And I make myself holy on their behalf in-order-that they themselves may also be made holy in truth.

17:20 I am not requesting concerning these only, but concerning the ones who also believe in me through their word; 17:21 in-order-that they may all be one; just-as you, Father, are in me and I in you; in-order-that they themselves may also be one in us; in-order-that the world may believe that you sent me. 17:22 And the glory which you have given me I have given to them; in-order-that they may be one, just-as we are one; 17:23 I am in them and you are in me, in-order-that they might be completed into one and the world may know that you sent me and you loved them, just-as you loved me. 17:24 Father, I wish that they, whom you have given me, may also be with me where I am in-order-that they may view my glory, which you gave me, because you loved them before the conception of the world. 17:25 Righteous Father, the world did not know you, but I knew you, and these knew that you sent me; 17:26 and I made known to them your name and will be making it known; in-order-that the love in which you loved me may be in them and I am in them.

[John 18] TOC


18:1 Jesus, having said these things, went forth together-with his disciples beyond that area of the winter-stream of Kidron valley (Or: of the Cedars), where there was a garden, into which he and his disciples entered.

(Mar 14:43-52 & Mat 26:47-56 & Luk 22:47-53 & Joh 18:2-11 Gethsemane, Fri. a few hours before dawn.)

18:2 Now Judas (the one giving him up), also knew the place, because Jesus gathered there often together with his disciples. 18:3 Therefore, having received the cohort {600 soldiers} and attendants from the high-priests and Pharisees, Judas comes there with lanterns and torches and weapons. 18:4 Therefore, Jesus, knowing all the things which are coming upon him, went forth and said to them, Whom are you seeking?

18:5 They answered him, Jesus the Nazarene. Jesus says to them, I am he. And Judas, the one giving him up, stood also with them. 18:6 Therefore, as he said to them, I am he, they went behind [i.e., backed up] and fell to the level-ground. 18:7 Therefore, again he asked them, Whom are you seeking?
And they said, Jesus the Nazarene.

18:8 Jesus answered, I said to you that I am he; therefore, if you seek me, allow these men to proceed away. 18:9 (This happened in-order-that the word might be fulfilled which he spoke, I did not lose one out-of them of whom you have given me.) 18:10 Therefore, Simon Peter, having a sword, dragged it out [i.e., unsheathed] and struck the bondservant of the high-priest and cut off his right ear. Now the name of the bondservant was Malchus. 18:11 Therefore, Jesus said to Peter, Put your sword into the sheath. The cup which the Father has given me, should I not drink it?

{Joh 18:12-14, 18:19-23 Fri. before dawn; no parallel.}

18:12 Therefore, the cohort (600 soldiers) and the commander and the attendants of the Jews, took Jesus and bound him, 18:13 and led him to Annas first; for he was the father-in-law to Caiaphas, who was high-priest that year. 18:14 But it was Caiaphas, who planned together-with the Jews that it was advantageous for one man to perish on behalf of the people.

{Mar 14:54 & Mat 26:58 & Luk 22:54b-62 & Joh 18:15-18 Courtyard of High Priest’s residence, Fri. around dawn.}

18:15 Now Simon Peter and the other disciple was following Jesus. Now that disciple was known to the high-priest and entered in together-with Jesus into the courtyard of the high-priest; 18:16 but Peter stood outside before the door. Therefore, the other disciple, who was known to the high-priest, went forth and spoke to the doorkeeper and led in Peter.

18:17 Therefore, the maidservant who was the doorkeeper says to Peter, Are you also one out-of this man’s disciples?

That man says, I am not.

18:18 Now the bondservants and the attendants stood there, having made a coal-fire, because it was cold, and they were warming themselves and Peter was standing and warming himself with them.

{See Joh 18:12-14 above.}

18:19 Therefore, the high-priest asked Jesus concerning his disciples and concerning his teaching. 18:20 Jesus answered him, I spoke publicly to the world. I always taught in the synagogues and in the temple, where the Jews are always coming together, and I spoke nothing in secret. 18:21 Why are you asking me? Ask the ones who have heard me, what I spoke to them. Behold, these know what I said.

18:22 Now having said these things, one of the attendants standing beside him gave a slap on the cheek to Jesus, and said, Why are you answering the high-priest so?

18:23 Jesus answered him, If I spoke evilly, testify concerning the evil, but if good, why are you whipping me?

{Mar 14:53 & Mat 26:57 & Luk 22:54a & Joh 18:24 Palace of Caiaphas, before dawn.}

18:24 Annas sent him to Caiaphas the high-priest, having been bound.


18:25 Now Simon Peter was standing and warming himself. Therefore, they said to him, Are you also one out-of his disciples?

Therefore, that man denied and said, I am not.

18:26 One out-of the bondservants of the high-priest, being a relative of the one whose ear Peter cut off, says, Did I not see you in the garden with him?

18:27 Therefore, Peter denied again and immediately the rooster crowed.

{Mar 15:1 & Mat 27:1-2 Luk 23:2-5 & Joh 18:28a Jerusalem early Fri. morning.}

{Mar 15:2-5 & Mat 27:11-14 & Luk 23:2-5 & Joh 18:28b-38 Jerusalem early Fri. morning.}

18:28 Therefore, they lead Jesus from Caiaphas into the palace, and it was morning, and they themselves did not enter into the palace in-order-that they might not be defiled, but in-order-that they might eat the Passover. 18:29 Therefore, Pilate went forth to them and said, Which accusation are you bringing against this man?

18:30 They answered and said to him, If this one was not an evildoer, we would not have given him up to you.

18:31 Therefore, Pilate said to them, You , take him and judge him according-to your law.

Therefore, the Jews said to him, It is not legal for us to kill anyone. 18:32 (This happened in-order-that the word of Jesus might be fulfilled, which he spoke signifying by what sort of death he was about to die.)

18:33 Therefore, Pilate entered again into the palace, and summoned Jesus and said to him, Are you the King of the Jews?

18:34 Jesus answered him, Do you say this from yourself or did others say this to you concerning me?

18:35 Pilate answered, I am not a Jew, am I? Your own nation and the high-priests gave you up to me. What have you done? 18:36 Jesus answered, My kingdom is not from this world; if my kingdom was from this world, then my attendants would fight in-order-that I might not be given up to the Jews, but now my kingdom is not from here.

18:37 Therefore, Pilate said to him, Therefore, are you not a king?

Jesus answered, You are saying that I am a king. I have been born to this end and I have come into the world to this end, in-order-that I might testify to the
The high-priests answered, We have no king except Caesar. Therefore, then he gave him up to them in-order-that he might be crucified and they took Jesus and led him away.

Therefore, the soldiers, when they crucified Jesus, took his garments and made four parts, a part to each soldier, and also the tunic. Now the tunic was seamless from the top, because it was entirely woven. Therefore, they said to one another, We should not split-apart this tunic, but should do a lot concerning it; whose it will be. This happened in-order-that the Scripture might be fulfilled, which says, ‘They divided my garments for themselves and they cast a lot upon my garment.’ (Ps 22:18) Therefore indeed, the soldiers did these things.

But, his mother and his mother’s sister, Mary the wife of Clopas and Mary the Magdalene stood beside the cross of Jesus.

Therefore, after Jesus saw his mother and the disciple, whom he loved, standing beside her, he says to his mother, Woman, behold your son! Thereafter he says to the disciple, Behold, your mother! And from that hour the disciple took her to his own home.

After this Jesus, having seen that all things have already been completed, in-order-that the Scripture might be completed, which says, ‘I am thirsty,’ (Ps 69:21) Therefore, a vessel was laying full of vinegar, and having filled a sponge from the vinegar vessel and having placed it around a hyssop, they brought it to his mouth. Therefore, when Jesus had received the vinegar, he said, It has been completed. And having bowed his head, he

truth. Everyone who is from the truth hears my voice.

Pilate says to him, What is truth? And having said this, he went forth again to the Jews and says to them, I am finding no crime in him.

But it is a custom with you, that I should release to you one prisoner at the Passover; therefore, do you will that I should release to you the King of the Jews?

Therefore, they all cried-out again, saying, Not this one, but Barabbas. Now Barabbas was a robber.

Therefore, Pilate says to them, Will I crucify your King?

Therefore, the Jews answered, We have a law and according-to our law he ought to die, because he made himself the Son of God.

And having braided a crown out-of thorns, the soldiers placed it upon his head and dressed him in a purple garment; and were saying, Hail, King of the Jews! And they were giving slaps on the cheek to him.

Therefore, Jesus came outside, wearing the thorny crown and the purple garment. And he says to them, Behold, the Son of God.

Therefore, Pilate heard this word, he was greater sin because of this.

From this time, Pilate was seeking to release him, but the Jews were crying out, saying, If you release this one, you are no friend of Caesar. Everyone who makes himself a king speaks against Caesar.

Therefore, having heard this word, Pilate led Jesus outside and sat upon the judicial-seat in a place called The Pavement, but in Hebrew, Gabbatha. But it was the Preparation of the Passover and was approximately the sixth hour (i.e., Noon).

Now he says to the Jews, Behold, your King!

But they cried-out, Take him, take him, crucify him!

Pilate says to them, Will I crucify your King?
gave up the spirit.


19:31 Therefore, the Jews asked Pilate in-order-that the bodies should not remain upon the cross on the Sabbath since it was the Preparation (for the day of that Sabbath was a great day), that their legs might be fractured and that they might be taken down. 19:32 Therefore, the soldiers came, and indeed fractured the legs of the first and of the other one who was crucified together-with him, 19:33 but after they came upon Jesus, as they saw him the one who had already died, they did not fracture his legs; 19:34 but one of the soldiers pierced his rib-cage with a spear and immediately blood and water came forth. 19:35 And he who has seen, has testified and his testimony is true and he knows that he says true things, in-order-that you might believe. 19:36 For these things happened in-order-that the Scripture might be fulfilled, ‘A bone from him will not be crushed.’ {Exo 12:46 & Num 9:12 & Psa 34:20} 19:37 And again a different Scripture says, ‘They will be looking at the one whom they stabbed.’ {Zec 12:10}

19:38 After these things, Joseph from Arimathaea, being a disciple of Jesus, but having been hidden because of his fear of the Jews, asked Pilate in-order-that he might take the body of Jesus and Pilate permitted him. Therefore, he came and took the body of Jesus. 19:39 Now Nicodemus also came, he who came to Jesus the first time by night, bringing a mixture of myrrh and aloes, approximately a hundred pounds of it. 19:40 Therefore, they took the body of Jesus and bound it in linen-strips with the spices, just-as the custom of the Jews is to bury one. 19:41 Now in the place where he was crucified there was a garden, and a new tomb was in the garden in which no one was yet placed. 19:42 Therefore, they placed Jesus there because of the Jews’ Preparation, and because the tomb was near.

[John 20] TOC


20:1 Now on the first day of the week Mary the Magdalene comes in the morning, while being still dark, to the tomb and sees the stone has been lifted away from the tomb. 20:2 Therefore, she runs and comes to Simon Peter, and to the other disciple whom Jesus loved, and says to them, They took away the Lord from the tomb and we do not know where they placed him.

20:3 Therefore, Peter went forth, and the other disciple, and they were going toward the tomb. 20:4 Now the two were running in unison and the other disciple ran quickly ahead of Peter and came to the tomb first; 20:5 and having peered inside, he sees the linen-strips laying; nevertheless he did not enter. 20:6 Therefore, Simon Peter comes, following him and entered into the tomb, and he views the linen-strips laying, 20:7 and the handkerchief which was upon his head, was not laying with the linen-strips, but has been entwined in one separate place. 20:8 Therefore, the other disciple also entered in then, who came first to the tomb, and he saw and believed. 20:9 (For they did not yet know the Scripture, that it is essential for him to rise up from the dead.) 20:10 Therefore, the disciples went away again to themselves.

{Mar 16:9-11 & Mat 28:9-10 & Luk 24:9-11 & Joh 20:11-18.}

20:11 But Mary stood outside before the tomb, weeping. Therefore, as she was weeping, she peered into the tomb; 20:12 and she views two messengers in white sitting, one toward the head and one toward the feet, where the body of Jesus was laying. 20:13 And those men say to her, Woman, why are you weeping?

She says to them, They took my Lord and I do not know where they placed him. 20:14 And having said these things, she was turned toward the behind side of her and views Jesus standing and did not know that it is Jesus.

20:15 Jesus says to her, Woman, why are you weeping? Whom are you seeking?

That woman, thinking that one is the gardener, says to him, Lord, if you bore him away, tell me where you placed him and I will take him.

20:16 Jesus says to her, Mary.

That woman having turned around, says to him, Rabboni; which is spoken: Teacher.

20:17 Jesus says to her, Do not touch me; for I have not yet ascended to my Father, but travel to my brethren and say to them, I am ascending to my Father and your Father and my God and your God.

20:18 Mary the Magdalene comes, reporting to the disciples, that she has seen the Lord, and that he had said these things to her.


20:19 Therefore, being evening in that day, the first day of the week, and after the doors had been locked where the disciples were gathered because of fear of the Jews, Jesus came and stood in the middle, and says to them, Peace to you. 20:20 And having said this, he showed to them the hands and his rib-cage. Therefore, the disciples rejoiced, having seen the Lord.

20:21 Therefore, Jesus said to them again, Peace to you; just-as the Father has sent me; I am also sending you. 20:22 And after having said this, he infused them and says to them, Receive the Holy Spirit. 20:23 If you forgive sins of anyone, they are forgiven to them; if you hold-fast sins of anyone, those sins have been held-fast. {Mat 16:19, 18:18}
John 20:24 But Thomas, one of the twelve, who is called Didymus (twin), was not with them when Jesus came. 20:25 Therefore, the other disciples said to him, We have seen the Lord.

But he said to them, If I do not see the pattern of the nails in his hands and may put my finger into the pattern of the nails and may put my hand into his rib-cage, I will never believe.

{Joh 20:26-31 & 1Co 15:5 Sun. after resurrection.}

20:26 And after eight days his disciples were inside again and Thomas with them. Jesus comes, the doors having been locked and stood in the middle and said, Peace to you. 20:27 Thereafter he says to Thomas, Bring your finger here and behold the hands, and bring your hand here and put it into my rib-cage and do not become unbelieving, but become believing.

20:28 And Thomas answered and said to him, My Lord and my God!

20:29 Jesus says to him, Because you have seen me, you have believed, but the fortunate ones have not seen and yet have believed.

20:30 Therefore, Jesus indeed did many other signs also in the sight of his disciples, which are not written in this book; but these have been written in-order-that you may believe that Jesus is the Christ, the Son of God, and in-order-that in believing you may have life in his name.

[John 21] TOC

{Joh 21:1-25 Sea of Galilee; no parallel.}

21:1 After these things, Jesus manifested himself again to the disciples upon the sea of Tiberias, and he appeared thus. 21:2 They were united-together: Simon Peter and Thomas called Didymus and Nathanael from Cana of Galilee and the sons of Zebedee and two others out-of his disciples. 21:3 Simon Peter says to them, I am proceeding-away to fish.

They say to him, We are also coming together-with you. They went forth and immediately stepped into the ship, and they snagged nothing in the net in that night. 21:4 Now after it already became morning, Jesus stood at the beach; nevertheless the disciples did not know that it is Jesus. 21:5 Therefore, Jesus says to them, Children, do you have any snacks?

They answered him, No.

21:6 But he said to them, Cast the net toward the right parts of the ship and you will find some. Therefore, they cast it, and they were not strong-enough to drag it into the ship away from the multitude of fish.

21:7 Therefore, that disciple whom Jesus loved says to Peter, It is the Lord. Therefore, Simon Peter having heard, It is the Lord; he girded the outer clothing upon himself (for” he was naked (Or: half-dressed)) and cast himself into the sea. 21:8 But the other disciples came in the small-boat (for’ they were not far from the land, but approximately two hundred cubits away from it), dragging the net full of fish. 21:9 Therefore, as they stepped away to the land, they see a coal-fire laying there and a little-fish laying upon it and bread.

21:10 Jesus says to them, Bring some from the little-fish which you have now snagged in the net. 21:11 Simon Peter went-up and dragged the net upon the land, full of great fish, a hundred and fifty-three. And being so-many, yet the net was not split-apart. 21:12 Jesus says to them, Come-here. Have a meal.

But none of the disciples were daring to probe him, Who are you (knowing that it was the Lord)? 21:13 Therefore, Jesus comes and takes the bread and gives it to them and the little-fish likewise. 21:14 This is already the third-time that Jesus was manifested to his disciples, after having been raised from the dead.

{Joh 21:15, 16, 17 ‘Love’ (with an asterisk) means ‘all giving love.’ ‘Love’ (without an asterisk) means ‘a love of a friend.’ The Greeks defined the various kinds of love by different words. Jesus is asking ‘Peter’ are you willing to die for me.}

21:15 Therefore, when they had a meal, Jesus says to Simon Peter, Simon, son of Jonah, do you love me more-than these?

He says to him, Yes, Lord; you know that I love you.

He says to him, Feed my lambs.

21:16 He says to him again a second-time, Simon, son of Jonah, do you love me?

He says to him, Yes, Lord; you know that I love you.

He says to him, Shepherd my sheep.

21:17 He says to him the third-time, Simon, son of Jonah, Do you love me?

Peter was sorrowful because he said to him the third-time, Do you love me like a friend? And he said to him, Lord, you know all things; you know that I love you like a friend.

Jesus says to him, Feed my sheep. 21:18 Assuredly, assuredly, I am saying to you, When you were younger, you were girding yourself and were walking where you were wishing. But whenever you are elderly, you will stretch out your hands and another will gird you and will be carrying you where you do not wish. 21:19 Now he spoke this signifying by what sort of death he will be glorifying God. And having said this, he says to him, Follow me.

21:20 But Peter, having turned again, sees the disciple whom Jesus loved following; who also leaned-back upon his chest at the supper and who had said, Lord, who is he who is giving you up? 21:21 Peter having seen this one says to Jesus, Lord and what about this one?

21:22 Jesus says to him, If I will for him to abide until I come, what is that to you? You, follow me!
21:23 Therefore, this speech went forth to the brethren, that, that disciple does not die. And yet Jesus did not say to him that he does not die, but, If I will for him to remain until I come, what is that to you?

21:24 This is the disciple who is testifying concerning these things and wrote these things and we know that his testimony is true.

21:25 Now there are also many other things testifying to how much Jesus did’, which if they should be written every one, I assume that not even the world itself is able to make room for the books being written.

Amen.

{NOTES: Please read the ‘Definitions’ Section and other non-bible sections.}
ACTS: THE BOOK OF CONVERSIONS

INTRODUCTION TO ACTS: THE BOOK OF CONVERSIONS 30-63 AD

The book of Acts, or the Book of Conversions, is a history of the establishment of various congregations and the expansion of Christianity. It is actually a continuation of the gospel of Luke, written by the same author to the same audience. A good outline for the whole book is given by Jesus in 1:8: "you will be witnesses to me, both in Jerusalem (chapters 1-6) and in all Judea and Samaria (chapter 8), and to the outermost parts of the earth (9-28)."

These Roman emperors reigned during this period were as follows: Tiberius (14-37 A.D.), Caligula (37-41), Claudius (41-54), and Nero (54-68).

This book covers about 30 years.

In this book are the only examples in the entire New Testament of people being saved from their sins following the death of Christ Jesus; great examples of the ‘Great Commission’ in action. In fact, the question, ‘what will we do?’ is asked and answered multiple times in this book. The Jews (Acts 2), the Samaritans (Acts 8), the Gentiles (Acts 10), the Philippian jailer (Acts 16), and Saul (Acts 9,22, 26) were taught about Christ Jesus, and salvation was offered to them all in the same way. Saul (later, apostle Paul), even though called from heaven, was even told what was essential to do (Acts 22:16).

The last half of the book focuses mainly on the travels of the apostle Paul, who went throughout the Roman Empire teaching people what to do to be saved. During his travels, many of the New Testament letters were written to various congregations.

Look closely in this book to see what commands are from God, and put them to the test of men in regards to salvation and how Jesus built his congregation of believers."

[Acts 1] TOC


Others are possibly noted by Luke’s term ‘believed’ but not all details were given since the Greek word for ‘believed’ carries with it ‘obedience’ and continued action: Acts 4:1-4; 11:21 (note ‘conversion’ is the Greek noun form of ‘turned’), 13:12; 13:48; 14:1 & 2 (note the contrast of believed vs. disobedient) then later 14:21-23 (note they were called disciples, Mat 28:19, ‘in the faith’, elders, every congregation); 17:12-14; 17:32-34; 19:15-20. Now since Crispus listed below was immersed as recorded in 1Co 1:14, this lets us know that even when all the elements of conversion aren’t specifically listed, it is still safe to assume they all occurred.

The Bible is not written in exhaustive encyclopedia form. God only told us what we need to know and practice if we love him, John 14:15. The biggest lies ever told to a Christian is ‘The Bible doesn’t say not to...’ or that ‘It is okay to substitute’ and the O.T. is binding in any way on us Christians.

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Examples of Christian conversions.


1:1 O Theophilus, I indeed made the first account concerning all things which Jesus began both to do and to teach, till the day of which he was received up, having commanded through the Holy Spirit to the apostles whom he chose.

1:3 The apostles to whom, he also presented himself as living in many definite-proofs after he suffered on the cross, being seen by them throughout forty days and saying the things concerning the kingdom of God. And, assembling together-with them, he commanded them not to depart from Jerusalem, but to remain until the promise of the Father, Which (he said), You have heard from me;

1:5 because John indeed immersed in water, but you will be immersed in the Holy Spirit after not these many days [i.e., a few days].

MAY 18, 30AD MOUNT OF OLIVES.

1:6 Therefore indeed, after they came together, they were asking him, saying, Lord, Are you are never restoring the kingdom to Israel at this time, then?

1:7 Now he said to them, IT IS NOT YOURS to know times or seasons, which the Father placed in his own
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authority. 1:8 But you will be receiving power after the Holy Spirit has come upon you, you will be witnesses to me, both in Jerusalem and in all Judea and Samaria, and to the outermost parts of the earth.

{Mar 16:19-20 & Luk 24:50-53 & Acts 1:9-12 Olivet, between Jerusalem and Bethany.]

1:9 And having said these things, and while looking at him, he was lifted up, and a cloud received him away from their staring eyes. 1:10 And as they were staring at his traveling on into heaven, and behold, two men stood beside them in white apparel; 1:11 who also said, Men, Galileans! Why are you standing here, looking into heaven? This Jesus, who was received up from you into heaven will be coming "back" thus in the manner you saw him traveling on into heaven. {Acts 1:11 & Mat 24:27, 24:29-31 & Mar 13:24-37 & Luk 21:25-28 & 1Th 4:13-17 & 2Th 1:7-9 & 1Co 15:51-15:58 & Rev 1:7 Second Coming.}

1:12 Then they returned to Jerusalem from the mountain called Olives, which is near Jerusalem, holding a Sabbath’s journey {i.e., less than a mile, what was permitted to travel on the Sabbath.} and when they entered, they went-up into the upstairs-room; where they were remaining: both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon the Zealot and Judas the son of James {Or: brother. See Jude.}. 1:14 All these men together-with the women and Mary the mother of Jesus and together-with his brethren were persevering, united in prayer and supplication.

1:15 And Peter stood up in these days in the midst of the disciples ( a crowd of names {i.e., people} were in the same place, approximately a hundred and twenty) and said, 1:16 Men, brethren, it was essential for this Scripture to be fulfilled, which the Holy Spirit said beforehand through the mouth of David concerning Judas, who became a guide to the ones who took Jesus, 1:17 because he was being numbered together-with us and was allotted the inheritance of this service.

{Mat 27:3-10 & Acts 1:18-19.}

1:18 (Therefore indeed, this one procured a parcel of ground from the reward of his unrighteousness, and he happened to fall-flat and ruptured in the middle and all his bowels were poured out. 1:19 And it became known to all the ones dwelling in Jerusalem; so-then in their own language this place is called Akeldama, that is, The Place of Blood.) 1:20 For it has been written in the book of Psalms, ‘Let his habitation become desolate and do not let the one be dwelling in it’ {Psa 69:25} and, ‘May a different one take his overseership.’ {Psa 109:8} Therefore, it is essential, of the ones who went together-with us all the time in which the Lord Jesus entered in

and went forth among us, 1:22 having begun from the immersion of John, to the day from which he was received up from us; one of these is to become a witness together-with us of his resurrection. 1:23 And they stood up two, Joseph called Barsabbas, who was surnamed Justus and Matthias. 1:24 And having prayed, they said, You Lord, knower of the hearts of all, show which one out-of these two you have chosen for yourself 1:25 to receive the inheritance of this service and apostleship from which Judas transgressed, so as to travel on to his own place. 1:26 And they gave them their lots and the lot fell upon Matthias, and he was enumerated together with the eleven apostles.

[Acts 2] TOC

{NOTES: Acts 1:26-2:1- Chapter and verse divisions were added by man. In the original Acts 1:26 & Acts 2:1 are the same sentence. The ‘they’ has been disputed by many. Read both Acts 1:26 and Acts 2:1 together-without punctuation and decide for yourself. See also Acts 1:5, 2:6.}

{Pentecost (always Sun.) May 28, 30AD Jerusalem. Pentecost is a transliterated word, G4005, which literal means ‘50th’ as in the 50th day after Passover. The day the New Covenant (Testament) came into force (Heb 9:15-17.) 2:1 And while the day of Pentecost was being fulfilled, they were all united in the same place. 2:2 And suddenly a noise came from heaven just-like the bringing of a violent wind and it filled the whole house where they were sitting. 2:3 And they were seen by them, dividing tongues, like fire, and it sat upon each one of them. 2:4 And they were all filled with the Holy Spirit and began to speak in other languages, just-as the Spirit was giving to them to speak out.

2:5 Now Jews were dwelling in Jerusalem, devout men, from every nation under heaven.

{Acts 2:2-6, this was a miraculous event, the crowd heard all this like a single voice (v. 6) from afar or figuratively like ‘noisy or sounds.’}

2:6 But after the voice of this happened, the multitude came together and was confused, because each one was hearing them speaking in his own language. 2:7 Now they were astonished and marveling, saying to one another, Behold, are these not all Galileans who are speaking? 2:8 And how are we hearing each one in our own language in which we were born? 2:9 Parthians and Medes and Elamites and the ones who are dwelling in Mesopotamia, also in Judea, and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Libya, throughout Cyrene and the inhabiting Romans, both Jews and Jewish-converts, 2:11 Cretans and Arabs, we hear them speaking in our languages the magnificent things of God. 2:12 Now all were astonished and were perplexed, saying one another to one another, Whatever might this wish to be {i.e., mean}? 2:13 But others sneering, were saying, They
are full of new-sweet-wine. [i.e., sarcasm; you can not get
drunken on grape juice.]

{Examples of those who are saved in the New Testament:
18:8a; 18:8b; 19:1-7; Saul/Apostle Paul: 9:17-18, -16, 26:12-18.}

2:14 But Peter, stood together-with the eleven, and
lifted up his voice and spoke out to them, Men, Jews and
all the ones dwelling in Jerusalem, let this be known to
you and notice my words. 2:15 For these men are not
drunken, as you take it to be; for it is only the third hour
[i.e., 9:00 AM] of the day. 2:16 But this is what has been
spoken through the prophet Joel, 2:17 God says, ‘And it
will be in the last days, I will pour out from My Spirit
upon all flesh and your sons and your daughters will
prophesy and your young-men will see visions and your
elderly-men will be dreaming dreams. 2:18 For-sure, I will
pour out from my Spirit upon my male bondservants and
upon my female bondservants in those days, and they will
prophesy. 2:19 And I will be giving you wonders in the
heaven above and signs upon the earth below; blood and
fire and vapor of smoke. 2:20 The sun will be turned into
darkness and the moon into blood, before the great and
illustrious day of the Lord is to come. 2:21 And it will be:
everyone, whoever is calling upon the name of the Lord,
will be saved.’ {Joel 2:28-32}

2:22 Men, Israelites! Hear these words: Jesus the
Nazarene, a man from God, having been shown to you
by miracles and wonders and signs which God did through
him in your midst, just-as you yourselves also know; 2:23
this one being given up by what had been determined in
the plan and foreknowledge of God; you assassinated
him, having taken him and having fastened him to a cross
through lawless hands; 2:24 whom God raised up, having
loosed the travails of death, insomuch as it was not possible for him to be held-fast by it. 2:25 For David says in regard to him, ‘I was foreseeing the Lord always in my
sight, because he is at my right hand, in-order-that I might
not be shaken. 2:26 Because of this, my heart was joyous
and my tongue was glad. Now my flesh will also still reside in hope; 2:27 because you will not forsake my soul to Hades, neither will you give your Holy One to see
decay. 2:28 You made known to me the ways of life. You
will fill me from joy with your countenance.’ {Psa 16:8-11}
2:29 Men, brethren, it is legal for me to speak with
boldness {Or: frankly} to you concerning the patriarch
David, that he both died and was buried and his tomb is
with us till this day. 2:30 Therefore, being a prophet, and
knowing that God had sworn with an oath to him, that
from the fruit of his loin, to raise up the Christ
according-to the flesh to sit upon his throne. {Psa 89:3-4,
132:11} 2:31 Having foreseen this, he spoke concerning the
resurrection of the Christ, that his soul was not left to
Hades, nor did his flesh see decay. {Psa 16:10} 2:32 This
Jesus, God raised up, of whom we are all witnesses. 2:33
Therefore, having been exalted to the right hand of God,
and having received the promise of the Holy Spirit from
the Father, he poured out this, which you are seeing and
hearing now. 2:34 For David did not ascend into the
heavens, but he himself says, ‘The Lord said to my Lord,
Sit at my right hand, 2:35 until I should place your enemies
as the footstool of your feet.’ {Psa 110:1} 2:36 Therefore,
let all the house of Israel know with certainty, that God
made him both Lord and Christ, this Jesus whom you
crucified.

2:37 Now after they heard this, they were pierced in
their heart and said to Peter and the rest of the apostles,
Men, brethren, what will we do? 2:38 Now Peter said to them, Repent and let each one of you be immersed in the name of Jesus Christ into the
forgiveness of your sins, and you will be receiving the
gift of the Holy Spirit. 2:39 For the promise is to you
and to your children and to all the ones at afar off, as
many as the Lord our God would call. 2:40 And he was
thoroughly testifying and encouraging them with many
other words, saying, Save yourselves from this crooked
generation. 2:41 Therefore indeed, they, who gladly
accepted his word, were immersed, and approximately
three thousand souls were added in the same day. 2:42 Now
they were persevering in the apostles’ teaching and in the
fellowship and in the breaking of the bread and in the
prayers.

{Acts 2:38 has been a constant ‘revolving door’ as: ‘for,’
‘into,’ ‘to/toward,’ ‘leading to,’ ‘leading toward,’ ‘to obtain’
have all been used in the MLV and not everyone is ever
satisfied. But they only discuss Acts 2:38, not the other four
places this same Greek construction is in the Greek Bible.
People who are defending Acts 2:38 keep wanting something
besides ‘for.’ Which was never the translation in the MLV; see
list above. ‘For’ in English can mean ‘because’ but this word is
‘eis’ (G1519). No translation has ever used ‘because’ or
‘because of’ in Acts 2:38, including the ones made by the
denominations who want it there (sadly though some had to put
it in as a footnote, ironically some of their older translations
used ‘leading to/toward’). Thayer used “to obtain.” This
misunderstanding is also due to the fact the MLV is the only
English translation that corrected all the ‘for’ words by translating them to their more accurate English word. Other than
‘for,’ ‘all for’ words in the MLV which literally meant ‘because’ are translated as such.
The second part could possibly be translated ‘you will receive the Holy Spirit’s gift.’
We are not sorry that the theologians need to learn the Bible!}

2:43 Now fear became in every soul and many wonders
and signs were happening through the apostles. 2:44 But all
who believe were in the same mind and had all things
common. 2:45 They were selling their properties and
possessions and dividing them to all, if, insomuch as,
anyone was having a need. And persevering every day, united in the temple and breaking bread in every house, they were taking their nourishment in gladness and simplicity of heart, praising God, and having favor toward the whole people. Now the Lord was adding to the congregation of believers the ones who are saved every day.

[Acts 3] TOC

[June 30, 30AD Temple at Jerusalem.]

3:1 Now Peter and John were going-up at the same time into the temple at the hour of prayer, the ninth hour [i.e., 3:00 PM]. 3:2 And a certain man, being lame from his mother’s womb, was being bore there, whom they were laying every day at the door of the temple which is called Beautiful, to ask charity from the ones who travel into the temple, who having seen Peter and John being about to go-into the temple, he was asking them for charity. 3:4 But Peter, together-with John, having stared toward him, said, Look toward us. 3:5 Now he was taking-heed of them, expecting to receive something from them. But Peter said, Silver and gold I do not possess with me, but what I have, this thing, I am giving to you. In the name of Jesus Christ of the Nazarenes, lift yourself up and walk! And having clutched him by the right hand, he lifted him up and instantly his feet and his ankles were strengthened. And leaping up, he stood and was walking, and he entered together-with them into the temple, walking and leaping and praising God. And all the people saw him walking and praising God. And they were recognizing him, that this one was sitting to obtain charity at the Beautiful Gate of the temple, and they were filled with amazement and astonishment upon the thing which has befallen him.

3:11 Now the lame man who was healed, was holding-fast to Peter and John, then all the people ran together to them upon the porch which is called Solomon’s utterly amazed. 3:12 Now having seen them, Peter answered to the people, Men, Israelites! Why are you marveling over this one? Or why are you staring at us, as though by our own power or devoutness we have made him able to walk? The God of Abraham and of Isaac and of Jacob, the God of our fathers, has glorified his young-servant Jesus; whom you indeed gave up and denied him in the face of Pilate, after he decided to release that man. But you denied the Holy and Righteous One and asked for a man, a murderer, to be granted to you, and killed the Author of life; whom God raised up from the dead; of whom we are witnesses. And upon the faith of his name, this one whom you are viewing and know, his name strengthened him. And the faith, the one which is through him, gave him this wholeness of body in front of all of you.

3:17 And I know now brethren that you did it according-to ignorance, just-like also did your rulers. But what God proclaimed beforehand through the mouth of all the prophets, that the Christ was to suffer, he thus fulfilled. 3:19 Therefore, repent and turn again, that your sins may be wiped-away, that seasons of refreshment would come from the countenance of the Lord, and that he may send Christ Jesus who has been assigned to you; whom it is indeed essential for heaven to accept till the times of restoration of all things, of which God spoke through the mouth of all his holy prophets from the age past. For Moses indeed said to the fathers, The Lord our God will raise up for you a prophet out-of your brethren, like me. You will be listening to him according-to all things, as many things as he would speak to you. (Deu 18:18, 19) And it will be, that every soul who, if it does not hear that prophet, will be utterly destroyed out-of the people. But even all the prophets from Samuel and the ones afterwards, as many as spoke, also proclaimed of these days. You are the sons of the prophets and of the covenant which God covenanted with our fathers, saying to Abraham, ‘And all the families of the earth will be blessed in your seed.’ (Gen 22:18, 26:4, 28:14) God, having raised up his young-servant Jesus, sent him to you first, blessing you, while he was turning each of you away from your wickednesses.

[Acts 4] TOC

4:1 Now while speaking to the people, the priests and the magistrate of the temple and the Sadducees stood by them, being pained, because they teach the people and proclaim the resurrection of the dead in Jesus. And they put hands upon them and they themselves placed them in jail to the next-day; for it was already dusk. But many of the ones who heard the word believed, and the number of the men happened to be approximately five thousand.

4:5 Now it happened upon the next-day for their rulers and the elders and scribes to be gathered together in Jerusalem, and Annas the high-priest was there and Caiaphas and John and Alexander and as many as were from the high-priestly race. And having stood them in the middle, they were inquiring, In what power or in what name, have you done this? Then Peter, having been filled with the Holy Spirit, said to them, Rulers of the people and elders of Israel, if we are examined today upon the basis of a good work done to a sick man and by what means this one has been cured. Let it be known to you all here and to all the people of Israel, that in the name of Jesus Christ of the Nazarenes, whom you crucified, whom God raised up from the dead; in him, this one who is standing in your
sight is healthy. 4:11 This one is, ‘The stone which was scorned by you’, the builders, the one which became to you the head of the corner.’ [Psa 118:22] 4:12 And salvation is not in any other; for neither is there a different name under the heavens, which has been given among men, in which it is essential for us to be saved.

4:13 Now viewing the boldness of Peter and John, they were marveling, having comprehended that they are illiterate and unskilled men. And they were recognizing them, that they had been together-with Jesus. 4:14 But seeing the man who had been healed, standing together-with them, they had nothing to speak against it. 4:15 But having commanded them to go outside the council, they were pondering these things with one another, 4:16 saying, What will we do to these men? For that indeed a known sign has happened through them and apparent to all the ones dwelling in Jerusalem, and we are not able to deny it. 4:17 But in-order-that it should not circulate more-than this into the people, we will threaten them with more threatening, to no longer speak to any men in this name.

And having called them back, they commanded them not to speak nor teach entirely upon the name of Jesus.

4:19 But Peter and John answered and said to them, Judge for yourselves if it is righteous in God’s sight to listen to words from you rather than from God. 4:20 For we are unable to not speak what we saw and heard. But having additionally threatened them, they released them, finding nothing as to how they will punish them, because of the people, because all were glorifying God over what has happened. 4:22 For the man was more-than forty years old, upon whom this sign of healing had happened.

4:23 Now having been released, they came to their own brethren and reported how-much the high-priests and the elders had said to them. 4:24 Now they, having heard it, lifted up their voice to God united and said, Master, you are the God who made the heaven and the earth and the sea and all the things in them; 4:25 who through the mouth of your young-servant David, said, ‘Why did the Gentiles rage and the peoples meditate on empty things?’ 4:26 The kings of the earth stood up and the rulers were gathered in the same place, against the Lord and against his Christ.’ [Psa 2:1-2] 4:27 For against truth, against your holy young-servant Jesus, whom you anointed, both Herod and Pontius Pilate, together-with the Gentiles and the peoples of Israel, were gathered together 4:28 to do as many things as your hand and your council determined beforehand to happen. 4:29 And hereafter, Lord, look upon their threats and give to your bondservants to speak your word with all boldness, 4:30 for you to stretch out in your hand for healing, and signs and wonders to happen through the name of your holy young-servant Jesus. 4:31 And having besought the Lord, the place was shaken in which they were gathered together, and they were all filled with the Holy Spirit and they were speaking the word of God with boldness.

4:32 Now the multitude of the ones who believed were of one heart and soul and not one of them said that anything of his own possessions is for themselves, but all things were common to them. 4:33 And the apostles were giving their testimony of the resurrection of the Lord Jesus with great power and great favor was upon them all. 4:34 For neither anyone among them was needy. For as many as were owners of parcels of ground or houses, were selling them and were bringing the prices of the things being sold, 4:35 and were laying them beside the apostles’ feet and were being distributed to each, insomuch as if anyone was having a need.

4:36 Now Joses, who was surnamed Barnabas from the apostles (which is, being translated, Son of Encouragement), a Levite from Cyprus by birth, 4:37 sold a field, possessed by him, and brought the money and placed it beside the apostles’ feet.

[Acts 5] TOC

{Late 30 AD - 36 AD Temple at Jerusalem.}

5:1 But a certain man, Ananias by name, together-with his wife Sapphira, sold a property, 5:2 and pillered part for themselves from the price, his wife also having been conscious of it, and brought a certain part, placed it beside the apostles’ feet. 5:3 But Peter said, Ananias, why has the Adversary filled your heart to lie to the Holy Spirit and for you to pilfer part for yourself from the price of the parcel of ground? 5:4 While it is remaining unsold, was it not remaining yours? And having been sold, was it not still in your authority? Why did you purpose this matter in your heart? You did not lie to men, but to God. 5:5 But Ananias, hearing these words, fell down and expired, and great fear came upon all the ones hearing these things. 5:6 Now after the younger-men stood up, they enshrouded him and carried him out and buried him.

5:7 Now it happened after an interval of approximately three hours, his wife also entered, not knowing what has happened. 5:8 But Peter answered her, Tell me if you were given so-much for the parcel of ground?

And she said, Yes, for so-much.

5:9 But Peter said to her, Why is it that it was agreed together by you to test the Spirit of the Lord? Behold, the feet of the ones who buried your husband are at the door and they will be carrying you out. 5:10 Now she fell down instantly beside his feet and expired and the young-men entered and found her dead and they carried her out and buried her with her husband. 5:11 And great fear came
 upon the whole congregation and upon all the ones hearing these things.

5:12 Now through the hands of the apostles many signs and wonders were happening among the people, and they were all united at Solomon’s porch. 5:13 But no one of the rest was daring to be joined to them, but the people were applauding them; 5:14 and more believers, multitudes of both men and women, were adding themselves to the Lord. 5:15 So then they started to carry out the sick in the streets, to lay them upon cots and pallets in-order-that, while Peter comes by, if-only the shadow of him might overshadow anyone of them. 5:16 Now the multitude was also coming together from the cities in and around Jerusalem, carrying sick people, and those being troubled by unclean spirits; and who were all being healed.

5:17 But the high-priest stood up and all those who were together-with him (the one which is a sect of the Sadducees) and they were filled up from jealousy, 5:18 and they put their hands upon the apostles and placed them in the public jail. 5:19 But a messenger of the Lord through the night, opened the doors of the prison, and having led them out, said, 5:20 Travel, and when you have stood up in the temple, speak to the people all the words of this life. 5:21 Now having heard this, they entered the temple under the light of daybreak and were teaching.

But the high-priest came and those who were together-with him and called the Sanhedrin together and everyone of the Elderly-Council of the sons of Israel and sent to the prison to have them led away. 5:22 But the attendants who came did not find them in the prison. Now having turned back, they reported, saying, We indeed found the prison, having been locked with all the security intact, and the guards standing before the doors. But having opened it, we found no one inside. 5:24 Now as both the magistrate of the temple and the priest and the high-priests heard these words, they were perplexed concerning them as to why this would have happened.

5:25 But someone came, and reported to them, Behold, the men, whom you placed in the prison yourselves, are in the temple standing and teaching the people. 5:26 Then the magistrate together-with the attendants went away and led them, but with no violence; for they were fearing the people (that they might not be stoned). 5:27 Now having led them, they stood in front of the council. And the high-priest asked them, saying, Did we command you with a strict command to not teach in this name? And behold, you have filled Jerusalem from your teaching, and are planning to bring this man’s blood upon us.

5:29 But Peter and the apostles answered and said, It is essential for us to obey God rather than men. The God of our fathers raised up Jesus, whom you yourselves exterminated, having hung him upon a tree. 5:31 This Jesus is the Author and Savior who God exalted to his right hand, to give repentance to Israel and forgiveness of sins. 5:32 And we are witnesses of these words, and so is the Holy Spirit, whom God gave to the ones obeying him.

5:33 But hearing this, they were being infuriated and were planning to assassinate them. 5:34 But a certain one in the council stood up there, a Pharisee, Gamaliel by name, a teacher of the law, honored by all the people, and he commanded them to make the apostles wait outside for a certain bit of time. 5:35 And he said to them, Men, Israelites! Take-heed to yourselves what you are about to do against these men. 5:36 For before these days rose up Theudas, saying that he himself is someone, who was assassinated; to whom a number of men were called, approximately four hundred; and all, as many as were obeying him were disbanded and came to nothing. 5:37 After this one rose up Judas, a Galilean, in the days of the census and a considerable number of people withdrew after him. He also perished, and all, as many as were obeying him, were scattered. 5:38 And hereafter I say to you, Withdraw from these men and permit them to continue, because if the plan or this work is from men, it will be torn-down; but if it is from God, you are not able to tear-down it; lest you might be found even to be quarreling against God.

5:40 Now they were persuaded by him, and having called the apostles to them, they whipped them, and commanded them not to speak in the name of Jesus and released them. 5:41 Therefore indeed, they were traveling away from the face of the council, rejoicing that they were deemed worthy to be dishonored on behalf of the name of Jesus. 5:42 And they were not ceasing, teaching and proclaiming the good-news: Jesus is the Christ, every day both in the temple and in every house.

[Acts 6] TOC

{Autumn 36 AD. Temple at Jerusalem. Pontius Pilate deposed.}

6:1 Now in these days, while the disciples are multiplying, a murmuring came out from the Grecian Jews aimed toward the Hebrews, because their widows were being left-unattended in the daily service. 6:2 Now the twelve called the multitude of the disciples and said, It is not pleasing to God for us to have left the word of God to serve tables. 6:3 Therefore, brethren, elect out of you seven men, who are well testified of, full of the Holy Spirit and of wisdom, whom we might designate over this need. 6:4 But we will be persevering in prayer and in the service of the word. 6:5 And the speech pleased everyone of the multitude and they themselves chose Stephen, a man full of faith and of the Holy Spirit and Philip and Prochorus and Nicanor and Timon and Parmenas and Nicolaus a Jewish-convert from Antioch; 6:6 whom they stood in the sight of the apostles and having prayed, they
And the word of God was growing, and the number of the disciples were being extremely multiplied in Jerusalem, and a large crowd of the priests were obedient to the faith.

And Stephen, full of faith and power, was doing great wonders and signs among the people. But some stood up of the ones who were from the synagogue the one being called the Synagogue of the Freedmen both those from Cyrene and from Alexandria, and the ones from Cilicia and Asia, debating together with Stephen. And they were not strong enough to stand against the wisdom and the Spirit by which he was speaking. Then they instigated men, saying, We have heard him speak blasphemous declarations at Moses and God. And they agitated the people and the elders and the scribes. And having stood up against him, they seized him and led him into the council.

And false witnesses stood up, saying, This man is not ceasing to speak blasphemous declarations against the holy place and the law. For we have heard him saying, that this Jesus the Nazarene will be tearing down the holy place and the law. This one, having dealt craftily with our race, mistreated our fathers, to make them, to their race, to be mistreating our fathers; {Exodus 1:1-6} and were transferred to Shechem and were placed in the tomb which Abraham purchased from set price of silver from the sons of Hamor in Shechem. (Jos 24:32) Now just as the time of the promise was drawing near, which God had sworn to Abraham, the people grew and were multiplied in Egypt, till a different king rose up over Egypt, who did not know Joseph. {Exodus 1:7, 8} This one, having dealt craftily with our race, mistreated our fathers, to make them place their babies outside in the elements, ‘that’ they should not live. {Exo 2:2} In which season, Moses was born and was handsome to God, and he was reared three months in his father’s house. {Exodus 1:7, 8, 10-22, 21:1-10} Now after he was placed outside in the elements, Pharaoh’s daughter took him and reared him for a son for herself.

Now Moses was educated in all the wisdom of the Egyptians, and was mighty in words and in works. Now as the time of forty years was being fulfilled to him, it came upon his heart to visit his brethren, the sons of Israel. And having seen a certain one of them being hurt, he retaliated and did the avenging for the one being subjugated, and struck the Egyptian; {Exo 2:11} and he was supposing that his brethren are to understand that God is giving them salvation through his hand. But they did not understand. And he was seen the next day by them, those who were quarreling and drove them to make peace, having said, Men, you are brethren! Why are you wronging one another? {Exo 2:13, 14} But the one hurting the neighbor shoved him away and said, Who designated you a ruler and a justice over us? You do not wish to assassinate me in the manner which you assassinated the Egyptian yesterday, do you?

But at this speech, Moses fled and became a foreigner in the land of Midian, where he fathered two sons. {Exo 18:3} And after forty years were fulfilled, a messenger of the Lord was seen by him in the wilderness of Mount Sinai, in a flame of a fiery bush. {Ex 3:6} But after Moses saw it, he was marveling at the vision of it. And while coming near to consider what
it was, a voice of the Lord came to him, And I am the God of your fathers, the God of Abraham and the God of Isaac and the God of Jacob. And the trembling Moses came, and was not daring to consider what it was. Now the Lord said to him, Loose the shoes from your feet; for the place in which you are standing is holy land. Having seen, I saw the mistreatment of my people who were in Egypt and heard their groaning and I descended to liberate them. And now come here, I will be sending you into Egypt. This Moses whom they denied, having said, Who designated you a ruler and a justice? God sent this one as a ruler and a redeemer by the hand of the messenger who was seen by him in the bush. This one led them out, having done wonders and signs in the land of Egypt and in the Red Sea and in the wilderness for forty years. This is the Moses, the one having said to the sons of Israel, The Lord our God will raise one up to you, a prophet out-of your brethren, like me. This is he who came to be in the congregation in the wilderness with the messenger, the one speaking to him on Mount Sinai and from our fathers. This is he who accepted the living word to give to us; to whom our fathers willed not a sacrifice to the idol and were turning themselves to become obedient to the idol and were being joyous in the works of their hands. But God turned and gave them up to give divine-service. This book of conversions was written in that day upon the congregation which was in Jerusalem, and they were giving a great lamentation over him. Now devout men entombed Stephen and made a sacrifice to the idol and were shouting him outside the city, they were stoning him. And the witnesses placed their garments beside the feet of a young-man called Saul. And they werestoning Stephen, who was calling upon the Lord, and saying, Lord Jesus, accept my spirit. Now having placed his knees down, he cried out with a loud voice, Lord, do not weigh this, their sin, to them. And having said this, he fell asleep. Now Saul was consenting to the assassination of him.

Now a great persecution happened in that day upon the congregation which was in Jerusalem, and they were all dispersed throughout the regions of Judea and Samaria, other-than the apostles. Now devout men entombed Stephen and made a great lamentation over him. Now Saul was devastating the congregation of believers, traveling into every one of the houses and dragging men and women away, he was giving them up to prison. Therefore indeed, the ones who were dispersed went throughout the land, proclaiming the good-news of the word. Now Philip went down to a city of Samaria and was preaching to them the Christ. And the crowds united and were taking-heed to the things being spoken by...
Philip, while they were hearing and seeing the signs which he was doing. For many of the ones having unclean spirits, the spirits were coming forth, crying with a loud voice. And many were healed who had been paralyzed and lame. And a great joy happened in that city.

But a certain man, Simon by name, was formerly in the city practicing-magic and astonishing the nation of Samaria, saying himself to be someone great. To whom they were taking-heed, from the little to the great, saying, This one is the power of God, the Great. Now they were taking-heed to him because he has astonished them with his various magics for a considerable time. But when they believed Philip proclaiming the good-news concerning the kingdom of God and the name of Jesus Christ, they were being immersed, both men and women. Now Simon himself also believed and was immersed, and was persevering with Philip. And viewing signs and miracles which were happening, it was astonishing him.

Now after the apostles who were in Jerusalem heard that Samaria has accepted the word of God, they sent Peter and John to them; who came-down and prayed concerning them so that they might receive the Holy Spirit. For he was not yet falling upon any of them, but they were only being immersed into the name of the Christ Jesus. Then they were laying their hands upon them and they were receiving the Holy Spirit.

But Simon, having seen that through the laying upon of hands of the apostles is when the Holy Spirit is given, offered them wealth, saying, Give to me also this authority in-order that I may lay the hands upon whomever, and he may receive the Holy Spirit. But Peter said to him, May your silver-together-with you be sent into destruction, because you supposed to procure the gift of God through monies! There is no part nor inheritance in this word for you, for your heart is not straight in God’s sight. Therefore, repent from this, your malice, and beseech God; if, then, the deliberation of your heart will be forgiven to you. For I see you as being in the gall of bitterness and the bond of unrighteousness.

But Simon answered and said, You, beseech me on my behalf to the Lord, that nothing which you have spoken may come upon me.

Therefore indeed, having thoroughly testified and having spoken the word of the Lord, they returned to Jerusalem and proclaimed the good-news to many villages of the Samaritans.

{Summer 37 AD. Road from Jerusalem to Gaza. But a messenger of the Lord spoke to Philip, saying, Stand up and travel according-to the midday sun upon the road which is going-down from Jerusalem to Gaza. This is a desolate road. And having stood up, he traveled away.

And behold, a man of Ethiopia, a eunuch (a sovereign of Candace, the queen of Ethiopia, who was in charge over all her treasure), who had come to Jerusalem (will worship there), and who was returning and sitting in his chariot and was reading the prophet Isaiah. Now the Spirit said to Philip, Go near and join yourself to this chariot.

Now Philip having ran up to him, heard him reading Isaiah the prophet and said, Consequently, do you know then what you are reading?

But he said, For how would I be able, if someone does not guide me? And he pleaded with Philip, after Philip had come-up to sit together-with him. Now the passage of the Scripture which he was reading was this: ‘He was led like a sheep at the slaughter, and like a lamb in front of the one shearing him is voiceless, thus he does not open his mouth. His judgment was taken away in his humbleness. But who will be describing his generation? Because his life is taken from the earth.’

But having answered, the eunuch said to Philip, I am beseeching you, concerning whom is the prophet speaking about in this? Is he speaking concerning himself or concerning some other person?

Now Philip opened his mouth and having begun from this Scripture, proclaimed the good-news of Jesus to him. Now as they were traveling down the road, they came upon some water, and the eunuch says, Behold, here is water; what is preventing me now, to be immersed? But Philip was found in Azotus and going through, he was proclaiming the good-news to all the cities, until he himself came to Caesarea.

[Acts 9] TOC

{Summer AD 37. Damascus. Saul is around 35 years old. Herod Antipas deposed. Herod Agrippa 1st king, 5th ruler of Galilee & Perea.}

But Saul, still breathing his words of threatening
and of murder toward the disciples of the Lord, came near to the high-priest, asked from him letters for Damascus to the synagogues, that if he should find some who are of the Way, both men and women, having been bound, he might lead them to Jerusalem.

But while he was traveling; it happened for him to draw near to Damascus, and suddenly a light from heaven flashed around him, and having fallen upon the earth, he heard a voice saying to him, Saul, Saul, why are you persecuting me?

But he said, Who are you, Lord?

But the Lord said, I am Jesus whom you are persecuting. [It is harsh for you to kick toward cattle-prods. (Act 26:14)]

And trembling and being amazed, he said, What do you wish me to do?

And the Lord said to him, But stand up and enter into the city and it will be spoken to you what it is essential for you to do.

But the men traveling together-with him stood speechless, indeed hearing the voice, but viewing no one.

Now Saul was raised from the earth, and after his eyes had been opened, he was seeing nothing. But leading him by the hand, they led him into Damascus. And he was there three days not seeing and did not eat nor drink.

Now there was a certain disciple in Damascus, Ananias by name, and the Lord said to him in a vision, Ananias.

And he said, Behold, I am here, Lord.

Now the Lord said to him, After having stood up, travel to the lane which is called Straight, and seek one from Tarsus, Saul by name, in the house of Judas. For behold, he is praying, and he saw in a vision a man, Ananias by name, after he entered and laid his hand upon him, that he might recover his sight.

But Ananias answered, Lord, I have heard from many concerning this man and how-much evil he did to your holy-ones in Jerusalem, and he has authority from the high-priests here to bind all the ones calling upon your name.

But the Lord said to him, Travel on, because this one is a chosen vessel for me to bear my name in the sight of the Gentiles and kings and the sons of Israel; for I will be showing him how-much it is essential for him to suffer on behalf of my name.

Now Peter, going through all the regions, happened to also come down to the holy-ones, the ones dwelling at Lydda. Now he found a certain paralyzed man there, Aeneas by name, who was laying in his pallet from eight years ago. And Peter said to him, Aeneas,
Jesus the Christ heals you. Stand up and spread your bed for yourself. And immediately he stood up. 9:35 And all dwelling at Lydda, and Sharon, who saw him, turned over to the Lord.

9:36 Now there was a certain disciple in Joppa, Tabitha by name, which by translation, is called Dorcas. This one was full of good works and of various charities, which she was doing. 9:37 Now she happened to die in those days, having been sick. Now having fully-washed her, they placed her in an upstairs-room. 9:38 Now Lydda being near to Joppa, the disciples heard that Peter is in it, sent for him, encouraging him not to hesitate to come to them. 9:39 Now having stood up, Peter went together-with them, those who came, and they led him into the upstairs-room. And all the widows presented to him, weeping and showing the tunics and garments; as many as Dorcas was making, while being with them. 9:40 But after Peter had cast them all outside; having placed his knees down, he prayed. And having turned again toward the body, he said, Tabitha, rise up. And she opened her eyes, and after she saw Peter, she sat up. 9:41 Now he gave her his hand and stood her up. And having summoned the holy-ones and widows, he presented her as living. 9:42 Now it became known throughout the whole of Joppa and many believed upon the Lord. 9:43 Now he happened for him to remain a considerable number of days in Joppa with a certain Simon, a tanner.

[Acts 10] TOC

[40 AD. Caesarea.]

10:1 Now there was a certain man in Caesarea, Cornelius by name, a centurion out-of what is called the Italian cohort [600 soldiers], 10:2 a devout man, who fears God together-with all his house and doing many charities for the people and always beseeching God. 10:3 He saw openly in a vision, at approximately the ninth hour [i.e., 3:00 PM] of the day, a messenger of God who entered to him and said to him, Cornelius. 10:4 But having stared at him and having become fearful, said, What is it, Lord? But he said to him, Your prayers and your many charities went-up for a memorial in God’s sight. 10:5 And now send men to Joppa and send for Simon, who is surnamed Peter. 10:6 This one is lodged with a certain Simon, a tanner, in which his house is beside the sea. 10:7 He will tell you something that is essential for you to do. 10:8 Now as the messenger, the one who had been speaking to Cornelius, went away, he summoned two of his domestic servants and a devout soldier of the ones who are persevering with him, and having described all these things to them, he sent them to Joppa.

[40 AD. Joppa.]

10:9 Now on the next-day, while those men are traveling and drawing near to the city, Peter went-up upon the housetop to pray, around the sixth hour [i.e., Noon]. 10:10 Now he became very hungry and was wishing to taste food, but while those men are preparing the food, a trance fell upon him. 10:11 And he views the heaven having opened and a certain vessel descending over him, like a great sheet having been bound and being dropped down by four edges upon the earth; 10:12 in which were all kinds of four-footed mammals and beasts and reptiles of the earth and birds of the heaven. 10:13 And a voice came to him, Sacrifice and eat after having stood up Peter. 10:14 But Peter said, Not-so, Lord, because I never ate anything, common or unclean. 10:15 And a voice came to him again the second-time, What God cleansed, you, do not make common. 10:16 But this happened upon three-times and again the vessel was received up into heaven.

10:17 Now as Peter was perplexed in himself whatever the vision which he saw might be meaning. And behold, the men, the ones who have been sent from Cornelius, having made inquiry for Simon’s house, stood at the gate, and having summoned them, they were inquiring if Simon, who is surnamed Peter, is lodged here. 10:18 But while Peter is contemplating concerning the vision, the Spirit said to him, Behold, men are seeking you. 10:19 But after having stood up, go-down and travel together-with them, judging nothing, because I have sent them.

10:20 Now Peter went-down to the men who were sent from Cornelius to him and said, Behold, I am he whom you are seeking. What is the cause through which you are here? 10:21 Now they said, Cornelius a centurion, a righteous man and fearing God, being well testified of by the whole nation of the Jews, was divinely-warned by a holy messenger to send for you to come to his house and to hear words from you. 10:22 Therefore, having invited them in, he lodged them.

[40 AD. Caesarea.]

Now on the next-day Peter came forth and went together-with them and some of the brethren from Joppa went together-with him. 10:23 And on the next-day they entered into Caesarea. Now Cornelius was expecting them, having called together his relatives and the intimate friends. 10:24 Now as Peter happened to enter in, Cornelius, having met with him, and having fallen down upon his feet, worshiped him. 10:25 But Peter lifted him up, saying, Stand up; I myself am also a man. 10:26 And while conversing together-with him, he entered and finds many who came together. 10:27 And he said to them, You know how it is an illegal thing for a man who is a Jew to be joined or to come to the heathen, and yet God showed to me to speak of no man as
common or unclean. 10:29 Hence also, undeniably I came, having been sent for. Therefore, I am inquiring, for what reason have you sent for me?

10:30 And Cornelius said, I was fasting and praying in the ninth hour (i.e., 3:00 PM) from the fourth day ago till this hour in my house, and behold, a man stood in my sight in bright apparel, 10:31 and says, Cornelius, your prayer is heard and your charities were remembered in God’s sight. 10:32 Therefore, send to Joppa, and call Simon, who is surnamed Peter; this one is lodged in the house of Simon, a tanner, beside the sea. When he has come*, he will be speaking to you. 10:33 Therefore, promptly I sent word to you, and when you came*, you did well. Therefore, now we are all here in God’s sight, to hear all things which have been commanded to you by God.


10:34 Now Peter opened his mouth and said, In truth, I comprehend that God is not one who shows-favoritism but in every nation, he who fears him and is working righteousness, is acceptable to him. 10:36 The word which he sent to the sons of Israel, proclaiming the good-news of peace through Jesus Christ (this one is Lord of all). 10:37 You know, the word concerning Jesus which happened throughout the whole of Judea, having began from Galilee, after the immersion which John preached. 10:38 Jesus who was from Nazareth; how God anointed him with the Holy Spirit and with power, who went throughout the land working good and healing all who were oppressed by the devil, because God was with him. 10:39 And we are witnesses of all things which he did both in the region of the Jews and in Jerusalem, whom they also assassinated, having hung him upon a tree. 10:40 God raised this one up on the third day and gave him to become manifest, not to all the people, but to witnesses the ones who have been assigned before by God, even to us, who ate and drank together-with him after he rose up from the dead. 10:42 And he commanded us to preach to the people and to thoroughly testify that he himself is the one who has been determined by God to be judge of the living and the dead. 10:43 To this one, all the prophets are testifying, that through his name everyone, the one believing in him, is to receive forgiveness of sins.

10:44 While Peter is still speaking these words, the Holy Spirit fell upon all the ones hearing the word. 10:45 And the believing ones from the circumcision, were astonished, as many as came together-with Peter, because the gift of the Holy Spirit has also been poured out upon the Gentiles. For they were hearing them speak in foreign languages and applauding God.

Then Peter answered, 10:47 Is anyone able to forbid the water, for these not to be immersed*, who received the Holy Spirit even as we did? 10:48 And he commanded them to be immersed in the name of the Lord. Then they asked him to remain some days.

[Acts 11] TOC

11:1 Now the apostles and the brethren who are in Judea heard that the Gentiles had also accepted the word of God. 11:2 And when Peter went-up to Jerusalem, the ones from the circumcision were arguing with him, 11:3 saying, You entered to men having uncircumcision and ate together-with them.

11:4 But Peter began and was expounding the matter to them afterwards, saying, 11:5 I was in the city of Joppa praying and I saw a vision while in a trance, a certain vessel descending, like a great sheet being dropped down from heaven by the four edges, and it came up to me. 11:6 Having stared into what I was considering, and I saw the four-footed mammals of the earth and other beasts and reptiles and birds of the heaven.

11:7 Now I heard a voice saying to me, After having stood up Peter; sacrifice and eat. 11:8 But I said, Not-so, Lord, because everything that is common or unclean has never entered into my mouth. 11:9 But a voice answered me the second-time from heaven, What God cleansed, you, do not make common. 11:10 Now this happened upon three-times and all were pulled up again into heaven. 11:11 And behold, promptly three men stood at the house in which I was, having been sent from Caesarea to me. 11:12 But the Spirit said for me to go together-with them, making no distinction. Now these six brethren also came together-with me, and we entered into the house of the man. 11:13 And he reported to us how he saw the messenger who stood in his house and said to him, Send men to Joppa and send for Simon, who is surnamed Peter; 11:14 who will be speaking the words to you in which you will be saved, you and all your house.

11:15 Now while I was beginning to speak, the Holy Spirit fell upon them, just-like upon us also at the beginning. 11:16 Now I was reminded of the declaration of the Lord, how he said, John indeed immersed in water, but you will be immersed* in the Holy Spirit. 11:17 Therefore, if God gave to them the equal gift like he also did to us after we believed upon the Lord Jesus Christ, now who was I, that I am able to forbid God? 11:18 But having heard these things, they were quiet and glorifying God, saying, Consequently*, God gave also repentance to the Gentiles into life.

{40-41 AD. Antioch, Phoenicia, Cyprus, etc. The Good-
news extended to all the Gentiles. Jan., 41 AD Claudius becomes Emperor.}

11:19 Therefore indeed, the ones who were dispersed from the affliction which happened upon Stephen, went to Phoenicia and Cyprus and Antioch, speaking the word to no one except only to the Jews. 11:20 Now some out-of them were men from Cyprus and Cyrene, who, entered into Antioch, and were also speaking to the Grecian Jews, proclaiming the good-news of the Lord Jesus. 11:21 And the hand of the Lord was with them and a large number who believed turned over to the Lord.

[42 AD. Jerusalem to Antioch. Herod Agrippa receives kingdom of Judea & Samaria.]

11:22 Now the word concerning them was heard in the ears of the congregation which was in Jerusalem. And they sent out Barnabas to go through the area to Antioch; 11:23 who came and having seen the favor of God, rejoiced and was encouraging all with purpose of heart to remain in the Lord, 11:24 because he was a good man and full of the Holy Spirit and of faith, and a considerable crowd was added to the Lord.

[43-44 AD. Claudius goes to Britain.]

11:25 Now Barnabas went forth to Tarsus to seek Saul; 11:26 and having found him, he led him to Antioch. Now it happened a whole year for them to be gathered together with him in the congregation and to teach a considerable crowd. And the disciples were first divinely-called Christians in Antioch.

11:27 Now in these days prophets came down from Jerusalem to Antioch. 11:28 Now one out-of them, Agabus by name, stood up and he signified through the Spirit that a great famine is about to be upon the whole inhabited-earth; which also happened in the days of Claudius Caesar. 47 A.D. 11:29 Now the disciples, just-as was anyone’s prosperity, each of them determined to send a service of relief to the brethren dwelling in Judea; 11:30 which they also did, having sent it to the elders through the hands of Barnabas and Saul.

