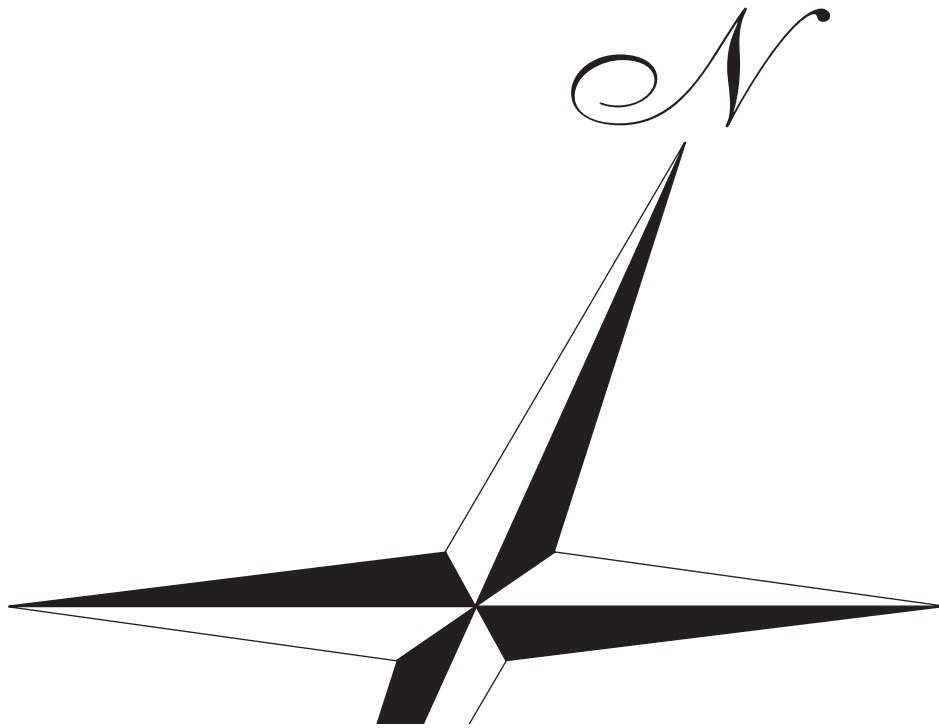


THE PIONEERS' NEW TESTAMENT



A GUIDEBOOK
FOR THE JOURNEY
OF THE FAITHFUL



Translated by
Ruth P. Martin

Fourth Digital Edition, Revised 2014

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DEDICATION

TO

Katie, Zach, Jackie, Erika,
Thomas, Aaron, Josh, Erin, and Gabe

Become another generation of faithfulness!

Love, Grandma

EDITOR'S NOTES

I don't suppose that it is very often that a son has the opportunity to be the first editor and publisher of his mother's translation of the New Testament. This work has taken several years to evolve into its present form and I am sure that the metamorphosis is not complete, nor may it ever be.

I chose the title of this translation, **The Pioneers' New Testament** for a couple of reasons. To know our family is to know a family that is always on the move, always willing to venture into the unknown. To know the translator, my mother, you see the spirit that defines a pioneer -- willing to put it all on the line to share in the new frontier.

I trust, as you read this text, you feel the Trail Boss nudging you on. Sure, you could settle for water from a canteen all your life, but word has it that there is a river, flowing from a rock. And I'm told that if you drink from that river, you'll never be content with anything else.

As with any map, some of the trails are marked better than others. Some are wide and friendly while others are dark and low. But as any pioneer would probably tell you, it's not the trail that you're interested in, it is where you are going. Many people will read this translation and find a new path; some may encounter a few thorns. I am sure you will find new and exciting perspective in this translation that will help you as we all journey towards the Lord's frontier.

Oh, the depth of God's wealth and wisdom and knowledge!
How (far) beyond-searching are his judgments, and beyond comprehension his ways!
For who knew the Lord's mind? Or who became his advisor?
Or who gave anything to him before, that it should be repaid to him?
Because everything has its source, existence, and goal in Him!
Glory to him forever! Amen!

ROMANS 11: 33-36

It is truly an honor to have the opportunity to take part in this exciting new adventure as a son, as a friend, and as a fellow disciple.

Dave Martin
1992

ACKNOWLEDGMENTS

When I began thinking about this page, I was at a loss to know where to begin -- or where to stop! So many folks across the years have, many unwittingly, contributed to the direction of life that has resulted in this effort, and each is a unique treasure.

I give thanks for the folks in the small Inter-Varsity Christian Fellowship at the College of Wooster in the late 50's, through whom I was first introduced to the possibility that the New Testament describes a very attractive way of life that is worth trying. I am grateful for the late Miss Eva Mae Noonan, also at Wooster, who opened the door to the riches of the Greek language. Later, at Goshen Biblical Seminary, our respected teacher, dear brother and friend, Howard H. Charles, encouraged the search for faithfulness by his continual question, "But what does the text SAY?" One must find out, if one is to follow faithfully.

Through the years, and a life that did not turn out as we planned, I could not have kept going without the support and encouragement of my husband, Aaron. It is a great privilege to share life with one who is equally determined to find ways of faithfulness.

More directly related to the work at hand, a debt of thanks belongs to the several hundred folks who were part of the New Testament Word Study and Introductory Greek classes that Aaron and I taught from 1980 to 1990. Their enthusiasm was delightful, and it was they who kept "bugging" me to get about translating in a more organized fashion. Here it is, people. Now I'm counting on you to improve it.

Finally, this would never have happened without our four sons and their wives. They joined their insistence with the request of our friend and brother, Gerald Studer, that this work be made available more widely than just to the family. To have the privilege of counting one's children as fellow-seekers and brethren in the Lord is a wonderful thing indeed. Their support and encouragement has been indescribably precious.

Then there is Dave and Colleen. They did more than encourage this effort. They simply "kidnapped" my handwritten manuscript, and refused to give it back until, in spite of an extremely heavy graduate school schedule, and a severe injury, they punched the text into their computer, and you are holding the results. I cannot tell you what that means to me: but if you are a parent, maybe you know. "I have no greater joy than when I hear that my children are continuing to live in the truth." III John 4.

Finally, thanks to all of you out there, fellow "pioneers" seeking to be faithful, who will correct, criticize, and continue this work. None of us can live faithfully alone. Together, we can become more than any of us imagine.

ADDITIONAL NOTE FOR REVISED EDITION

The availability of the revised edition in CD form has been made possible with the help of our eldest son, Dan. I am delighted that this is still a family project!

Dan is also the perpetrator of the web-based editions and consequent spin-offs. It has been a wonderful gift from the Lord, to be able to work at this project with his help.

Table of Contents

DEDICATION	i
EDITOR'S NOTES	ii
ACKNOWLEDGMENTS	iii
INTRODUCTION	vi
MATTHEW	1
MARK	26
LUKE	43
JOHN	70
THE APOSTLES' ACTIVITIES	93
ROMANS	119
I CORINTHIANS	131
II CORINTHIANS	144
GALATIANS	152
EPHESIANS	156
PHILIPPIANS	160
COLOSSIANS	162
I THESSALONIANS	166
II THESSALONIANS	168
I TIMOTHY	171
II TIMOTHY	174
TITUS	176
PHILEMON	178
HEBREWS	179
JAMES	188
I PETER	191
II PETER	195
I JOHN	197
II JOHN	201
III JOHN	201
JUDE	202
THE REVELATION TO JOHN	203

INTRODUCTION

Do we really need another New Testament translation? Decidedly, yes: and we always will. Not only is our language constantly changing, but "the Word of God is living and active" among his people, who are constantly being given new insights into his ways. If God's people are to take him seriously, and learn to live in faithfulness, we all need to be sharing every bit of understanding that we are granted, for none of us is big enough or wise enough to grasp all the riches of his truth. For this reason, there will never be a "final" or "definitive" translation. The "best" translation will always be the one that is constantly in process, among a group of people whose one consuming passion is to learn together to please the Lord. I hope that this is one contribution to that effort.

Although I have made every effort to be scrupulously faithful to the text (Nestle's), this work is not strictly literal. I have divided and simplified many sentences for smoother reading, but have attempted to do so without sacrificing accuracy. Frequently, a phrase is needed to convey the meaning of a word or grammatical construction more precisely. Occasionally, an alternate translation, equally justified by the language, is offered. These are enclosed in square brackets []. Supplied words, lacking in the manuscript, but necessary for smooth reading in English, are enclosed in parentheses (). Names, for the most part, have simply been transliterated, rather than trying to force a "match" with Old Testament counterparts.

There are several ways in which this translation departs markedly from other works. These are a consequence of certain aspects of the Greek language which are very difficult to convey in English. A few explanations may prove helpful.

1. I am convinced that the most serious misunderstandings of Scripture among people who are earnestly seeking to be faithful, can be traced to the fact that modern English usage lacks a plural form of the second person pronoun "you". This lack, plus our cultural bias toward individualism, has led to the common error of interpreting many passages very privately or individually, as if the "you" were singular, when, in fact, a group, the whole brotherhood, is intended. Speakers of languages that retain a plural "you" seldom have this problem to the same extent. A Greek plural "you" can be interpreted in one of two ways. When the pronoun stands alone, the collective group, *as a group*, is intended. In such instances, I have usually chosen to render it "you all": not as an affectation of Southern colloquialism, but to make it clearly plural. Where too many of these appear together, for smoother reading, plurals are indicated by italics. If, on the other hand, a Greek plural "you" intends the *individuals in* a group, rather than a collective whole, another word (*hekastos*) is added to (*humon*), which is then translated "each of you". These distinctions make a crucial difference in one's understanding of the corporate nature of the church.
2. The tenses of verbs in Greek convey much more than simply "time", as is common in English. I have tried to be consistent in maintaining the progressive, dynamic sense of the present and imperfect tenses, and the punctiliar, once and done, decisive nature of the aorist. In a similar way, prepositions take on a static or dynamic sense, depending on the case of their objects, and I have made an effort to render these as accurately as possible.
3. The Greek language includes a form of imperative (command) which does not exist in English. We think of an imperative as having an implied subject, "you" (second person). Greek also has a third person imperative, which is very difficult to explain, let alone translate adequately. A subject is expressed, not implied; yet the force of the verb is as strong as if it were a direct command. Some have translated it with the addition of "Let..." ("Let this mind be in you...") but such a construction is far too weak, implying a request that the reader *allow* something to happen. I have tried to strengthen it by using "must": that's still not strong enough, but I think it's better. I will welcome suggestions from other language students.
4. I have deliberately chosen to avoid most familiar "Christian passwords", substituting a word or phrase that comes closer to conveying the lexical meaning of the Greek. Many Greek words are much more active, dynamic, than their English counterparts: hence, "faith" is usually rendered "faithfulness", "hope" as "confidence" or "expectation", etc. The reader will notice that "sin" scarcely appears at all. This is because

the New Testament uses different words for "failure or shortcoming" and "deliberate transgression". English translators have done us a disservice by lumping the two together as if there were no distinction. There are many such words that need to be "rightly divided". Some words were not changed because of awkwardness in reading. "Disciple" could be better understood if rendered "student assistant", but it would sound ponderous. I welcome criticism of vocabulary on linguistic grounds.

5. There are a number of instances where Genitive and Dative cases should not be translated in the most common possessive or indirect object sense. In other constructions, an English preposition must be supplied in order for the translation to make any sense, but it must be remembered that the preposition does not exist in the original text, and therefore cannot be legitimately the ground for "doctrinal battles". A Genitive case may indicate such ideas as source, material, content, or certain time expressions. A Dative may suggest location, means, agency, manner or association. Both translator and critic must avoid pontificating on such matters. They are always open to challenge.

I will welcome comments and suggestions on these and other linguistic and grammatical choices. No translation should ever be above challenge. This one will have served its purpose well, if some of the Lord's people are prodded to dig a little deeper, correct its oversights and inadequacies, and push forward the search for faithfulness. May we help each other not only to understand, but joyfully to obey.

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Offered to the Lord and his people with love,
Ruth P. Martin

INTRODUCTION TO SECOND EDITION

Since the publication of the Pioneers' New Testament in 1992, work on corrections and revision has been progressing. Sincere thanks are due to all who have contributed suggestions and criticisms. You will see that many of those have been incorporated in the present work.

I discovered along the way that I had inadvertently used two different versions of the Nestle text, which accounts for some of the errors. This revision uses exclusively the 27th, of 1994. I have also tried to be much more consistent in vocabulary and structure.

I have been disappointed that this work did not generate more conversation and criticism than it did -- that would have resulted in a much better revision. I continue to invite the participation of all who want to take the Lord seriously in his invitation to follow him together. He intended that undertaking to be a group effort. There may be yet another revision on the horizon somewhere -- who knows?

Like its predecessor, this work is offered to the Lord and his people, in the hope that it may help to draw us all more actively into the effort to learn and to follow his ways. Permission is still freely granted for any non-commercial use of the translation -- only reproduction for sale requires the permission of the translator. I would enjoy knowing how you choose to use it.

In the service of the King,

Ruth Martin
2002

Second revision – 2008 (Published on CD)

Again the former text has been carefully corrected and adjusted. There were no major changes this time, except for a section in James 4, where I discovered I had the tenses wrong. Other changes were simply the supply of some alternative readings, and correction of typo errors.

There still has been no opportunity for review and counsel by any scholarly authorities, which is a profound disappointment. Even feedback from users has been woefully lacking. However, the effort continues, in the hope that somewhere down the road, the Lord will enable an encounter and coalition with others who are concerned about the accurate understanding of his Word.

Please communicate your suggestions and critiques to

Ruth Martin
2406 River Run Rd.
Browns Summit, NC 27214

Third revision – 2010 (First Internet Edition)

Still working on corrections, alternate translations, and improvements. There is also now an accompanying accumulation of Translation Notes, which is included in the web-based presentation.

We would still enjoy and appreciate feedback, correction, and suggestions from others concerned with an accurate understanding of the New Testament. The above address, or email at aaronruth@bellsouth.net, will still reach me.

In the service of the King!
Ruth

Fourth Revision – Fifth Edition – 2013

There have been several corrected versions posted on line in 2011 and 2012. The present work contains more corrections and alternate translations (*cf fkkqpcn'eqttgevkpu'4236*).

The same invitation to dialogue, and permission to make hard copies, still applies.

The only copyright restriction is that **this work may not be sold**, but must be freely available to all.

It is never appropriate to make merchandise of a gift of God.

In His service,

Ruth

MATTHEW

CHAPTER 1

(This is) a book of the genealogy of Jesus Christ, the son of David, the son of Abraham: 2 Abraham fathered Isaac, Isaac fathered Jacob, and Jacob fathered Judah and his brothers, 3 Judah then fathered Phares and Zara, from Tamar; Phares then fathered Hesrom, Hesrom then fathered Aram, 4 Aram then fathered Aminadab, Aminadab then fathered Naason, Naason then fathered Salmon, 5 Salmon then fathered Boaz from Rahab, Boaz then fathered Iobed from Ruth, Iobed then fathered Jesse, 6 Jesse then fathered David the King.

David then fathered Solomon from the one who had been Uriah's (wife), 7 Solomon then fathered Roboam, Roboam then fathered Abia, Abia then fathered Asaph, 8 Asaph then fathered Josaphat, Josaphat then fathered Joram, Joram then fathered Ozias, 9 Ozias then fathered Joatham, Joatham then fathered Achaz, Achaz then fathered Hezekias, 10 Hezekias then fathered Manassa, Manassa then fathered Amos, Amos then fathered Josias, 11 Josias then fathered Jechonias and his brothers until the deportation of Babylon.

12 After the Babylonian deportation, Jechonias fathered Salathiel, Salathiel then fathered Zorobabel, 13 Zorobabel then fathered Abioud, Abioud then fathered Eliakim, Eliakim then fathered Azor, 14 Azor then fathered Sadok, Sadok then fathered Achim, Achim then fathered Elioud, 15 Elioud then fathered Eleazar, Eleazar then fathered Matthan, Matthan then fathered Jacob, 16 Jacob then fathered Joseph the husband of Mary, from whom was born Jesus, the one called Christ [the Anointed One].

17 Therefore, all the generations from Abraham until David are fourteen generations; and from David until the Babylonian deportation fourteen generations, and from the Babylonian deportation until the Christ [the Anointed One], fourteen generations.

18 The birth of Jesus Christ happened like this: While Mary his mother was engaged to Joseph, before their having come together, she was found (to be) pregnant from the Holy Spirit. 19 Then her husband, Joseph, being just, and not wanting to humiliate her, was planning to divorce her privately. 20 But as he was thinking about these matters, a messenger of the Lord appeared to him in a dream saying, "Joseph, son of David, don't be afraid to welcome Mary (as) your wife. For (the child) conceived in her is from the Holy Spirit. 21 She will bear a son, and you will call him Jesus; for he himself will rescue his people from their failures [shortcomings]."

22 This all happened in order that it might be fulfilled, what was said by the Lord through his spokesman, saying, 23 "Look! The virgin will be pregnant and bear a son, and they will call him Emmanuel" which is translated, "God (is) with us." 24 When Joseph got up from sleep, he did as the messenger of the Lord instructed him, and welcomed his wife, 25 but did not have relations with her until she bore a son, and he named him Jesus.

CHAPTER 2

When Jesus was born in Bethlehem of Judea in the days of King Herod, magi from the East arrived in Jerusalem 2 saying, "Where is the one born King of the Jews? We have seen his star in the east, and we have come to worship him." 3 When he heard (that), King Herod was upset, and all Jerusalem with him: 4 and assembling all the ruling priests and scribes of the people, he demanded of them where the Christ [Anointed One] would be born. 5 They said to him, "In Bethlehem of Judea: for thus it has been written through God's spokesman: 6 "And you, Bethlehem, land of Judah, are by no means insignificant among the rulers of Judah, for out of you will come a governor who will shepherd my people, Israel."

7 Then Herod, when he had privately called the magi, investigated in detail from them the time of the star's appearance. 8 He sent them toward Bethlehem, and said, "As *you* go, inquire carefully about the child; and when *you* find (out), report to me, so that I also may come and worship him." 9 They listened to the king and left; and look: the star that they saw in the east went ahead of them until it stopped above where the child was. 10 When they saw the star, they were greatly overjoyed, 11 and when they had come into the house, they saw the child, with Mary, his mother; and falling down, they worshiped him. Opening their treasures, they brought him gifts, gold, and incense, and myrrh. 12 Since they had been commanded in a dream not to go back to Herod, they departed into their own country by another road.

13 After they had left, a messenger of the Lord appeared to Joseph in a dream saying, "When you get up, take the child and his mother, and flee into Egypt, and be there until I tell you: because Herod is about to seek for the child to destroy him." 14 So when he got up, he took the child and his mother at night, and left for Egypt. 15 And they were there until the death of Herod, in order that it might be fulfilled, what was spoken by the Lord through his spokesman, saying, "I called my son out of Egypt."

16 Then Herod, seeing that he had been deceived by the magi, was extremely infuriated, and he sent (his people) and annihilated all the children in Bethlehem, and in all its surroundings, from two years old and under, according to the time that he had found out from the magi. 17 Then was fulfilled the saying through Jeremiah God's spokesman, saying, 18 "A voice [sound] was heard in Rama, weeping and much lamentation: Rachel mourning for her children, and she did not want to be consoled, because they are not [no longer exist]."

19 When Herod had died, a messenger of the Lord appeared in a dream to Joseph in Egypt, 20 saying, "When you get up, take the child and his mother and go into Israel, for the ones who sought to take the life of the child have died." 21 So when he got up, he took the child and his mother and came into Israel. 22 When he heard that Archelaus was ruling in Judea instead of his father Herod, he was afraid to go there; so having been commanded in a dream, he departed for the area of Galilee, 23 and arrived and settled in a city called Nazareth, so that the word through God's spokesman might be fulfilled, that "He will be called a Nazarene."

CHAPTER 3

In those days, John the Baptizer arrived on the scene, preaching in the Judean desert, 2 and saying, "Change *your* ways! For the Kingdom of heaven has ~~ctt~~~~xgf~~~~#~~" 3 For this is what was said through Isaiah, God's spokesman, "A voice crying out in the desert, 'Prepare the Lord's road! Make his paths straight!'" 4 John himself had a garment of camel hair, and a leather belt around his body, and his food was locusts and wild honey. 5 Then (people from) Jerusalem and all Judea and all the area around the Jordan came out to him, 6 and they were baptized by him in the Jordan River, confessing [acknowledging] their failures [shortcomings].

7 When he saw many Pharisees and Sadducees coming for his baptism, he said to them, "Offspring of vipers! Who showed you all to flee from the coming wrath? 8 Therefore produce fruit worthy of a changed life! 9 And don't calculate to say among yourselves, 'We have Abraham as our father.'" For I tell *you*, that God is able to raise up children for Abraham out of these stones! 10 Already the axe is directed toward the roots of the tree. Any tree that doesn't produce good fruit is cut down and thrown into the fire. 11 I indeed am baptizing *you* in water for a changed life; but after me, one stronger than I is coming, whose sandals I am not worthy to carry. He will baptize *you* in Holy Spirit and fire. 12 His winnowing-shovel is in his hand, and he will thoroughly clean his threshing-floor, and gather his grain into his storehouse, but will burn up the trash with unquenchable fire."

13 Then Jesus arrived at the Jordan from Galilee, (coming) to John to be baptized by him. 14 But John objected, saying, "I have need to be baptized by you, and are you coming to me?"

15 But Jesus answered him, "Allow (it) now, because in this way it is fitting for us to fulfill all justice." Then he allowed him. 16 When Jesus was baptized, he came up immediately from the water, and look: the heavens were opened, and he saw the Spirit of God coming down like a dove, coming upon him. 17 And look: a voice from heaven, saying, "This is my Son, the beloved, in whom I am well satisfied."

CHAPTER 4

Then Jesus was led up into the desert by the Spirit, to be tested by the devil. 2 When he had fasted for forty days and forty nights, afterward, he was hungry. 3 And approaching [coming forward], the tester said to him, "If you are the [a] son of God, say that these stones should become bread." 4 But he answered, "It has been written, 'A person shall not live on only bread, but on [by] every saying coming from God's mouth.'" 5 Then the devil took him along into the holy city, and stood him on the tip of the temple, 6 and said [kept saying] to him, "If you are a son of God, throw yourself down; for it has been written, 'He will command his messengers [give his messengers instructions] about you, and they will lift you on (their) hands, lest you trip your foot against a stone.'" 7 Jesus said to him, "Again, it has been written, 'You shall not try out the Lord your God.'" 8 Again the devil took him along into a very high mountain, and showed

him all the kingdoms of the world and their splendor [glory], 9 and said to him, "I will give all these to you, if you will fall down and worship me." 10 Then Jesus said to him, "Get away, Satan: for it has been written, 'You shall bow down to the Lord your God, and you shall do service only to him.'" 11 Then the devil left him, and messengers came to him and took care of him.

12 When he heard that John was in custody, he (Jesus) left for Galilee. 13 And going down from Nazareth, he came and settled in Capernaum beside the sea, in the region of Zebulun and Nephtali, 14 in order that the saying of Isaiah, God's spokesman might be fulfilled, that says: 15 "Land of Zebulun and Land of Nephtali, by way of the sea, across the Jordan, Galilee of the nations [Gentiles]: 16 the people who sat in darkness saw great light, and to [for] those who were seated in the area and shadow of death, light has dawned for them."

17 From then on, Jesus began to preach, and to say, "Change *your* ways [attitude]: for the Kingdom of heaven has arrived [come near]." 18 Walking along the Sea of Galilee, he saw two brothers, Simon called Peter, and Andrew his brother, throwing their nets into the sea, for they were fishermen. 19 And he said to them, "Come after me, and I will teach *you* to fish for people." 20 Then, immediately leaving their nets, they followed him. 21 And going on from there, he saw two other brothers, James, (the son) of Zebedee, and his brother John, in the boat with Zebedee their father, working on their nets, and he called them. 22 Immediately, leaving the boat and their father, they followed him.

23 And he went around all over Galilee, teaching in their synagogues, and preaching the good news of the Kingdom, and healing all diseases and all maladies among the people. 24 And news of him spread all over Syria, and they brought to him all who had problems, various diseases and sufferings, and those bothered by demons, and epileptics and paralytics, and he healed them. 25 And great crowds followed him, from Galilee and Decapolis and Jerusalem and Judea and the area of the Jordan.

CHAPTER 5

Seeing the crowds, he went up into the mountain, and when he sat down, his disciples came to him. 2 And opening his mouth, he taught them, saying, 3 "The poor are greatly privileged [favored] by [for] the Spirit, because the Kingdom of heaven is theirs. 4 Mourners are greatly privileged [favored] (**"favored" may substitute for "privileged" wherever it appears*), because they will be encouraged. 5 Those who are gentle are greatly privileged, for they will inherit the earth. 6 Those who hunger and thirst for justice are greatly privileged, because they will be fully satisfied. 7 Generous [Giving] people are greatly privileged, because they will (be treated the same way). 8 The clean-hearted ones are greatly privileged, because they will see God. 9 (Those who) make peace are greatly privileged, because they will be called sons of God. 10 Those who have been persecuted for the sake of justice are greatly privileged, because the Kingdom of heaven is theirs. 11 You all are greatly privileged, when they hate *you*, and persecute (*you*), and say all (sorts of) evil against *you*, falsely, for my sake. 12 Be glad and celebrate, because *your* wages (are) much in the heavens. For that's how they persecuted God's spokesmen (who were) before *you*. 13 You all are the salt of the earth. But if the salt has become tasteless, how can it become [be made] salty? It is useful for nothing, except to be thrown out and walked-on by people.

14 You all are the light of the world. It is not possible for a city that is set on a mountain to be hidden. 15 Neither do they light a lamp and put it under a bucket, but on a lampstand, and it shines for everyone in the house. 16 *Your* light must shine in such a way before the people, so that they may see *your* good deeds, and praise [glorify] *your* Father in heaven.

17 Don't conclude that I came to destroy the law or the prophets. I did not come to destroy, but to make complete [fulfill]. 18 For truly I tell you all, until heaven and earth are done away with, one iota or one accent-mark will not be removed from the law, **until it all happens**. 19 Therefore, whoever breaks one of the least of these commands, and teaches people so, will be called the least in the Kingdom of heaven. And whoever does and teaches them, will be called great in the Kingdom of heaven. 20 For I say to you all, that if *your* justice doesn't exceed (that of) the scribes and Pharisees, *you* won't even enter the Kingdom of heaven.

21 You all heard that it was said to the ancients, "You shall not murder;" and whoever murders, is liable for judgment. 22 But I tell you all, that everyone who keeps on being furious toward his brother is liable for judgment. Whoever speaks to his brother with contempt is liable to the Council, and whoever calls him a fool is liable for the hell of fire. 23 If therefore you are bringing your gift to the altar [place of

sacrifice], and there remember that your brother has something against you, 24 leave your gift there before the altar, and go away: first straighten things out with your brother, and then come and offer your gift. 25 Be reconciled with your accuser [opponent] quickly, while you are with him on the road, lest your accuser [opponent] hand you over to the judge, and the judge to the guard, and you be thrown into prison. 26 Truly I tell you, you will not come out of there until you have paid the last cent.

27 You all heard that it was said, "You shall not commit adultery." 28 But I say to you all, that everyone who keeps looking at a woman for lustful (reasons) has already committed adultery with her in his heart. 29 If your right eye causes you to offend, tear it out and throw it away from you; for it is more profitable for you [you are better off] that one of your parts be lost, than for your whole body to be thrown into hell. 30 And if your right hand causes you to offend, cut it off and throw it away from you. For you are better off for one of your parts to be lost, than that your whole body end up in hell.

31 It was said, "If you send away your wife, give her a (certificate of) dismissal." 32 But I say to you all, anyone who sends away his wife, except from the reason of perversion, forces her into adultery, and whoever marries a woman who has been sent away, is committing adultery.

33 Again, you all heard that it was said to the ancients, "Do not go back on an oath, but you shall give to the Lord what you swear." 34 But I say to you all, don't swear at all: neither by [in] heaven, because it is the throne of God, 35 nor by earth, because it is the footstool of his feet; nor by Jerusalem, because it is the city of the great king; 36 neither should you swear by [in] your head, because you aren't able to make one hair white or black. 37 *Your* word must be "yes, yes", "no, no". More than this is from the evil one. 38 You all heard that it was said, "Eye for eye, and tooth for tooth." 39 But I say to you all, do not stand against one who is evil. But whoever hits you on the right cheek, turn to him the other, also. 40 And to the one who wants a judgment to take your shirt, let him also have your coat [cloak]. 41 And whoever forces you to go a mile, go with him two. 42 Give to the one who asks you, and don't turn away from the one who wants to borrow from you.

43 You all heard that it was said, "You shall love your neighbor and hate your enemy." 44 But I say to you all, love *your* enemies, and pray for those who are persecuting you all, 45 so that *you* may become sons of *your* Father in heaven; because he orders his sun to rise on evil and good, and it [he] rains on just and unjust. 46 For if *you* love those who love *you*, what pay do *you* (deserve)? Don't even the tax collectors do the same? 47 And if *you* greet only *your* brothers, what extra are *you* doing? Don't even the Gentiles do the same? 48 You all, therefore, shall be mature [complete], as *your* heavenly Father is mature.

CHAPTER 6

Watch out that you all don't do *your* (deeds of) justice in front of people, to be admired (by) them. If *you* do, *you* will not have payment from *your* Father in heaven. 2 Therefore, when you do (something) merciful, don't blow a trumpet ahead of you, as the hypocrites do, in the synagogues and on the streets, so they may be admired [praised] by people. Truly, I tell *you*, they have their full payment (already). 3 But when you make a contribution, your left (hand) must not know what your right (hand) is doing, 4 so that your contribution may be secret. And your Father, who sees in secret, will pay you. 5 And when you all pray, don't be like the hypocrites who like to pray in the synagogues [gathering places] and standing on street corners, in order to be noticed by people. Truly I say to you all, they have their full wages (already). 6 But you, when you pray, go into your inner room and, when you have shut the door, pray to your Father in secret; and your Father who sees in secret will give back to you.

7 And when *you* are praying, don't throw words around like the Gentiles, who figure they'll be listened to because of their commotion [much speaking]. 8 Don't be like them; for your Father knows what you all need before *you* ask him. 9 Therefore, you all pray like this: "Our Father in heaven, your name must be (considered) holy. 10 Your Kingdom must come! Your wishes must happen -- as in heaven, also on earth! 11 Give us our necessary bread each day, 12 and take away what we owe, as also we (have cancelled the debts) of those who owe us. 13 And do not bring us into testing, but rescue us from the evil one."

14 For if you all take away [forgive] their transgressions for people, *your* heavenly Father will also take (them) away from you all. 15 But if *you* do not forgive people, neither will *your* Father take away *your* transgressions.

16 And when you all fast, don't be gloomy like the hypocrites, for they cover their faces so it will be obvious to people (that) (they are) fasting. Truly, I say to *you*, they have their full payment already. 17 But when you all fast, anoint your head and wash your face, 18 so it won't be obvious to people that you are fasting, but to your Father, in secret. And your Father, who sees in secret, will repay you.

19 Don't store up for yourselves treasures on the earth, where moths and corrosion destroy, and where thieves break through and steal. 20 But store up for yourselves treasures in heaven, where neither moth nor corrosion destroy, and where thieves do not break through nor steal. For where your treasure is, there is where your heart will be, also.

22 The lamp of the body is the eye. If therefore, the eye is single [simple], the whole body will be light. 23 But if your eye is evil, your whole body will be darkness. If therefore the light in you is darkness, how dark it is!

24 No one can be a slave to two masters [lords]: for either he will hate one and love the other, or he will stick with the one and scorn [pay no attention to] the other. You cannot be slaves to God and riches.

25 Because of this, I say to you all, don't worry about yourself [your livelihood], what *you* may eat or what *you* may drink, nor for *your* body, what *you* will be dressed in. Isn't (your) life [self] greater than food, and (your) body than clothing? 26 Look at the birds of heaven [the sky]: they don't sow, or harvest, or gather together (provisions) into a storehouse and *your* heavenly Father feeds them. Aren't you all more important than they? 27 Who of *you*, by worrying, can add one cubit to his height? 28 And why do you all worry about clothing? Take a lesson from the lilies of the field, how they grow. They don't work, or spin. 29 But I say to *you*, that not even Solomon, in all his splendor, was dressed [covered] like one of these. 30 If, then, God so dresses the grass of the field, which is today, and tomorrow is thrown into the oven, won't he (do) much more for you all? Is your trust so small? 31 Therefore, don't worry saying, "What may we eat?" or "What may we drink?" or "What may we wear?" 32 For the people who don't know God [*lit.*Gentiles] chase after all these things. For *your* heavenly Father knows that you all need all these things. 33 But seek first his (God's) Kingdom, and his justice, and all these things will be added for you all. 34 Therefore don't be worried for tomorrow -- for tomorrow will worry about itself. It's own problems are enough for a day.

CHAPTER 7

Do not pass judgment, so that you all will not be judged. 2 In whatever manner you all pass judgment, *you* will be judged, and *you* will be dealt with [in, by] whatever measure you all deal with others. 3 Why do you look at the bit of straw in your brother's eye, and fail to notice the timber in your own? 4 And how can you say to your brother, "Let me take the straw out of your eye", and look! There is a timber in your eye! 5 Hypocrite! First take the timber out of your eye, and then you will see clearly to take the straw out of your brother's eye.

6 Do not give what is holy to dogs, nor throw *your* pearls before pigs, lest they trample them under their feet, and, turning, tear *you* up.

7 Ask [keep asking], and (it) will be given to you all; seek [keep seeking], and you all will find; call [knock] [keep knocking] -- and (it) will be opened for you all. 8 For everyone who keeps asking, receives, and the one who keeps seeking, keeps finding, and to the one who keeps knocking [calling], (it) will be opened. 9 Or what person among *you*, when his son asks for bread, will give him a stone instead? 10 Or if he asks for a fish, he won't give a snake, will he? 11 If therefore *you*, being evil, know how to give good gifts to your children, how much more your Father in heaven will give good things to those who keep asking him.

12 Everything, therefore, that you all want people to do to [for] *you*, you all do also to [for] them: for this is the Law and the Prophets.

13 Enter in through the narrow gate: because the gate is wide and the road is spacious, that leads away into destruction, and there are many that enter in through it. 14 How narrow the gate and difficult the road that leads away into life -- and they are few that are finding it. 15 Watch out for false prophets, who are coming to you all in disguise (as) sheep, but inside they are vicious wolves. 16 From their harvest [produce], you all will recognize them. People don't gather grapes from thornbushes, do they, or figs from thistles? 17 Thus, every good tree bears a harvest of good fruit, but a rotten tree bears an evil harvest. 18 It is not possible for a good tree to bear evil fruit, nor for a rotten tree to bear good fruit. 19 Every tree that

does not bear good fruit is cut off and thrown into the fire. 20 Indeed, from their fruit, you all will recognize them.

21 Not everyone who says to me, "Lord, Lord!" will come into the kingdom of heaven, but the one who keeps on doing the will of my Father in heaven. 22 Many will say to me on that day, "Lord, Lord, didn't we prophesy [speak messages from God] by your name, and cast out demons by your name, and by your name do many powerful things?" 23 And then I will testify to them, "I never made *your* acquaintance. Get away from me, *you* who act lawlessly."

24 "Everyone, therefore, who keeps listening to these words of mine, and keeps on doing them, shall be compared to a wise man who built his house on the rock. 25 And the rain came down, and the river came, and the winds blew, and hit against that house, and it did not fall, because it had its foundation on the rock. 26 And everyone who keeps listening to these words of mine and does not keep doing them, will be compared to a foolish man who built his house on the beach. 27 And the rain came down, and the rivers came, and the winds blew, and hit against that house, and it fell -- and its destruction was great." 28 And it happened when Jesus had finished these words, the crowds were amazed, about his teaching. 29 For he was teaching them as one having authority, and not like their scribes.

CHAPTER 8

As he came down from the mountain, a large crowd followed him. 2 And look! A leper, approaching, fell down on his knees before him, saying, "Lord, if you want to, you can cleanse me." 3 And extending his hand, he touched him, saying, "I (do) want to -- be cleansed!" And immediately the leprosy was cleansed from him. 4 And Jesus said to him, "Look: don't tell anyone, but go show yourself to the priest, and offer the gift that Moses prescribed, for a witness to them."