[Acts 12] TOC

[March 44 AD. Jerusalem.]

12:1 Now throughout that time, Herod the king put his hands upon some from the congregation to mistreat them. 12:2 Now he assassinated James the brother of John with a sword. {April 44 AD.} 12:3 And having seen that it is pleasing to the Jews, he also added Peter to take (and they were the days of unleavened bread i.e., Passover). 12:4 whom having also arrested, he himself placed Peter in prison and gave him up to four Quarternions of soldiers {i.e., sixteen soldiers} to guard him; planning to lead him out to the people after the Passover.

12:5 Therefore indeed, Peter was being kept in the prison, but intense prayer was happening by the congregation to God on his behalf. 12:6 But when Herod was about to lead him out, in that same night Peter, fallen-asleep between two soldiers, having been bound in two chains, and guards before the door were guarding the prison. 12:7 And behold, a messenger of the Lord stood by him and a light shined in the cell and having struck Peter on the rib-cage, he lifted him up, saying, Stand up quickly. And his chains fell from the hands. 12:8 And the messenger said to him, Gird yourself and tie on your sandals. Now he did so. And he says to him, Put your garment around you and follow me. 12:9 And having gone forth, he was following him, and he did not know that this is true, the thing happening through the messenger, but he was thinking to be seeing a vision. 12:10 Now having gone through the first and second prison, they came upon the iron gate the one bringing them into the city; which was opened by itself for them, and they went forth and went forward one lane, and immediately the messenger withdrew from him.

12:11 And Peter, became awake in himself, and said, Now I truly know, that the Lord sent his messenger out and liberated me out-of the hand of Herod and all the expectation of the people of the Jews. 12:12 And after being conscious of it, he came upon the house of Mary the mother of John who is surnamed Mark, where a considerable number were accumulating together and were praying. 12:13 Now after Peter knocked at the door of the gate, a maidservant, Rhoda by name, came near to listen to who was there. 12:14 And having recognized the voice of Peter, full from the joy, she did not open the gate. But having run in, she reported Peter to be standing before the gate.

12:15 But they said to her, You are insane. But she was stoutly affirming to have this so.

And they were saying, It is his messenger.

12:16 But Peter was remaining and kept knocking. Now having opened the door, they saw him and were astonished. 12:17 But he, having beckoned to them with the hand to be silent, described to them how the Lord had led him out of the prison. Now he said, Report these things to James and to the brethren. And having gone forth, he traveled to a different place. 12:18 Now when it became day, there was not just a small disturbance among the soldiers, as to what then happened to Peter. 12:19 Now Herod sought him and did not find him, having examined the guards, he commanded them to be led away for execution. And he went down from Judea to Caesarea and was staying there.

[Around May 44 AD. Caesarea. Herod Agrippa dies. Palestine reunited to Rome.]

12:20 Now Herod was quarreling furiously with those from Tyre and Sidon. But they were united here with him,
and having persuaded Blastus, the one over the king’s bedroom, they were asking for peace, because the nourishing of their region is from the king’s region.  

Now on an appointed day, Herod clothed himself in royal apparel, and having sat upon the judgment-seat, he was publicly addressing toward them.  

But instantly a messenger of the Lord struck him, because he did not give God the glory and he expired, and became maggot-eaten.  

But the word of God was growing and being multiplied.

{Spring 44 AD. Antioch to Jerusalem back to Antioch (Acts 11:30), sending relief.}

Now Barnabas and Saul returned to Jerusalem, having fulfilled the service and having taken together with them also John, who was surnamed Mark.

[Acts 13] TOC

{45-48 AD. Asia Minor. Paul’s first missionary journey from Antioch to Perga, Cyprus, Antioch in Pisidia, Iconium, Lystra, Derbe and back to Antioch in Syria.]

Now some prophets and teachers were in the congregation which is in Antioch: both Barnabas, and Symeon the one being called Niger, and Lucius from Cyrene, and Manaen, a foster-brother of Herod the Tetrarch, and Saul.  

Now while ministering to the Lord and fasting, the Holy Spirit said, Separate Barnabas and Saul for me, for the work to which I have called them.

Then having fasted and having prayed, they laid their hands upon them and dismissed them.

Therefore indeed, these men, having been sent out by the Holy Spirit, went down to Seleucia, and sailed from there to Cyprus.  

And after they came in Salamis, they were proclaiming the word of God in the synagogues of the Jews, and they also had John, an attendant.

Now having gone through the island up-to Paphos, they found a certain magician, a false prophet, a Jew, to which is the name Son-of-Joshua; who was together-with the proconsul, Sergius Paulus, an intelligent man.  

This one sought to hear the word of God, having called to him Barnabas and Saul.  

But Elymas the magician (for so is his name by translation) was standing against them, seeking to pervert the proconsul away from the faith.  

But Saul, also called Paul, having been filled from [i.e., with] the Holy Spirit, and stared toward him, and said, O full of all treachery and all villainy, son of the devil, enemy of all righteousness, will you not cease perverting the straight ways of the Lord?  

And now, behold, the hand of the Lord is upon you, and you will be blind and will not see the sun till the next season. Now instantly dimness and darkness fell upon him, and proceeding around, he was seeking someone to lead him by the hand.  

Then the proconsul believed, having seen what has happened, being astounded upon the teaching of the Lord.

Now the ones around Paul, having set-sail from Paphos, came to Perga in Pamphylia. And John having departed from them, returned to Jerusalem.

But having gone through from Perga, they themselves came to Antioch of Pisidia [Asia Minor], and having entered into the synagogue on the Sabbath day, they sat down.  

Now after the public-reading of the law and the prophets, the rulers of the synagogue sent for them, saying, Men, brethren, if there is a word of encouragement to the people in you, speak it.

Now after Paul stood up and beckoned with the hand, he said,

Men, Israelites, and the ones who fear God, listen: The God of this people chose our fathers and exalted the people in their foreign residency, in the land of Egypt, and he led them forth out-of it with a high arm.  

And he tolerated the mannerisms of them in the wilderness for approximately the time of forty years.

And having demolished seven nations in the land of Canaan, he gave to them their land for an inheritance.  

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Now after Paul stood up and beckoned with the hand, he said,
him down from the tree and placed him in a tomb. 13,30 But God raised him up from the dead, 13,31 who was seen upon many days by the ones who came-up together-with him from Galilee to Jerusalem, who are his witnesses to the people. 13,32 And we are proclaiming to you the good-news of the promise which came to the fathers, that God has fulfilled this for us, their children, in having raised up Jesus; 13,33 as it has also been written in the second Psalm, ‘You are my Son; I have fathered you today.’ (Psa 2:7) 13,34 Now that he raised him up from the dead, no longer being about to return to decay, he has spoken thus, I will be giving you the holy faithful things of David. (Isa 55:3) 13,35 Hence, he also says in a different psalm, ‘You will not be giving your Holy One to see decay.’ (Ps 16:10) 13,36 For indeed David, having attended to the plan of God in his own generation, fell-asleep and was added to his fathers and saw decay; (1Ki 2:10) 13,37 but he whom God raised up saw no decay. 13,38 Therefore, men, brethren, let it be known to you that forgiveness of sins is proclaimed to you through this one; 13,39 and everyone who believes is made righteous in this one; you were not able to be made righteous from all the things of which were in the Law of Moses. 13,40 Therefore, beware, that what has been spoken in the prophets might not come upon you: 13,41 ‘You despisers, behold and marvel, because I am working a work in your days, a work which you should never believe, even if someone should describe it to you.’ (Hab. 1:5)

13,42 But after the Jews went-out of the synagogue, the Gentiles were pleading for the declarations to be spoken to them at the ensuing Sabbath. 13,43 Now after the synagogue was dissolved, many of the Jews and the pious Jewish-converts followed Paul and Barnabas; who, while speaking, were persuading them to remain in the favor of God.

13,44 And the coming Sabbath, almost all the city was gathered together to hear the word of God. 13,45 But the Jews, having seen the crowds, were filled up from jealousy, and were contradicting the things being spoken by Paul, contradicting and blaspheming him. 13,46 But Paul and Barnabas spoke boldly and said, It was necessary for the word of God to first be spoken to you. But since you are shoving it away from yourselves and are judging yourselves not worthy of everlasting life. Behold, how we are turned to the Gentiles. 13,47 For so the Lord has commanded to us, saying, ‘I have placed you for a light of the Gentiles, for you to be for salvation to the outermost parts of the earth.’ (Isa 42:6)

13,48 And while the Gentiles are hearing this, they were rejoicing and glorifying the word of the Lord, and they believed as many as were appointing themselves toward everlasting life. 13,49 Now the word of the Lord was being carried through the whole region.

13,50 But the Jews spurred on the pious and prominent women and the foremost ones of the city, and awakened a persecution against Paul and Barnabas, and cast them away from their borders. 13,51 But they shook-off the dust of their feet against them and came to Iconium. 13,52 Now the disciples were being filled from joy and the Holy Spirit.

[Acts 14] TOC

14,1 Now it happened in Iconium according to the same thing, for they themselves to enter into the synagogue of the Jews and to speak thus, so then for a large multitude to believe, both from the Jews and from the Greeks. 14,2 But the disobedient Jews awakened and embittered the souls of the Gentiles against the brethren. 14,3 Therefore, they indeed stayed a considerable time there, speaking boldly in the Lord, who was testifying to the word of his favor, giving signs and wonders to happen through their hands. 14,4 But the multitude of the city was split-apart, and some were together-with the Jews and the others were together-with the apostles. 14,5 Now as it became an impulse of both the Gentiles and the Jews, together-with their rulers, to abuse them and to stone them, 14,6 while they were conscious of it, they fled for refuge to the cities of Lycaonia, Lystra and Derbe, and the region around them. 14,7 And they were proclaiming the good-news there.

14,8 And there was a certain man, who was sitting in Lystra, being powerless in the feet, lame from his mother’s womb, who had never walked. 14,9 This one heard Paul speaking, who, having stared at him and having seen that he has faith to be cured, 14,10 said with a loud voice, Stand correctly upon your feet. And he was leaping up and walking.

14,11 Now after the crowds saw what Paul did, they lifted up their voice, saying in Lycaonian. The gods, who were made similar to men, descended to us. 14,12 And indeed, they were calling Barnabas, Zeus; but Paul, Hermes, since he himself was the leader of the speech. 14,13 Now the priest of Zeus of the one being before their city, brought oxen and garlands in the gates and was wishing to sacrifice them together-with the crowds.

14,14 But after the apostles, Barnabas and Paul, heard it, they ripped their garments and dashed into the crowd, crying out and saying, Men! Why are you doing these things? We are also humans, of like-feelings with you and are proclaiming the good-news to you: to turn away from these futile things to the living God, who made the heaven, and the earth, and the sea, and all things in them; 14,16 who permitted all the nations in the generations which have gone-by, to conduct-themselves in their own ways. 14,17 Although he did not leave himself unwitnessed, by doing good, giving rainfalls and fruitful seasons to you from heaven, filling our hearts with nourishment and joy. 14,18 And saying these things, they made the crowds cease with difficulty not to sacrifice to
them.

14:19 But Jews from Antioch and Iconium came upon them there and having persuaded the crowds, they stoned Paul, and were dragging him outside the city, having supposed him to have died. 14:20 But the disciples surrounded him. Having rose up, he entered into the city, and went forth on the next-day together-with Barnabas to Derbe. 14:21 And having proclaimed the good-news to that city, and having made a considerable number of disciples, they returned to Lystra and Iconium and Antioch, 14:22 further strengthening the souls of the disciples, encouraging them to remain in the faith, and that it is essential for us through many afflictions to enter into the kingdom of God. 14:23 Now elders were assigned to them in every congregation†, they prayed with fasts, and they consigned them to the Lord, in whom they had believed.

14:24 And having gone through Pisidia, they came to Pamphylia. 14:25 And having spoken the word in Perga, they went-down to Attalia; 14:26 and they sailed from there to Antioch, from where they were giving themselves to the disciples a time; not just a few.

[Acts 15] TOC

(50 AD. Jerusalem. Caractacus of Britain conquered and sent to Rome.)

15:1 And some, came down from Judea, and were teaching the brethren, saying, If you are not be circumcised in the custom of Moses, you are unable to be saved. 15:2 Therefore, after not just a small dissension and debate by Paul and Barnabas with them happened, the brethren appointed Paul and Barnabas, and some others out-of them, to go-up to Jerusalem to the apostles and elders concerning this debate.

15:3 Therefore indeed, having been sent onward by the congregation*, they were going through both Phoenicia and Samaria, describing the turning to God of the Gentiles, and they were producing great joy in all the brethren. 15:4 Now after they came to Jerusalem, they were accepted by the congregation*, and the apostles and the elders, and they reported how-much God did† with them. 15:5 But some from the sect of the Pharisees rose* up, who have believed, saying, It is essential to circumcise them and to command them to keep the Law of Moses. {Gal. 2:1}

15:6 Now the apostles and the elders were gathered together to see concerning this word {i.e. matter. Or speech.}. 15:7 Now after much debate had happened, Peter stood up, and said to them, Men, brethren, you know that from the days of old among us, God chose through my mouth, that the Gentiles were to hear the word of the good-news and to believe it. 15:8 And God, the knower of hearts, testified of them, having given them the Holy Spirit, just-as he did also to us; 15:9 and he made no distinction between us and them in the faith, having cleansed their hearts.

15:10 Therefore, now, why are you * testing God, that is to place a yoke upon the neck of the disciples, which neither our fathers, nor we were strong-enough to bear? 15:11 But we believe we are to be saved through the favor of the Lord Jesus, according-to what is in the same manner as they are also.

15:12 Now all the multitude was silent, and they were hearing Barnabas and Paul describing how-much God did*, in signs and wonders, among the Gentiles through them.

15:13 Now after they were silent, James answered, saying, Men, brethren, hear me. 15:14 Symeon described, just-as how God visited the nations first, to take out-of them a people upon his name. 15:15 And the words of the prophets agree together-with this; just-as it has been written, 15:16 ‘I will turn back after these things, and I will build the tabernacle of David again, which has fallen. And I will build the things which have been ruined again. And I will straighten it, 15:17 that if the rest of men may seek out the Lord, and all the nations, upon whom my name has been called upon them, says the Lord, the one who is doing all these things,’ {Amos 9:11, 12} 15:18 (known to God are all his works from the age {Or world}).

15:19 Hence, I am deciding not to trouble the ones from the Gentiles, who are turning lives over to God, 15:20 but to inform them by letter: to abstain from the pollutions of idols, and from fornication, and from the thing strangled, and from blood. 15:21 For Moses has the ones who preach him in every city, from ancient generations, being read in the synagogues every Sabbath.

15:22 Then it seemed good to the apostles and the elders, together-with the whole congregation*, to send chosen men from themselves together-with Paul and Barnabas to Antioch, leading men among the brethren: Judas surnamed Barsabbas and Silas. {Gal. 2:13-15}

15:23 They wrote these things through their hand: The apostles and the elders and brethren, to the brethren, the ones from the Gentiles throughout Antioch and Syria and Cilicia. Hello.
Since we heard that some who went forth from us have disturbed you with words, upsetting your souls; saying you must be circumcised and to keep the law, to whom we ordered no such thing; it seemed good to us, after we became united and had chosen men together-with our beloved Barnabas and Paul to send them to you, men who have given up their lives on behalf of the name of our Lord Jesus Christ. Therefore, we have sent Judas and Silas, themselves also reporting the same things through their speech. For it seemed good to the Holy Spirit and to us, to place no more burden upon you other-than these necessary things: that you are to abstain from idol-sacrifices, and from blood, and from the thing strangled, and from fornication. Keeping yourselves out-of which such things, you will be practicing well.

Good-bye.

{James’ letter is written. The beginning of the New Testament letters. There is a very strong possibility the Book of Mark may have been written around this time too or even before and maybe the Book of Matthew, one Good-news account for a Roman audience, one for a Jewish audience.}

Therefore indeed, having been dismissed, they came to Antioch, and having gathered the multitude together, they gave them the letter. Now having read it, they rejoiced upon the encouragement. And Judas and Silas, also being prophets themselves, encouraged the brethren through much speech and further strengthened them. Now having spent some time there, they were dismissed with peace from the brethren to the apostles. But Paul and Barnabas were staying in Antioch with many others also, teaching and proclaiming the good-news of the word of the Lord.

{Early in 51 to 53 AD. Antioch into Asia Minor & Europe. Paul’s second missionary journey. Felix was made governor of Judea. Famine at Rome. Jews expelled from Rome.}

Now after some days Paul said to Barnabas, After we have returned, we should visit our brethren in every city in which we proclaimed the word of the Lord to see how they are holding up. Now Barnabas planned to take together-with them John, the one called Mark. But Paul was not deeming it worthy to take Mark together-with them, this one who withdrew away from them from Pamphylia and did not go together-with them to the work. Therefore, it happened: a sharp-disagreement, so-then they departed from one another, and Barnabas took Mark with him to sail away to Cyprus; but Paul went forth, having chosen Silas, having been given to the favor of God by the brethren. Now he was going through Syria and Cilicia, further strengthening the congregations.

[Acts 16] TOC

{52 AD. Paul going toward Europe.}

Now he arrived in Derbe and Lystra, and behold, a certain disciple was there, Timothy by name, the son of a certain woman, a believing Jewess, and a Greek father, whom was being testifed of by the brethren in Lystra and Iconium. This one, Paul wished to go forth together-with him, and he took Timothy and circumcised him because of the Jews who are in those places; for they all knew that his father was Greek. Now as they were traveling through the cities, they were giving them the decrees to observe, the ones having been decided by the apostles and the elders in Jerusalem. Therefore indeed, the congregations’ were being strengthened in the faith, and were abounding in number every day.

Now having gone through the region of Phrygia and Galatia, they were forbidden by the Holy Spirit to speak the word in Asia. After they came down to Mysia, they were attempting to travel to Bithyna, and the Spirit did not permit them. And having passed-beside Mysia, they went-down to Troas. And a vision was seen by Paul through the night. A certain man, a Macedonian, was standing, pleading with him and saying, After having crossed over into Macedonia, help us! Now as he saw the vision, we immediately sought to go forth into Macedonia, concluding that the Lord has called us to proclaim the good-news to them.


Therefore, having set-sail from Troas, we made a straight route to Samothrace, and the next day to Neapolis; and from there to Philippi, which is the first city of that part of Macedonia, a Roman colony. Now we were staying in the same city for some days. And on the Sabbath day, we went forth outside the city beside a river, where it was being supposed to be a place of prayer. And having sat down, we were speaking to the women who came together. And a certain woman, Lydia by name, a seller of purple of the city of Thyatira was hearing us and worshipping God, whose heart the Lord opened to take-heed to the things being spoken of by Paul. Now as she and her household were immersed, she pleaded with us, saying, If you have judged me to be faithful to the Lord, abide here, having entered into my house. And she constrained us.

{52 AD. Philippi.}

Now it happened, while traveling to the place of prayer, that a certain maidservant came to encounter us, having a spirit of divination, who was providing her lords
much business by fortune-telling. 16:17 This maidservant was crying out, having followed-after Paul and us, saying, These men are bondservants of the Highest God, who are proclaiming to us the way of salvation. 16:18 Now she was doing this over many days. But Paul, also was pained and having turned, said to the spirit, I command you in the name of Jesus Christ to come forth away from her. And it came forth in the same hour.

16:19 But after her lords saw that the hope of their business was gone, after they grabbed Paul and Silas, they dragged them into the marketplace in front of the rulers. 16:20 And having led them to the magistrates, they said, These men, being Jews, are disturbing our city, and are proclaiming customs which it is not legal for us to accept, nor to do, being Romans. 16:22 And the crowd stood up together against them, and the magistrates, having ripped off their garments, were commanding the sergeants to lash them with rods, and who, having laid many wounds upon them, they cast them into prison, and commanded the jailer to securely guard them. 16:24 Who, having received such a command, he cast them into the inner prison and secured their feet in the wood stocks.

16:25 But before midnight Paul and Silas were praying and singing hymns to God and the prisoners were their audience; and suddenly a great earthquake happened, so as for the foundations of the prison to be shaken, and instantly all the doors were opened and bonds of everyone were laxed. 16:27 But the jailer, became awake and saw the doors of the prison had been opened, pulled the sword he had and was about to assassinate himself, supposing the prisoners to have fled away. 16:28 But Paul shouted with a loud voice, saying, Do’ nothing evil to yourself; for we are all here.

16:29 Now after he asked for lights, he dashed in and came in trembling, and fell down before Paul and Silas. 16:30 And having led them outside, he said, Lords, what is it you are yet being charged about? For we are Romans, and cast us into prison, and are they now casting us forth secretly? For no (i.e., no way), let them lead but after having come themselves.

16:32 But Paul said to them, They whipped us in public, uncondemned men who are Romans, and cast us into prison, and are they now casting us forth secretly? For no (i.e., no way), let them lead but after having come themselves.

16:34 Now the Sergeants reported these words to the magistrates and they feared, having heard that they are Romans. 16:35 And after they came, they pleaded with them, and having led them outside, they were asking them to go forth away from the city.

16:36 Now the jailer reported these words to Paul, saying, The magistrates have sent me forth in-order that you should be released. Therefore, now after you have gone forth, travel in peace.

[Acts 17] TOC

(52 AD. Thessalonica, Berea. Preaching in Macedonia.) 17:1 Now having traveled through Amphipolis and Apollonia, they came to Thessalonica, where there was the synagogue of the Jews. 17:2 Now according to his custom, Paul entered to them and upon three Sabbaths reasoned with them from the Scriptures, opening and placing before them that it was essential for the Christ to suffer and to rise up from the dead, and that this Jesus, whom I Paul am proclaiming to you, is the Christ. 17:3 And some out of them obeyed and had adhered to Paul and Silas and a large multitude of the pious Greeks, and not just a few of the foremost women.

17:4 But the disobedient Jews took for themselves some evil men from among the market-loafers, and having amassed a crowd, the city was in an uproar. And having stood up against the house of Jason, they were seeking to lead them into the public court. 17:5 Now after they did not find them, they were dragging Jason and some brethren in front of the city rulers, crying, These men who have unsettled the inhabited-earth are also presently here, whom Jason has accepted and all these practice things adverse to the decrees of Caesar, saying a different one to be king, a Jesus. 17:6 Now hearing these things, they disturbed the crowd and city rulers, and having taken sufficient money from Jason and the rest, they released them.

17:10 Now the brethren immediately sent out both Paul and Silas through the night to Berea, who, after they came there, were going-forth into the synagogue of the Jews. 17:11 Now these Jews were noble more than the ones in Thessalonica, those who accepted the word with all eagerness, examining the Scriptures every day, to see if these things hold up so. Therefore indeed, many out-of them believed; also not just a few of the Greeks from
the prominent women and men. 17:13 Now as the Jews from Thessalonica knew that the word of God was also proclaimed by Paul in Berea, they also went there, shaking up the crowds. 17:14 Now the brethren then immediately sent out Paul to travel, like upon the sea, but both Silas and Timothy were remaining back there.

[52-53 AD. Paul at Athens, Greece.]  
17:15 But the ones standing over Paul led him to Athens. And having taken a commandment to Silas and Timothy in-order—that they might come to him as quickly as possible, they were going-out there.

17:16 Now while Paul is waiting for them in Athens, the spirit was being irritated in him, while viewing the idol ridden city. 17:17 Therefore indeed, he was reasoning in the temple with the Jews and with the pious ones, and every day in the marketplace with the ones who chance by him. 17:18 Now also some of the Epicureans and Stoic philosophers were confronting him and some were saying, Whatever does this babbler wish to say? Some said, He seems to be a proclaimer of strange demons [i.e., gods to the Greeks], because he is proclaiming the good-news of Jesus and the resurrection.

17:19 And having grabbed him, they led him upon the Areopagus, saying, Are we able to know what this new teaching is, which is spoken by you? 17:20 For you are bringing some surprising things to our ears. Therefore, we plan to know whatever these things might wish to be [i.e., mean]. 17:21 (Now all from Athens and the inhabiting strangers had leisure time for nothing other than to tell and to hear something new.)

17:22 Now Paul stood in the middle of the Areopagus and was saying, Men of Athens, I view you as being religious according-to all things. 17:23 For while going through the city and reviewing your worshiped objects, I also found an altar in which had been written, To An Unknown God. Therefore, I am proclaiming to you, who are ignorant, this one to whom you are devout. 17:24 The God, who made the world and all things in it, this one being Lord of heaven and earth, is not dwelling in temples made with hands, nor is he assisted by men's hands, as if needy of anything, he himself giving to all, life and breath in all things. 17:26 And he made out-of one blood every nation of men to dwell upon all the face of the earth, having determined their appointed seasons and the borders of their residence, that they are to seek the Lord, if then, they might yet grope-after him and might find him, for-sure he is [Or: exists] not far from each one of us. 17:28 For we live and are moved and are in him; as some poets also have said according-to you, For we are also his offspring. (Possible reference to a Stoic poet, Aratus of Soli in Cilicia 270BC or Epimendes 600BC.) 17:29 Therefore, being the offspring of God, we ought not to suppose that the divine is similar to gold or silver or stone, or a carved thing from a craft and the contemplation of man. 17:30 Therefore indeed, God overlooked the times of ignorance. Hereafter, he is commanding all men everywhere to repent, because he has established a future day in which to judge the inhabited-earth in righteousness in the man whom he has determined beforehand, having provided the faith to all, by having raised him from the dead. [Psa 96:13b, 98:9b]

17:32 Now having heard of the resurrection of the dead, some were sneering, but some said, We will be hearing you concerning this again. 17:33 And so Paul went forth from the midst of them. 17:34 But some men believed, having joined themselves to him, among whom was also Dionysius the Areopagite and a woman, Damaris by name, and others together-with them.

[Acts 18] TOC

[52-53 AD. Paul at Corinth in Greece.]  
18:1 Now after these things, Paul, having departed from Athens, came into Corinth. 18:2 And having found a certain Jew, Aquila by name, Pontus by race, and his wife Priscilla, who recently had come from Italy because Claudius had commanded all the Jews to depart out-of Rome, he came to them also because he is of the same-craft. He was remaining and working beside them, for they were tent makers, by the craft. [Acts 18:3] Now he was reasoning in the synagogue every Sabbath and was persuading Jews and Greeks.

18:5 Now as both Silas and Timothy came down from Macedonia, Paul was being very troubled in the spirit, thoroughly testifying to the Jews: the Christ Jesus. 18:6 Now while they were resisting us and blaspheming God, he shook-off his garments and said to them, Your blood is upon your own head. I am clean. I will be traveling to the Gentiles from hereafter. 18:7 And having gone-away from there, he went into the house of a certain man, Justus by name, one who worships God, whose house was adjoinling to the synagogue.


18:9 Now the Lord said to Paul through a vision in the night, Do not be afraid, but speak out and do not be silent, because I am with you and no one will be laying a hand upon you to mistreat you, because many people are in this city believing in me. 18:10 And he sat
Now while planning to go into Achaia, the brethren exhorted him and wrote to the disciples to accept him after he came. He supported many who had believed through the favor of God; for he was thoroughly and intensely refuting the Jews in public, showing through the Scriptures that Jesus is the Christ.

[Acts 19] TOC

{May, 55 - May 58 AD. Ephesus. Paul's Letter to the Galatians is written.}


19:1 Now it happened, while Apollos was in Corinth, Paul, having gone through the upward parts of the region, came to Ephesus and found some disciples. 19:2 He said to them, Did you receive the Holy Spirit when you believed?

But they said to him, But, we did not hear if there is a Holy Spirit.

19:3 And he said to them, Therefore, into what were you immersed?

But they said, Into the immersion of John.

19:4 But Paul said, John indeed immersed in the immersion of repentance, saying to the people in-order-they should believe into the one who is coming after him, this is: into the Christ Jesus. 19:5 Now having heard this, they were immersed into the name of the Lord Jesus. 19:6 And after Paul laid his hands upon them, the Holy Spirit came upon them, and they were speaking in foreign languages and were prophesying. 19:7 Now they were in all approximately twelve men.

19:8 Now having entered into the synagogue, he was speaking boldly over three months, reasoning and persuading as to the things concerning the kingdom of God. 19:9 But as some were hardening themselves and were disobedient, speaking evil of the Way in the sight of the multitude, he withdrew away from them and separated the disciples, reasoning every day in the school of a certain Tyrannus. 19:10 Now this happened over two years; so-then all the ones dwelling in Asia, Jews and Greeks, were able to hear the word of the Lord Jesus. 19:11 And God was doing miracles (not obtainable from man) through the hands of Paul; 19:12 so-as even handkerchiefs or aprons from the touch of his skin to be brought upon the ones who are sick for them to be set-free from their diseases and for evil spirits to go forth away from them.

19:13 But some exorcists from the strolling Jews undertook the task to name the name of the Lord Jesus upon the ones who have the evil spirits, saying, We implore you on the Jesus whom Paul is preaching.

19:14 Now some (seven sons of Sceva, a Jew, and a high-
priest), were doing this.

19:15 But the evil spirit having answered, said, I know Jesus, and I know Paul, but who are you? 19:16 And the man in whom the evil spirit was, leaping upon them and having mastered and prevailed against them, so-then they were to flee away out-of that house, naked and traumatized.

19:17 Now this became known to all, both Jews and Greeks, dwelling in Ephesus, and fear fell upon them all and the name of the Lord Jesus was being applauded. 19:18 Many of the ones, who having also believed, were coming, confessing and proclaiming their practices. 19:19 Now a considerable number of the ones who practiced magical arts brought their books together and were burning them in the sight of all, and they calculated the prices of them and found it to be fifty thousand pieces of silver. 19:20 So the word of the Lord was growing and prevailing in dominion.

19:21 Now as these things were fulfilled, Paul purposed in the spirit to travel into Jerusalem, after having gone through Macedonia and Achaia, and said, After the coming to there, it is essential for me to also see Rome. 19:22 Now having sent Timothy and Erastus, two of the ones serving him, into Macedonia, he held back in Asia for a short time.

[56-58 AD. Ephesus. Paul’s First Letter to the Corinthians is written.]

19:23 Now it happened according to this time, there was not just a small disturbance concerning the Way. 19:24 For a certain man, Demetrius by name (a silversmith making miniature silver temples of Artemis), was providing not just a small business to the craftsmen, 19:25 whom he accumulated together the other workers concerning such things and said, Men, you know our prosperity is from this business. 19:26 And you view and hear, that not only from Ephesus, but almost all of Asia, this Paul has persuaded and seduced a considerable crowd, saying that they are not gods, the ones born through human hands.

19:27 But not only is this part for us in peril and it is to go into disrepute but also the temple of the great goddess Artemis is to be counted as nothing and her majesty is about to be demolished, what the whole of Asia and inhabited-earth is worshiping.

19:28 Now after having heard this, they became full of fury, and were crying out, saying, Great is Artemis of the Ephesians. 19:29 And the whole city was filled with confusion and they rushed united into the theater, having seized Paul’s fellow traveling-associates, Gaius and Aristarchus, who were Macedonians. 19:30 Now Paul was planning to enter into the public area, but the disciples were not permitting him. 19:31 But some also of those from Asia, being friends to him, and having sent for him, they were pleading with him not to give himself to the theater crowd. 19:32 Therefore, some were crying something and others another thing; for the assembly was confused, and most did not know because of what they had come together. 19:33 But they pushed Alexander forward out-of the crowd, after the Jews cast him forward. Now Alexander beckoned with the hand, and was wishing to make a defense to the public. 19:34 But after they recognized that he is a Jew, one voice became out-of them all over approximately two hours, crying, Great is Artemis of the Ephesians. 19:35 But having the composure of the crowd, the town scribe says, Men of Ephesus, for what man is there who does not know that the city of the Ephesians is temple-keeper of the great goddess Artemis and of the fallen image from Zeus? 19:36 Therefore, these things being undeniable, it is essential for you to possess composure and to do nothing rash. 19:37 For you led these men here, who are neither temple looters nor are blaspheming your* goddess. 19:38 Therefore indeed, if Demetrius and the craftsmen who are together-with him have an account toward anyone, lower-courts are to be led and proconsuls are here. Let them accuse one another in them. 19:39 But if you seek anything concerning different things, it will be interpreted in the lawful assembly. 19:40 For we also are in peril to be accused of the riot concerning today, no cause exists for it and concerning it, will we be able to give account of this conspiracy? 19:41 And having said these things, he dismissed the assembly.

[Acts 20] TOC

[May 58 to March 59 AD. Games in honor of Artemis at Ephesus. 10 months in Europe (Macedonia & Greece). Paul’s Second Letter to the Corinthians is written.]

20:1 Now after the uproar had ceased, Paul called the disciples and hugged them. Then he came forth to travel into Macedonia.

20:2 Now having gone through those parts and having encouraged them with much speech, he came into Greece.

20:3 And he spent three months there. (AD 58, Paul’s Letter to the Romans is written. Luke joins Paul.)

After it became known to him of a pact by the Jews, while being about to set-sail for Syria, it became his intention to return through Macedonia. 20:4 Now Sophater from Berea, and the Thessalonians, Aristarchus and Secundus, and Gaius from Derbe, and Timothy and Tychicus and Trophimus of Asia, were accompanying him up-to Asia. 20:5 These having gone ahead, were remaining in Troas for us. 20:6 Now we sailed away from Philippi after the days of unleavened bread (i.e., Passover), and came to them in Troas till [i.e., within] five days, where we stayed seven days.

20:7 Now on the first day of the week, the disciples
having been gathered together-with us to break bread, Paul was reasoning many things with them, being about to go-forth on the next-day, and he was prolonging the speech (Or: sermon) till midnight. 20.08 Now a considerable number of lamps were in the upstairs-room where we had been gathered together-with them. 20.09 But a certain young-man, Eutychus by name, while sitting upon the window, being carried-away with deep sleep, while Paul is reasoning on even more, fell downward, having finally been carried-away from the sleep, from the third story and was lifted up being dead. 20.10 Now Paul went-down and fell upon him, and having embraced him, said, Do not be in an uproar, for his life is in him. 20.11 Now having gone-up and broken the bread and eaten, and Paul conversed over a considerable time, till dawn, so he went forth. 20.12 And they led the living boy Eutychus upstairs, and they were not just immeasurably comforted.

20.13 But having gone upon the ship, we did set-sail to Assos, being about to take up Paul from there; for it was appointed, being about to go-on-foot himself. 20.14 Now as he confronted us in Assos, we took him up and went to Mitylene. 20.15 And having sailed from there, we arrived the next day opposite Chios, and we put the ship in at Samos in another day. And having remained in Trogyllium, we came to Miletus on the next day. 20.16 For Paul had decided to sail by Ephesus, for he was hurrying, *that it might not happen to him to loiter in Asia; if it was possible for him to come* into Jerusalem on the day of Pentecost.

[Early 59 AD. Miletus.]

20.17 Now from Miletus, he sent to Ephesus and called the elders of the congregation. 20.18 Now as they came to him, he said to them, You know, from the first day of which I stepped into Asia, how I happened to be with you all the time, 20.19 serving the Lord with all humility and from many tears, and from tests which befell me among the pacts of the Jews, 20.20 how I did not retreat back in anything of the things which are advantageous for you, to proclaim and to teach you in public places and in houses, 20.21 thoroughly testifying both to Jews and to Greeks the repentance toward God and faith toward our Lord Jesus. 20.22 And now, behold, having been bound in the spirit, I travel to Jerusalem, not knowing the things in it which will be meeting with me there, 20.23 other-than that, the Holy Spirit is thoroughly testifying to me in every city, saying that bonds and afflictions are remaining for me. 20.24 But I make myself no one in this account, nor am I holding my life as precious to myself, as I desire to complete my course with joy, and the service which I received from the Lord Jesus, to thoroughly testify the good-news of the favor of God. 20.25 And now, behold, I know that you all, among whom I went through preaching the kingdom of God, will be seeing my face no more. 20.26 because I testify to you on this very day, that I am clean from the blood of all men. 20.27 For I did not retreat back from a chance to proclaim to you all the plan of God. 20.28 Therefore, take-heed to yourselves and to all the flock, in which the Holy Spirit placed you as overseers, to shepherd the congregation of the Lord and God, which the Lord acquired through his own blood. 20.29 For I know this: that after my goodbye, cruel wolves will be entering into you, not sparing those of the flock, and men will be standing up out-of you yourselves, speaking perverse things, to pull away the disciples after themselves. 20.30 Hence watch, remembering that for three years I ceased not from admonishing each one of you night and day with tears. 20.32 And hereafter I consign you brethren to God, and to the word of his favor, the one being able to build you up and to give to you an inheritance among all the ones who have been made holy. 20.33 I lusted after no one’s silver or gold or garment. 20.34 You yourselves know that these hands attended to my needs, and to the ones who are with me. 20.35 I showed to you an example in all things, that so laboring, it is essential to help the weak and to remember the words of the Lord Jesus, that he himself said, It is more fortunate to give than to receive.

20.36 And having said these things, he placed himself on his knees and prayed together-with them all. 20.37 But considerable weeping came from all, and having fallen upon Paul’s neck, they were kissing him, 20.38 sorrowing especially upon the word which he had spoken, because they are about to view his face no more. Now they were sending him onward to the ship.

[Acts 21] TOC

[Early 59 AD. Journey to Jerusalem.]

21.1 Now it happened for us to set-sail, as they pulled away from them, we made a straight route, and came to Cos, and the next day to Rhodes, and from there to Patara. 21.2 And having found a ship, ferrying people over into Phoenicia, we stepped onto it and did set-sail. 21.3 Now after Cyprus appeared, having left it on the left, we were sailing to Syria and brought the ship into Tyre; for the ship was unloading her cargo there. 21.4 And we remained there seven days, having found disciples who were saying to Paul, through the Spirit, not go-up into Jerusalem. 21.5 Now when it happened for us to finish the days there, we came forth and were traveling on, and they all, together-with their wives and children, sending us onward until we were outside the city, and having placed the knees down upon the beach, we prayed, 21.6 and having hugged one another, we stepped onto the ship, but those others returned to their own.
21:7 Now having terminated the voyage from Tyre, we arrived in Ptolemais, and we greeted the brethren and remained with them for one day. 21:8 Now on the next day, Paul and the ones around him went forth, and came to Caesarea. And having entered into the house of Philip the evangelist, being one out of the seven, we remained with him. 21:9 Now four prophesying virgin daughters were born to this one.

21:10 Now in our remaining even more days there, a certain prophet from Judea, Agabus by name, came down. 21:11 And he came to us and took Paul’s belt, and having bound his own feet and hands, said, The Holy Spirit says these things, The Jews in Jerusalem will be binding the man thus whose belt this is, and will be giving him up into the hands of the Gentiles. 21:12 Now as we heard these things, both we and the ones locally were pleading with him not to go up into Jerusalem.

21:13 And Paul answered, What are you doing, weeping and crushing my heart? For I am not only ready to be bound, but also to die in Jerusalem on behalf of the law; and they were instructed concerning you, that they may shave the head and may know that all the things of which they have been instructed concerning you are nothing, but you yourself also march accordingly, observing the law. 21:14 But concerning the ones of the Gentiles who have believed, we decided and informed them by letter to observe no such thing, except to keep themselves from: idol-sacrifice, and blood, and the thing strangled, and fornication.

21:15 Now after these days, we packed up our baggage and were going up to Jerusalem. 21:16 But also some of the disciples from Caesarea went together with us, leading us before someone named Mnason from Cyprus, an old disciple in the faith, with whom they said we should lodge.

21:17 Now after we came to Jerusalem, the brethren gladly accepted us.

21:18 Now the next day, Paul was going into it, together with us, to James, and all the elders came. 21:19 And having greeted them, he was describing to every one, each of the things God did among the Gentiles through his service. 21:20 Now having heard it, they were glorifying the Lord, and said to him, You are now viewing brother, how many tens of thousands there are of the Jews, the ones having believed, and they are all zealous ones of the law; 21:21 and they were instructed concerning you, that you are teaching to all the Jews throughout the nations apostasy from Moses, saying not to circumcise themselves, and the children nor to walk according to the customs.

21:22 Therefore, what is this? It is essential for the multitude to certainly come together; for they will be hearing that you have come. 21:23 Therefore, do this thing, what we say to you. Four men are with us having a vow upon themselves. 21:24 After you have taken these and purified yourself together with them, and be spent over them {i.e., probably ‘pay their expenses’} in-order that they may shave the head and may know that all the things of which they have been instructed concerning you are nothing, but you yourself also march accordingly, observing the law.

21:25 But concerning the ones of the Gentiles who have believed, we decided and informed them by letter to observe no such thing, except to keep themselves from: idol-sacrifice, and blood, and the thing strangled, and fornication. 21:26 Then Paul having taken the men and having been purified together with the men was going into the temple in the next day, thus thoroughly proclaiming the fulfillment of the days of purification, until the offering was offered on behalf of each one of them.

21:27 Now as the seven days were about to be completed, the Jews from Asia, after they saw him in the temple, were inciting all the crowd and put hands upon him, crying out, Men, Israelites, help! This one is the man who is teaching all people everywhere, against the Jewish people and the law and this place, and even more, he led Greeks into the temple and he has desecrated this holy place. 21:29 For they had seen Trophimus the Ephesian together with him among the city, whom they were supposing that Paul had led into the temple.

21:30 And the whole city was moved and a running of the people together happened, and after they grabbed Paul, they were dragging him outside the temple and immediately the doors were locked. 21:31 But while seeking to kill him, information came up to the commander of the cohort {600 soldiers}, that the whole Jerusalem has been incited to riot. 21:32 Who promptly, having taken soldiers and centurions, ran down upon them. And the ones who saw the commander and the soldiers, ceased beating Paul. 21:33 Now having drawn near, the commander grabbed him, and commanded him to be bound with two chains, and he had seen Trophimus the Ephesian together with him among the city, whom they were supposing that Paul had led into the temple.

21:34 But some in the crowd were crying one thing, others another thing, and not being able to know the certainty of who he was because of the uproar, he commanded him to be led into the encampment. 21:35 But when he came upon the steps, it befell him to be bore by the soldiers because of the violence of the crowd, 21:36 for the multitude of the people was following, crying out, Take him away.

21:37 But while Paul is about to be led into the encampment, he says to the commander, If it is legal for me to speak to you, may I? And he said, Do you know Greek? 21:38 Are you not then the Egyptian who unsettled the city before these days, and led the four thousand men of the assassins out into the wilderness?

21:39 But Paul said, I am a Jew, indeed a man from Tarsus in Cilicia, a citizen of no insignificant city, and I
Now having permitted him, Paul, standing upon the steps, beckoned with the hand to the people, and after it became much silence, he was shouting to the crowd in the Hebrew language, saying, [Acts 22] TOC 22:1 Men, brethren and fathers! Hear now my defense to you. 22:2 But having heard that he was shouting to them in the Hebrew language, they provided him even more quietness, and he says, 22:3 I indeed am a man, a Jew, and having been born in Tarsus of Cilicia, but having been reared in this city beside the feet of Gamaliel, having been educated according to the exactness of the Law of our forefathers, being a zealous one of God, just-as you all are today; 22:4 I who persecuted this Way till death, binding and giving into prisons both men and women. 22:5 As also the high-priest and all the eldership can testify to me; from whom I also accepted letters to the brethren, and I was traveling to Damascus. I will be leading also the ones being there who had been bound to Jerusalem in-order that they might be punished.


22:6 Now it happened to me, while traveling and drawing near to Damascus, around midday, a considerable light from heaven suddenly happened to flash around me. 22:7 And I fell to the solid-ground and heard a voice saying to me, Saul, Saul, why are you persecuting me?

22:8 But I answered, Who are you, Lord?

And he said to me, I am Jesus the Nazarene, whom you are persecuting.

22:9 But the ones who are together-with me indeed saw the light and became fearful, but they did not hear with understanding the voice of the one speaking to me. 22:10 But I said, What should I do, Lord?

But the Lord said to me, When you have stood up, travel into Damascus, and it will be spoken to you there concerning all things which have been appointed for you to do.

22:11 Now as I was not seeing anything apart from the glory of that light. I came into Damascus, being led by the hand by the ones being there together-with me. 22:12 Now a certain one named Ananias, a devout man according to the law, being testified of by all the Jews dwelling there, came to me, and having stood by me said to me, Brother Saul, recover your sight! And I looked up at him in the same hour. 22:13 Now he said, The God of our fathers assigned you to know his will, and to see the Righteous One, and to hear a voice from his mouth. 22:14 Because you will be a witness for him to all men of what things you have seen and heard. 22:15 And now, why are you hesitating? After you have stood up, be immersed and fully-wash away your sins, having called upon the name of the Lord. 22:16 Now it happened to me, having returned to Jerusalem, and at my praying in the temple, then it was for me to become into a trance, 22:17 and to see him saying to me, Hurry, and go forth quickly out-of Jerusalem, because they will not be accepting the testimony from you concerning me.

22:18 And I said, Lord, they themselves know that I was imprisoning and whipping them in every one of the synagogues, the ones who believe upon you; 22:19 and when the blood of Stephen, your witness, was being shed, I myself was also standing there and was consenting to the assassination, guarding the garments of the ones assassinating him.

22:20 And he said to me, Travel on, because I will be sending you out to the Gentiles who are afar.

22:21 Now they were hearing him till this speech, and they lifted up their voice, saying, Take such a one away from the earth; for it was not proper for him to live.

22:22 Now from them crying out and tossing off their garments and casting dust into the air, 22:23 the commander commanded him to be led into theencampment, and said, He is to be interrogated with scourges, in-order that he might fully know because of what crime they were shouting out against him so.

22:24 But as he stretched him out with the straps, Paul said to the centurion who is standing near him, Go ahead [i.e., sarcasm]?

22:25 But having heard it, the centurion went to the commander and reported to him, saying, Behold, what are you about to do? For this man is a Roman.

22:26 Now the commander came and said to him, Tell me if you are a Roman.

Now he said, Yes.

22:28 And the commander answered, I procured this citizenship of a large sum.

But Paul said, But I have even been born Roman.

22:29 Therefore, the ones who are about to interrogate him immediately withdrew from him. The commander was also afraid, having fully known that he is a Roman, and because he has bound him.

22:30 But on the next-day, planning to know the certainty of why he is accused of something from the Jews, he loosed him from the bonds, and commanded the high-priests and their whole council to come and having led Paul there he stood him toward them.

[Acts 23] TOC

23:1 Now Paul, having stared toward the council, said, Men, brethren, I have behaved-as a Jewish citizen toward
God in all good conscience till this day.  

23:2 But the high-priest Ananias commanded to the ones standing beside him to beat the mouth of Paul.  

23:3 Then Paul said to him, God is about to beat you, you whitewashed wall. And you sit judging me according-to the law, and yet violating the law, you are commanding me to be beaten.  

23:4 But the ones standing beside him said, Are you reviling God’s high-priest?  

23:5 And Paul said, Brethren, I did not know that he was the high-priest; for it has been written, ‘You will not speak evilly of a ruler of your people.’ {Exo 22:28}  

23:6 But after Paul knew that the one part are Sadducees and the other are Pharisees, he cried out in the council, Men, brethren, I am a Pharisee, a son of a Pharisee. I am being judged concerning the hope and resurrection of the dead.  

23:7 But after he himself spoke this, a dissension came from the Pharisees and the multitude was split-apart.  

23:8 (For the Sadducees indeed say no resurrection is to be, neither messenger nor spirit, but the Pharisees are confessing both.)  

23:9 Now a great outcry happened, and part of the scribes of the Pharisees stood up and were quarreling, saying, We are finding no evil in this man, but if a spirit or a messenger spoke to him, we should not quarrel against God.  

23:10 Now after much dissension happened, the commander was scared, lest Paul might be torn to shreds by them, and commanded the army to go-down and to seize him from the midst of them, and lead him back into the encampment.  

23:11 Now when the Lord stood by him the next night, he said, Paul, have courage; for as you have thoroughly testified concerning me in Jerusalem, so it is essential for you to also testify in Rome.  

23:12 Now after it became day, some of the Jews made a conspiracy and they vowed for themselves, saying, they were neither to eat nor to drink until which time they should kill Paul.  

23:13 Now they were more-than forty who had made this gang, who came near to the high-priests and the elders and said, We vowed that ourselves are accused, to taste nothing until which time we should kill Paul.  

23:14 Therefore, now, you, together-with the council, disclose it to the commander ‘that he should be led to you’ the next-day, as if being about to investigate more accurately the things concerning him. Now we are ready to assassinate him before he is to draw near.  

23:15 But the son of Paul’s sister, having heard of their murderous plot, came and entered into the encampment and reported to Paul.  

23:16 Now Paul, having called one of the centurions, said, Lead this young-man away to the commander; for he has something to report to him.  

23:17 Therefore indeed, having taken him, he led him to the commander and says, Paul the prisoner, having called me, asked me to lead this young-man to you, who has something to say to you.  

23:18 Now the commander grabbed his hand and departed privately, and was inquiring, What is it which you have to report to me?  

23:19 Now he said, The Jews themselves covenanted together to ask you ‘that you should lead Paul into the Jewish council the next-day, as if being about to inquire more accurately something concerning him.’  

23:20 Therefore you, do not be persuaded by them; for more-than forty men out-of them are plotting against him, who vowed for themselves neither to eat nor to drink until they should assassinate him, and they are ready now, waiting for the promise from you.  

23:21 Therefore indeed, the commander dismissed the young-man, having commanded him to tell no one that you disclosed these things to me.  

{May 25, 59 AD. Paul is sent to the political capital at Caesarea.]  

23:22 And having called to him a certain two of the centurions, he said, Prepare from [i.e., at] the third hour of the night [i.e., 9:00 PM] two hundred soldiers and seventy horsemen and two hundred spearmen, that they should travel to Caesarea, and animals to be present, in-order-that after they mounted Paul upon one of them, they might save him for Felix the governor.  

23:23 Now he wrote a letter in this pattern containing:  

23:24 Claudius Lysias to the most-excellent governor Felix.  

Hail to you.  

23:25 When this man was taken by the Jews and being about to be assassinated by them, I stood up together-with the army and liberated him, having learned that he is a Roman.  

23:26 But planning to know the accusation because of what they were accusing him, I led him into their council; whom I found being accused concerning debates of their law, having nothing in way of an accusation worthy of death or of bonds.  

23:27 But after it was divulged to me of a future pact by the Jews ‘for the man, I promptly sent him to you, having also commanded the accusers to speak the things to him in front of you. Good-bye.  

23:28 Therefore indeed, the soldiers, according-to the thing which had been commanded to them, took Paul and led him through the night to Antipatris.  

23:29 But on the next-day, having permitted the horsemen to travel together-with him, they returned to the encampment, who, having entered into Caesarea, and having given over the letter to the governor, also presented Paul to him.  

23:30 Now the governor read the letter and having asked: What province is he from? And having inquired: he is from Cilicia.  

23:31 He was saying, I will thoroughly hear you whenever your accusers also come. And he commanded him to be guarded in Herod’s palace.
[Acts 24] TOC

(May 30, 59 AD. Paul before Felix, a prisoner two years at Caesarea. In 59 AD Festus becomes governor of Judea.)

24:1 Now after five days, the high-priest Ananias with the elders and an orator came down, someone named Tertullus, who disclosed to the governor the charges against Paul. 24:2 Now when Paul himself was called, Tertullus began to accuse him, saying, We are obtaining much peace through you and public-reforms are happening to this nation through your forethought. 24:3 We are accepting it both in all things and everywhere, with all thanksgiving, most-excellent Felix. 24:4 But in-order-that I may not hinder you upon more-than this, I plead with you to hear us briefly in your gentleness. 24:5 For we have found this man to be a plague, and he is moving this dissension to all the Jews throughout the inhabited-earth. And he is a ringleader of the sect of the Nazarenes, 24:6 who also attempted to profane the temple; whom we also took-hold of, and wished to be judged according-to our law. 24:7 Now Lysias the commander passed-beside, and with much violence, took Paul away out of our hands, 24:8 having commanded his accusers to come to you. From whom, you will be able, having examined him, to fully know concerning all these things of which we are accusing him. 24:9 But the Jews themselves also banded together in the attack, thus claiming these things to hold truth.

24:10 Now after the governor signaled to him to speak, Paul answered, I know you are a judge to this nation out-of many years experience. I am cheerfully making my defense with the things concerning myself. 24:11 You surely are able to know that there are not more-than twelve days to me from which time I went-up in Jerusalem (I will worship there); 24:12 and they did not find me reasoning angrily with anyone, or making a hostile gathering of the crowd in the temple, nor in the synagogues, nor in the city, 24:13 nor are they able to present things concerning me, of which they are now accusing me. 24:14 But I confess this thing to you, that thus I am giving-divine-service to the God of our forefathers according-to The Way, which they call a sect, believing all things which are according-to the law and which have been written in the prophets. 24:15 I have hope toward God, which these themselves also have; they are waiting for that time there will be a future resurrection of the dead, both of the righteous and unrighteous. 24:16 But I apply myself in this, having a guilt-free conscience always toward God and men. 24:17 Now I came through many years (I will do charities and offerings to my nation); 24:18 in which they found me, having been purified in the temple, not with a crowd, nor with an uproar with some Jews from Asia, 24:19 whom it is essential for them to be here and to accuse me in front of you, if they may have anything to accuse me. 24:20 Or let these men themselves say what wrongdoing they found in me when I stood in front of the council, or concerning this one voice of which I cried out, standing among them. I am being judged by you today concerning the resurrection of the dead.

24:21 But having heard these things and knowing more accurately concerning The Way, Felix himself postponed judging them, and said, Whenever Lysias the commander comes-down, I will be investigating the things against you. 24:22 And he himself commanded the centurion to guard Paul and for him to have relief and to forbid no one of his own to attend or to come near to him.

24:23 Now after some days, Felix came together-with Drusilla, his wife, being a Jewess, and sent for Paul, and heard him concerning the faith in Christ. 24:24 But while he himself is reasoning concerning righteousness and self-control and the future judgment which is to be, Felix became fearful, and answered, Travel on, hereafter having time and having taken the opportunity, I myself will call you. 24:25 (And while hoping at the same-time that monies will be given to him by Paul, that he might loose him.) Hence, he was conversing with him, and sending for him frequently. 24:26 But after two years were fulfilled, Felix received a successor, Porcius Festus, and wishing to lay up favors for himself with the Jews, Felix left Paul bound.

[Acts 25] TOC

(32 July, 61 AD. Paul’s appearance before Festus.)

25:1 Therefore, after three days, having stepped into the province, Festus went-up to Jerusalem from Caesarea. 25:2 Now the high-priest and the foremost ones of the Jews disclosed to him things against Paul, and they were pleading with him, 25:3 asking for a favor against him, ‘that he might send for him to come to Jerusalem; making a plot to assassinate him in his journey.

25:4 Therefore indeed, Festus answered that Paul is to be kept in Caesarea, but he himself is about to travel out there shortly. 25:5 Therefore, he says, The mighty ones among you have gone-down together-with me if there is anything evil in this man, let them accuse him.

25:6 Now having stayed among them more than ten days, he went-down to Caesarea. On the next-day having sat upon the judicial-seat, he commanded Paul to be led before him. 25:7 Now after he came, the Jews who had come-down from Jerusalem stood around him, bringing many and cruel accusations against Paul, which they were not strong-enough to show.

25:8 Then Paul, making his defense, said, Neither at the law of the Jews nor at the temple nor at Caesar, did I sin in anything.
25:9 But Festus, wishing to lay up a favor for himself with the Jews, answered and said to Paul, Are you willing, after having gone-up to Jerusalem, to be judged there concerning these things in front of me?

25:10 But Paul said, I am standing in front of Caesar’s judicial-seat, where it is essential for me to be judged. I was not wrongdoing the Jews, as you also fully well know.

25:11 For if I indeed am wrongdoing anyone, and have practiced anything worthy of death, I do not renounce to die, but if there is nothing of what these are accusing me; no one is able to grant me to them. I myself am appealing to Caesar. 25:12 Then Festus, having spoken together with the council, answered, You yourself have appealed to be in front of Caesar, then you will be traveling over to Caesar.

25:13 Now after some days elapsed, Agrippa the King and Bernice arrived in Caesarea and greeted Festus. 25:14 Now as he was staying there many days, Festus submitted to the King, the things according-to Paul’s case, saying, There is a certain man, a prisoner, who has been left behind by Felix; 25:15 concerning whom, having happened of me [i.e., when I got] into Jerusalem, the high-priests and the elders of the Jews disclosed things to me, asking for a sentence against him. 25:16 To whom I answered, It is not a custom with Romans to grant as a favor any man to destruction, preferably before he who is accused, might have the accusers according-to face [i.e., face to face], and might receive a chance for defense concerning the accusation.

25:17 Therefore, after they themselves came together here, I made no postponement of their meeting to the next day, having sat upon the judicial-seat, I commanded the man to be led there. 25:18 Concerning whom, after the accusers stood up, they were bringing no accusation of things as I was perceiving; 25:19 but they were having some debates with him concerning his own religion and concerning someone named Jesus, who had died, whom Paul was claiming him to be living. 25:20 But being perplexed as to the debate concerning this, I was saying to him, if he might be willing to travel to Jerusalem and to be judged there concerning these things. 25:21 But after Paul himself appealed to be kept for the decision of the Emperor, I commanded him to be kept until I should send him to Caesar. 25:22 But Agrippa said to Festus, I was also planning to hear from the man myself.

Now he says, You will hear him on the next-day.

25:23 Therefore, on the next-day, Agrippa and Bernice came with much pomp, and entered into the auditorium together-with both, the commanders and men according-to prominence, who are from the city, and after Festus commanded, Paul was led before him. 25:24 And Festus says, King Agrippa, and all men who are here together-with us, you are viewing this one, concerning whom all the multitude of the Jews petitioned me, both in Jerusalem and here, crying it is to be essential for him to live no longer. 25:25 But I comprehended for myself that he has done nothing worthy of death, and I decided to send him, since this one himself had also appealed to the Emperor; 25:26 concerning whom, I do not have any certainty as what to write to my lord. Hence, I led him in front of you and especially in front of you, King Agrippa, that, after his examination has happened, I might have something to write. 25:27 For it seems unreasonable to me to be sending a prisoner, and not to signify the accusations against him.

[Acts 26] TOC

26:1 Now Agrippa said to Paul, It is permitted for you to speak on behalf of yourself. Then Paul stretched out the hand and was making his defense. 26:2 Concerning all of which I am accused by the Jews, King Agrippa, I have deemed myself fortunate today, being about to make my defense in front of you; 26:3 especially because you are an expert of all things according-to the things of the Jews, both customs and debates. Hence, I beseech of you to hear me patiently.

26:4 Therefore, my lifestyle indeed which happened from my youth up, from the beginning in my own nation and in Jerusalem, all the Jews know this. 26:5 If they should wish to testify (knowing me beforehand, from the start), that I lived as a Pharisee according-to the strictest sect of our religion. 26:6 And now I am standing here, being judged against the hope of the promise which came by God to the fathers; 26:7 to which our twelve tribes, intensely giving-divine-service to God night and day, are hoping to achieve concerning which hope I am accused by the Jews, O king Agrippa!

26:8 Why is it judged as unbelievable with you, if God is raising the dead?

26:9 Therefore, I indeed thought to myself, for it to be essential for me to practice many things adverse to the name of Jesus of the Nazarenes. 26:10 This is what I also practiced in Jerusalem, and I locked up many of the holy-ones in prisons, having received authority from the high-priests, and while they were being assassinated, I brought my voting-pebble [i.e., vote] against them. 26:11 And punishing them often throughout all the synagogues, I was urging them to blaspheme, and being exceptionally enraged with them, I was persecuting them, insofar as possible, even to the cities outside our nation.

26:12 In which also, while traveling to Damascus with
the authority and commission from the high-priests,
on the road in the middle of the day, O king, I saw a light
from heaven beyond the brilliance of the sun, which
shone around me and the ones traveling together-with me.

26:13 Now after all of us fell down to the earth, I heard a
voice speaking to me and saying in the Hebrew language,
Saul, Saul, why are you persecuting me? It is harsh
for you to kick toward cattle-prods.

26:14 But I said, Who are you, Lord?

But the Lord said, I am Jesus, whom you are
persecuting.  26:15 But rise* and stand upon your feet;
for* to this end, I was seen by you, to assign you to be
an attendant and a witness both of the things which
you saw, and of the things which will be seen by you.

I will be liberating you from the Jewish people
and from the Gentiles, to whom I am sending you, 26:16 to
open their eyes, to turn them from darkness, into
light, and from the authority of the Adversary to God,
in order for them to receive forgiveness of sins, and an
inheritance among the ones who have been made holy
in faith, the faith in me.

26:17 Hence, O King Agrippa, I did not become
disobedient to the heavenly vision.  26:18 But I was
proclaiming first to them in Damascus, and in Jerusalem,
and then to all the region of Judea and to the Gentiles, to
repent and to turn to God, practicing works worthy of
repentance.  26:19 Because of these things, the Jews, having
taken me in the temple, were attempting to exterminate
me.  26:20 Therefore, having obtained the assistance which
is from God, I am standing till this day, testifying both to
the little and to the great, saying nothing outside of what
things both the prophets and Moses spoke of being about
to happen.  26:21 If the suffering Christ, if the Christ was
first from the resurrection of the dead, then he is about to
proclaim light to the Jewish people and to the Gentiles.

26:22 Now he makes his defense with these things.

Festus said with a loud voice, Paul, you are insane;
your many scholarships is turning you into the insane.

26:23 But Paul says, I am not insane, most-excellent
Festus, but I am speaking out the words of truth and self-
discipline.  26:24 For* the king knows concerning these
things, with whom I am also speaking boldly; for* I am
saying: I am persuaded that not any of these things were
done* to elude him; for* this thing has not been done* in
a corner.  26:25 King Agrippa, Do you believe the prophets?
I know that you believe.

26:26 But Agrippa said to Paul, Are you persuading me
to become a Christian in few words?

26:27 But Paul said, I would pray to God, that both in a
few words and in many words, not only you, but also all
who hear me today, are to become such: what sort of
person I am, except-for these bonds.

26:28 And after he himself said these things, the king
and the governor and Bernice and the ones sitting
together-with them stood up; 26:29 and having departed,
they were speaking to one another, saying, This man is
practicing nothing worthy of death or bonds.

26:30 But Agrippa said to Festus, This man was able to
have been released, if he had not appealed to Caesar.

[Acts 27] TOC

{Aug. 21 - Nov. 1, 61 AD. Mediterranean Sea. The voyage
to Rome.}

27:1 Now as it was decided for us to sail toward Italy,
and they were giving to a centurion, Julius by name, of
the Emperor’s cohort, Paul and some other prisoners.

27:2 Now having stepped onto it, in an Adramyttium ship,
which is about to sail throughout the places along Asia,
we did set-sail, also being together-with us was
Aristarchus, a Macedonian, a Thessalonian.  27:3 And we
brought the ship into Sidon in another day and Julius
treated Paul humanely and permitted him to obtain care,
traveling to his friends.  27:4 And having set-sail from
there, we sailed under the lee of Cyprus, because the
winds were going to be adverse.  27:5 And having sailed
through the deep-sea against Cilicia and Pamphylia, we
came down to Myra, a city of Lycia.

27:6 And the centurion found a ship of Alexandria from there sailing
to Italy, and he had us step onto it.  27:7 Now in a considerable
number of days, we were voyaging slowly and happened to be
against Cnidus with difficulty; the wind was not permitting us to
land. We sailed under the lee of Crete against Salamone; 27:8 and coasting-along it
with difficulty, we came to a certain place being called
Good Harbors; which was near the city of Lasea.

27:9 Now after a considerable amount of time had
elapsed and the voyage being already dangerous, because
also the fast {i.e., Yom Kippur} was to have already
passed-away, Paul was advising them, saying to them,
Men, I view that the voyage is about to be with disaster
and much damage, not only of the load and of the ship,
but also of our lives.  27:10 But the centurion was being
persuaded by the helmsman and by the ship-owner, rather
than by the things being spoken by Paul.  27:11 But the
harbor, being unfit for a wintering, most of the council
purposed to set-sail from there, if somehow they might be
able to winter, after they arrived in Phoenix, a harbor of
Crete, while looking down the northwest and down the
southwest.  27:12 Now after wind from the south blew
softly, having thought to have taken-hold of their purpose, they lifted the anchor up and were coasting-
along, closer to Crete.

27:13 But after not much time, a typhoon wind, being called Euroclydon, was cast against her;

27:14 and after the ship was seized and not being able
to head-into the wind, having given her to the wind, we
were being carried along.  27:15 Now having ran under
the lee of a certain isle called Claudia, we were strong-enough
to become skippers of the boat with difficulty; 27:17 which having lifted it up, they were using cables, undergirding the ship, and fearing lest they might fall into the sandbars of Syrits, they lowered the tackling and so they were being carried along. 27:18 But our ship was being extremely storm-tossed, the next day they were making a jettison of the cargo, 27:19 and we tossed out the tackling of the ship the third day with our own hands. 27:20 But while neither sun nor stars are appearing upon most days and not just a small storm was laying down upon us, all hope for us to be saved was furthermore being taken away.

27:21 Now they are very much famished, then Paul, stood in the midst of them, said, O men, it was indeed essential to have obeyed me and to not set-sail away from Crete and then to gain this disaster and damage. 27:22 And hereafter, I am advising you to be cheerful; for there will be no termination of life from among you, however of the ship, yes. 27:23 For a messenger of the God (whose I am, to whom I also am giving-divine-service to) stood beside me this night, 27:24 saying, Do not fear, Paul; it is essential for you to stand-before Caesar and behold, God has granted to you all the ones sailing with you. 27:25 Hence, be cheerful, men; for I believe God, that it will be so according-to what is in the manner that it has been spoken to me. 27:26 But it is essential for us to fall onto a certain island.

27:27 Now as it became the fourteenth night, our being carried to and fro in the Adriatic Sea, in the middle of the night, the sailors were perceiving some region to be preceding them. 27:28 And having sounded, they found twenty fathoms, and after a little bit of an interval of time, they found fifteen fathoms. 27:29 And fearing lest we might fall into rough places, they tossed the four anchors from the stern and was praying for it to become day. 27:30 But the sailors were seeking to flee out-of the ship and having lowered the boat into the sea in pretext, as though being about to heave out anchors from the prow, 27:31 Paul said to the centurion and to the soldiers, If these sailors do not remain in the ship, you are not able to be saved. 27:32 Then the soldiers cut off the ropes of the boat and permitted her to fall. 27:33 Now till which time it was about to become day, Paul was encouraging them all to take some nourishment, saying, Today is the fourteenth day that you are expecting to arrive; you are continuing famished, having taken nothing to eat for yourselves. 27:34 Hence I am encouraging you to take some nourishment; for this is for your salvation; for not a hair will be falling from the head of any one of you. 27:35 Now having said these things and having taken bread, he gave-thanks to God in the sight of all, and he broke it and began to eat. 27:36 Now when all became cheerful, they themselves also took nourishment. 27:37 Now we were in the ship, all two hundred and seventy-six souls. 27:38 Now having been satisfied from the nourishment, they were lightening the ship, casting the grain forth into the sea.

{Nov. 1, 61 AD. Shipwreck on Malta.}
27:39 Now when it became day, they were not recognizing the land. But they were considering a certain bay, having a beach into which they planned if possible to drive the ship. 27:40 And having taken-off the couplings to the anchors, they were permitting them to fall in the sea, having laxed the rudders’ couplings at the same-time. And having lifted up the foresail to the blowing wind, they were heading toward the beach. 27:41 But having fallen into a place at the intersection of two seas, they beached the cargo-ship, and indeed the prow stuck and remained unshakable, but the stern was being dissolved by the violence of the waves.

27:42 Now the soldiers’ plan happened to be that they should kill the prisoners, lest some, having swam out, should flee. 27:43 But the centurion, planning to save Paul, forbade them from their will, and commanded the ones being able to swim, after they first tossed themselves over to go-out over to the land; 27:44 and the rest, who indeed were upon planks and who were upon any other things from the ship. And so it happened, all were to be saved upon the land.

[Acts 28] TOC

{Nov. - Feb. 62 AD. Malta.}
28:1 And having been saved, then they recognized that the island is called Malta. 28:2 Now the barbarians were providing for us and we obtained not just kindliness, for they lit a fire, and took us all in, because of the standing rainfall and because of the cold. 28:3 But after Paul twisted together a bunch of brush and laid it upon the fire, a viper attached to his hand, after it came forth through the brush from the warmth. 28:4 Now as the barbarians saw the snake hanging from his hand, they were saying to one another, This man is certainly a murderer, whom, having been saved out of the sea, justice did not permit him to live. 28:5 Therefore indeed, he shook-off the snake into the fire and suffered no evil. 28:6 But they were expecting him to be about to swell up or to suddenly fall down dead. But after they themselves were expecting it over much time and viewing nothing improper happening to him, having a turnabout, they were saying him to be a god.

28:7 Now in the regions around that place, were farms belonging to the foremost one of the island, Publius by name, who, having accepted us, lodged us courteously three days. 28:8 Now it happened, that the father of Publius lay sick, being troubled with fevers and dysentery, to whom Paul, having entered and prayed and laid his hands upon him, healed him. 28:9 Therefore, after this happened,
the rest who have any sicknesses in the island were also coming near and were being healed, 28:10 who also honored us with many honors, and while setting-sail, they placed upon the ship the things for our need.

28:11 Now after three months, we were led to a ship of Alexandria with an insignia of The Twin Brothers which had wintered in the island.

[March, 62 - March 64. Rome.]

28:12 And having been led into Syracuse, we remained there three days. 28:13 From where, we went around and arrived at Rhegium and after one day a south wind came on us and on the second day we came to Puteoli; 28:14 where we found brethren and were encouraged to remain upon {i.e., with} them seven days and so we came to Rome. 28:15 And the brethren from there, after they heard things concerning us, came to the encounter with us up-to the Market of Appius and the Three Taverns; whom having seen, Paul gave-thanks to God and took courage.

28:16 Now when we came to Rome, the centurion gave the prisoners to the camp-commander, but Paul was permitted to abide by himself together-with the soldier guarding him.

28:17 Now after three days, Paul happened to call together the ones who are the foremost of the Jews and after they came together, he said to them, Men, brethren, I practiced nothing adverse to the Jewish people or the customs of our forefathers. I, a prisoner from Jerusalem, was given up into the hands of the Romans. 28:18 The Romans who, having examined me, were planning to release me, because no crime worthy of death was found to exist in me. 28:19 But the Jews were speaking against it, then I was urged to appeal to Caesar; not like I hold anything of which to accuse my nation. 28:20 Therefore, because of this accusation, I pleaded to see and to speak to you, for I am encompassed with this chain because of the hope of Israel.

28:21 But they said to him, We neither accepted writings from Judea concerning you, nor did anyone of the brethren come here and report or speak anything evil concerning you. 28:22 But we deem it worthy to hear from you what things you are mindful of; for indeed, concerning this sect, it is known to us that it is spoken against everywhere.

28:23 Now having appointed him a day, they were coming to him, more into the lodging, to whom he was expounding the word, thoroughly testifying of the kingdom of God also persuading them with the things concerning Jesus, both from the Law of Moses and from the prophets, from morning until dusk. 28:24 And some were obeying and some were disbelieving the things being spoken. 28:25 But being in disagreement with one another, they were dismissing themselves after Paul said just one declaration, The Holy Spirit spoke well through Isaiah the prophet to our fathers, 28:26 saying, ‘Travel to this people and say, In hearing you will hear and yet should never understand, and in seeing you will see and yet should never know. 28:27 For the heart of this people became-callous and they have selectively heard with their ears and they closed their eyes, lest, they should see with their eyes and should hear with their ears and should understand with their heart and should return and I will be healing them.’ {Isa 6:9-10}

28:28 Therefore, let it be known to you, that the salvation from God was sent to the Gentiles and they themselves will be hearing it. 28:29 And after he said these things of him, the Jews went away, having much debate among themselves.

28:30 Now Paul remained two whole years in his own rented-house and was accepting all who travel to him, preaching the kingdom of God and teaching the things concerning the Lord Jesus Christ with all boldness, unforbidden by any.
After you know about who Jesus was in the first four books and have followed an example of how to become a Christian in Acts, then comes the remainder of the New Testament. A collection of letters written to Christians, helping them to know how to live their lives for Christ Jesus after they are saved from their sins. They were not arranged in chronological order so to read and learn from them as God intended, it is better to follow the order of the Simple Reading Schedule. This way each letter will build upon each other. You will also have some preparation before you read Romans, a very intense letter. Each letter deals with specific issues and problems that different groups of Christians were struggling with at the time of the writing.

The most common problem was that Jewish false teachers were binding the Gentile Christians under the Law of Moses. However, up front, the Law, spoken of in the letters is in a very generalized way as “Law” vs. “the Law” most often. It is the old covenant of God, the Old Testament from Genesis through Malachi.

The first nine letters are written by the apostle Paul to specific congregations of the Lord’s body in various cities and are named for the area in which those Christians lived. The next four letters are written by Paul to specific Christian individuals who were working with congregations.

The letter to the Hebrews was written to help Jewish Christians understand that the Old Testament had fulfilled its purpose in pointing people to something much better: Christ Jesus.

The letters of James, 1 and 2 Peter, 1, 2, and 3 John, and Jude were all written to Christians in various areas, and the letters are named after the writer.

The book of Revelation is a combination of letters from Christ Jesus to specific congregations, and a prophecy given as a reminder to Christians to stay faithful even in persecution because God is the one ultimately in control.

The Romans had their problems with Jewish Christian false teachers also. But he first addressed homosexuality which was a common practice in Rome at the time. Caesar Nero was a classic example. Paul puts it in blunt terms in 1 Cor. 6:9, “they will not inherit the kingdom of God.” In the next few chapters, Paul deals with various quotes of the O.T., why they are not the ‘faith of Abraham,’ and that Christ was the fulfillment of that promise to Abraham, long before the O.T. was written. In chapter 6, Paul gives us one more aspect about immersion, the death burial, and resurrection, same as our Lord. Chapter 7 shows the contrast of a married couple and remarriage, but the whole point is you cannot keep the Old Covenant of God and be married to the New Covenant of Jesus or else God calls you an adulteress. Paul speaks of his (and our) war between what we want to do vs. what we are to do in Christ and how nothing but ourselves can ever keep us the love of God. Chapter 9 goes back to the argument against the Jewish false’ teachers. In 10, the same problem with the Israel of then and many false religious groups of today, ‘a zeal of God, but not according to knowledge.’ Then Paul speaks of the declarations/report from the apostles that brought them to Christ. In 11, Paul speaks that is was always God’s plan to have the Gentiles and Jews under one covenant. In Chapters 12-14, instructions on how to live as a Christian, and governments in Chapter 13. In Chapter 15 back to more about the Law of Moses vs. the Law of Christ. Ending with Paul’s typical farewells.

Introduction to Romans 58 AD

The Romans - MLV 2021 - The Open Source Bible Translation

{[ Introduction to the Christian Letters TOC

Romans, Ephesians, Philippians, Colossians, 1&2 Peter, Jude, Philemon, 1 Timothy, Titus, Hebrews, 2 Timothy, 1-3 John, Revelation. See the Reading Chart about page 13. But even if you don’t follow this order always read Galatians before Romans.}

1:1 Paul, bondservant of Jesus Christ, a called {Or: invited, and in all other instances in the MLV} apostle, having been separated* to the good-news of God, 1:2 which he promised beforehand through his prophets in the holy Scriptures, 1:3 concerning his Son (who was born from the seed of David according-to the flesh, 1:4 who was determined as being the Son of God in power, according-to the spirit of holiness, out-of the resurrection of the dead), Jesus Christ our Lord. 1:5 Through whom, we received grace and apostleship, into the obedience of the faith in all the nations, on behalf of his name; 1:6 among which nations you are also called of Jesus Christ. 1:7 To all the ones who are in Rome, beloved of God, called holy-ones: grace to you and peace from God our Father and the Lord Jesus Christ.

1:8 First indeed, I am giving-thanks to my God through Christ Jesus on behalf of all of you, that your faith is proclaimed in the whole world. 1:9 For* God is my witness, to whom I am giving-divine-service in my spirit in the good-news of his Son, as I constantly make* a remembrance of you. 1:10 I am beseeching God always in my prayers, if somehow now, I will be prospered in the will of God to come to you* someday, 1:11 for* I am longing to see you, in-order-that I may give to you* some spiritual gift , that* you may be established; 1:12 and this is my prayer to be encouraged together among you, through the faith in one another, both yours* and mine. 1:13 Now brethren, I do not wish you* to be ignorant that I often purposed to come to you (and I was prevented till presently), in-order-that I might also have some fruit among you, just-as among the rest of the Gentiles. 1:14 I am a debtor both to Greeks and to Barbarians, both to the wise and to the foolish. 1:15 So, as in me, I am eager to proclaim the good-news to you* also who are in Rome.

1:16 For* I am not ashamed of the good-news of the Christ; for* it is the power of God *for salvation to everyone who believes, both to the Jew first and to the Greek. 1:17 For* the righteousness of God is revealed from faith to [Or: into] faith in it; just-as it has been written, ‘But the righteous will be living from faith.’ (Hab. 2:4)

1:18 For* the wrath of God is revealed from heaven upon all ungodliness and unrighteousness of men and upon the ones holding back the truth in unrighteousness, 1:19 because what is known of God is apparent among them, for* God manifested it to them. 1:20 For* the invisible things of him are clearly seen from the creation
of the world, being perceived by the things-made, both his eternal power and divinity, ‘that’ they may be without defense, 1:21 because having known God, they did not glorify him as God, or gave-thanks to him, but became-futile in their reasonings and their heart was darkened without understanding. 1:22 They were foolish, claiming to be wise, 1:23 and changed the glory of the incorruptible God into the likeness of an image of corruptible man and of birds and of four-footed mammals and of reptiles.

1:24 Hence also, God gave them up in the lusts of their hearts into uncleanness, to dishonor their bodies among themselves. 1:25 They exchanged the truth of God into the lie and worshiped and gave-divine-service to the created thing contrary to the one who created it, who is gracious’ forever. Amen.

1:26 Because of this, God gave them up to passions of dishonor, for’ both their females exchanged the natural use into the thing which is contrary to anything natural; 1:27 and the males also likewise, having left the natural use of the female, burned in their lust toward one another, males with’ males working out indecency and receiving in themselves the recompense which was essential from their error.

1:28 And just-as they did not approve to have God in their full knowledge, God gave them up to an unapproved mind, to do the things which are not proper. 1:29 They have been filled with all unrighteousness, fornication, wickedness, greed, malice; full of envy, murder, strife, treachery, maliciousness. They are malicious whisperers, 1:30 slandering, spiteful to God, insolent, haughty, braggers, inventors of evil things, disobedient to parents, 1:31 without understanding, covenant-breakers, cold-hearted, unappeasable and unmerciful. 1:32 Who, having fully known the ordinance of God (that the ones practicing such things are worthy of death), are not only doing the same things, but also are consenting with the ones practicing the same things.

[Romans 2] TOC

2:1 Hence O man, you are without defense, everyone who judges; for’ in what you are judging the other, you are condemning yourself, for’ you who judge are practicing the same things. 2:2 Now we know that the judgment of God is according-to truth upon the ones who practice such things. 2:3 Now O man, who is judging the ones who practice such things and you are doing the same things, are you reasoning this that you will be fleeing away from the judgment of God? 2:4 Or do you despise the riches of his kindness and forbearance and patience, being ignorant that the kindness of God is leading you to repentance? 2:5 But you store up wrath for yourself according-to your hardness and unrepentant heart in the day of wrath and of revelation and of the righteous judgment of God. 2:6 who will ‘repay to each according-to his works,’ [Pro 24:12b, Psa 62:12] 2:7 everlasting life to the ones who indeed by endurance from good work are seeking glory and honor and incorruption. 2:8 But to the ones seeking things out-of selfish ambition and who are indeed disobedient to the truth, but obey unrighteousness, he will repay with fury and wrath, 2:9 affliction and distress upon every soul of man who is working evil, both of the Jew first and of the Greek. 2:10 But glory and honor and peace to everyone who is working good, to the Jew first and also to the Greek, 2:11 for’ there is no favoritism with God.

2:12 For’ as many as sinned without the law will also perish without the law. And as many as sinned in the law will be judged through the law. 2:13 For’ the hearers of the law are not righteous with God, but the doers of the law will be made righteous. 2:14 For’ whenever the Gentiles, not having the law, practice the things of the law by nature, these, not having the law, are the law to themselves. 2:15 who show the work of the law written in their hearts, their conscience testifying together-with their hearts, and between one another, their reasonings are accusing or either defending them, 2:16 in the day when God will be judging the secrets of men through Jesus Christ, according-to my teaching of the good-news.

2:17 Behold, you who are named a Jew and rest upon the law and boast in God, 2:18 and know God’s will and approve the things which are carrying more-value, being instructed out-of the law, 2:19 and have confidence in yourself to be a guide of the blind, a light of the ones in darkness, 2:20 a corrector of the foolish, a teacher of infants, having in the law the form of knowledge and of the truth.

2:21 Therefore, the one teaching a different one, are you not teaching yourself? The one preaching not to steal, are you stealing? 2:22 The one saying to not commit adultery, are you committing adultery? The one detesting idols, are you a temple looter? 2:23 You who are boasting in the law, through your transgression of the law, are you dishonoring God? 2:24 ‘For’ the name of God is blasphemed among the Gentiles because of you,’ just-as it has been written. 2:25 For’ circumcision indeed profits, if you should practice the law, but if you should be a transgressor of the law, your circumcision has become uncircumcision. [Isa 52:5]

2:26 Therefore, if the uncircumcision are observing the ordinances of the law, will his uncircumcision not be counted toward circumcision? 2:27 And the man from the natural uncircumcision who is completing the law, will be judging you, who are a transgressor of the law through the writing {Or: ‘scripture’ meaning ‘scriptures’ also in 2:29, 7:6.} and circumcision. 2:28 For’ the one is not a Jew openly; nor is circumcision the one openly in the flesh,
2:29 but the one is a Jew in the secret thing, and the circumcision is of the heart, in spirit, not in the writing; whose praise is not from men, but from God.

[Romans 3] TOC

3:1 Therefore, what is the supremacy of the Jew? Or what is the profit of circumcision? 3:2 Much, according-to every manner! For indeed, first, that they were entrusted with the oracles of God. 3:3 For what if some disbeliefed? Their unbelief will be not doing-away-with the faithfulness of God, will it? 3:4 Let it not happen! Now, let God become true, but every man a liar, just-as it it has been written, “That you should be made righteous in your words and may overcome while you were being judged.’ (Psa 51:4) 3:5 But if our unrighteousness is establishing the righteousness of God, what will we say? The God who brings upon us wrath is not unrighteous, is he? (I speak according-to the manner of man.) 3:6 Let it not happen! Otherwise how will God judge the world?

3:7 For if the truth of God in my lie abounded to his glory, why am I also still being judged like a sinner? 3:8 And not (just-as we are blasphemed and just-as some say us to speak) Let us do evil things in-order that good things should come? Whose condemnation is just!

3:9 Therefore, what? Are we Jews special? Certainly not; for we accused beforehand, both Jews and Greeks to all be under sin; 3:10 just-as it has been written, ‘There is none righteous, not even one. 3:11 No one is understanding. No one is seeking out God. They all shunned God at the same-time they were becoming-useless. None is practicing kindness; none is insofar as even one.’ (Psa 14:1-3 & 53:1-3) 3:13 Their throat has been an opened burial chamber; they were being treacherous with their tongues.’ (Psa 5:9) ‘The poison of the asps is under their lips.’ (Psa 140:3) 3:14 ‘Whose mouth is full of evil-cursing and bitterness.’ (Psa 10:7?) 3:15 ‘Their feet are swift to shed blood; 3:16 downfall and misery is in their ways; 3:17 and they did not know the way of peace.’ [Isa 59:7,8] 3:18 ‘There is no fear of God in front of their eyes.’ (Psa 36:1)

3:19 Now we know that as many things as the law says, it is speaking to the ones in the law; in-order that every mouth may be sealed and all the world may become under a sentence to God; 3:20 because every flesh will not be made righteous in his sight from the works of the law; for through the law comes the full knowledge of sin.

3:21 But now the righteousness of God has been manifested separate from the law, being witnessed by the law and the prophets; 3:22 even the righteousness of God through faith of Jesus Christ toward all and upon all the ones who believe; for there is no distinction; 3:23 for all have sinned and come-short of the glory of God. 3:24 All those who believe, being freely made righteous in his grace, through the redemption, the one which is in Christ Jesus, 3:25 whom God purposed as an atonement through the faith in his blood in an example of his righteousness, because of the passing-over of the sins, having happened beforehand (in the forbearance of God), even toward the example of his righteousness in the current time, ‘that’ he may himself be righteous and who is making righteous the one from the faith of Jesus.

3:27 Therefore, where is the boasting? It was locked out. Through what law? Of works? No, but through the law of faith. 3:28 Therefore, we are reasoning for a man to be made righteous in faith separate from the works of the law. 3:29 Or is God the God of Jews only and not the God of Gentiles also? Yes, of Gentiles also. 3:30 Since God is one, it is he who will be making righteous the circumcision out-of faith and the uncircumcision through the faith. 3:31 Therefore, do we do-away-with the law through the faith? Let it not happen! But through the faith, we are establishing the law.

[Romans 4] TOC

4:1 Therefore, what will we say, that Abraham, our father, according-to the flesh, to have found? 4:2 For if Abraham was made righteous out-of works, he has grounds for boasting, but not toward God. 4:3 For what does the Scripture say? ‘And Abraham believed God and was counted to him for righteousness.’ (Gen 15:6) 4:4 Now to the one who is working, the reward is not counted according-to favor, but according-to debt. 4:5 But to the one who is not working, but believes upon the one who makes righteous the ungodly, his faith is counted toward righteousness. 4:6 Just-as David also says concerning the good-fortune of the man to whom God counts righteousness separate from works, 4:7 saying, ‘Those whose lawlessnesses were forgiven and whose sins were covered are fortunate. 4:8 The man to whom the Lord should never count sin, is fortunate.’ (Psa 32:1,2) 4:9 Therefore, is this good-fortune upon the circumcision or also upon the uncircumcision? For we say that his faith was counted to Abraham for righteousness. 4:10 Therefore, how was it counted? While being in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision. 4:11 And he received the sign of circumcision, a seal of the righteousness of the faith of which he had in the uncircumcision, ‘that’ he himself may be the father of all the ones who believe, even through uncircumcision, ‘that’ righteousness may also be counted to them; (Gen 17:10) 4:12 and the father of circumcision, to the ones not only from the circumcision, but to the ones who also are marching in the footsteps of the faith of our father Abraham which he had in uncircumcision.

4:13 For the promise was to Abraham, or to his seed,
for him to be heir of the world, but not through the law, but through the righteousness of faith.

4:14 For if the ones from the law are heirs, the faith has been made void and the promise has been done-away-with. 4:15 For the law is working wrath; for where there is no law, neither is there transgression. 4:16 Because of this, it is from faith, in-order-that it may be according-to grace; 'that' the promise may be steadfast to all the seed; not to the one from the law only, but also to the one which is from the faith of Abraham, who is the father of us all 4:17 (as it has been written, 'I have placed you as a father of many nations' (Gen 17:5)), in front of God, the one whom he believed, who is giving-life to the dead and is calling the things which are not, as though they are. 4:18 Abraham who contrary to hope believed upon hope, 'that' he himself may become a father of many nations, according-to what had been spoken, So your seed will be. (Gen 15:5)

4:19 And not being weak in faith, he did not consider his own body, already dead (being nearly a hundred years), and the deadness of Sarah’s womb, 4:20 But he did not doubt in unbelief at the promise of God, but was empowered in the faith, having given glory to God, 4:21 and having been fully assured that what he has promised, he is able also to do. 4:22 Hence it was also counted to him 'for righteousness. 4:23 Now it was not written, 'It was counted to him,' because of him only, 4:24 but also, because of us to whom it is about to be counted, who believe upon the one who raised up Jesus our Lord from the dead, 4:25 who was given up because of our trespasses and was raised up because of our justification (Or: being made righteous.).

[Romans 5] TOC

5:1 Therefore, having been made righteous from faith, we have peace toward God through our Lord Jesus Christ, 5:2 through whom we also have had the access to this grace in the faith in which we are standing, and we are boasting in hope of the glory of God. 5:3 But not only in this, but we are also boasting in the afflictions, knowing that affliction is working endurance; 5:4 and endurance, approved character; and an approved character, hope; 5:5 and hope does not shame one, because the love of God has been poured out in our hearts through the Holy Spirit who was given to us.

5:6 For our still being in a weak state, according-to the proper time, Christ died on behalf of the ungodly. 5:7 For scarcely will one die on behalf of a righteous person; for perhaps someone might even dare to die on behalf of the good person. 5:8 But God is establishing his own love toward us, that our still being in a sinful state, Christ died on our behalf. 5:9 Therefore, much more, having now been made righteous in his blood, we will be saved from the wrath of God through him. 5:10 For if while being enemies, we were reconciled to God through the death of his Son, much more, having been reconciled, we will be saved in his life; 5:11 and not only so, but we are also boasting in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

5:12 Because of this, just-like sin entered into the world through one man and death through sin, and thus death went throughout into all men, upon which all have sinned. 5:13 For sin was in the world till the law, but sin is not charged to one’s account when there is no law. 5:14 But death reigned from Adam till Moses, even upon the ones who have not sinned upon the likeness of the transgression of Adam, who is a pattern of the future one. 5:15 But not like the trespass, so also is the gift. For if the many died by the trespass of the one, the favor of God and the gift by the favor of the one man, Jesus Christ, abounded much more to the many. 5:16 And the gift is not as through one who sinned; for indeed the judgment came from one into condemnation, but the gift came from many trespasses into an act of righteousness. 5:17 For if, by the trespass of the one, death reigned through the one, much more they, who are receiving the abundance of the favor and of the gift of righteousness, will be reigning in life through the one, who is Jesus Christ.

5:18 Therefore, consequently, as through one trespass the judgment came to all men to condemnation; so through the righteousness of one man the gift also came to all men into justification of life. 5:19 For just-like the many were designated as sinners through the one man’s disobedience, so also the many will be designated as righteous through the obedience of the one. 5:20 But the law entered in beside us in-order-that the trespass might increase, but where sin increased, the favor (Or::: grace) over-abounded, 5:21 in-order-that, just-like sin reigned in death, so also the favor might reign through righteousness to everlasting life through Jesus Christ our Lord.

[Romans 6] TOC

6:1 Therefore, what will we say? Are we remaining in sin in-order-that grace (Or: favor; and so elsewhere in the letters to the congregations) may increase? 6:2 Let it not happen! We who died to sin, how will we still be living in it? 6:3 Or are you ignorant that as many as were immersed into Christ Jesus were immersed into his death? 6:4 Therefore, we were buried together-with him through the immersion into his death, in-order-that just-like Christ was raised up from the dead through the glory of the Father, so we might also walk in newness of life. 6:5 For if we have become unified together-with him in the likeness of his death, but also, we will be unified with him in the likeness of the resurrection. 6:6 Knowing this, that our old man was crucified together-with him, in-order-that the body of sin might be done-away, no longer for us
to be enslaved to sin, 6:7 for * he who died has been made righteous away from sin. 6:8 But if we died together-with Christ, we believe that we will also be living together-with him, 6:9 knowing that Christ having been raised up from the dead dies no more; death has no more lordship over him. 6:10 For * what death that he died to sin, he died to sin once for all, but what life that he lives, he is living to God. 6:11 So you * also, count yourselves to be indeed dead to sin, but living to God in Christ Jesus our Lord.

6:12 Therefore, do not let sin reign in your * mortal body, ‘that’ you * may obey it in its lusts, 6:13 nor present your * members as weapons of unrighteousness to sin, but present yourselves to God, as living from the dead and your * members as weapons of righteousness to God. 6:14 For * sin will not have lordship over you, for * you are not under the law, but under grace. 6:15 Therefore, what? Will we sin, because we are not under the law, but under grace? Let it not happen! 6:16 Do you * not know, that to what you * present yourselves as bondservants to obedience, you * are the bondservants to what you * obey’, either of sin to death or of obedience to righteousness? 6:17 But gratitude is to God, that, though you * were bondservants of sin, but you obeyed * from the heart the pattern (Or: example; 6:3-6) of teaching to which you * were given. 6:18 and having been made free from sin, you * were enslaved to righteousness.

6:19 I speak in human terms because of the weakness of your * flesh, for * just-like you * presented your * members as bondservants to uncleanness and to lawlessness leading to more lawlessness, so now present your * members as bondservants to righteousness leading to holiness. 6:20 For * when you * were bondservants of sin, you * were free in regard to the righteousness. 6:21 Therefore, what fruit were you * having then in which things you * are now ashamed? For * the end of those things is death. 6:22 But now, having been made free from sin and having been enslaved to God, you * have your * fruit leading to holiness and the end everlasting life. 6:23 For * the compensations of sin is death, but the gift * of God is everlasting life in Christ Jesus our Lord.

[Romans 7] TOC

7:1 Or are you * ignorant, brethren (for * I am speaking to those knowing the law), that the law has lordship over a man inasmuch time as he is living? 7:2 For * the woman in wedlock has been bound by the law to the living husband, but if the husband dies, she has been done-away-with (i.e., discharged) from the law of the husband. 7:3 Therefore, consequently *, if the husband is living, if she becomes joined to a different man, she will be divinely-called, an adulteress. But if the husband dies, she is free from the law, for her not to be an adulteress, even if she had become joined to a different man.

7:4 So-then my brethren, you * were also slain to the law through the body of Christ; ‘that’ you * should become joined to a different one, that is to the one who was raised up from the dead, in-order-that we should bear-fruit to God. 7:5 For * when we were in the flesh, the sinful passions were working in our members through the law, ‘that’ they might bear-fruit to death. 7:6 But now we have been done-away-with (i.e., were discharged) from the law, having died in which we were being held; so-as for * us to be enslaved in newness of the spirit and not in oldness of the writing.

7:7 Therefore, what will we say? Is the law sin? Let it not happen! But, I did not know sin, except through the law; for * I also did not know lusting (O.T. desire (but with an object) and elsewhere), except that the law was saying, Do not lust. (Exo 20:17) 7:8 But sin, having taken a starting-point, worked in me through the commandment all manner of lust; for * separate from the law sin is dead. 7:9 But I was previously living separate from the law, but when the commandment came, sin lived again through me and I died, 7:10 and the commandment, the one to be into life, this one was found in me to be into death; 7:11 for * sin, having taken a starting-point through the commandment, deceived me and through it, it killed me. 7:12 So-then the law indeed is holy and the commandment holy and righteous and good. 7:13 Therefore, what is the good thing to me, has it become death? Let it not happen! But sin, in-order-that it might appear as sin, through what is the good thing to me, was working death; in-order-that sin might become a surpassingly-better sinner through the law, 7:14 For * we know that the law is spiritual, but I am fleshly, having been sold * under sin.

7:15 For * I do not know what I am working. For * I am practicing this thing which I do not will but instead I am doing * this thing which I am hating. 7:16 But if I am doing * this thing which I do not will, I acknowledge together-with the law, that it is good. 7:17 But now I no longer am working it, but the sin dwelling in me. 7:18 For * I know that what is a good thing is not dwelling in me (this is: in my flesh); for * it is laying beside me to will it, but I am not finding what is a good thing to work it. 7:19 For * I am not doing * the good thing which I will, but instead I am practicing this evil thing which I do not will. 7:20 But if I am doing * this thing which I do not will, I am no longer working it, but the sin dwelling in me. 7:21 Consequently *, I find the law to me the one willing to do * the good thing, that evil is laying beside me.

7:22 For * I delight-inwardly in the law of God according-to the inward man. 7:23 But I am seeing a different law in my members, warring against the law of my mind and capturing me in the law of sin, the one being in my members. 7:24 O I am a miserable man! Who will rescue me out-of the body of this death? 7:25 I am giving-thanks to God through Jesus Christ our Lord.
Therefore, consequently*, I myself, indeed, serve* the law of God in the mind, but I serve* the law of sin in the flesh.

[Romans 8] TOC

8:1 Consequently* now nothing is condemnation to the ones who are in Christ Jesus, who are not walking according-to the flesh, but according-to the Spirit. 8:2 For the law of the Spirit of life in Christ Jesus made me free away from the law of sin and of death. 8:3 For the law being powerless, in what it was weak through the flesh, God, having sent his own Son in the likeness of sinful flesh and concerning sin, condemned sin in the flesh, 8:4 in-order-that the ordinance of the law might be fulfilled in us, the ones who are not walking according-to the flesh, but walking according-to the Spirit. 8:5 For the ones who are according-to the flesh, are mindful of the things of the flesh, but those who are according-to the Spirit are mindful of the things of the Spirit. 8:6 For the mindset of the flesh is death, but the mindset of the Spirit is life and peace, 8:7 because the mindset of the flesh is hostility toward God, for it is not subject to the law of God, for neither is it able to be; 8:8 and the ones who are in the flesh are not able to please God. 8:9 But you are not in the flesh but in the Spirit, if indeed* the Spirit of God is dwelling in you. But if anyone does not have the Spirit of Christ, this one is not his. 8:10 But if Christ is in you*, the body is indeed dead because of sin, but the spirit is life because of righteousness. 8:11 But if the Spirit of the one who raised Jesus up from the dead is dwelling in you*, he who raised the Christ up from the dead will also be giving-life to your* mortal bodies through his Spirit the one dwelling in you*.

8:12 Therefore, consequently*, brethren, we are debtors but not to the flesh, not to live according-to the flesh, 8:13 for if you* are living according-to the flesh, you are about to die, but if you* slay the practices of the body in spirit, you will be living. 8:14 For* as many as are led in the Spirit of God, these are sons of God. 8:15 For* you did not receive the spirit of bondage again to fear, but you received the spirit of sonship, in which we cry, Abba, Father. 8:16 The Spirit himself is testifying together-with our spirit, that we are children of God; 8:17 and if children, also heirs, heirs indeed of God and joint heirs of Christ, if indeed* we are suffering together-with him, in-order-that we might also be glorified together-with him.

8:18 For* I reason that the sufferings of the current time are not worthy of comparison to the glory which is about to be revealed to us. 8:19 For* the earnest expectation of the creation is waiting for the revelation of the sons of God. 8:20 For* the creation was subjected to futility, not voluntarily, but because of the one who subjected it, in hope 8:21 that even the creation itself will be made free away from the bondage of corruption into the freedom of the glory of the children of God. 8:22 For* we know that all creation groans and travails together in pain till now. 8:23 But not only they, but we ourselves also who have the first-fruit of the Spirit, even we ourselves are groaning in ourselves, waiting for our sonship, that is, the redemption of our body. 8:24 For* we were saved in the hope; but hope which is seen, is not hope; for* why does anyone even hope for what he sees? 8:25 But if we hope for what we do not see, then* we are waiting for it through endurance.

8:26 Now likewise*, the Spirit is also jointly helping our weaknesses; for* we do not know what we will be praying for, that is according-to what is essential for us; but the Spirit himself is petitioning on our behalf with unspeakable groans; 8:27 and the one searching the hearts knows what is the mindset of the Spirit, because he is petitioning on behalf of the holy-ones according-to the will of God. 8:28 Now we know that all things work together toward good, to the ones who love* God, to the ones who are the invited ones according-to his purpose. 8:29 Because, whom he knew beforehand, he also determined beforehand, one transformed to the image of his Son, that* he himself might be the firstborn among many brethren; 8:30 and whom he determined beforehand, he also invited these and whom he invited, he also made these righteous and whom he made righteous, he also glorified these.

8:31 Therefore, what will we say to these things? If God is working on our behalf, who is against us? 8:32 Yet, he who did not spare his own Son, but gave him up on behalf of us all, how will he not also be granting to us all things together-with him? 8:33 Who will accuse anything against God’s chosen? It is God who makes one righteous. 8:34 Who is the one who condemns? Christ is the one who died, but rather, who was also raised up from the dead, who is at the right hand of God, who also is petitioning on our behalf.

8:35 Who will be separating us away from the love* of Christ? Will affliction or distress or persecution or famine or nakedness or peril or sword? 8:36 Just-as it has been written, ‘Because of you we are slain the whole day. We were counted as sheep of the slaughter.’ {Psa 44:22} 8:37 But we are victorious in all these things through the one who loved* us. 8:38 For* I have confidence, that neither death, nor life, nor angels, nor principalities, nor powers, nor present things, nor future things, 8:39 nor height, nor depth, nor some other created thing, will be able to separate us away from the love* of God, which is in Christ Jesus our Lord.

{Footnotes: Rm 8:28: that to the ones who love* God, he is working all things toward good for the ones who are the invited according-to his purpose.}
[Romans 9] TOC

9:1 I say the truth in Christ, I am not lying, my conscience is testifying together-with me in the Holy Spirit, 9:2 that great sorrow is in me and constant anguish in my heart. 9:3 For I was praying for myself to be accursed from the Christ on behalf of my brethren, my relatives according-to the flesh, 9:4 who are Israelites, whose is the sonship and the glory and the covenants and the institution of the law and the divine-service and the promises; 9:5 whose are the fathers and from whom is the Christ according-to the flesh, the one being over all; God is gracious forever. Amen.

9:6 But it is not such-as that the word of God has fallen short. For all the ones from Israel, these are not Israel; 9:7 neither are they all children, because they are Abraham’s seed, but instead, ‘Seed will be called to you in Isaac.’ (Gen 21:12) 9:8 This thing is, the children of the flesh, these are not children of God, but the children of the promise is counted toward a seed. 9:9 For this is the word of promise, ‘I will come according to this season and Sarah will be with a son.’ (Gen 18:10) 9:10 Now not only so, but also Rebecca having an impregnation from one man, our father Isaac; 9:11 (for the children were not yet born, nor had practiced anything good or evil, in-order-that the purpose of God according-to his choice might abide, not from works, but from the one who is calling). 9:12 It was said to her, ‘The greater will be serving the inferior.’ (Gen 25:23) 9:13 Just-as it has been written, ‘Jacob I loved’, but Esau I hated.’ (Mal 1:2,3)

9:14 Therefore, what will we say? There is no unrighteousness with God, is there? Let it not happen! 9:15 For he says to Moses, ‘I will show-mercy on whomever I show-mercy and I will have pity on whomever I have pity.’ (Exo 33:19) 9:16 Therefore, consequentially, it is not from the one who wills, nor from the one who runs, but from God, the one who shows-mercy. 9:17 For the Scripture says to Pharaoh, ‘I lifted you up for this same thing, that I myself might show in you my power and that my name might be thoroughly proclaimed in all the earth.’ (Exo 9:16) 9:18 Therefore, consequentially, he shows-mercy on whom he wills and he hardens whom he wills.

9:19 Therefore, you will say to me, Why is he still finding-fault? For who is standing against his will? 9:20 But-rather, O man, who are you who answers back against God? The molded thing will not say to the one who molded it, why have you made me so, will it? (Isa 45:9?) 9:21 Or does the potter not have authority over the clay, to make out-of the same batch one vessel what is for honor and what is for dishonor? 9:22 But what if God, willing to show his wrath and to make his power known, carried vessels of wrath in much patience having been framed for destruction; 9:23 and in-order-that he might make known the riches of his glory upon vessels of mercy, which he prepared beforehand for glory, 9:24 whom he also invited us, not only from the Jews, but also from the Gentiles?

9:25 As he also says in Hosea, ‘I will be calling the people who are not my people, my people, and she who is not beloved, beloved.’ (Ho. 2:23) 9:26 And it will be, in the place where it was said to them, ‘You are not my people; they will be called sons of the living God there.’ (Ho. 1:10) 9:27 Now Isaiah cries on behalf of Israel, ‘If the number of the sons of Israel is like the sand of the sea, only the remnant will be saved, 9:28 for he is completing and cutting-short the word in righteousness because having been cut-short, the Lord will make the word upon the earth.’ (Isa 10:22, 23) 9:29 And, just-as Isaiah has said beforehand, ‘If the Lord of Hosts did not leave us a seed, we would have become like Sodom and we would have been similar to Gomorrah.’ (Isa 1:9)

9:30 Therefore, what will we say? That the Gentiles, the ones not pursuing righteousness, grabbed righteousness, but the righteousness from faith. 9:31 But Israel, pursuing the law of righteousness, has not attained to that law of righteousness. 9:32 Why? Because it was not from the faith, but as it was from works of the law, for they stumbled on the stone of stumbling; 9:33 just-as it has been written, ‘Behold, I place a stone of stumbling and a rock of offense in Zion and everyone who believes on him will not be ashamed.’ (Isa 8:14 & 28:16)

[Romans 10] TOC

10:1 Brethren, indeed the delight of my heart and my supplication to God on behalf of Israel [i.e., the Jews], is for their salvation. 10:2 For I testify to them that they have a zeal of God, but not according-to full knowledge. 10:3 For being ignorant of God’s righteousness and the Israel seeking to establish its own righteousness, they did not subject themselves to the righteousness of God. 10:4 For Christ is the end of the law for righteousness to everyone who believes. 10:5 For Moses writes about the righteousness from the law, ‘The man who has practiced them will be living in them.’ (Lev 18:5 Ezek. 20:11) 10:6 But the righteousness from faith says thus, ‘You should not say in your heart, Who will be ascending into heaven?’ (This is: to lead Christ down.) 10:7 Or, ‘Who will be descending into the abyss?’ (This is: to lead Christ up from among the dead.) 10:8 But what does it say? ‘The declaration is near you, in your mouth and in your heart.’ (Deu 30:12-14?) This is the declaration of the faith which we are preaching: 10:9 that if you confess the Lord Jesus in your mouth and if you believe in your heart that God raised him up from the dead, you will be saved; 10:10 for it is believed in the heart toward righteousness and it is confessed with the mouth toward salvation. 10:11 For the
Scripture says, ‘Everyone who believes upon him will not be ashamed.’ [Isa 28:16] 10:12 For ‘there is no distinction between both Jew and Greek, for’ the same Lord is Lord of all, rich toward all who are calling upon him, 10:13 for’ everyone, ‘Whomever calls upon the name of the Lord will be saved.’ [Joel 2:32, Acts 2:21] 10:14 Therefore, how will they call upon him in whom they did not believe? But how will they believe of whom they did not hear? But how will they hear without someone preaching? 10:15 But how will they preach, if they should not be sent? Just-as it has been written, ‘How Beautiful are the feet of the ones proclaiming the good-news of peace and of the ones proclaiming the good-news of good things!’ [Isa 52:7]

10:16 But not all obeyed* the good-news; for* Isaiah says, ‘Lord, who believed our report?’ [Isa 53:1] 10:17 Consequently, the faith comes from our report but our report comes through the declaration of God. 10:18 But I am saying, ‘Did they not hear?’ But-rather, ‘Their sound went forth into all the earth and their declarations to the limits of the inhabited-earth.’ [Psa 19:4] 10:19 But I am saying, Did Israel not know? First Moses says, ‘I will provoke you to jealousy upon what is no nation. I will rouse you to anger upon a nation which has no understanding.’ [Deu 32:21] 10:20 Now Isaiah is very daring and says, ‘I was found by the ones not seeking me. I became manifest to the ones not asking for me.’ [Isa 65:1] 10:21 But he says to Israel, ‘The whole day, I outstretched my hands to a disobedient and contradicting people.’ [Isa 65:2]

[Romans 11] TOC

11:1 Therefore, I say, God did not shove away his people, did he? Let it not happen! For* I am also an Israelite, from the seed of Abraham, from the tribe of Benjamin. [Psa 94:14] 11:2 God did not shove away his people which he knew beforehand. Or do you not know what the Scripture says in regard to Elijah? How he petitions God against Israel, saying, 11:3 ‘Lord, they killed your prophets and made ruins of your altars, and I was left alone and they are seeking my life.’ [1Ki 19:10,14] 11:4 But what does the divine-answer say to him? ‘I left to myself seven thousand men, who did not bow the knee to Baal.’ [1Ki 19:18] 11:5 Therefore, so a remnant has also become according-to the chosen of grace in the current time. 11:6 But if it is by grace, it is no more from works, otherwise grace becomes grace no more. But if it is from works, no more is it grace; otherwise work is work no more. 11:7 Therefore, what? What Israel is seeking after, it has not obtained this, but the chosen obtained it and the rest were hardened, 11:8 just-as it has been written, ‘God gave them a spirit of stupor, eyes not able to see and ears not able to hear, until this very day.’ [Isa 29:10, 6:9] 11:9 And David says, ‘Let their table become ’for a snare and for a trap and ’for an offense and ’for a repayment to them. 11:10 Let their eyes be darkened not to see and bend their back always.’ [Psa 69:22-23]

11:11 Therefore, I say, They did not trip in-order-that they might fall, did they? Let it not happen! But salvation has come to the Gentiles in their trespass, ’that’ they might provoke them to jealousy. 11:12 Now if their trespass is the riches of the world and their loss is the riches of the Gentiles; how-much more is their fullness? 11:13 For* I speak to you, the Gentiles, inasmuch as I am indeed an apostle of Gentiles, I glorify my service, 11:14 if somehow I provoke to jealousy the ones who are my flesh and might save some out-of them. 11:15 For* if the casting away of them is the reconciliation of the world, what is the receiving of them, except life from the dead?

11:16 Now if the first-fruit is holy, also is the batch and if the root is holy, also are the branches. 11:17 But if some of the branches were broken off, and you, being a wild olive-tree, were grafted in among them and became a fellow partner of the root and of the plumpness of the olive-tree, 11:18 do not boast against the branches. But if you are boasting against them, you are not bearing the root, but the root bears you. 11:19 Therefore, you will say, Branches were broken off in-order-that I might be grafted in. 11:20 Well; they were broken off in their unbelief but you are standing in the faith. Do not be cavalier, but fear; 11:21 for* if God did not spare what is according-to nature {i.e., natural} branches; lest he will neither be sparing you. 11:22 Therefore, behold the kindness and severity of God, indeed severity upon the ones who fell short, but kindness upon you, if you should remain in the kindness of God; otherwise you also will be cut off. 11:23 But also those will be grafted in, if they should not remain in their unbelief, for* God is able to graft them in again. 11:24 For* if you were cut off from what is according-to nature a wild olive-tree and were grafted contrary to nature into a good olive-tree, how-much more these, the ones according-to nature, will be grafted into their own olive-tree?

11:25 For* brethren, I do not wish you’ to be ignorant of this mystery (that* you’ may not be too prudent with yourselves), that a hardening has happened partially to Israel. 11:26 And thus all Israel will be saved, just-as it has been written, ‘He who rescues will come out-of Zion, and he will turn away various ungodlinesses from Jacob. 11:27 And this is my covenant’ with them, whenever I take away their sins.’ [Psa 59:20-21, 27:9] 11:28 According-to the good-news they are indeed enemies because of you’, but according-to the choice, they are beloved because of the fathers. 11:29 For’ the gifts’ and the calling {Or: invitation; and in all other instances in the MLV} of God are unregretted. 11:30 For’ just-like you’ were also previously disobedient to God, but now you’ were shown-mercy by
the disobedience of these, \(^{11,31}\) so now these also were disobedient in your mercy, in-order that they themselves might also be shown-mercy. \(^{11,32}\) For God locked up all together in disobedience in-order that he might show-mercy upon all.

\(^{11,33}\) O the depth of the riches, and of the wisdom and the knowledge of God! How unsearchable are his judgments and untraceable his ways! \(^{11,34}\) For who knew the mind of the Lord? Or who has become his counselor? \(^{11,35}\) Or who first-gave to him and it will be repaid to him again? \(^{11,36}\) It is because all things are from him and through him and to him. The glory is for him, forever. Amen.

[Romans 12] \(^{TOC}\)

\(^{12,1}\) Therefore, brethren, I am encouraging you through the mercies of God, to present your bodies as a living sacrifice, holy, well pleasing to God, which is your logical divine-service. \(^{12,2}\) And not to fashion yourselves to this age, but to be transfigured by the renewal of your mind, "that you may be proving in you what is the will of God: the good and well pleasing and mature.

\(^{12,3}\) For I say, through the grace which was given to me, to everyone who is among you, not to have high-notions more than what it is essential to be mindful of. But to be mindful of this grace, 'that he should be sensible, as God divided to each one a measure of faith. \(^{12,4}\) For just-as we have many members in one body, and all the members do not have the same function, \(^{12,5}\) so we, the many, are one body in Christ, and every one members of one another. \(^{12,6}\) Now having assorted gifts according to the grace which was given to us, if prophecy, then propheesy according to the analogy of the faith; \(^{12,7}\) if service, in the service; if he who is teaching, in the teaching; \(^{12,8}\) if he who is encouraging, in the encouragement; he who is giving, in liberality; he who is governing, do in diligence; he who is showing-mercy to others, do with joyfulness.

\(^{12,9}\) Let the love be non-pretended, abhorring evil things, joining yourselves to what is the good thing. \(^{12,10}\) Be tenderly loving to one another in the love of the brethren; being the leader for another in honor, \(^{12,11}\) not lazy in your diligence being zealous in your spirit; serving in the Lord; \(^{12,12}\) rejoicing in the hope; enduring in your affliction; persevering in your prayer; \(^{12,13}\) sharing in the needs of the holy-ones; pursuing your hospitality. \(^{12,14}\) Speak well of the ones persecuting you; speak well and do not curse. \(^{12,15}\) Be ready to rejoice with the ones rejoicing and to weep with the ones weeping. \(^{12,16}\) Being mindful of the same things toward one another and not being mindful of the exalted things, but involve yourself with the humble. Do not become too prudent with yourselves. \(^{12,17}\) Repay to no one evil in exchange-for evil, while planning-for good things in the sight of all men. \(^{12,18}\) If possible, what is from you should be at peace with all men.

\(^{12,19}\) Beloved, do not be avenging yourselves, but give a chance for the wrath of God; for it has been written, 'Vengeance is for me. I will be repaying, says the Lord.' \(^{12,20}\) Therefore, if your enemy may hunger, deliver to him a drink; for while doing this, you will be piling up hot-coals of fire upon his head. \(^{12,21}\) Do not be overcome by evil, but overcome evil with good.

[Romans 13] \(^{TOC}\)

\(^{13,1}\) Let every soul be subject to the authorities which are superior to him, for there is no authority if not by God, and the authorities which are, have been appointed by God. \(^{13,2}\) So then, the one resisting the authority is standing against the commandment of God, and those who are standing against it will be receiving judgment for themselves. \(^{13,3}\) For rulers are not a fear to those of the good works, but to those of the evil works. And you do not wish to be afraid of the authority, do you? Do what is the good thing and you will have praise from it, \(^{13,4}\) for he is a servant of God to you "for what is the good thing. But if you are doing what is the evil thing, be afraid; for he is not wearing the sword vainly, for he is a servant of God, an avenger for wrath to the one who is practicing the evil thing. \(^{13,5}\) Hence, it is a necessity to subject yourself to him, not only because of the wrath, but also because of the conscience. \(^{13,6}\) For you are also paying taxes because of this; for they are ministers of God, persevering toward this same thing. \(^{13,7}\) Therefore, give to all, their dues: tribute to the one of tribute; tax to the one of tax; fear to the one of fear; honor to the one of honor.

\(^{13,8}\) Owe no one anything, except to love one another, for he who loves the other has fulfilled the law. \(^{13,9}\) For the commandments: 'Do not commit adultery; Do not murder; Do not steal; Do not lust, and if there is some other commandment in this word, it is all summed up in the commandment: 'You will love your neighbor like yourself.' (O.T. 'desire' (but with objects); Exo 20:13-15, 17; Lev 19:18) \(^{13,10}\) Love works no evil toward the neighbor of you. Therefore, love is the fulfillment of the law.

\(^{13,11}\) Also this, knowing the time, that it is already the hour for us to be awakened from sleep; for our salvation is now nearer than when we first believed. \(^{13,12}\) The night has progressed, and the day has drawn near. Therefore, we should place away from ourselves the works of darkness, and should clothe ourselves with the weapons
of light. 13:13 We should walk decently, like in the day, not in revelings and drunkennesses, not in acts of sleeping-around and in unbridled-lusts, not in strife and in jealousy. 13:14 But clothe yourselves with the Lord Jesus Christ, and do not practice for yourselves forethought for the lusts of the flesh.

[Romans 14] TOC

14:1 But receive for yourselves the one who is weak in the faith, yet not for the discernings of his reasonings. 14:2 One has faith to eat all things, but the one who is weak eats herbs. 14:3 Do not let the one who eats, scorn the one who does not eat; and do not let the one who does not eat, judge the one who eats, for God himself has received him. 14:4 Who are you who is judging another’s domestic servant? He stands or falls to his own lord. Now, he will be made to stand up, for it is possible for God to stand him up. 14:5 There is one who indeed is judging a day beside another day, but one is judging every day the same; let each one be fully assured in his own mind. 14:6 He who is mindful of the day, is mindful of it to the Lord; and he who is not mindful of the day, is not mindful of it to the Lord; and he who eats, eats to the Lord, for he gives-thanks to God. And he who does not eat, he does not eat to the Lord, and gives-thanks to God. 14:7 For none of us is living to himself, and none dies to himself. 14:8 For in both, if we live, we live to the Lord, and if we die, we die to the Lord; therefore, in both, if we live or if we die, we are the Lord’s. 14:9 For Christ both died and rose up and lived for this, in-order-that he might have lordship over both the dead and the living. 14:10 But you, why do you judge your brother? Or you also, why do you scorn your brother? For we will all be standing-before the judicial-seat of Christ. 14:11 For it has been written, ‘As I live, says the Lord, that every knee will bow to me, and every tongue will confess to God.’ 14:12 Therefore, consequently, each of us will be giving an account concerning himself to God.

14:13 Therefore, we should no longer judge one another, but rather judge this: you are not to place a stumbling block, or offense, in the way of the brother. 14:14 I know, and have confidence in the Lord Jesus, that nothing is desecrated through itself, except to the one counting something to be desecrated, to that one it is desecrated. 14:15 But if your brother is made sorrowful because of food, you are no longer walking according-to love. Do not destroy that man, on behalf of whom Christ died, with your food. 14:16 Therefore, do not let your good thing be blasphemed; 14:17 for the kingdom of God is not food and drink, but righteousness and peace and joy in the Holy Spirit. 14:18 For the one who is serving Christ in these things is well pleasing to God and approved by men. 14:19 Therefore, consequently, we may pursue the things of peace, and the things from the building up of the kingdom for one another. 14:20 Do not tear-down the work of God because of food. All things indeed are clean, but it is evil to the man who eats through a stumbling block. 14:21 It is good not to eat meats, nor to drink wine, nor anything in which your brother stumbles or is offended or is weak. 14:22 Do you have faith? Have it to yourself in God’s sight! The fortunate one is not judging himself in what he is approving. 14:23 But the one doubting has been condemned if he eats, because he does not eat out-of faith, and everything which is not from faith is sin.

14:24 Now to the one who is able to establish you according-to my good-news, and the preaching of Jesus Christ, according-to the revelation of the mystery, having been kept-silent in times everlasting, 14:25 but now, having been manifested, and through the prophetic Scriptures, according-to the commandment of the everlasting God, was made known to all the nations, into the obedience of the faith; 14:26 to the only wise God, through Jesus Christ, in whom is the glory forever. Amen.

[Romans 15] TOC

15:1 Now we, the able, ought to bear the weaknesses of the powerless and not to please ourselves. 15:2 Let each of us please his neighbor for what is the good thing toward building him up. 15:3 For also Christ did not please himself, but, as it has been written, ‘The reproaches of the ones reproaching you fell upon me.’ 15:4 For as many things as were written beforehand were written beforehand for our instruction in-order-that through the endurance and through the encouragement of the Scriptures we might have hope. 15:5 Now may the God of the endurance and the encouragement give to you to be mindful of the same thing among one another according-to Christ Jesus, 15:6 in-order-that you may glorify the God and Father of our Lord Jesus Christ united with one mouth.

15:7 Hence receive for yourselves one another, just-as Christ also received you, to the glory of God. 15:8 But I am saying Christ Jesus has become a servant of the circumcision on behalf of the truth of God, ‘that’ he might confirm the promises given to the fathers, 15:9 and that the Gentiles are to glorify God on behalf of his mercy; as it has been written, ‘Because of this, I will profess you among the Gentiles and sing-praise to your name.’ 15:10 And again he says, ‘Gentiles be joyful with his people.’ 15:11 And again, ‘Praise the Lord, all the Gentiles, and praise him all the peoples.’ 15:12 And again, Isaiah says, ‘There will be the root of Jesse and he who was raised’ up to rule over the Gentiles; upon him the Gentiles will hope.’ 15:13 Now the God of hope may fill you from all joy and peace while you have believed, ‘that’ you may abound
in hope in the power of the Holy Spirit.

15:14 And my brethren, I myself also have confidence concerning you, that you yourselves are full of goodness, having been filled with all knowledge, being also able to admonish others. 15:15 But I wrote more-daringly to you brethren individually, as reminding you again, because of the grace which was given to me by God, 15:16 that I might be a minister of Jesus Christ to the Gentiles, performing the sacred work of the good-news of God, in-order-that the offering from the Gentiles might become acceptable, having been made holy in the Holy Spirit.

15:17 Therefore, I have my boasting in Christ Jesus in the things pertaining to God. 15:18 For I will not dare to speak of anything of the things which Christ has not worked through me, except for the obedience of the Gentiles, in word and in work, 15:19 in the power of signs and wonders, in the power of the Spirit of God, so-then, as for me to have fulfilled the good-news of the Christ from Jerusalem and in a circle, as far as Illyricum. 15:20 And so, I am making it my aim to proclaim the good-news, not where Christ was already named, in-order-that I may not build upon another’s foundation, 15:21 but, as it has been written, ‘They will see, to whom it was not reported concerning him and those who have not heard, they will understand.’ [Isa 52:15]

15:22 Hence also, I was being hindered by the many things of the time to come to you, 15:23 but now, having no longer a place in these districts and having a longing to come to you from many years ago, 15:24 as I should travel toward Spain, I will be coming to you (for I am hoping to see you while I am traveling through and to be sent onward from there by you, if first I may be partially filled from you). 15:25 But now, I am traveling to Jerusalem, serving the holy-ones. 15:26 For Macedonia and Achaia were delighted to make a certain generosity to the poor of the holy-ones in Jerusalem. 15:27 For they were delighted and they are their debtors. For if the Gentiles shared in the spiritual things of them, they owe it to them also to minister to them in the fleshly things. 15:28 Therefore, having completed this thing and having sealed this fruit for them, I will be going away into Spain through you. 15:29 Now I know while coming to you, I will be coming in the fullness of the blessing of the good-news of the Christ.

15:30 Now brethren, I am encouraging you through our Lord Jesus Christ and through the love of the Spirit, to struggle together-with me, and on my behalf in the prayers to God from you; 15:31 in-order-that I might be rescued away from the ones who are disobedient in Judea and in-order-that my service, the one I have for Jerusalem might become acceptable to the holy-ones, 15:32 in-order-that I may come to you in joy through the will of God and I may rest together-with you. 15:33 Now the God of peace is with all of you. Amen.

[Romans 16] TOC

16:1 Now I commend to you Phoebe our sister, who is a servant of my needs from the congregation in Cenchreae, 16:2 in-order-that you should accept her in the Lord, worthy of the holy-ones, and that you should stand beside her in whatever matter she may have need from you. For she herself has also become an assistant of many, and of me myself.

16:3 Greet Prisca and Aquila, my fellow workers in Christ Jesus, who risked their own neck on behalf of my life, whom I not only give-thanks, but also all the congregations of the Gentiles, and the congregation who is in their house. Greet Epaenetus, my beloved, who is the first-fruit of Achaia to Christ. 16:4 Greet Mary, who labored much for us. 16:5 Greet Andronicus and Junias, my relatives and my fellow captives, who are notable even among the apostles, who has also happened to be in Christ before me. 16:6 Greet Amplias, my beloved in the Lord. 16:7 Greet Urbanus our fellow worker in Christ and Stachys my beloved. 16:8 Greet Apelles, the approved, in Christ. Greet the ones who are from the household of Aristobulus. 16:9 Greet Herodion my relative. Greet the ones from the household of Narcissus, who are in the Lord. 16:10 Greet Tryphaena and Tryphosa, the ones laboring in the Lord. Greet the beloved Persis, who labored much in the Lord. 16:11 Greet Rufus, the chosen in Christ, to note the ones making [Or: practicing] the dissensions and the offenses contrary to the teaching which you learned and are practicing, and shun away from them. 16:12 For such are not serving our Lord Jesus Christ, but their own belly, and they are deceiving the hearts of the guiltless through their smooth-talk and the speaking well of the guiltless.

16:13 For your obedience has reached out to everyone. Therefore, I rejoice over you, but I wish for you to be indeed wise as to what is good, and harmless to what is evil. 16:14 Now the God of peace will crush the Adversary under your feet shortly.

The grace of our Lord Jesus Christ is with you.
16:21 Timothy my fellow worker greets you, and Lucius and Jason and Sosipater, my relatives. 16:22 I, Tertius, who wrote this letter, greet you in the Lord. 16:23 Gaius greets you, my host and of the whole congregation. Erastus the steward of the city greets you and Quartus the brother. 16:24 The grace of our Lord Jesus Christ is with all of you. Amen.

{Verses 16:25-27 in the KJV are in the Majority Text as Romans 14:24 - 14:26.}
16:25/14:24/ Now to the one who is able to establish you according-to my good-news and the preaching of Jesus Christ, according-to the revelation of the mystery which having been kept-silent in times everlasting, 16:26/14:25/ but now having been manifested and by the prophetic Scriptures, according-to the commandment of the everlasting God, was made known to all the nations, into the obedience of the faith; 16:27/14:26/ to the only wise God, through Jesus Christ, in whom is the glory is forever. Amen.

{NOTES: Please read the ‘Definitions’ Section and other non-bible sections.}
If you could find a place where sin was rampant, it was Corinth. Then what was worse is the attitude common to today of 'it really doesn’t matter.' The more garbage you take in, the more chance of it influencing you! Then the congregation in Corinth seems to take everything to the extreme.

They were not unified in much of anything and filled full of splits, and the ‘anything goes’ policy so common to many religious groups of today. ‘In the same...’ "be mindful of the same..." is a common commandment throughout all the letters; but not in this congregation. Paul’s use of sarcasm is superior throughout both Corinthian letters, ‘Christ sent me not to immerse, but to proclaim the good-news’ actually both are commands of the Lord written at the ends of the books of Matthew, Mark, Luke, witnessed in Acts 2:38 ‘to be saved.’ Man’s foolishness is used by God to promote His purpose. 4:10, apostles are foolish, but they (the Corinthians) are wise, and many more places.

Then in chapter 2, Paul goes from foolishness of man to wisdom of man vs. God’s wisdom, which progresses onward to the spiritual things. Chapter 3, Paul calls them babies and fleshly. Then he talks about the foundation (Jesus) that he and Apollos built that they should make sure they build properly on it. Because even if Paul’s work fails at judgment day (the Corinthians), Paul is still saved as though he walked through the fire. In chapter 4 & 9, Paul calls them arrogant, they are judging him. They have everything, even reigning like kings; they do not need Paul. In chapter 5, a man is fortifying with his stepmother. Instead of disciplining him, so he would not spend eternity away from them; they just do not care. This ‘leavening’ could ruin the batch of them, and they just do not get it. Then they have lawsuits against each other. Paul finally lists all of their past sins (possibly current ones) and tells them no one who practices them will inherit heaven. The Corinthians thought you could be like the world and still be in the Lord’s body at the same time. Chapter 7 deals with marriage and the unmarried. Then in Chapters 8, 10, they add idolatry to the list. Also in Chapters 10, 11 it was pointed out how they are abusing the Lord’s Supper and the love feast versus how it should be respected. We know from Acts 20:7, this is one of the reasons the congregations come together every Sunday. Chapters 12, 13, 14 talks about the spiritual gifts Christians had during the first century used to evangelize the world (Mark 16:15-20). In 13:10, he tells them the completed word will stop all of this, so put love higher on the list, it never fails. Once again, the Corinthians took this to extremes as about everything else they did. In 15, Adam and Jesus are compared, and the last part talks about the time when Jesus will come back where ‘in the blink of an eye’ we will inherit our heavenly bodies. In 16, he concludes with his typical greetings and encouragements.]]

[1 Corinthians 1] TOC

1:1 Paul, a called apostle of Jesus Christ through the will of God, and Sosthenes the brother, 1:2 to the congregation* of God, she who is in Corinth, those having been made holy in Christ Jesus, to the called ones, holy-ones, together-with all the ones calling upon the name of our Lord Jesus Christ in every place, both theirs and ours:

1:3 grace to you* and peace from God our Father and Lord Jesus Christ.

1:4 I am always giving-thanks to my God concerning you*, on the basis of the grace of God which was given to you* in Christ Jesus; 1:5 that you* were enriched in him in everything, in all speech and all knowledge; 1:6 just-as the testimony of Christ was confirmed in you*; 1:7 so-then, for you* to lack in no gift*; waiting for the revelation of our Lord Jesus Christ, 1:8 who will also confirm you* until the end, as irreproachable in the day of our Lord Jesus Christ.

1:9 God is faithful, through whom you* were called into the fellowship of his Son, Jesus Christ our Lord.

1:10 Now brethren, I am pleading with you* through the name of our Lord Jesus Christ in-order-that you* all should speak the same thing and there should be no splits among you*, but you* should have been framed already in the same mind and in the same viewpoint. 1:11 For* it was indicated to me concerning you*, my brethren, by the household of Chloe, that strifes are among you*. 1:12 Now I am saying this, that each of you* says, I am indeed of Paul! But I am indeed of Apollos! But I am indeed of Cephas! But I am indeed of Christ!

1:13 Has Christ been divided? Paul was not crucified on your* behalf, was he? Or were you* immersed* into the name of Paul? 1:14 I give-thanks to God that I immersed* none of you*, except Crispus and Gaius: {Act 18:8} 1:15 in-order-that not anyone might say that I immersed* you into my own name. 1:16 And I also immersed* the household of Stephanas; furthermore, I do not know if I immersed* any other. 1:17 For* Christ sent me not to immerse*, but to proclaim the good-news; not in wisdom of speech (that* the cross of Christ might not be made void).

1:18 For* the account of the cross is indeed foolishness to the ones perishing, but to us who are saved it is the power of God. 1:19 For* it has been written, ‘I will destroy the wisdom of the wise and I will reject the understanding of the intelligent ones.’ {Isa 29:14, Psa 33:10} 1:20 Where is the wise? Where is the scribe? Where is the debater of this age? Did God not make the wisdom of the world foolish? 1:21 For* since, in the wisdom of God the world through the wisdom it had did not know God, God was delighted through the foolishness of the preaching to save the ones who believe. 1:22 Since both Jews ask for a sign and Greeks seek wisdom; 1:23 but we preach Christ as having been crucified, indeed an offense to the Jews, but foolishness to the Greeks; 1:24 but to them, the invited ones, both Jews and Greeks, Christ is the power of God and the wisdom of God. 1:25 Because the foolishness of God is wiser than that of men, and the weakness of God is mightier than that of men.