5 When he came into Capernaum, a centurion approached him begging him 6 and saying, "Lord, my child [servant] is lying at home paralyzed, in terrible pain." 7 And he said to him, "I will come and heal him." 8 And the centurion answered, "Lord, I am not worthy that you should come under my roof: but just say a word, and my child [servant] will be healed. 9 For I am also a person under authority, having soldiers under me: and I say to this one, 'go', and he goes, and to another, 'come' and he comes, and to my slave, 'do this', and he does." 10 As Jesus listened, he was amazed, and said to those who followed, "Truly, I tell you all, nowhere in Israel have I found such trust! 11 I say to you all, that many from the east and west will arrive and sit down with Abraham and Isaac and Jacob in the Kingdom of Heaven, 12 while the sons of the kingdom will be thrown out into the darkness outside: there, there will be intense mourning [*lit.*, moaning and grinding of teeth]." 13 And Jesus said to the centurion, "Go! As you have trusted, it must happen for you." And his child [servant] was healed at that hour.

14 And when Jesus came into Peter's house, he found out that his mother-in-law was lying down and had a fever. 15 And he took her hand, and the fever left her, and she got up and waited on him.

16 When evening came, they brought to him many who were troubled by demons, and he threw out the spirits by a word, and healed all who had diseases. 17 Thus the saying of Isaiah, God's spokesman, was fulfilled: "He himself took our weaknesses, and bore (the weight of) our diseases."

18 When Jesus saw the crowd around him, he instructed them to go away to the other side. 19 And one scribe came and said to him, "Teacher, I will follow you wherever you go." 20 And Jesus said to him, "The foxes have burrows, and the birds of the sky have shelter, but the Son of Man [people] has no place to lay his head." 21 Another of his disciples said to him, "Lord, allow me first to go away and bury my father." 22 But Jesus said to him, "Follow me, and leave the dead to bury their own dead."

23 And when he got into the boat, his disciples followed him. 24 And look! A great storm came up on the sea, so that the boat was hidden by the waves; but he was asleep. 25 And coming to him, they got him up saying, "Lord, rescue us! We are being destroyed!" 26 And he said to them, "Why are *you* terrified? Do *you* trust so little?" Then he got up, and gave command to the wind and the sea, and there was a great calm. 27 Then the people were amazed, saying, "What sort of person is this, that the winds and the sea obey him?"

28 And when he came to the other side, into the region of the Gadarenes, two demon-tormented men approached him, coming out of the graveyard. (They were) very violent, so that no one could pass by that road. 29 And they screamed, saying, "What is between us and you, Son of God? Did you come here before the time, to destroy us?" 30 There was a large herd of many pigs feeding a distance from them. 31 The

demons begged him saying, "If you throw us out, send us into the herd of pigs." 32 And he said to them, "Go!" And coming out, they went into the pigs; and the whole herd ran down the bank into the sea, and died in the water. 33 Those who were feeding them fled, and, coming into the city, reported everything, and (told) about the demon-tormented men. 34 And all the city went out to where Jesus was, and when they saw him, they begged him to go away from their shores.

CHAPTER 9

And getting into the boat, he crossed over and came into his own city. 2 And they brought to him a paralytic, lying on a couch. And when Jesus saw their faithfulness, he said to the paralytic, "Be healed, child; your failures [shortcomings] are taken away." 3 Watching, certain of the scribes said among themselves, "This man is blaspheming [has no right to speak this way]!" 4 Jesus, knowing their thoughts, said, "Why do *you* harbor evil in your hearts? 5 Is it easier to say, 'Your failures [shortcomings] are taken away', or to say 'Get up and walk around?' 6 But in order that *you* all may know that the Son of Man has authority on earth to take away failures [shortcomings]," he then said to the paralytic, "Get up, pick up your couch, and go home!" 7 And, getting up, he went off to his house. 8 Watching, the crowds were awe-struck, and praised God who had given such authority to people.

9 And as Jesus left there, he saw a man called Matthew, sitting at the tax office, and said to him, "Follow me." And getting up, he followed him.

10 And it happened while they were sitting at table in the house, many tax collectors and (other) outcasts came and were sitting with Jesus and his disciples. 11 Watching, the Pharisees said to his disciples, "Why does your teacher eat with tax-collectors and outcasts?" 12 Having heard, he said, "The strong have no need of a healer, but those who are [ill] oppressed [have something wrong](do). 13 Go learn what this means: 'I want mercy, and not sacrifice.' For I did not come to call the just, but those who have failed."

14 Then the disciples of John approached him saying, "Why do we and the Pharisees fast, but your disciples do not fast?" 15 And Jesus said to them, "The friends of the bridegroom cannot mourn while he is with them, can they? The day will come, when the bridegroom will be taken away from them, and then they will fast. 16 No one puts a patch of unshrunk cloth on an old garment. It will take away from the rest of the garment, and the tear will become worse. 17 Neither do they put new wine into old skins. If they did, the skins would burst; the wine would pour out, and the skins be destroyed. But they put new wine into new skins, and both are preserved."

18 As he was saying these things to them, a ruler came and knelt to him, saying, "My daughter is at the point of death. But come, put your hand on her, and she will live." 19 And Jesus got up and followed him, and his disciples also (went along).

20 And look! A woman who'd had a hemorrhage for twelve years, came from behind and touched the hem of his cloak. 21 For she said to herself, "If I only touch his clothing, I will be delivered." 22 Jesus turned and saw her, and said, "Take courage, daughter: your faith(fulness) has rescued [saved] you." And the woman was restored from that hour.

23 And when Jesus entered the ruler's home, seeing the flute-players, and the crowd making a commotion, 24 he said "Get out! The little girl is not dead, but she's asleep." And they derided him. 25 Then he threw the crowd out, and going in, he took her hand, and the little girl was raised up. 26 And the news about her spread all over the area.

27 As Jesus left there, two blind men followed him, calling and saying, "Have mercy on us, Son of David!" 28 When he had come into the house, the blind men approached him, and Jesus said to them: "Do you all believe that I can do this?" They said to him, "Yes, Lord." 29 Then he touched their eyes, saying, "According to *your* trust [faithfulness], let it happen to *you*." 30 And their eyes were opened. And Jesus ordered them, "Watch that nobody finds out." 31 But they went out and spread the word all over that land.

32 As they went out, a man approached, tormented by a mute demon. 33 And he (Jesus) threw out the demon, and the mute man spoke. And the crowds were amazed, saying, "Such things never happened in Israel!" 34 But the Pharisees said, "By the ruler of demons he casts out demons."

35 And Jesus went around all the cities and communities teaching in their gathering places [synagogues], and preaching the good news of the Kingdom and healing all diseases and maladies.

36 Seeing the crowds, he pitied them, because they were distressed and defeated, like sheep that have no shepherd. 37 Then he said to his disciples, "The harvest is great but the workers are few. 38 So earnestly beg the Lord of the harvest to send out workers into his harvest!"

CHAPTER 10

And when he had summoned his twelve disciples, he gave them authority to cast out unclean spirits and to heal every disease and every malady. 2 These are the names of the twelve who were sent out: first Simon, the one called Peter, and Andrew his brother, and James, the (son) of Zebedee, and John, his brother, 3 Philip and Bartholomew, Thomas, Matthew the tax collector, James (the son) of Alphaeus, and Thaddeus, 4 Simon the Canaanite, and Judas Iscariot, who betrayed him.

5 These, the twelve, Jesus sent off, after he had instructed them, saying, "Don't go into the road [way] of the nations [Gentiles], and don't enter a city of the Samaritans. 6 Go rather to the lost [devastated] sheep of the house of Israel. 7 As you all go, preach saying, 'The Kingdom of heaven has arrived [come near].'⁸ 8 Heal the weak, raise the dead, cleanse lepers, cast out demons. You all received a gift: give a gift. 9 Do not acquire gold or silver or copper in your belt, 10 nor a wallet for the journey, nor two tunics, nor sandals, nor staff. For the worker deserves his food [*some mss. have, wages*]. 11 In whatever city or community *you* enter, seek out in it whoever is worthy, and stay there until *you* leave. 12 When you all enter a house, offer (your) blessing. 13 And if the household is worthy, (your) peace must rest upon it. But if it is not worthy, (your) peace must turn back to *you*. 14 And whoever does not welcome *you*, nor listen to [obey] your words, coming out of that house or city, shake the dust off of your feet. 15 Truly, I say to you all, it will be more bearable for the land of Sodom and Gomorrah in the day of judgment, than for that city. 16 Look: I am sending *you* like sheep in the midst of wolves. Therefore, become as wise as serpents, and pure as doves."

17 "But watch out for people. For they will hand you all over to the council, and in their gathering-places [synagogues], they will beat *you*. 18 And you all will be led before governors and kings because of me, for a testimony to them and to the nations [Gentiles]. 19 But when they hand you all over, don't worry how or what *you* will say. It will be given you all in that hour, what *you* shall say. 20 For it will not be you all that are speaking but the spirit of your Father speaking in *you*."

21 "Brother will hand over brother to death, and a father a child, and children will rise up against parents, and have them killed. 22 And *you* will be hated by everyone because of my name. But the one who endures till the end, this one will be rescued [delivered]."

23 "When they persecute you all in this city, flee to another. Truly, I say to *you*, *you* will not have finished with the cities of Israel until the Son of Man comes."

24 "A disciple is not beyond his teacher, nor a slave beyond his lord. 25 It is enough for a disciple to be like his teacher, and a slave (to be) like his lord. If they have called the master of the house Beelzebub, how much more those of his household?"

26 "Don't be afraid of them. For there is nothing veiled that will not be revealed, nor hidden that will not be made known. 27 What I say to you all in darkness, speak in the light! And what *you* hear in your ear, announce from the housetops! 28 And don't be afraid of those that kill the body, but cannot kill your (real) self. Fear him, rather, who can destroy both your body and your self [identity] in hell."

29 "Aren't two sparrows sold for a small coin? And one of them does not fall on the earth without your Father. 30 The hairs of *your* head are all counted. 31 Don't be afraid, therefore. *You* are worth more than many sparrows."

32 "Everyone who acknowledges [agrees with] me before people, I will acknowledge [agree with] him before my Father in the heavens. 33 But whoever disowns me before people, I will disown him before my Father in the heavens."

34 "Don't suppose that I came to establish peace on the earth. I did not come to establish peace, but division. 35 For I came to divide a man against his father, and a daughter against her mother, and a bride against her mother-in-law. 36 And people's enemies will be their own household."

37 "He who cares for father or mother above me, is not worthy of me. And he who cares for son or daughter above me is not worthy of me. 38 And whoever does not take his cross and follow after me, is not worthy of me. 39 The one who focuses his attention on his identity, will lose it, and he who loses his identity, for my sake, will find it."

40 "Whoever welcomes you all, welcomes me, and whoever welcomes me, welcomes the one who sent me. 41 Whoever welcomes a spokesman of God in the name of a prophet, will receive the spokesman's reward. And whoever welcomes a just person in the name of a just person, will receive a reward of justice. 42 And whoever gives one of these little ones only a cup of cold water to drink, in the name of a disciple, truly, I tell *you*, he will not lose his reward."

CHAPTER 11

And it happened, when Jesus had finished giving instructions to his twelve disciples, he left there to teach and preach in their cities. 2 When John heard, in prison, the works [deeds] of Christ [**some mss. have, what Jesus was doing*], he sent through [by means of] his disciples 3 and said to him, "Are you the Coming One or are we waiting for another?" 4 Jesus answered, "When you all go, report to John what *you* hear and see.

5 The blind are receiving sight, the lame are walking, lepers are being cleansed, the deaf are hearing, and the dead are being raised, and the poor are being told good news. 6 And the one is greatly privileged, who does not take offense at me."

7 When they had left, Jesus began to speak to the crowds about John. "What did you all go out in the desert to see? A reed shaken by the wind? 8 But what did *you* go out to see? Someone richly dressed? Look: those who wear fancy clothes are in the households of kings! 9 But why did *you* go out? To see a spokesman for God? Yes, I tell you all, and more than a spokesman. 10 This is the one about whom it has been written. 'Look: I am sending my messenger ahead of you, who will prepare your way [road] before you.' 11 Truly, I tell you all, there has not arisen among those born of women, (anyone) greater than John the Baptizer. But the smallest one in the Kingdom of the heavens is greater than he. 12 From the day of John the Baptizer until now, the Kingdom of the heavens is done violence, and the violent grab at it. 13 For all God's spokesmen, and the Law, spoke for God **until John**. 14 And, if you all are willing to receive it, this is Elias, who is about to come. 15 He who has ears had better listen!"

16 "To what shall I compare this generation? They are like children sitting in a market, calling to each other, 17 saying, 'We played the flute for you all, and *you* didn't dance; we wailed for you all, and *you* didn't cry!' 18 For John came, neither eating nor drinking, and they said, 'He has a demon!' 19 The Son of Man came, eating and drinking, and they said, 'Look! a glutton and a drunk, a friend of tax collectors and outcasts.' But wisdom is shown to be just by her deeds."

20 Then he began to reproach the cities in which most of his miracles had been done, because they did not change their ways. 21 "Woe to you, Chorazin; woe to you, Bethsaida; if the miracles that happened among you all had happened in Tyre and Sidon, long ago, they would have changed their ways, in dust and sackcloth. 22 Surely, I say to you all, it will be more bearable for Tyre and Sidon in the day of judgment [discernment, *or* sorting-out] than for you all. 23 And you Capernaum, you are not lifted up to heaven! You will be cast down to hades! Because if the miracles that happened in you had happened in Sodom, it would remain until this day. 24 Indeed, I tell you all, it will be more bearable for the land of Sodom in the day of judgment [discernment] than for you."

25 At that time, Jesus, responding, said, "I agree with you, Father, Lord of heaven and earth, that you have hidden these things from the wise and clever, and revealed them to small children. 26 Yes, Father, for so it seemed good before you. 27 Everything has been handed over to me by my Father, and nobody really knows [recognizes] the Son except the Father and nobody really knows [recognizes] the Father except the Son, and the one to whom the Son chooses to reveal (him)."

28 "Come to me, all who are exhausted and burdened, and I will refresh you all. 29 Pick up my yoke, upon yourselves, and learn from me, because I am gentle and my heart recognizes no status, and you all will find refreshment for yourselves. 30 For my yoke fits well, and my burden is light."

CHAPTER 12

In that season, Jesus was going through a grain field on the Sabbath. His disciples were hungry, and began to pick heads of grain and to eat. 2 When the Pharisees saw, they said to him, "Look! Your disciples are doing what is not permitted on the Sabbath!" 3 He said to them, "Haven't you all read what David did, when he and those with him were hungry? 4 How he went into the house of God, and ate the bread on

display, which was not permissible for him to eat nor for those with him, but only for the priests? 5 And haven't you all read in the Law that on the Sabbath, the priests in the temple break the Sabbath and are without blame? 6 I say to you all, that someone [something] greater than the temple is here. 7 And if you all really knew what it is [means], 'I want mercy and not sacrifice,' you all would not have condemned the blameless ones. 8 For the Lord of the Sabbath is the Son of Man."

9 And going away from there, he came into their synagogue [gathering place]. 10 And there was a man with a shriveled hand, and they asked him, "Is it permissible on the Sabbath to heal?" in order that they might accuse him. 11 But he said to them, "What person among you who has one sheep, if it falls into a pit on the Sabbath, will not take hold of it and lift it out? 12 How much more important, therefore, is a person than a sheep? Certainly it is permissible to do good on the Sabbath!" 13 Then he said to the man, "Extend your hand!" And he extended it, and it was restored as healthy as the other. 14 Then the Pharisees, when they went out, laid plans against him, how to destroy him.

15 Jesus knew it, and left there. And a great crowd followed him, and he healed them all. 16 And he ordered them not to reveal what he was doing, 17 so that the saying of Isaiah, God's spokesman, would be fulfilled (where) he said, 18 "Behold my child [servant] whom I have chosen, my dear one in whom my whole being is well-pleased. I will put my spirit upon him, and he will announce judgment to the nations [Gentiles]. 19 He will not wrangle nor shout, neither will anyone hear his voice in the streets. 20 He will not break a shattered reed [staff], he will not extinguish a smoking wick, until he casts out judgment into victory! 21 By means of his name, the nations [Gentiles] will have hope!" [or, "The nations will trust his name."]

22 Then there was brought to him one (troubled by) a blind and mute demon, and he healed him, so that the mute (person) spoke and saw. 23 And all the crowd was amazed, and said, "Isn't this the Son of David?" 24 But when the Pharisees heard, they said, "This fellow doesn't cast out demons except by Beelzebul, the ruler of demons." 25 Knowing their thoughts, he said to them, "Every kingdom divided against itself is left desolate, and every city or household divided against itself will not stand. 26 And if Satan casts out Satan, he is divided against himself: how, therefore, will his kingdom stand? 27 And if I cast out demons by Beelzebul, by what do *your* sons cast them out? They shall be *your* judges about this. 28 But if I cast out demons by the Spirit of God, obviously the Kingdom of God has gotten ahead of *you*! 29 Or how can anyone get into a strong man's house and seize his possessions, unless he first ties up the strong man? And then he can plunder his house. 30 Whoever is not with me is against me, and whoever does not gather together with me, scatters."

31 "Because of this, I say to you all; Every failure [shortcoming] and blasphemy [derogatory speech] will be forgiven [taken away] from people, but blasphemy [derogatory speech] against the Spirit will not be taken away. 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, neither in this age nor the coming one."

33 "Either make the tree good and its harvest good, or make the tree rotten and its harvest rotten. For by its harvest, a tree will be known. 34 Generation of snakes! How can *you* say good things, being evil? For the mouth speaks out of the overflow of the heart. 35 The good person out of good treasure [stored-up] casts out goodness; and the evil person, out of stored-up evil, casts forth evil. 36 I tell *you* that every unprofitable saying that people speak, they will give account for their word in the day of judgment. 37 For by your words you will be shown just and by your words you will be pronounced guilty."

38 Then certain of the scribes and Pharisees answered him, "Teacher, we want to see a sign from you." 39 But he answered them, "An evil and adulterous generation searches for a sign, and a sign will not be given to it except the sign of Jonah, God's spokesman. 40 For just as Jonah was in the insides of the fish for three days and three nights, so will the Son of Man be in the heart of the earth for three days and three nights. 41 The men of Ninevah will arise in the judgment with this generation and condemn it, because they changed their ways, at the preaching of Jonah, and look! a greater (person) than Jonah is here. 42 The queen of the south will arise in the judgment with this generation, and condemn it, because she came from the boundary of the earth to listen to the wisdom of Solomon, and look, (someone) greater than Solomon is here."

43 "When the unclean spirit goes out from a person, it goes through places without water, seeking rest, and does not find it. 44 Then it says, 'I will go back to my house that I came out of.' And it comes, and finds it empty, swept clean and decorated. 45 Then it goes and takes along with it seven other spirits more evil than itself, and they go in and settle down there. And the latter (condition) of that person becomes worse than the former. This is what will happen to this evil generation."

46 While he was still speaking to the crowd, his mother and his brothers stood outside, seeking to speak to him. 47 Someone said to him, "Look -- your mother and your brothers are standing outside wanting to talk to you." 48 But he answered the one who told him, "Who is my mother and who are my brothers?" 49 And extending his hand toward his disciples, he said, "Look at my mother and my brothers. 50 For whoever does the will of my Father in heaven, this one is my brother and sister and mother."

CHAPTER 13

One day [in that day], Jesus came out of the house and sat by the sea. 2 And a large crowd gathered to him, so he got into a boat to sit, and all the people were standing along the shore. 3 And he told them many things in parables, saying, "Look! A sower went out to sow. 4 And in his sowing, some (seed) fell along the road, and the birds came and ate it up. 5 Other (seed) fell among stones, where it did not have much dirt; and it sprouted right away, since it had no depth of soil, 6 but when the sun rose, it was scorched, and since it had no root, it dried up. 7 Other (seed) fell among the thorns, and the thorns grew up and choked it. 8 But other (seed) fell on good ground, and gave a harvest, some a hundred, some sixty, some thirty. 9 Whoever has ears, must listen."

10 And coming to him, the disciples said, "Why do you speak to them in parables?" 11 He answered, "To you all it has been given to know the mysteries of the Kingdom of Heaven, but to them it has not been given. 12 For to whoever has, it will be given to him, and he will have plenty. But whoever does not have, even what he has will be taken from him. 13 This is why I speak to them in parables, so that looking, they may not see, and listening, they may not hear nor understand. 14 And God's message through Isaiah is fulfilled for them, which says, 'By hearing, *you* will hear and not understand; and looking, *you* will look and not see. 15 For the heart of this people has been dulled, and their ears are hard-of-hearing [don't listen], and they have closed their eyes, lest they see with their eyes, and hear with their ears, and understand with their hearts, and turn back and I would heal them.' 16 But *your* eyes are privileged because they are looking, and *your* ears (are privileged) because they are listening. 17 Truly, I tell *you*, many of God's spokesmen, and just people, longed to see what *you* are seeing and did not see (it), and to hear what *you* are hearing and did not hear (it). 18 *You*, therefore: listen to the parable of the sower."

19 "Everyone who hears the word of the Kingdom and does not understand, the evil one comes and snatches what was sowed in his heart; this is what was sowed along the road. 20 And what was sowed on the rocks, this is the one who, when he hears the word, immediately receives it with joy, 21 but does not have a root in him, but is temporary; when trouble or persecution happens because of the word, he is immediately caused to fall. 22 And what was sowed into the thorns, this is the one who hears the word, and the worries of the times [age] and the deceit of riches choke the word and it becomes unfruitful. 23 But what was sowed on good ground is he who listens to the word and understands, and who bears fruit, some a hundred, some sixty, some thirty."

24 He set another parable before them saying, "The Kingdom of Heaven is like a man who sowed good seed in his field. 25 But while the people slept, his enemy came and sowed weeds (that looked like wheat) in the midst of the grain, and went away. 26 When the crop grew, and made fruit, then the weed was obvious. 27 Then came the slaves of the master of the house, and said to him, 'Sir, didn't you plant good seed in your field? Then how does it have these weeds?' 28 And he said to them, 'An enemy person has done this.' Then the slaves said to him, 'Do you want us to go out and gather them?' 29 But he said, 'No, lest in gathering the weeds *you* also pull out the wheat with them. 30 Let both grow together until the harvest; and at harvest time, I will say to the harvesters, First gather the weeds and tie them in bundles to be burned, but gather the wheat into my storehouse."

31 He set another parable before them, saying, "The Kingdom of Heaven is like a grain of mustard seed, which a man takes and sows in his field. 32 It is the smallest of all seeds, but when it has grown, it is larger than any herbs, and becomes a tree, so that the birds of heaven [the sky] come and nest in its branches."

33 Another parable he told them, "The Kingdom of Heaven is like yeast, which a woman took and mixed into three measures of flour, until all was leavened."

34 Jesus said these things in parables to the crowd, and without parables he did not speak to them 35 so that the saying of God's spokesman would be fulfilled, "I will open my mouth in parables; I will speak (what has been) hidden from the foundations of the world."

36 Then, leaving the crowd, he came into the house. And his disciples came to him, saying, "Explain to us the parable of the weeds in the field." 37 He answered, "The one who sows good seed is the Son of Man, 38 the field is the world, and the good seeds are the sons of the Kingdom. The weeds are the sons of the evil one. 39 The enemy that sowed them is the devil; the harvest is the completion of the age; the harvesters are messengers. 40 Just as the weeds are gathered and burned with fire, so it will be at the completion of the age. 41 The Son of Man will send his messengers, and they will gather out of his Kingdom all who cause (others) to fall, and all who do lawlessness. 42 And they will throw them into the furnace of fire. There will be intense mourning [*lit.*, weeping and grinding of teeth]. 43 Then the just will shine like the sun in the Kingdom of their Father. Whoever has ears must listen!"

44 "The Kingdom of Heaven is like a treasure, hidden in the field, which, when a man finds, he hides, and in his delight, goes away and sells everything he has, and buys that field."

45 "Again, the Kingdom of Heaven is like a merchant seeking for fine pearls. 46 Finding one very valuable pearl, he went away and sold everything he had, and bought it."

47 "Again, the Kingdom of Heaven is like a fish-net, cast into the sea, gathering all kinds of varieties. 48 When it is full, it is pulled up on shore, and sitting down, they sort the good into containers, and throw away the rotten. 49 Thus it will be at the completion of the age. Messengers will come out and sort out the wicked from the midst of the just. 50 And they will throw them into the fire; and there will be intense mourning [*lit.*, crying and grinding of teeth]"

51 "Have you all understood all these things?" They said to him, "Yes." 52 Then he said to them, "Because of this, every scribe trained for the Kingdom of Heaven is like a householder who brings out of his treasures both new things and old."

53 And it happened, when Jesus had finished these parables, he left there. 54 And coming into his own home country, he taught them in their synagogue [gathering place], so that they were amazed, and said, "Where did this wisdom and these powers come from? 55 Isn't this the carpenter's son? Isn't his mother called Mary, and his brothers James and Joseph and Simon and Judas? 56 And aren't his sisters all here with us? Where then did all these things come from?" 57 And they took offense [were made to fall] about him. But Jesus said to them, "God's spokesman is not without honor, except in his own country and in his own household." 58 And he did not do many miracles there, because of their faithlessness [unfaithfulness].

CHAPTER 14

At that time, Herod the tetrarch heard the news about Jesus, 2 and said to his children [servants], "This is John the Baptist. He has been raised from the dead, and that's why these powers are at work in him."

3 For Herod had seized John, bound him, and put him away in prison because of Herodias, the wife of his brother Philip. 4 For John said to him, "It is not permissible for you to have her." 5 And he wanted to kill him, but he feared the crowd, because they considered him God's spokesman.

6 On Herod's birthday, the daughter of Herodias danced in (their) midst, and pleased Herod. 7 Then he swore with an oath to give her whatever she asked. 8 Instigated by her mother, she said, "Give me, here on a platter, the head of John the Baptist." 9 And the king was sorry, but because of his oath, and those sitting with him, he commanded that it be given. 10 And he sent (one who) beheaded John in the prison. 11 And his head was brought on a platter and given to the girl, and she took it to her mother. 12 And his disciples came and took the body and buried it, and then went and told Jesus.

13 When he heard, Jesus went up from there in a boat, into a desert place, alone. And when the crowd heard, they followed him on foot from the cities. 14 And coming out, he saw a great crowd, and had pity on them, and healed their weak ones. 15 When it was evening, his disciples approached him, saying, "This is a desolate place, and it is already late. Send the crowd away, so they can go into the villages and buy themselves food." 16 But Jesus said to them, "They don't have to go away. You all give them (something) to eat." 17 They said to him, "We don't have anything here but five (loaves of) bread and two fish." 18 He said, "Bring them here to me." 19 And ordering the crowd to sit down on the grass, taking the five (loaves of) bread and the two fish, looking up into heaven, he gave thanks. Breaking it up, he gave the bread to the disciples, and the disciples (gave it) to the crowd. 20 And they all ate, and had plenty; and they picked up

leftover pieces, twelve baskets full. 21 Those who had eaten were about five thousand men, besides women and children.

22 And immediately, he instructed the disciples to get into the boat and go ahead of him to the other side, while he dismissed the crowd. 23 And when he had sent away the crowd, he went up into the mountain alone to pray. When evening came, he was there alone. 24 The boat was already many stadia [a great distance] away from land, tossed by the waves for the wind was against them. 25 In the fourth watch of the night, he came to them, walking on the sea. 26 When the disciples saw him walking on the sea, they were terrified, saying, "It is a ghost!" and they shouted from fear. 27 But immediately Jesus spoke to them, "Take courage! I AM! Don't be afraid!" 28 Peter answered him, "Lord, if it is you, command me to come to you on the water!" 29 He said, "Come!" And getting down from the boat, Peter walked on the water and came toward Jesus. 30 But looking at the strong wind, he was frightened, and starting to go under, he hollered, "Lord, save me!" 31 Immediately, Jesus reached out his hand and grabbed him, and said to him, "(Man of) scanty trust, why did you hesitate?" 32 And when they got into the boat, the wind quit. 33 Those in the boat worshiped him, saying, "Truly you are the Son of God."

34 And when they had crossed over, they landed in Genessaret. 35 And when the men of that place found out about him, they sent out into the whole vicinity, and brought to him all that had illnesses [anything wrong]. 36 And they begged him that they might only touch the edge of his cloak; and whoever touched (it) was completely restored.

CHAPTER 15

Then Pharisees and scribes came to Jesus from Jerusalem, saying, 2 "Why do your disciples violate the traditions of the elders? For they do not wash their hands when they eat bread." 3 But he answered them, "And why do you all violate the commandment of God, because of your tradition? 4 For God said, 'Honor (your) father and mother, and he who speaks evil (about) father or mother must be executed.' 5 But *you* say, 'whoever says to father or mother, "It is a gift [offering], whatever you are due from me," 6 he will not honor his father or mother at all, and you all take away the authority of the word of God because of your tradition. 7 Hypocrites, well has Isaiah delivered God's message about *you* saying, 8 'This people honors me with their lips, but their heart is far away from me. 9 They worship me fruitlessly, teaching as "doctrines" the commandments of people.'" 10 And calling the crowd to him, he said to them, "Listen and understand: 11 nothing going into the mouth of a person makes him unholy; but what comes out of a person's mouth makes him unholy [common]."

12 Then, coming to him, the disciples said, "Do you know that the Pharisees were upset [offended] when they heard what you said?" 13 He answered, "Every plant that my Heavenly Father did not plant, will be pulled up by the roots. 14 Let them go. They are the blind guides of the blind. If the blind lead the blind, they will both fall in the ditch."

15 Peter responded, "Explain this parable to us." 16 He said, "Don't you all understand yet? 17 Don't you all realize that everything that goes into the mouth, passes into the stomach, and is eliminated? 18 The things that come out of the mouth, come out of the heart: and these (show) a person (to be) unholy. 19 For from the heart come arguments, depravity, murders, adultery, perversions, thefts, false testimony, blasphemy. 20 These things are what make a person unholy [unclean], not eating with unwashed hands."

21 And coming out from there, Jesus left for the region of Tyre and Sidon. 22 And a Canaanite woman from that area came, crying out to him, saying, "Have mercy on me, Lord, Son of David. My daughter is badly demon-tormented." 23 But he did not answer her with a word. And his disciples came to him and asked him, "Send her away! She keeps hollering after us!" 24 He answered, "I was only sent to the lost sheep of the house of Israel." 25 But she came and worshiped him, saying, "Lord, help me!" 26 He answered, "It is not good to take the children's bread and throw it to the dogs." 27 She said, "Yes, Lord, but the dogs eat the crumbs that fall from their master's table." 28 Then Jesus answered her, "Woman, your trust is great. It will be for you as you wish." And her daughter was healed from that hour.

29 And leaving there, Jesus came toward the Sea of Galilee, and went up the mountain and sat there. 30 And a great crowd came to him, having with them lame, crippled, blind, mute (people), and many others, and they laid them at his feet, and he healed them, 31 so that it amazed the crowd as they saw the mute speaking, the crippled made whole, the lame walking and the blind seeing. And they glorified the God of Israel.

32 Jesus, calling his disciples said, "I pity the crowd, because already they have stayed with me three days, and they have had nothing to eat. I don't want to send them away hungry, lest they collapse on the road." 33 And the disciples said, "Where will we get so much bread in the desert to feed such a crowd?" 34 And Jesus said to them, "How much bread do you all have?" They said, "Seven, and a few small fish." 35 Instructing the crowd to sit down on the ground, 36 he took the seven (loaves of) bread and the fish, and when he had given thanks, he broke it and gave to the disciples, and the disciples to the crowd. 37 And all ate, and had plenty. And they picked up leftover pieces, seven baskets full. 38 Those who had eaten were four thousand men, besides women and children.

39 And when he had dismissed the crowd, he got into the boat and came toward the shore of Magada

CHAPTER 16

And the Pharisees and Sadducees came testing him, and asked him to show them a sign from heaven. 2 But he answered them, "When evening comes, you all say, 'it is fair weather for the sky is fiery'; 3 and in the morning, 'today is stormy, for the sky is red and cloudy.' You all know how to discern the appearance of the sky, but can't (figure out) the signs of the times. 4 An evil and adulterous generation seeks after a sign, and no sign will be given to it except the sign of Jonah." And leaving them, he went away.

5 And when the disciples came to the other side, they had forgotten to take bread. 6 Jesus said to them, "Watch, and look out for the yeast of the Pharisees and Sadducees!" 7 They discussed among themselves, saying, "We didn't bring bread." 8 Jesus knew (it), and said, "Why are you all discussing among yourselves, people of minimal trust, because *you* don't have bread? 9 Don't you all understand yet, nor remember the five (loaves of) bread of the five thousand, and how many baskets *you* picked up? 10 Nor the seven (loaves of) bread of the four thousand, and how many baskets *you* picked up? 11 How can you all not understand that I wasn't talking to *you* about bread? Watch out for the yeast of the Pharisees and Sadducees!" 12 Then they understood that he was not saying to watch out for the yeast of bread, but for the teaching of the Pharisees and Sadducees.

13 When Jesus came into the region of Caesarea Philippi, he asked his disciples, "Who do people say that the Son of Man is?" 14 They said, "Some (say) John the Baptist; others, Elias; others, Jeremiah or one of God's spokesmen." 15 He said to them, "But you all: who do *you* say that I am?" 16 Simon Peter answered, "You are the Christ [Anointed One], the Son of the Living God." 17 Jesus answered him, "You are privileged, Simon son of John [*lit.*, bar-Jona], because flesh and blood [a human being] did not reveal (this) to you, but my Father in heaven. 18 And I tell you, that you are Peter, and on this rock I will build my church, and the gates of hades will not overpower it. 19 I will give you the keys of the Kingdom of heaven, and whatever you bind [tie-up] on earth will be what has been bound [tied-up] in heaven; and whatever you set free on earth will be what has been set free in heaven." 20 Then he commanded the disciples that they should tell no one that he is the Christ [Anointed One].

21 From then, Jesus began to show his disciples that it was necessary for him to go to Jerusalem, and suffer many things from the elders and the ruling [chief] priests and scribes, and be killed, and be raised on the third day. 22 And taking him aside, Peter began to scold him, saying, "May (God) have mercy on [forbid it to] you Lord! This will not happen to you!" 23 But turning, Jesus said to Peter, "Get away behind me, Satan! You are the cause of offense to me, because you are not thinking like God, but like people!"

24 Then Jesus said to his disciples, "If anyone wants to come after me, he must reject himself, and pick up his (own) cross, and follow me. 25 For whoever wants to preserve his identity, will lose it, but whoever loses his identity for my sake, will find it. 26 For how is a person benefitted if he gains the whole world, but suffers the loss of his (real) self? Or what will a person give in exchange for his (real) self? 27 For the Son of Man is about to come in the glory of his Father, with his messengers, and then he will pay to each one according to his deeds. 28 Truly, I tell *you*, some are standing here who will not taste death until they see the Son of Man coming in his Kingdom."

CHAPTER 17

And after six days, Jesus took along Peter, and James, and his brother John, and brought them up into a high mountain, alone. 2 And he was transformed before them, and his face shone like the sun, and his cloak became as white as light. 3 And Moses and Elijah appeared to them, talking with him. 4 Responding,

Peter said to Jesus, "Lord, it is good for us to be here. If you wish, I will build here three tents; one for you, one for Moses, and one for Elijah." 5 While they were still talking, a bright cloud hid them; and a voice (came) out of the cloud, saying, "This is my Son, the loved one, in whom I am greatly pleased. Listen to him!" 6 When the disciples heard (this), they fell on their faces and were seized with terror. 7 And Jesus came and touched them, and said, "Get up, and don't be afraid." 8 Raising their eyes, they saw nothing but only Jesus.

9 As they went down out of the mountain, Jesus commanded them, saying, "Tell no one the vision until the Son of Man has been raised from the dead." 10 And the disciples asked him, "Why then do the scribes say that it is necessary for Elijah to come first?" 11 He answered, "Elijah does come, and will restore everything. 12 But I tell *you*, Elijah has already come, and they didn't recognize him, but did to him as they wanted. So also the Son of Man is about to suffer under them." 13 Then the disciples understood that he was talking to them about John the Baptist.

14 As they came toward the crowd, a man approached him, kneeling (before) him 15 and saying, "Lord, have mercy on my son, because he is epileptic, and suffers badly. Many times he falls into the fire, and many times into the water. 16 And I brought him to your disciples, and they were not able to heal him." 17 Jesus answered, "Oh, unfaithful and distorted generation! How long shall I be with *you*? How long must I put up with *you*? Bring him here to me." 18 And Jesus rebuked the demon, and it came out of him, and the child was healed from that hour.