1:26 For* you* see the calling brethren, that not many are wise according-to the flesh, not many mighty, not many noble. 1:27 But God chose the foolish things of the world in-order-that he may shame the wise, and God chose the weak things of the world in-order-that he may shame the strong; 1:28 and God chose the ignoble things of the world and the things which have been scorned and the things which are not in-order-that he might do-away-with
the things which are, 1:20 that every flesh should not boast in God's sight. 1:30 But you are from him, in Christ Jesus, who has become to us wisdom and righteousness and holiness and redemption from God, 1:31 that, just as it has been written, 'He who boasts, let him boast in the Lord.' (Jer 9:24)

[1 Corinthians 2] TOC

2:1 And brethren, after I came to you, proclaiming the testimony of God to you, I did not come according-to superiority of speech or of wisdom. 2:2 For I decided not to know anything among you, except Jesus Christ and this one having been crucified. 2:3 And I happened to be with you in weakness and in fear, and in much trembling. 2:4 And my speech and my preaching were not in persuasive words of human wisdom, but in the demonstration of the Spirit and of power, 2:5 in-order-that your faith should not be in the wisdom of men, but be in the power of God.

2:6 Now we are speaking wisdom among the mature ones but not a wisdom of this age, nor of the rulers of this age, who are being done-away-with; 2:7 but we are speaking God's wisdom in a mystery, the wisdom which has been hidden, which God determined beforehand, before the ages, 2:8 for our glory. 2:9 It is this mystery which none of the rulers of this age has known, for if they knew it, they would not have crucified the Lord of glory; 2:10 but as it has been written, 'Things which the eye did not see and the ear did not hear and things which did not come-up in the heart of man, which God prepared for the ones who love him.' ( Isa 64:4)

2:11 For God revealed them to us through his Spirit, for the Spirit is searching all things, even the depths of God. 2:12 For who from men knows the things of a man, except the spirit of the man, the one in him? So also, no one knows the things of God, except the Spirit of God. 2:13 But we did not receive the spirit of the world, but the Spirit who is from God, in-order-that we might know the things which were granted to us by God. 2:14 Which things, we also speak, not in the taught words from human wisdom, but in those taught words from the Holy Spirit, combining together-with spiritual words, spiritual things.

[Footnotes: 1Co 2:12, Spirit who, or: spirit that; (meaning just a simple contrast like 'things of the world, things from God.' All punctuation and verse numbering is man-made.)]

2:15 Now the physical man is not accepting the things from the Spirit of God; for they are foolishness to him, and he is not able to know them, because they are spiritually examined. 2:16 But the spiritual one is indeed examining all things, but he himself is examined by no one. 2:17 For who knew the mind of the Lord, who will be lecturing him? But we have the mind of Christ. ( Isa 40:13)

[1 Corinthians 3] TOC

3:1 And brethren, I was not able to speak to you as to spiritual people, but as to fleshly ones, as to infants in Christ. 3:2 I delivered to you milk to drink and not food, for you were not yet able to eat it. But still you are not able even now, 3:3 for you are still fleshly. For where there is jealousy and strife and dissensions among you, are you not fleshly, and are you walking according-to the manner of man?

3:4 For whenever someone says, I am indeed of Paul, but a different one, I am of Apollos, are you not fleshly? 3:5 Therefore, who is Paul? And who is Apollos? But preferably they are servants through whom you believed, even as the Lord gave to each. 3:6 I planted, Apollos watered, but God was causing the growth. 3:7 So-then neither is the one planting anything, nor the one watering, but God who is causing the growth. 3:8 Now the one planting and the one watering are one, but each one will be receiving his own reward according-to his own labor. 3:9 For we are God's fellow workers. You are God's cultivation, God's building.

3:10 According-to the grace of God which was given to me, I have laid a foundation like a wise expert-builder, and another is building upon it. But let each one beware how he is building upon it. 3:11 For no one is able to lay another foundation besides the one already laying, who is Jesus Christ. 3:12 But if anyone is building upon this foundation with gold, silver, precious stones, various woods, grass, straw, 3:13 the work of each one will become apparent. For the day will indicate it, because it is revealed in fire, and the fire will test the work of each one, of what sort it is. 3:14 If anyone's work remains which he built upon it, he will be receiving a reward. 3:15 If the work of anyone will be burned, it will be forfeited, but he himself will be saved, but so as through fire.

3:16 Do you not know that you are a temple of God and the Spirit of God is dwelling in you? 3:17 If anyone corrupts the temple of God, God will have corruption for this one; for the temple of God is holy, which you are.

3:18 Let no one deceive himself. If anyone seems to be wise in this age among you, let him become foolish, in-order-that he may become wise. 3:19 For the wisdom of this world is foolishness with God, for it has been written, 'It is he who grabs the wise in their craftiness'; (Job 5:13) 3:20 and again, 'The Lord knows the reasonings of the wise, that they are futile.' (Psa 94:11) 3:21 So-then, let no one boast in men. For all things are yours, 3:22 whether Paul or Apollos or Cephas, or the world or life or death, or present things, or future things. All things are yours, 3:23 and you are Christ's, and Christ is God's.
[1 Corinthians 4] TOC

4:1 So let a man count us as attendants of Christ and stewards of the mysteries of God. 4:2 But furthermore, what is required in stewards is in-order-that someone should be found faithful. 4:3 But it is at the least concern to me in-order-that I might be judged by you° or by a human judgment° day. But I am not even judging myself. 4:4 For° I have been conscious of nothing in myself, but I have not been made righteous in this thing. But he who is judging me is the Lord. 4:5 So then, do° not judge anything before the time, until the Lord should come, who will both be illuminating the hidden things of darkness and will be manifesting the plans of the hearts, and then the praise will happen to each from God.

4:6 Now brethren, I fashioned these things to myself and Apollos because of you°, in-order-that you° should learn in us not to have a mindset to go beyond what has been written, in-order-that no one should be arrogant on behalf of one against the other. 4:7 For° who is making you° the judge? But what do you have which you did not receive? But if you also received it, why are you boasting as having not received it? 4:8 Already you° are being satisfied, already you° were enriched, you reign° as kings without us, and for-sure, I wish-that you° had reigned, in-order-that we might also reign together-with you°. 4:9 For° I am thinking that God showed us, the apostles, to be last, as men doomed to death, because we became a spectacle to the world, both to messengers and men. 4:10 We are foolish because of Christ, but you° are prudent in Christ. We are weak, but you° are strong. You° are glorious, but we are dishonored. 4:11 We are both hungry and thirsty, till the current hour, and are naked and are battered and are homeless; 4:12 and we are laboring, working with our own hands. Being reviled, we are speaking well of them; being persecuted, we are tolerating it°; 4:13 being blasphemed, we are encouraging. We became like the scums of the world, the garbage of all things, even until now.

4:14 I am not writing these things to be embarrassing you°, but I am admonishing you° as my beloved children. 4:15 For° even if you° have ten-thousand guardians° in Christ, but not many fathers, for° I fathered you° in Christ Jesus through the good-news, 4:16 therefore, I am encouraging you°: become° imitators of me. 4:17 Because of this, I sent Timothy to you°, who is my beloved and faithful child in the Lord, who will be reminding you° of my ways, the ones° in Christ, just-as I am teaching everywhere in every congregation°. 4:18 But as of me not coming to you°, some were being arrogant. 4:19 But I will be coming to you° shortly, if the Lord wills, and I will know, not the speech of the ones who have been arrogant, but the power. 4:20 For° the kingdom of God is not in speech, but in power. 4:21 What do you° wish? Should I come to you° with° a rod, or in love° and a spirit of meekness?

[1 Corinthians 5] TOC

5:1 Fornication is heard literally to be among you° (and such fornication which is not even named among the Gentiles), so-then for someone to have had his father’s wife. 5:2 And you° are being arrogant, and did not rather mourn in-order-that he who did° this work might be taken away out-of your° midst. 5:3 For° indeed, as being absent in the body, but being present° in the spirit, I have already judged him° thus (the one who worked out this thing), as though being present°, 5:4 in the name of our Lord Jesus Christ, when you° and my spirit were gathered together, together-with the power of our Lord Jesus, 5:5 to give such a one to the Adversary° for the utter-destruction of the flesh in-order-that the spirit might be saved in the day of the Lord Jesus.

5:6 Your° boasting is not good. Do you° not know that a little leaven leavens the whole batch? 5:7 Cleanse° out the old leaven in-order-that you° may be a new batch, just-as you° are unleavened. For° Christ our Passover was also sacrificed on our behalf. 5:8 So-then we should celebrate a festival, not in old leaven, nor in the leaven of malice and wickedness, but in the unleavened bread° of sincerity and truth.

5:9 I wrote to you° in the letter from me not to socialize yourselves together-with fornicators, 5:10 and certainly not meaning° with the fornicators of this world or with the greedy ones or ravening ones or idolaters, otherwise, you° are consequently° obligated to go forth out-of the world. 5:11 But now, I wrote to you° not to socialize yourselves together-with anyone if he is named a brother, who is either a fornicator or greedy one, or an idolator or a reviler, or a drunkard or a ravening one, not to even eat together-with such a person. 5:12 For° what is it to me to also judge the ones° who are° outside? Are you° not judging the ones° who are° inside? 5:13 Now God will be judging those° outside, and you° yourselves will be taking away the evil man° from among you°.

[1 Corinthians 6] TOC

6:1 Does anyone of you°, having a matter of strife toward the other, dare to have a lawsuit in front of the unrighteous and not in front of the holy-ones? 6:2 Do you° not know that the holy-ones will be judging the world? And if the world is judged among you°, are you° unworthy of the least of courts? 6:3 Do you° not know that we will be judging the messengers? Consequently°, why not judge° the things of everyday life? 6:4 Therefore, if you° indeed
have courts concerning things of everyday life, why are you seating these who have been scorned in the congregation as judges? 6:2 I am saying this to shame you. So is there not one wise person among you? Not even one who will be able to judge between his brethren? 6:3 But brother is in a lawsuit with brother, and this in front of unbelieving people! 6:4 Therefore, it is indeed already a literal loss to you, that you have lawsuits with yourselves. Why not rather be wronged? Why not rather be defrauded? 6:5 But instead you are wronging and are defrauding, and you do these things to brethren.

6:6 Or do you not know that the unrighteous will not be inheriting the kingdom of God? Do not be misled. Neither fornicators, nor idolaters, nor adulterers, nor pedophiles, nor homosexuals, 6:10 nor the greedy ones, nor thieves, nor drunks, nor revilers, nor ravening ones, will be inheriting the kingdom of God. 6:11 And some of you were these, but you yourselves fully-washed away these sins, but you were made holy, but you were made righteous in the name of the Lord Jesus and in the Spirit of our God.

6:12 All things are legal for me, but not all things are advantageous. All things are legal for me, but I will not be brought-under the authority by anything. 6:13 Foods are for the belly and the belly is for foods, but God will be doing-away-with both this and these things. But the body is not for fornication, but for the Lord, and the Lord for the body.

6:14 Now God both raised up the Lord and will be raising us up through his power. 6:15 Do you not know that your bodies are members of Christ? Therefore, after I took the members of the Christ, should I make them members of a prostitute? Let it not happen! 6:16 Do you not know that he who is joined to a prostitute is one body? For he says, The two will be one flesh. (Gen 2:24) 6:17 But he who is joined to the Lord is one spirit. 6:18 Flee fornication. Every sin, whatever a man practices, is doing-away-with both this and these things. But the body is not for fornication, but for the Lord, and the Lord for the body.

6:19 For the flesh is against the spirit, and the spirit is against the flesh; and these things are not of one viewpoint, as one who

[1 Corinthians 7] TOC

7:1 Now concerning the things of which you wrote to me: it is good for a man not to touch a woman sexually. 7:2 But, because of fornications, let each man have his own wife and let each woman have her own husband. 7:3 Let the husband repay to the wife her owed benevolence and likewise also the wife repay to the husband. 7:4 The wife does not have authority over her own body, but the husband, and likewise also the husband does not have authority over his own body, but the wife. 7:5 Do not deprive one another, except it should be from agreement for a time, in-order-that you may occupy yourselves to fasting and to prayer, and you may come to the same again, in-order-that the Adversary may not tempt you because of your shortage of self-control. 7:6 But I am saying this according-to concession, not according-to commandment. 7:7 For I wish all men to be even as myself. But each one has his own gift from God, indeed one which is so and one which is thus.

7:8 But I am saying to the unmarried and to the widows, it is good for them if they remain even as I am. 7:9 But if they do not exercise self-control, let them marry, for it is better to marry than to be on fire. 7:10 But I command to the ones who have married (not I, but the Lord): the wife is not to be separated from her husband, 7:11 (but even if she should be separated, let her remain unmarried, or let her be reconciled to her husband), and that the husband is not to leave his wife.

7:12 But to the rest I say (not the Lord), if some brother has an unbelieving wife and she consents to dwell with him, let him not leave her. 7:13 And if a wife who has an unbelieving husband, and he consents to dwell with her, let her not leave him. 7:14 For the unbelieving husband has been made holy by the wife and the unbelieving wife has been made holy by the husband. Consequently otherwise, your children are unclean, but now they are holy. 7:15 But if the unbelieving spouse separates, let the one separate; the brother or the sister has not been enslaved in such things. Now God has called us in peace. 7:16 For what do you know, wife, if you will be saving your husband? Or what do you know, husband, if you will be saving your wife?

7:17 Except, as God divided to each one, as the Lord has called each, so let him walk. And so I myself am commanding in all the congregations. 7:18 Was anyone called having been circumcised? Let him not be uncircumcised. Was anyone called in uncircumcision? Let him not be circumcised. 7:19 Circumcision is nothing and uncircumcision is nothing, but the keeping of the commandments of God. 7:20 Let each one remain in this calling in which he was called. 7:21 Were you called being a bondservant? Let it not be a care to you, but if you are also able to become free, use it rather. 7:22 For he who was called in the Lord, having been a bondservant, is the Lord’s freedman; likewise also, the free one who was called, is Christ’s bondservant. 7:23 You were bought as one of value; do not become bondservants of men. 7:24 Brethren, let each one remain with God in this thing in which he was called.

7:25 Now concerning virgins I have no commandment from the Lord, but I am giving my viewpoint, as one who
Therefore, I suppose this to be good, because of the present calamity, that it is good for a man to be thus. 7:26

Have you been loosed from a wife? Do not seek a wife. 7:27

Therefore, concerning the food of idol-sacrifices, we know that all have knowledge. Knowledge is arrogant, but love builds up. 8:1

But if anyone thinks to know anything, he has known nothing yet it is essential to know; 8:2

but if anyone loves God, this one has been known by him. 8:3

Therefore, concerning the food of idol-sacrifices, we know that an idol in the world is nothing and that there is no other God except one. 8:5

For if indeed there are so called gods, whether in heaven or upon the earth (just-like there are many such gods and many such lords), 8:6

but to us, there is one God, the Father, from whom are all things, and we are for him, and one Lord, Jesus Christ, through whom are all things, and we are through him. 8:7

But the knowledge is not in all people, but until now some, with the conscience of the idol, eat it like an idol-sacrifice, and their conscience is defiled, being weak. 8:8

But food does not present us to God, for neither if we eat, do we abound? Nor, if we do not eat, are we lacking? 8:9

But beware, lest this liberty of yours might become a stumbling block to the weak. 8:10 For if anyone sees you (the one who has knowledge), reclining at a table in an idol’s sanctuary, will not his conscience, being weak, be built up to eat what is the idol-sacrifices? 8:11

And the weak brother (because of whom, Christ died) will be perishing upon the basis of your knowledge. 8:12

Now thus, by sinning directly at the brethren and beating their weak conscience, you are sinning directly at Christ. 8:13

Hence, if food is offending my brother, I should never eat an idol’s meats forever, in-order-that I should not offend my brother.

[1 Corinthians 9] TOC

9:1 Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are you not my work in the Lord? 9:2 If I am not an apostle to others, but yet I am to you, for you are the seal of my apostleship in the Lord.

9:3 My defense to the ones examining me is this: Have we no authority to eat and to drink? 9:4 Have we no authority to lead around a wife (a sister in the Lord), even as the rest of the apostles and the brethren of the Lord and Cephas? 9:5 Or is it only Barnabas and I who have no authority not to work? 9:6 Who would ever make war while supplying his own rations? Who plants a vineyard and does not eat from its fruit? Or who shepherds a flock and does not eat (i.e., drink) from the milk of the flock? 9:7 I am not speaking these things according-to man. Or is the law not also saying these things? 9:8 For it has been written in the Law of Moses, ‘You will not muzzle a threshing bull.’ [Deu 25:4] God does not care only for the bulls, does he? 9:9 Or does he certainly say it because of us? For it was written because of us, that the one who is plowing ought to plow in hope, and the one who is threshing ought to thresh in hope to partake of his hope. 9:10 If we sowed spiritual things to you, is it a great thing if we will be reaping your fleshly things? 9:11 If others are partaking of this authority over you, do we not more? But we did not use this authority, but we are forbearing all things, in-order-that we should not give any hindrance to the good-news of the Christ. 9:12 Do you not know that the ones who work at the sacred things, eat the things from the temple, and the ones who wait-upon the

[1 Corinthians 8] TOC

8:1 Now concerning idol-sacrifices: we know that all have knowledge. Knowledge is arrogant, but love builds up. 8:2 But if anyone thinks to know anything, he has known nothing yet it is essential to know; 8:3 but if anyone loves God, this one has been known by him. 8:4

Therefore, concerning the food of idol-sacrifices, we know that an idol in the world is nothing and that there is
altar have their part together-with the altar? 9:14 So, the Lord also commanded that the ones proclaiming the good-news, to live out-of the good-news, 9:15 But I used nothing of these things, and I did not write these things in-order-that it may become so with me, for it would be good for me rather to die, than in-order-that anyone should make my boasting void. 9:16 For if I proclaim the good-news, it is not boasting to me, for necessity is laying upon me; but woe is to me, if I, myself, do not proclaim the good-news. 9:17 For if I am doing this voluntarily, I have a reward, but if I do so involuntarily, I have been entrusted with a stewardship. 9:18 Therefore, what is the reward to me? In-order-that you may certainly save some. 9:19 For although being free from all, I enslaved myself to all in-order-that I might gain all the more. 9:20 And I became like a Jew to the Jews-in-order-that I might gain Jews. I became like those under the law to the ones who are under the law in-order-that I might gain the ones under the law. 9:21 I became like the lawless to the ones who are lawless (not being lawless to God, but lawful to Christ) in-order-that I might gain the lawless. 9:22 I became to the weak ones like the weak in-order-that I might gain the weak. I have become all things to all people in-order-that I might certainly save some. 9:23 But I am doing this because of the good-news, in-order-that I might become a fellow partner of it.

(Footnotes: 1Co 9:19, or: being a free man from all, I was a bondservant to all.)

9:24 Do you not know that the ones who run in the stadium, all indeed run, but only one receives the prize? So run in-order-that you may grab it. 9:25 But everyone who struggles in the race exercises self-control in all things. Therefore indeed, those men do it in-order-that they may receive a corruptible crown, but we receive an incorruptible crown. 9:26 Now-then, I run so, as not with uncertainty. I am combating so, as not just whipping the air. 9:27 But I am buffeting my body and enslaving it, lest somehow after having preached to others, I myself might become unapproved.

[1 Corinthians 10] TOC

10:1 Now brethren, I do not wish you to be ignorant that our fathers were all under the cloud and all went through the sea; 10:2 and were all immersed into Moses in the cloud and in the sea, 10:3 and all ate the same spiritual food, 10:4 and all drank the same spiritual drink, for they were drinking from a spiritual rock following them, and the rock was the Christ. (Exo 13:21, 14:22, 16:15, 17:6, Num 20:11) 10:5 But God was not delighted in most of them, for they were overthrown in the wilderness. 10:6 Now these things became our examples, "that" we should not be desirers of evil things, just-as they also lusted. 10:7 Do not become idolaters, just-like some of them were; as it has been written, 'The people sat down to eat and drink, and stood up to play.' (Exo 32:6) 10:8 Neither should we fornicate, like some of them fornicated, and twenty-three thousand fell in one day. 10:9 Nor should we test the Christ, just-as some of them also tested him, and perished by the serpents. 10:10 Nor murmur, like some of them also murmured, and perished by the destroyer. 10:11 Now all these things are examples which were befalling to those Jews, and they were written for our admonition, for whom the ends of the ages have arrived. 10:12 So-then, the one thinking of himself as to be standing, let him beware, lest he might fall! 10:13 No temptation has taken you except common human temptations, but God is faithful, who will not be permitting you to be tempted beyond what you are able to undergo, but together-with the temptation, he will also make an outlet.

10:14 Hence, my beloved, flee from idolatry. 10:15 I speak as to prudent men. You, judge what I say.

(Tradition, and some translations, used 'communion' for the word 'fellowship' in the verses below. The latter is the common translation of the underlying Greek word throughout the rest of the New Covenant.)

10:16 The cup of thanks for which we are giving-thanks, is it not a fellowship of the blood of the Christ? The bread which we are breaking, is it not a fellowship of the body of the Christ? 10:17 Because we, the many, are one bread, one body; for we all are partaking from the one bread.

10:18 Beware of Israel according-to the flesh: are not the ones who eat the sacrifices partners of the altar? 10:19 Therefore, what am I saying? That an idol is anything, or that an idol-sacrifice is anything? 10:20 But I am saying that the things which the Gentiles sacrifice, they are sacrificial to demons, and not to God, and I do not wish you to become partners of demons. (Deu 32:17)

10:21 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 of the table of demons. 10:22 Or are we provoking the Lord to jealousy? We are not mightier than him, are we?

10:23 All things are legal for me, but not all things are advantageous. All things are legal for me, but not all things build up. 10:24 Let no one seek his own, but each seek the good of the other. 10:25 Eat everything which is sold in the meat-market, judging nothing because of conscience, for the earth is the Lord's and its fullness.' (Psa 24:1) 10:26 But if anyone of the unbelieving invites you to a feast and you wish to travel, eat everything being placed beside you, judging nothing because of conscience. 10:28 But if anyone says to you, This is an idol-sacrifice, do not eat, because of that one
who divulged it and because of their conscience, for "The earth is the Lord’s and its fullness." {Psa 24:1} Therefore, whether you ‘eat or drink, or if you ‘are doing anything, do "all to the glory of God. Do ‘not become a stumbling block, both to Jews and to Greeks, and also to the congregation’ of God, just-as I am also pleasing all people in all things, not seeking what is advantageous for myself, but the advantage of the many, in-order-that they might be saved.

[1 Corinthians 11] TOC

11:1 Become imitators of me, just-as I also am of Christ.

11:2 Now I praise you ‘brethren that you ‘have been reminded of me in all things and are holding-onto the traditions, just-as I gave them to you." But I wish you ‘to know, that the head of every man is Christ, and the head of the woman is the man, and the head of the Christ is God. Every man praying or prophesying, having something against [i.e., covering] his head, shames his head. But every woman praying or prophesying with the head unveiled shames her head, for it is one and the same thing, as if she had been shaved. For if a woman is not veiling herself, let her hair also be shaved, but if it is shameful to a woman to be shaved or shaved, let her be veiled. A man indeed ought not to have his head veiled, being that he is the image and glory of God, but woman is the glory of the man.

11:3 For a man is not from woman, but woman is from man; for also neither was the man created because of the woman, but the woman because of the man. The woman ought to have a sign of authority upon the head because of this and because of the messengers. However, neither is the man separate from the woman, nor the woman separate from the man, in the Lord. For just-like the woman is from the man, so the man is also through the woman, but all things are from God. Judge among you yourselves. Is it suitable that a woman pray to God unveiled? Or is it not even nature itself teaching you, that, if a man indeed has long-hair, it is a dishonor to him? But if a woman has long-hair, it is a glory to her, because her hair has been given to her instead of a head dressing. But if anyone seems to be contentious, we have no such custom, nor the congregations’ of God.

11:4 For in commanding this, I am not praising you’, because you are not coming together ‘for the best but ‘for the worst. For indeed, first of all, when you ‘are coming together in the congregation’, I am hearing that splits are to exist in you, and I believe some part of it. For it is essential for sects to be also among you, in-order-that the approved ones may become apparent among you.

[The following section is Paul’s extreme sarcasm about their abuse of the Lord’s supper.]

11:5 Therefore, while you ‘are coming together in the same place, it is not to eat the Lord’s supper, for ‘while you ‘were eating, each one is taking his own supper before others, and indeed which one is hungry and which one is drunken. For ‘do you ‘not have houses ‘that you ‘should eat and drink in? Or do you ‘despise the congregation’ of God and are shaming the ones who have nothing? What should I say to you ? Should I praise you? I should not praise you ‘in this.


11:6 For I received from the Lord what I also gave to you, that the Lord Jesus in the night in which he was being given up, took bread, and having given-thanks, he broke it and said, Take, eat: this is my body, which is being broken on your behalf. Practice this in my remembrance. Likewise also the cup, after they dined, saying, This cup is the new covenant ‘in my blood. Practice this in my remembrance whenever you ‘drink it. For whenever you ‘eat this bread and drink this cup, you ‘are proclaiming the Lord’s death till which time he should come.

11:7 So-then whoever should eat this bread or should drink the cup of the Lord, unworthy of the Lord, will be liable of the body and of the blood of the Lord. But let a man test himself and so let him eat from the bread and let him drink out-of the cup. For he who unworthy eats and drinks, is eating and drinking condemnation to himself, not discerning the body of the Lord.

11:8 Because of this, many among you ‘are weak and sick and a considerable number are fallen-asleep [i.e., are dead]. For ‘if we were discerning ourselves, we would not be judged. But being judged, we are disciplined by the Lord in-order-that we should not be condemned together-with the world. So-then my brethren, when you come together ‘that you ‘should eat, wait ‘for one another. But if anyone is hungry, let him eat in his own house, in-order-that you ‘may not come together ‘for condemnation. Now I will be commanding accordingly the rest as I may come.

[1 Corinthians 12] TOC

12:1 Now brethren, I do not wish you ‘to be ignorant concerning spiritual gifts. You ‘know that when you ‘were Gentiles, you ‘were being led away to the voiceless idols, as you ‘would be led away now. Hence I make
known to you, that no one speaking in the Spirit of God says, Jesus is accursed, and no one is able to say, Jesus is Lord, except in the Holy Spirit.

12:4 Now there are diversities of gifts, but the same Spirit. 12:5 And there are diversities of services and the same Lord. 12:6 And there are diversities of workings, but it is the same God, who is working all things in all. 12:7 But to each one is given the manifestation of the Spirit for what is advantageous: 12:8 for the word of wisdom is given to one through the Spirit, and the word of knowledge to another according to the same Spirit; 12:9 and miraculous faith to different one in the same Spirit; and gifts of healings to another in the same Spirit; 12:10 and workings of miracles to another; and prophecy to another; and the discernings of spirits to another; varieties of languages to a different one; and the translation of foreign languages to another; 12:11 but the one and the same Spirit is working all these things, sectioning off to each one in his own way just-as he wills.

12:12 For just-as the body is one and has many members and all the members of the one body, being many, are one body, so also is the Christ. 12:13 For also, we were all immersed into one body, in one Spirit, whether Jews or Greeks, whether bondservants or free men, and all were made to drink into one Spirit. 12:14 For the body is also not one member, but many. 12:15 If the foot says, Because I am not the hand, I am not from the body, contrary to this, is it not from the body? 12:16 And if the ear says, Because I am not the eye, I am not from the body, contrary to this, is it not from the body? 12:17 If the whole body were an eye, where is the hearing? If the whole body were hearing, where is the sense of smell? 12:18 But now God himself placed the members in the body, each one of them, just-as he willed. 12:19 Now if all things were one member, where is the body? 12:20 But now they are indeed many members, but one body. 12:21 Now the eye is not able to say to the hand, I have no need of you, or again the head to the feet, I have no need of you. 12:22 But much rather now, the members of the body which seem to be weaker are necessary; 12:23 and which parts of the body we think to be more dishonored, we place even-more honor around these, and our indecent parts have even-more decency; 12:24 but our decent parts have no need. But God mingled the body together, having given even-more honor to the ones which are lacking, in-order-that no splits should be in the body, but in-order-that the members should have the same anxiety on behalf of one another. 12:26 And if one member is suffering, all the members are suffering together-with it. If one member is glorified, all the members are rejoicing together-with it. 12:27 Now you are the body of Christ and members individually. 12:28 And indeed God placed some in the congregation of believers: first apostles, second prophets, third teachers, thereafter miracles, thereafter gifts of healings, helps, those who pilot others, those with varieties of languages. 12:29 All are not apostles, are they? All are not prophets, are they? All are not teachers, are they? All do not do miracles, do they? 12:30 All do not have gifts of healings, do they? All do not speak with foreign languages, do they? All do not translate, do they? 12:31 But be zealous for the better gifts. And I will show to you according-to still a surpassingly-better way.
congregation. Now I wish for all of you to speak with foreign languages, but more in-order-that you may prophesy, for greater is he who prophesies than he who speaks with foreign languages, unless one translates, in-order-that the congregation may receive building up.

14:6 But brethren, now if I come to you speaking in foreign languages, what will I profit you, if I do not speak to you either in revelation or in knowledge or in prophecy or in teaching? Even the lifeless things when they give forth a voice, whether flute or harp, if it does not give a distinction in the sounds, how will it be known what is piped or harped? For if the trumpet also gives an indistinct voice, who will prepare himself for war? So you also, if you do not give distinct speech through the foreign language, how will it be known what is spoken? For you will be speaking to air. If it might be so: there are so many varieties of foreign voices in the world and yet none of them are unintelligible.

14:10 Therefore, if I do not know the power of the voice, I will be a barbarian to the one who speaks with it, and he who speaks will be a barbarian with me. So you also, since you are zealous ones of the spirits, seek in-order-that you may abound to the building up of the congregation. Hence let he who speaks in a foreign language pray in-order-that one may translate.

14:14 For if I pray in a foreign language, my spirit prays, but my mind is not fruitfull. Therefore, what is it? I will pray with the spirit and I will also pray with the mind. I will sing-praise with the spirit and I will also sing-praise with the mind. Otherwise if you give-thanks with the spirit, how will he who fills the place of the unskilled say the amen upon your thanksgiving, since he did not know what you are saying? For you indeed give-thanks well, but the other is not built up.

14:19 I give-thanks to my God, I am speaking with foreign languages more than all of you. But in the congregation, I wish to speak five words through my mind in-order-that I might also instruct others, than ten-thousand words in a foreign language.

14:20 Brethren, do not become children in your mindsets (but be infants in malice), but become mature in your mindsets. It has been written in the law, ‘I will be speaking to this people in different languages and by other lips, and thus they will not even hear me, says the Lord.’ So then foreign languages are for a sign, not to the ones who believe, but to the unbelieving. But prophecy is for a sign, not to the unbelieving, but to the believing. Therefore, if the whole congregation should come together in the same place, and if all may be speaking with foreign languages, and if unskilled or unbelieving people should enter, will they not be saying that you are insane? But if all may prophesy and some unbelieving or unskilled person should enter, he is reproved (Or: convicted) by all. He is judged by all. And thus, the secret things of his heart become apparent, and so, having fallen down upon his face, he will be worshipping God, reporting that God really is among you.

14:26 Therefore, brethren, what is it? Whenever you come together, each of you has a psalm, has a teaching, has a revelation, has a foreign language, has a translation. Let all things happen toward your building up. If anyone speaks in a foreign language, let it be according-to two or three at the most and individually, and let one translate. But if there is no translator, let him be silent in the congregation, and let him speak to himself and to God. But let the prophets speak by two or three and let the others discern. But if a prophecy is revealed to another sitting by, let the first be silent. For all of you are able to prophesy according-to one (i.e., one at a time) in-order-that all may learn and all might be encouraged.

14:32 And the spirits of the prophets are subject to the prophets, for God is not a God of unrest, but of peace.

As in all the congregations of the holy-ones: let your women (Or: wives) be silent in the congregations; for it has not been permitted for them to speak, but to be subject, just-as the law also says. And if they wish to learn anything, let them ask their own husbands in their own house, for it is shameful for women (Or: wives) to speak in a congregation. Or was it from you that the word of God went forth? Or did it only arrive for you?

14:37 If anyone thinks himself to be a prophet or spiritual, let him fully know what I write to you, that they are the commandments from the Lord. But if anyone is ignorant, let him be ignorant.

14:39 So-then brethren, be zealous to prophesy and do not forbid people to speak with foreign languages. Let all things happen decently and according-to some order.

[1 Corinthians 15] TOC

Now I make known to you brethren, the good-news which I proclaimed to you, which you also received, in which you are also standing, through which you are also saved, if you are holding-onto the good-news of the word in what I proclaimed to you, unless you vainly believed. For I gave to you first, what I also received: that Christ died on behalf of our sins according-to the Scriptures; and that he was buried, and that he has been raised up on the third day according-to the Scriptures. [Psa 16:10]

15:5 And that he was seen by Cephas; thereafter by the twelve; 15:6 thereafter he was seen by over five hundred brethren at once, out-of whom most remain until now, but some did also fall-asleep [i.e., died]; 15:7 thereafter he was seen by James; thereafter by all the apostles; 15:8 and last of all, like to the premature-baby, he was seen also to me. 15:9 For I am the least of the apostles, of whom I am not sufficient to be called an apostle, because I persecuted the congregation* of believers of God. 15:10 But I am what I am by the grace of God {Or: favor from God} and his grace toward me has not become empty, but I labored even-more than all of them; but not I, but the grace of God which was together-with me. 15:11 Therefore, whether it is I, or it is those men, so we preach and so you believed.

15:12 Now if Christ is preached that he has been raised up from the dead, how are some among you saying that there is no resurrection of the dead? 15:13 But if there is no resurrection of the dead, not even Christ has been raised up; 15:14 and if Christ has not been raised up, consequently*, our preaching is empty and your faith is also empty. 15:15 Now, we are also found to be false* witnesses of God, because we testified against God in saying that he raised the Christ up, whom consequently*, he did not raise up, if indeed the dead are not raised up. 15:16 For if the dead are not raised up, not even Christ has been raised up; 15:17 and if Christ has not been raised up, your faith is futile: you are still in your sins. 15:18 Consequently*, also the ones who fell-asleep in Christ perished. 15:19 If we are the ones who have hoped in Christ in this life only, we are the most pitiful of all men. 15:20 But now Christ has been raised up from the dead, he became the first-fruit of the ones who have fallen-asleep. 15:21 For* since death came through a man, the resurrection of the dead also came through a man. 15:22 For just-like all die in Adam, so all will also be given-life in Christ. 15:23 But each in his own order: Christ the first-fruit; thereafter the ones who are the Christ’s in his presence. 15:24 Thereafter is the end, whenever he gives up the kingdom to the God and Father, whenever he does-away-with all rule and all authority and power. 15:25 For* it is essential for him to reign, till which time he would have placed all the enemies under his feet. [Psa 110:1] 15:26 The last enemy done-away-with is death. 15:27 For he subjectted all things under his feet. [Psa 8:6] But whenever he says, All things have been subjectted, it is evident that is outside [i.e., except for] the one having subjectted all things to him. 15:28 But whenever all things are subjectted to him, then the Son himself will also be subjectted to the one who subjectted all things to him in-order-that God may be all in all.

15:29 Otherwise what will they do* who are immersed* on behalf of the dead? If the dead are not literally raised up, why even are they immersed* on behalf of the dead?

15:30 Why are we also in peril every hour? 15:31 I die every day by my boasting of you, which I have in Christ Jesus our Lord! 15:32 If I engaged-wild-beasts in Ephesus according-to the manner of man {this may have meant some kind of gladiatorial contest}, what is the profit to me? If the dead are not raised up, ‘We should eat and drink, for the next-day we die.’ [Isa 22:13] 15:33 Do not be misled: evil associations corrupt virtuous* morals. {Or: customs or habits (inward & outward).} 15:34 Be righteously sober and do* not sin, for* some have ignorance of God. I say this to shame you.

15:35 But someone will say, How are the dead raised up and with what manner of body do they come? 15:36 You fool, what you sow is not given-life if it does not die; 15:37 and what you sow, you do not sow the body: the one will become, but a naked kernel, if it might be of wheat or anyone of the rest of the grains; 15:38 but God gives it a body just-as he willed and to each of the seeds a body of its own.

15:39 All flesh is not the same flesh, but indeed there is another flesh of men and another flesh of animals and another of birds and another of fish 15:40 and heavenly bodies and earthly bodies (but the glory of the heavenly is indeed different, and the glory of the earthly is different). 15:41 There is another glory of the sun and another glory of the moon and another glory of the stars; for one star carries more-value in glory than that of another star.

15:42 So also is the resurrection of the dead. If it is sown in corruption, it is raised up in incorruption. 15:43 It is sown in dishonor; it is raised up in glory. It is sown in weakness; it is raised up in power. 15:44 It is sown a physical body; it is raised up a spiritual body. There is a physical body, and there is also a spiritual body. 15:45 So also it has been written, ‘The first man Adam became a living soul,’ [Gen 2:7] but the last Adam is giving-life* for our spirit. 15:46 But the spiritual was not first, but the physical, and thereafter the spiritual. 15:47 The first man is out-of the earth, the terrestrial; the second man, the Lord, is out-of heaven. 15:48 Such-as is the terrestrial, such also are the terrestrial and such-as is the heavenly, such also are the heavenly. 15:49 And just-as we have worn the image of the terrestrial, we should also wear the image of the heavenly. 15:50 Now brethren, I say this, that flesh and blood is not able to inherit the kingdom of God, neither is corruption inheriting incorruption.


15:51 Behold, I tell you a mystery, Not all indeed will have fallen-asleep, but we will all be changed, 15:52 in the briefest-moment, in the blink of an eye, at the last trumpet; for the last trumpeter will sound and the dead will be raised up incorruptible and we will be changed. 15:53
For it is essential for this corruptible body to be clothed with incorruption and this mortal body to be clothed with immortality. But whenever this corruptible body should be clothed with incorruption and whenever this mortal should be clothed with immortality, then the word, the one which has been written, will become so, Death was swallowed up in victory. (Isa 25:8) O death, where is your sting? O Hades, where is your victory? The sting of death is sin, and the power of sin is the law; but gratitude is to God, the one who is giving us the victory through our Lord Jesus Christ. So then my beloved brethren, become grounded, unmovable, always abounding in the work of the Lord, knowing that your labor is not empty in the Lord.

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[1 Corinthians 16] TOC

16:1 Now concerning the collection, the one 'for the holy-ones, just-like I commanded to the congregations’ of Galatia, so you also, practice such! Every first day of the week, let each of you place beside himself, storing up what things, if he may be prospered in anything, in-order-that whenever I come, no collections may happen then. Now whenever I come’, I will be sending these, whomever you approve through letters, to carry your favor away to Jerusalem; and if it is also worthy for me to travel there, they will be traveling together-with me. But I will be coming to you, whenever I go through Macedonia, for I am going through Macedonia. Now having obtained passage to you’, I will be remaining or even will be wintering with you, in-order-that you may send me onward to wherever I may travel. For I do not wish to see you now on the way, but I am hoping to remain with you some time, if the Lord permits. But I will be remaining in Ephesus until the Pentecost, for a great and effective door has opened to me and many are laying in opposition to me.

16:10 Now if Timothy comes, see to it in-order-that he may become fearless toward you; for he is working the work of the Lord, as I also am. Therefore, do not let anyone scorn him. But send him onward in peace, in-order-that he should come to me, for I am waiting for him with the brethren. Now concerning Apollos the brother, I encouraged him many times in-order-that he should come to you with the brethren and it was certainly not his will in-order-that he should come now, but he will be coming whenever he should have an opportunity.


16:15 Now you know the house of Stephanas, that it is the first-fruit of Achaia and that they have appointed themselves into the service ‘for the holy-ones. I encourage you brethren, in-order-that you may also be subject to such people and to everyone working together with us and laboring with them. Now I am rejoicing upon the presence of Stephanas and Fortunatus and Achaicus, because these fulfilled the lack of yours’. for they gave-rest to my spirit and yours’. Therefore, recognize such people.

16:19 The congregations of Asia greet you. Aquila and Priscilla greet you much in the Lord, together-with the congregation’ in their house. All the brethren greet you. Greet one another with a holy kiss.

16:21 The greeting from Paul with my own hand. If anyone does not love the Lord Jesus Christ, let him be accursed. The Lord has-come! The grace of the Lord Jesus Christ is with you. My love is with all of you in Christ Jesus. Amen.
Paul continues his battle with those who think of themselves too highly and states he did not come to them right then to spare them. He was giving them a chance to repent. About three chapters are spent showing his authority from Jesus, and how good they had life in comparison to the apostles’ ‘verdict’ of death. In chapter 6 and 11, he talks about how bad the people who had ministered to the Corinthians had it, but all of it was for the sake of the Corinthians and others. He gave various encouragements: all in life is temporary; hope for a new body in heaven; in salvation, a new creation; you are in our hearts, etc. You are not distressed by us, but you are distressed by your own affections in 6:11 sums it up for them.

Then Paul describes a relief that many of the congregations had put together for the poor holy-ones (10:1) in Jerusalem, one of many mentioned in the New Testament. Many were assigned and cooperated due to the high possibility of robbers (food during a drought is more valuable than gold). Then in chapter 10, he redirects his letter to rebuke one or many who claim that ‘they walk according to the flesh.’ He tells the Corinthians they should have already done it in 10:2. In 11, he talks to the Corinthians as he did to the Galatians about anyone adding in another good-news or teaching not in the bible is a false teacher. Adding in ‘it doesn’t say not to’ is just as bad as excluding parts. Paul continues his sarcasm in 12 and then his rebuke in 13 ‘not sparing’ them when he comes.

1:1 Paul, an apostle of Jesus Christ through the will of God and Timothy our brother, to the congregation of God, she who is in Corinth, together-with all the holy-ones who are in the whole of Achaia: grace to you, and peace from God our Father and the Lord Jesus Christ.

1:3 The God and Father of our Lord Jesus Christ, the Father of the mercies and God of all encouragement is gracious; who is encouraging us on our every affliction, that we may be able to encourage the ones in every affliction, through the encouragement of which we ourselves are encouraged by God. Because just-as the sufferings of the Christ abound to us, so our encouragement also abounds through the Christ.

1:5 But whether we are afflicted, it is on behalf of your encouragement and salvation; the one working in the endurance of the same sufferings which we also are suffering; and our hope is steadfast on your behalf. If whether we are encouraged, it is on behalf of your encouragement and salvation, knowing that, just-like you are partners of the sufferings, so you are also of the comfort. For brethren, we do not wish you to be ignorant in regard to our affliction which happened to us in Asia, that we were burdened down surpassingly, beyond our power, so then for us to be despaired even to be living. But, we ourselves have had the verdict of death in ourselves, in-order-that we should not be having confidence upon ourselves, but upon God, the one raising up the dead; who rescued us out-of so-great a death and is rescuing us; in whom we have hoped that he will also still be rescuing us. You are also working together on our behalf by your suppletion; in-order-that the gift to us from many faces [i.e., mouths] might be a giving-thanks through many people on your behalf.

1:12 For this is our boasting, the testimony of our conscience, that in clarity and sincerity of God, not in fleshly wisdom but in the grace of God, we conducted ourselves in the world and even-more toward you. For we are writing no other things to you, but what you are reading or even what you know. Now I hope that you will fully know these things we write until the end; just-as you also recognized us partially, that we are your boasting, just-as you are also ours, in the day of our Lord Jesus.

1:15 And in this confidence, I was planning to come to you beforehand in-order-that you may have a second favor from me; and through you to go through into Macedonia, and away from Macedonia to come to you again and to be sent onward to Judea by you. Therefore, while planning this thing, I did not then use fickleness, did I? Or what I plan, do I plan those things according-to the flesh, in-order-that there should be from me the yes, yes and the no, no? But because God is faithful, our word toward you did not become yes and no. For the Son of God, Jesus Christ, who was preached among you through us, that is, through me and Silvanus and Timothy, did not become yes and no, but in him it has become yes. For as many things as are the promises of God, in him is the yes and the amen is in him, for glory to God through us. Now he who is confirming us together-with you in Christ and anointed us is God, who also sealed us and gave us the down-payment of the Spirit in our hearts.

1:23 Now I myself call upon God as a witness upon my soul, that I came into Corinth no more so sparing you. Not that we have lordship over your faith, but are fellow workers of your joy; for you are standing in the faith.

2:1 But I decided this thing for myself, not to come to you again in sorrow. For if I make you sorrowful, who is it who also makes me joyous except he who is made sorrowful from me? And I wrote this same thing to you in-order-that, if I came, I might not have sorrow from those of whom it was essential for me to rejoice for; having confidence in all of you, that my joy is the joy of all of you. For I wrote to you out-of much affliction and dismay of heart through many tears; not in-order-that you should be made sorrowful, but in-order-that you may know the love which I have even-more toward you.

2:5 But if anyone has caused-sorrow, he has not caused-
sorrow to me (that I may not burden him), but partially to you all. 2:8 Sufficient to such a one is this penalty which was inflicted by the many; 2:7 so then you, rather instead, are to forgive and to encourage him, lest such a one might be swallowed up with his sorrow even-more. 2:8 Hence, I encourage you to validiate your love toward him. 2:9 For I even wrote ‘for this reason: in-order-that I might know the trial of your love.’ 2:9 For I even wrote ‘for this reason: in-order-that I might know the trial of your, if you are obedient in all things.’ 2:10 But to whom you forgive anything, I forgive. For if I have also forgiven (in whom I have forgiven is because of you), I have forgiven in the face of Christ; 2:11 in-order-that we should not be taken-advantage of by the Adversary. For we are not ignorant of his devices.

2:12 Now after I came to Troas for the good-news of the Christ and after a door had been opened to me in the Lord, 2:13 I had not had relief in my spirit not able for me to find Titus my brother, but having bid farewell to them, I went forth into Macedonia.

2:14 Now gratitude is to God, who always makes us to triumph in the Christ and the aroma of his knowledge in every place is manifesting through us, 2:15 because we are a sweet-fragrance of Christ to God. In the ones who are saved and in the ones who are perishing; 2:16 to which one is an aroma from death to death, and to which one is an aroma from life to life. And who is sufficient in these things? 2:17 For we are not as the rest who are peddling the word of God, but as from sincerity, but as from God, we speak in Christ in God’s sight.

[2 Corinthians 3] TOC

3:1 Are we beginning again to commend ourselves? As if we have no need, as some people, letters of commendation to you or ones of commendation from you? 3:2 You are our letter, having been inscribed in our hearts, being known by all men; 3:3 being manifested that you are a letter of Christ, was served by us, not having been inscribed with ink, but with the Spirit of the living God; not in tablets of stone, but in tablets, in fleshly hearts. 3:4 Now we have such confidence through Christ toward God; 3:5 not that we are sufficient from ourselves, to reason anything as out-of ourselves, but our sufficiency is from God; 3:6 who also made us sufficient as servants of a new covenant; not from the writing, but from the Spirit; for the writing kills, but the Spirit gives-life. 3:7 But if the service of death, on scriptures having been engraved in stones, happened in glory, so then for the sons of Israel to not be able to stare at the face of Moses because of the glory of his countenance, being done-away-with. 3:8 How will the service of the Spirit not rather be in glory? 3:9 For if the service of condemnation had glory, how much rather is the service of righteousness abounding in glory. 3:10 For even what has also been glorified, has not been glorified in this respect, because of the glory which surpasses it. 3:11 For if what is being done-away is through glory, what remains is much more in glory.

3:12 Therefore, having such a hope, we are using it in much boldness, 3:13 and are not just-as Moses, who was placing a veil upon his face, that the sons of Israel might not stare at the end of what was being done-away-with. 3:14 But their minds were hardened; for till today, the same veil remains upon the public-reading of the old covenant, not being unveiled, something which is done-away in Christ. 3:15 But until this day, whenever Moses is read, a veil is laying upon their heart. 3:16 But whenever it turns to the Lord, the veil is taken-away. 3:17 Now the Lord is the Spirit and where the Spirit of the Lord is, there is freedom. 3:18 But we all, with our face having been unveiled, seeing the reflection of the glory of the Lord for ourselves, are being transfigured into the same image from glory into glory, just-as from the Lord, the Spirit.

[2 Corinthians 4] TOC

4:1 Because of this, having this service, just-as we were shown-mercy, we are not depressed. 4:2 But we ourselves scoffed at the hidden things of shame, not walking in craftiness, nor adulterating the word of God, but by the manifestation of the truth, commending ourselves to every conscience of men in God’s sight. 4:3 But even if our good-news is being hidden, it is being hidden among the ones perishing. 4:4 in whom the god of this age has blinded the minds of the unbelieving, that the illumination of the good-news of the glory of the Christ, who is the image of God, should not dawn for them. 4:5 For we are not preaching ourselves, but Christ Jesus as Lord and ourselves as your bondservants because of Jesus. 4:6 Because it is God, who said, ‘Light shine’ [Gen 1:3] out-of darkness, who shined in our hearts, to give the illumination of the knowledge of the glory of God in the face of Jesus Christ.

4:7 But we have this treasure in baked-clay vessels, in-order-that the excellence of the power may be from God and not from us. 4:8 We are being pressed in everything, but not distressed; being perplexed, but not despairing; 4:9 being persecuted, but not forsaken; being cast down, but not being destroyed; 4:10 always carrying around in the body the death of the Lord Jesus, in-order-that the life of Jesus should also be manifested in our body. 4:11 For we who live are habitually given up to death because of Jesus, in-order-that the life of Jesus should also be manifested in our mortal flesh. 4:12 So then indeed, death is working in us, but life in you. 4:13 But having the same spirit of the faith, according-to what has been written, ‘I believed and hence I spoke.’ [Psa 116:10] We also believe
and hence we also speak; knowing that he who raised up the Lord Jesus will also be raising us up through Jesus and will be presenting us together-with you. For all things are because of you, in-order that the grace which increased through the many, the thanksgiving may abound to the glory of God.

4:16 Hence we are not depressed, but even if our outward man is decayed, but yet the one inside is renewed in this day and in the next day. For the momentary light weight of our affliction, is working for us according-to excellence into greater excellence an everlasting weight of glory; not to be noting the things being seen of us, but note the things which are not seen; for the things which are seen are temporary, but the things which are not seen are everlasting. [2 Corinthians 5] TOC 5:1

For we know that if the earthly house of our tabernacle should be torn-down, we have a building from God, a house not made with hands, everlasting in the heavens. For even we are groaning in this house, longing to clothe ourselves with our house which is from heaven; if actually in also having clothed ourselves, we will not be found naked. For even we who are in the tabernacle of our bodies are groaning, being burdened; not in which we wish to strip ourselves, but we wish to clothe ourselves, in-order that the mortal one may be swallowed up by life. Now God is the one who worked out this in us 'for this same thing, who also gave the down-payment of the Spirit to us. Therefore, being always courageous, and knowing that while being at home in the body, we are away from home, that is away from the Lord, for we are walking through faith, not through sight. But we are courageous and are delighted rather to be away from home, away from the body and to be at home with the Lord. Hence we also make it our aim to be well pleasing to him, whether at home, or away from home. For it is essential for all of us to appear before the judicial-seat of the Christ; in-order that each one may get back the things done through [i.e., in] the body, for what he practiced, whether good or evil.

5:11 Therefore, knowing the fear of the Lord, we are persuading men, but we have been manifested to God, and I hope to have also been manifested in your consciences. For we are not again commending ourselves to you, but we are giving to you a starting-point of boasting on our behalf, in-order-that you may have an answer toward the ones who boast in countenance [i.e., outward appearance] and not in heart. For whether we were crazy, it was to God; or whether we are sensible, it is for you. For the love of Christ is holding us together-with him, having judged this thing that if one died on behalf of all, consequently, all died; and he died on behalf of all, in-order that the ones who are living should no longer live to themselves, but to the one who died and was raised on their behalf. So-then from hereafter we know no one according-to the flesh, but even if we have known Christ according-to the flesh, but now we know him as such no more. So-then if anyone is in Christ, he is a new creation; the old things have passed-away; behold, all things have become new. But all things are from God, who reconciled us to himself through Jesus Christ and gave the service of reconciliation to us; as that, God was reconciling the world to himself in Christ not counting to them their trespasses and having placed the word of reconciliation in us. Therefore, we are emissaries on behalf of Christ; as though God is encouraging you through us. We are beseeching you on behalf of Christ, be reconciled to God. For the one who knew no sin, he was made the sin offering on our behalf; in-order-that we might become the righteousness of God in him. [2 Corinthians 6] TOC 6:1

And working together-with him, we are also encouraging you to not accept the grace of God in vain; (for he says, 'I heard you at an acceptable time and I helped you in a day of salvation;' [Isa 49:8] behold, now is the acceptable time; behold, now is the day of salvation), giving no one a stumbling block in anything, in-order that the service from us might not be blamed. But we are commending ourselves in everything, as servants of God: in much endurance, in afflictions, in calamities, in distresses, in lashes, in prisons, in unrests, in labors, in sleeplessnesses, in fasts; in purity, in knowledge, in patience, in kindness, in the Holy Spirit, in non-prettented love, in the word of truth, in the power of God; through the weapons of righteousness from the right hand and from the left hand, through glory and dishonor, through defamation and recognition; as misleaders and yet true; as being unrecognized and yet being fully known; as dying and behold, we live; as being disciplined and yet not being slain; as being sorrowful, but habitually rejoicing; as poor, but enriching many; as having nothing and yet having all things.

6:11 O Corinthians, our mouth has opened to you, our heart has been widened. You are not distressed by us, but you are distressed by your own affections, but the same as recompense (I speak to you as to my children). You also, be widened in your hearts.

6:14 Do not become unequally yoked with unbelieving ones; for what partnership has righteousness and lawlessness? And what fellowship has light with darkness? And what agreement has Christ with Belial? Or what part has a believing one with an unbelieving one? And what alliance has a temple of God with idols? For you are a temple of the living God; just-as God said, I will be dwelling among them and will be walking among them, and I will be their God and they
themselves will be a people to me." 6:17 Hence ‘Come’ forth from the midst of them and be ‘separate’,’ says the Lord, ‘And touch ‘no unclean thing, and I will accept you’. 6:18 and will be a Father to you” and you” will be sons and daughters to me, says the Lord Almighty.’ 7:1 Therefore, beloved, having these promises, we should cleanse ourselves from all defilement of flesh and spirit, completing {Or: maturing} holiness in the fear of God.

7:2 Make room for us in your hearts: we wronged no one, we corrupted no one, we took-advantage of no one. 7:3 I am not saying this toward your condemnation; for I have said before, that you were in our hearts, ‘that’ we may die together-with you and we may live together-with you’. 7:4 My boldness of speech toward you is much; my boasting on your behalf is much. I have been filled with your encouragement. I over-abound with joy in all our affliction.

7:5 For even after we went into Macedonia, our flesh still had not had any relief, but we were being afflicted in everything; outside were quarrels, inside were fears. 7:6 But God, who encourages the humble, encouraged us at the presence of Titus; 7:7 and not only at his presence, but also at the encouragement to which he was encouraged in you”, while reporting to us your longing, your anguish, your zeal on my behalf; so-then for me to rejoice even more. 7:8 Because even if I made you sorrowful in the previous letter, I do not regret it; even if I was regretting it. For I see that, that letter made you sorrowful, even if for a short-time. 7:9 I now rejoice, not that you were made sorrowful, but that you were made sorrowful to repentance; for you were made sorrowful according-to the will of God in-order-that you might suffer-damage in nothing from us. 7:10 For the sorrow which is according-to the will of God is working unregretted repentance ‘for salvation, but the sorrow of the world is working death. 7:11 For’ behold how-much diligence this same thing (to be made sorrowful according-to the will of God) worked in you’: but what a defense, but what indignation, but what fear, but what longing, but what zeal, but what vengeance! You commended yourselves in everything to be pure in the matter. 7:12 Consequently’, if I also wrote to you’, it was not because of the one who had done-wrong, nor because of the one who was wronged, but because of your diligent-aid on our behalf to be made manifest to you” in God’s sight. 7:13 Because of this, now, we have been encouraged in your encouragement; we rejoiced even-more rather upon the joy of Titus, because his spirit has been given-rest from all of you”. 7:14 Because if I have boasted in anything on your behalf to him, I was not ashamed, but as we spoke all things to you in truth, so also, our boasting in Titus became truth. 7:15 And his affections are even-more toward you”, while remembering the obedience of all of you, how with fear and trembling you accepted him. 7:16 I rejoice that in everything I have courage in you.

[2 Corinthians 7] TOC

8:1 Now brethren, we are making known to you’ the grace of God which has been given in the congregations of Macedonia; 8:2 because the abundance of the joy in much trial of affliction and according-to the depth of their poverty abunded to the riches of their liberality. 8:3 I testify, because according-to their power, and yet beyond their power, and their self-preference, 8:4 they were beseeching from us, with much pleading, to help in the favor and the fellowship of the service of relief to the holy-ones; 8:5 and, not only as we had hoped, but they gave themselves first to the Lord and to us through the will of God, 8:6 ‘that’ we might encourage Titus, in-order-that just-as he made a beginning, so he might also complete this favor in you”. 8:7 But just-like you are abounding in everything, in faith and in word and in knowledge and in all diligence and in the love” from you” to us, see that” you also may abound in this favor. 8:8 I do not speak according-to a commandment, but through the diligence of others and testing the genuineness of your love”. 8:9 For’ you know the favor of our Lord Jesus Christ, that though being rich, yet he became-poor because of you”, in-order-that you might be enriched through that poverty. 8:10 And I give my viewpoint in this; for’ this is advantageous for you”, who made a beginning from the past-year, not only to do’ this, but also to will it. 8:11 But now also, complete the doing’ of it; ‘that just-as there was the eagerness to wish it, so also to complete it out-of what you have”. 8:12 For’ if the eagerness lays before you”, according-to whatever someone has, it is acceptable, not according-to what he does not have. 8:13 For’ I do not say that’ there should be relief to others but affliction to you”, but from equality, your abundance in the current time is ‘for their lack’, 8:14 in-order-that their abundance may also become ‘for your’ lack, ‘that it may become equality, 8:15 as it has been written, ‘He who gathered much did not increase, and he who gathered few did not have less.’ (Exo 16:18)
our eagerness. 8:20 We are avoiding this thing, lest anyone might blame us in the matter of this lavish donation which is served by us; 8:21 planning-for good things, not only in the sight of the Lord, but also in the sight of men. 8:22 Now we sent our brother together-with them, whom we proved often, many times as being diligent in many things, but now much more diligent, by the large confidence which he has in you. 8:23 If anyone inquires in regard to Titus, whether our brethren, the ambassadors of the congregations (the glory of Christ), he is my partner and my fellow worker for you. 8:24 Therefore, show yourselves to them in the face of the congregations, the example of your love and of our boasting on your behalf.

[2 Corinthians 9] TOC

9:1 For indeed, concerning the relief service for the holy-ones, it is superfluous for me to write to you: 9:2 For I know your eagerness, of which I am boasting on your behalf to the Macedonians, that Achaia has been prepared from the past-year, and the zeal from you stimulated most of them. 9:3 But I sent the brethren in-order-that our boasting on your behalf may not be made void in this respect; in-order-that, just-as I was saying, you may be prepared; 9:4 lest, if some Macedonians come together-with me and might find you unprepared, we (that we should not say, you) should be ashamed in this firmness of boasting. 9:5 Therefore, I deemed it necessary to encourage the brethren in-order-that they should go beforehand to you, and should thus prearrange the proclaimed beforehand bounty [Or: blessing; and following verses]. This is to be ready, as a bounty and not as something from greed. 9:6 But I say this, He who is sowing sparingly will also be reaping sparingly, and he who is sowing upon his bounties will also be reaping upon his bounties. 9:7 Let each man give just-as he proposes in the heart; not out-of sorrow or out-of necessity (Or: from calamity); for God loves a joyful giver. 9:8 Now God is able to make abound all grace toward you, in-order-that having all self-sufficiency in everything, you should always abound to every good work; 9:9 as it has been written, ‘He scattered them, he gave to the poor; his righteousness remains forever.’ (Psa 112:9) 9:10 Now he who is supplying seed to the sower and bread for food, may supply and may multiply your seed and may cause the growth of the fruits of your righteousness. 9:11 You are enriched in everything to all liberality, which is working through us thanksgiving to God. 9:12 Because the service of this ministry not only is replenishing the things lacking of the holy-ones, but is also abounding through many thanksgivings to God. 9:13 Through the trial of you of this service, they are glorifying God upon the subjection of your confession toward the good-news of the Christ and at the liberality of the generosity toward them and toward all; 9:14 and in their supplication on your behalf, a longing-for you because of the surpassing grace of God upon you. 9:15 But gratitude is to God upon his indescribable gift.

[2 Corinthians 10] TOC

10:1 Now I, Paul, myself, encourage you through the meekness and gentleness of Christ, who according to face {i.e., face to face} am indeed humble among you, but being absent am courageous toward you. 10:2 But I am beseeching you (not while I am present) to be courageous with the confidence in which I am reasoning to dare against some who reason us as walking according-to the flesh. 10:3 For although we are walking in the flesh, we are not warring according-to the flesh. 10:4 For the weapons of our warfare are not fleshly, but are mighty in God, toward the demolition of strongholds, demolishing evil reasonings and every exalted thing which is lifting itself up against the knowledge of God and capturing every device of the Adversary to the obedience of the Christ; 10:6 and having in readiness to avenge all disobedience, whenever your obedience might be fulfilled.

10:7 Are you looking at things according-to their countenance? If anyone has confidence in himself to be Christ’s, let him count this again from within himself, that just-as he is Christ’s, so are we also Christ’s. 10:8 For even if I should boast even-more of something concerning our authority (which the Lord gave to us for your building up and not for your demolition), I will not be shamed; 10:9 in-order-that I may not seem as if I wished to make you fearful through the letters from me. 10:10 Because indeed he says, The letters are weighty and mighty, but the body’s presence is weak and the speech has been nothing special. 10:11 Let such a one count this, that, such-as we are in word through letters, being absent, such will we also be in work, while being present.

10:12 For we are not daring to class or to compare ourselves together-with some of the ones who are commending themselves, but they themselves are measuring themselves together in themselves and comparing together themselves to themselves. They do not understand! 10:13 Now we will not be boasting in the immeasurable things, but according-to the measure of the standard of which the God of measure divided to us which is able to reach up-to even you. 10:14 For we do not overstretch ourselves, as though we are not reaching toward you; for till we have attained even up to you in the good-news of the Christ. 10:15 We were not boasting in the immeasurable things (that is, in another’s labors), but having hope that when your faith is grown to be magnified in you according-to our standard into your abundance, reaching out to proclaim the good-news
into areas past you, and not to boast in the things prepared in another's standard. But the one boasting, let him boast in the Lord. For he who commends himself, that man is not approved after being tested, but whom the Lord is commending.

[2 Corinthians 11] TOC

11:1 I wish that you were tolerating me in a little foolishness, but even as you are tolerating other things from me. For I am jealous over you with the jealousy of God; for I espoused you to one husband, to present you as a pure virgin to the Christ. 11:2 But I fear, lest somehow, as the serpent deceived Eve in her craftiness, so your minds might be corrupted away from the clarity, the one in the Christ. For if he who indeed comes, is preaching another Jesus, whom we have not preached, or if you receive a different spirit, which you have not received or a different good-news, which you have not accepted, you were tolerating him well. For I reason to have come-short in nothing compared to the preeminent apostles. But even if I am unskilled in my speech, but I am not in knowledge! But, we made this knowledge manifest in everything to you in all things. Or did I practice some sin in humbling myself in-order-that you might be exalted, because I proclaimed freely the good-news of God to you? I plundered other congregations*, having taken compensation from them for your service. And being present with you and having been lacking, I encumbered no one; for the brethren who came from Macedonia, replenished my lack of things and I kept and will be keeping myself not burdensome to you in everything. The truth of Christ is in me, that this boasting will not be sealed up in me in the districts of Achaia. Why? Because I do not love you? God knows I do. But what I am doing, I will also continue to be doing it in-order-that I may cut off the starting-point from the ones wishing for a starting-point in-order-that they may be found just-as we in what they are boasting. For such men are false* apostles, workers of treachery, fashioning themselves into apostles of Christ. And it is not a marvelous thing; for even the Adversary fashions himself into a messenger of light. Therefore, it is no great thing if his servants are also fashioned like servants of righteousness, whose end will be according-to their works.

11:16 I say again, not anyone should think me to be foolish; otherwise (even if as foolish), accept me in-order-that I may also boast in a little something. What I speak in this firmness of boasting, I do not speak according-to the Lord, but as in foolishness. Since many are boasting according-to the flesh, I will also be boasting. For you are tolerating the foolish gladly, being so prudent. For you tolerate it, if anyone is enslaving you, if anyone is devouring you, if anyone is taking from you, if anyone is lifting himself up, if anyone is whipping you in the face. I speak according-to our dishonor, how that we were so weak. But in whatever anyone may be daring (I speak in foolishness), I am also daring. Are they Hebrews? I also. Are they Israelites? I also. Are they the seed of Abraham? I also. Are they servants of Christ? (I speak, as if having insanity) I am beyond them: in labors even-more, in lashes surpassingly, in prisons even-more, in deaths often. Five-times, I received forty lashes beside (i.e., minus) one under the Jews. I was lashed with rods three-times. I was stoned once. I was shipwrecked three-times. I have spent a night and a day in the depth of the sea; often in journeys, in perils of rivers, in perils of robbers, in perils from my own race, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils by false* brethren; in labor and hardship, often in sleeplessness, in famine and thirst, often in fasts, in cold and nakedness. Plus the things which are outside, my every day pressure, the anxiety of all the congregations.