19 Then, coming to Jesus privately, the disciples said, "Why were we not able to cast it out?" 20 He said to them, "Because *your* faithfulness [trust] is so small. Truly, I tell you all, if *you* have faithfulness [trust] as a seed of mustard, *you* will say to this mountain, 'Get up from there,' and it will get up and nothing will be impossible to you all." (*Some mss add v.21., This kind does not go out, except in prayer and fasting.*)

22 As they returned together to Galilee, Jesus said to them, "The Son of Man is about to be handed over into the hands of people; 23 and they will kill him, and on the third day, he will be raised." And they were greatly upset.

24 As they came into Capernaum, those who collected the two drachma* (tax) approached Peter and said, "Doesn't your teacher pay the two drachmas?" 25 He said, "Yes." And when they got home, Jesus spoke to him, saying, "How does it seem to you, Simon? From whom do the kings of the earth take taxes or tribute? From their own sons, or from others?" 26 When he said, "From others," Jesus said to him, "Then the sons are free. 27 But in order that we not offend them, go to the sea, throw out a hook, and take the first fish that comes up. When you have opened its mouth, you will find a shekel (4 drachmas). Take that and give it to them for you and me." (**a drachma = a denarius: a day's wages*)

CHAPTER 18

At that hour, the disciples came to Jesus, saying, "Who, then, is the greatest in the Kingdom of Heaven?" 2 And calling a child to him, he stood him in the midst of them 3 and said, "Truly, I tell *you*, unless you all turn around and become like children, *you* will not even enter the Kingdom of Heaven. 4 Therefore, whoever makes himself as unassuming as this little child, he is the greatest in the Kingdom of Heaven. 5 And whoever welcomes one such little child in my name, is welcoming me. 6 But whoever causes one of these little ones who trust in [are faithful to] me, to fall away, it is more profitable for him that a large, very heavy millstone be hanged around his neck and he be drowned in the depths of the sea. 7 Woe to the world, because of offenses [causes of falling]. It is necessary for offenses to come, but woe to the person through whom they come! 8 If your hand or your foot causes you to fall, cut it off and throw it away from you. For it is good to enter into life disabled or lame, rather than, with two hands or two feet, to be thrown into the eternal fire. 9 And if your eye causes you to fall away, tear it out and throw it away from you: it is good for you to enter life with one eye, rather than, having two eyes, to be thrown into the hell of fire."

10 "Watch out that you all don't scorn [look down on] one of these little ones. For I tell you all, their messengers in heaven always [through everything] look at the face of my Father in Heaven." (***v.11 omitted; not in manuscript.*)

12 "How does it seem to you all? If a man has a hundred sheep, and one wanders away from him, won't he leave the ninety-nine on the mountain and go looking for the wanderer? 13 And if he happens to find it, truly, I tell *you*, he celebrates over it more than about the ninety-nine that didn't wander off.

14 Likewise, it is not the will of your Father in heaven that one of these little ones be destroyed [lost]."

15 "If your brother is in error (*some mss add, toward you*), go and tell him, between you and him alone. If he listens to you, you have won your brother. 16 If he does not listen to you, take with you one or two (others) so that 'in the mouth of two or three witnesses, everything said may be established.' 17 And if he is unwilling to listen, tell the church; and if he is even unwilling to listen to the church, he is to be to you as a Gentile and a tax-collector. 18 Truly, I say to you all, whatever you all bind on earth will be what has been bound in heaven, and whatever you all set free on earth will be what has been set free in heaven."

19 "Again, I tell you all, if two of you agree on earth about any matter that you all ask about, it will be done for them from my Father in heaven. 20 For where two or three are gathered into my name, I am there in their midst."

21 Then Peter came and said to him, "Lord, how many times will my brother let me down, and I forgive him? Until seven times?" 22 Jesus said to him, "I don't tell you seven times, but until seventy-seven. 23 Therefore the Kingdom of Heaven is like a king who wanted to settle accounts with his slaves. 24 As he began, there was brought before him one who owed ten thousand talents* (*a huge sum that a working person could not possibly accumulate*). 25 Since he had nothing to pay, the master commanded that he, his wife, and children, and all he had, be sold, and applied to the debt. 26 Falling down, the slave worshiped him saying, 'Be patient with me, and I will pay you everything.' 27 The master pitied the slave, set him free, and forgave him the debt. 28 Going out, that slave found one of his fellow slaves, who owed him a hundred denarii [about 3 months' wages], and grabbing him, choked him saying, 'Pay what you owe!' 29 Falling down, his fellow slave begged him, 'Have patience with me: I will pay you.' 30 But he wouldn't, and went and threw him into prison until he would pay what he owed. 31 Seeing this, the other slaves were upset over what had happened, and reported to their master all that went on. 32 Then the master summoned him and said to him, 'Wicked slave! I forgave you all that debt because you begged me. 33 Wasn't it appropriate for you also to have mercy on your fellow slave, as I had mercy on you?' 34 And the master was furious, and handed him over to the torturers, until he should pay all he owed. 35 Thus also will my heavenly Father do to you all, if you all do not each forgive his brother from your hearts."

CHAPTER 19

And it happened that when Jesus had finished these words, they left Galilee, and came into the boundaries of Judea across the Jordan. 2 And many crowds followed him, and he healed them there.

3 And approaching him, the Pharisees tested him, saying, "Is it permissible for a person to send away his wife for any [every] reason?" 4 He answered, "Haven't you all read that the Creator from the beginning made them male and female?" 5 And he said, "Because of this, a man shall leave behind his father and mother and be joined together with his wife, and they two will be one flesh. 6 So that they are no longer two, but one flesh. What therefore God yoked together, a person must not separate."

7 They said to him, "Why then did Moses command to give a document of sending-away [divorce], and dismiss her?"

8 He said to them, "Because of your hard-heartedness, Moses allowed you all to dismiss your wives. But it was not that way from the beginning. 9 I say to you all, that whoever sends away his wife, except for perversion, and marries another, is committing adultery."

10 His disciples said to him, "If this is the case of a man and wife, it is not sensible to marry!" 11 But he said to them, "Not everyone is suited (to live) that way, but those to whom it is given. 12 For some are eunuchs from their mother's womb, born so; and some eunuchs are made that way by people; and some have made themselves eunuchs for the Kingdom of Heaven. He who can live this way, let him."

13 Then children were brought to him, in order that he might lay his hands on them and pray. But the disciples scolded them. 14 But Jesus said, "Allow the little children to come to me: don't forbid them; for to these the Kingdom of Heaven belongs [*or, is made up of people like this*]." 15 And when he had laid his hands on them, he left there.

16 And someone came to him and said, "Teacher, what good thing shall I do in order that I may have eternal life?" 17 And he said to him, "Why do you ask me about what is good? There is One that is good

[*some mss.*, no one is good except God.]. If you want to enter into life, keep the commandments." 18 He said to him, "Which?" Jesus said, "You shall not kill, you shall not commit adultery, you shall not steal, you shall not testify falsely, 19 honor your father and mother, and you shall love your neighbor as yourself." 20 The young man said to him, "I have kept all these things (*some mss. add*, since childhood). What do I still lack?" 21 Jesus said to him, "If you want to be complete, go, sell your possessions, and give to the poor, and you will have treasure in heaven, and come, follow me." 22 When the young man heard this word, he went away grieving, for he had many possessions.

23 Then Jesus said to his disciples, "Truly I tell you all, the rich will (only) enter the Kingdom of Heaven with difficulty. 24 Again, I tell you all, it is easier for a camel to go through the eye of a needle, than for a rich person to enter the Kingdom of God." 25 Listening, the disciples were completely amazed, saying, "Then who can possibly be rescued?" 26 Looking at them, Jesus said to them, "For people, it is impossible; but for God, everything is possible."

27 Then Peter answered him, "Look: we have left everything and followed you. What will happen to us?" 28 Jesus said to them, "Truly, I tell you all, that *you* who have followed me, in the new creation, when the Son of Man is seated on the throne of his glory, you all also will be seated on twelve thrones, judging the twelve tribes of Israel. 29 And whoever has left houses, or brothers, or sisters, or father or mother or children or fields for the sake of my name, will receive many times [*some mss*, a hundred times] as much, and will inherit eternal life. 30 But many who are first will be last, and the last, first."

CHAPTER 20

"For the Kingdom of Heaven is like a householder, who went out very early to hire workers for his vineyard. 2 Having contracted with the workers for a denarius a day [the standard wage], he sent them into his vineyard. 3 And going out about the third hour [9 am], he saw others standing idle in the market, 4 and he said to them, 'You go also into my vineyard and I will give you whatever is fair.' 5 So they went. Again he went out about the sixth [noon] and the ninth hour [3pm], and did the same. 6 About the eleventh (hour)[5pm], going out, he found others standing, and said to them, 'Why are you standing here idle the whole day?' 7 They said to him, 'Because no one hired us.' He said to them, 'You also go into the vineyard.' 8 When evening came, the master of the vineyard said to his manager, 'Call the workers and pay them their wages, beginning with the last to the first.' 9 When they came, those (hired at) the eleventh hour each received a denarius. 10 And when the first ones came, they expected that they would receive more: but they also each received a denarius. 11 When they received it, they grumbled against the householder, 12 saying, 'These last (people) worked one hour, and you made them equal to us, who bore the burden of the day and the heat!' 13 But he answered each of them, 'Friend, I do not wrong you. Didn't you contract with me for a denarius? 14 Take what belongs to you and go. I want to give to this last one as (I do) to you. 15 Don't I have the right to do as I wish with what is mine? Or is your eye evil because I am good? [Do you resent my generosity?]' 16 So the last will be first, and the first, last."

17 And as Jesus was going up toward Jerusalem, he took the twelve disciples privately, and along the road, he said to them, 18 "Look: we are going up toward Jerusalem, and the Son of Man will be handed over to the ruling priests, and scribes, and they will condemn him to death, 19 and they will hand him over to the Gentiles, to mock, and scourge, and crucify; and on the third day, he will be raised."

20 Then the mother of Zebedee's sons approached him with her sons, kneeling and making a request of him. 21 He said to her, "What do you want?" She said to him, "Say that these two sons of mine will sit, one on your right, and one on your left, in your kingdom!" 22 Jesus answered, "You all don't know what *you* are asking. Can you all drink the cup that I am about to drink?" They said to him, "We can." 23 He said to them, "You all will indeed drink my cup, but to sit on my right and my left is not mine to give, but (it is) for those prepared by my Father."

24 And when they heard, the (other) ten were disgusted with the two brothers. 25 But Jesus called them to him, and said, "You all know that the rulers of the nations [Gentiles] dominate them, and their great ones wield (oppressive) power [flaunt their authority] over them; 26 but it shall not be that way among you all! Whoever wants to become great among you all, shall be your servant; 27 and whoever wants to be first among you all shall be your slave; 28 just as the Son of Man did not come to be waited-on, but to serve (needs), and to give himself as a slave-ransom for many."

29 And as they left Jericho, a great crowd followed him. 30 And two blind men, sitting along the road, hearing that Jesus was going by, shouted, saying, "Have mercy on us, Lord, Son of David!" 31 The crowd ordered them to shut up, but they hollered more, "Have mercy on us, Lord, Son of David!" 32 When Jesus stopped, he called them and said, "What do you all want me to do for *you*?" 33 They said to him, "Lord, that our eyes would open!" 34 Pitying them, Jesus touched their eyes, and immediately they looked up, and followed him.

CHAPTER 21

And when they approached Jerusalem, and came into Bethphage, into the Mount of Olives, then Jesus sent two disciples, 2 saying to them, "Go into the village opposite *you*, and immediately you all will find a donkey tied, and a colt with her. Untie them and lead them to me. 3 And if anyone says anything to *you*, say that the Lord has need of them: and he will send them immediately." 4 This happened in order that God's spokesman's saying might be fulfilled, (where) he says, 5 "Say to the daughter of Zion, Look! Your king is coming to you, gentle, and mounted on a donkey, and on a colt, the son of a beast of burden." 6 The disciples went and did as Jesus instructed them; 7 they led the donkey and the colt, and put their cloaks on them, and he sat on them. 8 And the rest of the crowd spread their cloaks on the road; others cut branches from the trees and spread them in the road. 9 The crowd going ahead of him and those following, shouted, "Hosanna to the Son of David! Blessed (is) the one who comes in the name of the Lord! Hosanna in the highest (places)!"

10 And as he came into Jerusalem, the whole city was shaken up, saying, "Who is this?" 11 The crowd said, "This is God's spokesman, Jesus, from Nazareth of Galilee."

12 And Jesus entered the temple, and threw out all who were buying and selling in the temple, and dumped the tables of the money-changers, and the chairs of those who were selling doves. 13 And he said to them, "It has been written, 'My house will be called a house of prayer,' but you all have made it a hide-out of robbers." 14 And blind and lame (people) came to him in the temple, and he healed them. 15 The ruling priests and scribes, seeing the wonders that he did, and the children shouting in the temple, and saying, "Hosanna to the Son of David!" were upset, 16 and said to him, "Do you hear what these people are saying?" Jesus said to them, "Yes; did *you* never read, 'Out of the mouth of small children and nursing infants, I created praise?'" 17 And leaving them, he went out to the city of Bethany, and spent the night there.

18 As he was going into the city early in the morning, he was hungry. 19 And seeing a fig tree beside the road, he came to it, and found nothing but leaves on it, and said to it, "There will never be a harvest from you again, forever!" And the fig tree shriveled up immediately.

20 The disciples, seeing (what happened), were amazed, saying, "How did the fig tree shrivel up (like that)?" 21 Jesus answered, "Truly I tell you all, if you all have faith [trust], and do not hesitate [if you all exhibit faithfulness, and do not divide yourselves {dispute}] you all will not only do (what happened) to the fig tree, but you all will even say to this mountain, 'Be picked up and thrown into the sea,' and it will happen. 22 And everything, whatever you all ask in prayer, being faithful, you all will receive."

23 And when he came into the temple, the ruling priests and elders of the people approached him (while he was) teaching, saying, "By what authority are you doing these things? And who gave you this authority?" 24 Jesus answered them, "I will also ask you all one thing: which, if *you* tell me, I will tell you all by what authority I am doing these things. 25 The baptism of John: where was it from? from heaven, or from people?" They discussed among themselves saying, "If we say, from heaven, he will say to us, 'Then why didn't *you* trust him?' 26 But if we say, 'From people,' we are afraid of the crowd, for they all hold John as God's spokesman." 27 And they answered Jesus, "We don't know." And he said to them, "Neither do I tell you all by what authority I do these things."

28 "How does it seem to you all? A man had two children. And approaching the first, he said, 'Son, go work today in the vineyard.' (*different mss have vs. 29 and 30 in different order.) 29 He said, 'Yes, sir,' but did not go. 30 He approached the other and said the same. He said, 'I don't want to', but later he changed his mind and went. 31 Which of the sons did the wishes of the father?" They said, "The last." Jesus said to them, "Truly, I tell you all, that the tax collectors and harlots will precede you all into the Kingdom of God. 32 For John came to you all on the way of justice, and you all did not trust him, but the tax collectors and harlots trusted him. But (even) seeing (this), you all never changed your minds to trust him."

33 "Listen to another parable. There was a householder who planted a vineyard, and put a fence around it, and dug a winepress in it, and built a tower, and leased it to farmers, and went abroad. 34 When harvest time was near, he sent his slaves to the farmers, to receive his harvest. 35 And the farmers took his slaves, whom they beat, or stoned or killed. 36 Again, he sent other slaves, more than the first, and they did the same to them. 37 Finally he sent his son to them, saying, 'They will respect my son!' 38 But when the farmers saw the son, they said among themselves, 'This is the heir. Come, let's kill him, and we will have his inheritance.' 39 And taking him, they threw him out of the vineyard and killed him. 40 When the lord of the vineyard comes, what will he do to those farmers?" 41 They said to him, "He will completely destroy them, and give the vineyard to other farmers who will pay him the harvest in season."

42 Jesus said to them, "Have you all never read in the Scriptures, 'The stone that the builders rejected has been made the head of the corner; this was done by the Lord, and it is a wonder in our eyes'?"

43 Therefore I tell you all, that the Kingdom of God will be taken away from *you*, and given to a nation [people] that will produce its fruit. 44 And he who falls on this stone will be shattered, but it will completely crush him on whom it falls."

45 When they heard his parables, the ruling priests and Pharisees knew that he was talking about them. 46 Seeking to seize him, they were afraid of the crowd, since they held him (to be) a spokesman for God.

CHAPTER 22

In response, Jesus spoke to them again in parables, saying, 2 "The Kingdom of Heaven is like a king who made a marriage for his son. 3 And he sent his slaves to call those who were invited to the wedding, and they didn't want to come. 4 Again he sent other slaves, saying, 'Tell those who've been invited, "Look: I have prepared my feast; my bulls and fat cattle have been set out, and everything is ready. Come to the wedding."' 5 But they carelessly went away, one into his field, another to his business. 6 The rest seized his slaves, arrogantly mistreated them, and killed them. 7 The king was furious, and sent his army and destroyed those murderers, and burnt their city. 8 Then he said to his slaves, 'The wedding (feast) is prepared, but those who were invited were not worthy. 9 Therefore, go out beyond the (main) roads and invite whoever you find to the wedding.' 10 And going out into the streets, those slaves gathered everyone they found, evil and good. And the wedding (feast) was filled with guests. 11 When the king came in to see the guests, he saw there a man who was not dressed in wedding clothes. 12 And he said to him, 'Friend, how did you get in here without a wedding robe?' But he was speechless. 13 Then the king said to the waiters, 'Tie him hand and foot and throw him out into the darkness outside.' There, there will be intense mourning [*lit.*, mourning and grinding of teeth]. 14 For many are invited, but few chosen."

15 Then the Pharisees went and made a plot how they might trap him in his sayings. 16 And they sent their disciples, and Herod's, to him, saying, "Teacher, we know that you are truthful, and you teach the way of God truthfully, and aren't intimidated by anybody, for you do not look at the appearance of people. 17 Tell us, therefore, how does it seem to you? Is it right to give the (yearly) tax to Caesar, or not?" 18 Jesus, knowing their evil (intent), said, "Why are you all testing me, hypocrites? 19 Show me the tribute coin." And they brought him a denarius. 20 And he said to them, "Whose image and inscription is this?" 21 They said to him, "Caesar's." Then he said to them, "Therefore, give back to Caesar what belongs to Caesar, and the things that belong to God, (give) to God." 22 When they heard, they were amazed, and they left him and went away.

23 On that day, Sadducees, who say there is no resurrection, came to him and asked him, 24 "Teacher, Moses said that if someone dies without having children, his brother shall marry his widow and raise up descendents for his brother. 25 There were among us seven brothers: and the first married, died, and, having no offspring, left his wife to his brother. 26 It was the same with the second and the third, until the seventh. 27 Finally, last of all, the woman died. 28 In the resurrection, therefore, which of the seven will the wife belong to? For they all had her!" 29 Jesus answered them, "You all are deceived [wandering], knowing neither the Scriptures nor the power of God. 30 In the resurrection, they will neither marry nor be given in marriage, but they will be as the angels [messengers] in heaven. 31 But about the resurrection of the dead, haven't you read what was said to you all by God, 32 'I AM the God of Abraham, and the God of Isaac, and the God of Jacob'? He is not God of (the) dead, but of (the) living." 33 The crowd who listened were amazed at his teaching.

34 When the Pharisees heard that he had shut up the Sadducees, they gathered together about that.

35 And one of them, a lawyer, asked, testing him, 36 "Teacher, which is the greatest commandment in the law?" 37 He said to him, "You shall love the Lord your God in your whole heart, in your whole self, and in your whole understanding. 38 This is the great and first commandment. 39 And the second is similar to it: You shall love your neighbor as yourself. 40 On these two commandments hang the whole law, and the prophets."

41 While the Pharisees were gathered together, Jesus asked them, 42 "What does it seem to you all about the Christ [Anointed One]? Whose son is he?" They said to him, "David's." 43 He said to them, "How then, does David, in (the) spirit, call him Lord, saying, 44 'The Lord said to my Lord,' Sit at my right, until I place your enemies under your feet?" 45 If, therefore, David calls him Lord, how is he his son?" 46 And no one was able to answer him a word, nor did anyone dare ask him anything else from that day.

CHAPTER 23

Then Jesus spoke to the crowds, and his disciples, 2 saying, "The scribes and the Pharisees sit in the seat of Moses. 3 Everything therefore, that they tell you all, *you* do and keep; but do not do according to their deeds [do all they say, but don't act like they do]. For they speak but do not act. 4 For they tie up heavy loads, hard to carry, and pile them on people's shoulders, while they themselves don't want to lift a finger to move them. 5 Everything they do, they are doing in order to be admired by people: for they make wide phylacteries, and extend the borders on their cloaks; 6 they love the first seats at feasts, and the prominent chairs in synagogues 7 and greetings in the market places, and being called 'Rabbi' by people. 8 But you all are not to be called Rabbi; for you all have one teacher and *you* are all brothers. 9 And don't call anyone on earth "Father," for your one Father is in heaven. 10 And do not be called Leaders because your one Leader is the Christ. 11 But the greater among you all shall be your servant. 12 Whoever exalts himself will be leveled-off [deflated]; and whoever behaves unassumingly will be exalted."

13 "Woe to you all, scribes and Pharisees, hypocrites*, because *you* lock up the Kingdom of Heaven before people. For you all don't go in, nor do *you* allow those who are coming in, to enter. (*v.14 does not occur in most manuscripts.*) 15 Woe to you all, scribes and Pharisees, hypocrites*. *(Hypocrites" could also be treated as an adjective, i.e., "the hypocrites among the scribes and pharisees") *You* explore sea and land to make one proselyte, and when it happens, *you* make him twice as much a son of hell as yourselves. 16 Woe to you all, blind guides, who are saying, 'Whoever swears by the temple, it is nothing, but whoever swears by the gold in the temple, he is obligated.' 17 Blind and foolish! Which is greater, the gold, or the temple that makes the gold sacred? 18 And, 'whoever swears by the altar, it is nothing, but whoever swears by the gift on it, he is obligated.' 19 Blind ones! Which is greater, the offering, or the altar that makes the gift sacred? 20 Therefore, whoever swears by the altar, swears by it and everything on it, 21 and whoever swears by the temple, swears by it and by him who dwells in it, 22 and whoever swears by heaven, swears by the throne of God and by the One who sits on it!"

23 "Woe to you all, scribes and Pharisees, hypocrites*; because *you* tithe mint and dill and cumin, and ignore the weightier matters of the Law: justice, and mercy, and faithfulness. It is necessary to do these, and not neglect the others. 24 Blind guides, who filter out a gnat, but drink down a camel! 25 Woe to you all, scribes and Pharisees, hypocrites*, because *you* clean the outside of a cup or plate, but inside, it is full of robbery and intemperance. 26 Blind Pharisee! First clean the inside of the cup; then the outside will also be clean."

27 "Woe to you all, scribes and Pharisees, hypocrites*, because *you* are comparable to whitewashed tombs, which outside, indeed, appear beautiful, but inside are full of dead bones and all uncleanness. 28 So also you all outwardly appear just to people, but inside *you* are full of hypocrisy and lawlessness. 29 Woe to you all, scribes and Pharisees, hypocrites*, because *you* build the tombs of God's spokesmen, and decorate the monuments of the just, 30 and you all say, 'If we had been in the days of our ancestors, we would not have been their companions in the blood of the spokesmen.' 31 Thus you all bear yourselves witness, that *you* are the sons of those that killed God's spokesmen; 32 and *you* -- *you* fill up the measure of your fathers."

33 "Snakes! Offspring of vipers! How do *you* flee from the judgment of hell? 34 Therefore, look: I am sending you all spokesmen, and wise men, and scribes. (Some) of them *you* will kill and crucify and (some) of them *you* will beat in your synagogues, and persecute from city to city. 35 Thus will come upon you all the just blood poured out on the earth, from the blood of Abel the just one until the blood of

Zachariah the son of Barachiah, who was murdered between the temple and the altar. 36 Truly, I'm telling *you*, all these things will come upon this generation."

37 "Jerusalem, Jerusalem, who kills God's spokesmen and stones those who are sent to you! How many times have I wanted to gather your children together, as a hen gathers her chicks under her wings, but you all were not willing. 38 Look *your* house is left to *you* a desert. 39 For I tell *you*, no way will you all see me from now on, until *you* say, 'Blessed (is) he who comes in the name of the Lord!'"

CHAPTER 24

And as Jesus was leaving the temple, his disciples approached to show him the temple buildings. 2 But he answered them, "Don't you all see all these things? Truly I tell *you*, there will by no means be left here (one) stone on top of (another) stone, that will not be utterly destroyed." 3 As he was sitting on the Mount of Olives, the disciples approached him privately, saying, "Tell us, when will these things be, and what is the sign of your arrival and the completion [winding-up] of the age?"

4 And Jesus answered them, "Watch out, lest anyone lead you all astray. 5 For many will come in my name, saying, 'I am the Christ [Anointed One],' and they will deceive many. 6 You all are about to hear (of) wars and reports of wars. Watch out that *you* do not be upset. [Don't panic!] For it has to happen, but the end is not yet. 7 For nation will be raised up against nation, and kingdom against kingdom, and there will be famines and earthquakes in various places. 8 All these things (are) the beginning of troubles."

9 "Then they will hand you all over to severe oppression, and they will kill *you*, and *you* will be hated by all nations because of my name. 10 Then many will be made to fall away, and they will betray each other and hate each other. 11 Many false prophets will be raised up, and will lead many astray. 12 And because of the abundance of lawlessness, the love of many folks will become cold. 13 But the one who perseveres [endures] until the end, this one will be rescued [kept safe]. 14 And this good news of the Kingdom will be announced in the whole inhabited world, for a testimony to all nations [the Gentiles]; and then will come the end."

15 "Therefore, when you all see the idol of desolation [of the desert], which was mentioned through God's spokesman Daniel, set up in the holy place -- the one who reads, must pay attention!-- 16 then those in Judea must flee into the mountains; 17 he who is on the roof must not come down to take things out of his house, 18 and he who is in the field must not go back to get his cloak. 19 How terrible for those who are pregnant or nursing in those days! 20 Pray that your flight not be in winter, or on the Sabbath. 21 For then there will be great distress, such as has not been since the beginning of the world, until now, and never will be (again). 22 And unless those days were cut short, no flesh [person] would be safe. But because of the chosen ones, those days will be cut short."

23 "Then if someone says to you all, 'Look! Here is the Christ [Anointed One]!' or 'Here!' do not put *your* trust (in them). 24 For false Christs and false prophets will be raised up, and they will give great signs and wonders, so that they may lead astray, if possible, even the chosen ones. 25 Look! I have told you all ahead. 26 Therefore, if they say to *you*, 'Look! He is in the desert!' do not go out; 'Look! He is in a secret room!' do not put *your* trust (in them). 27 For just as the lightning comes out from the east and shines to the west, so will be the arrival [presence] of the Son of Man. 28 Wherever there is a corpse, there the vultures will be gathered together."

29 "Immediately after the oppression of those days, the sun will be darkened, and the moon will not give its light, and the stars will fall from the sky, and the powers of the heavens will be overthrown [shaken]. 30 And then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will be stricken, and they will see the Son of Man coming on the clouds of heaven, with power and much glory. 31 And he will send his messengers, with a great trumpet, and they will gather together his chosen ones from the four winds, and from the height of heaven to the depths [height]."

32 "Learn the parable from the fig tree. When its branch becomes soft and its leaves come out, you all know that summer is near. 33 So also you all, when you all see all these things, you all will know that he is near, at the door. 34 Truly, I tell you all, that this generation will not pass by, until all these things happen. 35 Heaven and earth will pass away, but my words will never pass away. 36 But about that day and hour, no one knows, neither the messengers of heaven nor the Son, but only the Father."

37 "For just like the days of Noah, so will be the presence [coming] of the Son of Man. 38 For in those days before the catastrophe, they were eating and drinking, marrying and being married, until the day

Noah went into the boat [*same "ark" as ..of the covenant*], 39 and they were ignorant until the catastrophe came and took them all away, so will be the arrival [presence, coming] of the Son of Man. 40 Then two will be in the field: one will be taken along, and one left. 41 Two will be grinding at the mill; one will be taken along, and one left."

42 "Be watchful, therefore, because you all do not know on which day your Lord is coming. 43 But be aware of this: that if the householder knew what time [in which watch] the thief was coming, he would have been watching, and not allowed his house to be broken into. 44 Because of this, you all also be ready, because at a time you all don't expect, the Son of Man is coming."

45 "Who, then, is the faithful and sensible slave, whom the Lord has placed over his household [servants], to give them their food at the (proper) time? 46 It's a good thing for that slave whom, when his Lord comes, he finds so doing [following instructions]. 47 Truly I tell you all, he will set him over all his possessions. 48 But if that bad slave says in his heart, 'My master is delaying,' 49 and begins to beat his fellow slaves, and eats and drinks with the drunken ones, 50 the Lord of that slave will come on a day he doesn't expect, and at an hour he doesn't know, 51 and he will cut him apart, and assign his portion with the hypocrites: there, there will be intense mourning [*lit.*, crying and grinding of teeth].

CHAPTER 25

Then the Kingdom of Heaven (may be) compared to ten virgins, who each took their lamps and went out to meet the bridegroom [**some mss. have "the bride"*]. 2 Five of them were foolish, and five, sensible. 3 For the foolish ones who took their lamps, didn't take oil with them. 4 But the sensible ones took oil in containers, with their lamps. 5 While the bridegroom delayed, they all dozed off and slept. 6 At midnight, the shout went out, 'Look! The bridegroom!' * Go out to the reception!' 7 Then all those virgins got up, and trimmed their lamps. 8 And the foolish ones said to the sensible ones, 'Give us (some) of *your* oil, because our lamps have gone out.' 9 But the sensible ones answered, 'No way! Lest there not be enough for you all and for us! Go rather to the merchants and buy for yourselves!' 10 While they were gone buying, the bridegroom came, and those who were ready [prepared] went in with him to the wedding, and the door was shut. 11 Finally, the rest of the girls [virgins] came, saying, 'Sir, open to us!' 12 But he answered them, 'Truly, I say to you all, I don't know who *you* are.' 13 Be watchful, therefore, because *you* do not know the day nor the hour."

14 "Just like a man, going abroad, called his slaves and handed over his possessions to them; 15 And to one he gave five talents (*a weight of silver or gold, 50-80 lbs*), to one, two, and to one, one, to each according to his own ability; and he went abroad. 16 Immediately, the one who received the five talents, did business with them, and gained five more. 17 Likewise, the one (who received) two, gained two more. 18 But he who had received one, went away and dug in the ground, and hid his master's silver. 19 After a long time, the master of those slaves came and settled accounts with them. 20 And the one who received five talents approached, bringing the other five talents, saying, 'Sir, you handed over five talents to me. Look, I have earned five more.' 21 His master said to him, 'Good, good and faithful slave! You were faithful over a little, I will set you over much. Come into the favor of your master!' 22 Then the one (with) two talents approached, and said, 'Sir, you handed over two talents to me: look, I have earned two more.' 23 His master said to him, 'Good, good and faithful slave; you were faithful over a little; I will set you over much. Come into the favor of your master!' 24 Then came the one who had received one talent, and said, 'Sir, I knew you that you are a hard man, reaping where you did not sow, and gathering what you did not thresh. 25 And I was afraid, and went and hid your talent in the ground; look: you have what belongs to you.' 26 But his master answered, 'You evil, lazy slave! You knew that I reap where I did not sow, and gather what I did not thresh. 27 Therefore you should have put my silver in the bank, and when I came, I would get back my own, with interest. 28 Therefore take the talent away from him, and give it to the one who has ten talents.' 29 For to everyone who has, (more) will be given, and he will have abundance, but from the one who does not have, even what he has will be taken away. 30 And throw out the useless slave into the darkness outside. And there will be intense mourning."

31 "When the Son of Man comes in his glory, and all the messengers with him, then he will sit on the throne of his glory. 32 And all the nations [Gentiles] will be gathered before him, and he will divide them from each other, just like a shepherd sorts the sheep from the goats, 33 and he will place the sheep at his right, and the goats at his left. 34 Then the King will say to those on his right, 'Come, *you* who are

commended by my Father, inherit the Kingdom that was prepared for *you* since the foundation of the universe. 35 For I was hungry, and you all gave me (something) to eat; I was thirsty, and you all gave me a drink; I was a stranger, and you all included me; 36 naked, and you all covered me; weak, and you all looked after me; I was in prison, and you all came to me.' 37 Then the just ones will answer him, 'Lord [Sir,], when did we see you hungry and feed you, or thirsty and give you a drink? 38 When did we see you a stranger and include you, or naked, and cover you? 39 When did we see you weak or in prison and come to you?' 40 And the King will answer them, 'Truly I tell you all, whatever you all did for one of these brothers of mine -- even the least -- you all did for me.' 41 Then he will say to those on his left, 'Go away from me, cursed ones, into the eternal fire prepared for the devil and his messengers! 42 For I was hungry, and you all did not give me anything to eat, I was thirsty, and you all gave me nothing to drink, 43 I was a stranger and you all did not include me, naked and you all did not cover me, weak and in prison, and you all did not look after me.' 44 Then they will answer him, 'Lord [Sir,], when did we see you hungry, or thirsty, or a stranger, or naked, or weak, or in prison, and did not take care of you?' 45 Then he will answer them, 'Truly, I say to you all, whatever *you* did not do for one of these least ones, you all did not do for me.' 46 And they will go away into eternal punishment, but the just into eternal life."

CHAPTER 26

And it happened when Jesus had finished all these words, he said to his disciples, 2 "You all know that after two days comes the Passover, and the Son of Man will be handed over to be crucified."

3 Then the ruling priests and the elders of the people were gathered in the hall of the chief priest called Caiaphas, 4 and they plotted together so that they might seize Jesus by a trap, and kill him. 5 But they said, "Not during the Feast, lest there be an uproar among the people."

6 While Jesus was in Bethany, in the home of Simon the leper, 7 a woman, who had a small container of very expensive myrrh, approached him, and poured it out on his head as he sat at the table. 8 Watching, the disciples objected, saying, "Why this waste? 9 For this (stuff) could have been sold for much [a bundle], and given to the poor." 10 Jesus, knowing, said to them, "Why do you all harass the woman? For she has done a good deed toward me. 11 For you all always have the poor among *you*, but *you* do not always have me. 12 She has poured this myrrh on my body for my burial. 13 Truly, I tell *you*, wherever this good news is preached in the whole world, what she has done will be talked about also, in her memory."

14 Then one of the twelve, the one called Judas Iscariot, went to the ruling priests, 15 (and) said, "What do you all want to give me, and I will hand him over to *you*?" They offered him thirty silver (coins). 16 And from then (on), he looked for a convenient time to hand him over.

17 On the first day of Unleavened Bread, the disciples approached Jesus, saying, "Where do you want us to prepare for you to eat the Passover?" 18 He said, "Go into the city to a certain (person), and say to him, 'The Teacher says "my time is near. I will have [make] the Passover at (your place) with my disciples.'" 19 And the disciples did as Jesus instructed them, and prepared the Passover.

20 When evening came, he sat down with the twelve. 21 And as they were eating, he said to them, "Truly, I tell you all, one of *you* will hand me over." 22 Greatly grief-stricken, they each, one by one, began to say to him, "Certainly not I, Lord?" 23 But he answered, "He who dips his hand with me in the bowl, will hand me over. 24 The Son of Man indeed goes, just as it has been written about him, but woe to [how terrible for] that man by whom the Son of Man is handed over. It would have been good for that man not to have been born." 25 Judas, who did hand him over, answered, "Rabbi, isn't I, is it?" He said to him, "You say." [or, "What do you say?"]

26 As they were eating, when he had taken bread and given thanks, Jesus broke (it) and giving (it) to the disciples, said, "Take, eat. This is my body." 27 And taking the cup and giving thanks, he gave (it) to them, saying, "All of you, drink from it, 28 for this is my blood of the covenant that is poured out for the benefit of many, for taking away failures. 29 I tell *you*, I will never drink what comes from the vine, from now until that day when I will drink, with you all, the new (wine) in the Kingdom of my Father." 30 And when they had sung a hymn, they went out to the Mount of Olives.