11:26 Who is weak and I am not weak? Who is offended and I am not on fire? If it is essential for me to boast, I will be boasting in the things which are from my weakness. The God and Father of the Lord Jesus Christ, he who is gracious forever, knows that I am not lying. In Damascus the Ethnarch of Aretas, the king, was guarding the Damascenes’ city, wishing to arrest me; and I was lowered through a window in a hamper and through the wall and fled his hands.

[2 Corinthians 12] TOC

12:1 It is not advantageous for me to boast! For I will come to visions and revelations of the Lord. I know a man in Christ, who fourteen years before (whether in the body, I do not know or outside of the body, I do not know; God knows), such a one was seized up to the third heaven. And I know such a man (whether in the body or outside of the body, I do not know; God knows), that he was seized up into the Paradise and heard inexpressible words, which things are not being legal for man to speak. I will be boasting on behalf of such a one, but I will not be boasting on behalf of myself, except in my weaknesses. For if I should wish to boast, I will not be foolish; for I will be speaking the truth, but I am refraining, lest anyone should reason in me beyond what he sees from me or hears something out-of me. And, in-order-that I should not promote myself by the excellence of the revelations, a thorn in the flesh was given to me, a messenger of the Adversary, in-order-that it might batter me, in-order-that I should not promote myself. I pleaded with the Lord three-times in regard to this thing in-order-that it might withdraw from me.
And he has said to me, **My grace is enough for you; for my power is completed in weakness.** Therefore, I will rather gladly be boasting in my weaknesses in-order-that the power of the Christ might reside upon me. 12:10 Hence I am delighted in weaknesses, in insults, in calamities, in persecutions, in distresses, on behalf of Christ; for whenever I may be weak, then I am mighty.

12:11 I have become a boasting fool. You urged me to it. For I was obligated to be commended by you; for I lacked in nothing over those preeminent apostles, even if I am nothing. 12:12 Indeed the signs of an apostle were worked among you in all endurance, in signs and wonders and miracles. 12:13 For what is it in which you were lesser, beyond the rest of the congregations, except in that I myself did not encumber you? Forgive me this unrighteousness!

12:14 Behold, I hold ready to come to you the third-time, and I will not be encumbering you; for I am not seeking the things of you, but you; for the children ought not to store up for the parents, but the parents for the children. 12:15 Now I will gladly spend and be utterly spent on behalf of your souls; even if, when loving you even-more, means I am loved even-less. 12:16 But let it be so, nevertheless, I did not burden you. But, being a crafty person, I took you with treachery. 12:17 Anyone of whom I have sent to you, I did not take-advantage of you through him, did I? 12:18 I encouraged Titus and I sent the brother together-with him. Titus did not take-advantage of you, did he? Did we not walk in the same spirit? Did we not walk in the same footsteps?

12:19 Again, do you think that we are defending ourselves to you? We speak in Christ in God’s sight. But beloved, all things are on behalf of your building up. 12:20 For I am fearing, lest, if I came, I should find you such as I do not will and I might be found by you such-as you do not will; lest there should be strifes, jealousies, furies, selfish ambitions, slanders, malicious whisperers, arrogant-people, unrests; 12:21 lest having come again, my God will humble me before you and I will be mourning for many of the ones who have sinned before and did not repent upon the uncleanness and fornication and unbridled-lust in which they practiced.

[2 Corinthians 13] TOC

13:1 This will be the third-time I am coming to you. (Upon the mouth of two and better three witnesses every declaration will be established.) (Deu 19:15) 13:2 I have spoken to you beforehand and I do say again like beforehand, being present the second-time and so being absent now, I am writing to warn the ones who have sinned before and to all the rest, that if I come to the rest again, I will not be sparing them, since you are seeking proof of the Christ speaking in me; who is not weak toward you, but is mighty in you. 13:4 For even if he was crucified out-of weakness, but yet he is living out-of the power of God. For we are also weak in him, but yet we will be living together-with him out-of the power of God toward you. 13:5 Test yourselves, if you are in the faith! Test yourselves. Or do you not fully know yourselves, that Jesus Christ is in you, unless you are unapproved? 13:6 But I hope that you will know that we are not unapproved. 13:7 Now I pray to God that you do nothing evil; not in-order-that we may appear approved, but in-order-that you may do the good things, but even if we may be as unapproved. 13:8 For we are not able to do anything against the truth, but only on behalf of the truth. 13:9 For we rejoice, whenever we are weak, but you may be mighty. But we are also praying for this: your completion (Or: mending). 13:10 I am writing these things because of this, while being absent, in-order-that I may not need to treat you sharply when being present, according-to the authority which the Lord gave me for building up and not for demolition.

13:11 Furthermore brethren: rejoice; be completed; be comforted; be mindful of the same thing; be at peace; and the God of love and peace will be with you. 13:12 Greet one another with a holy kiss. 13:13 All the holy-ones are greeting you. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit is with all of you. Amen.

[NOTES: Please read the ‘Definitions’ Section and other non-bible sections.]
The letter is addressed to Christians as is all 'letters' and this time multiple congregations all located in Galatia. Paul wastes no time getting right to the point that there is only 'one good-news of Jesus' and obeying any other is a curse. Apparently, some previously converted Jew(s) were teaching the previously converted Gentile Christians that they had to be circumcised and keep the Old Covenant Laws. A wonderful comparison of the 'promise to' and the 'faith of Abraham' and the 'faith of Christ' seen here in Galatians. The real purpose of God was always to bring Christ into the world. However, Paul with various arguments pretty much put it in the context in 5:1-6. Circumcision is not profitable, but if you keep any of the Law (Old Testament), then you have to practice all of it. However, in Christ, all are free from the Old Testament Law and Christians are not a slave to it. Then the typical 'slap on the face' from Paul 'you* who are made righteous by the law; you* have fallen from the grace of God.'

Therefore, if you are keeping tithing, then you have to keep the Sabbath (Saturday) and about 630 more laws. Then once again 'who hindered you* not to obey the truth?' I wish-that those who are unsettling you* will even castrate themselves. No doubt, we know Paul’s (God's) opinion of false teachers who lead Christians away from the truth by making them keep Old Testament Law. For* all the Law is fulfilled in one word, in this: 'You will love* your neighbor like yourself' 5:14.)

[Galatians 1] TOC

1:1 Paul, an apostle (not from men, neither through man, but through Jesus Christ and God the Father, who raised him up from the dead), 1:2 and all the brethren who are together-with me, to the congregations' of Galatia; 1:3 grace to you* and peace from God the Father and our Lord Jesus Christ, 1:4 who gave himself concerning our sins, 1:5 in which is the glory, forevermore. Amen.

1:6 I marvel that you* are so quickly transferring yourselves from the one who called you* by the favor of Christ to a different good-news; 1:7 which is not another good-news, except now there are some who are disturbing you* and wish to pervert the good-news of the Christ. 1:8 But even if we* or a messenger from heaven, should proclaim to you* any good-news contrary to what we ourselves proclaimed to you*, let him be accursed. 1:9 As we have said before, and so now I am saying again, if anyone proclaims to you* any good-news contrary to what you* received, let him be accursed. 1:10 For* am I now persuading men or God? Or am I seeking to please men? For* if I was still pleasing men, I myself would not be a bondservant of Christ.

1:11 But I am making known to you*, brethren, the good-news which was proclaimed by me, that it is not according-to man. 1:12 For* I neither received it from man, nor was I taught it, but I received it through a revelation of Jesus Christ. 1:13 For* you* have heard previously of my conduct in Judaism, how that I was surpassingly persecuting the congregation* of believers of God and was making havoc of her; 1:14 and how I was progressing in Judaism beyond many of my contemporaries in my own race, possessing even-more zealfulness of the ancestral traditions. 1:15 But when God was delighted, he separated* me from my mother’s womb, and having called me through his grace, 1:16 to reveal his Son in me, in-order-that I may proclaim the good-news of him among the nations. Immediately, I did not consult with flesh and blood, 1:17 nor did I go up into Jerusalem to the ones who were apostles before me, but I went away into Arabia, and I returned again into Damascus.

1:18 Thereafter, after three years, I went up to Jerusalem to make the acquaintance of Peter and remained with him fifteen days. (Fall 39 AD.) 1:19 But I did not see any other of the apostles, except James the Lord’s brother. 1:20 Now what I am writing to you*, behold, in God’s sight that I am not lying. 1:21 Thereafter I came to the districts of Syria and Cilicia. 1:22 But I was still unrecognized by face to the congregations* of Judea, which are in Christ; 1:23 but they were only hearing that, The one previously persecuting us is now proclaiming the good-news of the faith of which he was previously making havoc. 1:24 And they were glorifying God with* me.

[Galatians 2] TOC

2:1 Thereafter, I went-up again to Jerusalem after fourteen years with Barnabas, also having taken Titus together-with me. (Acts 15) 2:2 But I went-up according-to revelation, and I myself submitted to them the good-news which I am preaching among the Gentiles (but privately before the ones of repute), lest I might be running or had run in vain.

2:3 But not even Titus who was together-with me, being a Greek, was urged to be circumcised. 2:4 But it was because of smuggled in false* brethren, those who entered in beside us to spy out our freedom which we have in Christ Jesus, and in order-that they might enslave us, 2:5 to whom, even for an hour, we did not yield to their subjection, in order-that the truth of the good-news might remain with you.

2:6 Now they did not contribute anything to me, that is from the ones of repute and from the ones reputed to be something (for* what sort of person they were previously, carries nothing of more-value-than that to me [i.e., utter sarcasm]; God does not receive the countenance of man). 2:7 But instead, after they saw that I had been entrusted with the good-news of the uncircumcision, just-as Peter that of the circumcision 2:8 (for* he who worked in Peter to the apostleship of the circumcision also worked in me to the Gentiles). 2:9 And having known the grace which was given to me, James and Cephas and John (the ones
reputed to be pillars), gave the right hand of fellowship to me and Barnabas, that indeed we should go to the Gentiles but they should go to the circumcision, 2:10 adding only that we should remember the poor, which I was diligent also to do this same thing.

2:11 But when Peter came to Antioch, I stood against him to his face, because he was being condemned. 2:12 For he was eating together with the ones from the Gentiles before some came from James. But when they came, he was retreating back and separating himself, fearing the ones who are from the circumcision. 2:13 And the rest of the Jews were also hypocrites together-with him, so-then even Barnabas was led away with their hypocrisy. 2:14 But when I saw that they are not being straightforward pertaining to the truth of the good-news, I said to Peter before them all, If you, being a Jew, are living like-a-Gentile and not like-a-Jew, why are you urging the Gentiles to live like-a-Jew?

2:15 We are Jews by nature and not sinners from the Gentiles, 2:16 knowing that a man is not made righteous from the works of the law, if it is not through the faith of Jesus Christ. Also we believed in Christ Jesus, in-order-that we might be made righteous from the faith of Christ and not from the works of the law, because not any flesh will be made righteous from the works of the law.

2:17 But if seeking to be made righteous in Christ, we ourselves were also found to be sinners, is then Christ a servant of sin? Let it not happen! 2:18 For if I build up again these things which I have torn-down, I establish myself as a transgressor. 2:19 For through the law I died to the law in-order-that I might live to God.

2:20 I have been crucified together-with Christ. I am now no longer living, but Christ is living in me and that life which I am now living in the flesh, I am living in faith, in the faith of the Son of God, who loved me and gave himself up on my behalf. 2:21 I am not nullifying the grace of God; for if righteousness is through the law, consequently, Christ died undeservedly.

[Galatians 3] TOC

3:1 O foolish Galatians, who bewitched you that the truth is not to be obeyed (in which your eyes, Jesus Christ was portrayed among you as having been crucified)? 3:2 I only wish to learn this thing from you. Did you receive the Spirit from the works of the law or from the report of faith? 3:3 Are you so foolish? Having begun in the Spirit, are you now being completed in the flesh? 3:4 You suffered vainly so-many things? If actually it was even vainly. 3:5 Therefore, is the one supplying the Spirit to you, and working miracles among you, are they from the works of the law or from the report of faith?

3:6 Just-as Abraham believed God and it was counted to him "for righteousness. [Gen 15:6]" 3:7 Consequently, you know that the ones who are from faith, these are sons of Abraham. 3:8 Now the Scripture having foreseen that God would make the Gentiles righteous from faith, proclaimed the good-news beforehand to Abraham, saying, 'All the nations will be blessed in you.' [Gen 12:3, 18:18, 22:18, 26:4, 28:14] 3:9 So-then the ones who are sons from faith are blessed together-with the believing Abraham. 3:10 For as many as are from the works of the law are under a curse; for it has been written, 'Cursed is everyone who is not remaining in all things which have been written in the book of the law, to practice them.' [Deu 27:26] 3:11 Now it is evident that no one is made righteous in the law before God, because, 'The righteous will be living from faith.' [Hab. 2:4] 3:12 Now the law is not from faith, but, 'The man who has practiced them will be living in them.' [Lev 18:5] 3:13 Christ bought us up out of the curse of the law, after he became a curse on our behalf; for it has been written, 'Cursed is everyone who hangs upon a tree,' [Deu 21:23] 3:14 in-order-that the blessing of Abraham might happen to the Gentiles in Christ Jesus, in-order-that we might receive the promise of the Spirit through the faith.

3:15 Brethren, I am speaking according-to the manner of man: even a man's covenant after it has been validated, no one nullifies or alters it with provisions. 3:16 Now the promises were spoken to Abraham and to his seed. He does not say and to seeds, as upon many, but as upon one and 'to your seed,' who is the Christ. [Gen 22:18, 26:4] 3:17 Now I am saying this: the law, having happened four hundred and thirty years afterward, is not invalidating the covenant which has been validated beforehand by God in reference to Christ, "that" it should do-away-with the promise. [Exo 12:40] 3:18 For if the inheritance is from the law, it is no more from the promise, but God has granted it to Abraham through the promise. 3:19 Therefore, why was the law? It was added because of transgressions, till the seed should come to whom it has been promised, having been appointed through messengers by the hand of an intermediary. 3:20 Now the intermediary is not of just one, but God is one. 3:21 Therefore, is the law against the promises of God? Let it not happen! For if a law was given (the one being able to give-life), righteousness really would have been from the law. 3:22 But scripture locked up all things together under sin in-order-that the promise which comes from the faith of Jesus Christ might be given to the ones who believe.

3:23 But before the faith came, we were being guarded under the law, having been locked up together to the faith, the one which is about to be revealed. 3:24 So-then the law has become our guardian to bring us to Christ, in-order-that we might be made righteous from the faith.

3:25 But after the faith came, we are no longer under a
Galatians 1:1

But I was wishing to be present till which you in a good thing and not only while jealous have I become your poor elemental principles, in which things you spurn my test, the one in my flesh, but you, the good-news to you wishing to be enslaved anew? For it has been written, 'Barren one who is not bearing children, be joyous; burst forth and cry, the one who is not travelling, because many more are the children of the desolate rather than the one who has the husband.' [Isa 54:1] Now brethren, we are children of the promise according to Isaac. But just-like then, he who was born according to the flesh was persecuting the one who was born according to the Spirit, so it is also now. But what does the Scripture say? Cast forth the maidservant, but of the free woman. [Gen 21:10] Consequently, brethren, we are not children of a maidservant, but of the free woman.

[Galatians 4] TOC

4:1 But I am saying inasmuch time as the heir is an infant [Or: a minor. Same in 4:3], he carries nothing of more-value-than that of a bondservant, though being lord of all, but is under commissioners and stewards till the appointed-day of the father. So also, when we were infants, having been enslaved under the elemental principles of the world, but when the fullness of the time came, God sent out his Son, born out-of a woman, born under the law, in-order-that he might buy the ones up who were under the law in-order-that we might receive the sonship. And because you are sons, God sent out the Spirit of his Son into your hearts, crying, Abba, Father. So-then you are no longer a bondservant, but a son, and if a son, also an heir of God through Christ.

4:8 But indeed back then, not knowing God, you were enslaved to the ones who by nature are not gods. But now having known God, but rather having been known by God, how are you returning again over to the weak and poor elemental principles, in which things you again wish to be enslaved anew? You yourselves observe days and months and seasons and years. I fear for you, lest somehow I have vainly labored to you.

4:12 Brethren, I beseech of you, become like I am, because I have also become like you are. You wronged me in nothing; but you know that I myself proclaimed the good-news to you beforehand because of a weakness of the flesh. And you did not scorn, nor did you spurn my test, the one in my flesh, but you accepted me as a messenger of God, even as Christ Jesus. Therefore, what was your good-fortune? For I testify of you', that, if possible, you would have given your eyes to me, having shovelled [i.e., popped] them out. So-then have I become your enemy, declaring the truth to you'? They are zealous for you' in no good way. But they wish to lock you' out from us in-order-that you may be zealous for them. But it is always good to be zealous in a good thing and not only while 'I was present' with you'. My little-children, of whom I am travailing again till which time Christ should be formed in you again. But I was wishing to be present' with you' now, and to change my voice, because I am perplexed at you'.
freedom; only do not use the freedom for a starting-point for the flesh, but serve one another through love. 5:14 For all the law is fulfilled in one word, in the command: ‘You will love your neighbor like yourself.’ [Lev 19:18] 5:15 But if you are biting and devouring one another, beware, that you might not be consumed by one another.

5:16 But I am saying, walk by the Spirit and you should never complete the lust of the flesh. 5:17 For the flesh lusts against the Spirit and the Spirit against the flesh, and these lay in opposition to one another, in-order-that you may not do these things which you would wish. 5:18 But if you are led by the Spirit, you are not under the law.

5:19 Now the works of the flesh are apparent, which are: adultery, fornication, uncleanness, unbridled-lust, idolatry, sorcery, hostilities, strifes, jealousies, furies, selfish ambitions, dissensions, sects, envies, murders, drunkennesses, revelings and things similar to these things; which I am saying to you beforehand, also just as I foretold to you, that the ones practicing such things, they will not be inheriting the kingdom of God!

5:22 But the fruit of the Spirit is love*, joy, peace, patience, kindness, goodness, faith, meekness and self-control. There is no law against such. 5:24 But the ones who are of the Christ crucified the flesh together-with its passions and lusts.

5:25 If we are living in the Spirit, we should also march in the Spirit. 5:26 Do not become conceited, inflaming one another, envying one another.

[Galatians 6] TOC

6:1 Brethren, even if a man should be overtaken in any trespass, you, the spiritual, mend such a one in a spirit of meekness, noting any trespass in yourself, lest you might also be tempted. 6:2 Bear the burdens of one another and thus fulfill the law of the Christ. 6:3 For if anyone thinks himself to be something, being nothing, he is deceiving himself. 6:4 But let each one test his own work and then he will have the boasting toward himself alone and not toward the other. 6:5 For each one will be bearing his own load.

6:6 But let him, the one being instructed in the word, share in all good things with the one who instructs. 6:7 Do not be misled. God is not ridiculed; for whatever a man should sow, he will also be reaping this thing. 6:8 Because he who is sowing to his own flesh will be reaping corruption from his flesh, but he who is sowing to the Spirit will be reaping everlasting life from the Spirit. 6:9 Now we should not be depressed in practicing good, for we will be reaping in our own time, if being not faint. 6:10 Therefore, consequently, as we have opportunity, we should work what is the good thing toward everyone but especially in the household of the faith.

6:11 Behold, how-large the alphabet letters are I wrote to you with my own hand.

6:12 As many as wish to have a good countenance in the flesh, these are urging you to be circumcised only in-order-that they may not be persecuted for the cross of the Christ. 6:13 For they themselves do not even observe the law (the ones who have been circumcised), but they wish you to be circumcised in-order-that they may boast in your flesh. 6:14 But let it not happen for me to boast, except in the cross of our Lord Jesus Christ, through whom the world has been crucified to me and I to the world. 6:15 For neither anything, circumcision nor uncircumcision, prevails in Christ Jesus, but a new creation. 6:16 And as many as will be marching by this standard, peace and mercy is upon them and upon the Israel of God.

6:17 Furthermore let no one be harassing me, for I bear the brands of the Lord Jesus on my body.

6:18 The grace of our Lord Jesus Christ is with your spirit, brethren. Amen.

{NOTES: Please read the ‘Definitions’ Section and other non-bible sections.}
Ephesians - MLV 2021 - The Open Source Bible Translation

{[Luke is written 60-63 AD]}
{Actual writing of Acts 63 AD.}

{{ Introduction to Ephesians 62-64 AD

By the time, Paul wrote to the Ephesian congregation, they seem to have few problems, which were so common to the other congregations of the Lord in his letters, or they had already learned the truth from them. Paul is still in prison and sends others in his place to help and encourage them. The introduction in the first chapter and second about God’s favor; his original plan for our salvation, all we have to do to obey it. Eph. contains the most misquoted verse in the Bible by Christians, completely out-of-context. 2:8. God made a plan for us to be saved from our sins and showed us many examples in Acts. Once saved from your past sins, Christians have the letters to guide them on how to stay in God’s grace and receive further forgiveness of sin for us as the ‘new creation.’ So many miss this fact. In chapter 3, he describes God’s plan, a mystery hidden until this age when the Gentile and the Jew would be together in one body, the congregation of believers. The absolute best description of what the body of Christ is supposed to be and follow in Chapter 4:1-6, 11-16. We pray that all ‘achieve to the unity of the faith and of the full knowledge of the Son.’

In chapter 5, Paul uses an example of a husband and wife to describe ‘achieve to the unity of the faith and of the full knowledge of the Son.’

Supposed to be and follow in Chapter 4:1-6, 11-16. We pray that all believers. The absolute best description of what the body of Christ is supposed to be and follow in Chapter 4:1-6, 11-16. We pray that all ‘achieve to the unity of the faith and of the full knowledge of the Son.’

In the heavenly places, Jesus’ love for the congregation. In Chapter 6, Paul tells us the devil is the real enemy, and only the knowledge of God’s word can defeat him and his schemes.}

[Epaphians 1] TOC

1:1 Paul, an apostle of Jesus Christ through the will of God, to the holy-ones who are in Ephesus and the faithful in Christ Jesus: 1:2 grace to you and peace from God our Father and the Lord Jesus Christ.

1:3 The God and Father of our Lord Jesus Christ is gracious, who blessed us in every spiritual blessing in the heavenly places in Christ, just-as he chose us in him before the conception of the world, for us to be holy and unblemished in his sight in love. 1:4 God beforehand determined us toward the sonship through Jesus Christ to himself, according-to the delight of his will, to the praise of the glory of his favor (‘favor’ and ‘grace’ are from the same Greek word in the MLV), in which he favored us in the beloved, in whom we have the redemption through his blood, the forgiveness of the trespasses of us according-to the riches of his grace. 1:5 It is this grace which abounded toward us in all wisdom and prudence. 1:6 And God made known to us the mystery of his will, according-to his delight which he purposed in him, to a stewardship of the fullness of the times, to sum up all things in the Christ, the things upon the heavens and the things upon the earth. 1:7 It was in him, in whom also we were made an inheritance, having been determined beforehand according-to the purpose of the one who is working all things according-to the plan of his will. 1:8 This was so ‘that’ we should be to the praise of his glory, even us, the ones who have hoped before in the Christ, in whom you also, having heard the word of the truth, the good-news of your salvation, in whom, having also believed, you were sealed with the Holy Spirit of promise, who is a down-payment of our inheritance, to the redemption of the ownership of God to the praise of his glory.

1:9 Because of this, I, also having heard of the faith in the Lord Jesus which is in you and the love” which you have toward all the holy-ones, 1:10 am not ceasing giving-thanks on your behalf, making a remembrance of you in my prayers, in-order-that the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of him. 1:11 The eyes of your heart have been enlightened, “that” you may know what is the hope of his calling and what are the riches of the glory of his inheritance among the holy-ones, and what is the surpassing greatness of his power toward us who believe, according-to the working of the dominion of his strength, which he worked in the Christ, having raised him up from the dead and seated him by his right hand in the heavenly places, up above all rule and authority and power and lordship and every name that is being named, not only in this age, but also in the future age. 1:12 And he subjected all things under his feet and gave him to be head above all things to the congregation” of believers, which is his body, the fullness of the one who fills all in all.

[Epaphians 2] TOC

2:1 Even you were being dead in your trespasses and sins, in which you previously walked according-to the age of this world [i.e., current things of this world], according-to the ruler of the authority of the air, of the spirit which is now working in the sons of disobedience, among whom we also all conducted ourselves previously in the lusts of our flesh, practicing the wills of the flesh and of the perceptions and we were children of wrath by nature, even as the rest. 2:2 But God, being rich in mercy, because of his much love” with which he loved us, even us being dead in our trespasses, he made” us alive together-with the Christ; you are saved in his grace. 2:3 And God raised us up together-with him and seated us together-with him in the heavenly places in Christ Jesus, in-order-that in the coming ages, he might show the surpassing riches of his grace in kindness upon us in Christ Jesus, for you” are saved by the grace through the faith, and this thing, the gift of God, is not from you, but not from works, in-order-that not anyone should boast. 2:4 For” we are his product, having been created in Christ Jesus upon good works, in which God prepared beforehand in-order-that we should walk in them.

2:5 Hence remember”, that previously you” (the Gentiles in the flesh), the ones called” uncircumcision by what is called” circumcision, made” by hands in the flesh;
Now to the one being able to do° exceptionally beyond all things of which we are asking or are perceiving, according-to the power which is working in us, 3:20 the glory is to him in the congregation° in Christ Jesus to all generations forevermore. Amen.

[Ephesians 4] TOC

4:1 Therefore, I, the prisoner in the Lord, am encouraging you° to walk worthily of the calling of which you° were called, 4:2 with all humility and meekness, with patience tolerating one another in love°, 4:3 being diligent to keep the unity of the Spirit in the bond of peace. 4:4 There is one body and one Spirit, just-as you° were also called in one hope of your° calling; 4:5 one Lord, one faith, one immersion°, 4:6 one God and Father of all, the one over all and through all and in us all.

4:7 Now the grace was given to each one of us according-to the measure of the gift of the Christ. 4:8 Hence he says, ‘After he ascended to high, he captured captivity and gave presents to men.’ [Psa 68:18] 4:9 Now the saying, He ascended (what is it saying?) except that he also descended into the downward parts of the earth first? 4:10 He who descended is also the same as he who ascended above all the heavens in order-that he might fill all things.

4:11 And he himself gave some to be the apostles, and the prophets, and the evangelists, and the shepherds and teachers, 4:12 toward the equipping of the holy-ones, into the work of the service, into the building up of the body of the Christ, 4:13 till we all might achieve into the unity of the faith and of the full knowledge of the Son of God, into a mature man, into the measure of the stature of the fullness of the Christ, 4:14 in order-that we may no longer be infants, bobbing on the waves and being carried around in every wind of teaching, in the trickery of men, in craftiness, toward the scheme of error. 4:15 But declaring the truth in love°, that we may grow up in all things into him, who is the head, the Christ, 4:16 from
whom all the body (being fitly framed and knitted together through every supplying joint, according to the working in measure of each one part) and who is making the growth of the body to the building up of itself in love.

4:17 Therefore, I am saying and testifying this in the Lord: you are to walk no longer as the rest of the Gentiles who are also walking around in the futility of their mind, having been darkened in their mind, being alienated from the life of God because of the ignorance which is in them, because of the hardening of their heart, who are apathetic, gave themselves up to unbridled lust, for the working of all uncleanness in greed.

4:20 But you did not so learn the Christ, if you actually heard him and were taught by him, as the truth is in Jesus: to place away from you the old man, according to your former conduct, the one who is corrupted according to the lusts of deception, and to be young again in the spirit of your mind, and to have clothed yourselves with the new man, who was created according to God, in righteousness and holiness of the truth.

4:25 Hence, placing all the lying away from yourselves, speak each one the truth with his neighbor, because we are members of one another. ‘Be angry and do not sin.’ [Psa 4:4] Do not let the sun set upon your anger, nor give a chance to the devil. Let the one who steals, steal no longer, but rather let him labor, working at what is the good thing with the hands he has in-order-that he may have something to give to the one who has need. Do not let any rotten speech travel from your mouth. But if something is good for the building up of a need, say it in-order-that it may give a favor to the ones hearing. And do not make the Holy Spirit of God sorrowful, in whom you were sealed to the day of redemption.

4:31 Let all bitterness and fury and anger and outcrying and whining, together-with all malice, be taken away from you; and become kind to one another, affectionate, forgiving others in yourselves, just-as God also forgave us in Christ.

[Ephesians 5] TOC

5:1 Therefore, become imitators of God, as beloved children, and walk in love, just-as the Christ also loved us and gave himself up on our behalf as an offering and a sacrifice to God for an aroma of a sweet-fragrance.

5:3 But do not let fornication and all uncleanness or greed even be named among you, as is suitable to holy-ones; and do not allow obscenity, and foolish-talk or petty jesting, which are not proper, but rather thanksgiving. For this you are knowing, that every fornicator, or unclean person, or greedy person, who is an idolater, has no inheritance in the kingdom of the Christ and God. Let no one deceive you with empty words; for because of these things the wrath of God is coming upon the sons of disobedience. Therefore, do not become joint partakers with them. For you were previously in darkness, but now you are light in the Lord. Walk as children of light (for the fruit of the Spirit is in all goodness and righteousness and truth), testing what is well pleasing to the Lord. And have no fellowship together-with the unfruitful works of darkness, but also rather reprove them, for it is shameful even to speak of the things happening by them covertly. But all things which are reproved, are manifested by the light, for everything which is manifested is light. Hence he says, Arise, he who is sleeping, and rise up from the dead and the Christ will appear upon you.

5:15 Therefore, beware how accurately you are walking, not as unwise, but as wise, buying up the time, because the days are evil. Because of this, do not become foolish, but understand what the will of the Lord is. And do not be drunken with wine, in which there is riotousness, but be filled in the Spirit, speaking to yourselves in psalms and in hymns and in spiritual songs, singing and singing-praise in your heart to the Lord; giving-thanks always on behalf of all things in the name of our Lord Jesus Christ to God and Father, and being subject to one another in the fear of Christ.

5:22 The wives subject yourselves to your own husbands, as to the Lord, because the husband is the head of the wife as Christ is also the head of the congregation of believers; he himself is the savior of the body. But just-like the congregation is subject to the Christ, so let the wives also be subject to their own husbands in all things.

5:25 The husbands, love your own wives, just-as the Christ also loved the congregation and gave himself up on her behalf, in-order-that he might make her holy, having cleansed her in the full-washing of the water in the word, in-order-that he might present her to himself, the glorious congregation, not having stain or wrinkle or any such things, but in-order-that she should be holy and unblemished. So the husbands ought to love their own wives as their own bodies. He who loves his own wife loves himself. For no one ever hated his own flesh, but is nourishing and cherishing it, just-as the Lord also does the congregation of believers, because we are members of his body, out-of his flesh and out-of his bones. Because of this, a man will be leaving his father and mother and will be joined to his wife, and the two will be joined into one flesh. [Gen 2:24] This
mystery is great, but I am speaking in regard to Christ and in regard to the congregation of believers. However to you also, let each, every one, thus love his own wife like himself, and let the wife see that she should fear (i.e., respect) the husband.

[ Ephesians 6 ]

6:1 The children, obey your parents in the Lord, for this is righteous. Honor your father and mother (which is the first commandment in promise), (Exo 20:12) in-order-that it may become well with you, and you may be upon the earth a long time. And the fathers, do not rouse your children to anger, but rear them in the discipline and admonition of the Lord.

6:5 The bondservants, be obedient to your lords according-to the flesh with fear and trembling, in clarity of your heart, as to the Christ; not according-to eye-service, like men-pleasers, but like bondservants of the Christ, practicing the will of God from your soul; serving with benevolence as to the Lord and not to men. Knowing that whatever good thing each one may practice, he will be getting this from the Lord, whether bondservant or free man. And the lords, do the same things toward them and be lax with the threatening, knowing that your own Lord is also their Lord in the heavens and there is no favoritism from him.

6:10 Furthermore, my brethren, be empowered in the Lord and in the dominion of his strength. Clothe yourselves with the full-armor of God, in order for you to be able to stand up to the schemes of the devil. Because the wrestling in us is not with blood and flesh, but with the principalities, with the authorities, with the world dominions of the darkness of this age, with the spiritual ones of wickedness in the heavenly places. Because of this, take up the full-armor of God, in-order-that you may be able to stand against the devil in the evil day, and to stand straight, having worked against all things. Therefore, stand, having girded your loin in truth and having clothed yourselves with the breastplate of righteousness, and having tied the feet with the readiness of the good-news of peace. Over all these things, after you took up the shield of the faith, in which you will be able to quench all the fiery darts of the evil one; also be able to accept the helmet of salvation and the sword of the Spirit, which is the word of God, through all prayer and supplication praying in every season in the Spirit and watching in this same thing in all perseverance and supplication concerning all the holy-ones. And pray on my behalf in-order-that the word may be given to me, in opening my mouth to make known the mystery of the good-news in boldness, on behalf of which, I am an emissary in a chain, in-order-that I should speak boldly in it, as it is essential for me to speak.

6:21 But in-order-that you may also know the things in regard to me, what I am doing, it will make known to you all things by Tychicus, the beloved brother and faithful servant in the Lord, whom I sent to you for this same thing, in-order-that you might know the things concerning us, and in-order-that he might encourage your hearts.

6:23 Peace to the brethren and love with faith from God the Father and the Lord Jesus Christ. Grace be with all the ones who love our Lord Jesus Christ in incorruption. Amen.
Paul, still in prison, writes a long, encouraging letter that has very few sentences dealing with problems or possible problems, one is two women who are making some kind of disturbance. Paul tells them to be of the same mind a commandment he tells all the Christians in all his letters. All Christians should strive to be the congregation, which obeys the commands of Jesus and not the traditions of men, fulfill Jesus’ prayer for unity (Joh 17). He speaks about his evangelism of all the palace guard. You might say he had a ‘captive audience’ with ‘the whole palace guard and to all the rest.’ You get to see a lot of Paul’s human side, his emotions, and concern for all the congregations and his desire to make sure someone is sent to them in his place. Paul does a rebuke to the ‘mutilation,’ i.e., the Jewish Christian false teachers in chapter 3. Some of the best advice that could be given to a Christian, ‘forgetting the things which are behind me and stretching forth to the things which are before me.’ He ends with the usual greeting and encouragements.]

[Philippians 1] TOC

1:1 Paul and Timothy, bondservants of Jesus Christ, to all the holy-ones in Christ Jesus who are in Philippi, together-with the overseers and deacons {1Ti 3, Tit 1}. grace to you and peace from God our Father and the Lord Jesus Christ.

1:3 I am giving-thanks to my God upon every remembrance of you, always in my every supplication on behalf of all of you, making the supplication with joy, upon your fellowship in the good-news from the first day till now. I have confidence of this same thing, that he who began a good work in you will be completing it till the day of Jesus Christ; just-as it is a righteous thing for me to be mindful of this on behalf of all of you, because I have you in my heart, both in my bonds and in the defense and confirmation of the good-news, all of you being fellow partners with me of the grace. For God is my witness, how I am longing-for all of you in the afflictions of Christ Jesus. And I am praying for this: in-order that your love may abound still more and more in full knowledge and all your senses; that you may approve the things which are carrying more-value; in-order that you may be sincere and guilt-free in the day of Christ; having been filled with the fruits of righteousness, the ones which are through Jesus Christ, to the glory and praise of God.

1:12 Now brethren, I am planning for you to know, that the things against me have come rather for the progress of the good-news; so then my bonds became apparent in Christ in the whole palace and to all the rest, and the most of the brethren in the Lord, having confidence by my bonds, even-more so to dare to speak fearlessly the word of God. Some indeed are preaching the Christ even because of envy and strife, but some also through their delight. The ones are indeed proclaiming the Christ out-of selfish ambition, not purely, assuming to bring more affliction upon my bonds. But the latter ones do it out-of love, knowing that I am reserved for the defense of the good-news. For what then? Other-than Christ is proclaimed in every manner: whether in pretex or in truth. And I am rejoicing in this, but also, I will be rejoicing again. For I know that this will be transpiring for my salvation, through your supplication and the supplying of the Spirit of Jesus Christ, according-to my earnest expectation and hope, that I will be shamed in nothing, but as always, now Christ will also be magnified in my body in all boldness, whether through life or through death. For to me to live is Christ, and to die is gain. But if to live in the flesh, this is the fruit of work to me, and what will I select for myself? I do not know. Now I am very troubled from the two ends, having the desire, that I should make my departure and be together-with Christ, which is much better even more. But to remain in the flesh is necessary because of you. And having confidence of this, I know that I will remain, and I will be abiding together-with you all, for your progress and joy in the faith, in-order that your boasting may abound in Christ Jesus in me, through my presence with you again. Only behave-as citizens worthy of the good-news of the Christ, in-order-that, if I came and saw you or even being absent, I may hear about the things concerning you, that you are standing-firm in one spirit, with one soul contending together-with us in the faith of the good-news, and being terrified in nothing by the ones who lay in opposition to you (which to them indeed is an example of destruction, but to you is an example of salvation and this thing is from God, because it was granted to you on behalf of Christ, not only to believe in him, but also to suffer on his behalf), having the same struggle such-as you saw in me, and now are hearing to be in me.

[Philippians 2] TOC

2:1 Therefore, if there is any encouragement in Christ, if any consolation of love, if any fellowship of the Spirit, if any affections and mercies, fulfill my joy, in-order that you may be mindful of the same thing, having the same love, fellowship in spirit, being mindful of the one thing, nothing according-to selfish ambition or empty conceit, but in humility: deeming one another superior to yourselves, each one, do not note the things of yourselves, but each one note also the things of others. For let this mindset be in you, which was also in Christ Jesus, who, existing in the form of God, did not deem it a seizure to be equal to God, but emptied himself, having taken the form of a bondservant, when he became in the likeness of men; and having been found in fashion as a man, he humbled himself, when he became obedient as far as death, and even death of a cross. Hence, God also highly exalted him, and granted to him
the name, the one above every name; in-order-that every knee should bow in the name of Jesus, those from the heavenly and earthly and subterranean places, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

So-then my beloved, just-as you have always obeyed, not only as in my presence, but now much more in my absence, work out your own salvation with fear and trembling. For it is God who is working in you both to will and to work, on behalf of his delight. Do all things without murmuring and arguments, in-order-that you might become blameless and harmless children of God, flawless in the midst of a crooked and perverse generation, among whom you appear as illuminations in the world. Keep holding onto the word of life, for a boasting to me in the day of Christ, that I did not run in vain nor labored in vain. But even if I am a drink-offering upon the sacrifice and ministry of your faith, I am rejoicing, and even rejoicing together-with you all. Now you also, rejoice and rejoice together-with me in the same thing.

Now I am hoping in the Lord Jesus, to send Timothy to you shortly, in-order-that I may also be in-good-spirits after I knew about the things concerning you. For I have no one equal in spirit, who will be genuinely anxious about the things concerning you. For they are all seeking their own, not the things of Jesus Christ. But you know the trial of him, that as a child serves a father, so he served together-with me for the good-news. Therefore, I am indeed hoping to send this one promptly, as I would look away from the things around me (i.e., figuring out what to do next), but I have confidence in the Lord that I myself will also be coming shortly.

But I deemed it necessary to send to you Epaphroditus, my brother and fellow worker and fellow soldier, and your ambassador and minister to my need, since he was longing-for you all, and was disheartened because you had heard that he was sick. For he also was sick, close to death. But God showed-mercy on him, now not him only, but also me, in-order-that I might not have sorrow upon sorrow. Therefore, I sent him more diligently, in-order-that having seen him again, you should rejoice and that I may be sorrow-free. Therefore, accept him in the Lord with all joy, and hold the ones who are such as admired, because he drew near almost as far as death, because of the work of the Christ, having disregarded the life, he had, in-order-that he might fill the lack in your ministry toward me.

Indeed, it is not tedious for me to write the same things to you, but a secure thing for you. Beware of the dogs; beware of the evil workers; beware of the mutilation. For we are the circumcision, who are giving-divine-service in the spirit of God, and boasting in Christ Jesus, and having no confidence in the flesh; although I also have confidence in the flesh; if any other is thinking to have confidence in the flesh, I have more. An eighth day circumcision from the race of Israel, of the tribe of Benjamin, a Hebrew out-of Hebrews; according-to the law, a Pharisee; according-to zeal, I was persecuting the congregation of believers; according-to the righteousness in the law, I became blameless. But what things were gains for me, I have deemed these a forfeiture because of the Christ. But therefore, I am also deeming all things indeed to be a forfeiture because of the superiorit of the knowledge of Christ Jesus my Lord, because of whom, I forfeited all things, and am deeming them to be assorted trashes in-order-that I may gain Christ, and may be found in him, not having my righteousness, which is from the law, but which is through the faith of Christ, the righteousness which is from God upon the faith, to know him, and the power of his resurrection, and the fellowship of his sufferings, being transformed to his death; if somehow I may achieve to the resurrection out-of the dead. Not that I have already received it or have already been completed in this, but I am pursuing it, if I might grab upon what I was also grabbed by Christ Jesus. Brethren, I myself do not reason to have grabbed it, but indeed forgetting one thing, that is the things which are behind me and stretching forth to the things which are before me. I am pursuing, according-to the goal line, at the prize of the upward calling of God in Christ Jesus. Therefore, as many as are mature, we should be mindful of this, and if you are mindful of anyone differently, God will also be revealing this to you; however in what we have attained, we are to march by the same standard, to be mindful of the same thing.

Brethren, become joint imitators of me, and note the ones walking so, just-as you have us as an example. For many are walking (of whom I was speaking to you often about them; now I am also saying again to you, weeping), who are the enemies of the cross of Christ, whose end is destruction, whose god is their belly and whose glory is in their shame, who are mindful of earthly things. For our citizenship exists in the heavens; from where we are also waiting for a Savior, the Lord Jesus Christ, who will fashion the body of our humbleness, that it may become transformed to the body of his glory, according-to the working of him to be able to even subject all things to himself.
So then my brethren, beloved and longed-for, my joy and crown, so stand-firm° in the Lord, my beloved.

I am encouraging Euodia, and I am encouraging Syntyche, both to be mindful of the same thing in the Lord. Yes, I am also requesting you, genuine colleague, help them, the women, who contended together-with me in the good-news, also with Clement, and the rest of my fellow workers, whose names are in the Book of Life.

Rejoice° in the Lord always. Again I will say, Rejoice°. Let your° gentleness be known to all men. The Lord is near. Be° anxious in nothing, but in everything, let your° requests be made known to God by prayer and supplication with thanksgiving. And the peace of God, which is superior to all perception, will be guarding your° hearts and your° minds in Christ Jesus.

Furthermore brethren, as many things as are true°, as many as are honorable, as many as are righteous, as many as are pure, as many as are lovely, as many as have good-repute; if there is any virtue and if there is any praise, reason° on these things. The things which you° both learned and received and heard and saw in me, practice° these things, and the God of peace will be with you°.

But I have greatly rejoiced in the Lord, that now as previously, you° bloomed again the desire to be mindful of things on my behalf; in which, you° were even mindful of me, but you° had no opportunity. Not that I am speaking according-to my lack of things; for° I have learned in which things I am to be content. I know how to be also humbled; I also know how to also abound. I have been initiated in everything, and in all things, both to be fully-fed and to be hungry, both to abound and to lack. I am strong in all things in Christ in the one empowering me.

However you° did° well, having shared together-with my affliction. Now you° also know, you° Philippians, that in the beginning of the good-news, when I went forth from Macedonia, no congregation° shared with me in the word {i.e., matter. Or: speech. Or: The Word} of the giving and receiving, except you° only. Because even in Thessalonica, you° sent once and then° twice to my need. Not that I am seeking after the present, but I am seeking after the fruit which increases to your° account. But I fully have all things, and I am abounding. I have been filled, having accepted from Epaphroditus the things which came from you°, an aroma of a sweet-fragrance, an acceptable sacrifice, well pleasing to God. Now my God will be filling every need of yours° according-to his riches in glory in Christ Jesus. Now to our God and Father is the glory forevermore. Amen.

Greet° every holy-one in Christ Jesus. The brethren who are together-with me greet you°. All the holy-ones greet you°, but especially the ones who are from the house of Caesar.

The grace of the Lord Jesus Christ is with all of you°. Amen.

{NOTES: Please read the ‘Definitions’ Section and other non-bible sections.}
The Colossians had a ‘pastor’ problem, a one-man self-righteous false teacher, most likely a Jewish Christian with ‘persuasive speech’ who wanted the congregation to follow his teachings and not the teachings of the Christ given to them by Paul. There are reasons, as shown here, why God did not establish a democracy or a dictatorship in the congregation, but multiple shepherds (overseers, elders, etc. Philippians 1:2, Tim. 3, Titus 1). An inspired description of this man, without naming him and strong rebuke in Chapter 2:8-23. In this a teaching that immersion cleaned away their sins, trespasses, and killed the Old Testament Law ‘having nailed it to the cross.’ He uses the same type of example here as he did in Rom 6. In Chapter 3, now that you have been raised up from the dead do away with old sinful things and replace them with holy things. Do all in the name of Jesus; (do only what is authorized). A short encouragement to the married, children, bondservants (workers), and employers. Some simple instruction to them and the plans to send others in his place to continue to help them grow.

We can learn a valuable lesson from this letter to never exalt or follow any man, as well as how to live as a Christian. Hero worship has no place with Christians and should be condemned by all.)

[Colossians 1] TOC

1:1 Paul, an apostle of Jesus Christ through the will of God, and Timothy the brother, 1:2 to the holy and faithful brethren in Christ who are in Colosse; grace to you’ and peace from God our Father and the Lord Jesus Christ.

1:3 We are giving-thanks to the God and Father of our Lord Jesus Christ, always praying concerning you’, 1:4 having heard of your’ faith in Christ Jesus and of the love*, which you’ have toward all the holy-ones, 1:5 because of the hope which is laying up for you’ in the heavens, of which you’ heard beforehand in the word of the truth of the good-news. 1:6 This good-news is what is present * for you’; just-as it also is in all the world. And it is bearing-fruit and growing in yourselves, just-as it also does in you’, from the day you’ heard and fully knew the grace of God in truth, 1:7 just-as you’ also learned from Epaphras our beloved fellow bondservant, who is a faithful servant of the Christ on your’ behalf, 1:8 who also indicated to us your’ love’ in the Spirit.

1:9 Because of this, we also do not cease praying and asking on your’ behalf from the day we heard it in-order that you’ may be filled with the full knowledge of his will in all spiritual wisdom and intelligence, 1:10 for you’ to walk worthy of the Lord toward pleasing him in everything, bearing-fruit in every good work and growing yourselves into the full knowledge of God; 1:11 being empowered in all power, according-to the dominion of his glory, 1:12 for all endurance and patience with joy; 1:13 giving-thanks to the Father, who made us sufficient * for the part of the inheritance of the holy-ones in the light, 1:14 who rescued us out-of the authority of darkness and transplanted us into the kingdom of the Son of his love*, in whom we have the redemption, the forgiveness of sins [7] through his blood, 1:15 he who is the image of the invisible God, the firstborn of all creation. 1:16 This is because all things were created by him: the things in the heavens and the things upon the earth, the visible and invisible, whether thrones or lordships or principalities or authorities. All things have been created through him and ‘for him. 1:17 And he himself is before all things and all things are standing {Or: established} in him. 1:18 And he himself is the head of the body, the congregation* of believers; who is the beginning, the firstborn from the dead in-order-that he might become foremost in all things, 1:19 because all the fullness was delighted to dwell in him, 1:20 and through him to reconcile all things to himself, whether things upon the earth or things upon the heavens, having made peace through the blood of his cross, through him. 1:21 And you were being previously alienated and enemies in mind, in evil works, but now he reconciled you’ 1:22 in the body of his flesh through his death, to present you’ holy and unblemished and irreproachable in his sight, 1:23 if you actually are remaining in the faith, having been founded and grounded and not being moved away from the hope of the good-news which you’ heard, which was preached in all creation which is under heaven, of which I, Paul, became a servant.

1:24 Now I am rejoicing in the sufferings of mine on your’ behalf and I am filling up in my flesh the things lacking of the afflictions of the Christ on behalf of his body, which is the congregation* of believers, 1:25 of which I became a servant, according-to the stewardship of God which was given to me ‘for you’, to fulfill the word of God, 1:26 the mystery which has been hidden away from the ages and away from the generations, but now it was manifested to his holy-ones, 1:27 to whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, who is Christ in you’, the hope of glory. 1:28 It is this Christ whom we are proclaiming, admonishing every man and teaching every man in all wisdom in-order-that we should present every man as completed in Christ Jesus; 1:29 *for which I also labor, struggling according-to his working, which works in power in me.

[Colossians 2] TOC

2:1 For’ I wish you’ to know how-vast a struggle I have concerning you’ and the ones in Laodicea and as many as have not seen my face in the flesh, 2:2 in-order-that their hearts might be encouraged, having been knitted together in love’ and in all the riches of the full assurance of understanding, to the full knowledge of the mystery of God and Father and of the Christ, 2:3 in whom all the treasures of wisdom and knowledge are hidden.
But I am saying all of this in-order-that not anyone may delude you in persuasive speech. 25 For even if I am absent in the flesh, but yet I am together-with you in the spirit, rejoicing and seeing your order and the firmness of your faith in Christ.

Therefore, as you received Christ Jesus the Lord, so walk in him, having been rooted and being built up in him and being confirmed in the faith, just-as you were taught in it, abounding in thanksgiving.

Beware, that there will not be anyone leading you away as his prey through philosophy and vain deception, according-to the tradition of men, according-to the elemental principles of the world, and not according-to Christ, because all the fullness of the Deity is dwelling in him bodily. And you are fulfilled in him, who is the head of all principality and authority, in whom you were also circumcised with a circumcision not made with hands, in the stripping off of the body of the sins of the flesh, in the circumcision of the Christ, having been buried together-with him in the immersion, in which you were also raised up together-with him through the faith from the working of God, who raised him up from the dead. And you, being dead in your trespasses and the uncircumcision of the flesh, he made alive together-with him, having forgiven us all the trespasses, having wiped-away the handwriting in the decrees that were against us, which were an adversary to us. He has also taken these out-of the midst of us, having nailed it to the cross, having stripped off the principalities and the authorities, he publicly made a show of them, having triumphed over them in it.

Therefore, do not let anyone judge you in food, or in drink, or in this respect of a feast day, or a new month, or Sabbaths, which are a shadow of the future things, but the body is Christ’s. Let no one arbitrate against you, willing it so in your humility and in a religion of the messengers, stepping you further into the things which he has not seen, being vainly arrogant by his mind of flesh, and not holding-fast to the head, from whom all the body is being supplied and knitted together through the joints and ligaments, which is growing through the growth of God.

If you died together-with Christ away from the elemental principles of the world, why (as though living in the world) are you submissive to its decrees? do not touch; do not taste; do not handle; which things in the using are all leading to corruption, according-to the commandments and teachings of men? Which things are indeed in a man-made religion holding a reason which comes from man’s wisdom and humility and unsparing cruelty of the body, but are not in any value toward the indulgence of the flesh.

Therefore, if you were raised up together-with the Christ, seek the things which are above, where Christ is, seated at the right hand of God. Be mindful of the things above, not the things upon the earth. For you died and your life has been hidden together-with the Christ in God. Whenever the Christ, who is the life of us, should be manifested, then you will also be manifested together-with him in glory.

Therefore, make your members dead which are upon the earth: fornication, uncleanness, passion, evil desire and greed, which is idolatry, because of which things the wrath of God is coming upon the sons of disobedience, among whom you also previously walked, when you were living in them. But also now, place all these things away from you: anger, fury, malice, blasphemy, obscene speech from your mouth.

Do not lie to one another, since you have stripped off the old man together-with his practices, and have clothed yourselves with the new man, who is being renewed to the full knowledge according-to the image of the one who created him, where there is no Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondservant, or free man, but Christ is all things and in all things.

Therefore, as chosen ones of God, holy and beloved, clothe yourselves with a heart of mercy, kindness, humility, meekness, patience, tolerating one another and forgiving others in yourselves. If anyone has a complaint toward anyone, just-as the Christ forgave you, so you also forgive others. But over all these things be clothed with the love, which is the bond of maturity. And let the word of Christ dwell in you richly, in all wisdom, teaching and admonishing yourselves in psalms and hymns and spiritual songs, singing in gratitude in your heart to the Lord. And everything, anything, whatever you do in word or in work, do all things in the name of the Lord Jesus, giving-thanks to the God and Father through him.

To the wives: subject yourselves to your own husbands, as it was being proper in the Lord.

The husbands: love the wives, and do not be bitter toward them.

The children: obey the parents according-to all things, for this is well pleasing in the Lord.

The fathers: do not aggravate your children, in-order-that they may not be discouraged.

The bond servants: be obedient according-to all things, the ones who are your lords according-to the
flesh; not in eye-services, like men-pleasers, but in clarity of heart, fearing God.

And everything, anything whatever you do, work from your soul, as you would to the Lord and not as to men, knowing that you will be receiving from the Lord the payment of the inheritance, for you are serving the Lord Christ. But the one doing-wrong will get back what he did-wrong and there is no favoritism with God.

[Colossians 4] TOC

To the lords: provide the just and the equal things to the bondservants of yours, knowing that you also have a Lord in the heavens.

Persevere in your prayer, watching in it in thanksgiving; praying at the same-time concerning us also in-order-that God may open a door of the word to us, to speak the mystery of the Christ, because of which I have also been bound, in-order-that I may manifest it, as it is essential for me to speak. Walk in wisdom toward the ones who are outside, buying up the time.

Let your speech always be in gratitude, having been seasoned with salt, so as to know how it is essential for you to answer each one.

Tychicus, the beloved brother and faithful servant, and my fellow bondservant in the Lord will make all things known to you according-to me, whom I sent to you for this same thing, in-order-that he might know about the things concerning you and in-order-that he may comfort your hearts, together-with Onesimus, the faithful and beloved brother, who is one from you. They will be making all things known to you the things which are done here.

Aristarchus my fellow captive greets you, and Mark, the cousin to Barnabas (concerning whom you received commandments; if he comes to you, accept him), and Jesus who is called Justus. These, being from the circumcision, are my only fellow workers in the kingdom of God, those who became a comfort to me.

Epaphras, a bondservant of Christ, the one from you, greets you. He is always fighting on your behalf in his prayers in-order-that you might stand complete and having been fulfilled in all the will of God. For I am testifying of him, that he has much zeal on your behalf, and the ones in Laodicea and the ones in Hierapolis.

Luke, the beloved physician and Demas greet you. Greet the brethren in Laodicea, and Nymphas, and the congregation which is in his house.

And whenever the letter here is read before you, do forward it, in-order-that it should also be read in the congregation of the Laodiceans, and in-order-that you also should read the letter from Laodicea. And say to Archippus, Beware that the service which you received in the Lord, that you should fulfill it.

The greeting from me, Paul, with my own hand. Remember my bonds. Grace be with you. Amen.

NOTES: Please read the ‘Definitions’ Section and other non-bible sections.
1 Thessalonians - MLV 2021 - The Open Source Bible Translation

[Introduction to 1 & 2 Thessalonians 52-53 AD]

The letter sent to a congregation in Thessalonica apparently who had problems with the teachings previously given to them, which deals with what is typical, called the ‘Second Coming.’ They believed (wrongly) that Jesus was coming back ‘like right now.’ One thing that false religious groups and ‘self-proclaimed’ (false) prophets have taught us in the past 100 years or so is that no one knows when Jesus is coming back. Jesus did not even know. A very vivid picture is given of how the judgment, revelation of the Lord, Jesus’ coming and the end occurs. Jesus and the messengers of God would come with a sound of a trumpet (common in Greek history as a call to battle, that everyone could hear it) in flaming fire. Christians will meet Jesus in the air 1 Thessalonians 4:16-17, ‘those who are not obeying...the sentence of everlasting utter-destruction’ in 2 Thessalonians 1:7-9. The warning that the ‘man of sin’ would come first, 1 Thessalonians 2, Caesar Nero (called 666 by John in Revelation 13:18) was a time that Christians would start suffering persecution from the hands of the Roman government. A quick ‘to the point’ conclusion in 2 Thessalonians 3 and a commandment to stay away from those who do not teach ‘the tradition received from us.’ A commandment we hope all Christians will obey by not following the ‘traditions of men’ and so save themselves from the ‘fire.’

[1 Thessalonians 1] TOC

1:1 Paul and Silvanus and Timothy to the congregation of the Thessalonians in God the Father and the Lord Jesus Christ: grace to you and peace from God our Father and the Lord Jesus Christ.

1:2 We are always giving-thanks to God concerning all of you, making a remembrance of you in our prayers, constantly remembering your work of the faith, and labor of love, and of the endurance of the hope of our Lord Jesus Christ, before our God and Father. Knowing beloved brethren your choice by God. We know because our good-news did not happen to you in word only, but also in power, and in the Holy Spirit, and in much full assurance: just-as you know what manner of men we became among you, because of you. And you became imitators of us and of the Lord, having accepted the word in much affliction with joy of the Holy Spirit, so-then for you to become examples to all who believe in Macedonia and in Achaia. For the word of the Lord has been echoed forth from you, not only in Macedonia and in Achaia, but also in every place your faith toward God has gone forth, so-as for us to have no need to say anything. For they themselves are reporting concerning us, what sort of entrance we had toward you, and how you turned from idols to God, to serve a living and true God, and to await his Son Jesus from the heavens, whom he raised up from the dead, and who rescues us from the coming wrath.

[1 Thessalonians 2] TOC

2:1 For brethren, you yourselves know our entrance to you, that it has not become empty. But having suffered before, and having been abused in Philippi (Acts 16:12-40), just-as you know, we were bold in our God to speak to you the good-news of God, even in our large struggle. For our encouragement is not from deceit, nor from uncleanness, nor in treachery. But just-as we have been approved by God to be entrusted with the good-news, so we are speaking, not as pleasing men, but it is God who tests our hearts. For just-as you know, we neither previously came in flattering speech, nor in a pretext of greed, nor seeking glory from men, neither from you nor from others, while being able to be in any way a burden to you as apostles of Christ. But we became mild in your midst, as a nurse would cherish her own children. So having kindly-feelings of you, we were delighted to give to you not only the good-news of God, but also our own souls, because you have become beloved to us.

2:9 For brethren, you remember our labor and hardship. For while working night and day, in-order-to not burden any of you, we preached to you the good-news of God. You and God are witnesses, as we became holy and righteous and blameless toward you who believe. Just-as you know, as each one of you like a father with his own children, we were encouraging you and consoling you and testifying, that you should walk worthy of God, who is calling you into his own kingdom and glory.

2:13 We also are constantly giving-thanks to God because of this, that after you received the word of God from our report, you accepted it not as the word of men, but just-as it truly is, the word of God, which is also working in you who believe. For brethren, you became imitators of the congregations of God, which are in Judea in Christ Jesus, because you also suffered the same things by your own countrymen, just-as they themselves also by the Jews. The Jews, who both killed the Lord Jesus and their own prophets, and banished us, and were not pleasing to God, and are adverse to all men, forbidding us to speak to the Gentiles in-order-that they might be saved, that they should always fill up their sins; but the wrath has arrived unexpectedly upon them to the end.

2:17 But brethren, having been orphaned away from you for the time of an hour, in face [i.e., person] but not in heart, we were even-more diligent to see your face in much desire. Hence, we wished to come to you, indeed, I, Paul, even once and then twice, and yet the Adversary hindered us. For what is our hope or joy or crown of boasting, or is it not also you, which is before our Lord Jesus at his presence? For you are our glory and our joy.

[1 Thessalonians 3] TOC
Hence, no longer forbearing it, we were delighted to be left in Athens alone. And we sent Timothy, our brother and God’s servant and our fellow worker in the good-news of the Christ, that he might establish you and to encourage you concerning your faith. For no one to be shook up in these afflictions; for you yourselves know that we are reserved for this thing. For even when we were with you, we were saying to you beforehand that we are about to be afflicted, just-as it also happened and you know. Because of this, no longer forbearing it, I also sent Timothy, that I might know your faith, lest the tempter tempted you, and our labor might become vain. But now, Timothy came to us from you, and proclaimed to us good-news about your faith and love, and that you have a good remembrance of us always, longing to see us, just-as we also long to see you. Brethren, because of this, we were comforted upon the basis of you in all our affliction and calamity through your faith, because now we live, if you stand-firm in the Lord. For what thanksgiving are we able to repay to God concerning you? Over all the joy in which we are rejoicing before our God is because of you, exceptionally beseeching God night and day, that we may see your face and may mend the things lacking of your faith.

Now may our God and Father himself and our Lord Jesus Christ, steer our way toward you. Now may our God and Father himself and our Lord Jesus Christ, steer our way toward you. Therefore, furthermore brethren, we request and are encouraging you in the Lord Jesus, just-as you received from us how it is essential for you to walk and to please God, in-order-that you might abound even more. For you know what commands we gave you through the Lord Jesus. For this is the will of God, your holiness, for you to abstain from fornication, for each of you to know how to procure his own vessel in holiness and honor, not in the passion of lust, just-as also the Gentiles who do not know God; and not to go-beyond-limits and take-advantage of his brother in the matter, because the Lord is an avenger concerning all these things, just-as we also foretold to you and thoroughly testified. For God did not call us to uncleanness, but in holiness. Therefore, the one rejecting this is not rejecting man, but God, who also gave his Holy Spirit to you.

Now concerning brotherly-love, you have no need for someone to write to you; for you yourselves are taught by God, that you should love one another; for you are also practicing it toward all the brethren who are in the whole of Macedonia. But brethren, we encourage you to abound even more, and to make it your aim to be living quiet lives and to do your own things, and to work with your own hands (just-as we commanded you), in-order-that you may walk decently toward the ones who are outside, and may have need of nothing.


But brethren, we do not wish you to be ignorant concerning the ones who have fallen-asleep; in-order-that you may not also be sorrowful like the rest who have no hope. For if we believe that Jesus died and then rose up, so the ones who fell-asleep through Jesus, God will also be bringing together-with him. For this we are saying to you in the word of the Lord, that we, the living, who are left at the presence of the Lord, should never attain heaven before the ones who fell-asleep. Because the Lord himself will be descending from heaven, in a commanding yell, in the voice of the archangel and at the trumpet of God, and the dead in Christ will be rising up first; thereafter we, the living, who are left, will be seized at the same-time together-with them in the clouds, to the encounter of the Lord in the air, and so we will always be together-with the Lord. So-then, encourage one another in these words.

Now concerning the times and the seasons. For you yourselves know accurately that the day of the Lord so comes like a thief in the night. For whenever they say, Peace and security, then sudden utter-destruction stands by them, just-like the travail a woman has in her womb, and they should never flee away from it. But brethren, you are not in darkness in-order-that the day might overtake you like a thief. You are all sons of light and sons of the day. We are not of the night, nor of darkness. Therefore, consequently, we should not sleep, like the rest also do, but let us watch and be sober. For the ones sleeping, they sleep by night; and the ones who are drunken, they are drunken by night. But we, being of the day, should be sober, having clothed yourselves with the breastplate of faith and love, and a helmet, the hope of salvation. Because God appointed us not for wrath, but for the acquisition of salvation through our Lord Jesus Christ, who died on our behalf, in-order-that, whether we should watch or sleep, we should live together-with him at the same-time.
Hence, encourage one another and build up one by one, just as you are also practicing.

5:12 But brethren, we request of you to know the ones laboring among you, and the ones governing over you, and admonishing you in the Lord, and to deem them exceptionally in love because of their work. Be at peace among yourselves. 5:13 But brethren, we encourage you: admonish the disorderly, console the fainthearted, hold up the weak, have patience toward all. 5:15 See that not anyone should repay evil in exchange-for evil to anyone, but always pursue the good, both toward one another and toward all. 5:16 Rejoice always. Pray constantly. Give thanks in everything, for this is the will of God in Christ Jesus toward you. 5:19 Do not quench the Spirit. 5:20 Do not scorn prophecies. Now test all things. Hold-onto the good things. Abstain from every form of evil.

5:23 Now may the God of peace himself make you entirely holy, and may your whole spirit and soul and body be kept blameless in the presence of our Lord Jesus Christ. 5:24 He is faithful who calls you, who will also do it.

5:25 Brethren, pray concerning us.

5:26 Greet all the brethren by a holy kiss. I am imploring you by the Lord, that this letter be read to all the holy brethren.

5:28 The grace of our Lord Jesus Christ is with you. Amen.

(NOTES: Please read the ‘Definitions’ Section and other non-bible sections.)
[2 Thessalonians 1] TOC

1:1 Paul and Silvanus and Timothy, to the congregation of the Thessalonians in God our Father and the Lord Jesus Christ: 1:2 grace to you and peace from God our Father and the Lord Jesus Christ.

1:3 Brethren, we always ought to give-thanks to God concerning you, just-as it is worthy, because your faith is growing substantially, and the love of each one of you all toward one another is increasing, 1:4 so-as for us ourselves to boast in you in the congregations of God, on behalf of your endurance and faith in all your persecutions, and in the afflictions which you are tolerating. 1:5 This is an example of the righteous judgment of God: that you may be deemed worthy of the kingdom of God, on behalf of which you are also suffering; 1:6 if indeed it is a righteous thing with God to repay affliction to the ones who are afflicting you, 1:7 and a relief to you, the ones being afflicted with us, at the revelation of the Lord Jesus from heaven with the messengers of his power. 1:8 He will be giving vengeance in a fire of flame [i.e., in flaming fire] to the ones not knowing God and to the ones not obeying the good-news of our Lord Jesus, 1:9 who will be suffering-punishment, the sentence of everlasting utter-destruction away from the face of the Lord, and away from the glory of his strength, 1:10 whenever he comes to be glorified in his holy-ones, and to be marveled at in that day in all the ones who have believed (because our testimony to you was believed). {2Th 1:7-9 & Mat 24:27, 24:29-31 & Mar 13:24-37 & Luk 21:25-28 & Acts 1:11 & 1Th 4:13-17 & 1Co 15:51-15:58 & Rev 1:7 Second Coming.}

1:11 "For which, we are also always praying concerning you, in-order-that our God might deem you worthy of your calling, and might fulfill every delight of goodness, and every work of faith in power, 1:12 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 the Christ.