31 Then Jesus said to them, "You all will be caused to fall away, concerning me in this night, because it has been written, 'I will strike the shepherd, and the shepherd's flock will be scattered.' 32 But after my resurrection, I will go ahead of *you* into Galilee." 33 Peter answered him, "If everyone is caused to fall away from you, I will never fall away." 34 Jesus said to him, "Truly, I tell you, in this night, before the

rooster crows, you will disown me three times." 35 Peter said to him, "Even if I have to die with you, I will never disown you." The disciples all said likewise.

36 Then Jesus came with them into the place called Gethsemane, and said to his disciples, "Sit here while I go over there and pray." 37 And taking along Peter and the two sons of Zebedee, he began to be in grief and distressed. 38 Then he said to them, "My [human self] is greatly grieved, until death. Stay here and keep watch with me." 39 And going on a little, he fell on his face, praying, saying, "My Father, if it is possible, make this cup pass away from me. However, not what I want, but as you (wish)." 40 And he came to the disciples and found them sleeping, and said to Peter, "Weren't you all strong enough to keep watch with me for one hour? 41 Keep watchful, and pray, so *you* won't come into testing. Indeed, the spirit is willing, but the human nature [flesh] is weak." 42 Again, a second time he went away and prayed, saying, "My Father, if this can't pass away unless I drink it, your will must come to pass." 43 And again he came and found them sleeping, for their eyes were heavy. 44 And leaving them and going away again, he prayed a third time, saying the same thing. 45 Then he came to the disciples and said to them, "Are you all still sleeping and resting? Look: the hour has come and the Son of Man is being handed over into the hands of outcasts [sinners]. 46 Get up and let's go. Look: here comes the one who hands me over."

47 While he was still speaking, look: Judas, one of the twelve, came, and with him a great crowd with swords and clubs, from the ruling priests and elders of the people. 48 And the betrayer had given them a sign, saying, "It is the one whom I will kiss. Seize him." 49 And going straight to Jesus immediately, he said, "Greeting, Rabbi, " and kissed him. 50 Jesus said to him, "Friend, what are you here for?" Then they apprehended Jesus and arrested him. 51 And one of those with Jesus reached out and grabbed his sword and struck the high priest's slave, cutting off his ear. 52 Then Jesus said to him, "Put your sword away. For all who take the sword will be destroyed by a sword. 53 Or don't you realize that I could summon my Father, and he would assign me more than twelve legions of messengers [angels]? 54 But how then would the Scriptures be fulfilled, that it has to be this way?" 55 In that hour, Jesus said to the crowd, "Do *you* come with swords and clubs to capture me, as (*you* would) a thief? Every day, I sat teaching in the temple, and you all did not seize me. 56 But this has all happened in order that the writings of the prophets [God's spokesmen] might be fulfilled." Then all the disciples left him and fled.

57 Those who had arrested Jesus led him away to Caiaphas, the high priest, where the scribes and the elders were assembled. 58 Peter followed him from a distance to the hall of the high priest, and going inside, sat down with the servants to see the conclusion.

59 The ruling priests and the whole Sanhedrin [council] sought false testimony against Jesus, so they could kill him, 60 and they didn't find (any). Of the many false witnesses who came, finally there came two who said, "This man said, 'I can destroy the temple of God and build it in three days.'" 62 The high priest got up and said to him, "Don't you answer what these people testify against you?" 63 But Jesus kept quiet. And the high priest said to him, "I order you, by the living God, that you tell us if you are the Christ, the Son of God!" 64 Jesus said to him, "You say [*or*, What do you say?]; besides, I tell *you*, from now on *you* will see the Son of Man, seated on the right of Power, and coming on the clouds of heaven." 65 Then the high priest ripped his garment, saying, "He has blasphemed [insulted God]! What more need do we have of witnesses? Look, now, you all have heard blasphemy! 66 How does it seem to *you*?" They answered, "He is deserving of death."

67 Then they spat in his face, and hit him with their fists, and slapped him, 68 saying, "Prophecy to us, Christ, who is it that hit you?"

69 But Peter sat outside in the hall. And one of the servant girls approached him, saying, "You, too, were with Jesus of Galilee." 70 But he denied it before everyone, saying, "I don't know what you are saying." 71 But as he went out into the gateway, another girl saw him, and said to those who were there, "This man was with Jesus of Nazareth." 72 And again, he denied, with an oath, "I don't know the man." 73 After a little, those who were standing (around) approached, and said to Peter, "Truly, you also are one of them, because even your speech gives you away." 74 Then he began to curse and swear, "I don't know who the man is!" And immediately, a rooster crowed. 75 And Peter was reminded of what Jesus had said, "Before the rooster crows, you will disown me three times." And going out, he cried bitterly.

CHAPTER 27

By the time morning came, all the ruling priests and elders of the people had devised a plot against Jesus, so that they could kill him. 2 And, tying him up, they led him away and handed him over to Pilate, the governor. 3 Then, Judas, who had handed him over, seeing that he was condemned, regretting it, returned the thirty silver (coins) to the ruling priests and elders, 4 saying, "I failed [sinned], in handing over innocent blood." But they said, "What is that to us? You see to that." 5 Hurling the silver into the temple, he left, and, going out, hanged himself. 6 The ruling priests, taking the silver, said, "It is not permissible to put it into the offering, since it is the price of blood." 7 So taking counsel, they bought a field with it, from the potter, for a burial place for strangers. 8 Therefore, that field was called "the field of blood" until this very day. 9 Then the saying of Jeremiah God's spokesman was fulfilled, that says, "And I [he] took the thirty pieces of silver, the price at which it [he] was valued by the sons of Israel, 10 and gave them for the potter's field, as the Lord instructed me."

11 But Jesus was standing before the governor, and the governor asked him, "Are you the King of the Jews?" Jesus said, "You say (so) [*or*, "what do you say?"]." 12 And in the accusations (against) him by the ruling priests and elders, he answered nothing. 13 Then Pilate said to him, "Don't you hear how much they are accusing you?"

14 And he did not answer a single word, so that the governor was greatly amazed. 15 At the feast, the governor was accustomed to release one prisoner to the crowd, whomever they wanted. 16 He had, there, a notorious prisoner called Barabbas* [**some mss have "Jesus Barabbas"*]. 17 Therefore, when they were assembled, Pilate said to them, "Which do you all want me to release for *you*, Jesus* Barabbas, or Jesus called the Christ?" 18 For he knew that they had handed him over because of envy.

19 As he was sitting on the judgment seat, his wife sent to him saying, "(Have) nothing between you and that just man. For I have suffered much today by a dream about him."

20 But the ruling priests and elders persuaded the crowd to ask for Barabbas, that they might destroy Jesus. 21 So when the governor asked them, "Which of the two do you all want me to release for *you*?", they said, "Barabbas." 22 Pilate said to them, "What, then, shall I do with Jesus who is called the Christ?" They all said, "He must be crucified." 23 But he said, "What wrong has he done?" But they shouted all the more, "He must be crucified."

24 When Pilate saw it was no use, but rather a riot was brewing, taking water, he washed his hands before the crowd, saying, "I am innocent for the blood of this man. You all see to it." 25 And all the people answered, "His blood (be) upon us and upon our children." 26 Then he released Barabbas for them, and when he had flogged Jesus, he handed him over to be crucified. 27 Then the governor's soldiers, taking Jesus into the headquarters, assembled the whole regiment. 28 And when they had stripped him, they put around him a scarlet cloak, 29 and braiding a crown of acanthus, they put it on his head, and a reed in his right hand, and falling on their knees before him, they mocked him, saying, "Greetings, King of the Jews." 30 And, spitting on him, they took the reed and struck him on the head. 31 And when they had mocked him, they took off the robe and put his own garment on him, and led him away to crucifixion.

32 As they went out, they found a Cyrenian man, Simon by name; they forced this man to carry his cross. 33 And coming to the place called Golgotha, which is [means] Place of the Skull, 34 they gave him wine to drink, mixed with (something bitter). And when he tasted it, he would not drink it. 35 When they crucified him, they divided his clothes, casting lots, 36 and, sitting down, they guarded him there. 37 And they placed above his head his charge, written, "This is Jesus, King of the Jews."

38 Then they crucified with him two thieves, one on the right and one on the left. 39 And passers-by were speaking scornfully of him, shaking their heads, 40 and saying, "You who destroy the temple and build it in three days, save [rescue] yourself, if you are the Son of God! And come down from the cross!" 41 Likewise, the ruling priests, with the scribes and elders, mocked him, 42 "He rescued others, but he can't rescue [save] himself! He is the King of Israel! Let him come down now from the cross, and we will believe in him. 43 He trusted God: let him rescue him now, if he wants him! For he said, 'I am the Son of God.'" 44 In the same way, even the thieves who were crucified with him, swore at him. 45 From the sixth hour [noon], darkness came over all the earth, until the ninth hour [3 pm]. 46 At about the ninth hour [3pm], Jesus cried out a great shout, saying, "*Eli, Eli, lema sabachthani*" that is, "My God, my God, for what purpose do you leave me helpless [surviving]?" 47 Listening, certain of those standing there said,

"This man is calling Elias." 48 And immediately, one of them ran and, taking a sponge, filled it with sour wine, and putting it on a reed, gave him a drink. 49 The rest said, "Let's see if Elias comes to rescue him." 50 But Jesus cried out loudly again, and released his Spirit.

51 And look! The veil of the temple was split in two from top to bottom and the earth shook, and the rocks were split, 52 and the tombs were opened, and many bodies of sleeping holy ones were raised, 53 and coming out of the tombs after his resurrection, went into the holy city and were revealed to many. 54 The centurion, and those who were guarding Jesus with him, seeing the earthquake and the things that happened, were terribly afraid, saying, "Truly this man was God's Son." 55 Many women were there, watching from a distance; ones who had followed Jesus from Galilee, to take care of his needs. 56 Among them were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of Zebedee's sons.

57 When evening came, a rich man from Arimathea whose name was Joseph, came. He had also become a disciple of Jesus. 58 This man approached Pilate, and asked for the body of Jesus. Then Pilate ordered that it be given. 59 Taking the body, Joseph wrapped it in clean, fine cloth, 60 and placed it in his new tomb, carved in the rock. Rolling a large stone to the door of the tomb, he left. 61 Mary Magdalene, and the other Mary, were sitting opposite the tomb.

62 The next day, which was the Preparation, the ruling priests and Pharisees gathered before Pilate, 63 saying, "Sir, we remember that that deceiver, while he lived, said, 'After three days, I will be raised.' 64 Command, therefore, that the tomb be made secure until the third day, lest his disciples come and steal him, and say to the people, 'He is raised from the dead,' and the latter deception be worse than the first." 65 Pilate said to them, "*You* have a guard: go make it as secure as *you* know how." 66 So they went and made the tomb secure, sealing the stone and setting a guard.

CHAPTER 28

After the Sabbath, at the first light on the first day of the week, Mary Magdalene and the other Mary came to see the tomb. 2 And look: there was a great earthquake; for a messenger of the Lord came down from heaven, and approaching, rolled away the stone and sat on top of it! 3 His appearance was like lightning, and his clothing white as snow. 4 The guards trembled from fear of him, and became as if dead. 5 In response, the messenger said to the women, "Don't you all be afraid; for I know *you* are looking for Jesus, the one who was crucified. 6 He is not here; for he has been raised, just as he said. Come, and see the place where he was laid. 7 Hurry and tell his disciples that he has been raised from the dead; and look: he is going ahead of you all into Galilee; there *you* will see him. O.K.-- I told *you*."

8 And hurrying away from the tomb with fear and great joy, they ran to tell his disciples. 9 And look! Jesus met them, saying, "Greetings." Approaching, they grabbed hold of his feet and worshiped him. 10 Then Jesus said to them, "Don't be afraid. Go tell my brothers that I am going to Galilee; they will see me there."

11 As they were going, some of the guards came into the city and told the ruling priests all that had happened. 12 And assembling with the elders, they made a plot to give a considerable amount of silver to the soldiers, 13 saying, "Say, 'his disciples came at night, and stole him while we were sleeping'. 14 And if the governor hears this, we will persuade him, and make *you* blameless." 15 So they took the silver, and did as they were told. And this report is circulated among the Jews until this day.

16 The eleven disciples went into Galilee, to the mountain that Jesus had pointed out to them; 17 And when they saw him, they worshiped: but they were uncertain. 18 And when Jesus approached, he spoke to them, saying, "All authority has been given to me, in heaven and on the earth. 19 Therefore, as you all are going [wherever you all are going], make disciples of all nations [Gentiles], baptizing them into the name of the Father, and the Son, and the Holy Spirit; 20 continually teaching them to follow all the instructions I have given *you*. And look! I AM with *you*, all the days, until the final completion of the age."

MARK

CHAPTER 1

The beginning of the Good News of Jesus Christ, Son of God: 2 Just as it has been written by Isaiah, God's spokesman, "Look: I am sending my messenger ahead of you, who will prepare your road. 3 A voice, calling loudly in the desert, 'Prepare the Lord's road; make his paths straight!'" 4 John the Baptizer (was) in the desert, preaching a baptism of changed life, toward [for the purpose of] the leaving behind of failures [shortcomings]. 5 And all the countryside of Judea, and all (who lived in) Jerusalem, went out to him, and they were baptized by him in the Jordan River, acknowledging their failures [shortcomings]. 6 John was dressed in camels' hair, and (had) a leather belt around his waist, and he ate locusts, and wild honey.

7 He preached, saying, "One stronger than I is coming after me, for whom I am not worthy, stooping down, to untie the strap of his sandal. 8 I baptized *you* by [with, in] water, but he will baptize *you* in the Holy Spirit."

9 And it happened in those days that Jesus came from Nazareth of Galilee, and was baptized into the Jordan by John. 10 And immediately as he went up out of the water, he saw the heavens split open, and the Spirit, like a dove, going down into [toward] him. 11 And a voice came from heaven, "You are my Son, the loved one; in you I am greatly pleased."

12 And immediately the Spirit cast him out into the desert. 13 And he was in the desert forty days, being tested by Satan, and he was with the wild animals, and messengers [angels] took care of him.

14 After John was arrested, Jesus came into Galilee, preaching the good news of God, 15 and saying, "The time has been fulfilled, and the Kingdom of God has arrived! Change *your* ways, and be faithful to the Good News!"

16 And going along beside the Sea of Galilee, he saw Simon, and Andrew, Simon's brother, casting (nets) into the sea, for they were fishermen. 17 And Jesus said to them, "Come after me, and I will teach you all to fish for [*lit.* make *you* to become fishers of] people!" 18 And immediately, leaving their nets, they followed him. 19 And going on a little, he saw James (the son) of Zebedee, and his brother John, working on their nets in the boat. 20 Immediately he called to them. Leaving their father Zebedee in the boat with the hired hands, they went away after him.

21 They went into Capernaum, and immediately, on the Sabbath, he went into the synagogue and he was teaching. 22 They were astonished at his teaching. For he was teaching them like one having authority, and not like the scribes.

23 And right there in the synagogue was a person in an unclean spirit, and he hollered out, 24 saying, "What is (between) us and you, Jesus of Nazareth? Did you come to destroy us? I know you -- who you are -- the holy one of God!" 25 Jesus gave him orders saying, "Shut up and come out from him!" 26 And the unclean spirit convulsed the man, and screamed loudly, and came out from him. 27 And they all were startled, so that they argued among themselves, saying, "What is this? A new teaching under authority [a new, authoritative teaching]? He even gives orders to unclean spirits, and they obey him!" 28 And the report of him went out immediately, everywhere, into the whole region of Galilee.

29 Immediately when they came out of the synagogue, he went to Simon and Andrew's home, with James and John. 30 And Simon's mother-in-law was lying down with a fever, and they told him about her immediately. 31 And approaching her and taking her hand, he raised her up, and the fever left her, and she waited on them.

32 In the evening, after sunset, they brought to him all who had any maladies, and the demon-possessed. 33 The whole city was gathered together at the door. 34 And he healed many who were afflicted with various diseases, and cast out many demons, and he did not allow the demons to speak, because they recognized him.

35 Early the next morning, while it was still night, he got up, went out and went away into a deserted place, and prayed there. 36 And Simon and his companions chased after him, 37 and found him, and said to him, "Everyone is hunting for you!" 38 He said to them, "Let's go someplace else, into the next community, so I can preach there too. For that's why I came out."

39 And he came, preaching in their synagogues [gathering places] all over Galilee, and casting out demons. 40 And a leper came to him, begging him on his knees, saying, "If you want to, you can cleanse

me." 41 And full of pity, reaching out his hand, he touched him, and said to him, "I do want to: be cleansed." 42 And immediately the leprosy left him, and he was cleansed. 43 And giving him stern orders, he sent him away, 44 and said to him, "Look that you don't say anything to anyone, but go show yourself to the priest, and offer for your cleansing what Moses prescribed, for a witness to them." 45 But going out, the man began to preach a lot, and spread the word, so that (Jesus) couldn't even openly enter a town, but stayed outside in desert places. And people came to him from everywhere.

CHAPTER 2

And when he came into Capernaum again after (a few) days, word got out that he was at home. 2 And many (people) gathered, so there wasn't even room in front of the door; and he was speaking the word to them. 3 Four men came, carrying a paralytic (person) to him. 4 Since they were unable to get near him because of the crowd, they climbed up on the roof, where he was, and digging through, let down the cot on which the paralytic was lying. 5 When Jesus saw their trust [faithfulness], he said to the paralytic, "Child, your shortcomings [failures] are taken away." 6 Some of the scribes were sitting there, and arguing in their hearts, saying, 7 "Why is this man talking this way? He blasphemes [insults God]! Who can take away shortcoming [failure], except only God?"

8 And immediately, understanding (by means of) his Spirit that they were arguing in this way among themselves, Jesus said to them, "Why do you all argue these things in your hearts? 9 What is easier to say to the paralytic, 'Your shortcomings [failures] are taken away', or to say 'Get up and pick up your cot and walk around?' 10 But in order that *you* may know that the Son of Man has authority to take away shortcomings [failures] on earth" -- he said to the paralytic, 11 "I tell you, get up, pick up your cot and go home." 12 And he got up and immediately, picking up his cot, went out before them all, so that everyone was flabbergasted, and glorified God, saying, "We've never seen anything like this!"

13 And he went out again along the sea. And all the crowd came to him, and he taught them. 14 Going along, he saw Levi, the (son) of Alphaeus, sitting at the tax-office, and said to him, "Follow me." And he got up and followed him.

15 And he came to sit at the table in his house, and many tax collectors and outcasts were sitting with Jesus and his disciples. For there were many, and they followed him. 16 And the scribes of the Pharisees, seeing that he was eating with outcasts and tax collectors, said to his disciples, "Why does he eat with tax collectors and outcasts?" 17 When Jesus heard, he said to them, "The strong have no need of a healer, but those who have something wrong (do). I did not come to call the just, but the ones who have failed [fallen short of the standard]."

18 John's disciples, and the Pharisees, were fasting. And they came and said to him, "Why do the disciples of John and the disciples of the Pharisees fast, but your disciples don't fast?" 19 And Jesus said to them, "The (wedding party) can't fast while the bridegroom is with them, can they? At the time they have the bridegroom with them, they can't fast. 20 The days will come when the bridegroom will be taken away from them; then they will fast in that day. 21 No one puts a patch of unwashed (fabric) on an old garment. If they do, the new patch shrinks from the old and makes a worse tear. 22 And no one puts new wine in old skins: if they do, the wine bursts the skins, and both the wine and the skins are destroyed. But new wine (is put) into new skins."

23 And it happened, as he was walking on the Sabbath through a grain field, his disciples began to make a path, picking the grain. 24 And the Pharisees said to him, "Look what they are doing on the Sabbath! That is not permissible!" 25 And he said to them, "Didn't you all ever read what David did, when he had need, and he and those with him were hungry? 26 How he went into the house of God, during the high-priesthood of Abiathar, and ate the bread on display, which was not permissible for anyone but the priests to eat? And he gave it also to those who were with him?" 27 And he said to them, "The Sabbath came to be, for the benefit of people, not people for the Sabbath. 28 So the Son of Man is Lord, even of the Sabbath."

CHAPTER 3

And he went again into the synagogue. A person was there who had a shrivelled hand. 2 They watched him closely, (to see) if he would heal on the Sabbath, so that they might accuse him. 3 And he said to the man with the shriveled hand, "Get up in the midst." 4 And he said to them, "Is it permissible on the Sabbath

to do good or to do evil? to save a life, or to kill?" But they were silent. 5 And looking around at them with anger, greatly grieved at the callousness of their hearts, he said to the man: "Reach out your hand." And he stretched it out and his hand was restored to normal. 6 Immediately, the Pharisees went out and plotted against him with the Herodians how they might destroy him.

7 Jesus, with his disciples, withdrew toward the sea, and a great multitude from Galilee, and from Judea, followed him. 8 Also, from Jerusalem, and from Idumea, and the area of the Jordan, and around Tyre and Sidon, a great multitude, when they heard what he was doing, came to him. 9 And he told his disciples to get a little boat ready for him because of the crowd, lest they crush him. 10 For he healed many, so that they mobbed him, (trying) to touch him -- whoever had diseases. 11 And the unclean spirits, when they saw him, fell down before him and screamed, saying, "You are the Son of God!" 12 And he strictly ordered them not to make him known.

13 Going up into the mountain, he summoned those he wanted, and they came to him. 14 And he appointed twelve, whom he named envoys [apostles], in order that they might be with him, and that he might send them out to preach, 15 and to have authority to cast out demons. 16 And he made twelve; to Simon he gave the name Peter, 17 and to James the son of Zebedee and his brother John he gave the name "Boanerges", which is "sons of thunder," 18 and Andrew, Philip, Bartholomew, Matthew, and Thomas, and James (son) of Alphaeus, and Thaddeus, and Simon the Canaanite, and Judas Iscariot, who handed him over.

20 And he came home, and again the crowd gathered, so that they couldn't even eat bread. 21 And when they heard, his relatives went out to seize him, for they said, "He is out of his mind!" 22 The scribes who came down from Jerusalem said, "He has Beelzebul, and by the ruler of demons, he casts out demons."

23 Summoning them, he spoke to them in parables, "How can Satan cast out Satan? 24 If a kingdom is divided against itself, that kingdom cannot stand; 25 and if a household is divided against itself, that household cannot stand. 26 And if Satan rises up against himself and is divided, he cannot stand, but has an end. 27 But no one can go into the household of a strong man to plunder his possessions, unless he first ties up the strong man, and then he will plunder his house."

28 "Truly, I tell you all, everything will be taken away [forgiven] for the sons of people, shortcomings [failures], and the blasphemies [insults] they speak; 29 but whoever blasphemes [speaks evil] toward the Holy Spirit, does not have release -- forever -- but is guilty of eternal failure [shortcoming]." 30 (This was) because they said, "He has an unclean spirit."

31 His mother and his brothers came and, standing outside, sent to him, calling him. 32 And a crowd was seated around him, and they said to him, "Look, your mother and your brothers and sisters are outside looking for you." 33 And he answered them, "Who are my mother and my brothers?" 34 Looking around at those who were sitting in a circle around him, he said, "See my mother and my brothers! 35 For whoever does the will of God, this is my brother and sister and mother."

CHAPTER 4

And again he began to teach beside the sea. And a great crowd gathered to him so that, getting into a boat, he sat on the sea, and all the crowd was beside the sea, on the land. 2 And he was teaching them in many parables, and he said to them in his teaching,

3 "Listen! Look: a sower went out to sow (seed). 4 And it happened as he sowed, that some fell along the road, and the birds came and ate it up. 5 And other (seed) fell upon stones, where it didn't have much ground, and it came up immediately, because of not having deep soil. 6 But when the sun came up, it was burnt, and because of not having roots, it withered. 7 And other (seed) fell into the thorns, and the thorns grew up and choked it, and it did not give a harvest. 8 And other (seed) fell into good ground, and, coming up and growing, gave a harvest: and bore, some thirty, some sixty, and some a hundred (times as much)." 9 And he said, "Whoever has ears to hear must listen."

10 When he was alone with the twelve, they asked him about the parables. 11 And he said to them, "The mystery of the Kingdom of God has been given to you all. But to those outside, everything is in parables 12 in order that looking, they may look and not see, and listening, they may hear and not understand, lest they should turn around, and I should release them."

13 And he said to them, "Don't you all understand this parable? Then how will *you* know all the parables? 14 The sower sows the word. 15 These are the ones along the road: when the word is sown, and

when they listen, immediately Satan comes and takes away the word that was sown in them. 16 And these are the ones sown on the stones: who, when they hear the word, immediately receive it with joy, 17 but don't have (any) root in themselves, but are temporary, so if trouble or persecution comes because of the word, they immediately fall away. 18 And others are those sown into the thorns. These are the ones who heard the word, 19 but when the worries of the age, and the deception of riches, and desires about other things come in, they choke the word, and it becomes unfruitful. 20 And those sown on good ground, they hear [listen to] the word, and welcome [receive] it, and bear a harvest, some thirty, some sixty, and some a hundred."

21 And he said to them, "A lamp is not brought to be put under a measure, or under a bed is it? Isn't it to be put on a lampstand? 22 For there is nothing hidden except that it might be revealed, and there is nothing concealed but that it will come into the open. 23 If anyone has ears to hear, he must listen." 24 And he said to them, "Be careful what *you* listen to. The measure you all use will be used for *you*, and it will be added for *you*. 25 For whoever has, to him will be given, but whoever does not have, even what he has will be taken away from him."

26 And he said, "The kingdom of God is like when a man puts seed in the ground, 27 and sleeps and gets up night and day, and the seed sprouts and grows without his knowing how. 28 Automatically, the ground bears fruit, first grass, then heads of grain, then the full grain in the heads. 29 Then when the harvest is ripe, immediately he sends the reaper, because the crop is ready."

30 And he said, "How shall we compare the Kingdom of God, or in what parable shall we set it? 31 Like a seed of mustard, which, when it is sown in the ground, is smaller than all the seeds in the ground; 32 but when it is planted, it comes up and becomes larger than all herbs [vegetables], and makes great branches, so that under its shade, the birds of heaven [the sky] can nest."

33 And by many such parables he spoke the word to them, as they were able to listen. 34 Without a parable, he did not speak to them; but privately, to his own disciples, he explained everything.

35 And that day, as evening was coming, he said to them, "Let's go across to the other side." 36 And leaving the crowd, they took him along, as he was in the boat; and the other boats were with them. 37 And there came a great wind storm, and the waves were dashing into the boat, so that the boat was already filled. 38 And he was in the stern, asleep on a pillow. And they got him up, and said to him, "Teacher! Doesn't it matter to you that we are being destroyed?" 39 And when he got up, he scolded the wind, and said to the sea, "Shut up! Calm down!" And the wind stopped, and there was a great calm. 40 And he said to them, "Why are you all terrified? Don't you all have any trust?" 41 And they were (even more) consumed with fear, and said to each other, "Who in the world is this, that even the wind and the sea obey him?"

CHAPTER 5

And he came to the other side of the sea, into the region of the Gerasenes. 2 As he was getting out of the boat, immediately a man in (the power of) an unclean spirit came to meet him, out of the graveyard. 3 He had his dwelling among the tombs; and not even with a chain could anyone restrain him. 4 Many times, he had been bound with chains and leg-irons, but the chains and shackles were shattered by him, and no one was strong enough to subdue him. 5 And throughout every night and day, among the tombs and in the mountains, he was shouting, and cutting himself with stones. 6 Seeing Jesus from a distance, he ran and knelt before him 7 and shouted loudly, "What is between you and me, Jesus, Son of the highest God? I swear to you, (before) God, do not torture me!" 8 For he said to him, "Unclean spirit, come out of the man!" 9 And he asked him, "What is your name?" And he said to him, "My name is Legion, because we are many." 10 And he begged him much, not to send them away out of the region. 11 There on the mountainside, a large herd of pigs was grazing. 12 And they begged him, "Send us into the pigs, so we can go into them." 13 And he allowed them; and the unclean spirits came out and went into the pigs, and the herd stampeded down the steep bank into the sea -- about two thousand -- and were drowned in the sea.

14 And those who were feeding them fled, and told it in the city and in the rural area. And they came to see what was happening. 15 They came toward Jesus, and saw the (man who had been) demon-possessed -- the one who had had the legion -- sitting there clothed and sane, and they were afraid. 16 And those who had seen what had happened to the demon-possessed man, described (it) to them; and (told) about the pigs. 17 And they began to beg him to depart from their shores.

18 As he was getting into the boat, the man who had been demon-possessed, begged him, that he might be with him. 19 But he did not allow him, but said to him, "Go home to your (people) and report to them

how much the Lord has done for you, and had mercy on you." 20 And he went away and began to preach in the Decapolis how much Jesus had done for him, and everyone was amazed.

21 When Jesus went across in the boat to the other side again, a great crowd was gathered to him and he was beside the sea. 22 A certain ruler of the synagogue, named Jairus, came, and when he saw him, he fell at his feet, 23 and begged him, earnestly, saying "My little daughter is at the point of death; please come put your hands on her, so she may be restored and live!" 24 And he came away with him. A great crowd followed him, and pressed on him.

25 And a woman was there, who had had a hemorrhage for twelve years, 26 and suffered much under many doctors, and had spent all she had, and was not improved but rather grew worse in their hands. 27 Having heard about Jesus, she came behind him in the crowd, and touched his cloak. 28 For she said, "If I may touch even his cloak, I will be delivered." 29 And immediately her hemorrhage was dried up, and she knew in her body that she was healed from her disorder. 30 Immediately, Jesus, realizing in himself that power had gone out from him, turning around in the crowd, said, "Who touched my cloak?" 31 And the disciples said to him, "You see the crowd pushing around you -- and do you say 'Who touched me?'" 32 And he was looking around to see who did it. 33 Then the woman, frightened and trembling, knowing what had happened to her, came and fell before him, and told him all the truth. 34 He said to her, "Daughter, your trust [faithfulness] has restored you. Go in peace, and be healed from your disorder."

35 While he was still speaking, they came from the ruler of the synagogue's (house), saying, "Your daughter has died. Why bother the Teacher any more?" 36 But Jesus, overhearing what they said, said to the ruler of the synagogue, "Don't be afraid: only trust [be faithful]." 37 And he did not allow anyone to follow with him, except for Peter and James, and John, the brother of James. 38 They came into the synagogue-ruler's house, and he saw the commotion and crying and much wailing 39 and coming in, he said to them, "Why are you all carrying on and crying? The child is not dead, but she is sleeping." 40 And they scorned him. But putting them all out, he took along the father and mother of the child, and those with him, and went in where the child was. 41 Taking the child's hand, he said to her, "*Talitha koun*," which is translated, "Little girl, I tell you, get up." 42 And immediately the little girl got up and walked around. She was twelve years old. And they were completely amazed. 43 And he gave them strict instructions that no one should know this; and said to give her (something) to eat.

CHAPTER 6

And he went out from there, and came into his hometown, and his disciples followed him. 2 And since it was the Sabbath, he began to teach in the synagogue, and many who were listening were amazed, saying, "Where did he get these things? And what is the wisdom that is given to this man? And such powerful (deeds) take place through his hands! 3 Isn't this the carpenter, the son of Mary, and the brother of James and Josetos and Juda and Simon? And aren't his sisters here with us?" And they took offense at him. 4 And Jesus said to them, "God's spokesman is not dishonored, except in his hometown, and among his kinfolk, and in his own household." 5 And he was not able to do any miracles there, except that he laid hands on a few sick folks and healed them. 6 And he wondered at their faithlessness.

And he went around, teaching in the surrounding communities. 7 Then he summoned the twelve, and began to send them away, two by two, and he gave them authority over the unclean spirits, 8 and he instructed them not to take more than one staff for the trip, not bread, nor a wallet, nor copper in their belts, 9 but to wear sandals and not to wear two tunics. 10 He said to them, "Wherever you all enter a household, stay there until *you* leave that place. 11 And whatever place does not welcome you all, nor listen to *you*, when *you* leave, shake off the dust under your feet as a witness to them." 12 As they went out, they preached that (people) should change their ways; 13 and they cast out demons, and anointed many sick folks with oil, and healed (them).

14 And King Herod heard, for his name was becoming well known; and he said, "John the Baptizer has been raised from the dead, and that's why these powers are working in him." 15 Others said, "He is Elias," others said "A spokesman of God, like one of the prophets." 16 But when Herod heard, he said, "John, whom I beheaded, has been raised."

17 For Herod himself had sent and seized John, and bound him in prison, because of Herodias, his brother Philip's wife, because he married her. 18 For John said to Herod, "It is not lawful for you to have your brother's wife." 19 So Herodias held a grudge against him, and wanted to kill him; but could not.

20 For Herod was afraid of John, knowing that he was a just and holy man, and he protected him; when he listened to him, he was much perplexed, but he listened to him gladly.

21 And there came a convenient time, when Herod made a feast on his birthday, for his officials and military commanders and the bigwigs of Galilee. 22 When the daughter of Herodias came in and danced, she pleased Herod and his guests. And the king said to the girl, "Ask me whatever you want, and I will give it to you." 23 And he swore to her, "Whatever you ask me, I will give you, up to half my kingdom." 24 She went and said to her mother, "What shall I ask?" and she said, "The head of John the Baptist." 25 Then she hurried in and asked the king, "I want you right now to give me, on a platter, the head of John the Baptist." 26 The king was grieved; but because of his oath and his guests, he didn't want to refuse her. 27 And immediately, the king sent and commanded a guard to bring his head. And he went and beheaded (John) in the prison, 28 and brought his head on a platter and gave it to the girl, and the girl gave it to her mother. 29 When his disciples heard, they came and took his corpse and laid it in a tomb.

30 And the ones who had been sent out [envoys] gathered to Jesus, and told him all they had done, and what they had taught, 31 and he said to them, "You all come, privately, into a desert place and rest a bit." For so many were coming and going that they didn't even have time to eat.

32 And they went away in the boat, into a desert place, privately. 33 Seeing them go away, and recognizing them, many (people) from all the cities ran on foot and got there ahead of them. 34 And coming out, he saw the great crowd, and pitied them, because they were like sheep that had no shepherd, and began to teach them many things.

35 And as it was getting late, his disciples approached him and said to him, "This is a deserted place, and it's already late. 36 Dismiss them, so they can go into the surrounding fields and communities and buy themselves (something) to eat." 37 But he answered them, "You all give them (something) to eat." And they said to him, "Shall we go buy two hundred denarii [about 8 months wages] worth of bread and give it to them to eat?" 38 He said to them, "How much bread do *you* have? Go and see." When they checked, they said, "Five (loaves) and two fish." 39 He instructed them all to sit down in groups on the green grass. 40 And they sat down in ranks, by hundreds and fifties. 41 Taking the five (loaves of) bread and two fish, he looked up into heaven, gave thanks, broke the bread, and gave (it) to the disciples to hand out to them; also the two fish he divided to them all. 42 And they all ate and had sufficient. 43 And they picked up twelve basketfuls of leftovers, from the pieces, and from the fish. 44 And there were five thousand men who had eaten the bread.

45 And immediately he ordered his disciples to get into the boat, and go ahead of him to the other side, toward Bethsaida, while he dismissed the crowd. 46 And when he had given them directions, he went away into the mountain to pray. 47 And when evening came, the boat was in the middle of the sea, and he was alone on the land. 48 Seeing them straining at the rowing, for the wind was against them, about the fourth watch of the night, he came toward them, walking on the sea, and wanted to approach them. 49 But when they saw him walking on the sea, they concluded that it was a ghost, and cried out. 50 For they all saw him, and were terrified. But he immediately spoke to them, "Cheer up! I AM! Don't be afraid!" 51 And he got into the boat with them, and the wind stopped; and then they were really startled! 52 For they still didn't understand about the bread but their hearts were hardened.

53 And when they had crossed over, they came to land. They came toward Gennessaret, and they anchored. 54 When they got out of the boat (people) recognized them immediately, 55 and ran around that whole area, and brought on cots those having anything wrong, and carried them to where they heard he was. 56 Wherever he went, into a community or a city or a rural area, in the marketplaces, they laid the weak, and begged him that they might touch even the edge of his cloak, and whoever touched it was restored.

CHAPTER 7

The Pharisees, and certain of the scribes who came from Jerusalem, were gathering to him. 2 And they saw certain of his disciples eating bread with "common" hands -- that is without washing -- 3 for the Pharisees, and all the Jews, unless they wash their hands with their fist, do not eat, keeping the tradition of the elders. 4 When they come from the market, they do not eat unless they have bathed; and there are many other such things that they observe, washing [*lit.*, baptisms] of cups and pitchers and metal vessels. 5 The Pharisees and scribes asked him, "Why do your disciples go around contrary to the tradition of the elders, and eat bread with 'common' hands?"

6 He answered, "Well did Isaiah prophesy of *you* hypocrites, as it has been written, 'This people honors me with their lips, but their heart is far away from me. 7 Their worshiping me is empty, teaching "doctrine" (that is only) people's commands.' 8 Leaving behind the commandment of God, *you* hold on to the tradition of people." 9 And he said to them, "You all do a great job of setting aside the command of God in order to establish *your* tradition! 10 For Moses said, 'Honor your father and mother, and whoever speaks evil of father or mother must be put to death.' 11 But you all say, 'If someone says to his father or mother, It is an offering, a gift, whatever you are owed from me,' 12 you all no longer let him do anything for his father or mother, 13 making void the word of God by *your* tradition that you all have handed over. *You* do all sorts of things like that."

14 And summoning the crowd again he said to them, "You all listen to me and understand: 15 nothing outside of a person, going into him, can make him 'common' [unholy] -- but the things that come out of a person are what makes him unholy [common]."

17 And when he came into the house, away from the crowd, his disciples asked him (about) the parable. 18 And he said to them, "Are you all still without understanding? Don't *you* know that anything from outside going into a person, cannot make him unholy? 19 Because it does not go into his heart, but into his stomach, and goes out into the waste?" (This amounted to) cleansing all foods. 20 He said, "What comes out of a person, that makes the person unholy. 21 For from inside, from the heart of a person, come wrong arguments, perversions, thefts, murders, 22 adulteries, covetings, wickedness, deceit, lust, an evil eye, blasphemy [scornful speech], contempt, thoughtlessness -- 23 all these evil things come out from inside a person, and make him unholy."

24 Going up from there, they came into the shores of Tyre. When he entered a house, he didn't want anyone to know, but he was unable to hide. 25 Immediately a woman who had a daughter with an unclean spirit heard about him. She came and fell at his feet. 26 The woman was Greek, Syrophenician by birth. She begged him to cast out the demon from her daughter. 27 He said to her, "First let the children have plenty to eat; for it isn't right to take the children's bread and throw it to the dogs." 28 But she answered, "Yes, Lord, but even the dogs under the table eat the children's crumbs." 29 And he said to her, "Because of this statement, go: the demon has gone out of your daughter." 30 And when she went home, she found her child lying on the bed, and the demon gone out.

31 Going out again from the shore of Tyre, he came through Sidon, toward the Sea of Galilee, in the middle of the region of the Decapolis. 32 And they brought to him a man, who was deaf and had a speech impediment, and urged him to lay his hands on him. 33 Taking him away from the crowd, privately, he put his finger into his ears, and spit and touched his tongue, 34 and looking up into heaven, he groaned and said, "Be opened". 35 Immediately, his ears were opened, and the bond of his tongue was loosed, and he spoke plainly. 36 And he instructed them not to tell anyone; but the more he commanded them, the more they preached. 37 And everyone was completely amazed, saying, "He has done everything well, he even makes the deaf hear and the mute to speak."

CHAPTER 8

In those days, when again a great crowd was there, and had nothing to eat, summoning his disciples, he said to them, 2 "I pity the crowd because they have already stayed with me three days, and they don't have anything to eat. 3 And if I send them away, fasting, to their homes, they will be exhausted on the road. Some of them have come a long way." 4 And his disciples answered him, "How can anyone feed these people bread, here in the desert?" 5 And he asked them, "How much bread do you all have?" They said, "Seven (loaves)." 6 He told the crowd to sit down on the ground, and taking the seven (loaves of) bread, when he had given thanks, he broke (it) and gave (it) to the disciples to distribute, and they distributed it to the crowd. 7 And they had a few fish and he gave thanks for them, and said to distribute them also. 8 And they ate and were satisfied, and they picked up the leftover pieces, seven baskets. 9 They were about four thousand; and he dismissed them.

10 Immediately, getting into the boat with his disciples, he came into the region of Dalmanutha. 11 And the Pharisees came and began to question him, seeking from him a sign from heaven, testing him. 12 And sighing deeply in [by] his spirit, he said, "Why does this generation seek for a sign? Truly, I tell *you*, no sign will be given to this generation." 13 And leaving them, he embarked again and went away to the other side.

14 And they forgot to take bread, and didn't have a single (loaf of) bread with them in the boat. 15 And he instructed them, "Look: watch out for the yeast of the Pharisees and the yeast of Herod!" 16 And they discussed among themselves, that they had no bread. 17 Realizing (that), he said to them, "Why are you all discussing that *you* have no bread? Do *you* still not know nor understand? Do *you* have *your* hearts hardened? 18 Having eyes, don't *you* look, and having ears, don't *you* listen? And don't *you* remember? 19 When I broke the five (loaves of) bread for the five thousand, how many baskets full of pieces did *you* pick up?" They said to him, "Twelve." 20 "When (I broke) the seven (loaves of) bread for the four thousand, how many baskets full of pieces did *you* pick up?" And they said to him, "Seven." 21 And he said to them, "Do you all still not understand?"

22 And they came into Bethsaida. And they brought to him a blind man, and urged him to touch him. 23 And taking the blind man's hand, he led him outside the village, and, having spit into his eyes, he laid his hands on him, and asked him, "Do you see anything?" 24 He looked up, and said, "I see people that look like trees walking around." 25 Again he laid his hands on his eyes, and he looked carefully, and his sight was restored, and he saw everything clearly. 26 And he sent him home, saying to him, "Don't go into town."

27 Jesus and his disciples went out into the towns of Caesarea Philippi. And along the way, he asked his disciples, "Who do people say that I am?" 28 They said to him, "(Some say) John the Baptist, others Elias, others one of God's spokesmen." 29 And he asked them, "But you all: who do *you* say that I am?" Peter answered, "You are the Christ [Anointed One]." 30 And he commanded them not to tell anyone about him.

31 He began to teach them that it was necessary for the Son of Man to suffer many things, and be rejected by the elders and ruling priests, and the scribes, and be killed and to rise after three days. 32 And he spoke the word very plainly. Peter, taking him aside, began to scold him; 33 but he turned, and looking at his disciples, he scolded Peter, and said, "Go away, behind me, Satan! You are not thinking like God, but like people!"

34 Summoning the crowd, with his disciples, he said to them, "If anyone wants to follow after me, he must reject himself and pick up his cross, and follow me. 35 For whoever wants to save himself [preserve his identity], will lose it. But whoever loses himself for the sake of me, and of the Good News, will preserve (himself). 36 For what's the use, if a person gains the whole world, and suffers the loss of himself [his identity]? 37 Or what shall a person give in exchange for himself [his identity]? 38 Whoever is ashamed of me and my words in this adulterous and failing generation, the Son of Man will also be ashamed of him, when he comes in his Father's glory, with the holy messengers."

CHAPTER 9

And he said to them, "Truly, I tell you all, that there are some standing here, who will not taste of death until they see the Kingdom of God come in power."

2 After six days, Jesus took along Peter and James and John, and brought them up into a very high mountain, privately. And he was transformed before them, 3 and his garments became shining, very white, such that no bleach on earth could have done; 4 and Elias and Moses appeared to them, and they were talking with Jesus. 5 And Peter responded (by) saying to Jesus, "Rabbi, it is good for us to be here. Let's make three tents -- one for you, one for Moses, and one for Elias." 6 For he didn't know how he responded, because they were very frightened. 7 And a cloud came, overshadowing them, and a voice came out of the cloud, "This is my Son, the loved-one: listen to him!" 8 And suddenly, looking around, they no longer saw anyone, but only Jesus with them.

9 As they were coming down from the mountain, he instructed them not to make known to anyone what they saw, until when the Son of Man would be risen from the dead. 10 And they grasped at his word to them, trying to figure out what is the resurrection from the dead.

11 And they asked him, "Why do the scribes say that Elias has to come first?" 12 He said to them, "Elias does come first: he restores everything. And how has it been written about the Son of Man, that he must suffer many things and be treated with contempt? 13 But I tell you all that Elias has come, and they did to him whatever they wanted, just as it has been written about him."

14 When they came toward the disciples, they saw a great crowd around them, and scribes arguing with them. 15 And immediately all the crowd, when they saw him, was stirred-up, and ran and greeted him.

16 And he asked them, "Why are you all arguing with them?" 17 And one from the crowd answered him, "Teacher, I have brought my son to you: he has a speechless spirit. 18 And whenever it seizes him, it tears him, and he foams and grinds his teeth, and is wasting away. And I told your disciples to cast it out, but they weren't strong enough." 19 He answered them, "Oh, unfaithful generation! How long shall I be with you all? How long must I put up with *you*? Bring him to me!" 20 And they brought him to him. When he saw him, immediately the spirit attacked him, and falling on the ground, he rolled, foaming. 21 And he asked the father, "How long has he been like this?" He said, "From childhood. 22 And many times it throws him into the fire and into the water, to destroy him. But if you can, take pity on us and help us!" 23 Jesus said to him, "(The point is), if *YOU* can. Everything is possible to him who is faithful [trusts]." 24 Immediately the child's father cried out, "I am trusting: help my faithlessness!" 25 When Jesus saw that a crowd was running together, he commanded the unclean spirit, saying, "Speechless and deaf spirit, I command you, come out of him, and never again enter him!" 26 And when it had cried out and convulsed (him) many times, it came out: and he became as if dead so that many said he had died. 27 But Jesus took his hand and got him up, and he stood up.

28 When he came into the house, the disciples asked him privately, "Why weren't we able to cast it out?" 29 And he said to them, "This kind cannot come out in any way except in prayer." [*some mss. add, and fasting*].

30 Coming out from there, they went along through Galilee, and he didn't want anyone to find out. 31 For he was teaching his disciples, and telling them that the Son of Man is handed over into the hands of people, and they will kill him, and three days after having been killed, he will arise. 32 But they didn't understand what he was saying, and were afraid to ask him.

33 And they came into Capernaum. When he was in the house, he asked them, "What were you all discussing along the road?" 34 But they kept quiet, for they were discussing with each other, along the road, who was the greatest. 35 And sitting down, he called the twelve and said to them, "If anyone wants to be first, he will be last of all, and the servant of all." 36 And taking a child, he stood him in the midst of them; and taking him in his arms, he said to them, 37 "Whoever welcomes one of these children because of my name, welcomes me. And whoever welcomes me, does not welcome me, but the one who sent me."

38 John said to him, "Teacher, we saw somebody who doesn't follow with us, casting out demons in your name, and we forbade him, because he wasn't following with us." 39 But Jesus said, "Don't forbid him: for there is no one who does a miracle in my name, and can quickly speak evil of me. 40 For whoever is not against us, is on our side. 41 Whoever even gives *you* a cup of water in the name of Christ, [*because you belong to the Anointed One*] truly I tell *you*, he will not lose his payment. 42 And whoever causes the fall of one of these little ones who trust me, it is good for him rather if a millstone is hanged around his neck and he be thrown in the sea. 43 If your hand causes you to fall, cut it off. It is good for you to enter life maimed, rather than having two hands to go away into hell, into fire that does not go out. 45 And if your foot causes you to fall, cut it off. It is good for you to enter into life lame, rather than having two feet, to be thrown into hell. 47 And if your eye causes you to fall, throw it away. It is good for you to enter the Kingdom of God with one eye, rather than having two eyes, to be thrown into hell, 48 where their worm does not die and the fire does not go out." (*some mss repeat v.48 as v.44 and v.46.*)

49 "For all will be salted by [with] fire. 50 Salt is good -- but if salt becomes flavorless, in what will *you* prepare it? Have salt among yourselves, and be at peace among each other."

CHAPTER 10

And when he left there, he came into the region of Judea, and the vicinity of the Jordan; and again a crowd gathered to him, and as he was accustomed, he taught them again.

2 Pharisees came, asking him if it was permissible for a man to dismiss his wife; testing him. 3 He answered them, "What did Moses command you all?" 4 They said, "Moses instructed to write a document [scroll] of separation, and to send her away." 5 But Jesus said to them, "Because of *your* hard hearts, he wrote this command for *you*. 6 But from the beginning of creation, he (God) made them male and female. 7 For this reason, a person will leave father and mother (*some mss. add, and be joined to his wife*), 8 and the two will be one flesh. So that they are no longer two, but one flesh. 9 Therefore what God yoked together, a person must not separate."

10 And at home, the disciples asked him again about this. 11 He said to them, "Whoever sends away his wife and marries another, commits adultery against her. 12 And if she, leaving her husband, marries another, she commits adultery."

13 They were bringing children to him, that he might touch them. But the disciples scolded them. 14 When Jesus saw (it), he rebuked them, and said to them, "Let the children come to me -- don't forbid them, for the Kingdom of God belongs to such ones. 15 Truly I tell you all, whoever does not welcome the Kingdom of God like a child will never enter it." 16 And taking them in his arms, he blessed them, laying his hands on them.

17 As he was going out along the road, someone came running and, kneeling, asked him, "Good teacher, what shall I do, in order that I may inherit eternal life?" 18 Jesus said to him, "Why do you call me good? No one is good except the one God. 19 You know the commandments: do not murder, do not commit adultery, do not steal, do not bear false testimony, do not defraud, honor your father and mother." 20 He said to him, "Teacher, all these I have observed from my youth." 21 Jesus, when he looked at him, loved him, and said to him, "You lack one thing: go, sell what you have and give to the poor, and you will have treasures in heaven, and come, follow me." 22 But saddened at that saying, he went away grieving: for he had many possessions.

23 And looking around, Jesus said to his disciples, "How hard (it is) for those who have possessions to enter the Kingdom of God!" 24 The disciples were amazed at these words of his; but Jesus said again to them, "Children, how hard it is [*some mss. insert, "for those who trust in possessions"*] to enter the Kingdom of God! 25 It is easier for a camel to come through the eye of a needle than for a rich person to enter the Kingdom of God!" 26 They were completely flabbergasted, saying among themselves, "Then who is able to be delivered?" 27 Looking at them, Jesus said, "For people, it is impossible: but not for God. For everything is possible for God."

28 Peter began to say to him, "Look: we have left everything and followed you." 29 Jesus said, "Truly, I tell *you*, there is no one who has left home, or brothers, or sisters, or mother, or father, or children, or fields for my sake and for the sake of the Good News, 30 who will not receive a hundred times as much, now, in this time: homes, and brothers and sisters and mothers and children and fields -- with persecutions -- and in the coming age, eternal life. 31 But many (who are) first, will be last, and the last, first."

32 They were on the road, going up to Jerusalem, and Jesus was going ahead of them, and they were amazed, but followed him, frightened. And taking aside the twelve again, he began to tell them what was about to happen to him: 33 "Look, we are going up to Jerusalem, and the Son of Man will be handed over to the ruling priests, and to the scribes; and they will condemn him to death, and hand him over to the Gentiles. 34 And they will mock him, and spit on him, and beat him, and kill him, and after three days, he will rise."

35 And James and John, the sons of Zebedee, came to him saying, "Teacher, we want you to do for us whatever we ask." 36 He said to them, "What do you all want me to do for *you*?" 37 They said to him, "Give us, that we may sit, one on your right and one on your left, in your glory." 38 Jesus said to them, "*You* don't know what *you* are asking. Are you all able to drink the cup that I am drinking, or to be plunged into the baptism with which I am overwhelmed?" 39 They said, "We are able." But Jesus said to them, "*You* will drink the cup that I drink, and be plunged into the baptism with which I am overwhelmed; 40 but to sit at my right or left is not mine to give, but for those who (are/were) prepared."

41 When they heard, the ten began to be angry with James and John. 42 Summoning them, Jesus said to them, "You all know that those who seem to rule the Gentiles [nations] dominate them, and their great ones flaunt their authority. 43 But it shall not be so among you all: but whoever wants to become great among *you*, will be your servant, 44 and whoever wants to be first among *you* will be everyone's slave. 45 For even the Son of Man did not come to be waited-on, but to serve, and to give himself a ransom for many."

46 And they came into Jericho. As he and his disciples and a sizable crowd were coming out from Jericho, the son of Timaeus, Bartimaeus, a blind beggar, was sitting beside the road. 47 When he heard that Jesus the Nazarene was (coming), he began to call out, "Jesus, Son of David, have mercy on me!" 48 And many (people) told him to shut up, but he called all the more, "Son of David, have mercy on me!" 49 Jesus stopped and said, "Call him." And they called the blind man saying, "Take courage; get up. He is calling you." 50 Throwing off his cloak, and getting to his feet, he came to Jesus. 51 Jesus said to him, "What do you want me to do for you?" The blind man said to him, "Rabbi, that I might see." 52 And Jesus said to him, "Go: your trust has restored you." Immediately he looked up, and followed him on the road.

CHAPTER 11

When they were approaching Jerusalem, toward Bethphage and Bethany, by the Mount of Olives, he sent two of his disciples 2 and said to them, "Go into the village over there, and immediately as *you* enter it, *you* will find a colt tied, on which no one ever sat. Untie it and bring it. 3 And if anyone says to *you*, 'What are *you* doing?', [or, "Why are *you* doing this?"] say, 'The Lord has need of it, and he will send it right back here again.'"

4 They went off and found the colt tied at the door, outside, along the street; and they untied it. 5 Some of the bystanders said to them, "What are *you* doing, untying the colt?"

6 They told them what Jesus had said, and they let them go. 7 They brought the colt to Jesus, and piled their cloaks on it, and seated him on it. 8 And many spread their cloaks on the road; others cut foliage from the fields, 9 and those going ahead and those following, shouted, "Hosanna! Blessed (is) he who is coming in the name of the Lord! 10 Blessed (is) the coming Kingdom of our father David! Hosanna in the highest!"

11 And he came into Jerusalem, into the temple, and looked around at everything; since it was already evening, he went out to Bethany with the twelve. 12 The next day, coming from Bethany, he was hungry. And seeing a fig tree in the distance, that had leaves, he came to see if he could find anything on it, but when he came to it, he found nothing but leaves. For it was not the season of figs. 14 And he said to it, "May no one ever eat fruit from you again!" The disciples heard it.

15 They came into Jerusalem. Entering the temple, he began to throw out the merchants and their customers in the temple, and he knocked over the money changers' tables, and the chairs of those who were selling doves, 16 and he would not allow anyone to carry a container through the temple; 17 and he was teaching, and saying to them, "Hasn't it been written, 'My house will be called a house of prayer for all nations?' But you all have made it a hideout of thieves!"

18 And the ruling priests, and scribes, heard, and they sought how they might destroy him. For they were afraid of him, for all the crowd was impressed at his teaching. 19 When evening came, he went outside the city. 20 And as they were going by, early in the morning, they saw the fig tree, dried up from the roots. 21 Peter, recalling, said to him, "Rabbi, look: the fig tree that you cursed has withered." 22 Jesus answered him, "Hold on to God's faithfulness. 23 Truly, I tell you all, whoever says to this mountain, 'Be picked up and thrown into the sea,' and does not hesitate in his heart, but trusts that what he says will happen, it will be (so) for him. 24 Therefore, I tell you all, everything that *you* pray and ask, trust that you all received, and it will be (so) for *you*. 25 And when you all stand praying, forgive, if *you* have anything against anyone, so that your Father in heaven may forgive your transgressions for *you*." [*Some mss add v.26: If *you* do not forgive, neither will your Father in heaven forgive *your* transgressions.]

27 And they came again into Jerusalem, and as he was walking around in the temple, the ruling priests and scribes and elders came to him, 28 and said to him, "In what authority do you do these things? And who gave you this authority to do these things?" 29 But Jesus said to them, "I'll ask you all one thing, and *you* answer me; then I will tell *you* in what authority I am doing these things. 30 The baptism of John: was it from heaven, or from people [merely human]? Answer me!" 31 They discussed among themselves, saying, "If we say, 'from heaven,' he will say, 'then why didn't *you* trust him?' 32 But if we say 'from people' --" they were afraid of the crowd, for everyone held that John was a spokesman of God. 33 And they answered Jesus, "We don't know." And Jesus said to them, "Neither do I tell you all in what authority I am doing these things."

CHAPTER 12

He began to speak to them in parables: "A man planted a vineyard and built a fence around it, and dug a winepress-pit, and built a tenant house, and rented it out to farmers, and went abroad. 2 And in time, he sent a slave to the farmers, that he might receive from the farmers (his share) of the fruit of the vineyard.

3 Taking him, they beat him, and sent him away empty handed. 4 Again, he sent them another slave, and that one they wounded in the head and dishonored. 5 And he sent another, and that one they killed, and many others: some they beat, and some they killed. 6 He still had one beloved son. He sent him, at last, to them, saying, "They will respect my son." 7 But those farmers said to each other, "This is the heir. Come, let's kill him, and the inheritance will be ours. 8 And taking him, they killed him, and threw him out of the vineyard. 9 What then will the lord of the vineyard do? He will come and destroy the farmers, and give the

vineyard to others. 10 Have you all never read this Scripture, 'The stone that the builders considered worthless, was made into the keystone of the arch [head of the corner]: this was done by the Lord, and it is a marvel in our eyes?'" 12 And they sought to seize him, but they were afraid of the crowd, for they recognized that he had told this parable about them. And leaving him, they went away.

13 And they sent to him certain of the Pharisees and of the Herodians, in order to trap him in conversation. 14 And when they came, they said to him, "Teacher, we know that you are genuine [truthful], and it doesn't matter to you about anyone [no one controls you], for you don't look at people's appearance, but you teach the way of God truthfully. Is it permissible to give tribute-tax to Caesar, or not? Shall we give or shall we not give?" 15 Knowing their hypocrisy, he said to them, "Why are you all testing me? Bring me a denarius [the coin used for the tax], so I may see it." 16 So they brought one. And he said to them, "Whose is this image and inscription?" They said to him, "Caesar's." 17 Then Jesus said to them, "The things that belong to Caesar, give back to Caesar; and that which belongs to God, give to God." And they were amazed at him.

18 And the Sadducees, who say that there is no resurrection, came to him and asked him, 19 "Teacher, Moses wrote for us that if someone's brother dies, and leaves a wife, but no children, that his brother should take the wife and raise up descendents for his brother. 20 There were seven brothers. And the first took a wife, and died, and left no offspring. 21 And the second one took her, and died without leaving descendents, and the third likewise. 22 None of the seven left descendents. Last of all, the woman also died. 23 In the resurrection, when they arise, whose wife will she be? For the seven had her as wife." 24 Jesus said to them, "Isn't this why you all are mixed up, because *you* know neither the Scriptures nor the power of God? 25 For when they arise from the dead, they neither marry nor are married, but are like the messengers in heaven. 26 But as for the dead, that they are raised, did you all never read in the book of Moses, about the bush, how God said to him, 'I AM the God of Abraham, and the God of Isaac and the God of Jacob?' 27 He is not the God of the dead, but of the living. *You* are much in error."

28 And one of the scribes, when he came and heard them arguing, when he saw that he answered them well, asked him, "Which is the first commandment of all?" 29 Jesus answered, "The first is, 'Listen, Israel: the Lord our God is one Lord, 30 and you shall love the Lord your God from your whole heart and from you whole being [self] and from your whole understanding and from your whole strength.' 31 The second (is) this: 'you shall love your neighbor as yourself.' There is no commandment greater than these." 32 And the scribe said to him, "Well teacher; you say truly that he is one, and there is none greater than he -- 33 and to love him from the whole heart and understanding and strength, and loving one's neighbor as himself, is greater than all burnt offerings and sacrifices." 34 And Jesus, seeing that he answered thoughtfully, said to him: "You are not far from the Kingdom of God." And no one dared question him any longer.

35 And Jesus responded, teaching in the temple, "How do the scribes say that the Christ [Anointed One] is the Son of David? 36 David himself said, in the Holy Spirit, 'The Lord said to my Lord, sit at my right until I put your enemies under your feet.' 37 David himself calls him Lord: then how is he his son?" And the crowd listened to him gladly.

38 And in his teaching, he said, "Watch out for the scribes, who want to walk around in robes, and be greeted in the markets, 39 and (get) the first seats in the synagogues and the best places at feasts. 40 They eat up the households of widows and in pretext pray at length -- these will receive much [severe] judgment."

41 As he was seated across from the treasury, he was watching how the crowd threw coins into the treasury: and many wealthy people threw in a lot. 42 And one poor widow came and threw in two lepta, which is a very small amount. 43 And summoning his disciples, he said to them, "Truly, I tell you all, this poor widow has put in more than all who were contributing to the treasury. 44 For they all put in out of their abundance, but she, out of her need, gave all that she had, her whole living."

CHAPTER 13

As he was going out of the temple, one of his disciples said to him, "Teacher, look at what sort of stones and buildings these are!" 2 Jesus said to him, "Are you looking at these huge buildings? There won't even be left here (one) stone on top of (another) stone that will not be knocked down!"

3 And as he was sitting on the Mount of Olives across from the temple, Peter, James, John, and Andrew questioned him privately, 4 "Tell us, when will these things be, and what is the sign when all these things are about to be accomplished?" 5 Jesus began to say to them, "Watch out lest anyone lead you all astray. 6 For many will come in my name, saying I AM, and they will lead many astray. 7 But when you all hear (about) wars, and reports of wars, don't be upset. That has to happen, but the end is not yet. 8 Nation will rise up against nation, and kingdom against kingdom; there will be earthquakes from place to place; there will be famines. These are the beginning of disasters."

9 "Watch out for yourselves. They will hand you all over to councils, and *you* will be beaten in synagogues, and *you* will be made to stand before governors and kings for my sake, for a testimony to them. 10 And first, it is necessary for the Good News to be announced into all the nations [Gentiles]. 11 And when they lead you all to hand *you* over, don't worry ahead what *you* will say, but say whatever is given *you* at that time. For it will not be *you* speaking, but the Holy Spirit. 12 And a brother will hand over a brother for death, and a father a child, and children will rise up against parents, and have them put to death. 13 You all will be hated by everyone because of my name; but the one who endures until the end, this one will be rescued.

14 "When you all see the idol of the desert standing where it should not -- let the reader know-- then those in Judea must flee to the mountains. 15 He who is on the housetop must not come down or go in to take anything out of his house, 16 and he who is in the field must not turn back to get his cloak. 17 Woe to those who are pregnant and nursing in those days."

18 "Pray that it may not happen in winter. 19 For those days, there will be trouble such as has not happened since the beginning of God's creation until now, and will not happen (again). 20 And unless the Lord had shortened the days, no one, of all humanity [*lit.*, flesh], would be safe. But because of the chosen ones, he shortened the days."

21 "And then, if anyone says to you all, 'Look! Here is the Christ [Anointed One],' or 'Look, there!' do not trust them. 22 For false christs and false prophets will be raised up, and they will give signs and wonders, to lead astray, if they can, (even) the chosen ones. 23 But you all -- watch out! I have told *you* everything ahead of time."

24 "But in those days, after that trouble, the sun will be darkened, and the moon will not give its light. 25 The stars will be falling out of heaven, and the powers in the heavens will be shaken. 26 And then they will see the Son of Man coming in clouds, with much power and glory! 27 Then he will send messengers and gather together his chosen ones from the four winds, from the end of earth to the end of heaven."

28 "Learn the parable from the fig tree. When its branch runs with sap and it puts out leaves, you all know that summer is near. 29 Likewise also *you*, when *you* see these things happening, know that it [he] is near -- at the door."

30 "Truly I tell you all that this generation will not pass away until all these things happen. 31 Heaven and earth will pass away, but my words will not pass away. 32 But about that day or hour, nobody knows -- not even the messengers in heaven, nor the Son, but only the Father. 33 Look out! Be alert! because you all do not know when the time is. 34 (It is) like a man going abroad, who left his household, and gave authority to his slaves, to each his work, and he commanded the doorkeeper to be alert. 35 Be alert, therefore -- for *you* don't know when the lord of the house is coming, at evening, or midnight, or cock-crow, or dawn -- 36 lest, when he comes suddenly, he find you all sleeping. 37 What I say to *you*, I say to all: be alert!"

CHAPTER 14

After two days, was the Passover and the (time of) unleavened bread. The ruling priests and scribes were seeking how they could catch him in a trap and kill him. 2 For they said, "Not during the feast, lest there be an uproar of the people." 3 And when he was in Bethany in the house of Simon the leper, while he was at table, a woman came, who had a container of myrrh-nard, very expensive. Breaking the container she poured it on his head. 4 Some were fussing among themselves, "Why this waste of the myrrh? 5 For this myrrh could have been sold for more than three hundred denarii [nearly a year's wages] and given to the poor." And they scolded her. 6 But Jesus said, "Let her be. Why are you all giving her a hard time? She has done a good deed for me. 7 For *you* always have the poor among *you*, and whenever *you* want, *you* can do good to them: but *you* do not always have me. 8 She did what she could. She anticipated the

anointing of my body for burial. 9 Truly, I tell *you*, wherever the Good News is proclaimed in the whole world, also what she did will be talked about, in her memory."

10 And Judas Iscariot, one of the twelve, went away to the ruling priests, in order to hand him over to them. 11 When they heard, they were glad, and promised to give him silver. And he sought how it would be convenient to hand him over.

12 On the first day of unleavened bread, when the Passover was sacrificed, his disciples said to him, "Where do you want us to go and prepare for you to eat the Passover?" 13 And he sent two of his disciples, and told them, "Go into the city, and someone will meet *you*, carrying a jar of water. Follow him, 14 and wherever he goes in, say to the owner of the house, 'The teacher says: Where is my dining room, where I may eat the Passover with my disciples?' 15 And he will show *you* a large upstairs room, already set-up. Prepare for us there." 16 And the disciples went out and came into the city, and found just as he had said to them, and prepared the Passover.

17 When it was evening, he came with the twelve. 18 As they were sitting and eating, Jesus said, "Truly, I tell you all, one of *you* who is eating with me, will hand me over." 19 They began to be upset, and to say to him, one by one, "Surely not I?" 20 He said to them, "One of the twelve, who dips into the dish with me. 21 The Son of Man, indeed, goes just as it has been written about him, but woe to that man by whom the Son of Man is handed over. It would have been good for that man if he had not been born!"

22 As they were eating, taking bread, when he had given thanks, he broke and gave it to them, and said, "Take (it); this is my body." 23 And taking the cup, when he had given thanks, he gave it to them, and they all drank from it. 24 And he said to them, "This is my blood of the covenant, which is poured out on behalf of many. 25 Truly, I tell you all, I will no longer drink from the produce of the vine until that day when I drink it new, in the Kingdom of God." 26 And when they had sung a hymn, they went out into the Mount of Olives. 27 And Jesus said to them, "*You* will all be made to fall away, because it has been written, 'I will strike the shepherd, and the sheep will be scattered.' 28 But after my resurrection, I will go ahead of you all into Galilee."

29 Peter said to him, "Even if everyone falls away, I won't!" 30 And Jesus said to him, "Truly, I tell you, this very night, before the rooster crows twice, you will disown me three times." 31 But he said more earnestly, "Even if I have to die with you, I will never disown you!" and they all said likewise.

32 They came into a place called Gethsemane, and he said to his disciples, "Sit here while I pray." 33 And he took along Peter and James and John with him, and began to be distressed and struck with terror. 34 And he said to them, "My whole being is consumed with grief, until death. Stay here and keep alert." 35 And going ahead a little, he fell on the ground and prayed, that if possible, the hour would pass from him, 36 and he said, "Abba, Father, everything is possible for you. Take this cup away from me. But not what I want, but what you (want)." 37 And he came and found them sleeping, and he said to Peter, "Simon, are you sleeping? Weren't you strong enough to keep alert one hour? 38 Stay alert and pray, so that *you* will not come into testing. The spirit is indeed eager, but the human nature [flesh] (is) weak." 39 And going away again, he prayed, saying the same thing. 40 And when he came again, he found them sleeping, for their eyes were weighted-down, and they didn't know what to answer him. 41 And he came a third time, and said to them, "Sleep the rest (of the time) and get rested. It is enough: the time has come. Look: the Son of Man is handed over into the hands of those who fail God's standard. 42 Get up; let's go. Look, the one who hands me over has arrived."

43 While he was speaking, Judas, one of the twelve, arrived, and with him a crowd with swords and clubs, from the ruling priests, and scribes, and elders. 44 The betrayer had given them a signal, saying, "The one whom I kiss, is he: seize him and lead him away safely." 45 When he came, he approached him and said, "Rabbi," and kissed him. 46 They laid hands on him and grabbed him. 47 One of those standing by drew a sword, and struck the high priest's slave, and cut off his ear. 48 But Jesus said to them, "Did you all come out with swords and clubs to arrest me, as against a thief? 49 Every day I was before *you*, in the temple, teaching, and *you* did not seize me. But so the Scripture may be fulfilled..." 50 And they all left him and fled. 51 And a certain young man was following him, wearing a linen wrapper, and they seized him. 52 But leaving behind the linen, he fled, naked.

53 And they led Jesus away to the high priest, and all the ruling priests and elders and scribes came together. 54 Peter followed from a distance, until (they were) inside the hall of the high priest; and he was sitting together with the attendants [domestic servants], and warming up by the fire [light].

55 The ruling priests and the whole Sanhedrin sought testimony against Jesus, to sentence him to death, but they didn't find (it). 56 For many bore false testimony against him, but their testimony was not the

same. 57 And some got up and testified falsely against him, saying, 58 "We heard him saying, 'I will totally destroy this temple made by hands, and in three days, I will build another not made by hands.'" 59 But not even so was their testimony alike. 60 And the high priest, standing up in the midst, asked Jesus, "Don't you answer anything? What do these people testify against you?" 61 But he kept quiet, and answered nothing. Again the high priest asked him, "Are you the Christ [Anointed One], the Son of the Blessed One?"

62 Jesus said, "I AM; and *you* will see the Son of Man seated on the right of Power, and coming with the clouds of heaven." 63 Then the high priest ripped his tunic, and said, "What further need have we of testimony? 64 You all have heard the blasphemy: What does it reveal to *you*?" They all condemned him to be deserving of death. 65 And some began to spit on him, and to cover his face and hit him over the head, and say to him, "Prophecy!" And the attendants took him for scourging.

66 While Peter was outside in the hall, one of the high priest's serving-maids came, 67 and when she saw Peter warming himself, looking fixedly at him, she said, "You also were with Jesus of Nazareth." 68 But he denied (it), saying, "I haven't any idea what you are talking about!" And he went out into the courtyard, and a rooster called.

69 And when she saw him, the maid began again to say to the bystanders, "This is one of them." 70 Again he denied it. And after a little, again the bystanders said to Peter, "Truly you are one of them, for you are a Galilean." 71 Then he began to curse and take oaths, "I don't know this man you are talking about!" 72 Immediately the rooster called a second time; and Peter remembered what Jesus had said to him, "Before the rooster calls twice, you will disown me three times." And when it struck him, he wept.

CHAPTER 15

As soon as dawn came, the ruling priests, having made a plot with the elders and scribes, and the whole Sanhedrin [Council], tied Jesus up, and led him away and handed him over to Pilate. 2 And Pilate asked him, "Are you the King of the Jews?" He answered, "You are saying so [*or*, What do you say?]." 3 And the ruling priests made many accusations; 4 so Pilate asked him again, "Don't you answer anything? Look how many accusations they are making of [against] you!" 5 But Jesus still answered nothing, so that Pilate was amazed.

6 At the feast, he released for them one prisoner, whoever they asked for. 7 There was one called Barabbas, bound with the rebels, who had committed murder in the uprising. 8 And when the crowd went up, they began to ask that he do (that) for them. 9 Pilate asked them, "Do you all want me to release the King of the Jews for *you*?" 10 For he knew well that it was because of envy that the ruling priests handed him over. 11 But the ruling priests incited the crowd, that Barabbas should be released for them instead. 12 Pilate asked them again, "Then what shall I [*some mss.*, do you all want me to] do with the one whom *you* call the King of the Jews?" 13 They shouted again, "Crucify him." 14 Pilate said to them, "Why? What wrong has he done?" But they shouted all the more, "Crucify him." 15 Pilate, wanting to satisfy the crowd, released Barabbas for them, and handed over Jesus, when he had been beaten, to be crucified.

16 The soldiers led him away inside the hall, that is the Praetorium, and called together the whole company. 17 And they dressed him up in purple, and put on him a crown of braided acanthus [thorns]. 18 And they began to salute him, "Greetings, King of the Jews!" 19 And they hit him on the head with a stick, and spit on him, and knelt before him. 20 When they were done making fun of him, they took off the purple (robe) and put his own garment on him. And they led him out to crucify him.