[2 Thessalonians 2] TOC

2:1 Now brethren, we request of you, on behalf of the presence of our Lord Jesus Christ and our gathering-together upon (i.e., to, with) him, 2:2 that you might not be quickly shaken from the mind of yours, nor be alarmed (either through spirit, or through word, or through letter, as if it came through us), as that the day of the Christ is present. 2:3 Do not let anyone deceive you in any manner, because that day will not come, if the apostasy does not come first and the man of sin, the son of destruction, should be revealed. 2:4 This is he who lays in opposition to us and promotes himself against everyone being called a god or worshiped object, so-as to sit in the temple of God as a god, showing himself that he is a god. 2:5 Do you not remember that while still being with you, I was speaking to you about these things? 2:6 And now you know what is holding him back, that he himself may be revealed in his own time. 2:7 For the mystery of the lawlessness is already working; only there is one holding it back now, until he should become from the midst of us. 2:8 And then the lawless one will be revealed, whom the Lord will be consuming with the breath of his mouth and will be doing-away-with him by the appearing of his presence, 2:9 even him, whose presence is according-to the working of the Adversary in every power and in signs and in lying wonders, 2:10 and in all deception of unrighteousness in the ones who are perishing, because they did not accept the love of the truth, that they might be saved. 2:11 And because of this, God will be sending them a working of error, that they should believe in the lie, 2:12 in-order-that they all might be judged who did not believe in the truth, but were delighted in unrighteousness.

2:13 But we ought to give-thanks to God always concerning you, brethren, beloved by the Lord, that God selected you for himself from the beginning to salvation in holiness of the Spirit and in faith of the truth, 2:14 to which he called you through our good-news, for the acquisition of the glory of our Lord Jesus Christ. 2:15 Therefore, consequently, brethren, stand-firm and hold-fast the traditions which you were taught, whether through speech or through our letter.

2:16 Now our Lord Jesus Christ himself and God and Father who loved us and gave us everlasting encouragement and good hope in his grace, 2:17 may he comfort your hearts and may establish you in all the word and in good work.

[2 Thessalonians 3] TOC

3:1 Furthermore, brethren, pray concerning us, in-order-that the word of the Lord may run onward and may be glorified, just-as it is also with you, 3:2 and in-order-that we may be rescued from the improper and evil men, for the faith is not of all. 3:3 But the Lord is faithful, who will be establishing you and will be guarding you from the evil one. 3:4 Now we have confidence in the Lord on the basis of you, that you are both practicing and will be practicing the things which we command you. 3:5 Now may the Lord steer your hearts into the love of God and into the endurance of the Christ.

3:6 Now brethren, we are commanding you in the name of our Lord Jesus Christ for you to withdraw yourselves from every brother who is walking disorderly
and not according-to the tradition which they received from us. 3:7 For you yourselves know how it is essential to imitate us. Because we did not act-disorderly among you, 3:8 nor did we eat bread freely from anyone, but in labor and hardship, working night and day, in-order-to not burden anyone of you; 3:9 not because we do not have the authority, but in-order-that we might give ourselves as an example to you, ‘that’ you might imitate us. 3:10 For even when we were with you, we were commanding you this, If anyone is not willing to work, neither let him eat. 3:11 For we hear there are some who are walking disorderly among you, working at nothing, but are busybodies. 3:12 Now we are commanding to such and are encouraging through our Lord Jesus Christ in-order-that they work with quietness and should eat their own bread. 3:13 But you brethren, do not be depressed in doing good. 3:14 And if anyone is not obeying our word through this letter, mark for yourselves this one and do not socialize together-with him in-order-that he should be embarrassed. 3:15 And yet do not deem him as an enemy, but admonish him like a brother.

3:16 Now may the Lord of peace himself give you peace always in every manner. The Lord is with all of you.

3:17 The greeting from me, Paul, I thus am writing with my own hand, which is the sign in every letter. 3:18 The grace of our Lord Jesus Christ is with all of you. Amen.

{NOTES: Please read the ‘Definitions’ Section and other non-bible sections.}
This was written after Paul was released from his first two-year imprisonment in Rome, which is mentioned in Acts 28:30, 31. Paul wants the reader to gain knowledge about God’s instructions to preachers, prayer, the role of women, qualifications of elders and deacons, proper treatment of various categories of people, the importance of the right example and more. Timothy receives this letter from Paul and Paul took Timothy with him on other journeys (Acts 16:3-5). However, the writing is to give instructions and encouragement to Timothy and all other men who would preach the Good-news and to stress the necessity of preaching and teaching the sound doctrine (i.e., the Good-news of Christ, without adding to or taking away from it). To identify the need to wage the good spiritual warfare against Satan, including resisting and rebuking the ones who teach false doctrine. Paul addresses prayer, submission of women, qualifications of the men for the eldership or servants such as deacons. We also see instructions on the proper treatment of older and younger men and women, including widows and elders. Instruction and strong warning and exhortation to the ones who desire to be rich and to the ones who actually are rich in this world’s goods.]

[1 Timothy 1]

1:1 Paul, an apostle of Jesus Christ, according-to the commandment of God our Savior and Lord Jesus Christ, our hope; 1:2 to Timothy, my genuine child in the faith: grace, mercy, peace, from God our Father and Christ Jesus our Lord.

1:3 As I encouraged you to remain in Ephesus, while I was traveling into Macedonia, in-order-that you might command to some not to teach a different teaching, 1:4 nor to take heed to fables and unending genealogies, which provide more debates, rather than a stewardship of God which is in faith. 1:5 But the end of the command is love out-of a clean heart and a good conscience and a non-pretended faith, 1:6 from which some having deviated, turned themselves aside to empty-talking, 1:7 wishing to be teachers of the law, not perceiving neither what they are saying nor the things concerning what they are confidently confirming. 1:8 But we know that the law is good, if anyone uses it lawfully, 1:9 knowing this: that law is not laid down (Or: reserved) for the righteous, but for the lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for killers of their fathers and killers of their mothers, for murderers, 1:10 for fornicators, for homosexuals, for kidnappers, for liars, for perjurers and if any other thing which lays in opposition to sound teaching, 1:11 according-to the good-news of the glory of the blessed God, to which I was entrusted.

1:12 And I have gratitude to the one who empowered me, namely, the Christ, Jesus our Lord, because he deemed me faithful, having placed me into his service, 1:13 even though being a former blasphemer and a persecutor and an insolent man, but I was shown-mercy, because being ignorant, I practiced it in unbelief, 1:14 and the grace of our Lord overwhelmed me with the faith and love which is in Christ Jesus. 1:15 Faithful is the word and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am foremost. 1:16 But I was shown-mercy because of this, in-order-that Jesus Christ might show all his patience in me as foremost, for a pattern of the ones who are afterward about to believe on him for everlasting life. 1:17 Now to the King of the ages, incorruptible, invisible, the only wise God, is honor and glory forevermore. Amen.

1:18 I consign this command to you, my child Timothy, according-to the prophecies preceding upon you, in-order-that you may be warring the good warfare by them, 1:19 holding faith and a good conscience, which some having shoved away, are shipwrecked concerning the faith, 1:20 of whom are Hymenaeus and Alexander, whom I gave to the Adversary in-order-that they might be disciplined not to blaspheme.

[1 Timothy 2]

2:1 Therefore, I am encouraging first of all for supplications, prayers, petitions, thanksgivings to be made on behalf of all men, 2:2 on behalf of kings and all who are in superiority, in-order-that we may lead a tranquil and quiet life in all devoutness and honesty. 2:3 For this is good and acceptable in God our Savior’s sight, 2:4 who wishes all men to be saved and to come to the full knowledge of the truth. 2:5 For there is one God, and one intermediary of God and of men, the man, Christ Jesus, 2:6 who gave himself as a ransom on behalf of all (the testimony given in their own times), 2:7 to which I was appointed a preacher and an apostle (I am speaking the truth in Christ, I am not lying), and a teacher of the Gentiles in faith and truth.

2:8 Therefore, I will for the men to pray in every place, lifting up holy hands, without wrath and evil reasoning. 2:9 Likewise also, the women to adorn themselves in a respectable array, with modesty and self-discipline, not in hair braids or gold or pearls or a costly garment, 2:10 but with what is suitable to women professing godliness through good works.

2:11 Let a woman learn in quietness in all subjection. 2:12 Now I do not permit a woman to teach, nor to dominate a man, but to be in quietness.

2:13 For Adam was first molded, thereafter Eve; 2:14 and Adam was not deceived, but the woman was deceived; she has become the one in transgression. 2:15 But she will be saved through her childbearing, if they remain in faith and love and holiness with self-discipline.

[1 Timothy 3]
1 Timothy

[1 Timothy 3:1-7 & Tit 1:5-9 Congregational leaders.]

(‘Unimpeachable,’ below, G423), ‘irreproachable,’ (Tit 1, G410), are both in the qualifications of the Lord’s earthly congregation’s leadership, described in various Bible versions and locations within as: elders, bishops, overseers, pastors, shepherds, presbyters; (all terms are always plural in the Bible). These words do not translate well into English. They are simply a description of a person not under an accusation by an enemy or legal system or better, as under any kind of accusation. This person is blameless, guiltless and has an impeccable reputation. Another note: ‘children’ is plural in Greek.)

3:1 The word is faithful: if any man is aspiring to the overseership, he is desiring a good work. 3:2 Therefore, it is essential for the overseer to be: unimpeachable, the husband of one wife, temperate, sensible, orderly, hospitable, skilled in teaching; 3:3 not a drunkard, not a bully, not covetous, but gentle, not quarrelsome, not a money-lover; 3:4 the one who is governing his own house well, having his children in subjection with all honesty 3:5 (but if anyone did not know how to govern his own house, how will he be caring for the congregation of God?); 3:6 not a new-convert (in-order-that whenever he was puffed up, he might not fall into the condemnation of the devil). 3:7 But it is also essential for him to have a good testimony from the ones who are outside the congregation in-order-that he may not fall into reproach and the snare of the devil.

(Deacons, is a transliteration of the Greek word diakonos G1249. This word and its compounds in all other contexts are translated ‘serve,’ ‘servant,’ or ‘service’ (see 3:10 & 3:13). Because ‘elder’ (‘overseer’ in Php 1:1) a known office of the congregation is used, this context calls for an office or serving position in the congregation. The actual word in Greek means ‘servant’ who serves in reference to his job. The same word is used by Paul to describe a ‘policeman’ (in modern terms) in Rm. 13:4. Context could also mean the ones who minister, in general. Other Greek synonyms in the MLV are translated as: ‘domestic servant,’ ‘attendant,’ ‘minister’ and ‘bondservant.’)

3:8 Deacons likewise must be honorable, not double-tongued, not taking-heed to much wine, not covetous, 3:9 holding the mystery of the faith in a clean conscience. 3:10 But let these also first be tested; thereafter let them serve, being irreproachable.

3:11 Women likewise must be honorable, not slanderers, but temperate, faithful in all things. 3:12 Let deacons be husbands of one wife, governing their children and their own houses well. 3:13 For the ones who served well are acquiring for themselves a good rank and much boldness in the faith which is in Christ Jesus.

3:14 I am writing these things to you, hoping to come to you shortly, 3:15 but if I may be slow, these things are in-order-that you may know how it is essential for men to conduct themselves in the house of God, which is the congregation of the living God, the pillar and base of the truth. 3:16 And confessedly great is the mystery of devotion: God was manifested in the flesh, was made righteous in the Spirit, was seen by messengers, was preached among the nations, was believed on in the world, was received up in glory.

[1 Timothy 4] TOC

4:1 But the Spirit expressly says, Some will be withdrawing from the faith in later times, taking-heed to misleading spirits and teachings of demons, 4:2 in the hypocrisy from the speakers of lies, having been branded in their own conscience, 4:3 forbidding to marry and commanding to abstain from foods, which God created for reception with thanksgiving to the believing and to those having fully known the truth. 4:4 Because every created thing of God is good, and casting off nothing when it is received with thanksgiving, 4:5 for it is made holy through the word of God and through petition.

4:6 When you are suggesting these things to the brethren, you will be a good servant of Jesus Christ, being nourished in the words of the faith and of the good teaching of which you have followed closely. 4:7 But renounce the profane and old-wives’ fables and exercise yourself to devoutness; 4:8 for bodily exercise is profitable for few things, but devoutness is profitable for all things, having the promise of life the current one and the future one.

4:9 The word is faithful and worthy of all acceptance. 4:10 For we are also laboring and are reproached toward this end, because we have hoped upon the living God, who is the Savior of all men, especially of the believing ones. 4:11 Command and teach these things.

4:12 Let no one despise your youth, but become an example of the believing ones in word, in conduct, in love, in spirit, in faith, in purity. 4:13 Until I come, take-heed to the public-reading, to the encouragement, to the teaching. 4:14 Do not neglect the gift which is in you, which was given to you through prophecy, with the laying on of the hands of the eldership. 4:15 Meditate on and be in these things, in-order-that your progress may be apparent in all things. 4:16 Take-heed to yourself and to the teaching. Abide in them; for while practicing this, you will be saving both yourself and the ones who hear you.

[1 Timothy 5] TOC

5:1 Do not berate an elder man, but encourage him like a father; younger-men like brethren; 5:2 elder women like mothers; younger women like sisters, in all purity. 5:3 Honor widows who are really widows. 5:4 But if any widow has children or grandchildren, let them learn first to be devout to their own household and to repay
reimbursements to their parents, for this is acceptable in God’s sight. 5:5 Now she who really is a widow and has been left alone and has hoped upon God and remains in supplications and prayers night and day. 5:6 But she who is self-indulgent has died, while still living. 5:7 Also command these things in-order-that they may be unimpeachable. 5:8 But if anyone is not planning-for his own and especially the ones of his household, he has denied the faith and is worse than an unbelieving person.

5:9 Do not let a widow be enrolled who is less than sixty years old, who had become the wife of one man, being testifed of in good works; if she reared children, if she was hospitable to strangers, if she washed the holy-ones’ feet, if she relieved those being afflicted, if she followed after every good work.

5:10 But renounce younger widows, for whenever they are promiscuous against the Christ, they wish to marry, having condemnation, because they rejected their first faith. 5:11 Now at the same-time, they also are learning to be idle, strolling the houses, and not only idle, but also gossip and busybodies, speaking things which it is not essential to be speaking. 5:12 Therefore, I will the younger widows to marry, to be childbearing, to manage the house, to not give a starting-point to the one who lays in opposition to them because of reviling: 5:13 for some have already turned themselves aside after the Adversary.

5:14 If any believing man or believing woman has relatives who are widows, let this one relieve them and do not let the congregation be burdened, in-order-that it may relieve the widows who really are widows.

5:15 The elders who are governing well, let them be deemed worthy of double honor, especially the ones laboring in the word and in teaching. 5:16 For the Scripture says, ‘You will not muzzle a threshing bull.’ [Deu 25:4] And, ‘The worker is worthy of his wages.’ [Lev 19:13] Do not accept an accusation against an elder [Or: elderly man], unless upon the testimony of two or three witnesses. 5:20 Reprove the ones sinning in the sight of all in-order-that the rest may also have fear. 5:21 I am thoroughly testifying in sight of God and the Lord Jesus Christ and the chosen messengers in-order-that you should observe these things without prejudice, doing nothing according-to bias. 5:22 Lay hands upon no one quickly, nor share in another’s sins. Keep yourself pure!

5:23 No longer be a drinker of water only, but use a small amount of wine because of your stomach and your frequent sicknesses. 5:24 Some men’s sins are evident, leading them into judgment, but even for some, they are also following after them later. 5:25 Likewise also, the good works are evident, and the ones having works contrariwise are not able to be hidden.

6:1 As many as are bondservants under the yoke, let them deem their own masters worthy of all honor, inorder-that the name of God and the teaching may not be blasphemed. 6:2 But the ones who have believing masters, let them not despise them, because they are brethren, but rather let them serve them, because they are believing and beloved who are helped from the good work. Teach and encourage these things.

6:3 If anyone is teaching a different teaching and is not coming near to sound words, even the words of our Lord Jesus Christ and to the teaching, the one according-to devoutness, he has been puffed up, knowing nothing, but being mentally diseased concerning debates and quarrels over words, out-of which become: envy, strife, blasphemies, evil suspicions, incessant wranglings of men who have been corrupted in the mind and who have been deprived of the truth, supposing devoutness to be a method to earnings. Withdraw from such ones.

6:4 But devoutness with contentment is a great method to earnings, for we brought nothing into the world, nor is it evident that we are able to carry anything out; [Job 1:21] but we will be content with these things, having nourishments and clothes. 6:5 But the ones planning to be rich are falling into a temptation and a snare and many foolish and harmful lusts, which are submerging men into utter-destruction and everlasting destruction. 6:6 For the love of money is a root of all kinds of evils, of which some aspiring to, were misled from the faith and they themselves are staked-through by many sorrows.

6:7 But you, O man of God, flee these things and pursue righteousness, devoutness, faith, love, endurance, meekness. 6:8 Fight the good fight of the faith, grab the everlasting life, to which you were called and professed the good confession in the sight of many witnesses. 6:9 I am commanding you in God’s sight, who gives-life to all things and of Christ Jesus, who in front of Pontius Pilate testified the good confession; 6:10 for you to keep the commandment, unstained, unimpeachable, till the appearing of our Lord Jesus Christ. 6:11 Which in their own times, he will show, the Blessed and only Sovereign, the King of the ones who are reigning, and a Lord of the ones who have lordship over others; 6:12 he who alone has immortality, dwelling in unapproachable light; whom no one from mankind saw, nor is able to see: to whom is honor and everlasting dominion. Amen.

6:13 Command the rich in the current age, not to be cavalier, nor to have hope on the uncertainty of riches, but have hope in the living God, who is richly providing to us all things toward enjoyment; 6:14 also command them to work what is good, to be rich in good works, to be liberal in giving, generous, storing up for themselves
a good foundation toward the future, in-order-that they may grab the everlasting life.

6:20 O Timothy, guard the deposit consigned to you, turning yourself away from the profane empty-talks and oppositions of the falsely named knowledge; 6:21 which some professing have deviated concerning the faith.

Grace be with you. Amen.

{NOTES: Please read the ‘Definitions’ Section and other non-bible sections.}
Paul wrote this Letter to Timothy (1:2) and taught Timothy the Good-news, and they did a great deal of work together preaching the Good-news. To give instructions and encouragement to Timothy and all future preachers and teachers of not being ashamed of God’s word, and to hold fast to the pattern of sound words delivered by Paul and other apostles and prophets. Being strong and endure hardship and suffering as a good soldier of Christ and willing to endure all things for the chosen, that they may obtain the salvation which is in Christ. Being a diligent worker, rightly dividing the word of truth, carefully following sound doctrine and continuing to live in it. Being watchful, endure affliction and do the work of an evangelist and beware of false teachers because false doctrine spreads and kills like cancer, undermining the work of faithful preachers, but most of all, fighting the good fight, keep the faith and finish the race in Christ looking forward to the crown of righteousness.

You know this, that all the ones in Asia turned themselves away from me, of whom are Phygellus and Hermogenes. May the Lord give mercy to the house of Onesiphorus, because he often refreshed me and was not ashamed of my chain, but, after he happened to be in Rome, he diligently sought me and found me (may the Lord give to him to find mercy from the Lord in that day), and how-much he served me in Ephesus, you know this quite-well.

You therefore, my child, be empowered in the grace which is in Christ Jesus. And the things which you heard from me through many witnesses, consign these to faithful men, who will also be competent to teach others. Therefore you, suffer evil treatment as a good soldier of Jesus Christ. No active soldier entangles himself in the tradeoffs of this life (Or: occupations of civilian life.), in-order-that he may please the one who enlisted him as a soldier. And if anyone should also contend in the games, he is not crowned if he has not contended lawfully. It is essential that the farmer who labors to receive of the fruits first. Perceive which things I am saying, for the Lord may give you intelligence in all things. Remember Jesus Christ, who has been raised from the dead, was born out of the seed of David, according-to my good-news, in which I am suffering evil treatment, even as far as bonds, like a criminal; but the word of God has not been bound. Because of this, I endure all things, because of the chosen, in-order-that they themselves may also obtain the salvation which is in Christ Jesus with everlasting glory.

Faithful is the word: for if we died together-with him, we will also be living together-with him; if we endure, we will also be reigning together-with him; if we are denying him, he will also be denying us; if we are unfaithful, that one is remaining faithful; he is not able to deny himself.

Remind them of these things, thoroughly testifying in the sight of the Lord, that they are not to quarrel over words, which is useful in nothing, ending in catastrophe of the ones hearing them. Be diligent to present yourself approved to God, an unashamed worker, cutting-straight (Or: handling correctly) the word of truth. But avoid profane empty-talks, for they will progress over to more ungodliness, and their word will hold an eating-away like gangrene, of whom are Hymenaeus and Philetus, who deviated concerning the truth, saying that the resurrection is to have already happened and are perverting the faith of some.

Nevertheless the solid foundation of God stands, having this seal, ‘The Lord knew the ones who are his,’ (Num 16:5) and ‘Let everyone who names the name of the Lord withdraw away from unrighteousness.’ (Isa 26:13)
Now there are not only golden and silver vessels in a great house, but also wooden and baked-clay, and indeed what things to honor and what things to dishonor. Therefore, if anyone should cleanse himself away from these things, he will be a vessel for honor, having been made holy and is useful to the master, having been prepared for every good work.

But flee the youthful lusts, but pursue righteousness, faith, love, and peace, with the ones calling upon the Lord out of a clean heart. But renounce foolish and non-instructive debates, knowing that they give-birth to quarrels. But it is essential for the Lord’s bondservant to not quarrel, but to be mild toward all, skilled in teaching, tolerating it when being mistreated, in meekness educating the ones who are placing themselves in opposition, if maybe God might give them repentance to come to the full knowledge of the truth, and they might sober up out of the snare of the devil, having been caught live by him to that man’s will.

But know this, that grievous times will be present in the last days. For men will be lovers of themselves, money-lovers, braggers, haughty, blasphemers, disobedient to parents, unthankful, unholy, cold-hearted, unapproachable, slanderers, with no self-control, untamed, not lovers of good, betrayers, rash, having been puffed up, loving sensual-delights rather than loving God, having a form of devoutness, but having denied its power. And turn yourself away from these people. For out of these people are the ones sneaking into houses and capturing the immature women, who have been piled up with sins and are led away in various lusts, always learning and never being able to come to the full knowledge of the truth. Now what was in the manner that Jannes and Jambres stood against Moses so also, are these standing against the truth, men having been utterly corrupted in their mind, unapproved concerning the faith. But they will not be progressing upon more-than this. For their mindlessness will be obvious to all people, as the fate of them also became.

But you have followed closely my teaching, lead, purpose, faith, patience, love, and peace, endurance, persecutions and sufferings, such-as happened to me in Antioch, in Iconium, and in Lystra. I underwent many persecutions such-as these, and the Lord rescued me out of all of them. But even all who wish to live devoutly in Christ Jesus will be persecuted. But evil men and impostors will be progressing from bad over to worse, misleading and being misled. But you, abide in the things which you learned and were entrusted with, knowing from whom you learned them. And that from a baby, you know the sacred Scriptures which are able to make you wise to salvation through faith, the one which is in Christ Jesus.

All Scripture is God-breathed and is profitable for teaching, for conviction, for correction, for education which is in righteousness, in-order-that the man of God may be equipped, having been utterly equipped for every good work.

Therefore, I am thoroughly testifying in the sight of God and the Lord Jesus Christ, who is about to judge the living and the dead according-to his appearing and his kingdom. Preach the word. Stand-ready opportunely or inopportune. Reprove, rebuke and encourage in all patience and teaching. For there will be a time when they will not be tolerating the sound teaching, but with itchy ears, they will be piling up for themselves teachers according-to their own lusts, and will indeed turn their ears away from the truth and their ears will be turned aside over to fables. But you, be sober in all things; suffer evil treatment; do the work of an evangelist; fully assure your service.

Be diligent to come to me shortly, for Demas forsook me and traveled to Thessalonica, having loved the current age, Crescens to Galatia, Titus to Dalmatia. Only Luke is with me. Having taken Mark, bring him with yourself, for he is useful to me for service. But Tychicus I sent forth to Ephesus. Bring the coat which I left in Troas with Carpus Tychicus I sent forth to Ephesus. But you have followed closely my teaching, lead, purpose, faith, patience, love, endurance, persecutions and sufferings, such-as happened to me in Antioch, in Iconium, and in Lystra. I underwent many persecutions such-as these, and the Lord rescued me out of all of them. But even all who wish to live devoutly in Christ Jesus will be persecuted. But evil men and impostors will be progressing from bad over to worse, misleading and being misled. But you, abide in the things which you learned and were entrusted with, knowing from whom you learned them. And that from a baby, you know the sacred Scriptures which are able to make you wise to salvation through faith, the one which is in Christ Jesus.

Greet Prisca and Aquila and the house of...
Onesiphorus. 4:20 Erastus remained in Corinth, but I left Trophimus sick in Miletus. 4:21 Be diligent to come before winter. Eubulus greets you and Pudens and Linus and Claudia and all the brethren.

4:22 The Lord Jesus Christ is with your spirit. Grace be with you°. Amen.

{NOTES: Please read the ‘Definitions’ Section and other non-bible sections.}

{Paul’s martyrdom at Rome. 66 AD.}
Paul, a bondservant of God and apostle of Jesus Christ, according to the faith of God’s chosen and the full knowledge of the truth which is according to devoutness, upon the hope of everlasting life, which God, who is incapable of lying, promised before times everlasting. But in his own times, he manifested his word in the preaching in which I was entrusted, according to the commandment of God our Savior.

To Titus, my genuine child according to our common faith: grace, mercy, peace from God the Father and Lord Jesus Christ, our Savior.

Because of this, I left you in Crete in-order-that you yourself might amend the things which are deficient and should designate elders in every city, as I commanded you. These are: if anyone is irreproachable, the husband of one wife, having believing children, who is not in an accusation of riotousness or rebellious. For it is essential for the overseer to be irreproachable as God’s steward; not self-willed, not quick-tempered, not a drunkard, not a bully, not covetous; but hospitable, who loves good, sensible, just, holy, self-controlled; holding to the faithful word which is according to the teaching, in-order-that he may be able also to encourage in the sound teaching and to convict the ones who contradict it.

For there are many even rebellious men, empty-talkers and deceivers, especially the ones out-of the circumcision, whom it is essential to gag, who are perverting whole houses, teaching things which it is not essential to teach, because of shameful gain. Someone from them, a prophet of their own, said, Cretans habitually are liars, evil beasts, and idle gluttons. This testimony is true. Because of which case, reprove them sharply, in-order-that they may be sound in the faith, not taking-heed to Jewish fables and commandments of men who are turning away from the truth. Indeed, all things are clean to the clean, but nothing is clean to the ones who have been defiled and are unbelieving, but both their mind and their conscience have been defiled. They profess to know God, but they are denying him in their works, being detestable and disobedient and unapproved toward every good work.

But as for you, speak the things which are suitable to the sound teaching. Teach elderly-men to be temperate, honorable, sensible, sound in the faith, in their love, in their endurance.

Likewise, teach elderly-women to be reverent in demeanor, not slanderers, not having been enslaved to much wine, but teachers of what is good. In-order-that they may train the young women to be lovers of their husbands, to love their children, and to be sensible, pure, homemakers, good, being subject to their own husbands, in-order-that the word of God may not be blasphemed. Likewise encourage the younger-men to be sensible, providing yourself as an example of good works concerning all things; in the teaching have integrity, honesty, incorruption, sound speech which is not condemnable, in-order-that those from the adverse one should be embarrassed, having no evil thing to say concerning us.

Encourage bondservants to subject themselves to their own masters and to be well pleasing to them in all things, not contradicting them, not pilfering things for themselves, but showing all good faithfulness, in-order-that they may adorn the teaching of God our Savior in all things.

For the grace of God appeared, the salvation to all men, educating us in-order-that we should live with self-discipline and righteously and devoutly in the current age, after having denied ungodliness and worldly lusts, waiting for the blessed hope and appearing of the glory of our great God and Savior Jesus Christ, who gave himself on our behalf in-order-that he might redeem us away from all lawlessness and might cleanse a treasured people for himself, zealous of good works. Speak and encourage and reprove these things with every commandment. Let no one despise you.
saved us (not from any works done in righteousness, of which we practiced), but according-to his mercy, through the full-washing {Or: bathing} of regeneration and renewal of the Holy Spirit, which he poured out upon us richly, through Jesus Christ our Savior, in-order-that we might become heirs according-to the hope of everlasting life, having been made righteous in that grace.

3:8 The faithful word, and I will for you to confidently confirm concerning these things, in-order-that the ones who have believed God may be anxious to establish themselves from their good works. These things are good and profitable to men. 3:9 But avoid foolish debates and genealogies and strifes and quarrels about-law, for they are unprofitable and futile. 3:10 Renounce a sectarian man after a first and second admonition, knowing that such a one has been perverted and is sinning, being self-condemned.

3:12 Whenever I send Artemas or Tychicus to you, be diligent to come to me in Nicopolis; for I have decided to winter there. 3:13 Send Zenas, the professor of the law, and Apollos onward diligently in-order-that nothing may be deficient for them. 3:14 But let our people also learn to establish themselves in good works for the necessary needs, in-order-that they may not be unfruitful.

3:15 All who are with me greet you. Greet the ones who love us in the faith.

Grace be with all of you. Amen.

{NOTES: Please read the ‘Definitions’ Section and other non-bible sections.}
Paul writes the letter, not to a congregation(s) in an area but Philemon, the owner of a runaway bondservant, Onesimus. The non-Christian bondservant met Paul in Rome who taught him the truth, and he became a Christian and good friend of Paul. Paul was sending Onesimus back to Philemon, but he wants Philemon to treat this bondservant now like a brother in Christ. Paul even says he personally will compensate if need be. However, it is doubtful Philemon ever asked for it considering he was also taught the truth by Paul and, as you will see Paul being Paul in this short letter.}

[Philemon] TOC

1:1 Paul, a prisoner of Christ Jesus and Timothy the brother, to Philemon our beloved and fellow worker, and to the beloved Apphia and to Archippus our fellow soldier and to the congregation in your house:

1:2 grace to you° and peace from God our Father and the Lord Jesus Christ.

1:3 I am always giving-thanks to my God, making a remembrance of you in my prayers,

1:4 I am always giving-thanks to my God, making a remembrance of you in my prayers, hearing of your love° and the faith which you have toward the Lord Jesus and toward all the holy-ones; that the fellowship of your faith might become effective in the full knowledge of every good thing, the good in us, to Christ Jesus. For we have much gratitude and comfort in your love°, because the heart° of the holy-ones have been given-rest through you, brother.

1:5 Hence, having much boldness in Christ to command you what is proper, but because of love° I would rather encourage you, being such a one as Paul the elderly-man and now also a prisoner of Jesus Christ. I am encouraging you concerning my child, whom I fathered in my bonds, Onesimus, the one not useful to you previously, but who is useful to you now and to me, whom I sent back to you. But you, receive him, this is my heart°, whom I was planning to hold here for myself, in-order-that he might serve me in the bonds of the good-news on your behalf. But I wished to do° nothing without your viewpoint; in-order-that as your good deed may not be according-to necessity, but according-to your voluntary deed. For perhaps because of this, he was separated from you for a short-time, in-order-that you may fully have him in the everlasting world; no longer as a bondservant, but beyond a bondservant, a beloved brother, especially to me, but how-much rather to you, both in the flesh and in the Lord. Therefore, if you have me like a partner, receive him like me. But if he wronged you in anything or owes you anything, charge this to my account. I, Paul, wrote this with my own hand. I will be compensating you; in-order-that I may not say to you, You are even owing yourself to me. Yes, brother, may I derive benefit from you in the Lord. Give-rest to my heart° in the Lord.

1:21 I wrote to you, having confidence in your obedience, knowing that you will be doing° even beyond what I am saying. But also at the same-time, prepare me a lodging. For I am hoping that through your° prayers I will be granted to you°.

1:23 Epaphras, my fellow captive in Christ Jesus, greets you; so do my fellow workers Mark, Aristarchus, Demas, Luke.

1:25 The grace of our Lord Jesus Christ is with your° spirit. Amen.
The book of Hebrew gives direction to the Jewish Christians; building on their common knowledge of Jewish Law and traditions, the book furthers their comprehension of the Kingdom of Jesus Christ. Using the Law as a shadow of the things that have happened in their sight.

It is important to realize how difficult it was for "Children of Abraham" to shove aside generations of teachings and the marvelous acts of God recorded in their history. The miraculous confirmations happening among them got their attention, but they must understand all the fulfilling of recorded prophecies.

The author would have referred to the destruction of Jerusalem had it been written after AD 70, also references in the present tense is used when speaking of worship in the Temple. (5.3, 10.1) It probably was written after the first generation of Christians. (2.3) *having received it in the beginning when spoken through the Lord, which was confirmed to us by the ones who heard it*” We lean toward the idea that Paul actually wrote Hebrews and it would have been about 65-66 AD, right before his death. There have been many speculations on the authorship, all the way from Paul, Luke, Barnabas, Clement of Rome, Apollos, and Silvanus. However, what was seen in the early writings has Paul as the author. We can understand at this point in life not to have his name inside. However, more importantly, God is the final authority over His Written Word.

Hebrews is a book of encouragement, exhortation, but contains strong warnings. Powerful beginning, “God, who long-ago spoke, in many parts and in many manners, in the prophets to the fathers, has in the end of these days, spoken to us in his Son.”

Hebrews shows the proper relationship between the Old and New Testaments and explains clearly the Old Testament passages and ideas. It also demonstrates the superiority of the Good-news of Jesus. It was written to prevent apostasy from Christianity back into Judaism by showing the Good-news is superior to Judaism (a God-given religion) and by showing perfection and finality of Christ’s priesthood. Hebrews also shows how Jesus was the Christ to the non-believer and as the fulfillment of many Old Testament prophecies. It was a final attempt for the Jews to be saved before their massacre in the destruction of Jerusalem in 70 AD and the end of the now false Jewish religion.

**[Hebrews 1] TOC**

1:1 God spoke long-ago in many parts and in many manners, in the prophets to the fathers, *and* spoke to us upon the last of these days in his Son, 1:2 whom he appointed *heir of all things, through whom also he made*, the ages, 1:3 who, being the brightness of his glory and *the exact representation of his essence, and is carrying all things by the declaration of his power. Having made* a cleansing of our sins through himself, he sat down *by the right hand of the Majesty in the high places*, 1:4 when he became so-much better *than* the messengers, inasmuch as he has inherited a more-excellent name than they.

1:5 For *to what one of the messengers has he previously said, ‘You are my Son; I have fathered you today.’ And again, ‘I will be a Father to him and he will be *for a Son to me.’ [Psa 2:7]* 1:6 And again, whenever he brings *in the firstborn into the inhabited-earth, he says, ‘And let all the messengers of God worship him.’ [Psa 89:26, 27]* 1:7 And he indeed says toward the messengers, ʻWho makes* his messengers, spirits, and his ministers, a flame of fire.’ [Psa 104:4] 1:8 But he says toward the Son, ‘Your throne, O God, is forevermore; the scepter of uprightness is the scepter of your kingdom. 1:9 You loved* righteousness and hated lawlessness. Because of this, God, your God, anointed you *with the oil of gladness more than your companions.’ 1:10 And, ‘You, Lord, in the beginnings, founded the earth and the heavens are the works of your hands: 1:11 they themselves will be perishing, but you are remaining and they will all become-obsolete like a garment; 1:12 and you will coil them up like an outer dressing and they will be changed, but you are the same and your years will not be failing.’ 1:13 But toward which of the messengers has he previously said, ‘Sit at my right hand, until I should place your enemies as the footstool of your feet? [Psa 45:6-7, 102:25-27, 110:1] 1:14 Are they not all ministering* spirits, being sent forth into service because of the ones who are about to inherit salvation? [Hebrews 2] TOC

2:1 Because of this, it is essential for us to take-heed even-more to the things which were heard, lest we might drift-away. 2:2 For* if the word which was spoken through the messengers became steadfast and every transgression and disobedience* received a just reward, 2:3 how will we flee away, having neglected so-great a salvation, which having received *at the beginning, which was to be spoken through the Lord, it was confirmed to us by the ones who heard it* 2:4 God was testifying together-with them, both with signs and with wonders and with various powers and with distributions of the Holy Spirit, according-to his own will.

2:5 For* he did not subject the future inhabited-earth to messengers, concerning what we are speaking. 2:6 But some writer thoroughly testified somewhere, saying, ‘What is man, that you remember him? Or the son of man, that you visit him? 2:7 You made him a bit of something inferior less than the messengers. You crowned him with glory and honor. 2:8 [Psa 8:4-6] And stood him over the works of your hands. 2:9 You subjected all things underneath his feet.’ 2:10 For* while he was subjecting all things to him, he left nothing which is not subject to him. But we now do not yet see all things having been subjected to him. 2:11 But we see Jesus who has been made a bit of something inferior, less than the messengers, having been crowned with glory and honor, because of the suffering of the death he underwent, that in the grace from God, he should taste of death on behalf of everyone.
making him holy and the ones being made holy are all from one. Because of which case, he is not ashamed to call them brethren, saying, ‘I will be proclaiming your name to my brethren, in the midst of the congregation’ I will be singing hymns to you.’ And again, ‘I will have confidence in him.’ And again, ‘Behold, here I am and the children whom God gave me.’ [Psa 22:22, Psa 18:2, 2Sam. 22, 3, Isa 8:17-18]

Therefore, since the children have shared of flesh and blood, in like-manner he partook of the same things, in-order-that through death, he might do-away-with the one having the dominion of death (this is the devil) and he might set-free these, as many as were in fear of death, who were liable to bondage throughout all of their time to live. For surely he is not helping messengers, but he is helping the seed of Abraham. Hence he was obligated to be similar to the brethren according-to all things, in-order-that he might become a merciful and faithful high-priest in the things pertaining to God, ‘that he should make atonement for the sins of the people.’ For in what he himself has suffered, having been tempted, he is able to help with the ones being tempted.

Hence, holy brethren, partakers of a heavenly calling, consider Jesus Christ, the Apostle and High-Priest of our confession, being faithful to the one who made him such, as Moses also was in his whole house. {Num 12:7} For this one has been deemed worthy of more glory than Moses, inasmuch as the one who constructed it has more honor than the house. Every house is constructed by someone, but the one who constructed all things is God. And Moses indeed was faithful in his whole house as a bond servant for a testimony of the things which will be spoken later, but Christ was faithful as a son, over his house, whose house we are, if indeed we hold-on-to the boldness and the boasting of our hope steadfast till the end.

Hence, as the Holy Spirit says, ‘Today if you hear his voice, do not harden your hearts, as in the rebellion, according-to the day of the testing in the wilderness, where your fathers tested me, they proved me, and then saw my works forty years. Hence I was displeased with that generation and said, They themselves are habitually misled in their hearts, but they did not know my ways. As I swore in my wrath, that they will never be entering into my rest.’ [Num 14:22, Psa 95:7-11; the ‘never’ is actually ‘if’, located at the beginning of the Greek sentence. This is a Hebrew idiom: "IF they had repented, they will enter... but now..." The Jews knew what they had to obey, but refused over and over again to obey it.]

Beware brethren, lest there will be an evil heart of unbelief in anyone of you, in the withdrawing away from the living God. But encourage yourselves each and every day, till what is called today, in-order-that not anyone out-of you may be hardened by the deception of sin. For we have become companions of the Christ, if indeed we hold-onto the beginning of our firmness steadfast till the end, while it was said, ‘If you hear his voice today, do not harden your hearts, as in the rebellion.’ [Num 14:29, Psa 95:7-11] For some having heard, rebelled, but not all the ones who came forth out-of Egypt through Moses. And with whom was he displeased for forty years? Was it not with the ones who sinned, whose carcasses fell in the wilderness? [Num 14:35] Now to whom had he sworn that they will not be entering into his rest, except to the ones who were disobedient? And we see that they were not able to enter because of unbelief.

Therefore, since a promise is left to enter into his rest, let us fear lest anyone out-of you seem to have come-short of it. For we also are having the good-news proclaimed to us, just-as they also had. But the word of hearing did not profit them, not having been mingled together-with the faith in those who heard it. For we who believed are entering into the same rest, just-as he has said, ‘As I have sworn in my wrath, that they will never be entering into my rest,’ although the works have happened from the conception of the world. {See Footnote on 3:11.} For he has thus said somewhere concerning the seventh day, ‘And God rested on the seventh day from all his works’; {Gen 2:2} and again in this one, ‘That if they will be entering into my rest.’ {Psa 95:7-11, Num 14:22} Therefore, since it is left for some to enter into it, and the ones who were proclaimed the good-news beforehand have not entered into it because of disobedience, he again determines a certain day as today, saying in David, after so-much time (just-as it has been spoken beforehand), ‘Today if you hear his voice, do not harden your hearts.’ [Psa 95:7, 8] For if Joshua had given-rest to them, he would have not been speaking concerning another day after these things. Consequently, a Sabbath-rest is left for the people of God. For the one who entered into his rest, he also rested from his works, just-like God did from his own. Therefore, let us be diligent to enter into that rest, in-order-that not anyone should fall into the same example of disobedience.

For the word of God is living and effective and sharper beyond every two edged sword and is penetrating till the division of both soul and spirit, of both bodily-joints and marrows and is a judge of the contemplations and deliberations of the heart. And there is no created thing unapparent in his sight, but all things are naked and have been laid-bare to his eyes to whom is the word to us.
Therefore, having a great high-priest, Jesus the Son of God, who has gone through the heavens, let us hold-fast the confession. For we do not have a high-priest who is unable to sympathize together-with our weaknesses, but one who has been tempted according-to all things according-to our likeness, yet without sin. Therefore, let us come near to the throne of grace with boldness, in-order-that we may receive mercy and may find grace "for opportune help.

[Hebrews 5] TOC

For every high-priest, being taken out-of men, is designated to act on behalf of men in things pertaining to God, in-order-that he should offer both gifts and sacrifices on behalf of sins, he who is able to moderate his emotions with the ones who are ignorant and are misled, since he himself is also encompassed with weakness, and because of this weakness, just-as he is obligated to offer sacrifices on behalf of sins concerning the people so also concerning himself. And not anyone takes the honor for himself, but he who is called by God, just-as also was Aaron.

So the Christ also did not glorify himself to become a high-priest, but he who spoke to him, 'You are my Son; I have fathered you today,' \[Psa 2:7\] Just-as he also says in a different Scripture, 'You are a priest forever according to the order of Melchizedek.' \[Psa 110:4\] He who, in the days of his flesh, offered up both supplications and prayers with a strong outcry and tears to the one being able to save him from death and he was heard from his piety. Although being a Son, he learned obedience from the things which he suffered; and having been completed, he became the cause of everlasting salvation to all the ones who are obeying him, having been addressed by God, as high-priest according-to the order of Melchizedek.

Concerning whom, there is much for us to say in speech (also hard to translate \{i.e., simplify\}), since you have become sluggish in the ears \{i.e., refusing to hear truth; selective hearing\}. For you also ought to be teachers by now because of the time, but you again have need of one to teach you, as to what are the elemental principles of the beginning oracles of God. And you have become ones having need of milk and not of solid nourishment. For everyone who partakes of milk is inexperienced of the word of righteousness, for he is an infant. But solid nourishment is for the mature ones, from the ones who, through their habit, and their senses have been exercised to the discerning of both good and evil.

[Hebrews 6] TOC

Hence, having left the word of the beginning principles of Christ, we should carry upon \{i.e., onto, over to\} maturity, not putting down again a foundation of repentance from dead works and of faith upon God, \[Hebrews 6\] of the teaching of immersions \{i.e., O.T. ceremonial washings\} and of the laying upon of hands and of the resurrection of the dead and of everlasting judgment. And we might do this, if indeed God permits.

For it is impossible, regarding the ones who were once enlightened and tasted of the heavenly gift and became partakers of the Holy Spirit and tasted the good word of God and the powers of the future world and then having fallen-away, to renew them again to repentance, because they are again crucifying for themselves the Son of God and disgracing him.

But beloved, even if we speak so, we have confidence of the better things concerning you, even those things being held to salvation. For God is not unrighteous to forget your work and the labor of the love which you showed toward his name, having served the holy-ones and still serving them. But we are desiring each of you to show the same diligence to the full assurance of hope till the end, in-order-that you should not become sluggish, but imitators of the ones inheriting the promises through faith and patience.

For after God promised to Abraham, since he was holding no one greater to swear according-to, he had sworn according-to himself, saying, Absolutely in blessing, I will bless you and in multiplying, I will multiply you. \[Gen 22:17\] And thus Abraham, having had patience, obtained the promise. For indeed, men swear according-to the greater, and the oath made for confirmation is an ending in every dispute with them, in which God, planning to show even-more to the heirs of the promise the unchangeable will of his plan, intermediated this with an oath, in-order-that through two unchangeable matters, in which it is impossible for God to lie, we may have a strong encouragement, having fled for refuge to take-hold of the hope laying before us. \[Hebrews 7\] This hope, which we have as an anchor of the soul, is both secure and steadfast and entering into the inner side of the curtain, where a forerunner, Jesus, entered on our behalf, when he became a high-priest forever according-to the order of Melchizedek.

[Hebrews 7] TOC

For this Melchizedek, King of Salem, priest of the
Highest God, who met with Abraham returning from the butchering of the kings and blessed him, 7:2 to whom Abraham also divided a tenth away from all things. Being first indeed, by translation, King of righteousness and thereafter also King of Salem, which is King of peace; 7:3 he had no father, no mother, with no genealogy, having neither beginning of days nor end of life, but having been made similar to the Son of God, remains a priest continually. {Gen 14:18}

7:4 Now view how-great this man was, to whom even Abraham, the patriarch, gave a tenth out-of the spoils. 7:5 And they indeed from the sons of Levi who receive the priest’s office have the commandment to take-tithes from the people according-to the law, this is, from their brethren, although having come forth out-of the loin of Abraham. 7:6 But he who has no genealogy traced from them has taken-tithes of Abraham and has blessed the one who has the promises. 7:7 But without any dispute the inferior is blessed by the better one. 7:8 And men indeed receive tithes who die here, but there, it is testified that he is living. 7:9 And, so as to speak the declaration, even Levi, who receives tithes, has been paid-tithes through Abraham, 7:10 for he was still in the loin of his father, when Melchizedek met him.

(NOTES: At the Lord’s Supper and in Hebrews at 7:22 as throughout the rest of the Bible: the English words, ‘covenant’ and ‘testament’ used by various translations have always been the same Greek word. The Old or New Testament is exactly the same as The Old or New Covenant. Covenant was adopted throughout the MLV because it also has a verb form. Covenant is a contract, one was God with the Jews; replaced by the one which God made with the Christians. More is in the ‘Definitions’ section. This Old Covenant being replaced by the New Covenant was foretold in Jer 31:31-34.)

7:11 Therefore, if there indeed was completion through the Levitical priesthood (for the people had the law instituted upon it), what need was there still for a different priest to rise up according-to the order of Melchizedek and not to be called according-to the order of Aaron? 7:12 For when the priesthood is transferred it also out-of necessity becomes a transfer of the law. 7:13 For he belongs to a different tribe upon whom these things are said, from which no one has taken-heed to the altar. 7:14 For it is evident that our Lord has risen up out-of Judah, as to which tribe Moses spoke nothing concerning the priesthood. 7:15 And what we say is still even-more evident, if there stands up a different priest, according-to the likeness of Melchizedek, 7:16 who has become, not according-to the Law of a fleshly commandment, but according-to the power of an indestructible life, 7:17 for he testifies, ‘You are a priest forever, according-to the order of Melchizedek.’ {Psa 110:4} 7:18 For indeed, it becomes a nullifying of the preceding commandment because of its weakness and unprofitableness (for the law completed nothing) and a bringing in of a better hope, through which we are drawing near to God. 7:19 And inasmuch as it is not without an oath, for the ones who indeed have become priests are so without an oath, 7:20 but he, with an oath through the one saying what is pertaining to him, ‘The Lord swore and will not regret, you are a priest forever, according-to the order of Melchizedek.’ {Psa 110:4} 7:21 Jesus has also become the guarantee according-to a so-much better covenant, 7:22 And they have become indeed many priests in number, because they are prevented by death to remain in office, 7:24 but he has his perpetual priesthood because of him, the one who is to remain forever. 7:25 Hence he is also able to completely save the ones who come to God through him, always living, ‘that’ he may petition on their behalf.

7:26 For such a high-priest was suitable to us, holy, guiltless, undefiled, who has been separated away from sinners and became exalted from the heavens, 7:27 and who has no necessity every day to offer up sacrifices just-like the high-priests (beforehand on behalf of their own sins, and thereafter for the ones of the people), for he did this once for all, having offered up himself. 7:28 For the law designates men as high-priests who have weakness, but the word of the oath, which was after the law, appoints a Son, having been completed forever.

[Hebrews 8] TOC

8:1 Now a summation upon the things in which are spoken is this: we have such a high-priest, who sat down at the right hand of the throne of the Majesty in the heavens, 8:2 a minister of the holy of holies and of the true tabernacle, which the Lord pitched and not man. 8:3 For every high-priest is designated, that he should offer both gifts and sacrifices; hence it is necessary for this one to also have something which he should offer. 8:4 For if he indeed was upon the earth, he would not even be a priest, being that the priests who offer the gifts according to the law, 8:5 who gives-divine-service to what is a copy and shadow of the heavenly things, just-as Moses had been divinely-warned while being about to complete the tabernacle; for behold, he says, ‘You will be making all things according-to the pattern which was shown to you in the mountain.’ {Exo 25:40} 8:6 But now he has obtained a more-excellent ministry, inasmuch as he is also the intermediary of a better covenant, which has been instituted upon better promises.

8:7 For if that first covenant was blameless, then no place would have been sought for a second. 8:8 For finding-Fault with them, he says, ‘Behold, the days are coming, says the Lord, And I will complete a new covenant upon the house of Israel and upon the house
of Judah, not according to the covenant which I made with their fathers in the day when I myself grabbed their hand to lead them forth out of the land of Egypt, because they themselves did not remain in my covenant and I neglected them, says the Lord. Because this one is the covenant which I will covenant with the house of Israel after those days, says the Lord. I will be giving my laws into their mind and I will be writing them upon their hearts. And I will be a God to them and they themselves will be covenanted into a people for me; and they should never need to teach, saying, Know the Lord, to each one his fellow-citizen and each one his brother, because all will know me, from the little insofar as their great ones. Because I will be lenient to their unrighteousnesses; I should never remember their lawlessnesses and their sins anymore. {Jer 31:31-34} 

Therefore indeed, even the first tabernacle had ordinances of divine-service to God and the holy-place, a worldly one. For the first tabernacle was prepared, which is called the holy-place, in which were the lampstand and the table and the loaves of the showbread. But the tabernacle which is called the holy of holies was after the second curtain, holding a golden altar of incense and the ark of the covenant, having been covered all around on every-side with gold, in which was the golden jar holding the manna and Aaron’s scepter which had sprouted and the tablets of the covenant, and up above it the cherubim of glory overshadowing the mercy-seat, concerning which things it is now not the time to speak of them individually. {Exo 25:1-40, 26:36, 40:3, Num 17:10} 

Now these things having thus been prepared, the priests indeed go-forth always into the first tabernacle, completing the divine-services to God; but the high-priest went alone into the second, once in the year for all, not without blood, which he offers on behalf of himself and on behalf of the sins of ignorance of the people. The Holy Spirit indicating this, that the way into the holy of holies to have not yet been manifested while the first tabernacle still has a standing. This tabernacle (which is a figure toward the present time), according to which both gifts and sacrifices are offered, they are not able to complete the one giving-divine-service to God according to the conscience, being only ordinances of the flesh (upon the basis of foods, drinks and assorted ceremonial washings), laying upon us till a time of reformation.

But Christ came as a high-priest of the future good things, through the greater and more complete tabernacle not made with hands (this thing is not of this creation), nor through the blood of male-goats and calves, but through his own blood, entered in once for all into the holy of holies, having found everlasting redemption. For if the blood of male-goats and oxen and the ashes of a heifer, sprinkling the ones who have been desecrated, is making one holy toward the cleanliness of the flesh, how much more the blood of Christ (who through the everlasting Spirit offered himself unblemished to God), will be cleansing your conscience from dead works, that you may give-divine-service to the living God. And because of this, he is the intermediary of a new covenant, that his death having happened for the redemption of the transgressions which were against the first covenant, that the ones who have been called may receive the promise of the everlasting inheritance. For where there is a covenant, it is a necessity for the death of the one who covenanted it to be brought about. For a covenant is steadfast upon the dead, since it is never enforced when he who covenanted it is living. Hence even the first covenant has not been inaugurated without blood. For when every commandment was spoken by Moses to all the people according to the law, and when he took the blood of the calves and the male-goats, with water and scarlet wool and hyssop, he sprinkled both the book itself and all the people, saying, ‘This is the blood of the covenant which God commanded toward you.’ {Exo 24:8} Now likewise, he also sprinkled the tabernacle and all the vessels of the ministry in the blood. And according to the law, almost all things are cleansed in blood and no forgiveness happens without the shedding of blood.

Therefore indeed, it was a necessity that the copies of the things in the heavens to be cleansed with these, but the heavenly things themselves with better sacrifices than these. For the Christ did not enter into the holy of holies made with hands, counterparts to the true one, but into heaven itself, now to be manifested in the face of God on our behalf. Nor did he enter in-order-that he should offer himself often, just-like the high-priest enters into the holy of holies every year with another’s blood; otherwise it was essential for him to suffer often even from the conception of the world, but now once for all upon the end of the ages, he has been manifested for the nullifying of sin through the sacrifice of himself. And inasmuch as it is laying up for men to die once but after this is the judgment, so the Christ (having been offered once for all, that he should carry the sins of many), will also be seen a second-time for salvation, separate from sin, to the same who are waiting for him.
For the law, having a shadow of the future good things (not the same image of the matters), they are never able to complete the ones who come near with the same continued sacrifices which they are offering every year. Otherwise, would they not have ceased being offered? Because the ones giving-divine-service to God, once having been cleansed, would then have a conscience of sins no more. But in them, those sacrifices, there is a remembrance of sins every year. For it is impossible for the blood of oxen and male-goats to take away sins. Hence while entering into the world, he says, ‘You did not wish for sacrifice and offering, but you, yourself, completed a body for me.’ You were not delighted with whole burnt-offerings and sacrifices concerning sin. Then I said (it has been written concerning me in the volume of the book), Behold, I am coming to do your will, God.’ After saying this above, You did not wish, nor were you delighted in sacrifice and offering and whole burnt-offerings and sacrifices concerning sin (which are offered according to the law), then he has said, ‘Behold, I am coming to do your will, God.’ He takes away permanently He takes away permanently [Or: assassinates] the first covenant, in-order-that he should establish the second covenant, in which will, we are being made holy through the offering of the body of Jesus Christ, once for all. And indeed every priest stands every day ministering and often offering the same sacrifices, which are never able to take away sins. But he himself, having offered one continued sacrifice on behalf of sins, sat down at the right hand of God, furthermore waiting until his enemies should be placed under the footstool of his feet. For he has completed in one continued offering the ones who are made holy. And the Holy Spirit also testifies to us, for after having said beforehand, ‘This is the covenant which I will covenant for them after those days, says the Lord, I will be giving my laws upon their hearts and I will write them upon your minds.’ And ‘I should never remember their sins and their lawlessnesses anymore.’ Now where the forgiveness of these is, there is no more an offering concerning sin.

Therefore, brethren, having boldness for the entrance into the holy of holies by the blood of Jesus, a fresh and living way which he inaugurated for us through the curtain (this is, his flesh), and having a great priest over the house of God, let us come near with a true heart in full assurance of faith, our hearts having been sprinkled away from an evil conscience and our body, having been fully-washed in clean water. We should hold-onto the confession of hope unwavering, for he who promised is faithful. And we should consider one another for motivating each other from love and from good works, not forsaking the gathering-together of ourselves, just-as the custom is with some, but encouraging one another, and so-much more, inasmuch as you are seeing the day drawing near.

For if we are willfully sinning after we received the full knowledge of the truth, then a sacrifice is left no more for us concerning sins, but a certain fearful expectancy of judgment and a zeal of fire being about to eat the adversaries. Anyone, having rejected the Law of Moses, dies without mercies upon the word of two or three witnesses. How-much worse punishment, do you think he will be deemed worthy of for having trampled down the Son of God, and having deemed the blood of the covenant in which he was made holy as common, and having insulted the Spirit of grace? For we know the one who said, ‘Vengeance is for me, I will be repaying, says the Lord.’ And again, ‘The Lord will judge his people.’ It is a fearful thing to fall into the hands of the living God.

But remind yourselves of the former days, when you were enlightened, in which you endured a large conflict of sufferings, in this thing indeed, being made a spectacle both by reproaches and afflictions, but in this thing, you became partners of the ones conducting themselves so. For you also sympathized together-with me in my bonds, and you accepted the ravening of your possessions with joy, knowing that you have for yourselves a better possession in the heavens and an abiding one. Therefore, do not cast away your boldness, which has great reward. For you have need of endurance, in-order-that, having done the will of God, you may get the promise for yourselves. For still a little while, O how much? O how-much? The one coming will be coming and will not delay. But the righteous one will be living from faith and if he should retreat back, my soul does not delight in him.’ But we are not from this retreating back leading to destruction, but we are from the faith leading to the preservation of the soul.

Now faith is the essence of things being hoped for, a conviction of matters being not seen. For the elders were witnessed in this, In faith, we perceive the ages to have been framed with the declaration of God toward the things seen, not to have become from things which appear. In faith, Abel offered a more excellent sacrifice to God than Cain, through which he was witnessed to be righteous, God testifying upon the basis of his gifts and through it, he still speaks, although having died. In faith, Enoch was transferred, not to see death,
and he was not being found, because God transferred him, for it has been testified of him for God to have been well pleased before his transfer. 11:6 But without faith it is impossible to be well pleasing to God, for it is essential for the one who comes near to God to believe that he is and that he becomes a rewarmer to the ones seeking him out. [Gen 5:24]

11:7 In faith, Noah, having been divinely warned concerning things not yet seen, was scared, and prepared an ark for the salvation of his house, through which he condemned the world and he became an heir of righteousness according to faith. [Gen 6:8, 14]

11:8 In faith, Abraham obeyed, being called to go forth to the place which he was about to receive for an inheritance, and he went forth, not knowing where he was going. [Gen 12:1-2, 5]

11:9 In faith, he sojourned in the land of promise, as an alien, having dwelt in tents with Isaac and Jacob, the joint heirs of the same promise. 11:10 For he was waiting for the city which has the foundations, whose craftsman and contractor is God. [Gen 27:11-12, 14]

11:11 In faith, even Sarah herself received power "for conception of seed and bore a son contrary to the time of her fertile age", since she deemed the one who promised it faithful. 11:12 And hence these were fathered from one sexually dead man, just-as the stars of heaven in a multitude and as innumerable as the sand beside the sea shore. [Gen 18:1-33, 22:17]

11:13 These all died according to faith, not having received the promises, but having seen them and having greeted them from farther out and having confessed that they are strangers and travelers upon the earth. 11:14 For the ones saying such things are disclosing that they are seeking after a fatherland. 11:15 And if they were indeed remembering that land from which they went forth, they would have had an opportunity to revisit. 11:16 But now they are aspiring for themselves to a better land, this thing is a heavenly one. Hence God is not ashamed of them, to be called their God, for he prepared a city for them.

11:17 In faith, Abraham, being tested, has offered up Isaac. And he who accepted the promises was offering up the only begotten son of his, 11:18 he to whom it was spoken, Seed will be called to you in Isaac. [Gen 21:12]

11:19 He reasoned that God is able to raise him up even from the dead, from where he also got him back in a figure.

11:20 In faith, Isaac blessed Jacob and Esau, concerning future things.

11:21 In faith, Jacob, while dying, blessed each of the sons of Joseph, and worshiped, resting upon the tip of his staff.

11:22 In faith, Joseph, while dying, remembered things concerning the exodus of the sons of Israel, and commanded them concerning his bones. [Gen 21:1, 12, 50:24]

11:23 In faith, Moses, having been born, was hidden three months by the fathers, because they saw he was a handsome child, and they were not afraid of the command of the king.

11:24 In faith, Moses became great, and denied to be called the son of Pharaoh’s daughter, 11:25 having selected for himself to be mistreated together-with the people of God rather than to have temporary enjoyment of sin, 11:26 having deemed the reproach of the Christ greater riches than the treasures of Egypt, for he he was looking toward the reward.

11:27 In faith, he left Egypt, not being afraid of the fury of the king, for he persevered, as seeing the invisible one.

11:28 In faith, he has made the Passover and the splashing of the blood on the door frames, in-order that the destroyer of the firstborn should not touch them. 11:29 In faith, they crossed over the Red Sea as if through dry land, of which the Egyptians having taken an attempt at it, were swallowed up. [Exo 2:2, 11, 15, 12:11, 18, 14:22]

11:30 In faith, the walls of Jericho fell down, having been surrounded upon seven days.

11:31 In faith, Rahab the prostitute did not perish together-with the ones who were disobedient, having accepted the spies with peace. [Jos 6:17-23, Jos 2:1]

11:32 And what more should I say? For the time will fail me describing the things concerning Gideon, Barak, and both Samson and Jephthah, both David and Samuel, and the prophets, 11:33 who through faith conquered kingdoms, worked righteousness, obtained promises, sealed the mouths of lions, 11:34 quenched the power of fire, fled away from the edges of the sword, were empowered away from weakness, became mighty in war, the encampments of aliens bowed down. 11:35 Women received back their dead from a resurrection. But others were tortured, having not accepted their redemption; in-order that they might obtain a better resurrection, 11:36 and others received a trial from mockings and scourges, but still more, from bonds and prison. 11:37 They were stoned; they were sawed in two; they were tempted; they died in murder from the sword; they went around in sheepskins, and in goat hides; they were lacking, being afflicted, and being mistreated (of whom the world was not worthy), wandering in the wildernesses and mountains and caves and the holes of the earth. 11:39 And all these, having been testified of through the faith, (Or: witnessed to through their faith.) did not get the promise for themselves, 11:40 God having foreseen something better concerning us, in-order that they should not be completed separate from us. [Jud 6:4, 11, 15, 1Sa 7:1-17, 2Sa 2:1-32,
Therefore, since we also have so great a cloud of witnesses encompassing us, let us run through endurance the contest laying before us, placing away from ourselves every interference, and the easily restricting sin (Or: popular sin; what stands around us well). Looking away from things, look toward Jesus, the author and completer of the faith, who endured the cross having despised shame, in exchange for the joy laying before him, and sat down at the right hand of the throne of God. For the one who has endured such dispute by sinners to the contest laying before us, placing away from ourselves witnesses encompassing us, let us run through endurance. Now indeed all disciplining does not seem advantageous for us, but of sorrow; now later it gives peaceful fruit of righteousness to the ones who have been exercised because of it. If you are without discipline, of which all have become partakers, consequently you are illegitimate and not sons. Thereafter, we indeed had the fathers of our flesh as correctors of us, and we revered them. Will we not much rather be made subject to the Father of spirits and we will live? For they indeed were disciplining us for a few days according to what did seem right to them, but he does it upon what is advantageous for us, that we may receive of his holiness. Now indeed all disciplining does not seem to be a thing of joy for the present, but of sorrow; now later it gives peaceful fruit of righteousness to the ones who have been exercised because of it. Hence straighten the drooping hands and the paralyzed knees, and make straightened tracks for your feet, in-order-that what is lame might not be turned aside, but rather should be healed.

Pursue peace with all and the holiness without which no one will be seeing the Lord, exercising the oversight of yourselves lest there is anyone who comes-short, away from the grace of God; lest any root of bitterness springing upward, should trouble you, and many might be defiled through this; lest there is any fornicator or profane person, like Esau, who gave away his birthrights in exchange for one dinner. For you know thereafter that even wishing to inherit the bounty, he was rejected, for he found no chance of repentance although having sought it out with tears.

For you have not come to a mountain being touched and having been burned with fire and to blackness and to darkness and to whirlwind, and to the noise of a trumpet and to the voice of declarations, which voice the ones who heard renounced, asking the word not to be added to them. For they were not carrying out what is ordered. Even if a beast might touch the mountain, it will be stoned. And so fearful was the manifestation, that Moses said, 'I am fearful and trembling.' But you have come to Mount Zion and to the city of the living God, to the heavenly Jerusalem, and to tens of thousands of messengers, to the festal-gathering and to the congregation of the firstborn ones, who have been registered in the heavens and to God, the judge of all, and to the spirits of the righteous who have been completed, and to Jesus the intermediary of a new covenant, and to the blood of sprinkling which is speaking better than that of Abel. Beware that you do not renounce the one speaking. For if those men did not flee having denounced the one who divinely-warned them upon the earth, much more we may not escape the ones turning away from the one who is from the heavens, whose voice then shook the earth. But now he has promised, saying, 'Still once for all, I do not only shake the earth, but also the heaven.' And the saying, 'still once for all,' indicates the transfer of the things which are shaken, as of things which have been made, in-order-that the things which are not shaken may remain. Hence, receiving an unshakable kingdom, let us have gratitude, through which we give-divine-service in ways well pleasing to God, with reverence and piety; for our God is also a consuming fire.