21 And they forced a passerby, one Simon, a Cyrenian, coming from a field, the father of Alexander and Rufus, to carry his cross. 22 And they brought him to the place (called) Golgotha, which is translated, the Place of the Skull. 23 And they gave him drugged wine, but he did not accept it. 24 They crucified him, and divided his garments, casting lots for them, what each should take. 25 It was the third hour [9 am], and they crucified him. 26 And a sign, with the charge, was posted: "The King of the Jews". 27 And they crucified two thieves with him, one on the right and one on the left.

29 And those who passed by spoke scornfully of [blasphemed] him, shaking their heads, and saying, "The one who destroys the temple and builds it in three days! 30 Rescue yourself by getting down from the cross!" 31 Likewise, the ruling priests, mocking among themselves, with the scribes, were saying, "He rescued [saved] others; but he can't rescue [save] himself. 32 The Christ [Anointed One], the King of Israel, should get down now from the cross; so we may see -- and we will believe!" Also those who were crucified with him, swore at him.

33 When the sixth hour [noon] came, there was darkness over the whole earth until the ninth hour [3pm]. 34 And at the ninth hour, Jesus called out in a great voice, "*Eloi, Eloi, lema sabachthani*," which is translated, "My God, my God, for what (purpose) do you leave me (here)?" 35 And some of the bystanders who heard, said, "Look: he is calling Elias!" 36 Someone ran and filled a sponge with vinegar. Putting it on a stick, he gave him a drink saying, "Let's see if Elias comes to take him down!" 37 But Jesus, letting out a great shout, gave up his breath [spirit].

38 And the veil of the temple was split in two, from the top to the bottom. 39 The centurion who was standing by in front of him, seeing how he died, said, "Truly, this man was the Son of God."

40 The women were watching from a distance, among whom were Mary Magdalene, and Mary the mother of James the younger [Little James] and Josetos, and Salome, 41 who when he was in Galilee, were following him and supplying his needs; and many others who had come up with them to Jerusalem.

42 Since it was already evening, and since it was the Day of Preparation, before the Sabbath, 43 Joseph from Arimathea, a noble counselor who himself was also waiting for the Kingdom of God, came and went boldly before Pilate and asked him for the body of Jesus. 44 Pilate wondered if he was dead already; and summoning the centurion, asked him if he was already dead. 45 And when he found out from the centurion, he had the corpse given to Joseph. 46 When he had bought linen, taking it down, he wrapped it with linen and laid him in a tomb that had been carved out of rock, and rolled a stone against the door of the tomb. 47 Mary Magdalene and Mary (the wife, or the mother) of Josetos saw where he was laid.

CHAPTER 16

When the Sabbath was over, Mary Magdalene, and James' Mary, and Salome bought spices so they could go and anoint him. 2 And very early on the first day of the week, they came to the tomb at sunrise. 3 And they were saying among themselves, "Who will roll the stone away from the door for us?" 4 When they looked up, they saw that the stone was rolled away: for it was of great weight [size].

5 As they entered the tomb, they saw a young man sitting on the right, dressed in a white robe; and they were terrified. 6 But he said to them, "Don't be terrified: you all are looking for Jesus the Nazarene, who was crucified. He has been raised: he is not here. See the place where they laid him. 7 But go tell his disciples -- and Peter -- that he is going ahead of you all into Galilee. *You* will see him there, just as he told *you*."

8 When they came out, they fled from the tomb: for trembling and wonder possessed them. And they said nothing to anyone, because they were afraid.

(In some mss., the following is the ending of the book of Mark: They briefly reported all that was told them to those around Peter. After these things, also Jesus himself sent out from east to west, by means of them, the sacred and imperishable announcement of eternal deliverance. Amen.)

(Other, later mss. have the following:)

9 After he arose early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons. 10 She went and told those who were with him, as they were mourning and weeping. 11 When they heard that he was alive, and had been seen by her, they didn't believe it. 12 After these things, he was revealed in another form to two of them who were walking along as they traveled into the country. 13 They went and told the rest; but they still didn't believe it.

14 Finally, he was revealed to the eleven as they sat (at a meal), and scolded them for their lack of trust, and their hard hearts, that they didn't believe those that had seen him risen. 15 And he said to them, "As you all are going into all the world, preach the good news to every creature [all creation]. 16 The one who becomes faithful and is baptized will be kept safe [rescued], but the one who is unfaithful will be condemned. 17 And these signs will follow along for those who are faithful: in my name they will cast out demons, they will speak (in) new languages, 18 and (in their hands *not in all mss.*) they will pick up snakes; and if they drink anything deadly, it will not harm them at all; they will place their hands on the sick, and they will have health."

19 Then the Lord Jesus, after he had spoken to them, was received up into heaven, and sat down on God's right. 20 But they went out and preached everywhere, as the Lord was working with them, and establishing the word by means of the signs that followed.

LUKE

CHAPTER 1

Since many folks have undertaken to organize an account about the matters that have been fulfilled among us, 2 just as the original eyewitnesses who became servants of the word handed it over to us, 3 it seemed appropriate to me also, since I have researched everything continuously and precisely from the beginning, to write one for you, Your Honor, Theophilus, 4 so that you may be sure about the reliability of the word that you have been taught verbally.

5 In the days of Herod, king of Judea, there was a certain priest named Zachariah, from the division of Abia, and his wife also was one of the daughters of Aaron: her name was Elizabeth. 6 They were both just before God, living by all the commandments, and with respect to (things declared) just by the Lord, blameless. 7 But they had no child, since Elizabeth was sterile; and both were of advanced age.

8 It happened that, during his priestly service, in his division's turn before God, 9 according to the custom of the priesthood, (Zachariah) was chosen by lot to go in and burn incense in the temple of the Lord, 10 and all the multitude of the people were praying outside at the time of the burning incense. 11 A messenger of the Lord appeared to him, standing at the right of the incense altar. 12 When Zachariah saw (him) he was upset, and fear fell upon him. 13 But the messenger said to him, "Don't be afraid, Zachariah; because your prayer has been listened-to, and your wife Elizabeth will bear you a son, and you will name him John. 14 And you will have joy and celebration, and many folks will be made joyful about his birth. 15 For he will be great before the Lord; he will not drink wine, nor anything intoxicating, and he will be filled with the Holy Spirit, even from his mother's womb. 16 He will turn many of the sons of Israel toward the Lord their God. 17 And he will go before him in the spirit and power of Elijah, to turn the hearts of fathers toward (their) children, and the disobedient to an attitude of justice; to get a prepared people ready for the Lord."

18 And Zachariah said to the messenger, "How shall I experience [know] this? For I am old, and so is my wife." 19 The messenger answered him, "I am Gabriel, who stands before God, and I was sent to talk to you and give you this good news. 20 Now, look: you will be silent and unable to speak until the day this happens, because you didn't trust my words, which will be fulfilled in their time."

21 The people waiting for Zachariah were amazed that he spent so much time in the temple. 22 Then when he came out, he couldn't speak to them, and they recognized that he had seen a vision in the temple. He was making gestures to them, and remained mute. 23 And it happened, when the days of his official service were completed, he went home. 24 After these days, Elizabeth, his wife, conceived, and concealed herself for five months, saying, 25 "The Lord has done this for me in these days, to take away my shame among people."

26 In the sixth month, the messenger Gabriel was sent from God into a city of Galilee named Nazareth, 27 to a virgin engaged to a man named Joseph, from the house of David; and the virgin's name was Mary. 28 As he approached her, he said, "Greetings, favored one. The Lord (is) (be) with you." 29 She was startled at the word, and wondered what sort of greeting that was. 30 And the messenger said to her, "Don't be afraid, Mary, for you found favor before God. 31 And look: you will conceive in your womb and bear a son, and you will name him Jesus. 32 He will be great, and will be called the Son of the Highest. The Lord God will give him the throne of his father David; 33 and he will be king over the house of Jacob forever. There will be no end of his kingdom."

34 Mary said to the messenger, "How will this be, since I am not familiar with a man [husband]?" 35 The messenger replied, "The Holy Spirit will come upon you, and the power of the Highest will overshadow you. Therefore the holy one that is born will be called the Son of God. 36 And look: Elizabeth your relative also conceived a son in her womb, and this is the sixth month for her that was called sterile. 37 Because nothing is impossible before God. [None of God's declarations can fail.][can be without power]. 38 Mary said, "I am the Lord's slave-girl. May it happen to me according to your message." And the messenger left her.

39 In those days, Mary got up and hurried into the mountains into a Judean city, 40 and entered the house of Zachariah, and greeted Elizabeth. 41 It happened that as Elizabeth heard Mary's greeting, the baby in her womb leaped; and Elizabeth was filled with the Holy Spirit 42 and uttered a great shout, and said, "You are highly privileged among women, and the harvest of your womb is blessed. 43 And how is this for

me, that the mother of my Lord should come to me? 44 For as your greeting sounded in my ears, the baby in my womb leaped in celebration. 45 Greatly blessed is she who trusted that there would be a fulfillment of the things told her from the Lord!"

46 And Mary said, "My whole being declares the greatness of the Lord, 47 and my spirit celebrates about God my deliverer. 48 He has looked (kindly) upon the lowliness of his slave-girl; for look: from now on all generations will consider me greatly privileged: 49 because the Powerful One did great things for me. His name (is) holy, 50 and his mercy (is) from generation to generation for those who reverence him. 51 He demonstrated strength with his arm; he scattered those who are arrogant by understanding their hearts. 52 He put down the powerful from thrones, and raised up the unpretentious. 53 He filled up the hungry with good (food), and sent the rich away empty. 54 He took hold of his child, Israel, to remember mercy, 55 just as he said to our fathers, to Abraham and to his descendents forever."

56 Mary stayed with her about three months, and (then) returned to her home.

57 The time of pregnancy was fulfilled for Elizabeth, and she bore a son. 58 Her neighbors and relatives heard that she was proclaiming the Lord's greatness for his mercy, and they celebrated with her. 59 And it happened on the eighth day, they came to circumcise the child, and they called him after the name of his father Zachariah. 60 But his mother answered, "No: he will be called John." 61 They said to her, "There is no one among your relatives who's called by that name." 62 Then they gestured to his father, what he wanted him to be called. 63 When he had asked for a writing-tablet, he wrote, "John is his name." And everyone was amazed. 64 And immediately, his mouth was opened; also his tongue (was released); and he spoke, praising God. 65 And fear came on all the neighbors, and the whole mountain area of Judea was discussing all these events. 66 All who heard laid it to heart, saying, "What sort of child will this be?" For the Lord's hand was with him.

67 Zachariah his father was filled with the Holy Spirit and spoke a message from God, saying, 68 "Praise the Lord, the God of Israel who has provided and made redemption for his people! 69 He also raised up an instrument of deliverance [*lit.*, a horn of salvation] for us in the house of his child David, 70 just as he always said through the mouth of his holy spokesmen: 71 deliverance from our enemies, and from the hand of all who hate us, 72 to demonstrate mercy with our fathers, and to remember his holy covenant --73 the oath which he swore toward Abraham our father: to give us, 74 without fear, rescue from the hand of (our) enemies, (and the privilege) to worship 75 in purity and justice before him all our days.

76 And you then, child, will be called a spokesman of the Highest; for you will go before the Lord to get his road ready, 77 to give knowledge of rescue [deliverance] to his people, in the taking away of their failures [shortcomings], 78 according to the heartfelt mercies of our God. He will provide for us a sunrise from above, to shine on those who are sitting in darkness and the shadow of death, to guide our feet into the pathway of peace."

80 And the child grew , and became strong in spirit, and was in the desert until the day of his inauguration for Israel.

CHAPTER 2

It happened that in those days, an edict went out from Caesar Augustus that the whole inhabited world should be registered. 2 This registration happened first when Cyrenius was governor of Syria. 3 Everyone was traveling to be registered, each to his own city. 4 Joseph also went up from Galilee, from the city of Nazareth, into Judea, into the city of David which is called Bethlehem, because he was of the house and descendents of David, 5 to be registered with Mary, who was engaged to him, who was pregnant. 6 And it happened that while they were there, the days were fulfilled for her delivery, 7 and she bore her son, the firstborn; and she wrapped him up and laid him in a feed-trough, because there was no place for them in the inn.

8 And there were shepherds in the area, living out in the fields, guarding the night-watch over their flock. 9 And a messenger of the Lord stood before them, and the glory of the Lord shone around them, and they were greatly frightened. 10 But the messenger said to them, "Don't be afraid; for look: I am announcing good news to you all, which will be a great joy for all the people, 11 because today in the city of David, a Rescuer was born for *you*, who is Christ [the Anointed One], the Lord. 12 And this (is) the sign for *you*: *you* will find the baby, wrapped up and lying in a feed-trough." 13 And suddenly, there with the

messenger, was much of the army of heaven, praising God, and saying, 14 "Glory in the highest, to God, and on earth, peace, among the people of (his) pleasure."

15 And it happened, as the messengers went away from them into heaven, the shepherds said to each other, "Let's go over to Bethlehem, and let's see this event that has happened, that the Lord let us know about!" 16 And they came quickly, and found Mary, and Joseph, and the baby lying in a feed-trough. 17 When they saw (them), they made known what had been told them about this child. 18 And everyone that heard was amazed, about what was told them by the shepherds. 19 Mary collected all these matters, bringing them together in her heart. 20 And the shepherds went back, glorifying and praising God about all that they heard and saw, just as it was told to them.

21 When eight days were fulfilled, for his circumcision, he was named Jesus, as he was named by the messenger before he was conceived. 22 And when the days of their cleansing were fulfilled, according to the law of Moses, they took him into Jerusalem, to present him to the Lord; 23 just as it has been written in the law of the Lord, "Every male that opens the womb will be called set-apart for the Lord," 24 and to give the sacrifice according to what it says in the law, "a pair of turtledoves, or two young doves."

25 And look: there was a man in Jerusalem named Simeon; this man was just and devout, waiting for the encouragement of Israel, and the Holy Spirit was upon him. 26 And it had been revealed to him by the Holy Spirit, that he would not see death before he should see the Lord's Anointed [Christ]. 27 He came, led by the Spirit, into the temple. And when the parents brought in the child, Jesus, to do for him according to the prescription of the Law, 28 he took him in his arms and gave thanks to God, and said, 29 "Now you (can) dismiss your slave in peace, Master, according to your word, 30 because my eyes have seen your deliverance 31 which you made ready before the face of all the people, 32 a light for the revelation of nations [Gentiles], and the glory of your people Israel."

33 His father and mother were amazed, at what was said about him, 34 and Simeon blessed them, and said to Mary his mother, "Look: this (child) is appointed for the fall and resurrection of many in Israel, and for a sign (that is) spoken against. 35 And a spear will go through your own self [inner being], also, so that the reasonings of many hearts will be revealed."

36 Then there was Anna, the prophetess, the daughter of Phanuel, of the tribe of Aser. She was very old, having lived with a husband seven years from her virginity, 37 and she was a widow of [for] eighty-four years. She never left the temple; fasting and praying, she worshiped night and day. 38 At that time, approaching, she acknowledged (them) to God, and spoke about him to all who were waiting for the redemption of Jerusalem.

39 When they (had) concluded everything according to the law of the Lord, they returned to Galilee, into their own city, Nazareth. 40 And the child grew and became strong, filled with wisdom, and the grace of God was upon him.

41 Every year, his parents traveled to Jerusalem for the feast of the Passover. 42 And when he was twelve years old, they went up according to the custom of the feast, 43 and when the days were ended, as they were returning, the child Jesus stayed behind in Jerusalem, and his parents didn't know it. 44 Assuming him to be among their fellow-travelers, they went a day's journey, and then looked for him among their relatives and acquaintances. 45 Not finding (him), they turned back toward Jerusalem, hunting for him. 46 It happened after three days, they found him in the temple, sitting in the midst of the teachers, listening to them and asking them questions. 47 All who were listening were impressed at his understanding and his answers. 48 When they saw him, they scolded him, and his mother said to him, "Child, why did you do this to us? Look: your father and I have been looking for you, much distressed." 49 And he said to them, "Why were you all looking for me? Didn't *you* know that I need to be in my Father's (affairs)?" 50 But they did not understand what he said to them. 51 So he went down with them and came to Nazareth, and was subject to them. And his mother kept all these matters in her heart. 52 And Jesus advanced in wisdom and maturity, and in grace [favor] before God and people.

CHAPTER 3

In the fifteenth year of the reign of Tiberias Caesar, when Pontius Pilate was governor of Judea, and Herod, tetrarch of Galilee, and Philip his brother, tetrarch of Iturea and the region of Trachonitus, and Lusanus was tetrarch of Abilene, 2 during the high-priesthood of Annas and Caiaphas, the message of God came upon John the son of Zachariah, in the desert. 3 And he came into all the vicinity of the Jordan,

preaching baptism (resulting from) a changed life [attitude], for the purpose of the taking away of failures [shortcomings]. 4 As it has been written in the book of the words of Isaiah God's spokesman, "A voice of one who is calling out in the desert, 'Prepare the Lord's road! Make his paths straight! 5 Every ravine will be filled in, and every mountain and hill will be leveled-off. Crooked (things) will be straightened, and rocky places (will be) a level road. 6 And all humanity [flesh] will see God's deliverance.'"

7 Therefore, he said to the crowds that were coming out to be baptized by him, "Offspring of vipers! Who showed you all how to flee from the coming wrath? 8 Therefore, produce a harvest worthy of a changed life [attitude]; and don't begin to say among yourselves, 'We have Father Abraham'. For I tell you all, God is able to raise up children for Abraham out of these stones! 9 Already the axe is aimed at the root of the tree. Every tree, therefore, that does not produce good fruit, is cut off and thrown into the fire."

10 And the crowd asked him, "Then what shall we do?" 11 He answered them, "He who has two tunics must share with him who has none, and he who has food must do likewise." 12 Even tax-collectors came to be baptized, and they said to him, "Teacher, what shall we do?" 13 And he said to them, "Don't collect more than you are assigned." 14 Soldiers also asked him, "And what shall we do?" And he said to them, "Don't intimidate [do violence to] anyone, don't extort, and be content with your pay."

15 As the people were all expectant, and debating in their hearts about John, whether he might not be the Christ [Anointed One], 16 John answered, telling them all, "I indeed am baptizing *you* (with, in) water. One stronger than I is coming, compared to whom I am not adequate to loose the strap of his sandals. He will baptize *you* in Holy Spirit and fire. 17 His winnowing-shovel (is) in his hand, to thoroughly clean his threshing floor, and gather the grain into his storehouse; but the straw he will burn up (with) unquenchable fire."

18 Therefore, urging also many other things, he preached good news to the people. 19 But Herod the tetrarch, who had been scolded by him about Herodias, his brother's wife, and about all the evil things Herod did, 20 added this also on top of everything, and locked up John in prison.

21 It happened that while all the people were being baptized, Jesus also was baptized, and as he was praying, the heaven [sky] was opened, 22 and he saw the Holy Spirit descend, bodily, as a dove, upon him, and there was a voice out of heaven [the sky], "You are my Son, the loved-one; in you I have taken great pleasure."

23 And Jesus himself was just about thirty years old, being the son, as it was supposed, of Joseph, (the son) of Eli, 24 (the son) of Matthat, of Levi, of Melchi, of Jannai, of Joseph, 25 of Matthias, of Amos, of Naoum, of Esli, of Nangai, 26 of Maath, of Matthias, of Semein, of Josech, of Joda, 27 of Joanan, of Rhesa, of Zorobabel, of Salathiel, of Neri, 28 of Melchi, of Addi, of Kosam, of Elmadam, of Er, of Jesus, of Eliezer, of Jorim, of Matthat, of Levi, 30 of Simeon, of Juda, of Joseph, of Jonam, of Eliakim, 31 of Melea, of Menna, of Mattatha, of Natham, of David, 32 of Jesse, of Jobed, of Boaz, of Sala, of Naasson, 33 of Aminadab, of Admin, of Arni, of Esrom, of Phares, of Juda, 34 of Jacob, of Isaac, of Abraham, of Thara, of Nachor, 35 of Serouch, of Rhagan, of Phalek, of Eber, of Sala, 36 of Kainam, of Arphaxad, of Sem, of Noah, of Lamech, 37 of Mathousala, of Enoch, of Jaret, of Maleleal, of Kainam, 38 of Enos, of Seth, of Adam, of God.

CHAPTER 4

Then Jesus, full of the Holy Spirit, returned from the Jordan, and was led, in the Spirit, in the desert, 2 being tested for forty days by the devil. And he ate nothing during those days, and when they were completed, he was hungry. 3 Then the devil said to him, "If you are the Son of God, say to this stone that it should become bread." 4 And Jesus answered him, "It has been written, 'A person shall not live only on bread.'" 5 And leading him up, he showed him all the kingdoms of the inhabited world, in a point of time, 6 and the devil said to him, "I will give you all this authority, and glory, because it has been handed over to me, and I give it to whomever I wish. 7 You, therefore: if you worship before me, all will be yours." 8 And Jesus answered him, "It has been written, 'You shall worship the Lord your God, and only to him shall you offer service.'"

9 Then he led him into Jerusalem, and stood (him) on top of the temple, and said to him, "If you are the Son of God, throw yourself down from here. 10 For it has been written, 'He will give his messengers instructions about you, to keep watch over you, and they will lift you by hand, lest you stumble your foot

against a stone." 12 But Jesus answered him, "It is said, 'You shall not test out the Lord your God.'" 13 And when he had finished all the testing, the devil departed from him for a while.

14 And Jesus returned in the power of the Spirit into Galilee; and a report went out all over the vicinity, about him. 15 And he was teaching in their synagogues [gathering places], praised by everyone.

16 And he came into Nazareth, where he had been brought up, and according to his custom on the Sabbath days, he went into the synagogue, and stood up to read. 17 The book of the prophet Isaiah was handed to him, and unrolling the book [scroll], he found the place where it had been written, 18 "The Spirit of the Lord upon me anointed me (for the purpose) to preach good news to the poor;(some mss.add: to heal those whose hearts are broken); he has sent me to announce release to the captives, and sight to the blind; to send out the broken ones in freedom, 19 to announce the Lord's accepted time." 20 And closing the book, and giving it back to the attendant, he sat down. And the eyes of everyone in the synagogue were fastened on him. 21 Then he began to say to them, "Today, this scripture has been fulfilled in your hearing." 22 And everyone bore him witness, and was amazed at the words of grace [gracious words] that were coming from his mouth, and said, "Isn't this Joseph's son?" 23 And he said to them, "Certainly you all will say to me this parable, 'Physician, heal yourself. Whatever we heard happened in Capernaum, do also here in your hometown.'" 24 But he said, "Truly, I tell *you*, no spokesman of God is accepted in his hometown. 25 In truth, I tell *you*, there were many widows in Israel, in the days of Elias, when the sky was locked up for three years and six months, so there came a great famine on the whole earth, 26 and Elias was sent to none of them, but to Sarepta of Sidon, to a widow woman. 27 And there were many lepers in Israel (at the time of) Elisha the prophet, and none of them was cleansed, except Naaman the Syrian."

28 When everyone in the synagogue heard these things, they were filled with fury, 29 and getting up, they threw him out of the city, and led him to the edge of the mountain on which their city was built, so they could throw him down. 30 But passing through the midst of them, he went away.

31 And he came down into Capernaum, a city of Galilee, and was teaching them on the Sabbath. 32 And they were amazed at his teaching, because his word had authority.

33 And in the synagogue was a man who had the spirit of an unclean demon, and he cried out with a loud voice, 34 "Hey! What is (between) us and you, Jesus of Nazareth? Did you come to destroy us? I know you -- who you are -- the Holy One of God!" 35 Jesus rebuked him, saying, "Shut up and come out of him!" And when the demon had thrown him down in (their) midst, he came out from him without harming him. 36 And amazement came upon everyone, and they talked to each other, saying "What word is this, that in authority and power, he gives orders to the unclean spirits, and they come out?!" 37 And news about him went out into every place in the vicinity.

38 When he left the synagogue, he came into Simon's home. And Simon's mother-in-law was down with a high fever, and they asked him about her. 39 And standing over her he rebuked the fever, and it left her. Soon as she got up, she looked after their needs.

40 At sunset, everyone who had (people) sick with various diseases, brought them to him. When he had laid his hands on each one, he healed them. 41 And even demons came out, from many, crying out and saying "You are the Son of God!" And he forbade them to speak, because they knew that he was the Christ [Anointed One].

42 When day came, going out, he went into a desert place. And the crowds were seeking for him, and they came to him and (tried to) detain him so he wouldn't travel away from them. 43 But he said to them, "It's necessary for me to preach good news (about) the Kingdom of God to other cities also; because this is why I was sent." 44 And he was preaching in the synagogues [gathering places] of Judea.

CHAPTER 5

It happened that when the crowd was pressing upon him to hear the word of God, and he was standing beside the Lake Genessaret, 2 that he saw two boats beached beside the lake. The fishermen had gotten out of them and were washing the nets. 3 Getting into one of the boats, which was Simon's, he asked him to take him out a little way from the land. When he was seated, he taught the crowd from the boat.

4 When he stopped speaking, he said to Simon, "Go out into deep (water), and let down your nets for a catch." 5 And Simon answered, "Teacher, after working through the whole night, we took nothing. But at your direction, I will let down the nets." 6 And when they did this, they enclosed a great quantity of fish, and their nets were bursting. 7 And they signaled to their partners in the other boat, who came and helped

them. And they came and filled both boats, so that they were swamped. 8 When he saw (that), Simon Peter fell to his knees before Jesus, saying, "Go away from me, because I am a man who falls short (of God's requirements), Lord." 9 For wonder seized him, and all those with him, at the catch of fish they had taken; 10 likewise also James and John, sons of Zebedee, who were partners to (with) Simon. And Jesus said to Simon, "Don't be afraid. From now on, you will be capturing people." 11 And pulling their boats out on land, and leaving everything, they followed him.

12 And it happened, while he was in one of the cities, there was a man full of leprosy. When he saw Jesus, falling on his face, he begged him, "Lord, if you want, you can cleanse me." 13 And reaching out his hand, he touched him, saying, "I (do) want; be cleansed." And immediately the leprosy left him. 14 And he ordered him not to tell anyone, but "Go show yourself to the priest, and offer for your cleansing as Moses prescribed, for testimony to them." 15 But instead, the word about him spread, and huge crowds came together, to listen, and to be healed from their weaknesses. 16 But he went off in the desert and prayed.

17 And it happened on one of the days, that he was teaching, and there were Pharisees and teachers of the Law sitting (around), who were coming out of all the communities of Galilee, and Judea, and Jerusalem. And the Lord's power was (evident) for him to be healing. 18 Men came carrying someone who was a paralytic, on a cot; and they were trying to bring him and lay him before (Jesus). 19 Finding no way to bring him through the crowd, they went up on the roof, and let him down, with his cot, through the tiles, into the group in front of Jesus. 20 Seeing their faithfulness, he said, "Man, your failures [shortcomings] are taken away." 21 And the scribes and Pharisees began to argue, saying "Who is this, that is speaking blasphemy? Who can take away failures [shortcomings], except only God?" 22 Knowing very well their arguments, Jesus answered them, "Why are you all arguing in your hearts? 23 Which is easier, to say, 'Your failures [shortcomings] are taken away for you', or to say, 'Get up and walk around'? 24 But in order that *you* may know that the Son of man has authority on the earth to take away failures [shortcomings]," he said to the paralytic, "I tell you, get up and pick up your cot and go home." 25 And immediately, getting up in front of them, and picking up what he had been lying on, he went away to his home, praising God. 26 And amazement seized everyone, and they praised God; and they were filled with fear [respect], saying, "We have seen strange things today!"

27 After this, he went out and saw a tax-collector named Levi, sitting at the tax office, and he said to him, "Follow me." 28 And leaving everything behind, he got up and followed him. 29 Levi made a great feast for him in his home, and there was a great crowd of tax-collectors and others who were sitting down with them. 30 And the Pharisees and their scribes were grumbling to his disciples, saying, "Why does he eat and drink with tax-collectors and outcasts?" 31 And Jesus answered them, "The healthy have no need of a doctor, but those who have something wrong. I have not come to call the just, but those who fail to measure-up, to a changed life."

33 Then they said to him, "John's disciples fast often, and make prayers; likewise also the Pharisees: but yours eat and drink." 34 Jesus said to them, "The wedding party, can't make a fast while the bridegroom is with them, can they? 35 Days will come, though, when the bridegroom will be taken away from them: then they will fast, in those days."

36 He also told a parable to them, that no one, tearing a patch from a new garment, puts it on an old garment. If he does, he tears the new; and the patch from the new will not match the old. 37 And no one puts new wine into old skins: if he does, the new wine breaks the skins, and it is poured out and the skins are destroyed. 38 But new wine is put in new skins. 39 And no one, drinking old wine, wants new, for he says, "The old is better."

CHAPTER 6

It happened that on the Sabbath, as he was going through grain fields, his disciples were picking and eating heads of grain, rubbing (them) with their hands. 2 And certain of the Pharisees said, "Why are you doing what is not permissible on the Sabbath?" 3 And Jesus answered them, "Haven't you all read this, what David did, when he and those with him were hungry? 4 How he went into the house of God, and, taking the loaves of Presentation bread, which is not permissible for anyone but the priests to eat, he ate (them) and gave (some) to those with him?" 5 And he said to them, "The Lord of the Sabbath is the Son of Man."

6 Then it happened on another Sabbath that he came into the synagogue and was teaching. And there was a man there, who had his right hand shriveled. 7 So the scribes and Pharisees watched him closely, (to see) whether he would heal on the Sabbath, so they could find (an excuse) to accuse him. 8 But he knew their arguments, so he said to the man who had the shriveled hand, "Get up and stand in the midst." And he got up and stood (there). 9 Then Jesus said to them, "I am asking you all, if it is permissible on the Sabbath to do good, or to do wrong? To save life [people] or to destroy (them)?" 10 And looking around at them all, he said to (the man), "Stretch out your hand." When he did (so), his hand was restored. 11 But they were filled with mindless rage, and discussed with each other what they should do to Jesus.

12 It happened in those days that he went out into the mountain to pray, and he was praying through the night to God. 13 And when day came, he called his disciples to him, and chose from them twelve, whom he also named envoys [apostles]: 14 Simon, whom he also named Peter, and Andrew his brother, and James and John, and Philip and Bartholomew, 15 and Matthew and Thomas, and James (the son) of Alphaeus, and Simon called the Zealot, 16 and Judas (son) of James, and Judas Iscariot, who became a traitor.

17 And when he came down with them, he stood on a level place, and a great crowd of his disciples, and a great multitude of people from all Judea and Jerusalem, and the area of Tyre and Sidon, 18 came to hear him, and to be healed from their diseases. And he healed those troubled with unclean spirits, 19 and all the crowd was trying to touch him, because power was going out from him and healing everyone. 20 And raising his eyes to his disciples, he said, "*You* who are poor are greatly privileged because the Kingdom of God belongs to you all. 21 *You* who are hungry now, are privileged because you all will be well-fed. *You* who are crying now, are privileged because *you* will laugh. 22 *You* are privileged when people hate *you*, and when they exclude *you*, and curse, and cast out your name as evil for the sake of the Son of Man. 23 Celebrate in that day, and jump around! For look: your wages (are) much, in heaven. For this is the same way their fathers treated God's spokesmen.

24 But woe to *you* rich people! For you all already have your comfort [encouragement]. 25 Woe to *you* who are filled-up now, because *you* will be hungry. Woe to *you* who are laughing now, because *you* will mourn and weep. 26 Woe, when all people speak well (about) *you*, for that's what their fathers did for the false prophets.

27 But I say to you all who are listening: love *your* enemies, do good to those who hate *you*, 28 speak well of [bless, pray for] those who curse *you*, pray about those who harass *you*. 29 To one who hits you on the cheek, offer also the other, and from him who takes away your garment, do not refuse also your tunic. 30 Give to all who ask you, and from one who takes your things, make no demands. 31 Just as you all want people to do for *you*, do for them likewise. 32 If *you* love those who love *you*, how much [what sort of] graciousness is that for *you*? For even those who fall far short, love those that love them. 33 And if *you* do good to those that do good to *you*, what sort of graciousness [grace] is that for *you*? Even those who fall short, do that. 34 And if *you* lend to those from whom *you* hope to receive, what sort of graciousness is that for *you*? Even losers lend to losers, to receive back the same. 35 But love *your* enemies, and do good, and lend, not expecting (return). And *your* pay will be much, and *you* will be sons of the Highest, because he is kind to the ungrateful and the evil.

36 Become merciful just as *your* Father is merciful. 37 Do not pass judgment, and you all will not come under judgment. Do not condemn, lest *you* be condemned. Set (people) free, and *you* will be set free. 38 Give, and (it) will be given to *you*, good measure, packed down and shaken, they will give, overflowing, into your lap. For by the measure *you* use, it will be measured back to *you*."

39 He also told them a parable: "A blind person can't lead a blind person, can he? Won't they both fall into a ditch? 40 A disciple is not beyond the teacher, but everyone that is well trained will be like his teacher. 41 Why do you look at the straw in your brother's eye, but be ignorant of the beam in your own eye? 42 How can you say to your brother, 'Brother, let me take the straw out of your eye,' not looking at the beam in your own eye? Hypocrite! First take the beam out of your eye, then you will see clearly to take the straw out of your brother's eye.

43 For there is no good tree that produces rotten fruit; again, neither does a rotten tree produce good fruit. 44 For each tree is known by its own fruit. For they don't gather figs from thorn bushes, or harvest grapes from brambles. 45 The good man, out of the good stored-up in his heart, brings forth good, and the evil man, out of evil, brings forth evil. For from the abundance of the heart, one's mouth speaks [*or*, one's mouth speaks what overflows from his heart].

46 Why do you all call me 'Lord, Lord,' and don't do what I say? 47 Everyone who comes to me and hears my words and does them, I will show *you* who he is like. 48 He is like a man building a house, who

dug and went deep and laid the foundation on rock. When a flood came, the river broke against that house, and wasn't strong enough to shake it, because it was well-built. 49 But the one who hears and does not act, is like a man who built a house on the ground without a foundation. When the river flooded, it suddenly collapsed, and the ruin of that house was great."

CHAPTER 7

After he finished all his discourse in the hearing of the people, he went into Capernaum. 2 The slave of a certain centurion had an illness, (and) was about to die; he was very valuable to him. 3 Having heard about Jesus, he sent elders of the Jews to him, asking him to come and restore his slave. 4 When they approached Jesus, they urged him eagerly, saying, "He is worthy that you should do this for him, 5 for he loves our nation, and he himself built the synagogue for us." 6 So Jesus went with them. When he was not a great distance from the house, the centurion sent friends, saying to him, "Lord, don't bother: for I am not fit that you should come under my roof. 7 That's why I didn't even consider myself worthy to come to you. But speak a word, and my child [servant] will be healed. 8 For I also am a man set under authority, having soldiers under me, and I say to this one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and he does." 9 When Jesus heard these things, he was amazed at him, and turning, to the crowd following him, he said, "I tell you all, nowhere in Israel did I find such faithfulness [trust]." 10 And when those who were sent returned to the house, they found the slave recovered.

11 It happened that on the next day, he went into a city called Nain, and his disciples, and a sizable crowd, went with him. 12 As he came near the gate of the city, they were carrying out someone who had died (to bury). (He was) the only son of his mother, and she was a widow: and a considerable crowd from the city was with her. 13 Seeing her, the Lord pitied her, and said to her, "Don't cry." 14 And approaching, he touched the corpse: and those who were carrying (it) stood still. And he said, "Young man, I say to you, be raised." 15 And the dead man sat up and began to speak, and he gave him to his mother. 16 Then fear gripped them all, and they glorified God, saying, "A great spokesman for God has been raised up among us!" and "God has looked after his people." 17 And this word about him went out in the whole of Judea, and all the surrounding countryside.

18 John's disciples told him about all these things. And summoning a certain two of his disciples, 19 John sent them to the Lord, saying, "Are you the Coming One, or are we waiting for another?" 20 When they approached him, the men said, "John the Baptizer sent us to say to you, 'Are you the Coming One, or are we waiting for another?'" 21 In that hour, he healed many from diseases and afflictions and evil spirits, and graciously gave sight to many blind people. 22 And he answered them, "Go report to John what *you* saw and heard. The blind are receiving sight, the lame are walking, lepers are being cleansed, the deaf are hearing, the dead are being raised, and the poor are being given good news. 23 And blessed is the one who does not take offense at me."

24 After John's messengers left, he began to speak to the crowd about John. "What did you all go out into the desert to see? A reed shaken by the wind? 25 But what did *you* go out to see? A man clad in fine robes? Look: people in finery, who have luxury, belong in palaces. 26 But what did *you* go out to see? A prophet [spokesman for God]? Yes, I tell *you*, and more than a spokesman. 27 This is the one about whom it has been written, 'Look: I am sending my messenger before your face; he will get your road ready ahead of you.' 28 I tell *you*, there is no one greater among those born of women, than John. But the smallest one in the Kingdom of God is greater than he."

29 And as all the people listened, even the tax collectors acknowledged God's justice, receiving the baptism of John. 30 But the Pharisees and scribes rejected the plan of God for themselves, not being baptized by him.

31 "To what, therefore, shall I compare the people of this generation? And what are they like? 32 They are like children sitting in the marketplace, calling to each other and saying, 'We played flutes for you all, and *you* did not dance, we mourned, and *you* did not weep.' 33 For John the Baptizer came, neither eating bread nor drinking wine, and *you* said, 'He has a demon'. 34 The Son of Man came eating and drinking, and *you* say 'Look! a gluttonous man, a wine-drinker, a friend of tax collectors and outcasts.' 35 But wisdom is acknowledged to be just, by all her children."

36 A certain one of the Pharisees asked him to eat with him, and going into the Pharisee's house, he sat down. 37 A woman who had a bad reputation in the city, having found out that he was a guest in the

Pharisee's house, (came) carrying a container of myrrh, 38 and standing behind him, at his feet, crying, she began to wet his feet with tears, and she wiped them with the hair of her head, and kissed his feet, and anointed them with the myrrh. 39 Watching, the Pharisee who had invited him said within himself, "If this guy was from God, he would know what kind of woman this is, who is touching him, that she is an outcast [doesn't measure up]." 40 And Jesus answered him, "Simon, I have something to say to you." "Teacher," he said, "Say it." 41 "Two people were in debt to a certain moneylender. One owed five hundred denarii*, and the other fifty. 42 Since neither had anything to give back, he graciously released both. Which of them, therefore, will love him more?" 43 Simon answered, "I suppose, the one for whom he forgave more." He said to him, "You have judged correctly." 44 And turning to the woman, he said to Simon, "Do you see this woman? I came into your house, and you did not give me water for my feet. But she has washed my feet with tears and dried them with her hair. 45 You did not give me a kiss; but since I came in, she has not quit kissing my feet. 46 You did not anoint my head with oil; but she has anointed my feet with myrrh. 47 Because of all this, I tell you, her many failures [shortcomings] are taken away, because she loved much. But the one for whom little is taken away, loves little." 48 Then he said to her, "Your failures [shortcomings] are taken away." 49 And those who were sitting together began to say among themselves, "Who is this, that even takes away failures [shortcomings]?" 50 But he said to the woman, "Your faithfulness has delivered you: go into peace!" (* a denarius was the standard day's wage.)

CHAPTER 8

And it happened next, that he was traveling through the cities and towns, preaching and announcing the good news (about) the Kingdom of God, and the twelve (were) with him, 2 and certain women who had been healed from evil spirits, and weaknesses; Mary called Magdalene, from whom seven demons went out, 3 and Joanna, the wife of Chuza, Herod's overseer; and Susanna, and many others, who looked after their needs out of their own possessions.

4 When a great crowd was together, including those who came to him from the cities, he spoke through a parable. 5 "A sower went out to sow his seed. And as he sowed, some fell along the road, and was trampled, and the birds of the sky ate it up. 6 And other (seed) fell down on the rock, and sprouted, and dried up, because of having no moisture. 7 And other (seed) fell down in the midst of the thorn bushes, and the thorn bushes, growing together, choked it. 8 And other (seed) fell into good ground, and when it grew, produced a harvest, a hundred times as much." When he said these things, he shouted, "He who has ears to hear: listen!"

9 His disciples asked him what the parable was [meant]. 10 And he said, "To you all it has been given to know the mysteries of the Kingdom of God, but to the rest (it is) in parables, in order that looking, they may not see, and hearing, they may not understand. 11 This is the parable: the seed is the Word of God. 12 Those along the road, are those who, when they have heard, then the devil comes and takes away the word from their hearts, so they may not become faithful (and) be rescued [kept safe]. 13 And those on the rock, when they hear, they receive the word with joy, but they have no root; they are faithful for a while, but in time of testing, they withdraw. 14 And what falls into the thorn bushes, these are those who, having heard, as they are going along under the worries and wealth and pleasures of (ordinary) life, the message is choked out. They do not bring a crop to maturity. 15 And those on good ground, having heard the word, in a good and upright heart, they hang on, and bear a harvest in endurance.

16 No one, having lit a lamp, hides it with a container or puts it under a bed, but puts it on a lamp stand, so those who come in may see the light. 17 For nothing is hidden that will not be revealed, nor concealed, that will not be made known, and come into plain view.

18 Watch out, therefore, how you all listen. For whoever has, to him will be given; but whoever does not have, even what he seems to have will be taken away from him."

19 His mother and his brothers arrived, and they couldn't get to him because of the crowd. 20 (Somebody) told him, "Your mother and your brothers are standing outside, wanting to see you." 21 But he answered them, "My mother and my brothers are these (folks) who are listening to the Word of God, and doing it."

22 It happened on one of the days, that he and his disciples got into a boat, and he said to them, "Let's go over to the other side of the lake," and they left. 23 As they were sailing, he went to sleep. And a severe windstorm came down on the lake, and they were swamped, and in danger. 24 Going to him and getting

him up, they said, "Master, master! We are being destroyed!" Then he got up and rebuked the wind, and the violence of the water, and it stopped: and it became calm. 25 And he said to them, "Where is your trust?" Terrified, they were amazed, saying to each other, "What kind of person is this, that he even gives orders to the winds and the water, and they obey him?"

26 And they landed in the region of the Gerasenes, which is opposite Galilee. 27 As they got out on land, a certain man from the city, who had demons, met (them). For a long time, he had not worn clothing or stayed in a house, but among the tombs. 28 When he saw Jesus, he screamed and fell down before him, and said in a loud voice, "What (is between) you and me, Jesus, Son of the highest God? I beg you, don't destroy me!" 29 For he ordered the unclean spirit to come out from the man. For many times, it seized him; and he was bound with chains and leg-irons, guarded; and shattering the bonds, he was driven by the demon into the desert. 30 Jesus asked him, "What is your name?", and he said, "Legion", because many demons had entered him. 31 And they urged him not to order them to go away into the abyss. 32 There, grazing on the mountain-side, was a good-sized herd of pigs. And they urged him to allow them to go into those (pigs). And he gave them permission. 33 Coming out of the man, the demons went into the pigs, and the herd stampeded down the cliff into the lake, and drowned.

34 Watching what happened, the herders fled, and announced (it) in the town and country. 35 They came out to see what had happened, and came toward Jesus, and found the man from whom the demons had gone out, sitting, clothed and sane, at Jesus' feet, and they were terrified. 36 Those who had seen, told them how the demon-possessed man had been delivered. 37 And the multitude from the Gerasene neighborhood asked him to leave them, because they were seized with great fear. So he turned and got into the boat. 38 The man from whom the demons went out begged him that he could be with him, but he sent him away, saying, 39 "Go back home, and tell how much God has done for you." And he went away, preaching all over town what Jesus had done for him.

40 Upon Jesus' return, a crowd met him, for they were all waiting for him. 41 And a man named Jairus came, who was a ruler of the synagogue, and, falling at Jesus' feet, he urged him to come to his house, 42 because his only child, a daughter about twelve years old, was dying. As he went, the crowd pushed around him. 43 And a woman was there, who had a hemorrhage for twelve years, (who had spent all she had to live on, for doctors *appears in some mss.*), but could not be healed by anyone. 44 She came up behind him and touched the edge of his robe; and immediately, her hemorrhage stopped. 45 And Jesus said, "Who touched me?" When everyone denied, Peter said, "Master, the crowd is mobbing you and hassling you." 46 But Jesus said, "Somebody touched me, because I know power went out from me." 47 When she saw that she was not unnoticed, the woman came, trembling, and fell down before him, told him the reason why she had touched him, before all the people, and how she was healed immediately. 48 Then he said to her, "Daughter, your trust [faithfulness] has restored [delivered] you. Go into peace."

49 While he was still speaking, someone came from the synagogue-ruler's (house), saying, "Your daughter has died: don't bother the Teacher any more." 50 But when Jesus heard, he answered him, "Don't be afraid: only trust, and she will be restored." 51 Coming into the house, he didn't allow anyone to go in with him, except Peter, John, and James, and the child's father and mother. 52 Everyone was crying, and mourning her. But he said, "Don't cry: for she has not died, but is sleeping." 53 And they laughed at him, knowing that she had died. 54 But taking her hand, he called, "Child, get up!" 55 And her spirit returned, and she immediately got up, and he ordered that she be given (something) to eat. 56 And her parents were ecstatic; but he ordered them not to tell anyone what had happened.

CHAPTER 9

When he had called the twelve together, he gave them power and authority over all the demons, and to heal diseases, 2 and he sent them to preach the Kingdom of God, and to heal ; 3 and he said to them, "Don't take anything for the trip: neither staff, nor bag, nor bread, nor silver, nor two tunics. 4 And whatever household *you* enter, stay there, and go out from there. 5 And whoever does not welcome you all, when *you* leave that city, shake off the dust from *your* feet, for a testimony against them." 6 Going out, they went through the communities announcing good news, and healing everywhere.

7 Herod the tetrarch heard what all was happening, and was perplexed, because it was said by some that John was raised from the dead; 8 by some that Elias had appeared, others that one of the ancient

prophets had arisen. 9 But Herod said, "John, I beheaded: but who is this about whom I am hearing such things?" And he was trying to see him.

10 When the ones who had been sent out returned, they reported to him what they had done. And taking them aside privately, he went away to a city called Bethsaida. 11 But when the crowd found out, they followed him. So, welcoming them, he talked to them about the Kingdom of God, and healed those who had need of healing.

12 The day began to draw to a close. The twelve approached him and said, "Dismiss the crowd, so they can go into the surrounding communities and farms and find lodging and food, because we are in a desolate place here." 13 But he said to them, "You all give them something to eat." They said, "We don't have more than five (loaves of) bread and two fish, unless we go and buy food for all these people." 14 For there were about five thousand men. But he said to his disciples, "Get them seated by fifties." 15 And they did so, and seated everyone. 16 Taking the five (loaves of) bread and the two fish, looking up into heaven, he gave thanks for them and broke (it) and gave to the disciples to set before the crowd. 17 And they all ate and were satisfied; and their leftovers were picked up, twelve baskets of pieces.

18 And it happened, as he was praying privately, and his disciples were with him, that he asked them, "Who do the crowds say that I am?" 19 They answered, "John the Baptizer; others, Elias; and others, that one of the ancient prophets has arisen." 20 Then he said to them, "But you all: who do *you* say that I am?" Peter answered, "The Christ [Anointed] of God." 21 He gave them strict orders not to tell this to anyone, 22 saying that it is necessary for the Son of Man to suffer many things, and to be rejected by the elders and ruling priests and scribes, and to be killed, and to be raised on the third day. 23 Then he said to everyone, "If anyone wants to come after me, he must disown himself, and pick up his cross, daily, and follow me. 24 For whoever wants to preserve his individuality, will lose it. But whoever loses himself [his individuality] for my sake, this one will preserve it. 25 For what is a person benefited, if, gaining the whole world, but being lost, he is himself forfeited? 26 Whoever is ashamed of me and my words, the Son of Man will be ashamed of him when he comes in his own glory, and the Father's, and the holy messengers'. 27 I tell *you* truly, there are some standing here who will not taste of death until they see the Kingdom of God."

28 It happened that about a week [8 days] after this discussion [these words], taking along Peter and John and James, he went up into the mountain to pray. 29 And it happened as he was praying, the appearance of his face was changed, and his clothing gleamed white [like lightning]. 30 And look: two men were talking with him, who were Moses and Elias. 31 They appeared in glory, and talked (about) his departure which was about to be completed in Jerusalem. 32 But Peter and his companions were heavy with sleep. When they woke up, they saw his glory, and the two men standing with him. 33 And it happened, as they departed from him, Peter said to Jesus, "Teacher [Master], it is good for us to be here. Let's make three tents, one for you, one for Moses, and one for Elias;" -- not knowing what he was saying. 34 When he said this, a cloud came and overshadowed them, and they were frightened as they went into the cloud. 35 And a voice came out of the cloud, saying, "This is my Son, the Chosen One: listen to him!" 36 And after the voice had come, Jesus was found alone. And they kept quiet, and reported to no one, in those days, what they had seen.

37 And it happened on the next day, as they were coming down from the mountain, a great crowd met him. 38 A man from the crowd called out, "Teacher, I beg you to look at my son; he's my only child: 39 and look: a spirit seizes him, and suddenly it [he] cries out, and it convulses him, with foam, and leaves him with great difficulty, breaking him down. 40 And I begged your disciples to cast it out, but they couldn't." 41 Jesus answered, "Oh, unfaithful and perverted generation! How long do I have to put up with you all? Bring your son here." 42 While they were approaching, the demon attacked him and convulsed him. But Jesus gave orders to the unclean spirit, and healed the child, and gave him back to his father. 43 Everyone was astonished at the greatness of God.

Everyone was amazed at all that he did. But he said to his disciples, 44 "Put these words into your ears: for the Son of Man is about to be handed over into the hands of people." 45 But they didn't understand this saying, and it was hidden from them, so they wouldn't understand it; and they were afraid to ask him about this matter.

46 An argument came up among them, about who would be the greatest of them. 47 But Jesus, knowing the argument of their hearts, taking a small child, stood him beside himself 48 and said to them, "Whoever welcomes this child in my name, welcomes me; and whoever welcomes me, welcomes the one who sent me. For the least among all of you, this one is great."

49 But John answered, "Master, we saw someone casting out demons in your name, and we forbade him, because he doesn't follow with us." 50 But Jesus said to him, "Don't forbid (him). For whoever is not against us, is on our side."

51 It happened, when the days were fulfilled for his being taken up, he set his face to travel toward Jerusalem. 52 And he sent messengers ahead of him, and as they travelled, they came into a Samaritan community, to make preparations for him. 53 And they did not welcome him, because he was heading for Jerusalem. 54 When the disciples saw, James and John said, "Lord, do you want us to tell fire to come down from heaven and destroy them?" 55 Turning, he scolded them 56 and they went on into another community. 57 As they were going along the road, someone said to him, "I will follow you wherever you go." 58 And Jesus said to him, "Foxes have dens, and the birds of the sky have nests, but the Son of Man doesn't have anywhere to lay his head." 59 He said to another, "Follow me." But he said, "Lord, let me go back first to bury my father." 60 He said to him, "Let the dead bury their own dead; you come and preach the Kingdom of God." 61 And yet another said, "I will follow you, Lord: but first let me say goodbye to those at home." 62 But Jesus said to him, "No one, having put his hand on a plow, and looking toward the things behind, is well-prepared for the Kingdom of God."

CHAPTER 10

After these things, the Lord selected another seventy [*some mss. have seventy -two*], and sent them off in pairs, ahead of him, into every city and place where he himself was about to come. 2 He said to them, "There is much harvest, but few workers. Therefore, beg the Lord of the Harvest, so that he may thrust out workers into his harvest. 3 Go: Look -- I am sending you all like lambs in the midst of wolves. 4 Don't carry baggage; neither wallet nor sandals, and don't greet anyone along the road. 5 Whatever household *you* enter, first say, 'Peace to this house.' 6 And if a son of peace is there, your peace will rest upon him; and if not, it will come back to *you*. 7 Stay in that house, eating and drinking what (is provided) for *you*. For a worker deserves his wages. Don't go around from house to house. 8 And when you all enter a city, and they welcome *you*, eat what is set before *you*, 9 and heal the sick (weak) in it, and say to them, 'The Kingdom of God has arrived [come near] to *you*.' 10 But when *you* enter a city and they do not welcome *you*, going out into their main streets, say 11 'Even the dust that sticks to us on our feet, from your city, we wipe off for *you*. But realize this: the Kingdom of God has arrived [come near].' 12 I tell *you*, that Sodom will be better-off in that day, than that city. 13 Woe to you, Chorazin; woe to you, Bethsaida! Because if the miracles that happened among you all had happened in Tyre and Sidon, long ago they would have changed their ways, sitting in sack cloth and ashes. 14 But Tyre and Sidon will be better off in the judgment than you all.

15 And you, Capernaum, aren't you lifted up to heaven? You will be cast down to hades.

16 The one who listens to you all, listens to me, and the one who rejects *you*, rejects me; and the one who rejects me, rejects the one who sent me."

17 Then the seventy [72] returned with joy, saying, "Lord, even the demons are submissive to us in your name!" 18 He said to them, "I saw Satan falling like lightning from heaven. 19 Look: I have given you all authority to step on snakes and scorpions, and over all the power of the enemy; and nothing will harm *you* in any way. 20 But don't get all excited about this, that the spirits submit to *you*, but rejoice that your names have been written in heaven."

21 In that same hour, he was overjoyed in the Holy Spirit, and said, "I acknowledge [agree with] you, Father, Lord of heaven and earth, that you hid away these things from the wise and understanding, and revealed them to babies. Yes, Father, because this became pleasing before you. 22 Everything was handed over 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 the one to whom the Son plans to reveal him."

23 And turning to his disciples privately, he said, "The eyes are privileged, that see what you all see. 24 For I tell *you* that many prophets and kings wanted to see what *you* are seeing, and did not see; and to hear what *you* are hearing, and did not hear."

25 A certain lawyer stood up, testing him, saying, "Teacher, what do I have to have done, that I may inherit eternal life?" 26 And he said to him, "What has been written in the Law? How do you read?" 27 He answered, "You shall love the Lord your God from your whole heart, and in your whole being, and in your whole strength, and in your whole understanding, and your neighbor as yourself." 28 He said to him, "You

answered correctly. Do this and you will live." 29 But wanting to justify himself, he said to Jesus, "And who is my neighbor?"

30 Responding, Jesus said, "A certain man was going down from Jerusalem into Jericho, and was ambushed by thieves, who, when they had stripped him and beaten him, went away leaving him half dead. 31 By chance, a certain priest was going down that road, and seeing him, went by on the opposite side (of the road). 32 Likewise also a Levite happened to come down by the place, and seeing, went by opposite him. 33 Then a certain traveling Samaritan came along, and seeing him, had pity. 34 Approaching, he bound up his wounds, pouring on oil and wine; and when he had put him on his own animal, he brought him into an inn, and took care of him. 35 And the next day, taking out two denarii [two days' pay], he gave them to the innkeeper and said, 'Take care of him, and whatever you spend besides, when I return, I will pay you back.' 36 Which of these three seems to you to have become a neighbor to the one who was ambushed by thieves?" 37 He said, "The one who acted mercifully toward him." Then Jesus said to him, "You go and do the same."

38 As they traveled, he came into a certain community, where a certain woman named Martha welcomed him (*some mss add*, into her home). 39 She had a sister called Mary, who, sitting at the Lord's feet, was listening to his message. 40 And Martha was busy about much looking after needs, and when she stopped, she said, "Lord, doesn't it matter to you that my sister has left me to take care of things alone? Tell her to help me!" 41 But the Lord answered her, "Martha, Martha, you are bothered and flustered about many things. 42 One thing [*Some mss have*, little] is needed; for Mary chose the good portion that will not be taken away from her."

CHAPTER 11

It happened that as he was in a certain place praying, when he stopped, one of his disciples said to him, "Lord, teach us to pray, as John also taught his disciples." 2 He said to them, "When you all pray, say 'Father, may your name be acknowledged as holy. May your kingdom come. 3 Give us, daily, our needful bread, 4 and take away our failures [shortcomings] for us, for we also take away [forgive] all who are indebted to us. And do not bring us into testing.'" 5 And he said to them, "Which of *you* has a friend, and will go to him in the middle of the night and say to him, 'Friend, lend me three (loaves of) bread, 6 because a friend of mine has arrived from a journey and I have nothing to set before him.' 7 And that man from inside will answer, 'Don't bother me! The door is already locked, and my children are with me in bed. I can't get up and give to you!' 8 I tell *you*, although he won't get up and give to him because of being his friend, yet because of his nerve, he'll get up and give him whatever he needs. 9 And I tell *you*, keep on asking, and (it) will be given to *you*; keep on seeking, and *you* will find, keep on knocking, and (it) will be opened for *you*. 10 For everyone who keeps on asking, receives, and the one who keeps on seeking, finds, and for the one who keeps on knocking, (it) will be opened. 11 What father among *you*, if his son asks for a fish, will give him a snake instead of a fish? 12 Or if he asks for an egg, will give him a scorpion? 13 If, therefore, *you*, being evil, know how to give good gifts to your children, how much rather will your Father in heaven give the Holy Spirit [*Or*, your Father give the Holy Spirit **from** heaven] to those who keep asking him?"

14 And he was casting out a demon, and it was mute. It happened that when the demon went out, the mute man spoke and the crowd was amazed. 15 But certain of them said, "In (the power of) Beelzebul, the ruler of the demons, he is casting out demons." 16 Others, testing (him) were seeking from him a sign out of heaven. 17 But he, knowing their speculations, said to them, "Every kingdom divided against itself is made desolate, and house against house, falls. 18 And if Satan is divided against himself, how shall his kingdom stand? You all say that I am casting out demons in (the power of) Beelzebul. 19 If I cast out demons in (the power of) Beelzebul, in what (power) do your sons cast them out? Therefore, they will be your judges. 20 But if (it is) by the finger of God I cast out demons, already the Kingdom of God has overtaken *you*. 21 When a strong man fully armed is guarding his hall, his possessions are in peace. 22 But if one stronger than he assaults and overpowers him, he carries away his weapons in which he had confidence, and parcels out his loot. 23 Whoever is not with me is against me, and whoever does not gather with me, scatters."

24 "When an unclean spirit has gone out from a person, it goes through places without water, seeking rest, and does not find (any). Then it says, 'I will go back to my dwelling that I left.' 25 And it comes, and

finds it swept and redecorated. 26 Then it goes and takes along seven other spirits more evil than itself, and goes in and settles down there. And the latter (condition) of that person becomes worse than the former."

27 It happened as he was saying these things, a certain woman from the crowd, raising her voice, said to him, "Privileged is the womb that bore you, and the breasts that nursed you!" 28 But he said, "Rather, those who are listening to the Word of God, and keeping [guarding] (it) are privileged."

29 As the crowd was assembling, he began to say, "This generation is an evil generation. It is seeking a sign, and a sign will not be given to it, except the sign of Jonah. 30 For just as Jonah became a sign for the people of Ninevah, so also will the Son of Man be for this generation. 31 The queen of the south will be raised in the judgment with the men of this generation and will condemn them, because she came from the limits of the earth to listen to the wisdom of Solomon, and look: one greater than Solomon is here. 32 The men of Ninevah will stand up in the judgment with this generation, and will condemn it. Because they changed their ways, at the preaching of Jonah, and look: one greater than Jonah is here.

33 No one, having lit a lamp, puts it into a cellar or under a measure, but on a lampstand, so that those who come in may see the light." 34 "The lamp of the body is your eye. When your eye is simple [uncomplicated], your whole body is also enlightened. But if it is evil, your whole body is also in darkness. 35 Watch out, therefore, lest the light in you be darkness. 36 If therefore your whole body is enlightened, not having any part in darkness, it will be fully lit, as when a lamp shines light upon you."

37 When he finished speaking, a Pharisee asked him to have supper with him. So, coming in, he sat down. 38 The Pharisee was surprised, seeing that he did not bathe first before supper. 39 But the Lord said to him, "Now, *you* Pharisees cleanse the outside of the cup and the platter, but the inside of you all is full of greed and evil. 40 Fools! Didn't the one who made the outside also make the inside? 41 But give (away) compassion, the things that are inside, and look: everything will be clean for *you*. 42 But woe to you all, Pharisees, because *you* tithe mint and rue and every herb, and set aside justice and the love of God! It is necessary to do these things, but not to neglect the others."

43 "Woe to you all Pharisees, because *you* love the prime seats in the synagogues, and greetings in the market places. 44 Woe to *you*, because *you* are like unmarked tombs, and people, walking over (them) don't realize it."

45 In response, one of the lawyers said to him, "Teacher, saying these things you are also insulting us!" 46 He said, "Woe to *you* lawyers, also, because you all load people down with heavy burdens, and *you* don't lift one finger to help with the burdens. 47 Woe to you all, because *you* are building the tombs of God's spokesmen, but your ancestors killed them! 48 Already *you* are witnesses and approving of the deeds of your ancestors because they killed them, and you all are building tombs. 49 Because of this also the Wisdom of God said, 'I am sending to them spokesmen [prophets] and envoys [apostles], and some of them they will kill and persecute, 50 so that the blood of all the spokesmen, poured out from the foundation of the world, may be avenged from this generation, 51 from the blood of Abel, to the blood of Zachariah, who perished between the place of sacrifice and the house. Yes, I tell *you*, it will be avenged from this generation."

52 "Woe to *you* lawyers, because you all took away the key of knowledge. *You* yourselves did not go in, and *you* forbade those who were going in."

53 As he went away from there, the scribes and Pharisees began to push him hard, and to mouth off at him about more things, 54 setting a trap for him, to catch something from his mouth.

CHAPTER 12

When a crowd was gathered together, of so many thousands that they were stepping on each other, he began to say, to his disciples primarily, "Guard yourselves, from the yeast of the Pharisees, which is hypocrisy. 2 Because there is nothing that has been concealed that will not be revealed, or hidden, that will not be made known. 3 Therefore, whatever *you* say in darkness will be heard in the light, and what *you* whispered in the ear in secret rooms, will be proclaimed in public [on the rooftops]."

4 "I tell you all, my friends, don't be afraid of those who kill the body and after that have no more to do. 5 I will show *you* what to be afraid of: fear the one who has authority, after killing, to throw (one) into hell. Yes, I tell you all, fear this one. 6 Aren't five sparrows sold for two assaria [a small amount]? And one of them is not forgotten before God. 7 But even the hairs of *your* heads are all counted. Don't be afraid. You all are valued above many sparrows."

8 "I tell you all, everyone who acknowledges me before people, the Son of Man will also acknowledge before the messengers of God. 9 But the one who disowns me before people, will be disowned before the messengers of God. 10 And whoever speaks a word against the Son of Man, it will be forgiven him. But to the one who speaks scornfully against the Holy Spirit, it will not be forgiven."

11 "When they bring you all in before the synagogues and rulers and authorities, don't worry how *you* will defend yourselves, or what *you* will say. 12 For the Holy Spirit will teach *you*, in the same hour, what *you* need to say."

13 Someone from the crowd said to him, "Teacher, tell my brother to divide the inheritance with me." 14 But he said to him, "Man, who set me as a judge or divider over *you*?" 15 Then he said to them, "Watch out, and be on guard against all greed, because life does not consist of abundance of possessions."

16 And he told them a parable, saying, "The farm of a certain rich man bore well. 17 And he talked it over with himself, saying, 'What shall I do? I don't have space to store my crops.' 18 And he said, 'This is what I will do: I will take down my storehouses and build bigger, and there I will gather all my grain and my good things, 19 and I will say to myself, 'Self, you have many good things laid by for many years. Take it easy, eat, drink, and enjoy it.' 20 But God said to him, 'Fool! This night your life will be demanded from you. Then whose will be what you've prepared?' 21 Thus (is) the one who accumulates treasure for himself, and is not rich toward God."

22 Then he said to his disciples, "That's why I say to you all, don't worry about yourself, what *you* eat, nor about (your) body, what *you* will wear. 23 For (your) life [real self] is more than food, and the body (more) than clothing. 24 Pay attention to the ravens, who do not sow nor harvest, who have no storehouses nor place to put things, and God feeds them. How much more valuable are *you*, than birds! 25 Which of *you*, by worrying, is able to add a cubit [about 18"] to his size? 26 If, therefore, *you* can't do such a small thing, why worry about the rest? 27 Pay attention to the lilies, how they grow. They don't work, or spin. But I tell you all, not even Solomon, in all his splendor, was decked out like one of these! 28 And if God thus dresses the grass of the field, which is (here) today, and tomorrow is thrown in a baking dish, how much more (will he do) for you all, who trust so little [show small faithfulness]? 29 So you all -- don't keep seeking what *you* may eat or what *you* may drink, and don't worry (about it). 30 For the nations of the world are seeking after all these things: and your Father is aware that *you* need these things. 31 But keep on seeking his Kingdom, and these things will be provided for you all. 32 Don't be afraid, little flock, because your Father is pleased to give *you* the Kingdom!"

33 "Sell *your* belongings and give alms. Make for yourselves containers that do not get old, treasure stored up in the heavens, where a thief does not come near, nor bugs devastate. 34 For where *your* treasure is, there *your* heart will be, also."

35 "Stand with *your* loins girded [ready for work] and *your* lamps burning. 36 And *you* (be) like people waiting for their Lord when he returns from the wedding, in order that when he comes and knocks, they may immediately open for him. 37 Those slaves are privileged whom, when the Lord comes, he finds watching. Truly I tell you all, that he will (take off his coat) and seat them, and come and wait on them! 38 And even if he comes in the second or third watch, and finds (them) thus, those (slaves) are fortunate. 39 But know this: that if the householder knew what time the thief was coming, he wouldn't have allowed his house to be broken into. 40 You all also be prepared: because at a time *you* don't expect, the Son of Man is coming."

41 Peter said, "Lord, are you telling this parable to us, or also to everyone?" 42 And the Lord said, "Who, then, is the wise and faithful manager, whom the Lord set over his servants, to give them their share of grain at the proper time? 43 That slave is fortunate, whom, when the Lord comes, he finds doing so. 44 Truly, I tell *you*, he will set him over all his possessions. 45 But if that slave says in his heart, 'My Lord delays his coming,' and begins to beat the maids and servants, and to eat and drink and get drunk, 46 the Lord of that slave will come on a day he is not expecting (him), and at a time he doesn't know, and he will cut him apart, and put his share with the unfaithful."

47 "That slave who knew what his master wanted, and did not prepare, or do what he wanted, shall be beaten much. 48 But he who ignorantly did what deserved a beating, will be beaten less. Much is demanded from all to whom much is given. They will ask much more of the one to whom much is entrusted."

49 "I came to throw fire upon the earth, and how I wish it were already lit! 50 I have a baptism to be baptized (with), and how I am under stress until it is accomplished! 51 Does it seem that I came to give peace on earth? Not at all, I tell *you*; but division. 52 For from now (on) there will be five in one household,

divided three against two and two against three: 53 father will be divided against son, and son against father; mother against daughter and daughter against mother; mother-in-law against the bride, and bride against the mother-in-law."

54 He said to the crowd, "When *you* see a cloud rise in the west, *you* immediately say, 'Rain is coming.' -- and so it happens. 55 And when the south wind blows, *you* say that there will be heat, and it happens. 56 Hypocrites! *You* know how to discern the face of the earth and sky, but *you* do not know how to discern the season!"

57 "Why don't *you* judge for yourselves what is just? As you go with your opponent before a ruler, make an effort to settle with him on the way, lest he drag you before the judge, and the judge hand you over to the jailer and the jailer throw you in prison. 59 I tell you, you will not come out of there, until you have paid back the last lepton [very small coin]."

CHAPTER 13

Certain people were present at that time, telling him about the Galileans whose blood Pilate mixed with their sacrifices. 2 And he answered them, "Do you all suppose that these Galileans were worse than all the Galileans, because they have suffered these things? 3 Not at all: I tell *you*, unless you all change *your* ways, *you* will likewise be destroyed. 4 Or those eighteen on whom the tower fell, in Siloam, and killed them: do *you* suppose that they deserved it beyond all the people who inhabit Jerusalem? 5 Not at all: I tell *you*, unless you all change *your* ways, *you* will be destroyed just the same."

6 He told this parable: "Someone had a fig tree planted in his vineyard, and he came looking for fruit on it, and didn't find (any). 7 So he said to the caretaker, 'Look: for three years I've been coming looking for fruit on this fig tree, and I don't find (any). Therefore, cut it off: why should it even take up space?' 8 But he answered him, 'Lord, leave it yet this year, until I dig around it, and put on manure, 9 and then, if it bears fruit, fine: if not, *you* (can) cut it off.'"

10 He was teaching in one of the synagogues on the sabbath. 11 And there was a woman who had a spirit of weakness for eighteen years; and she was bent together, and unable to straighten up completely. 12 Seeing her, Jesus called her, and said to her, "Woman, you are released from your weakness, " 13 and he laid his hands on her; and immediately she was straightened, and glorified God. 14 But the ruler of the synagogue, upset because Jesus healed on the sabbath, said to the crowd, "There are six days in which work ought to be done. Therefore come on those (days) to be healed, and not on the sabbath day." 15 But the Lord answered him, "Hypocrites! Doesn't each of you on the sabbath release his ox or his donkey from the stall, and lead him to drink? 16 Since this woman is a daughter of Abraham, whom Satan bound for eighteen years, ought she not be released from this bondage on the sabbath day?" 17 And when he said this, all those who opposed him were ashamed, and all the crowd rejoiced, about all the glorious things that were being done by him.

18 He said, therefore, "What is the Kingdom of God like, and to what shall I compare it? 19 It is like a seed of mustard, which a person took and planted in his garden, and it grew and became a tree, and the birds of the sky nested in its branches."

20 And again he said, "To what shall I compare the Kingdom of God? 21 It is like yeast, which a woman took and concealed in three pecks of flour, until it was completely leavened."

22 And he went through the cities and communities, teaching, and making his journey toward Jerusalem. 23 Someone said to him, "Lord, are (only) a few being kept safe [delivered]?" He said to him, 24 "Work hard to enter through the narrow door: because many, I tell *you*, will seek to enter, and will not be strong enough. 25 After the householder has gotten up and locked the door, you all will begin to stand outside and knock on the door, saying, 'Lord, open for us!' and he will answer *you*, 'I don't know where you all come from!'" 26 Then *you* will begin to say, "We ate and drank in your presence, and you taught in our streets." 27 And he will say to *you*, "I don't know where *you're* from. Get away from me, all *you* who practice injustice." 28 There, there will be intense mourning, when *you* see Abraham and Isaac and Jacob and all God's spokesmen in the Kingdom of God, and *you* are thrown outside. 29 And they will come from east and west, and from north and south, and sit down in the Kingdom of God. 30 And look: there are last who will be first, and first who will be last."

31 At that time, certain Pharisees approached, saying to him, "Come out and leave here, because Herod wants to kill you." 32 And he said to them, "Go tell that fox: 'Look: I am casting out demons and

healing. I'll be busy today and tomorrow, and the third day I'll be finished.' 33 But it's necessary for me to travel today and tomorrow and the next day, because it is not fitting for a spokesman of God to die outside of Jerusalem.

34 Jerusalem, Jerusalem! who kills God's spokesmen and stones those who are sent to her! How often I wanted to gather your children together, the way a bird (does) her babies, under her wings, and *you* were not willing. 35 Look: *your* house is left desolate to [for] *you*: and I tell *you*, *you* will not see me until *you* say, 'Blessed (is) he who is coming in the name of the Lord.'"

CHAPTER 14

And it happened when he came into the house of a certain one of the ruling Pharisees to eat bread on the Sabbath, they were watching him closely. 2 And look: there was a certain man with dropsy before him. 3 And Jesus answered the lawyers and Pharisees, saying, "Is it legitimate to heal on the Sabbath, or not?" 4 But they kept quiet. And he took him and healed him, and released him. 5 And he said to them, "Which of *you*, if your son or your ox falls into a well, will not immediately pull him up on the Sabbath day?" 6 And they were unable to respond to these things.

7 And he told a parable to those who had been invited, observing how they selected the first-class seats, saying to them, 8 "When you've been invited by someone to a wedding, don't sit down in the place of honor, lest someone of higher rank than you have been invited by him, 9 and the one who invited you both, when he comes, should say to you, 'Give place to this man', and then you begin with shame to take the last place. 10 But when you are invited, go and sit in the lowest place; so that when the one who invited you comes, he will say to you, 'Friend, go up higher.' Then there will be glory for you, before all who are seated together with you. 11 For everyone who exalts himself will be leveled-off and he who is unassuming will be lifted up."