Let brotherly-love abide. Do not forget hospitality, for through this, some lodged messengers, being eluded. Remember the prisoners, as having been bound together-with them; the ones who are mistreated, as though being mistreated yourselves also in the body. Let marriage be honored among all and let the marriage-bed be undefiled, but fornicators and adulterers God will be judging. In the manner of life, do not be a money-lover, being content with the things which are present, for he himself has said, 'I should never be lax concerning you, nor should I be forsaking you.' So-as for us being courageous to say, 'The Lord is my helper and I will not be fearing. What will man be doing' for me?' Remember your leaders, men who spoke to you the word of God, of whom after reviewing the outcome of their conduct, imitate the faith of such! Jesus
Christ is the same yesterday and today, and forever. 13:9
Do not be carried away by various and strange teachings; for it is good for the heart to be confirmed in gratitude, not by foods, in which the ones who walked were not profited. 13:10 We have an altar, from which the ones who give divine service to the tabernacle have no authority to eat. 13:11 For the bodies of these creatures, whose blood is brought into the holy of holies through the high-priest as an offering concerning sin, are burned outside the encampment. 13:12 Hence Jesus also suffered outside the gate, in order that he might make the people holy through his own blood. 13:13 Now then let us go forth to him outside the encampment, carrying his reproach. 13:14 For we do not have an abiding city here, but we are seeking after the future city. 13:15 Therefore, let us always offer up a sacrifice of praising through him to God, this is, the fruit of our lips confessing praise in his name. 13:16 But do not forget the practice of good and fellowship. For God is well pleased with such sacrifices. 13:17 Obey and yield yourselves to your leaders, for they are watching out on behalf of your souls, as the ones who will be giving account, in order that they may do this thing with joy and not groaning, for this would be detrimental to you. {Lev 4:12, 21, Lev 16:27, Num 19:3, Mic 2:10}

13:18 Pray concerning us, for we have confidence that we have a good conscience, wishing to conduct ourselves in a good manner in all things. 13:19 But I am encouraging you even more to do this, in order that I may be restored to you shortly.

13:20 Now the God of peace, who brought up the great shepherd of the sheep, our Lord Jesus, from the dead in the blood of an everlasting covenant, may he complete you in every good work, that you should practice his will, doing in you what is well pleasing in his sight, through Jesus Christ in whom is the glory, forevermore. Amen.

13:22 But I am encouraging you, brethren, tolerate the word of encouragement, for I have also informed you by letter through bits of information. 13:23 You know our brother Timothy has been released, with whom, if he comes shortly, I will be seeing you.

13:24 Greet all your leaders and all the holy-ones. The ones from Italy greet you.

13:25 Grace be with all of you. Amen.

{Please read the Preface and other non-bible sections. * is our universal footnoting for words contained in the ‘Definitions’ section. These words are NOT the same Greek word as the non-asterisk form; i.e., *FOR is different from FOR* is different from FOR.}
James - MLV 2021 - The Open Source Bible Translation

James 1:1

James, a bondservant of God and of the Lord Jesus Christ, to the twelve tribes, the ones who are in the dispersion. Hail to you!

James 1:2

My brethren, deem it with all joy, whenever you fall into various temptations, knowing that the proving of your faith (Or: belief; and throughout the N.T.) is working out endurance. But let endurance have its completed work, in-order-that you may be completed and whole, deficient in nothing.

James 1:5

But if anyone of you is deficient of wisdom, let him ask from God, who gives to all liberally and does not reproach any, and it will be given to him. But let him ask in faith, doubting nothing in himself. For he who is doubting himself has resembled a wave of the sea being blown by the wind and tossed around. For do not let that man assume that he will be receiving anything from the Lord; an indecisive man is restless in all his ways.

James 1:9

But let the humble brother boast in his elevation, but the rich brother in his humbleness, because like the flower of the grass, he will pass-away. For the sun rose together-with the burning heat, and dried up the grass, and its flower fell off and the beauty of its face perished. So will the rich man also fade-away in his pursuits.

James 1:12

The fortunate man who is enduring temptation, because, when he became approved, he will be receiving the crown of life, which the Lord promised to the ones who love him. Let no one say while he is tempted, I am tempted from God, for God is not temptable from evils, and he himself tempts no one. But each person is tempted, while he is lured out and is enticed by his own lust.

James 1:15

Thereafter after the lust has conceived, it bears sin, and sin, having been matured, gives-birth to death. Do not be misled, my beloved brethren!

James 1:17

Every good act of giving, and every complete gift, is from above, descending from the Father of lights, with whom there is no change or a shadow of turning. Having willed it, he gave-birth to us with the word of truth, that we might be a certain first-fruit of his created things.

James 1:19

So-then my beloved brethren, let every man be quick that he may hear, be slow that he may speak, and slow to wrath. For the wrath of man is not working out the righteousness of God. Hence, placing away from yourselves all filthiness and the abundance of malice, accept the implanted word in meekness, which is able to save your souls.

James 2:1

But become doers of the word and not hearers only, deluding yourselves. Because if anyone is a hearer of the word and not a doer, this one has resembled a man considering his face (which was his from birth) in a mirror. For he considered himself, and has gone away and immediately forgot what sort of man he was. But he who has peered into the completed law, the law of freedom, and has remained in it, this one, having not become a forgetful hearer, but a doer of work, this one will be fortunate in his doing. A clean and undefiled religion with outwardly religious, though he does not bridle his tongue but deceiving his heart; this one’s religion is futile.

James 2:21

A clean and undefiled religion with our God and Father is this: to visit the orphans and widows in their affliction, and to keep himself unstained from the world.
oppressing you? And are they themselves not dragging you into the courts? 2.7 Are they themselves not blaspheming the good name, the name which was surnamed upon you? [Act 11:26] 2.8 Nevertheless, if you complete the royal law according to the Scripture, ‘You will love your neighbor like yourself,’ you are doing well. [Lev 19:18] 2.9 But if you are showing-favoritism, you are working sin, being convicted by the law as transgressors.

2.10 For whoever will be keeping the whole law and yet will trip in one point, he has become liable to all of it. 2.11 For he who said, ‘Do not commit adultery,’ also said, ‘Do not murder.’ [Exo 20:13-14, Deu 5:17-18] But if you will not commit adultery, but yet you will commit murder, you have become a transgressor of the law. 2.12 Speak so and practice so, as one being about to be judged through the law of freedom. 2.13 For the judgment is merciless to the one having not practiced mercy; mercy wins over judgment.

2.14 My brethren, what is the profit, if someone says he has faith, but does not have works? Is the faith, he has, able to save him? 2.15 But if a brother or sister is naked and may be deficient of daily nourishment, 2.16 and anyone out-of you may say to them, Proceed away in peace. Be warmed and be fully-fed, but do not give to them the body’s requirements, what is the profit? 2.17 So also your faith, if it does not have works, is dead in itself. 2.18 But someone will say, You have faith, and I have works. Show me your faith away from your works. I will also show you my faith from my works. 2.19 You believe that God is one; you are doing well. The demons also believe and they are shuddering. 2.20 But O vain man, are you willing to know that faith is dead without works?

2.21 Was not Abraham our father made righteous from works, having offered up Isaac his son upon the altar? 2.22 Do you see that faith was working together-with his works and his faith was completed from his works? 2.23 And the Scripture was fulfilled which says, ‘And Abraham believed God and it was counted to him for righteousness,’ and he was called the friend of God. [Gen 15:6] 2.24 Now-then, are you seeing that a man is made righteous from works and not from faith only?

2.25 Now likewise, was not Rahab the prostitute also made righteous from works, after she accepted the messengers and put them forth a different way? [Jos 2:1, 6:17, 23] 2.26 For just-like the body without a spirit is dead, so faith without works is also dead.

[James 3] TOC

3.1 My brethren, do not let many of you become teachers, knowing that we will be receiving a greater judgment. 3.2 For we all trip in many things. If anyone does not trip in speech, this one is a mature man, is also able to bridle the whole body. 3.3 Behold we put the bridle into the mouths of the horses ’that’ they should be obedient to us, and we direct their whole body. 3.4 Behold also the ships, though being so-great and are driven by harsh winds, yet are directed by a little rudder, wherever the impulse of the steersman is planning.

3.5 So the tongue is also a little member and boasts of magnificent things. Behold, how-vast a forest it lights up with such a small fire! 3.6 And the tongue is a fire, the world of unrighteousness. Thus the tongue is designated among our members as what stains the whole body and is igniting the birth cycle [i.e., the cycle of life] and is being ignited by hell. 3.7 For every nature of beasts and birds, of reptiles and sea-creatures, is tamed and has been tamed by human nature. 3.8 But no one from mankind is able to tame the tongue; it is an uncontrollable evil, full of deadly poison. 3.9 We are giving-thanks to God and the Father with it and we are cursing men with it, the ones who have become according-to the likeness of God. 3.10 A thanks and a curse comes forth out-of the same mouth. My brethren, these things do not need to become so! 3.11 The spring is not gushing sweet and bitter water from the same hole in the ground, is it? 3.12 My brethren, a fig tree is not able to produce olives or a vine produce figs, are they? Thus no spring is able to produce both salty and sweet water.

3.13 Who is wise and knowledgeable among you? Let him show out-of the good conduct, he has, his works in meekness of wisdom. 3.14 But if you have bitter jealousy and selfish ambition in your heart, do not boast and lie against the truth. 3.15 This wisdom is not coming down from above, but is earthly, physical, demonic. 3.16 For where jealousy and selfish ambition are, there is unrest and every evil matter. 3.17 But the wisdom which is from above is indeed first pure, thereafter is peaceful, gentle, compliant, full of mercy and good fruits, impartial and non-pretended. 3.18 And the fruit of righteousness is sown in peace by the ones making peace.

[James 4] TOC

4.1 From where are the wars and quarrels among you coming? Is it not from here, from your own sensual-delights, the ones warring in your members? 4.2 You lust and do not have; you murder and are jealous and are not able to obtain; you quarrel and make war; you do not have, because you do not ask for yourself. 4.3 You ask and do not receive, because you ask evilly, in-order-that you may spend it in your sensual-delights.

4.4 Adulterers and adulteresses, do you not know that the friendship of the world is hostility toward God? Therefore, whoever should will to be a friend of the world is designated as an enemy of God. 4.5 Or are you thinking that the Scripture speaks with emptiness, The
Spirit who dwelt in us long to envy? 4:6 But he is giving greater grace. Hence the Scripture says, ‘God resists the haughty, but gives grace to the humble.’ {Prov 3:34} 

4:7 Therefore, be subject to God and stand against the devil, and he will be fleeing away from you. 4:8 Draw near to God and he will be drawing near to you. Cleanse your hands sinners and purify your hearts you indecisive! 4:9 Be miserable and mourn and weep. Let your laughter be turned to mourning and your joy be turned to gloom. 5:10 Humble yourselves in the sight of the Lord and he will be exalting you.

4:11 Brethren do not speak against one another. The one speaking against a brother and the one judging his brother, is speaking against the law and is judging the law. Now if you are judging the law, you are not a doer of the law, but a judge. 4:12 There is the one lawgiver, who is able to save and to destroy; but who are you who judges the other?

4:13 Proceed on now, the ones saying, Today and the next-day, we might travel into this city and might spend one year there and should be a merchant and should make a gain. 4:14 You do not know what the next-day will bring, for what is your life? For it will be a vapor, which appears for a small time but also thereafter disappears. 4:15 Instead of the thing spoken, you ought to say, If the Lord wills, and we should also live, then we might do this or that. 4:16 But now you boast in your self-importances. All such boasting is evil. 4:17 Therefore, knowing to do good and not doing it, to him, it is sin.

James 5:1 Proceed on now you rich, weep, howling in your miseries, in the ones coming upon you. 5:2 Your riches have rotted and your garments have become moth-eaten. 5:3 Your gold and silver have been corroded, and their corrosion will be for a testimony against you and will be eating your flesh as you stored up fire in your last days. 5:4 Behold, the wages of the workers who mowed your farmlands, the wages which have been defrauded from (i.e., by) you, are crying out against you and the cries of the ones who reaped have entered into the ears of the Lord of Hosts. 5:5 You caroused upon the land and were self-indulgent; you nourished your hearts as in a day of slaughter. 5:6 You sentenced others; you murdered the righteous who do not resist you.

5:7 Therefore, brethren, have patience until the presence of the Lord. Behold, the farmer is waiting for the precious fruit of the earth, having patience over it, until it should receive the morning and evening rainfall. 5:8 You also, have patience; establish your hearts, because the presence of the Lord has drawn near. 5:9

Brethren, do not groan against one another, in-order-that you may not be judged. Behold, the judge stands before the doors.

5:10 My brethren, take as an example of suffering evil treatment and of patience the prophets who spoke in the name of the Lord. 5:11 Behold, we esteem the ones who are enduring fortunate. You heard of the endurance of Job and behold the end of the Lord, that he is very affectionate and compassionate. {Job 1:21-22, 42:1-17}

5:12 My brethren, but before all things, do not swear, neither by the heaven, nor by the earth, nor by any other oath, but let your yes be yes and your no be no, in-order-that you may not fall into hypocrisy.

5:13 Is anyone among you suffering evil treatment? Let him pray. Is anyone cheerful? Let him sing-praise. 5:14 Is anyone among you sick? Let him invite the elders of the congregation, and let them pray over him, having anointed him with oil in the name of the Lord. 5:15 And the vow of the faith will save the one who is weary and the Lord will lift him up, even if he may have practiced sins, it will be forgiven him.

5:16 Confess for yourselves the trespasses you have to one another, and pray on behalf of one another, ‘that you may be healed. The supplication of a righteous man prevails much in its working. 5:17 Elijah was a man of like-feelings to us and he prayed with much prayer for it not to rain, and it did not rain upon the land for three years and six months. 5:18 And he prayed again, and the heaven gave rainfall and the land sprouted her fruit. {1Ki 17:1, 18:41}

5:19 Brethren, if anyone among you should be misled from the truth and someone should return him to it, let him know that he who has turned a sinner from the error of his way will be saving a soul from death and will be hiding a multitude of sins.

{NOTES: Please read the ‘Definitions’ Section and other non-bible sections.}
1 Peter - MLV 2021 - The Open Source Bible Translation

{ Introduction to 1 Peter 64-65 AD

Peter shows us the blessings of Christianity, Christian suffering and service, our relationships in the congregation and world, Christian attributes and how to grow in them, what to expect from false teachers, and the second coming of Christ. Many times, it is back and forth, commands ‘do this’ and ‘don’t do this’ or ‘be this’ and ‘do not be this.’ This is a letter of hope in the midst of suffering persecution from the Jews, and the Roman government under Nero and the intended readers are primarily Gentile Christians. It was written from Babylon. This letter, like much of the teaching of the congregations at that time, was very much concerned with the second coming of Christ. The believers needed to be assured they were right in Christ and no other.}

[1 Peter 1] TOC

1:1 Peter, an apostle of Jesus Christ, to the chosen, the travelers who are from the dispersion from Pontus, Galatia, Cappadocia, Asia and Bithyna, 1:2 according to the foreknowledge of God the Father, in the holiness of the Spirit, to obedience and sprinkling of the blood of Jesus Christ: grace to you and may peace be multiplied.

1:3 The God and Father of our Lord Jesus Christ is gracious, who according-to his much mercy has birthed us again into a living hope through the resurrection of Jesus Christ from the dead, 1:4 into an incorruptible, undefiled and unfading inheritance having been guarded in the heavens for you, 1:5 who are guarded through faith in the power of God, into a salvation ready to be revealed in the last time. 1:6 In which you are glad now, if it is essential for a few moments that you were made sorrowful in various tests, 1:7 in-order-that the trial of your faith (being much more precious than gold, which perishes), even now being tested through fire, should be found for praise and honor and glory in the revelation of Jesus Christ.

1:8 You love whom you have not seen {Or: known}, now you believe in whom you do not see; you are glad with unspeakable joy and have been glorified in him; 1:9 getting for yourselves the end of your faith, that is the salvation of your souls. 1:10 Concerning which salvation, the prophets, who prophesied concerning the favor the one coming to you, sought out and utterly searched out, 1:11 searching which time or what sort of time the Spirit of Christ in them was indicating, while testifying beforehand of the sufferings for Christ and the glories following after these things. 1:12 To whom it was revealed, that not to themselves, but to you, they were serving the same things which now were reported to you through the ones who proclaimed the good-news to you in the Holy Spirit, after he was sent forth from heaven, into which things messengers desire to peer.

1:13 Hence when you girded up the loins of your mind, while being sober, hope completely upon the grace being brought to you at the revelation of Jesus Christ, 1:14 like children of obedience not fashioning yourselves in your former lusts in the time of your ignorance, 1:15 but according-to the one who called you, who is holy, you yourselves also become holy in all your conduct, 1:16 because it has been written, ‘Become holy, because I am holy.’ {Lev 11:44-45, 19:2, 20:7,26} 1:17 And if you call upon the Father, who impartially judges according-to the work of each one, conduct yourselves in fear during the time of your foreign residency here, 1:18 knowing that you were redeemed from your futile conduct handed-down from your forefathers not with corruptible things like with silver or with gold. 1:19 But like that of an unblemished and unstained lamb, you were redeemed with the precious blood of Christ, 1:20 who indeed, having been known beforehand, before the conception of the world, but was manifested in the last times because of you, 1:21 who believe through him in God, who raised him up from the dead and gave him glory, so-then your faith and hope might be in God. 1:22 Having purified your souls in the obedience to the truth through the Spirit toward non-pretended brotherly-love, intensely love one another from a clean heart, 1:23 having been born again, not out-of corruptible seed, but from the incorruptible, through the word of God, which is living and remaining forever. 1:24 Because, ‘All flesh is like grass and all the glory of man is like the flower of grass. The grass dried up and its flower fell off. 1:25 But the declaration of the Lord is abiding forever.’ {Isa 40:6-9} And this is the declaration of the good-news which was proclaimed to you.

[1 Peter 2] TOC

2:1 Therefore, placing away from yourselves all malice and all treachery, and hypocrisy and envies, and all slanders, as newborn babies, long-for the spiritual milk which has no treachery, in-order-that you may grow in it (1) toward salvation, 2:2 (if indeed, you tasted it, that the Lord is kind), 2:4 coming to whom is a living stone, having indeed been rejected by men, but chosen and precious with God. 2:5 You, yourselves, like living stones, are also built up as a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. 2:6 Because it contains it in the Scripture, ‘Behold, I place a stone in Zion, a cornerstone, chosen and precious, and the one believing upon him should never be ashamed.’ {Isa 28:16} 2:7 Therefore, in the ones who believe is the honor for you, but to the disobedient, ‘The stone which the builders rejected’, this became to them the head of the corner; {Psa 118:22} 28 and, ‘A stone of stumbling and a rock of offense’; {ISA 8:14} who are stumbling in the word, being disobedient, toward which they were also appointed. 2:5 But you are a chosen race, a royal priesthood, a holy nation, a people for God’s ownership, that you may proclaim the virtues of the one
who called you out-of darkness into his marvelous light;
the ones who previously were not a people, but now are the people of God, who had not been shown-mercy, but now were shown-mercy. {Hos 1:10, 2:23}

2:11 Beloved, I am encouraging you, as foreigners and travelers, to abstain from fleshly lusts, which are warring against the soul, having your good conduct seen among the Gentiles, in-order-that, in what they are speaking against you, as evildoers, they may glorify God in the day of visitation, having eye-witnessed things from your good works.

2:13 Therefore, be subject to every human creation because of the Lord, whether to the king, as being superior to you, or to governors, as they are sent through him for vengeance on evildoers and praise to the doers of good, because so is the will of God, doing good things to hush the ignorance of foolish men, as free and yet not having your freedom as a cover-up of malice, but as bondservants of God. Honor all men. Love the brotherhood. Fear God. Honor the king.

2:18 Domestic servants, stay being subject to your masters in all fear, not only to the good and gentle, but also to the crooked. For this is grace, if anyone undergoes sorrows, suffering wrongfully because of his consciousness of God. For what credit is it, if, when sinning and being battered for it, you will be enduring it? But if, when doing good and suffering for it, you will be enduring it, this is grace with God. For you were called into this, because Christ also suffered on our behalf, leaving a model for you, in-order-that you should follow after his footprints. He who did no sin, nor was treachery found in his mouth; who, being reviled, was not reviling again in return; when suffering, was not threatening (but was giving himself to the one who judgesRighteous); who, himself, carried our sins in his body upon the tree, in-order-that we might live to righteousness, having become-dead to our sins; of whom by his wounds you were healed. For you were being misled like sheep, but now were returned over to the Shepherd and Overseer of your souls. {Isa 53}

[1 Peter 3] TOC

3:1 Likewise, wives be subject to your own husbands in-order-that, even if some are disobedient to the word, they will be gained without a word through the conduct of their wives, having eye-witnessed your pure conduct in fear, whose adornment, do not let it be the outward acts of braiding the hairs, and of placing on of gold things or of clothing of expensive garments, but let it be the hidden human things of the heart, in the incorruptible adornment of a meek and quiet spirit, which is greatly-valued in God’s sight. For so the holy women, the ones also hoping upon God, were previously adorning themselves, being subject to their own husbands, as Sarah obeyed Abraham, calling him lord, whose children you became, doing good and not fearing any terror. {Gen 18:12-15}

3:7 Likewise the husbands, dwell together-with your wives according to the knowledge, bestowing honor to the wife, as the weaker vessel, as also being joint heirs of the grace of life, that your prayers may not be hindered.

3:8 Now to the end, all be like-minded, sympathetic, loving the brethren, affectionate, friendly; not repaying evil in exchange-for evil or reviling in exchange-for reviling, but instead, speaking well of others; knowing that you were called for this, in-order-that you should inherit a blessing. For he who wills to love life and to see good days, let his tongue cease from speaking evil, and also his lips not to speak treachery. Let him shun away from evil and let him practice good. Let him seek peace and let him pursue it, because the eyes of the Lord are upon the righteous and his ears are toward their supplication. But the face of the Lord is against people practicing evil things. {Psa 34:12-16}

3:13 And who is he who will be mistreating you, if you become imitators of the good one? But even if you may suffer because of righteousness, you are fortunate. But do not fear because of their fear, nor should you be disturbed; but make the Lord God holy in your hearts, and be ready habitually with a defense to everyone who is asking you for a reason concerning the hope which is in you, with meekness and fear. Having a good conscience, in-order-that, in what they are speaking against you as evildoers, they may be ashamed the ones railing at your good conduct in Christ. For it is better to suffer doing good than for doing evil (if the will of God wills it), because Christ also suffered once for all concerning our sins, the righteous on behalf of the unrighteous, in-order-that he might lead you to God, having indeed been slain in the flesh, but was given-life in the spirit, in which, also traveling, he preached to the spirits in prison. They were previously disobedient, when the patience of God was waiting in the days of Noah, while the ark was being prepared, in which a few (this is, eight) souls were saved through water, which is our counterpart, immersion, saves us also now, not the removal of the filth of the flesh, but the demand of a good conscience toward God, through the resurrection of Jesus Christ, who is at the right hand of God, after traveling into heaven, where messengers and authorities and powers were made subject to him. {Gen 6:3, 12}
Therefore, Christ having suffered on our behalf who are in the flesh (you also be arming yourselves with the same mind), because he who suffered in the flesh has ceased from sin, that you should no longer have the rest of your life (the time in the flesh), in the lusts of men, but in the will of God. For enough time which has passed-away from our life is for us to have worked out the will of the Gentiles, and having-conducted-ourselves in unbridled-lusts, lusts, drunkennesses, revelings, drinking-bouts and illegal [immoral] idolatries; in which they are surprised by you, that you are not running together-with them into the same outpouring of riotousness, blaspheming, who will be giving account to the one holding ready to judge the living and the dead. For the good-news was proclaimed even to the dead toward this end, in-order-that they might be judged indeed according-to men in the flesh, but may live according-to God in the Spirit.

But the end of all things has drawn near. Therefore, be sensible and be sober for prayers. But before all things, having the intense love for yourselves, because love will hide a multitude of sins. Be hospitable to one another without murmuring, just-as each received a gift, serving it for yourselves, as good stewards of the various favors of God. If anyone is speaking, speak as the oracles of God; if anyone is serving, serve as from the strength which God is supplying; in-order-that God may be glorified in all things through Jesus Christ to whom is the glory and the dominion forevermore. Amen.

Beloved, do not be surprised at the fiery ordeal among you, happening to you for a test, as though a strange thing is befalling to you. But accordingly as you are sharing in the sufferings of the Christ with us, rejoice, in-order-that you may also rejoice in the revelation of his glory, being glad. If you are reproached in the name of Christ, you are fortunate, because the Spirit of glory and of God rests himself upon you. Indeed, he is blasphemed according-to them, but he is glorified according-to you. For let not anyone of you suffer like a murderer, or a thief, or an evildoer, or like a meddler in the affairs of others. But if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in this respect. Because it is the time for the judgment to begin from the house of God, and if it begins first from us, what is the end of the ones who are disobedient to the good-news of God? And if the righteous one is scarcely saved, where will the ungodly and the sinner appear? So-then the ones also suffering according-to the will of God in good-doing, let them consign themselves, their souls, as to a faithful Creator.

I am encouraging the elders, the ones among you (as the fellow elder and witness of the sufferings of the Christ, also the partner of the glory which is about to be revealed): Shepherd the flock of God among you, exercising the oversight, not by compulsion, but willfully, nor covetously, but eagerly, nor like one lording it over his inheritances [Or: lots], but by becoming the flock’s examples. And after the Chief-Shepherd has appeared, you will be getting the unfading crown of glory.

Likewise, the younger ones, be subject to the elders. But all being subject to one another, clothe yourselves with humility, because ‘God resists the haughty, but is giving grace to the humble.’ Therefore, humble yourselves under the powerful hand of God, in-order-that he may exalt you in time, having tossed forth all your anxiety upon him, because he himself cares concerning you. Be sober! Watch! Your opponent, the devil, like a roaring lion, is walking around seeking whom he may swallow, to whom, stand against, solid in the faith, knowing that the same sufferings are to be completed in the world by your brotherhood. But the God of all grace, who called you to his everlasting glory in Christ Jesus, after you have suffered a small time, he himself may frame you up, will establish, will strengthen and will found you. (I.e. make a foundation of you.) The glory and the dominion be to him, forevermore. Amen.

Through Silvanus, the faithful brother, as I count him, I wrote to you a few words, encouraging and testifying this to be the true grace of God in which you are standing. She who is in Babylon, chosen together-with you, and my son Mark greets you. Greet one another with a kiss of love.

Peace to you all, the ones in Christ Jesus. Amen.

(NOTES: Please read the ‘Definitions’ Section and other non-bible sections.)
The emphasis is on false teachers and false teaching. It is a letter of warning, and Peter’s cure for false teaching is true spiritual knowledge. As Jesus showed us in Mat, it has been written... This letter is most likely a follow-up letter to his previous one to the same group of people.

It was written in Peter’s mature years. He is one of the elders. It stirs up readers to grow in Christian character and encourage them into a patient expectation of the Lord’s return also warning them against being ‘led away in the error of the immoral.’ As translators, do not be lead away by those Bibles who would change Chapter 3:10 at the end to anything but ‘will be burned up.’ Peter wants them to grow in ‘the grace and knowledge of our Lord and Savior Jesus Christ.’

[2 Peter 1] TOC

1:1 Simon Peter, a bond servant and apostle of Jesus Christ, to the ones who were allotted an equally precious faith with us, in the righteousness of our God and Savior Jesus Christ: 1:2 may grace and peace be multiplied to you in the full knowledge of God and of Jesus our Lord.

1:3 As his divine power has been bestowed to us as a gift (all things pertaining to life and devoutness), through the full knowledge of the one who called us through glory and virtue, 1:4 through which it has been bestowed to us as a gift, the precious and greatest promises, in-order-that through these things you might become partners of the divine nature, having fled away from the corruption in the world among its lust.

1:5 Now also for this same thing, besides having brought in all diligence, supply in your faith, virtue; and in the virtue, knowledge; 1:6 and in the knowledge, self-control; and in the self-control, endurance; and in the endurance, devoutness; 1:7 and in the devoutness, brotherly-love; and in the brotherly-love, love. 1:8 For if these things are existing and increasing in you, none will designate you idle nor unfruitful toward the full knowledge of our Lord Jesus Christ. 1:9 For the one is blind in whom these things are not present, being shortsighted, having taken on himself the forgetfulness of [i.e., deliberately forgot] the cleansing from his old sins.

1:10 Hence brethren, be more diligent to make your calling and choice steadfast, for you should never trip someday while practicing these things, 1:11 for so the entrance into the everlasting kingdom of our Lord and Savior Jesus Christ will be richly supplied to you.

1:12 Hence, I will habitually not be neglecting to remind you concerning these things, although you are knowing them and having been established in the present truth. 1:13 But I am deeming it righteous, inasmuch as I am in this tabernacle, to awaken you with a reminder, 1:14 knowing that the removal of my tabernacle is coming quickly, just-as our Lord Jesus Christ also indicated to me. 1:15 But I will also be diligent each-time, to have you in remembrance of these things, to practice them after my exodus. 1:16 For we have not followed wisely devised fables when we made known to you the power and presence of our Lord Jesus Christ, but we became eyewitnesses of that majesty. 1:17 For he received honor and glory from God the Father, when such a voice was carried to him by the Majestic Glory, This is my beloved Son, in whom I am delighted. {Mat 3:17, 17:5, Mar 1:11, Luk 3:22} 1:18 And we heard this voice, which was carried from heaven, being together-with him in the holy mountain. 1:19 And we have the steadfast prophetic word, as to a lamp appearing in a dreary place, until the day should dawn and the (P) morning-star might rise, to which you are doing well, and taking-heed in your hearts. 1:20 Knowing this first, that every prophecy of Scripture does not come from one’s own interpretation. 1:21 For no prophecy was ever brought about by the will of man, but the holy men of God spoke the word being carried by the Holy Spirit.

(Footnotes: 2Pe 1:19, or: Venus; literally: ‘light-bearer’; metaphorically Jesus.)

[2 Peter 2] TOC

2:1 But false prophets happened to be also among the people, as false teachers will also be among you, who will be smuggling in sects of destruction, denying even the Master who bought them, bringing quick destruction upon themselves. 2:2 And many will be following their unbridled-lusts, because of whom the way of the truth will be blasphemed. 2:3 And they will be merchants of you in their greed with fabricated words, to whom the condemnation from long-ago is not idle, and their destruction will not be slumbering.

2:4 For if God did not spare messengers who sinned, but threw them into Tartarus (i.e., hell) and gave them up to restraints of blackness, being kept for judgment; 2:5 and he did not spare the ancient world, but guarded Noah, the eighth person spared, a preacher of righteousness, when he brought a flood upon the world of ungodly people; [Gen 7:23, 8:1-22] 2:6 and he condemned the cities of Sodom and Gomorrah, with a catastrophe, having incinerated them, having placed them as an example for the ones who are about to be ungodly; [Gen 19:1-38] 2:7 and he rescued righteous Lot, who was being subjugated by the conduct of the immoral in their unbridled-lust (for that righteous man, who was dwelling among them, was tormenting his righteous soul by seeing and in hearing their lawless works day from day [i.e., daily].)

2:8 The Lord knows how to rescue the devout out-of-temptation, and to keep the unrighteous (being punished) toward a day of judgment, and especially the ones conducting-themselves after the flesh in the lust of defilement and while despising lordship. They are self-
willed daring ones who are not trembling when blaspheming heavenly glories, whereas messengers (though being greater in strength and power), do not bring a blasphemous judgment against them beside the Lord. But these unrighteous men are like natural unreasoning creatures, having been born for apprehension and corruption, blaspheming in things which they are ignorant of, and they will be utterly corrupted in their corruption.

They will be getting the wages of unrighteousness, those who are deeming the carousing in the day to be a sensual-delight. They are stains and blemishes, carousing in their own various deceptions, while feasting sumptuously alongside you, having eyes full of an adulteress and an unceasing sin, enticing unstable souls, having a heart which has been exercised from greed, having children of the curse, having left the straight way. They were misled, having followed in the way of Balaam the son of Beor, who loved the wages of unrighteousness; but he had his reproof from his own violation of the law: a voiceless burro, having spoken in a human voice, forbade the insanity of the prophet.

These people are waterless springs, clouds being driven by a gale to whom the blackness of darkness has been kept forever. For while speaking flattering-words of futility, they entice (with the lusts of the flesh to unbridled-lusts) the ones who really fled away from the ones who conduct themselves in error. While promising them freedom, they themselves are bondservants of corruption. For in what anyone has been overpowered, in this, he has also been enslaved. For if, having fled away from the defilements of the world in the full knowledge of the Lord and Savior Jesus Christ, and yet having been again entangled, they are overpowered in these things, the last things has become worse to them than the first. For it was better for them to have not fully known the way of righteousness, than to turn away from the holy commandment which was given to them after having fully known it. But it has befallen to them as the way of the true proverb, ‘The dog returned to its own vomit,’ and the sow which had fully-washed to a wallowing in the mud. (Prov. 26:11)

Beloved, I am already writing this second letter to you, in which I am awakening your sincere mind in a reminder, to be reminded of the declarations which have been spoken beforehand by the holy prophets, and the commandment of your apostles of the Lord and Savior.

Knowing this first, that mockers will be coming in the last of the days, conducting-themselves according to their own lusts, and saying, Where is the promise of his presence? (For from which time the fathers fell-asleep, all things remain thus as they were from the beginning of the creation.)

For this is eluding them (willing it to be so): that the heavens were from long-ago, and an earth established out-of water and through water by the word of God; through which water, the world that was then was destroyed, having been flooded in water. (Gen 7:21) But the current heavens and the current earth are being stored up for fire by the same word, being kept to the day of judgment and destruction of ungodly men.

But beloved, let this one thing not elude you, that one day with the Lord is like a thousand years, and a thousand years like one day. The Lord is not slow concerning the promise he made, as some deem slowness, but has patience toward us, not planning for any to perish, but for all to make room in your hearts for repentance. But the day of the Lord will be coming like a thief in the night, in which the heavens will pass-away with a crashing-sound, and the elements will be dissolved, being burnt with heat, and the earth and the works which are in it will be burned up. Therefore, with all these things being dissolved, see what sort of things it is essential for you to possess in all holy conducts and devotions, expecting and diligently wanting the presence of the day of God, through which the heavens will be dissolved, being on fire, and the elements are melted, being burnt with heat. But according-to his promise, we are expecting new heavens and a new earth, in which dwells righteousness.

Hence, beloved, while expecting these things, be diligent to be found in peace, unstained and unblemished by him. And deem the patience of our Lord to be salvation, just-as our beloved brother Paul also wrote to you according-to the wisdom which was given to him, as also in all his letters, speaking in them concerning these things, in which some things are hard to perceive, which the unlearned and unstable ones are twisting, as they also twist the rest of the Scriptures to their own destruction. Therefore, beloved, knowing beforehand these things, guard yourselves, in-order-that you might not fall, each one from his own firmness, having been led away together-with the error of the immoral. But grow in the grace and knowledge of our Lord and Savior Jesus Christ. Glory is to him, both now and toward the final day of this world. Amen.

NOTES: Please read the ‘Definitions’ Section and other non-bible sections.)
1 John - MLV 2021 - The Open Source Bible Translation

{[ Introduction to 1 John 67-70 AD

The writer does not name himself but speaks as an eyewitness and as if his information was first-hand. See ‘Introduction to John’ for more information.

1-3 John should be taken as a whole, so you understand all three and were probably written very close together.

He writes in categorical, almost dogmatic, terms. There is no disputing the truth of what he says. He condemns error in no uncertain terms! With the rising interest in a merging of Christianity with the higher forms of paganism, there was a pressing need for the presentation of adequate Christian knowledge to combat the danger. Nowhere else in the New Testament is the combination of faith, love, and obedience so clearly brought out. The letter was written to a group of people, with whom the author was personally acquainted and who were threatened with the same infiltration of false teachings. The writing is from Ephesus. Major themes in 1st, 2nd, and 3rd John are the assurance of salvation. One of John’s main purposes in 1 John is to give believers assurance (1 John 5:13), and the need for assurance is needed by all Christians, especially true for new converts. The Bible rejects the false teaching of ‘once saved always saved,’ but it does not reject the biblical doctrine of assurance.]

[1 John 1] TOC

{[John’s Good-news could have been written between 63-70 AD. For sure after the other three Good-news books were written.]

{All of John’s letters 1, 2, and 3 were written close together, 63-70 AD. God sealed up the New Testament with the writing of Revelation, and fulfilled all the New Testament and Old Testament prophecies with the destruction of Jerusalem. If any letters had been written after the destruction of Jerusalem, we see no reason for some of the wording contained in them and no mention of God’s Judgment Day on the Jewish religion.]

1:1 What was from the beginning, what we have heard, what we have seen with our eyes, what we saw and our hands touched, concerning the Word of life and the life was manifested and we have seen and are testifying and reporting to you the everlasting life, which was with the Father and was manifested to us. 1:2 What we have seen and have heard, we report to you, in-order-that you may also have fellowship with us, but also our fellowship is with the Father and with his Son Jesus Christ, and we are writing these things to you in-order-that our joy may be fulfilled.

1:3 And this is the message which we have heard from him and are reporting to you, that God is light and there is no darkness in him: none at all. 1:4 If we should say that we have fellowship with him and then should walk in the darkness, we are lying to ourselves, and we are not practicing the truth. 1:5 But if we walk in the light, as he himself is in the light, we have fellowship with one another and the blood of Jesus Christ his Son is cleansing us from every sin. 1:6 If we should say that we have no sin, we are misleading ourselves and the truth is not in us. 1:7 If we confess our sins, he is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. 1:8 If we should say that we have not sinned, we make’ him a liar and his word is not in us.

{Footnotes: 1Jn 1:9 is the abbreviated form of: ‘in-order-that he might forgive us the sins in us and in-order-that he might cleanse us from...’]

[1 John 2] TOC

1:9 My little-children, these things I am writing to you in-order-that you might not sin. And if anyone should sin, we have a Helper with the Father, Jesus Christ the righteous. 1:10 And he himself is the atonement concerning our sins, and not only concerning ours, but also concerning the whole world. 1:11 And we know in this that we have known him, if we are keeping his commandments. 1:12 He who says, I have known him and is not keeping his commandments, is a liar and the truth is not in this person; 1:13 but as for whoever keeps his word, truly in this person, the love of God has been completed. We know in this that we are in him. 1:14 He who says he abides in him, ought himself to walk thus, just-as that man also walked.

{The word ‘abide’ as used throughout the Letters of John also can be translated as ‘dwell’ or ‘remain’ (as in 2:19).}

2:1 Brethren, I write no new commandment to you, but an old commandment which you were holding onto from the beginning. The old commandment is the word which you had heard from the beginning. 2:2 Once again, I am writing a new commandment to you, what is true in him and in you, because the darkness is passing-away and the true light is appearing already. 2:3 He who says he is in the light and hates his brother is in the darkness until now. 2:4 He who loves his brother abides in the light and there is no offense in him. 2:5 But he who hates his brother is in the darkness and is walking around in the darkness and did not know where he is proceeding-away to because the darkness blinded his eyes.

2:6 I am writing to you, my little-children, because the sins of you have been forgiven for you through his name. 2:7 I am writing to you, fathers, because you have known the one who is from the beginning. I am writing to you, young-men, because you have overcome the evil one. 2:8 I am writing to you, children, because you have known the Father. 2:9 I wrote to you, fathers, because you have known the one who is from the beginning. I wrote to you, young-men, because you are strong and the word of God is abiding in you and you overcame the evil one.

2:10 Do not love the world, nor the things which are in the world. If anyone loves the world, the love of the Father is not in him. 2:11 Because everything in the world: the lust of the flesh and the lust of the eyes and the self-importance of life, are not from the Father, but are from the world. 2:12 And the world is passing-away and its lust, but he who is practicing the will of God abides forever.
Children, it is the last hour and just-as you have heard that the antichrist is coming, even now many antichrists have become known; hence we know that it is the last hour. They went forth away from us, but they were not from us, for if they were from us, they would have remained with us, but they went forth, in-order-that they might be made manifest that all of them are not from us. And you have an anointing from the Holy One and you know all things. I did not write to you because you do not know the truth, but because you know it and because every lie is not from the truth. Who is the liar, if not the one who is denying that Jesus is the Christ? This is the antichrist, he who is denying the Father and the Son. Everyone who is denying the Son, he does not have the Father. Therefore, let what you have heard from the beginning abide in you. If what you have heard from the beginning abides in you, you will also be abiding in the Son and in the Father. And this is the promise which he himself promised to us: everlasting life.

I wrote to you these things concerning the ones who are misleading you. And as for you, the anointing which you received from him abides in you and you have no need that anyone should teach you, but as the same anointing teaches you concerning all things and is true and is not a lie and just-as it taught you, you will be abiding in him. And now, abide in him, my little-children, in-order-that we should have boldness whenever he should be manifested, and we should not be shamed away from him in his presence. If you know that he is righteous, you also know that everyone who is practicing righteousness has been born from him.

Behold what sort of love the Father has given to us, in-order-that we might be called children of God. Because of this, the world does not know you, because it did not know him. Beloved, we are now the children of God and it was not yet manifested what we will be. But we know that, if he is manifested, we will be similar to him, because we will be seeing him just-as he is. And everyone who has this hope set upon him is purifying himself, just-as that man is pure. Everyone who practices sin also practices lawlessness, and sin is lawlessness. And you know that that man was manifested in-order-that he might take away our sins, and in him is no sin. Everyone who abides in him is not sinning. Everyone who is sinning has not seen him, nor has known him. Let no one mislead you, my little-children. He who practices righteousness is righteous, just-as that man is righteous. He who is practicing sin is from the devil, because the devil sins from the beginning; to this end the Son of God was manifested, in-order-that he might tear-down the works of the devil. Everyone who has been born from God does not practice sin, because his seed abides in him and he is not able to practice sin, because he has been born from God. The children of God and the children of the devil are apparent in this: everyone who does not practice righteousness is not from God and he who does not love his brother. Because this is the message which you have heard from the beginning, in-order-that we should love one another, not like Cain who was from the evil one and slaughtered his brother. And he slaughtered him because of what? Because his works were evil but the works of his brother were righteous.

Do not marvel, my brethren, if the world hates you. We know that we have stepped out-of death into life because we love the brethren. He who does not love his brother is abiding in death. Everyone who hates his brother is a murderer and you know that every murderer has been born from death. We have known love in this, because that man laid down his life on our behalf and we ought to lay down the lives we have on behalf of the brethren. But whoever has the livelihood of the world and should view his brother having need and then should lock up his heart' from him, how does the love' of God abide in him? My little-children, do not love' in word, nor with the tongue, but in work and in truth. And we know in this that we are from the truth and will persuade our hearts before him, because if our heart condemns us, God is greater than our heart and he knows all things. Beloved, if our heart does not condemn us, we have boldness toward God; and whatever we ask, we receive from him, because we are keeping his commandments and are practicing the things which are pleasing in his sight. And this is his commandment, in-order-that we should believe in the name of his Son Jesus Christ and should love one another, just-as he gave commandment to us. And he who is keeping his commandments abides in him and he in him. And we know in this that he abides in us, from the Spirit whom he gave us.

Beloved, do not believe every spirit, but test the spirits, to see if they are from God, because many false prophets have gone forth into the world. The Spirit of God is known in this: every spirit which confesses that Jesus Christ has come in the flesh is from God; and every spirit which does not confess that Jesus Christ has come in the flesh, is not from God and this is the spirit of the antichrist, of which you have heard, that it is coming, and now it is already in the world. You are from God, my little-children and overcame them, because greater is the one who is in you than the one who is in the world. They themselves are from the world; because of this they speak as from the world and the world hears them.
are from God. He who knows God, hears us; he who is not from God does not hear us. We know from this the spirit of truth, and the spirit of deceit.

4:7 Beloved, we should love one another, because love is from God, and everyone who loves has been born from God and knows God. He who does not love has not known God, because God is love. 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. In this is love, not that we loved God, but that he loved us and sent his Son to be the atonement concerning our sins. Beloved, if God so loved us, we also ought to love one another. No one has seen God at anytime; if we love one another, God is abiding in us and his love is being completed in us. We know in this that we abide in him and he himself in us, because he has given to us from his Spirit. And we have seen and are testifying that the Father has sent the Son to be the Savior of the world.

4:15 Whoever confesses that Jesus is the Son of God, God abides in him and he in God. And we have known and have believed the love which God has in us. God is love and he who knows God, loves God. He who does not love, does not belong to God. We love him, because he has loved us first. And anyone saying, I love God and then should hate his brother, is a liar; for he who does not love his brother, whom he has seen, how is he able to love God, whom he has not seen? And we have this commandment from him, in-order-that he who loves God should also love his brother.

{Footnotes: 1Jn 4:6, or: the Spirit of the Truth and the Spirit of the Deceit. A contrast, God vs. the Adversary.}

[1 John 5] TOC

5:1 Everyone who believes that Jesus is the Christ has been born from God and everyone who loves the one who fathered us, also loves the one who has been born from him. We know in this that we love the children of God, whenever we love God and we keep his commandments. For this is the love of God, in-order-that we should keep his commandments and his commandments are not burdensome. Because everyone who has been born from God is overcoming the world and this is the victory, our faith, that overcame the world. Who is the one overcoming the world, if not the one believing that Jesus is the Son of God? This is he who came through water and blood, Jesus Christ; and not only in the water, but in the water and in the blood. And it is the Spirit who is testifying, because the Spirit is the truth. Because three are the ones testifying: the Spirit and the water and the blood, and the three are into the one {i.e., agree}. If we receive the testimony of men, the testimony of God is greater, because the testimony of God is this which he has testified concerning his Son. The one believing in the Son of God has the testimony in himself. He who does not believe God, has made him a liar, because he has not believed in the testimony which God has testified concerning his Son. And the testimony is this, that God gave to us everlasting life and this life is in his Son. He who has the Son, has life; he who does not have the Son of God, does not have the life. I wrote these things to you who believe in the name of the Son of God, in-order-that you may know that you have everlasting life, and in-order-that you may believe in the name of the Son of God. And this is the boldness which we have toward him, that if we ask anything according to his will, he hears us; and if we know that he hears us whatever we ask, we know that we have the requests which we have asked from him. If anyone might see his brother sinning a sin not leading to death, he will ask and God will be giving him life for the ones who are not sinning to death. There is a sin leading to death. I do not say that he should ask concerning that. All unrighteousness is sin and there is sin not leading to death. We know that everyone who has been born from God is not sinning, but he who was born from God guards himself and the evil one does not touch him. We know that we are from God and the whole world lays in the evil one. Now we know that the Son of God has come and has given us perception in-order-that we might know the true one and we are in the true one, that is, in his son, Jesus Christ. This one is the true God and the everlasting life. Guard yourselves from idols, my little-children. Amen.
The author describes himself as ‘the elder.’ Maybe to describe his age or his position as part of the congregation’s leadership. The false teachers in verse 7 are the same as those referred to in 1 John. John wants to forewarn his readers against the infiltration of error, and the apostle wants his readers to have Christian hospitality. However, John still must warn against receiving and aiding any false teacher (2 John 10, 11). Do not even greet them.)

[2 John] TOC

1:1 The elder to the chosen lady and her children, whom I love in the truth, and not only I, but also all the ones who have known the truth, because of the truth which abides in it and it will be with us forever.

1:2 Grace, mercy, peace will be with us, from God the Father and from the Lord Jesus Christ, the Son of the Father, in truth and love.

[Footnotes: 2Jn 1:1,5, or: Kyria; (a proper name). Lady is most likely a salutation like ‘Sir’ or ‘Lady,’ used figuratively for a congregation* which fits the plural you° & singular you in verse 12-13.]

1:4 I have rejoiced exceedingly that I have found some out-of your children walking in truth, just-as we received commandment from the Father. And now I ask you lady, not as though I am writing to you a new commandment, but what we have had from the beginning, in-order that we should love one another. And this is love, in-order that we should walk according-to his commandments. This is the commandment, just-as you have heard from the beginning, in-order that you should walk in it. Because many misleaders entered into the world, the ones not confessing Jesus Christ as coming in the flesh. This is the misleader and the antichrist. Look at yourselves, in-order that we should not lose the things which we worked in you, but in-order that we may receive a full reward. Everyone who transgresses and is not abiding in the teaching of the Christ, does not have God. He who abides in the teaching of Christ, this one has both the Father and the Son. If anyone is coming to you and is not bringing this teaching, do not receive him into your house and do not say hello to him, for he who says hello to him is sharing in his evil works.

1:12 Having many things to write to you, I did not plan to write them through paper and ink, but I am hoping to come to you and to speak mouth to mouth [i.e., face to face], in-order that our joy may be fulfilled. The children of your chosen sister greet you. Amen.

[3 John] TOC

1:1 The elder to beloved Gaius, whom I love in truth. Beloved Gaius, I am praying for you to be prospered and to be sound* concerning all things, just-as your soul is prospered. For I rejoiced exceedingly of the brethren coming and testifying of your truth, just-as you are walking in truth. I have no greater joy from these things, in-order that I may hear my children are walking in the truth.

1:5 Beloved, you practice faithfully whatever you have worked toward the brethren and toward strangers, who testified to your love in the sight of the congregation*, whom you will do well, having sent onward worthily of God. For they went forth on behalf of the Name, taking nothing from the Gentiles. Therefore, we ought to receive the ones who are such, in-order that we should become fellow workers for the truth.

1:9 I wrote to the congregation*, but Diotrephes, who loves to be their foremost one, is not accepting us. Because of this, if I come, I will be reminding him of his works in which he practices: gossiping against us with evil words and not being content in these, nor does he himself accept the brethren and he forbids the ones planning to come, and casts them out of the congregation*.

1:11 Beloved, do not imitate the evil one, but the good one. The one practicing good is from God. The one practicing evil has not seen God. As for Demetrius, he has been testified of by all and by the truth itself. But we also are testifying and you know that our testimony is true.

1:13 I had many things to write to you, but I do not wish to write them to you through ink and reed. But I hope to see you immediately and we will be speaking mouth to mouth {i.e., face to face}. Peace to you. The friends greet you. Greet the friends according-to name.

[NOTES: Please read the ‘Definitions’ Section and other non-bible sections.]
The brother of James is the author’s identification of himself. This means that he is also a half-brother of Jesus and was the youngest or next to youngest (Matthew 13:55; Mark 6:3). Following the example of James, he simply refers to himself as a “Servant of Jesus Christ.” He claims no special privilege because of his fleshly relationship to Jesus. False teachers needed to be rebuked, and Jude is going to address the sins of the people who thought they could sin with the body, and their physical sin had nothing to do with their spiritual well-being. This same false teaching in common within the Calvinism of today, James would go on to talk about those and their denial of the deity of Jesus.)

[Jude] TOC

(64 AD. Paul’s release from prison and visitation to various congregations.)

(July 64 AD. The Great Fire at Rome, Christians accused of setting it.)

1:1 Jude, a bondservant of Jesus Christ and brother of James, to the called ones, the ones who have been made holy in God the Father and have been kept in Jesus Christ: 1:2 mercy to you, and may peace and love’ be multiplied.

1:3 Beloved, making all diligence to write to you concerning the common salvation of us, I had a necessity to write to you encouraging you’ to fight earnestly for the faith which was given once for all to the holy-ones.

1:4 For some men sneaked in among you, the ones who have been written about, from long-ago for this condemnation of the ungodly, the ones transferring the grace of our God into unbridled-lust and denying our only Master, God the Father, and our Lord Jesus Christ.

1:5 But I plan to remind you, though you knowing this once for all, that the Lord, having saved people out-of the land of Egypt, destroyed the ones who did not believe the second-time. [Num 14:32] 1:6 And the messengers who did not keep to their own principality, but having left their own house, he has kept to the judgment of the great day in eternal bonds under blackness. 1:7 As Sodom and Gomorrah and the cities around them in a similar manner with these, having indulged in fornication and having gone after different flesh, are laying before us as an example, being held under the sentence of everlasting fire. [Gen 19:1-38]

1:8 Nevertheless, these also dreaming likewise, indeed are defiling the flesh and rejecting lordship and blaspheming the heavenly glories.

1:9 But Michael the archangel, when arguing with the devil, after he was reasoning concerning the body of Moses, he did not dare to bring a judgment of blasphemy against him, but said, The Lord rebuke you.

1:10 But these men, they indeed blaspheme as many things as they do not know. But as many things as they know naturally, like the unreasoning creatures that they are, they corrupt themselves in these things.

1:11 Woe to them! Because they traveled in the way of Cain and poured themselves into the error of Balaam’s reward and perished in the dispute of Korah. [Gen 4:8; Num 22:1-41; Num 16:1-50]

1:12 These people are hidden-reefs in your’ love-feasts, sumptuously feasting fearlessly alongside you, shepherding themselves, they are waterless clouds, being carried away by the winds, unfruitful autumn trees, twice dead, having been uprooted, 1:13 wild waves of the sea, foaming out their own shames, misleading stars, for whom the blackness of darkness has been kept forever.

1:14 Now Enoch, seventh from Adam, also prophesied about these people, saying, Behold, the Lord came in among tens of thousands of his holy-ones, 1:15 to make a judgment against all, and to convict all the ungodly of them, concerning all their works of ungodliness of which they did in ungodly ways and concerning all the harsh things which ungodly sinners spoke against him.

1:16 These men are murmurers, complainers, conducting-themselves according-to their lusts and their mouth is speaking flattering-words, admiring faces because of profit.

1:17 But you, beloved, remember for yourselves the declarations which have been spoken beforehand by the apostles of our Lord Jesus Christ, 1:18 that they were saying to you that in the last time there will be mockers, conducting-themselves according-to their own lusts of ungodliness. 1:19 These are the ones who are causing splits, who are physical, not having the Spirit. 1:20 But you, beloved, keep building yourselves up in your most holy faith, praying in the Holy Spirit.

1:21 Keep yourselves in God’s love’, waiting for the mercy of our Lord Jesus Christ ‘for everlasting life. 1:22 And show-mercy’ on some, making a distinction, 1:23 but save those who are in fear, seizing them out-of the fire, hating even the tunic which has been stained from the flesh.

1:24 Now to the one who is able to guard them from falling and to stand them in the sight of his glory, unblemished in gladness, 1:25 to the only wise God our Savior, is the glory and majesty, dominion and authority, both now and all of forever. Amen.

{Footnotes: Jude 1:14, or: with tens of thousands of his holy-ones; or: with his holy tens of thousands.}

{NOTES: Please read the ‘Definitions’ Section and other non-bible sections.}
The book of Revelation was written before 66 AD, the start of the invasion by Vespasian and his son Titus toward Jerusalem. If it had been written after the destruction of Jerusalem, that would have been mentioned in the book since that was God’s Judgment Day upon the Jews and a great example about what happens to false teachers or religious groups who claim to be ‘God’s people’. The book was written during the time when Christians were not only being persecuted by the Jews but also from the Roman government by one of the vilest men to walk on this earth, Caesar Nero. The entire book is written in extremely symbolic language, and O.T. like arrangement (not chronological). This was like a code that the Christians would understand, but the Jews and Romans would never see God’s judgment on the Jewish nation coming. This would keep them safe and give them hope during this extreme time of Nero (the man 666) and while seeing the deadly advance of Roman armies (Luk 21:20) reserved to put an end to the various Jewish rebellions which had plagued Roman rule for over a decade, once and for all. Through the symbolic language, you have a historical ‘play by play’ of what is going to take place with the eventual fall of Jerusalem, which took 3.5 years. It even prophesies of the stopping of the advance also foretold in Luke 21, so no single Christian lost their life in the 3.5-year massacre (Josephus) and the final destruction of the Jewish temple and all its records, thus fulfilling every unfulfilled prophecy of the Old and New Testament. The armies were led by the soon to be Caesar Vespasian and then his son Titus after apostle Paul’s execution by Nero and then Nero’s death in June 68 AD. Even though Revelation is a symbolically written history book from 1 to 20:11, it still gives every Christian hope because we know that God always wins!

Revelation contains the chapter (20:1-7) most often mistranslated to meet certain beliefs more than any other place in the Bible (the ‘abolish’ in Mat 5:17 is second). If you have to change what the Word of God says to promote your doctrine, then your doctrine cannot possibly be God’s doctrine. The final warning from God, ‘do not add to or take away from’ God’s word in 22:19. People who ‘add’ or ‘remove’ things in worship or the Word of God as it is preached, should take heed and know they are taking a chance with their souls. "remove" things in worship or the Word of God as it is preached, possibly be God’s doctrine. The final warning from God, 'do not add to the seven congregations': to Ephesus and Smyrna and to Pergamus and to Thyatira and to Sardis and to Philadelphia and to Laodicea. And one similar to a son of man was in the middle of the seven lamp-stands, having clothed himself with a long robe and the breasts have been girded around with a golden belt. Now his head and the hairs of it were white like white wool, like snow, and his eyes were like a flame of fire; and his feet similar to polished brass, like things having been refined in a furnace, and his voice like the voice of many waters. And he has in his right hand seven stars and a sharp two edged long-sword travels out from his mouth and his appearance is as the sun appears in its power. And when I saw him, I fell like one dead toward his feet. And he placed his right hand upon me, saying, Do not fear; I am the first and the last, and the Living One, and I became dead and behold, I am living forvermore and I have the keys of death and of Hades. Amen. Therefore, write the things which you saw, and the things which are, and the things which are about to happen after these things. The mystery of the seven stars which you saw in my right hand and the seven golden lamp-stands is this: the seven stars are the messengers of the seven congregations and the seven lamp-stands are seven congregations.

Write to the messenger of the congregation in Ephesus:

The one holding fast the seven stars in his right hand, and the one walking in the middle of the seven
is saying to the congregations...

...sword of my mouth. Therefore, repent; otherwise I am coming to you holding-fast the teaching of the Nicolaitans.

{Num 25:1-3, 31:16}

taught Balak to cast an offense in the sight the sons of there... But I have this against you; that you left your first love°. Therefore, remember from where you have fallen, and repent and practice the first works; otherwise if you do not repent, I am coming to you shortly and will move your lamp-stand out-of its place. But this you have, that you hate the works of the Nicolaitans, which I also hate.

He who has an ear, let him hear what the Spirit is saying to the congregations°. To the one who overcomes, I will be giving to him from the manna which has been hidden and I will be giving him a white voting-pebble and a new name which has been written upon the voting-pebble, which no one knows except he who receives it.

2:18 And write to the messenger of the congregation° in Thyatira:

The Son of God, who has his eyes like a flame of fire and his feet are similar to polished brass says these things: °I know your works and love° and faith and service and endurance and your last works are more-than the first ones. °But I have this against you, that you are allowing your woman [Or: wife] Jezebel, she who calls° herself the prophetess, and is teaching and misleading my bondservants to fornicate and to eat idol-sacrifices. °And I gave some time to her, in-order-that she might repent, and she is not willing to repent from her fornication. °Behold, I cast her onto a bed and the ones committing adultery with her into great affliction, if they do not repent from her works. °And I will be killing her children with° death, and all the congregations° will know that I am the one searching the kidneys {i.e., thoughts; see heart°} and hearts and I will be giving to you, each one according-to your° works. °But I am saying to you° and to the rest, the ones in Thyatira, as many as are not holding to this teaching, who did not know the deep things of the Adversary, as they are saying, I am not putting upon you another burden. °However hold-fast° to what you° have, till the time° I should come.

2:26 And the one overcoming and the one keeping my works till the end, I will be giving authority over the nations to him. °And he will shepherd them with° an iron rod, as the vessels of the potter will be crushed; as I have also received from my Father; °and I will be giving to him the morning star.

2:29 He who has an ear, let him hear what the Spirit is saying to the congregations°.

[Revelation 3] TOC

3:1 And write to the messenger of the congregation° in Sardis:

He who has the seven spirits of God and the seven stars says these things: °I know your works, that you have a name, that you are living; and you are dead. °Become watchful and establish the rest of the things, which were about to be cast away; for° I have not found your works having been fulfilled in the sight of my God. °Therefore, remember how you have received and heard, and keep it and repent. Therefore, if you do not watch, I will be coming upon you like a thief and you should never know what hour I will be

golden lamp-stands says these things: °I know your works and your labor and endurance and that you are not able to bear evil° ones and you tested the ones saying that they° themselves to be apostles, and they are not and you found them to be false° witnesses; °and you have endurance and did bear because of my name and did not fatigue. °But I have this against you; that you left your first love°. Therefore, remember from where you have fallen, and repent and practice the first works; otherwise if you do not repent, I am coming to you shortly and will move your lamp-stand out-of its place. °But this you have, that you hate the works of the Nicolaitans, which I also hate.

He who has an ear, let him hear what the Spirit is saying to the congregations°. To the one who overcomes, I will be giving to him from the manna which has been hidden and I will be giving him a white voting-pebble and a new name which has been written upon the voting-pebble, which no one knows except he who receives it.

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The Son of God, who has his eyes like a flame of fire and his feet are similar to polished brass says these things: °I know your works and love° and faith and service and endurance and your last works are more-than the first ones. °But I have this against you, that you are allowing your woman [Or: wife] Jezebel, she who calls° herself the prophetess, and is teaching and misleading my bondservants to fornicate and to eat idol-sacrifices. °And I gave some time to her, in-order-that she might repent, and she is not willing to repent from her fornication. °Behold, I cast her onto a bed and the ones committing adultery with her into great affliction, if they do not repent from her works. °And I will be killing her children with° death, and all the congregations° will know that I am the one searching the kidneys {i.e., thoughts; see heart°} and hearts and I will be giving to you, each one according-to your° works. °But I am saying to you° and to the rest, the ones in Thyatira, as many as are not holding to this teaching, who did not know the deep things of the Adversary, as they are saying, I am not putting upon you another burden. °However hold-fast° to what you° have, till the time° I should come.

2:26 And the one overcoming and the one keeping my works till the end, I will be giving authority over the nations to him. °And he will shepherd them with° an iron rod, as the vessels of the potter will be crushed; as I have also received from my Father; °and I will be giving to him the morning star.

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[Revelation 3] TOC

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He who has the seven spirits of God and the seven stars says these things: °I know your works, that you have a name, that you are living; and you are dead. °Become watchful and establish the rest of the things, which were about to be cast away; for° I have not found your works having been fulfilled in the sight of my God. °Therefore, remember how you have received and heard, and keep it and repent. Therefore, if you do not watch, I will be coming upon you like a thief and you should never know what hour I will be...
coming upon you. 3:4 But you have a few names in Sardis which did not defile their garments and they will be walking with me in white, because they are worthy. 3:5 He who overcomes this, he will be dressed in white garments, and I will never wipe-away his name out-of the Book of Life and I will confess his name in the sight of my Father and in the sight of his messengers.

3:6 He who has an ear, let him hear what the Spirit is saying to the congregations.

3:7 And write to the messenger of the congregation in Philadelphia:

He (the holy one, the true one, who has the key of David, who opens and no one will lock it, except he who opens and no one will open) says these things: 3:8 I know your works (behold, I have given you an opened door which is in your sight, which no one is able to lock it), that you have little power and kept my word and did not deny my name. 3:9 Behold, I give those from the synagoge of the Adversary, the ones saying that they themselves to be Jews and they are not, but are lying, behold, I will make them in-order-that they should come and should worship in the sight of your feet and should know that I loved you. 3:10 Because you kept the word of my endurance, I also will be keeping you from the hour of testing, the one being about to come upon the whole inhabited-earth, to test the ones dwelling upon the earth. 3:11 I am coming shortly. Hold-fast what you have, in-order-that no one may take your crown. 3:12 He who overcomes, I will be making him a pillar in the temple of my God and he should 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, which descends out-of heaven from my God and my own new name.

3:13 He who has an ear, let him hear what the Spirit is saying to the congregations.

3:14 And write to the messenger of the congregation in Laodicea:

The Amen, the faithful and true witness, the one in the beginning [or originator, Joh 1:2] from the creation of God, says these things: 3:15 I know your works, that you are neither cold nor hot. I wish-that you were cold or hot. 3:16 So because you are lukewarm and not hot nor cold, I am about to puke you out-of my mouth. 3:17 Because you say, I am rich and have enriched myself and have need of nothing, and do not know that you are the miserable and the pitiful and are poor and blind and naked. 3:18 I am planning together-with you to buy gold from me, having been refined out-of fire, in-order-that you might be enriched, and in-order-that you should dress yourself with white garments and in-order-that the shame of your nakedness should not be manifested to all, and in-order-that you might anoint your eyes with eye-salve, in-order-that you may see. 3:19 As many as I would love, I reprove and discipline. Therefore, be zealous and repent. 3:20 Behold, I am standing at the door and knocking; if anyone hears my voice and if he opens the door, I will enter to him and will dine with him and he with me. 3:21 He who overcomes, I will be giving to him to sit with me at my throne, as I also overcame and sat down with my Father at his throne.

3:22 He who has an ear, let him hear what the Spirit is saying to the congregations.

[Revelation 4] TOC

4:1 I saw after these things, and behold, a door has been opened in heaven and the first voice which I heard speaking with me, a voice like that of a trumpet, saying, Come-up here and I will be showing you what things are essential to happen after these things. 4:2 And immediately I became in the spirit and behold, the throne was placed in heaven, and sitting upon the throne was one similar in appearance to a jasper stone and a carnelian and there was a rainbow surrounding the throne, likewise in appearance to an emerald. 4:3 And twenty-four thrones were surrounding the throne and twenty-four elders sitting upon the thrones, having been dressed in white garments, and golden crowns upon their heads. 4:4 And lightnings and voices and thunders travel out from the throne. And there are seven torches of fire burned in the sight of the throne, which are the seven spirits of God; 4:5 and in the sight of the throne, something like a glassy sea similar to crystal, and in the middle of the throne and in a circle of the throne, four living creatures full of eyes before and behind. 4:6 And the first living creature is similar to a lion and the second living creature is similar to a calf and the third living creature having a face of a man and the fourth living creature is similar to a flying eagle. 4:7 And the four living creatures, one according-to one {i.e. one by one}, having six wings apiece, are full of eyes inside and surrounding, and they have no rest day and night, saying, Holy, holy, holy, is the Lord God, the Almighty, who was and who is and who is coming. 4:8 And whenever the living creatures give glory and honor and thanks to the one who is sitting upon the throne, to the one who lives forevermore, 4:9 the twenty-four elders will fall down in the sight of the one sitting upon the throne and will be worshiping the one who lives forevermore and will put their crowns in the sight of the throne, saying, 4:10 You are worthy, the Lord and the God of us, the holy one, to receive the glory and the honor and the power because you created all things and because they were your will and they were created.
And I saw upon the right hand of the one who sits upon the throne a book having been written on it inside and outside, having been sealed with seven seals. And I saw a strong messenger preaching in a loud voice, Who is worthy to open the book and to loose its seals? And no one in the heaven above or upon the earth or underneath the earth, was able to open the book or to look in it. And I was weeping much, because no one was found worthy to open the book and to look in it. And one out-of the elders says to me, Do not weep; behold, the Lion, one from the tribe of Judah, the Root of David, overcame, he who opens the book and its seven seals. And I saw in the middle of the throne and the four living creatures and in the middle of the elders, a Lamb standing, as one having been slaughtered, having seven horns and seven eyes, which are the seven spirits of God, being sent into all the earth. And he came and has taken it out-of the right hand of the one who sits upon the throne. And when he took the book, the four living creatures and the twenty-four elders fell down in the Lamb’s sight, each one having a harp and golden bowls full of incenses, which are the prayers of the holy-ones. And they are singing a new song, saying, You are worthy to take the book and to open its seals, because you were slaughtered and bought us in your blood for God out-of every tribe and language and people and nation. And you made’ them kings and priests to our God, and they will be reigning over the earth. And I saw and I heard a voice like that of many messengers in a circle of the throne and the living creatures and the elders, and the number of them was tens of thousands of tens of thousands, saying in a loud voice, Worthy is the Lamb who has been slaughtered to receive the power and the riches, and wisdom and strength and honor and glory and thanks. And every created thing which is in the heaven and upon the earth and underneath the earth and is upon the sea and all things in them, I heard saying, To the one who is sitting upon the throne and to the Lamb, is the thanks and the honor and the glory and the dominion, forevermore. Amen. And the four living creatures are saying the amen; and the elders fell down and worshiped him. And when he opened the second seal, I heard the second living creature saying, Come. And another horse of fire came forth, and to the one who sits upon it was given to take peace out-of the earth, in-order-that they should slaughter one another and a great sword was given to him. And when he opened the third seal, I heard the third living creature saying, Come and behold. And behold, a black horse and he who sits upon it has a balance in his hand. And I heard a voice in the midst of the four living creatures saying, A liter-container of grain for a denarius and three liter-containers of barley for a denarius, and do not hurt the oil and the wine. And when he opened the fourth seal, I heard the fourth living creature saying, Come and behold! And behold, a pale-green horse and he who sits upon him, his name was Death, and Hades was following with him. And authority over the fourth part of the earth was given to him to kill with’ a long-sword, and with’ famine, and with’ death, and by the beasts of the earth. And when he opened the fifth seal, I saw underneath the altar the souls of the ones who have been slaughtered because of the word of God and because of the testimony of the lamb which they were holding to. And they cried out with a loud voice, saying, Until when, holy and true’ Master, do you not judge and avenge our blood from the ones dwelling upon the earth? And a white robe was given to each, and it was said to them in-order-that they should still rest themselves for a time until both their fellow bondservants and their brothers and the ones who are about to be killed as they also should be fulfilled. And I saw when he opened the sixth seal and a great earthquake happened, and the sun became black like hairy sackcloth and the whole moon became like blood; and the stars of the heaven fell to the earth, like a fig tree, having cast its unripe figs while being shaken by a great wind. And the heaven departed like a scroll being coiled up, and every mountain and every island were moved out-of their places. And the kings of the earth and the great-men and the commanders and the rich and the strong and every bondservant and free man, hid themselves in the caves and in the rocks of the mountains; and they say to the mountains and to the rocks, Fall upon us and hide us from the face of the one who is sitting upon the throne and from the wrath of the Lamb, because the great day of his wrath came, and who is able to stand?
And I saw after this thing four messengers standing upon the four corners of the earth, holding-fast the four winds of the earth in-order-that no wind may blow upon the earth nor upon the sea nor upon any tree. And I saw another messenger ascending from the rising of the sun, having the seal of the living God. And he cried out with a loud voice to the four messengers to whom it was given to them to hurt the earth and the sea, saying, Do not hurt the earth, nor the sea, nor the trees, till we might seal the bondservants of our God upon their foreheads.

And I heard the number of the ones having been sealed, a hundred and forty-four thousand, having been sealed out-of every tribe of the sons of Israel: twelve thousand out-of the tribe of Judah having been sealed; twelve thousand out-of the tribe of Reuben; twelve thousand out-of the tribe of Gad; twelve thousand out-of the tribe of Asher; twelve thousand out-of the tribe of Naphtali; twelve thousand out-of the tribe of Manasseh; twelve thousand out-of the tribe of Simeon; twelve thousand out-of the tribe of Levi; twelve thousand out-of the tribe of Issachar; twelve thousand out-of the tribe of Zebulun; twelve thousand out-of the tribe of Joseph; twelve thousand out-of the tribe of Benjamin having been sealed.

I saw and behold, after these things a large crowd, which no one was able to number, out-of every nation and tribes and peoples and languages, standing in the sight of the throne and in the sight of the Lamb, having been dressed in white robes and palm-trees in their hands; and they are crying with a loud voice, saying, The salvation is in our God who is sitting upon the throne and in the Lamb.

And all the messengers and the elders and the four living creatures stood in a circle of the throne, and they fell upon their faces in the sight of the throne and worshiped God, saying, Assuredly, the thanks and the glory and the wisdom and the thanksgiving and the honor and the power and the strength is to our God, forevermore. Amen.

And one out-of the elders answered, saying to me, These, the ones having been dressed in white robes, who are they and from where did they come? And I said to him, My lord, you know.

And he said to me, These are the ones coming out-of the great affliction and they have rinsed their robes and made them white in the blood of the Lamb. Because of this, they are in the sight of the throne of God, and they give-divine-service to him day and night in his temple and he who sits upon the throne will be residing over them. They will not be hungry anymore, nor thirsty anymore; nor the heat of the sun should never fall upon them, nor every heat of the day, because the Lamb, the one who is up in the midst of the throne, is shepherding them and is guiding them over to the springs of waters of life and God will be wiping-away every tear from their eyes.
[Revelation 9] TOC

9:1 And the fifth messenger sounded and I saw a star from heaven has fallen to the earth and the key of the pit of the abyss was given to him. 9:2 And he opened the pit of the abyss, and smoke went up out of the pit, like the smoke of a burning furnace, and the sun and the air were darkened from the smoke of the pit. 9:3 And locusts came forth out of the smoke onto the earth, and authority was given to them like the scorpions of the earth have authority. 9:4 And it was said to them in-order—that they should not hurt the grass of the earth, nor any pale-green thing, nor any tree, except only the men who do not have the seal of God upon their foreheads. 9:5 And it was given to them in-order—that they should not kill them, but in-order—that they should be tormented five months, and their torment was like the torment of a scorpion, whenever it strikes a man. 9:6 And men will seek death in those days and they will never be finding it, and they will desire to die and death will be fleeing from them. 9:7 And the likenesses of the locusts were similar to horses having been prepared for war, and upon their heads were something like golden crowns and their faces are like men’s faces. 9:8 And they had hairs like the hairs of women and their teeth were like those of lions. 9:9 And they had breastplates, like iron breastplates, and the voice of their wings is like the voice of chariots, of many horses running to war. 9:10 And they have tails similar to scorpions and stings, and they have authority in their tails to hurt the men for five months. 9:11 They themselves have the messenger of the abyss as king over them. His name in Hebrew is Abbadon, but in the Greek language he has the name Apollyon.

9:12 The first woe has gone away; behold, two woes are still coming after these things.

9:13 And the sixth messenger sounded and I heard one voice out of the four horns of the golden altar (the one in God’s sight) saying to the sixth messenger who has the trumpet, Loose the four messengers which have been bound upon the great river Euphrates. 9:14 And the four messengers were loosed, who have been prepared for the hour and the day and month and year, in-order—that they should kill the third of men. 9:15 And the number of the armies of the horsemen are tens of thousands of tens of thousands {i.e., an infinite number to the Greeks}. I heard the number of them. 9:16 And so I saw the horses in the vision and the ones sitting upon them, having fiery breastplates of hyacinth and of brimstone, and the heads of the horses like the heads of lions; and fire and smoke and brimstone is traveling out-of their mouths. 9:17 From these three wounds, the third of men were killed from the fire and the smoke and the brimstone, which travels out-of their mouths. 9:18 For the authority of the horses is in their mouth and in their tails; for their tails are similar to those of serpents, having heads, and they are hurting men with them. 9:19 And the rest of mankind, who were not killed with these wounds, did not repent from the works of their hands, in-order—that they should not worship the demons and the golden and silver and the brass and the stone and the wooden idols, which are not able to see, nor hear, nor walk. 9:20 And they did not repent from their murders, nor from their sorceries, nor from their fornication, nor from their various thefts.

[Revelation 10] TOC

10:1 And I saw a strong messenger descending from heaven, having been dressed in a cloud, and the rainbow is upon his head and his face is like the sun and his feet like pillars of fire; 10:2 and holding a book in the hand, which has been opened and he placed his right foot upon the sea and the left upon the earth; 10:3 and he cried out with a loud voice, just like a lion roars and when he cried out, the seven thunders spoke their own voices.

10:4 And when the seven thunders spoke, I was about to write and I heard a voice from heaven saying, Seal up the things which the seven thunders spoke and do not write them. 10:5 And the messenger whom I saw standing upon the sea and upon the earth lifted up his right hand to the heaven, 10:6 and had sworn by the one who lives for evermore, 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 there will be time no longer {i.e. a delay}. 10:7 But in the days of the voice of the seventh messenger, whenever he is about to sound, and the mystery of God was completed, as he proclaimed the good-news to his bondservants, the prophets. 10:8 And the voice which I heard from heaven, I heard it again speaking with me and saying, Proceed away, take the book which has been opened in the hand of the messenger the one standing upon the sea and upon the earth. 10:9 And I went away to the messenger, saying to him to give me the book.

And he says to me, Take it and devour it, and it will make your belly bitter, but it will be sweet like honey in your mouth. 10:10 And I took the book out-of the messenger’s hand and devoured it, and it was sweet as honey in my mouth, and when I ate it, my belly was made bitter.

10:11 And they are saying to me, It is essential for you to prophesy again over many peoples and nations and languages and kings.

[Revelation 11] TOC

[Rev 11:1, 3, 9, 11:11, 12:6, 12:14, 13:5; AD 70]

11:1 And a reed similar to a rod was given to me and one is saying, Lift yourself up and measure the temple of
God and the altar and the ones worshiping in it. And the courtyard outside the temple cast forth outside and do not measure it, because it was given to the nations and they will be trampling on the holy city forty-two months.

And I will be giving to my two witnesses and they will be prophesying one thousand two hundred and sixty days, having been dressed in sackcloths. These are the two olive-trees and the two lamp-stands, standing in the sight of the Lord of the earth. And if anyone wishes to hurt them, fire travels out from their mouth and devours their enemies, and if anyone wishes to hurt them, it is essential for him to thus be killed. These have the authority to lock the heaven in-order-that no rainfall may rain on the days of their prophecy, and they have authority over the waters to turn them into blood and to strike the earth with every kind of wound whenever they might will it.

And whenever they complete their testimony (the beast the one ascending out-of the abyss) will make war with them and overcome them and kill them. And the corpses of them lay in the street of the great city, which spiritually is called Sodom and Egypt, where also their Lord was crucified. And some out-of the peoples and tribes and languages and nations look at their corpses three and a half days and they will not allow their corpses to be laid in a tomb. And the ones dwelling upon the earth rejoice over them and will be joyous, and they will be giving gifts to one another, because these two prophets tormented the ones dwelling upon the earth. And after the three and a half days the spirit of life from God entered into them and they stood upon their feet, and great fear fell upon the ones viewing them. And they heard a loud voice out-of heaven saying to them, Come-up here. And they went-up into heaven in the cloud, and their enemies viewed them. And a great earthquake happened in that day and the tenth part of the city fell, and the names of seven thousand men were killed in the earthquake and the rest became fearful and gave glory to the God of heaven.

The second woe has gone away; behold, the third woe is coming shortly.

And the seventh messenger sounded, and loud voices became in heaven saying, The kingdom of the world became the kingdom of our Lord and of his Christ, and he will be reigning forevermore.

And the twenty-four elders who are sitting upon their thrones in the sight of the throne of God fell upon their faces and worshiped God, saying, We give thanks to you, Lord God, the Almighty, he who is and he who was, because you have taken your great power and reigned. And the nations were made angry and your wrath came and with it the time of the dead to be judged and for you to give the reward to your bondservants, the prophets, and to the holy-ones, and to the ones fearing your name, to the little and to the great, and to corrupt the ones corrupting the earth.

And the temple of God which is in heaven was opened, and the ark of the covenant of the Lord was seen in his temple, and lightnings and voices and thunders and great hail happened.

And a great sign was seen in heaven, a woman having been dressed with the sun and the moon underneath her feet and upon her head a crown of twelve stars; and she was holding a child in her womb (i.e., pregnant), and was crying, travailing and tormented to bear forth. And another sign was seen in heaven and behold, a great dragon of fire, having seven heads and ten horns and seven diadems upon his heads. And his tail drags the third of the stars of heaven and he cast them to the earth and the dragon is standing in the sight of the woman who is about to bear, in-order-that whenever she should bear it, he may devour her child. And she bore a son, a male child, who is about to shepherd all the nations with an iron rod and her child was seized up to God and to his throne. And the woman fled into the wilderness where she has there a place which has been prepared by God in-order-that they may nourish her there one thousand two hundred and sixty days.

And a war happened in heaven. Michael and his messengers to make war with the dragon, and the dragon and his messengers made war. And it did not prevail, neither was a place found for him anymore in heaven. And the great dragon was cast down, the ancient serpent, who is called the devil and the Adversary, the one who is misleading the whole inhabited-earth; he was cast down to the earth and his messengers were cast down with him. And I heard a loud voice in heaven, saying, Now the salvation and the power and the kingdom of our God and the authority of his Christ came, because the accuser of our brethren was cast down, who accuses them in the sight of our God day and night. And they themselves overcame him because of the blood of the Lamb and because of the word of their testimony, and they did not love their life even till death. Because of this, be joyful heavens and the ones are residing in them! Woe to the earth and to the sea, because the devil went-down to you, having great fury, knowing that he has a small time.

And when the dragon saw that he was cast down to the earth, he persecuted the woman who bore the male child. And the two wings of the great eagle were given to the woman in-order-that she may fly into the
And then I stood upon the sand of the sea, and I saw a beast ascending out-of the sea, having ten horns and seven heads, and upon his horns ten diadems and names of blasphemy upon his heads. And the beast which I saw was similar to a leopard and its feet were like the feet of a bear and its mouth like the mouth of a lion, and the dragon gave him his power and his throne and great authority. And I saw one out-of his heads, like one having been slaughtered to death, and his deadly wound was healed and the whole earth marveled after the beast; and they worshiped the dragon who has given his authority to the beast, and they worshiped the beast, saying, Who is similar to the beast? And who is mighty to make war with him?

And there was a mouth speaking great things and blasphemy was given to it, and authority to make war forty-two months was given to it. And he opened his mouth 'for blasphemy toward God, to blaspheme his name and his tabernacle, and the ones residing in the heaven. And it was given to it to make a war with the holy-ones and to overcome them and authority over every tribe and people and language and nation was given to it. And all the ones dwelling upon the earth will be worshiping it, everyone whose name has not been written in the Book of Life of the lamb, who has been slaughtered from the conception of the world. If anyone has an ear, let him hear. If anyone holds those in captivity, he is proceeding-away into captivity; if anyone will be killing with the sword, it is essential for him to be killed with the sword. Here is the endurance and the faith of the holy-ones.

And I saw another beast ascending out-of the earth, and it was holding two horns similar to that of a lamb and it was speaking like a dragon. And it is practicing all the authority of the first beast in his sight and was making the earth and the ones dwelling in it in-order-that they should worship the first beast, whose wound of death was healed. And it does great signs and fire in-order-that it may come-down from heaven upon the earth in the sight of men. And it is misleading the ones of mine (i.e. Jesus') dwelling upon the earth because of the signs which was given to it to do in the sight of the beast, saying to the ones dwelling upon the earth to make an image to the beast, who was holding the wound of death from the sword and lived. And it was given to it to give breath to the image of the beast in-order-that the image of the beast should speak and it should make as many as would not worship the image of the beast that they should be killed. And it makes all, the least and the great, and the rich and the poor, and the free and the bond, in-order-that they might give marks to them upon their right hand or upon their forehead, and in-order-that not anyone is able to buy or to sell, except he who has the mark, which is the name of the beast or the number of its name. Here is wisdom: he who has perception, let him calculate the number of the beast; for it is the number of man and his number is six hundred and sixty-six. [i.e., Nero; reigned 54-68 AD]

And I saw and behold, the Lamb standing upon the Mount Zion and a number of one hundred and forty-four thousand with him, having his name and the name of his Father written upon their foreheads. And I heard a voice from heaven, like the voice of many waters and like the voice of great thunder. And the voice which I heard was like that of harpists harping with their harps. And they are singing a new song in the sight of the throne and in the sight the four living creatures and the elders and no one was able to learn the song except the hundred and forty-four thousand, who have been bought from the earth. These are those who were not defiled with women; for they are virgins. These are the ones following the Lamb wherever he may proceed. These were bought by Jesus from mankind, as the first-fruit to God and to the Lamb, and no lie was found in their mouth. For they are unblemished.

And I saw a messenger flying in mid-heaven, having the everlasting good-news to proclaim to the ones sitting upon the earth and to every nation and tribe and language and people; and he says in a loud voice, Fear the Lord and give glory to him, because the hour of his judgment came. And worship him, the one who made the heaven and the earth and sea and springs of waters.

And another, a second messenger, followed, saying, Babylon the great has fallen, she who has made all the nations to drink out-of the wine of the fury of her fornication.
saying in a loud voice, If anyone is worshipping the beast and his image and receives a mark upon his forehead or upon his hand, he will also be drinking out-of the wine of the fury of God of which has been mingled undiluted in the cup of his wrath, and he will be tormented in fire and brimstone in the sight of the holy messengers and in the sight of the Lamb, and the smoke of their torment is going-up forevermore; and they have no rest day and night, the ones worshiping the beast and his image and if anyone receives the mark of his name. Here is the endurance of the holy-ones, the ones keeping the commandments of God and the faith of Jesus.

And I heard the voice from heaven saying, Write that the dead ones who die in the Lord are fortunate from now on. Yes, says the Spirit, in-order-that they should rest themselves from their labors, and their works follow after them.

And I saw and behold, a white cloud, and upon the cloud was one sitting similar to a son of man, having upon his head a golden crown and a sharp sickle in his hand. And another messenger came forth from the temple, crying in a loud voice to the one who sits upon the cloud, Send forth your sickle and reap, because the hour to reap came, because the harvest of the earth is ripe. And he who sits upon the cloud cast his sickle upon the earth, and the earth was reaped.

Another messenger came forth from the temple, the one in heaven, he himself also having a sharp sickle. And another messenger came forth out-of the altar, having authority over the fire, and he shouted to the one who holding the sharp sickle with a loud outcry, saying, Send forth your sharp sickle and pick the clusters of the vine from the earth, because her grape-clusters were prime. And the messenger cast his sickle into the earth and picked the clusters of the vine of the earth and cast it into the winepress, the great winepress of the fury of God. And the winepress was trampled on outside the city and blood came forth out-of the winepress, even up-to the bridles of the horses, from one thousand six hundred furlongs.

And I saw another great and marvelous sign in heaven, seven messengers holding the last seven wounds, because the fury of God was completed in them.

And I saw something like a glassy sea having been mixed with fire, and the ones who are overcoming away from the beast and from his image and from the number of his name, standing upon the glassy sea, having harps of God. And they are singing the song of Moses the bondservant of God and the song of the Lamb, saying, Great and marvelous are your works, Lord God, the Almighty; your ways are righteous and true*, the King of the nations. Who should never fear you, Lord, and should glorify your name? Because only you are holy, because all the nations will be coming and will be worshiping in your sight because your righteousnesses were manifested.

And after I saw these things and behold, the temple of the tabernacle of the testimony was opened in heaven, the seven messengers who have the seven wounds came forth from the temple, who were clothing themselves with clean bright flax-linen and golden belts had been girded around their chests. And one out-of the four living creatures gave to the seven messengers seven golden bowls full of the fury of God, the one living forevermore. 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 till the seven wounds from the seven messengers should be completed.

And I heard a loud voice out-of the temple, saying to the seven messengers, Proceed away and pour out the seven bowls of the fury of God into the earth.

And the first went and poured out his bowl into the earth, and it became an evil sore and wicked upon the men who have the mark of the beast and the ones worshiping its image.

And the second messenger poured out his bowl into the sea, and it became blood like that of the dead, and every living soul died in the sea.

And the third messenger poured out his bowl into the rivers and the springs of the waters, and it became blood. And I heard the messenger of the waters saying, You are righteous, who is and who was, the Holy One, because you judged these things; because they poured out the blood of holy-ones and prophets and you gave blood to them to drink because they are worthy. And I heard out-of the altar saying, Yes, O Lord God, the Almighty, your judgments are true* and righteous.

And the fourth messenger poured out his bowl upon the sun, and it was given to it to burn men in fire. And men were burnt with great heat and the men blasphemed the name of God who has the authority over these wounds, and they did not repent to give him glory.

And the fifth messenger poured out his bowl upon
the throne of the beast, and his kingdom became
darkened, and they were gnawing their tongues out-of
pain, \(^{16:11}\) and they blasphemed the God of heaven out-of
their pains and out-of their sores, and they did not repent
from their works.

\(^{16:12}\) And the sixth poured out his bowl upon the great
river Euphrates, and its water was dried up in-order-that
the way of the kings who \textit{come} from the rising of the sun
might be prepared. \(^{16:13}\) And I saw out-of the mouth of the
dragon and out-of the mouth of the beast and out-of the
mouth of the false \(^*\) prophet, three unclean spirits like
frogs, \(^{16:14}\) for \(^*\) they are spirits of demons, doing \(^*\) signs,
and which travel out over the kings of the whole
inhabited-earth, to gather them together to the war of that
great day of God the Almighty. \(^{16:15}\) (Behold, I am coming
like a thief. The fortunate one is watching and keeping his
garments, in-order-that he may not walk naked and \textit{in-order-that}
they may see his indecency.) \(^{16:16}\) And they
gathered them together into the place, the one called Har-
Magedon in Hebrew.

\(^{16:17}\) And the seventh poured out his bowl upon the air,
and a loud voice came forth from the temple of heaven,
from the throne, saying, It has happened. \(^{16:18}\) And
lightnings and thunders and voices happened, and a great
earthquake, such-as did not happen from which \textit{time} the
men were born upon the earth, so-great an earthquake: so
great! \(^{16:19}\) And the great city became \textit{divided} into three
parts and the cities of the nations fell and Babylon the
great was remembered in God’s sight, to give to her the
cup of the wine of the fury of his wrath. \(^{16:20}\) And every
island fled \textit{away} and the mountains were not found. \(^{16:21}\) And
great hail, approximately a talant’s poundage, \(^{i.e.,}
58-80 lbs.} \textit{descends} from heaven upon men and men
blasphemed God from the wound of the hail, because its
wound is extremely great.

\[\text{Revelation 17} \ \text{TOC}\]

\(^{17:1}\) And one out-of the seven messengers who have the
seven bowls came and spoke with me, saying, \textit{Come-here;}
I will be showing you the judgment of the great prostitute
the one sitting upon many waters, \(^{17:2}\) with whom the
kings of the earth fornicated and the ones dwelling \textit{on}
the earth were made drunken from the wine of her
fornication. \(^{17:3}\) And he carried me away in \textit{the} Spirit into
a wilderness, and I saw a woman sitting upon a scarlet
beast, being full of names of blasphemy, having seven
heads and ten horns. \(^{17:4}\) And the woman was dressed in
purple and scarlet arrayed with gold and precious stone
and pearls, holding a golden cup \textit{in her hand} being full of
abominations and the unclean things of her fornication,
\(^{17:5}\) and a name has been written upon her forehead,
Mystery, Babylon the Great, the Mother of the Prostitutes
and of the Abominations of the Earth. \(^{17:6}\) And I saw the
woman drunken from the blood of the holy-ones \textit{and} from
the blood of the witnesses of Jesus. And I marveled,
having seen her, \textit{with} great marvel! \(^{17:7}\) And the messenger
said to me, \textit{Why} did you marvel? I will tell you the
mystery of the woman and of the beast \textit{bearing} her,
which has the seven heads and the ten horns. \(^{17:8}\) The
beast which you saw, was and is not and is about to
come-up \textit{out-of} the abyss \textit{is} to proceed-\textit{away} into
destruction. And the ones dwelling upon the earth of
whose names have not been written upon the Book of
Life from the conception of the world will be marveling,
\textit{while} seeing that the beast was and is not and will be
\textit{present}.

\(^{17:9}\) \textit{Here is} the mind, the one having wisdom: the
seven heads are seven mountains, where the woman is
sitting upon them, \(^{17:10}\) and they are seven kings; the five
fell, the one is, the other did not yet come, and whenever
he comes, it is essential \textit{for} him to remain a small \textit{time}.
\(^{17:11}\) And the beast which was and is not, is himself also an
eighth and is \textit{out-of} the seven, and he is proceeding-\textit{away}
to destruction. \(^{17:12}\) And the ten horns which you saw are
ten kings who did not yet receive a kingdom, but they
receive authority like kings, with the beast, \textit{for} one hour.
\(^{17:13}\) These have one intention and they are giving their
power and authority to the beast. \(^{17:14}\) These will make
\textit{war} with the Lamb and the Lamb will overcome them
because he is Lord of lords and King of kings, and \textit{the}
invited and chosen and faithful \textit{ones} with him. \(^{17:15}\) And
he says to me, \textit{The} waters which you saw, where the
prostitute is sitting, are peoples and crowds and nations
and languages. \(^{17:16}\) And the ten horns which you saw and
the beast, these will hate the prostitute and they will
make \textit{her} desolate and they will be \textit{making her} naked and
they will eat her flesh and will be burning her up in fire.
\(^{17:17}\) \textit{For} God gave to their hearts to do \textit{his} intention and
to do \textit{it with} one intention and to give their kingdom to
the beast, till the words of God should be completed. \(^{17:18}\)
And the woman whom you saw is the great city, which
has a kingdom over the kings of the earth.

\[\text{Revelation 18} \ \text{TOC}\]

\(^{18:1}\) I saw after these things another messenger
descending from heaven, having great authority, and the
earth was illuminated from his glory. \(^{18:2}\) And he cried out
in a strong voice, saying, Babylon the great has fallen and
it became a residence of demons and a prison of every
unclean spirit and a prison of every unclean and having
been hated bird. \(^{18:3}\) Because out-of the wine of the fury of
her fornication all the nations have fallen, and the kings
of the earth fornicated with her and the merchants of the
earth were enriched from the power of her promiscuity.
And I heard another voice from heaven, saying, Come forth out of her, my people, in-order-that you might not have fellowship together in her sins and in-order-that you might not receive out-of her wounds, because her sins were joined to her even up-to the heaven and God has remembered her wrongdoings. Repay to her as she also gave to you and double to her, double again according to her works, in the cup which she mingled, mingle to her double again. In how much she glorified herself and was promiscuous, give to her so much more torment and mourning, because she says in her heart, I am sitting as a queen and I am no widow and should never see mourning. Because of this, in one day her wounds will come: death and mourning and famine. And she will be utterly burned in fire, because the Lord God who judged her is strong. And the kings of the earth, who fornicated and were promiscuous with her, will weep and will grieve over her, whenever they look upon the smoke of her fire, standing from afar because of their fear of her torment, saying, Woe, woe, the great city! Because your judgment came in one hour. And the merchants of the earth will weep and will mourn over her, because no one is buying their cargo anymore, cargo of gold, silver, precious stone, pearl, fine-linen, purple, silk, scarlet, every citron wood thing, every vessel of ivory, every vessel made out of precious wood and from brass, iron and marble; and cinnamon, incenses, perfume, frankincense, wine, oil, fine-flour, grain, sheep, other animals, and of horses and of chariots and of bodies and souls of men. And the autumn-fruit of lust of your heart, I am sitting upon the throne and I will be glad and will give the glory to him, because he judged the great prostitute, she who was corrupting the earth in her fornication, and he avenged the blood of his bondservants from her hand. And they have said a second-time, Hallelujah. And her smoke goes-up forevermore. And the twenty-four elders and the four living creatures fell down and worshiped God, who is sitting upon the throne, saying, Amen. Hallelujah. And a voice came forth from the throne, saying, Praise our God, all his bondservants, and the ones fearing him, the little and the great. And I heard as it were the voice of a large crowd and like the voice of many waters and like the voice of strong thunders, saying, The heaven has been opened, and the voice of a crowd in heaven, saying, Hallelujah! The earth will be in mourning and the sea will weep and will mourn over her, because no one has been invited to the marriage supper of the Lamb. And he says to me, Write that the fortunate ones have been invited to the marriage supper of the Lamb. And he says to me, These are true words of God. And I fell before his feet to worship him. And he says to me, See that you do not do that. I am a fellow bondservant of you and of your brethren who are holding the testimony of Jesus. Worship God; for the testimony of Jesus is the spirit of prophecy.

And I saw that the heaven has been opened, and behold, a white horse and he who sits upon it being called Babylon, the great city, will be cast down, with a violent-impulse, and should never be found anymore. And the voice of harpists and musicians and flute-players and trumpeters should never be heard in you anymore, and every craftsman of every craft should never be found in you anymore, and the voice of a millstone should never be heard in you anymore, and the light of a lamp should never appear in you anymore, and the voice of the bridegroom and of the bride should never be heard in you anymore. Your merchants were the great-men of the earth, because all the nations were misled in your sorcery. And the bloods of prophets and of holy-ones and of all who have been slaughtered upon the earth was found in her. [Mat 23:30-31]
Faithful and True, and he is judging in righteousness and is making war. Now his eyes are a flame of fire and upon his head are many diadems, having names which have been written on them and a name which has been written which no one knows except himself. And he has been dressed in a garment, having been dipped in blood, and his name is called The Word of God. And he has been seen by the armies of heaven, following him upon white horses, and have clothed themselves in clean white fine-linen. And a sharp two-edged long-sword travels from his mouth in-order that he might strike the nations with it and he will shepherd them with an iron rod and he tramples upon the winepress of wine of the fury of the wrath of God the Almighty. And he has a name which has been written as King of Kings and Lord of Lords both upon the garment and upon his thigh.

And I saw a messenger standing in the sun, and he cried out with a loud voice, saying to all the birds which fly in mid-heaven, Come here; be gathered together to the great supper of God in-order that you may eat the flesh of kings and the flesh of commanders and the flesh of mighty men, and the flesh of horses and of the ones sitting upon them, and the flesh of all men, both free men and bondservants, and both the little and the great.

And I saw the beast and the kings of the earth and their armies have been gathered together to make a war with the one who sits upon the horse and with his army. And the beast was clutched and with him the false prophet who made the signs in his sight, in which he misled the ones who had received the mark of the beast and the ones worshiping his image. The two were cast while living into the lake of fire which is burning in brimstone. And the rest were killed with the long-sword of the one who sits upon the horse, the sword which came forth out of his mouth, and all the birds were fully-fed from their flesh.

[Revelation 20] TOC

And I saw a messenger descending from heaven, having the key of the abyss and a great chain in his hand. And he took-hold of the dragon, the ancient serpent, who is the devil and the Adversary, the one who is misleading the whole inhabited-earth and bound him a thousand years, and cast him into the abyss and locked and sealed it above him in-order that he may not mislead the nations anymore till the thousand years might be completed. And it is essential for him to be loosed for a little time after these things.

And I saw thrones and they sat upon them and judgment was given to them and I saw the souls of the ones who have been decapitated because of the testimony of Jesus and because of the word of God and those who did not worship the beast, nor his image and did not receive the mark upon their forehead and upon their hand, and they lived and reigned with Christ the thousand years. And the rest of the dead did not live till the thousand years might be completed. This is the first resurrection. The fortunate and holy one is the one who has part in the first resurrection; the second death has no authority over these, but they will be priests of God and of the Christ and will be reigning with him a thousand years. {Rev 1:6, 5:10}

And whenever the thousand years might be completed, the Adversary will be loosed out of his prison, and will be going forth to mislead the nations which are in the four corners of the earth, Gog and Magog, to gather them together into war. The number of them is like the sand of the sea. And they went up over the width of the earth and surrounded the encampment of the holy ones and the beloved city and fire out of heaven descended from God and devoured them. And the devil who is misleading them was cast into the lake of fire and brimstone, where the beast and the false prophet also, and they will be tormented day and night foreevmore.

And I saw a great white throne and the one who sits upon it, from whose face the earth and the heaven fled away, and no place was found for them. And I saw the dead, the greatest and the least, standing in the sight of the throne, and books were opened and another book was opened, which is the Book of Life and the dead were judged out of the things which have been written in the books, according to their works. 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 one according to their works. And death and Hades were cast into the lake of fire. This is the second death, the lake of fire.

And if anyone was not found having been written in the Book of Life, he was cast into the lake of fire.

[Revelation 21] TOC

And I saw a new heaven and a new earth, for the first heaven and the first earth went, and there is no sea anymore. And I saw the holy city, new Jerusalem, descending out of heaven from God, having been prepared as a bride adorned for her husband. And I heard a loud voice from heaven saying, Behold, the tabernacle of God is with men and he will be residing with them and they themselves will be his people and God will be with them. And he will be wiping-away every tear from their eyes, and there will be no death
anymore. There will be no mourning, no outcry, no pain anymore, because the first things went away.

21:5 And he who sits upon the throne said, Behold, I am making all things new. And he says to me, Write, because these are the true and faithful words. 21:6 And he said to me, I have become the Alpha and the Omega, I am the beginning and the end. I will be giving freely to the one who is thirsty out of the spring of the water of life. 21:7 He who overcomes will be inheriting these things, and I will be his God and he will be a son to me.

21:8 But to the cowardly and unbelieving and sinners and detestable and murderers and fornicators and sorcerers and idolaters and to all the false witnesses, their part will be in the lake which is burning with fire and brimstone, which is the second death.

21:9 And one out of the seven messengers who have the seven bowls being full of the last seven wounds came and spoke with me, saying, Come here; I will be showing you the bride, the wife of the Lamb. 21:10 And he carried me away in the spirit to a mountain great and high and showed me the great holy city Jerusalem, descending out of heaven from God, having the glory of God. Her illumination is similar to a precious stone, like a crystal-like jasper stone, having a great and high wall, having twelve gates and twelve messengers upon the gates, and names have been written on them, which are the names of the twelve tribes of the sons of Israel. 21:13 Three gates were from the rising [i.e., east] and three gates were from the north, and three gates were from the south, and three gates were from the west. 21:14 And the wall of the city has twelve foundations and upon them twelve names of the twelve apostles of the Lamb, 21:15 And the one speaking with me was holding a measure, a golden reed, in order that he might measure the city and her gates and her wall.

21:16 And the four cornered city is laid, and the length is as the width and he measured the city with the reed in furlongs, twelve thousand and twelve furlongs; the length and the width, and her height are equal [i.e., a 1380 mile cube, approximately 1/10 the size of the earth by volume if literal]. 21:17 And he measured her wall, a hundred and forty-four cubits, according to the measure of a man, which is, of a messenger. 21:18 And the structure of her wall was jasper and the city was purest gold, similar to purest glass. 21:19 The foundations of the wall of the city have been adorned with every precious stone. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; 21:20 the fifth, sardonyx; the sixth, carnelian; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, hyacinth; the twelfth, amethyst. 21:21 And the twelve gates were twelve pearls apiece; each one of the gates was from one pearl, and the street of the city was purest gold like transparent glass. 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are her temple. 21:23 And the city has no need of the sun, neither of the moon, in order that they should appear in it, for the glory of God illuminated it and her lamp is the Lamb. 21:24 And the nations will be walking through her light and the kings of the earth bring glory to him and the honor of the nations into it. 21:25 And her gates should never be locked from day [i.e., by day] for there will be no night there. 21:26 And they will be bringing the glory and the honor of the nations into it. 21:27 And every desecrated thing and anyone practicing an abomination and a lie should never enter into it, except the ones having been written in the Lamb’s Book of Life may enter into it.

[Revelation 22] TOC

22:1 And he showed to me a river of the clean water of life, bright like crystal, traveling out from the throne of God and of the Lamb, in the middle of her street. And the Tree of Life was from here and from there [i.e., on this side and on that side] of the river producing twelve fruits, giving its fruit according to each month [i.e., monthly] and the leaves of the tree were for the healing of the nations. 22:3 And every curse will not be there anymore, and the throne of God and of the Lamb will be in it. And his bondservants will be giving divine-service to him, and they will see his face, and his name will be upon their foreheads. 22:5 And there will be no night there, and they do not have need of a lamp and the light of the sun, because the Lord God will be illuminating them and they will be reigning for evermore.

22:6 And he says to me, These are the faithful and true words and the Lord, the God of the spirits of the prophets, sent his messenger to show to his bondservants the things which are essential to happen shortly. 22:7 And behold, I am coming shortly. The one who is keeping the words of this book is fortunate.

22:8 And I, John, am the one who is hearing and seeing these things. And when I heard and saw, I fell to worship before the feet of the messenger who shows these things to me. 22:9 And he says to me, See that you do not do that. I am your fellow bondservant and of your brethren the prophets, and of the ones keeping the words of this book. Worship God.

22:10 And he says to me, Do not seal the words of the prophecy of this book, for the time is near. 22:11 The one doing-wrong, let him still do-wrong; and the filthy, let him still be filthy; and the righteous, let him still practice righteousness; and the holy-one, let him still be holy.
22:12 Behold, I am coming shortly, and my reward is with me, to repay to each one as his work will be. I am the Alpha and the Omega, the first and the last, the beginning and the end.

22:13 The ones practicing his commandments are fortunate in-order that their authority will be in the Tree of Life and they may enter in by the gates into the city.

22:14 The dogs and the sorcerers and the fornicators and the murderers and the idolaters and everyone loving and practicing a lie are outside.

22:15 I, Jesus, sent my messenger to testify to you these things in the congregations*. I am the root and the offspring of David, the bright morning star.

22:16 And the Spirit and the bride are saying, Come. And he who hears, let him say, Come. And he who is thirsty, let him come. He who wills, let him take the water of life freely.

22:17 I testify to everyone who hears the words of the prophecy of this book, if anyone should add upon them, God might add upon him the wounds which have been written in this book. And if anyone should take away from the words of the book of this prophecy, God may take away his part from the Tree of Life and out-of the holy city, which have been written in this book.

22:18 He who is testifying of these things says, Yes, I am coming shortly. Amen.

22:19 Yes, come, Lord Jesus.

22:20 The grace of the Lord Jesus Christ is with all the holy-ones. Amen.

*AD 70. Destruction of Jerusalem by Titus; the final proof to the Jews, the Messiah had come.

{End of the Harmony of the New Covenant.}

The glory is God’s. Amen}
Talking to Others about the MLV

1. The MLV was never made for money. It is given away royalty free in foreign countries, a first in the English bible arena, all one has to do is ask for the print-ready PDF’s to take to any local print shop (MLVbible@gmail.com).

2. The MLV’s intention from day one was to be a ‘purer Word of God’ than any other ‘xyz bible translation’ and to correct the 600 years of error or traditions of man found in ‘xyz’ version. We still see others not willing to do so.

3. It was the first translation to use the power of modern computers. All the way back in 1987.

4. The MLV was the first to attempt to keep Greek uniformity. A completely ‘foreign’ concept to others. (Same Greek word translation into the same English word(s) whenever possible, same with phrases and idioms.)

5. The MLV was the first and only to attempt to keep English uniformity. In other words keeping one specific English word to represent only one specific Greek word or one of its meanings. The worst example probably is the word ‘will’ which is the translation of 69 different Greek words in the King James Version. Please note though, that some related Greek words from the same root will share English words. If God had intended the New Testament to be written in 10,000 different words, he would have written it that way.

6. The first translation that has no contradictions. The MLV began its journey because of the Mat 5:17 (abolish) vs. Eph 2:15 (abolish) one found in almost every modern translation; same English word used for 2 different Greek words. Jesus came to not tear down the old law but to fulfill it (5:17-18), and then He abolished it with His death on the cross, thereby implementing the ‘New Covenant’ (Eph 2:12-16).

7. The MLV was the first Bible translation to be open on the internet for anyone to submit corrections, updates or help, since 1998 and the only published translation to stay open with yearly and web updates. No bible should have ever been closed, especially in the computer age.

8. The MLV is the first to be done by a group of people not divided among committees which instantly creates inconsistent translations. This means some books in the MLV may have had 40 or more people look over them for Greek or English problems. No other translation has had this kind of manpower devoted to it, about 375 thus far and a million plus potential proofreaders! For comparison, the NIV had 3 people per chapter which is about the normal for all committee translations.

9. The MLV is the first and only translation to ever deal with the word ‘for,’ by translating all the ‘for’ conjunctions as ‘because.’ In fact, the MLV renders more accurately all English and Greek prepositions because too many Christians have learned error due to these sloppy translations.

10. The MLV is the first to denote when there is an update. Almost all other translations make changes and the name remains the same and occasionally the copyright dates change.

11. The MLV is the only bible translation to ever create books (e-Sword modules, MySword, MyBible, too) that can be used to correct or verify the MLV.

Other uncommon translation principles that sets the MLV apart:

A. You’ (plural) vs. You (singular). Many insights are lost because there is no way to know who is being addressed, a crowd or an individual.

B. The ‘Checks & balance system’ of being an ‘Open Source’ translation with the possibility of millions of people watching has kept the MLV pure from denominational or theological slants. No one has ever submitted ‘indoctrinations’ because they know the next person will just take them out. No ‘publisher version’ can ever say that since all were made for profit! The MLV is dedicated to removing 600 years of ‘traditions of men’ which are not Greek. We are not sorry that the theologians will have to adjust.

C. The MLV has removed many traditional renderings and transliterated words by translating them unless they are ‘thus saith the Greek’ such words as: angel, baptism, baptize, baptized, blessed, church, doctrine, gospel, saint, and satan.

D. 12-13 year old reading level.

E. All wording is in Modern English, each word can be looked up at dictionary.com or in a regular dictionary and you have a ‘Bible Correct’ meaning. For example, ‘mediator’ in Modern English is an ‘arbitrator’ a person who works out compromises; if there is an attribute of God, compromise is not it!

F. You have the ability to read the New Testament in chronological order; start in Mark and continue, or in a similar fashion by following the enclosed ‘Reading Schedule.’

G. The MLV translates the transliterated words which still plague translations by being repeated over and over because of the ‘traditions of men.’ For example ‘Satan’ is ‘The Adversary’ and ‘angel’ is now ‘messenger’ (a serious issue because people didn’t know ‘messenger’ and ‘angel’ are from the same Greek word), etc.

H. The MLV has actually used a few words which are transliterations because English uses them with the same meaning, like ‘exodus,’ ‘paradise’ and ‘trauma.’

I. This is probably the best translation anyone could use if studying Greek and exegesis studies because of its uniformity.

J. The MLV is literal (word-for-word) translation; other translation styles primarily use paraphrase. Literal is ‘God says’ and paraphrase is ‘The translators interpret what God said for you.’

K. The MLV has non-traditional formatting. We care more about what is inside than making the MLV a pretty accessory for your Sunday suit or dress.

L. The MLV has gone to extremes to better translate verb moods, tenses and cases than any other English Bible translation. Most do a pitiful job of showing the action conveyed in Greek verbs. Other versions almost completely miss ‘perfect tense’ like ‘it has been written.’ Other versions make subjunctive mood verbs future tense verbs; ‘should happen’ was never ‘will happen’ and will never happen in the MLV (pun intended). (More discussed below.)

Verb, Tenses, Moods
Downfalls of the English Language

Many words in the English language commonly used are ‘irregular’ verbs. The “be verb group” of ‘be, is, was, were, been, being’ has no good ‘-ing’ form so actions would change from, ‘I am’ to ‘I am-ing’ or ‘we were’ to ‘we were-ing’. Because of this, Greek tenses often share common English wording especially in participles. If English ‘be verbs’ were correct, aorist participles would be: ‘was-ing VERB-ed’ vs. ‘having VERB-ed’ (wording shared with perfect tense verbs).

Another problem is that we just don’t talk that way. The most annoying ones, ‘I am believing’ and ‘I am knowing’. Belief was never a ‘once and done’ sort of anything; even ‘I am having’ is also a problem in too many contexts. The word ‘saved’ is a horrid translation but the best we have and many false theologies uses this fact. Salvation is not passive or ever was.

Present Tense Active Indicative verbs have seldom ever been translated to show action in any translation before the MLV. The Greek language is more about action than tense. Typical translation would be ‘I go...’ but to bring out what really is being said in the Bible, the MLV uses (when English will allow) ‘I am going’ to denote the action of the verb. We are not sorry the theologians will have to adjust.
Imperfect Tense Active Indicative verbs are the same as above except past tense type of action ‘I was going...’ These are seldom correct in other versions or ever uniform throughout (less than 40%).

Subjunctive Mood verbs ‘usually state a thing as conditional, possible (but not accomplished) or something merely entertained as a thought. It may be a statement viewed emotionally, as desired, doubted, or wished.’ (Roberts Grammar, pg. 130.) Subjunctive mood verbs have always been a problem in translations in the past 600 years and have plagued the MLV as well. These verbs are denoted by the words ‘should, may or might’ and are added in front of them. These subjunctive mood verbs in Greek are most often preceded by a ‘conditional particle’ or some other part of speech (see G302, G1437, G1437a, G1875, G2579, G3752). These conditional statements, when translated into English, begin with words like ‘if, whoever, whatever, whenever, lest’ and the ‘should, may or might’ is usually dropped (too wordy and confusing for Modern English). Some of these conditional statements are denoted at the beginning with ‘*that’ (G3705), ‘that*’ or ‘in-order-that’ (G2443). We have translated all of these, as in Mark 4:27, for the sake of remaining as literal as possible, even though Modern English would abbreviate the sentence down to the first ‘should.’

In Greek translation places where subjunctive mood verbs occur with G3661 are generally changed to imperative mood (determined by context). An example is the ending of Mark 5:7 where the demon is speaking to Jesus and saying: ‘Do not torment me’ whereas the subjunctive mood would be meaningless: ‘You may not torment me.’ Even though a conditional statement does carry a future tense feeling, the improper use of ‘shall’ and ‘will’ was dropped. (‘Shall’ is Old English present tense of ‘should’ as well as first person future tense; a current 13 year old has no idea about ‘shall’ meaning ‘should.’) Even though, ‘should never’ and ‘should we give?’ might sound better as ‘will never’ or ‘shall we give?’ we opted to keep subjunctive mood as such as opposed to making them future tense. ‘Will’ in modern language, even though ‘it has not happened,’ is frequently thought of as ‘is absolutely going to take place,’ which would be incorrect in almost all places. The inspired writers could have used future tense if that was what they meant. Most translations would rather sound pretty in about 100 N.T. verses, than be correct.

Perfect Tense verbs are those which show a completed action in the past. ‘It is written’ in reference to O.T. scripture should have always been rendered: ‘It has been written.’ God wrote it before Jesus or the apostles said it. These are seldom correct in other versions or ever uniform throughout (less than 40%).

These inconsistencies are due to: ‘it sounds better’ but still wrong. We wish the theologians (theorists) would learn!

Constantly Changing Wording
Through the Years

Mat 1:1 - 'lineage,' 'generation,' 'birth,' 'birth records,' 'genealogy,' (G1078). Joh 3:16 - 'should,' 'may,' 'might' all subjunctive mood. Acts 2:38 - In 2017 the comment here was inserted into the text, apparently very few ministers read the non-bible pages. See Acts 2:38. 1Co 9:26 - 'boxing,' 'fighting,' 'warring,' 'battling,' (G4439) and 'punching,' 'beating,' 'whipping,' 'slapping at,' 'whipping at,' (G1194). Php 2:6 - 'award,' 'prize,' 'robbery,' 'seizure,' (G725). This is due to the fact that those who defend the Deity of Jesus, always hope for more than what Php 2:6 actually says. 1 Tim 3:11 Women or Their wives. Heb 3:17 - 'dead-bodies,' 'carcasses,' 'corpses,' (G2966). James 1:25 'complete,' 'finished,' 'perfect,' (G5046). Same as its counterpart 1Co 13:10 with the word 'thing' added for the neutered. This entire Greek word group was redone to the more literal 'complete' and 'mature' throughout the MLV in the 2017 Beta version. ‘To bring to an end’ G5056 and compounds; all listed in ‘The Koine Greek Textbook II/III’. 1 Pet 3:21 'demand,' 'interrogation,' 'pledge,' (G1906). ‘Congregation’ originally ‘church’ was also ‘assembly’ for years (G1577); already discussed under ‘Definitions.’ 'Comfort' and 'encourage' are the same Greek word and often vary back and forth in verses (G3870). 'Devil' to 'slanderer' and changed back again. 'Slanderer' is the translation of devil. G1228. ‘Out-of’ and ‘from’ when from the Greek preposition ‘ek’ (G1537). This is changed often. ‘To’ and ‘toward’ changed back and forth; (same Greek wording). Usually G1519 or G4314. ‘Select, prefer, choose’ changed back and forth (G142 and G143). Believing, faithful’ changed back and forth (same Greek word G4103). ‘Wash, bathe’ changed back and forth. In 2017 ‘fully-washed’ to express the idea of not partially washed.

To Foreign Language Translators

This translation is literal enough to the original Greek language in English that it could be used as a medium from which to translate a foreign language New Testament. Many languages of the world have no translation available. Many are Catholic and they were not directly from the Greek. India and China are in desperate need of a better translation.

The Modern Literal Version has been used by missionaries who do not know Greek as a basis for a Bible translation for these native tongue translations. Even though this results in a semi-paraphrase, it is more accurate and a faster way to deliver the Word of God than trying to teach English. We pray that Christians from countries would create their own translation, using the original Greek Majority Text and the same translation principles we used in the MLV.

All that is asked is that you make sure the reader knows that this is a translation from the English Modern Literal Version to their language, not directly translated from the original Greek language.

UK English Dictionary

These are the UK spellings of some American words: allegorised apostatise armourex dishonishonourflavourless honoulabour longsuffering neighbour offence recognisetravelling worshipping.

It might also disturb British and Commonwealth nationals the strange American way of leaving punctuation inside quotation marks, like so: ‘This just isn’t right.’ When you were expecting: ‘This is the way to do it’.
In order to highlight some of the issues we have found with translation accuracy in various Bibles, we have compiled a chart that compares the amount of English words translated from the Greek words. By using a random number generator, we have picked some of the Strong’s numbers between 1 and 5624 and added G1096 which is the most troublesome Greek verb we know. Unlike the Theologians who like comparing by their beliefs or motives, this is pure Math, without opinions. We hope this will illustrate our faithfulness to our own guidelines in making the MLV as accurate as possible:

1. To translate the original language, word-for-word into English. Then to further boost the accuracy of the MLV, to translate the same Greek word into as few different English words as possible. We also do this for English words by not using them for different Greek words...

Specifically, we compare the MLV to the KJV and the NASB, later the NKJV and ESV were added. This is simply because they are the only Bibles that have an easily accessible English to Greek Lexicon and a Greek to English concordance that we need to compile this chart, not because they are ‘the most’ inaccurate. We have now a similar concordance for the MLV in book form. This concordance with Greek addition is available in e-Sword or as ‘The New Koiné Greek Textbook I & II’ on amazon.

Modern Bibles claim to be accurate, but most do not even italicize, or otherwise highlight, supplied words. These are words that are not in the Greek, but are implied by context. The reader should be able to decide whether or not to include the words of man in the Word of God. The reader is unable to do this in any Bible translation that does not highlight supplied words.

We believe that the translators should translate the Greek into English as literally as possible (within the scope of readability) and should not commentate, indoctrinate, or follow man-made tradition. That is, insert the translator’s opinion on what the verse means. For example,

**John 3:16:**
For God so loved* the world, that he gave his only begotten Son, inorder-that everyone who believes in him might not perish, but may have everlasting life. (MLV)  
‘For God loved the world in this way: He gave His One and Only Son, so that everyone who believes in Him will not perish but have everlasting life. (Holman Christian Study Bible)

The translators of the HCSB made a conditional statement (might not perish) into a ‘proof positive’ statement by a simple verb tense change (will not perish) and they are not the only ones to have done this (NASB, NIV, etc.). Also, in the second part, ‘may have everlasting life’ was changed to ‘have everlasting life.’ Almost all other translations joined them on that one.

To keep the chart below simple, only one of the main base words has been kept: not the various tenses or plurals or leading verbs. (For example, BE for all of the: be, is, was, were, and being.)

### Comparison Chart of Greek Words to English Renderings (Version 2)

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<td>Literal</td>
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<td>Literal</td>
<td>Essentially literal = lots of paraphrase</td>
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<tr>
<td>G1096</td>
<td>Verb</td>
<td>become, happen, come, born. (4)</td>
<td>arise, assembled, become, behal, have, brought, come to pass, continue, divided, draw, end, fall, finished, follow, found, fulfilled, God forbid, grow, happen, have, kept, made, married, ordained to be, partake, pass, performed, published, require, seem, showed, soon as it was, sound, taken, turned, use, wax, will, would, wrought. (40)</td>
<td>against, arise, arrive, assemble, awake, be, become, behaved, born, brought, ceased, certainly, come, continued, dawn, divided, do, drawing, end, falling, fell, finished, following, forbid, found, fulfilled, give, grow, happen, have, heard, kept, law, lived, loses, made, marry, means, occurred, offered, pass, past, performed, place, preferred, proclaimed, proved, ran, reached, revealed, rising, seemed, showed, sounded, spent, take, this, turned, vanished. (64)</td>
<td>accomplished, appeared, arise, arrived, become, be, brought, been done, been made, been...came, began, behaved, become into being, carried, born, breaking’, came, came to pass, comes to pass, dawn, decided’, developing, done, drawing, during, elapsed, existed’, feeling, feeling, fell, finished, followed, formed, found, get, give, granted, grown’, had, happen, join’, made, occur, performed, prove, put, reached, realized, results, show, spent, split, spoken, starting, take place, taken, thundered’, took place, turns, would. (60)</td>
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* Not translated 47 times (This means paraphrased sentences.)
(1995 not the better 1977)
| G2932 | Verb | procure. (1) | possess, purchase, provide, obtain. (4) | possess, purchased, obtain, provide (4) | acquire, gain, get, obtain, possess. (5) | acquire, bought, control, gain, get, obtain. (6) |
| G69 | Verb | watch. (1) | watch. (1) | watch, watchful (2) | alert, keep on the alert, keep watch. (4) | awake, keep, watch. (3) |
| G2872 | Verb | fatigued, labor. (2) | bestow labour, toil, be wearied. (3) | labor, toil, hardworking, wearied (4) | diligently labor, grown weary, hard-working, labor, toil, weary, work hard, workers. (8) | hard-working, labor, laborer, toil, wearied, weary, worked, workers. (8) |
| G3225 | Noun | | | | | |
| G1803 | Noun | vision. (1) | vision. (1) | vision. (1) | Vision. (1) | |
| G618 | Verb | aken away from, receive again, receive. (3) | receive, take. (2) | receive, took (2) | receive, receive back, took...aside. (3) | get, receive, taking, win. (4) |
| G3703 | Adjective | different, excellent. (2) | differing, divers, excellent, differing, various (3) | differ, more excellent, various. (3) | differ, excellent, various. (3) | |
| G321 | Verb | bring up, set sail. (2) | bring (again, forth, up again), depart, launch (forth), head up, loose, offer, sail, set forth, take up. (14) | sail, +up, brought, sea, bring, departed, led, offered, +out. (11) | bring, launched, led, put out to sea, putting out to sea, set sail, setting sail. (7) | bring, led, offered, put, putting, sail, set, took. (8) |
| G4815 | Verb | take, conceive, help. (3) | catch, conceive, help, seized, take, seize. (6) | arrest, became pregnant, conceive, help, seized, taken. (6) | arrest, capture, conceive, help, seized, taken. (6) | |
| G1448 | Verb | draw near. (2) | near, hand, approach, close (4) | | approached, came, drawing, drew in, is at hand, near. (6) | |
| G1223 | Prep. | through, +3956: always, +5101: why, because of, after, by. (6) | after, always, among, at, to avoid, because of, briefly, by, for (cause)... Fore, from, in, by occasion of, of, by reason of, for sake, hat, thereby, therefore, though, throughout, to, wherefore, with, within. (24) | throughout, by, for, because, therefore, of, with, in, from, after, reason, always, throughout, account, all, among, another, at, briefly, how, or, purpose, sakes, so, that, though, to, wait, within 29) | account, after, afterward, always*, because, between*, briefly*, charge*, constantly, continually*, during, forever, gives, means, over, presence, reason, sake, sakes, since, so hen*, so*, therefore*, this reason*, this*, though, through, through the agency, through*, view, way, what, why, why*. (33) | after, along, at, avoid, because, briefly*, by, circumcised*, continually*, during, for, for the sake of, forever*, from, have, lifelong*, mindful*, one piece*, on account of, of, on, on the ground of, out, reason*, regularly*, result, sake, since, that is why*, that we utter*, thereby*, therefore*, the reason why*, this is why*, through, throughout, to make another, under, use, we*, why*, with, with the following letter*, you*, (43) |
| G314 | Verb | read. (1) | read. (1) | read, reader. (2) | read, reader. (2) | read, reader. (2) |
| G1247 | Verb | serve. (1) | administer, minister, serve, use the office of a deacon. (4) | minister, serve, administer, deacons, provided (6) | administered, administration, cared, contributing...support, to...the serving, employ...in serving, minister, ministered, ministering, servant, serve as deacons, served, served as deacons, serves, services...rendered, serving, take care, wait. (19) | administered, delivered, helpers, minister, provided, rendered, serve. (7) |
| G5319 | Verb | appear, manifest, manifest. (3) | appear, manifestly declare, make manifest, manifest forth, shew self. (6) | manifest, appear, show, known, clearly, diffuses, reveal, seen (8) | appear, become visible, disclose, displayed, made...evident, made known, made manifest, make...clear, manifest, revealed, show. (11) | appear, clear, disclose, displayed, known, manifest, opened, plain, revealed, seen, show, shown, spreads, visible. (14) |
| G3586 | Noun | wood, wood stocks, clubs, tree. (4) | staff, stocks, tree, wood. (4) | tree, club, woods, stocks (4) | clubs, cross, stocks, tree, wood. (5) | clubs, stocks, tree, wood. (4) |
| G1256 | Verb | reason, reason with. (2) | dispute, preach, preach unto, reason, reason with, speak. (6) | reason, dispute, speak 3) | addressed, argued, carrying on a discussion, discussing, reasoned, reasoned, reasoning, talking. (8) | addresses, argued, disputing, reasoned, talked. (5) |
There are about 6000 known manuscripts of the N.T., none are the original; they are all handwritten copies. There no way with the majority of them to know what kind of copyist: clergy, housewife, non-Christian historian, a professional copyist. The Sinaiticus manuscript (a keystone in higher textual criticism) was for sure done by an amateur. It has 10+ other attempts to correct it documented. They in length from a sentence to an almost complete Septuagint by an amateur. It has 10+ other attempts to correct it documented.

If you have any other translation information or wish to compile such to add to this chart, please send it along to mlvbible@gmail.com.

In conclusion, The King James Version uses almost 3 times as many words or phrases for the corresponding Greek words than does the Modern Literal Version and the ‘New American Standard Bible’ 1995 uses over 4 times as many. The ‘New King James Version’ falls in between them. The English Standard Version is bottom of the list due to all of its paraphrasing. As literal as the King James Version was, Jay P. Green Sr. in his revision of the Englishman’s Concordance showed the English word ‘will’ (not future tense) was used for 69 different Greek words. So the Modern Literal Version does meet its claim to be the ‘world’s most accurate Bible translation.’

Please share this chart with others. Few people know how inaccurate their current translations truly are.

There are about 6000 known manuscripts of the N.T., none are the original; they are all handwritten copies. There no way with the majority of them to know what kind of copyist: clergy, housewife, non-Christian historian, a professional copyist. The Sinaiticus manuscript (a keystone in higher textual criticism) was for sure done by an amateur. It has 10+ other attempts to correct it documented. They in length from a sentence to an almost complete Septuagint and N.T. combined together in a codex (book). They fall into 2 major splits Alexandrian 10% and Byzantine 90%. For the first 15 centuries after our Lord’s death the Alexandrian was not used by the vast majority of religious groups and very little was done to attempt to figure out what the original would have looked like. There was no compilation of multiple texts since most manuscripts have handwriting (typos) or age problems.

The first compile of Koine Greek manuscripts was done by Erasmus in 1516. It was packed full of printing press typos. This 1516 version was the basis of the Tyndale’s translation (the one that was burned). A revision in 1522, became Tyndale’s second
transcription. A revision again by Stephanus in 1550 in which verses were added. Beza was done in 1604. The King James Version supposedly used the 1604 version and a couple more revisions of what is commonly called the Textus Receptus. These were all Byzantine texts. They do not perfectly match the R.P. Byzantine Textform 2018. Revelation being about ½ the problems.

In 1796, Griesbach promoted his unproven beliefs into a textual criticism which had two major flaws, ‘shorter is better’ and ‘most unique is better.’ The ‘more unique’ manuscripts are also the most corrupt showing massive copyist error. His theories with more ‘theory of evolution’ like arguments, ‘older is better’ being one, has become what is commonly called the ‘Higher Textual Criticism’ of today. But the computer age has proven over a billion times copyists delete so the ‘short is better’ is a lie. The other ‘more unique’ is also a lie, God does not have error in His Book. Mark 1:2 in the Higher Textual Criticism is a bible contradiction regardless of all the ‘smoke and mirrors’ they can muster up! When your theories make Bible contradictions, then the theory is wrong, but they keep refusing to adopt better theories.

Again, going back to the computer age, if you had 90 hospital records that agreed well with each other vs. 10 that do not agree at all with each other, which are you going to use? The Byzantine majority text may not be the best compilation that mankind can ever produce but for sure it is in a better agreement with all manuscripts not just the 6 or so Alexandrian type manuscripts which makes up 90% of the ‘Higher Textual Criticism’ final compilation. This compilation can be as much as 6800 differences from the mass majority (Byzantine) with many contradictions! The other fact often neglected is only good manuscripts would be copied, corrupt ones would stay on the shelf to rot or be buried away so they would never be used. We will never buy a ‘house built on sand’ (i.e., the higher textual criticism).

In 2017, it was decided to review the MLV all the way through to make sure the Greek translation was correct and make sure nothing had been overlooked. Much to our surprise (and disappointment) we had missed translating multiple words; we had made ‘shorter is better’ mistakes ourselves. We found 2 places in which we lost our place and added in 2 words in the whole N.T. Since 1999, everything MLV has been on modern computers and with modern lighting; we once again proved ‘shorter is better’ is a hoax.

If you wanted to make sure your ‘Last Will and Testament’ was available to all after your death, would you produce 5500 or 500 of them for safe keeping?

The omission of Acts 8:37 in modern texts including the R.P. Byzantine Textform, has been reinserted into the MLV on the research of James Snap Jr.

Our conclusion is, when it comes to ‘Higher Textual Criticism’ text translations, ‘pitch the baby with the bath water.’ No way to fix 6800 mistakes which could be as many as 10,000 English words.

http://www.ModernLiteralVersion.org/bibles/bs2 (Web search engine for the MLV.) A great tool to use with the internal search within e-Sword, MyBible, MySword programs.

The English language has 450,000 base words of which could be used to translate the 5401 Greek words of which make up the Greek New Testament. About 600 Bible Greek words actually have more than one meaning even after careful consideration of which English word to substitute; the context determines which meaning is used. Of the 5401 different Greek words, 1877 only occur about 4373, [Denoted in E-sword by a * asterisk.] are

Only one Greek word eaten, even, every, feet, fill, filled, filling, first, forth, front, full, fully, gave-birth, against, also, and, any, as, away, back, because, birds, both, but, drink, ears, or contracted form. No language can be treated purely like a math equation; therefore which meaning is used. About 600 Bible Greek words actually have more than one meaning even after careful consideration of which English word to substitute; the context determines which meaning is used. Of the 5401 different Greek words, 1877 only occur about 4373, [Denoted in E-sword by a * asterisk.] are

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