12 He also said to the one who invited him, "When you make a feast or a dinner, don't call [invite] your friends or your brothers or your relatives or your rich neighbors, lest they reciprocate, and you be paid back. 13 But when you make a reception, invite the poor, the disabled, the lame, the blind, 14 and you will be blessed, because they have nothing to give you in return; for you will be rewarded in the resurrection of the just."

15 When they heard (this), some of those sitting together said to him, "Whoever eats bread in the Kingdom of God is greatly privileged!"

16 But he said to him, "A certain man made a great feast, and invited many people, 17 and sent his slave at the time of the feast, to say to those who were invited, 'Come; for preparations are ready.' 18 And they all began to make excuses; the first said, to him, 'I bought a field, and I need to go out and see it. I beg you, have me excused.' 19 And another said, 'I bought five yoke of oxen, and I am going to try them out. I beg you, have me excused.' 20 And another said, 'I married a wife, and therefore I can't come.' 21 And the slave went back and reported these things to his lord. Then, enraged, the householder said to his slave, 'Go out quickly into the plazas and streets of the city, and bring in here the poor, the disabled, the blind, and the lame.' 22 And the slave said, 'Lord, what you commanded has been done, and there's still space.' 23 And the lord said to the slave, 'Go out into the roads and fencerows, and make them come in; so my house may be full. 24 For I tell *you* that none of those men who were invited, will taste my feast.'"

25 A great crowd came together to him, and he turned and said to them, 26 "If anyone comes to me, and does not hate his own father and mother and wife and children and brothers and sisters, and even his own self [life], he cannot be my disciple. 27 Whoever does not carry his own cross and come after me, cannot be my disciple.

28 For who of *you*, wanting to build a tower, does not first sit down and figure up the cost, if he has (enough) to finish? 29 Otherwise, when he has laid the foundation, and is not able to finish it out, everyone who sees will begin to make fun of him, 30 saying, 'This man began to build, and wasn't able to finish it out.' 31 Or what king, going to engage another king in war, does not sit down first and plan if he is able with ten thousand to meet the one who is coming against him with twenty thousand? 32 And if not, while he is far off, he will send ambassadors [elders] to ask for terms of peace. 33 So, therefore, each of you who does not leave behind all his belongings cannot be my disciple.

34 Therefore, salt is good. But if salt has become flavorless, with what will it be seasoned? 35 It is useful neither for the ground nor for manure; they throw it out. He who has ears to hear, must listen."

CHAPTER 15

All the tax-collectors and outcasts were coming near him to listen to him. 2 And the Pharisees and scribes were grumbling, saying, "This man welcomes outcasts and eats with them." 3 He told them this parable: 4 "What person among *you*, (if) he has a hundred sheep and loses one of them, won't leave the ninety-nine in the desert and go after the lost one until he finds it? 5 And when he finds it, he will put it on his shoulders, rejoicing, 6 and when he comes home, he calls together his friends and neighbors, saying to them, 'Celebrate with me -- because I have found my lost sheep.' 7 I tell you all, just so there will be joy in heaven over one outcast who changes his ways, (more) than over ninety-nine just people who don't need to make changes.

8 Or what woman, having ten drachmas, if she loses one drachma [a silver coin of considerable value: the price of a sheep], will not light a lamp and sweep the house and hunt carefully until she finds it? 9 And when she has found (it), she calls together her friends and neighbors, saying, 'Celebrate with me, because I found the drachma I lost.' 10 So, I tell *you*, there is joy before the messengers of God, over one outcast who changes his ways."

11 Then he said, "A certain man had two sons. 12 And the younger one said to their father, 'Father, give me the share that is to come to me.' And he divided for them his life (savings). 13 And a few days later, gathering everything together, the younger son left for a distant country, and there he wasted his belongings by reckless living. 14 When he had spent everything, a severe famine came upon that country, and he began to be in need. 15 And he went and attached himself to one of the citizens of that country, and he sent him into his fields to feed pigs. 16 And he would have greatly desired to eat of the pods the pigs were eating, and no one gave him (anything). 17 When he came to his senses [to himself], he said, 'How many of my father's hired servants have plenty of bread, and here I am perishing from famine. 18 I will get up and go to my father, and I will say to him, "Father, I've been a failure -- toward heaven, and before you. 19 I am no longer deserving to be called your son. Make me like one of your hired servants."'

20 And he got up and came to his father. While he was still a long way off, his father saw him, and had pity, and, running, embraced him and kissed him. 21 Then the son said to him, 'Father, I've been a failure, toward heaven and before you: I am no longer deserving to be called your son.' 22 But the father said to his slaves, 'Quick! Fetch the best robe, and dress him, and give him a ring on his hand and sandals on his feet; 23 and bring the grain-fed calf, kill it, and let's celebrate with a feast, 24 because this son of mine was dead, and is alive again, he was lost, and has been found.' And they began to celebrate.

25 Meanwhile, the older son was in the field. And as he came near the house, he heard music and dancing, 26 and summoning one of the children [servants], he asked what was going on. 27 He said to him, 'Your brother has come, and your father killed the grain-fed calf, because he received him back safe.' 28 But he was furious, and didn't want to go in, so his father came out and urged him. 29 But he answered his father, 'Look! All these years I have slaved for you, and never disobeyed your order; and you never gave me a goat, to celebrate with my friends. 30 Then this son of yours, who ate up your life-savings with harlots, comes, and for him you killed the grain-fed calf!'

31 But he said to him, 'Child, you are always with me, and everything I have is yours. 32 It is fitting to celebrate and rejoice, because this brother of yours was dead, and came back to life, and he was lost, and has been found.'"

CHAPTER 16

He also said to his disciples, "There was a certain rich man who had a manager, who was reported to him as being wasteful of his possessions. 2 And calling him, he said to him, 'What is this I am hearing about you? Give a reckoning of your management, for you can no longer be manager.' 3 The manager said to himself, 'What shall I do? My lord is taking away the management from me. I am not strong enough to dig; I am ashamed to beg. 4 I know what I will do, so that when I am dismissed from the management, they will receive me into their homes.' 5 And summoning each one of his master's debtors, he said to the first, 'How much do you owe my lord?' 6 He said, 'A hundred measures of oil.' Then he said to him, 'Take your bill, and sit down quickly and write fifty.' 7 Then he said to another, 'And what do you owe?' And he said, 'A hundred measures of grain.' He said to him, 'Take your bill and write eighty.' 8 And the master congratulated the unjust manager, because he acted cleverly. Because the sons of this age are more

calculating than the sons of light, in their own generation. 9 And I tell you all, make friends for yourselves from unjust wealth, so that when it fails, they may receive *you* into the eternal tents.

10 He who is faithful in the least (thing), is also faithful in much, and he who is unjust in the least (thing), is also unjust in much. 11 If, therefore, you all were not faithful with unjust wealth, who will trust *you* with the real thing? 12 And if *you* were not faithful with what belongs to another, who will give *you* your own? 13 No manager can be a slave to two masters: for either he will hate the one and love the other, or he will stick with the one and look down on the other. *You* cannot be a slave to God and to wealth."

14 The money-loving Pharisees heard all these things, and mocked him. 15 And he said to them, "You all are the ones who are justifying yourselves before people, but God knows your hearts. What is highly valued among people is disgusting before God. 16 The law and the prophets (were in effect) until John. Since then, the Kingdom of God is being proclaimed, and everyone rushes into it. 17 It is easier for heaven and earth to pass away, than for the smallest stroke of the law to fall.

18 Everyone who dismisses his wife and marries another is committing adultery, and the one who marries (a woman) dismissed from her husband is committing adultery.

19 There was a certain rich man, and he was dressed in purple and fine cloth, and celebrated extravagantly every day. 20 And a certain poor man, Lazarus by name, was laid at his gate, afflicted with sores. 21 And he wanted badly to stuff himself with what fell from the rich man's table; also, the dogs came and licked his sores. 22 It happened that the poor man died, and was carried away by the messengers into Abraham's lap. The rich man also died and was buried. 23 And in hades, he raised his eyes, being in torment, and he saw Abraham, far away, and Lazarus in his lap. 24 And calling out, he said, 'Father Abraham, pity me and send Lazarus, so he may dip the tip of his finger in water and cool down my tongue, because I am in agony in this flame.' 25 But Abraham said, 'Child, remember that you received good things in your lifetime, and Lazarus likewise bad things. Now, here, he is refreshed and you are tormented. 26 And besides, between us and you stands a great chasm, so that those who want to cross from here to you cannot, nor can they travel across from there to us.' 27 Then he said, 'I beg you then, father, that you send him to my father's house, 28 for I have five brothers, so he may bear testimony to them, in order that they may not also come into this place of torment.' 29 But Abraham said, 'They have Moses and the prophets; they must listen [pay attention] to them.' 30 But he said, 'No, father Abraham, but if somebody goes to them from the dead, they will change their ways.' 31 But he said to him, 'If they don't listen to Moses and the prophets, they wouldn't be persuaded even if someone rose from the dead.' "

CHAPTER 17

Then he said to his disciples, "It is impossible that causes of stumbling not come: but woe to the one through whom they come. 2 It would be to his advantage, if a mill stone were tied around his neck, and he were thrown into the sea, rather than that he cause one of these little ones to fall away. 3 Pay attention to yourselves! [Watch out for each other!] If your brother falls short [is in error], rebuke him; and if he changes his ways, forgive him [set him free].

4 And if he fails you seven times in a day, and seven times turns back to you, saying, 'I am changing,' you shall forgive him [set him free]."

5 And the apostles said to the Lord, "Add to our faithfulness." 6 Then the Lord said, "If you all have faithfulness like a seed of mustard, *you* may say to this sycamine tree, 'Be uprooted, and be planted in the sea,' and it will obey *you*."

7 "Which of *you*, who has a slave plowing or tending sheep, when he comes in from the field, will say to him, 'Come right in and rest?' 8 But no: he says to him, 'Prepare something for me to eat for supper, and get dressed and wait on me until I eat and drink, and after that you shall eat and drink.' 9 He doesn't thank the slave because he did what he was ordered, does he? 10 So also you all, when *you* have done everything that was commanded for *you*, say, 'We are useless slaves, because we have (only) done what we ought to do.'"

11 And it happened, on their trip to Jerusalem, that he passed through between Samaria and Galilee. 12 And when he came into a certain community, ten men who were lepers approached him. They stood at a distance, 13 and raised their voices, saying, "Jesus, Master, take pity on us." 14 When he saw (them), he said to them, "Go show yourselves to the priests." And it happened as they went away, they were made clean. 15 One of them, when he saw that he was healed, turned back with a great shout, glorifying God,

16 and fell on his face at his feet, giving thanks to him. And he was a Samaritan. 17 Then Jesus answered, "Weren't ten cleansed? But where are the (other) nine? 18 Wasn't (anyone) found to turn around and give glory to God except this outsider?" 19 And he said to him, "Get up and go: your faithfulness has restored you."

20 When he was asked by the Pharisees when the Kingdom of God is coming, he answered them, "The Kingdom of God is not coming by meticulous observation. 21 Neither will they say, 'Look, here!' or 'There!' for look: the Kingdom of God is (already) among you all." 22 Then he said to his disciples, "The days will come when *you* will long to see one of the days of the Son of Man, and *you* will not see. 23 And they will say to *you*, 'Look there!' or 'Look here!' Neither follow them nor chase after [persecute] them [*i.e.*, just ignore them]. 24 For just as the lightning, flashing, shines from one side of the sky to the other, so will be the Son of Man in his day. 25 But first it is necessary for him to suffer many things, and to be considered worthless by this generation.

26 "And just as it was in the days of Noah, so it will be in the days of the Son of Man. 27 They were eating, they were drinking, they were marrying, they were being married, until the day Noah went into the ark, and the calamity came and destroyed them all. 28 Likewise, as it happened in the days of Lot: they were eating, they were drinking, they were buying, they were selling, they were planting, they were building. 29 But on the day that Lot left Sodom, it rained fire and brimstone from heaven and destroyed all. 30 According to the same (pattern), will be [That's the way it will be on] the day of the Son of Man's revelation. 31 On that day, whoever is on the roof, and has his belongings in the house, must not go down to get them; and whoever is in the field, likewise, must not turn back to what's behind. 32 Remember Lot's wife. 33 Whoever seeks to preserve his identity will lose it; but whoever lets go, will bring forth life. 34 I tell *you*, on that night there will be two in one bed; one will be taken along, and other left behind. 35 There will be two grinding at the same place; one will be taken along, and the other left behind." 37 And, responding, they said to him, "Where, Lord?" and he said to them, "Wherever there is a body, there the buzzards will be gathered together."

CHAPTER 18

He told them a parable, (making the point) that it is necessary for them always to keep praying, and not to give up, 2 saying, "There was a certain judge in a certain city, who had no respect for God and no regard for people. 3 And there was a widow in that city, and she came to him saying, 'Protect me from my opponent.' 4 And he wouldn't, for a time. But later, he said in himself, 'Although I neither respect God nor care about people, 5 yet because this widow persists in bugging me, I will make things right for her, lest she wear me down by coming forever!'" 6 Then the Lord said, "Listen to what the unjust judge says. 7 Then, won't God do justice for his chosen ones who cry out to him day and night, and be generous to them? 8 I tell you all, he will do justice for them quickly. But when the Son of Man comes, will he find faithfulness on the earth?"

9 He spoke also to certain ones who were confident in themselves, that they were just, and had contempt for the rest, (with) this parable: 10 "Two men went up into the temple to pray; one a Pharisee, and the other a tax-collector. 11 The Pharisee stood and prayed this way to himself: 'God, I thank you that I am not like the rest of the people, grasping, unjust, adulterers, or even like this tax-collector. 12 I fast twice a week; I tithe all I get.' 13 But the tax-collector, standing far off, didn't even want to raise his eyes to heaven, but struck his breast, saying, 'God, pardon me, a failure.' 14 I tell you all, this man went down to his house having been made just, rather than the former. Because everyone who exalts himself will be leveled-off, but he who acts unassumingly will be exalted [raised up]."

15 They were even bringing babies to him, so he might touch them. Watching, the disciples rebuked them. 16 But Jesus summoned them [called them to him] saying, "Let the children come to me, and don't forbid them, for to such ones the Kingdom of God belongs. 17 Truly, I tell you all, whoever does not receive the Kingdom of God like a little child, will by no means enter into it."

18 And a certain ruler asked him, "Good teacher, what do I have to have done to inherit eternal life?" 19 Jesus said to him, "Why do you call me good? No one is good except the one God. 20 You know the commandments: do not commit adultery, do not murder, do not steal, do not bear false testimony, honor your father and mother." 21 Then he said, "I have kept all these things since youth." 22 As he listened, Jesus said to him, "One thing is still lacking for you. Sell all you have, and distribute to the poor, and you

will have treasure in heaven, and come, follow me." 23 But when he heard these things, he became sorrowful, for he was exceedingly rich.

24 Seeing him become so sorrowful, Jesus said, "How hard (it is) for those having possessions to go into the Kingdom of God! 25 For it is easier for a camel to come through the eye of a needle than for a rich person to come into the Kingdom of God." 26 Those who heard him, said, "Then who can be kept safe [rescued]?" 27 And he said, "Things that are impossible for people are possible for God."

28 Then Peter said, "Look: we left our own things and followed you!" 29 Then he said to them, "Truly, I tell you all, that there is no one who left home, or wife, or brothers, or parents, or children for the sake of the Kingdom of God, 30 who will not receive back many times as much in this time, and in the coming age, eternal life."

31 Taking the twelve aside, he said to them, "Look: we are going up into Jerusalem, and everything that has been written by God's spokesmen about the Son of Man, will be completed. 32 For he will be handed over to the Gentiles, and be treated scornfully and violently, and will be spit-on, 33 and when they have beaten him, they will kill him; and on the third day, he will arise." 34 And they couldn't put any of these things together; this message was hidden from them, and they didn't understand what he was saying.

35 It happened that as he was approaching Jericho, a certain blind man was sitting beside the road begging. 36 When he heard the crowd going along, he asked what this might be. 37 They told him that Jesus the Nazarene was coming along. 38 And he hollered out, saying, "Jesus, Son of David, pity me!" 39 And those who were going ahead, told him to shut up; but he shouted all the more, "Son of David, pity me!" 40 Then Jesus stopped and ordered that the man be brought to him. As he approached, he asked him, 41 "What do you want me to do for you?" He said, "Lord, that I may see." 42 And Jesus said to him, "See [look up!] Your faithfulness [trust] has restored you." 43 And immediately he looked up, and followed him, glorifying God. And all the people who were watching gave praise to God.

CHAPTER 19

As he was coming in, he passed through Jericho. 2 And look: there was a man called Zacchaeus, who was a chief tax-collector, and he was rich. 3 And he was trying to see Jesus -- who he was -- and couldn't, because of the crowd, because he was short. 4 And running on ahead, he climbed up a sycamore tree, in order to see him, because he was about to pass through there. 5 As he came toward the place, Jesus looked up and said to him, "Zacchaeus, hurry and come down, for I need to stay at your house today." 6 And he hurried down, and welcomed him gladly [rejoicing]. 7 And everyone who saw (it) was grumbling, saying, "He has gone in to stay with an outcast man!" 8 But Zacchaeus stood and said to the Lord, "Look, Lord, I am giving half of my belongings to the poor, and if I have defrauded anybody, I am giving it back four times." 9 Then Jesus said to him, "Today, deliverance happened to this household; because he also is a son of Abraham. 10 For the Son of Man came to seek and to rescue the lost."

11 While they were listening to these things, he additionally told a parable, because he was near to Jerusalem, and it seemed to them that the Kingdom of God was going to be revealed right away. 12 Therefore he said, "A certain nobleman made a journey to a distant region, to receive a kingdom for himself, and to return. 13 When he had called his ten slaves, he gave them ten minas, (*a mina was equal to 100 drachmas, each of which was a day's wage.*) and said to them, 'Do business with this until I come.' 14 But his citizens hated him, and sent an ambassador [elder] after him, saying, 'We don't want this man to be king over us.' 15 And it happened that upon his return, having received the kingship, he said that these slaves should be called to him -- the ones to whom he had given the money [silver] -- so he could find out what they had done. 16 So the first one approached, saying, 'Sir, your mina produced ten minas.' 17 And he said to him, 'Great! Good slave; because you became faithful in a little, you will be placed in authority over ten cities.' 18 And the second came, saying, 'Sir, your mina made five minas.' 19 And he said also to this one, 'And you will be over five cities.' 20 And another came saying, 'Sir, look: here's your mina. I kept it laid away in a cloth. 21 For I was afraid of you, because you are a harsh [austere] man, picking up what you did not lay down, and harvesting what you did not sow.' 22 He said to him, 'I will judge you out of your own mouth, evil slave. You knew that I am an austere man, picking up what I did not lay down, and harvesting what I did not sow. 23 Then why didn't you put my money in the bank? Then when I came I would have gotten interest with it.' 24 And he said to the bystanders, 'Take the mina away from him and give it to the one who has ten minas.' 25 And they said to him, 'Sir, he has ten minas!' 26 I tell *you* that to

all who have, (more) will be given; but from those who do not have, even what they have [*some mss have, seem to have*] will be taken away. 27 But these enemies of mine, who didn't want me to be king over them, bring them here and slaughter them before me!"

28 And saying these things, he went on ahead of them, going up toward Jerusalem.

29 And it happened, as he approached Bethphage and Bethany, toward the Mount of Olives, he sent off two of the disciples, 30 saying, "Go into the community over there, and as *you* are going in, *you* will find a colt tied, on which no person ever sat: untie him and bring him. 31 And if anyone asks *you*, 'Why are *you* untying him?' say this: 'The Lord has need of him.'" 32 Then the ones who were sent, when they went, found exactly what he told them. 33 As they were untying the colt, its owners said to them, "Why are *you* untying the colt?" 34 And they said, "Because the Lord has need of him." 35 And they led him to Jesus and threw their cloaks on the colt and seated Jesus on it. 36 As he journeyed, they spread their cloaks on the road. 37 As he came near the descent of the Mount of Olives, the whole multitude of disciples began joyfully to praise God with a loud voice, about all the miracles they had seen, 38 saying, "Blessed (is) the King, the One coming in the name of the Lord! Peace in heaven, and glory in the highest (places)!" 39 And certain of the Pharisees from the crowd said to him, "Teacher, rebuke your disciples!" 40 And he answered, "I tell *you*, if these folks shut up, the stones will start shouting!"

41 As he approached, seeing the city, he wept over it, 42 saying, "If (only) you knew, in this day, the things (that would lead) toward peace! But now it is hidden from your eyes. 43 Because the days will come upon you, and your enemies will throw up an embankment against you, and surround you, and oppress you everywhere. 44 And they will level you to the ground, and your children within you, and they will not leave stone on top of stone in you; because you did not recognize the time of your inspection."

45 And coming into the temple, he began to throw out the merchants, 46 saying to them, "It has been written, 'My house will be a house of prayer,' but *you* have made it a cave of thieves."

47 And he was teaching daily in the temple; but the ruling priests and the scribes and the other bigwigs of the people were trying to destroy him; 48 but they couldn't find anything they might do, because all the people were eager to listen to him.

CHAPTER 20

And it happened on one of the days, as he was teaching the people in the temple, and preaching good news, the ruling priests and the scribes, with the elders confronted (him) 2 and said to him, "Tell us, in what sort of authority are you doing these things? And who is it that gave you this authority?" 3 He answered them, "I will also ask you all something, and *you* tell me: 4 John's baptism: was it from heaven, or from people [a mere human invention]?" 5 They discussed among themselves saying, "If we say, 'from heaven,' he will say, 'why didn't *you* trust him?' 6 But if we say, 'from people,' all the people will stone us, for they have been persuaded that John was a spokesman for God." 7 And they answered, "We don't know where it was from." 8 And Jesus said to them, "Neither do I tell *you* in what sort of authority I am doing these things."

9 He began to tell the people this parable: "A certain man planted a vineyard, and rented it to farmers, and left the country for a long time. 10 And in season, he sent a slave to the farmers so they might give him (his share) of the harvest of the vineyard. But the farmers sent him away, beaten and empty-handed.

11 And he chose another slave to send, but that one also they beat and dishonored, and sent away empty-handed. 12 And he picked a third to send, and this one they wounded severely, and threw out. 13 Then the lord of the vineyard said, 'What shall I do? I will send my dear son. Perhaps they will respect him.' 14 But when they saw him, the farmers talked it over with each other, saying, 'This is the heir. Let's kill him, so that the inheritance will be ours.' 15 And throwing him out of the vineyard, they killed him. What, therefore, will the lord of the vineyard do to them? 16 He will come and destroy those farmers, and give the vineyard to others." Those who were listening said, "That must never happen!" 17 But looking at them, he said, "Why, then, has this been written: 'the stone that the builders thought worthless has become the keystone of the arch [head of the corner]?' 18 Everyone who falls on that stone will be crushed, but he upon whom it falls, it will scatter him as chaff."

19 And the scribes and ruling priests tried to lay hands on him at that time, but they were afraid of the people; for they recognized that he had told this parable against them.

20 Having watched him closely, they sent hired decoys, pretending themselves to be just, that they might trap him in speech, so they could hand him over to the jurisdiction and authority of the governor. 21 And they asked him, "Teacher, we know that you talk straight, and when you teach, you don't cater to appearances, but you truthfully teach the way of God. 22 Is it right for us to give tribute-money to Caesar, or not?" 23 Well aware of their scheming, he said to them, 24 "Show me a denarius. (the coin used for the tax in question). Whose image and inscription does it have?" They said, "Caesar's." 25 Then he said to them, "Then give back to Caesar what belongs to Caesar, and give to God what belongs to God." 26 And they couldn't seize on his saying, because of the people: and amazed at his answer, they shut up.

27 Then came certain of the Sadducees, who say there is no (such thing as) resurrection; they asked him, 28 "Teacher, Moses wrote for us, if anyone's brother dies, leaving a wife, and he was childless, that his brother should take the wife, and raise up descendents for his brother. 29 Therefore, there were seven brothers. And the first took a wife, and died childless. 30 Also the second, 31 and the third took her, and likewise the seven left no children, and died. 32 Finally also the woman died. 33 The woman, therefore: in the resurrection, whose wife will she be? Because all seven had her as a wife." 34 And Jesus said to them, "The sons of this age marry and are married; 35 But those who are accounted worthy to attain that age, and the resurrection from the dead, neither marry nor are married. 36 Neither can they die any longer, for they are like angels [messengers], and are sons of God, being sons of the resurrection. 37 But that the dead are raised, even Moses declared, about the bush, as he says, 'the Lord God of Abraham, and the God of Isaac, and the God of Jacob.' 38 God, then, does not belong to the dead, but the living, for all live for [in relationship with, *or*, are made to live by] him."

39 Certain of the scribes answered, "Teacher, you spoke well." 40 For they no longer dared to ask him anything.

41 Then he said to them, "How do they say the Christ [Anointed One] is David's son? 42 For David himself says in the book of Psalms, 'The Lord said to my Lord, sit on my right 43 until I place your enemies (as) a footstool for your feet.' 44 David therefore calls him Lord: then how is he his son?" 45 While all the people were listening, he said to his disciples, 46 "Watch out for the scribes, who want to walk around in (fancy) robes, and who love greetings in the market places, and the best seats in the synagogues, and the places of honor at feasts. 47 They gobble up the households of widows, and show off by praying at great length. These will receive abundant judgment."

CHAPTER 21

When he looked up, he saw the rich people throwing their gifts into the treasury. 2 Then he saw a certain poor widow throw in there two lepta [very small coins], 3 and he said, "Truly, I tell you all that this poor widow put in more than all (the rest). 4 For they all contributed out of their excess, into the offering, but she, out of her lack, put in all the livelihood that she had."

5 And when some were talking about the temple, the beautiful stones and dedicated things that decorated it, he said, 6 "Are you all looking at these things? Days are coming in which stone will not be left on top of stone, which will not be knocked down."

7 They asked him then, "Teacher, when will these things be, and what (is) the sign when they are about to happen?" 8 Then he said, "Watch out that you all not be led astray. For many will come in my name, saying 'I AM', and 'The time has arrived!' Do not go after them. 9 And when *you* hear (about) wars and disturbances [uprisings], don't be terrified. For it is necessary for these things to happen first, but the end is not immediately."

10 Then he said to them, "Nation will be raised up against nation and kingdom against kingdom; 11 then great earthquakes, and from place to place, there will be famines and plagues, and frightening things, and there will be great signs from heaven.

12 But before all these things, they will seize you all and persecute *you*, handing *you* over into synagogues and prisons; *you* will be brought before kings and governors for the sake of my name. 13 That will turn out for *you* for the purpose of testimony. 14 Therefore, be set in your hearts not to worry ahead about your defense. 15 For I will give *you* a mouth, and wisdom, which all your opponents will not be able to stand against or speak against. 16 You all will also be handed over by parents, and brothers, and relatives, and friends, and they will kill (some) of *you*; 17 and *you* will be hated by everyone because of my

name. 18 But a hair of your head will by no means be destroyed. 19 By your endurance, *you* will possess yourselves [keep your balance].

20 When *you* see Jerusalem surrounded by soldiers, then recognize that her desolation has come near. 21 Then those in Judea must flee into the mountains, and those in the midst of her must get out of the country, and those in the rural area must not go back in, 22 because these are days of retribution, of the fulfillment (of) all that has been written. 23 Woe to those who are pregnant and nursing in those days. For there will be great calamity on the earth, and wrath to this people 24 and they will fall by the sword, and be taken captive into all nations, and Jerusalem will be stepped-on by nations [Gentiles], until the time of the nations [Gentiles] is completed.

25 And there will be signs in the sun and moon, and stars, and on the earth, distress of nations in perplexity, at the sound of the tossing of the sea, 26 people out of their (normal) selves from fear, and anticipating what is coming upon the inhabited world; for the powers of the heavens will be shaken. 27 And then they will see the Son of Man, coming on a cloud, with power and much glory. 28 When these things begin to happen, cheer up! And lift up your heads, because your deliverance is coming near."

29 And he told them a parable: "Look at the fig tree, and all the trees. 30 When they sprout, *you* know by looking at them that summer is near. 31 So also *you*, when *you* see these things happening, *you* recognize that the Kingdom of God is near. 32 Truly I tell *you* that this generation will not pass away until all these things happen. 33 Heaven and earth will pass away, but my words will not pass away. 34 Be alert for yourselves, lest your hearts be weighted down with debauchery and drunkenness and worries about your (earthly) life, and that day come upon *you* unexpectedly. 35 For it will come suddenly, as a trap, on all who are on the face of the earth. 36 Be watchful, then, in all seasons, praying that *you* may be able to escape all these things that are about to happen, and to stand before the Son of Man."

37 During the days he was teaching in the temple, and when night came, he went out to spend it in the mountain called the (Mount) of Olives. 38 And early in the morning, all the people came to him in the temple, to listen to him.

CHAPTER 22

The feast of Unleavened (Bread) was getting near -- the one called the Passover. 2 And the ruling priests and the scribes were trying to figure how they might do away with him, for they were afraid of the people. 3 Then Satan entered into Judas, the one called Iscariot, who was one of the twelve. 4 And he went away and talked with the ruling priests, and soldiers, how he might hand him over to them. 5 And they were glad, and agreed to give him silver. 6 And he agreed, and watched for a convenient time to hand him over to them, when the crowd was not around.

7 The day of Unleavened (Bread) came, in which the Passover had to be sacrificed [killed]. 8 And he sent Peter and John, saying, "Go and make preparations for us, that we may eat the Passover." 9 They said to him, "Where do you want us to make preparations?" 10 He said to them, "Look: as *you* go into the city, someone carrying a jar of water will meet *you*. Follow him into the house he enters, 11 and say to the owner of the house, 'The Teacher says to you, 'Where is the room where I may eat the Passover with my disciples?' 12 And that man will show *you* a large, furnished upper room. Make preparations there." 13 When they went off, they found exactly what he had told them, and they prepared the Passover.

14 And when the time came, he came to the table, and the apostles [envoys] with him. 15 And he said to them, "I really wanted very much to eat this Passover with you all before my suffering. 16 For I tell *you*, I will never eat it (again) until it is fulfilled in the Kingdom of God." 17 And when he had taken the cup and given thanks, he said, "Take this and divide it among yourselves [to each other]. 18 For I say to you all that from now on, I will never drink from the produce of the vine until the Kingdom of God comes." 19 And taking bread, when he had given thanks, he broke (it) and gave to them, saying, "This is my body, which is being given for *you* all. Keep on doing this in my memory." 20 And the cup likewise, after supper, saying, "This cup (is) the new covenant in my blood, which is being poured out for you all. 21 But look: the hand of the one who is handing me over (is) with mine on the table. 22 The Son of Man is indeed going, according to what has been appointed; but woe to that man by whom he is being handed over!" 23 And they began to try and figure out among themselves which one of them was about to do this.

24 There was also a dispute among them, over which of them seemed to be the greatest. 25 But he said to them, "The kings of the nations [Gentiles] are domineering over them, and those who flaunt their

authority are called benefactors. 26 But *you* must not be so: but the one who is greatest among you all must become as the youngest, and the one who governs as the one who serves. 27 For which is greater: the one who sits at the table, or the one who does the serving? Isn't it the one sitting at the table? But I am in your midst as the one who is serving.

28 You all are those who have stayed with me in my testings. 29 And I designate for *you*, as my Father designated for me, a Kingdom, 30 so that *you* may eat and drink at my table in my Kingdom, and (that) *you* may sit on thrones judging [evaluating] the twelve tribes of Israel.

31 Simon, Simon, look: Satan sought after you all to sift *you* like grain. 32 But I was praying about you, that your faithfulness not fail. And you -- when you have turned back -- strengthen your brothers." 33 Then he said to him, "Lord, I am prepared to go with you into prison, and even into death!" 34 But he said, "I tell you, Peter, the rooster will not crow today until you three times deny knowing me."

35 And he said to them, "When I sent you all out without baggage and wallet and sandals, *you* didn't lack anything, did *you*?" and they said, "Nothing." 36 Then he said to them, "But now, he who has baggage should take it, likewise also a wallet, and he who doesn't have one, should sell his cloak and buy a sword. 37 For I tell you all, this that has been written about me has to be fulfilled, 'And he was considered with the lawless ones.' For also that prophecy about me has fulfillment [purpose]." 38 Then they said, "Lord, look: here are two swords," and he said to them, "That's enough."

39 And when he went out, he went, according to custom, into the Mount of Olives, and the disciples followed him. 40 Coming to the place, he said to them, "Keep praying, lest you all enter into testing." 41 And he himself withdrew from them about a stone's throw, and going on his knees, he prayed, saying, "Father, if you are willing, take this cup away from me. But not my will, but yours, must happen." 43 Then a messenger appeared to him from heaven, strengthening him. 44 And being in agony, he prayed more urgently; and his sweat became as drops of blood, falling on the ground. 45 And when he arose from prayer, when he came to the disciples, he found them sleeping, from grief, 46 and he said to them, "Why are you all sleeping? Get up and pray, so *you* may not enter into testing!"

47 While he was still speaking, a crowd appeared, with the one called Judas, one of the twelve, leading them; and he approached Jesus to kiss him. 48 Then Jesus said to him, "Judas, are you handing over the Son of Man with a kiss?" 49 Watching, those who were around him said, "Lord, shall we strike with the swords?" 50 And one of them struck the high priest's slave, and took off his right ear. 51 But Jesus answered, "Quit that!" and touching the ear, he healed him.

52 Jesus said to the ruling priests and temple soldiers and elders who were coming against him, "Did *you* come out as against a thief, with swords and spears? 53 When I was with you all every day in the temple, *you* didn't reach out your hands against me; but this is your hour, and the authority of darkness."

54 Seizing him, they led him into the house of the high priest, and Peter was following, at a distance. 55 When they made a fire in the middle of the courtyard, and were sitting together, Peter sat in their midst. 56 A servant girl, seeing him sitting toward the light, and looking at him intently, said, "This man also was with him." 57 But he denied (it), saying, "I don't know him, woman." 58 And after a while, someone else who saw him, said, "You also are one of them," But Peter said, "Man, I am not!" 59 And when about an hour had passed, someone else insisted, saying, "Truly this man also was with him, because he also is Galilean." 60 But Peter said, "Man, I don't know what you are saying!" And immediately, while he was still speaking, the rooster crowed. 61 And turning, the Lord looked at Peter, and Peter was reminded of the Lord's words, as he said to him, "Before the rooster crows today, you will disown me three times." 62 And going outside, he cried bitterly.

63 And the men who were holding him (Jesus) prisoner mocked him, beating him, 64 and, when they had blindfolded him, they asked him, "Prophecy! Who is it that hit you?" and they said many other scornful [blasphemous] things against him.

66 And as day came, the elders of the people, the ruling priests, and the scribes gathered together, and led him away into their council, 67 saying, "If you are the Christ [Anointed One], tell us." But he said to them, "Even if I tell you all, *you* will not become faithful, 68 and if I ask, *you* will not answer. 69 But from now on, the Son of Man will be seated on the right (hand) of the power of God!" 70 Then they all said, "Are you, then, the Son of God?" and he said to them, "You all say that I AM." 71 Then they said, "Why do we still have need of testimony? For we ourselves heard it from his mouth."

CHAPTER 23

The whole crowd rose up and led him before Pilate. 2 Then they began to accuse him, saying, "We found this man stirring up [corrupting] our nation, and forbidding (people) to give tribute to Caesar, and saying that he himself is anointed King." 3 So Pilate asked him, "Are you the King of the Jews?", and he answered him, "You say [*or*, What do you say?]." 4 Then Pilate said to the ruling priests and to the crowd, "I find nothing criminal in this man." 5 But they pressured him, saying, "He is stirring up the people, teaching all over Judea, beginning from Galilee and even to here." 6 When Pilate heard (that), he asked if the man was Galilean; 7 and when he found out that he was from Herod's jurisdiction, he sent him off to Herod, who was in Jerusalem during these days.

8 When Herod saw Jesus, he was very glad, because he had wanted to see him for a long time, because of having heard about him; and he hoped to see some sign done by him. 9 He questioned him intensely, but he answered him nothing. 10 The ruling priests and the scribes who were there, were insistently accusing him. 11 When Herod, with his soldiers, had treated him with contempt and mocked him, putting a magnificent robe around him, he sent him back to Pilate. 12 Herod and Pilate became friends with each other that day; before, there had been enmity between them.

13 Then Pilate summoned the ruling priests and nobles, and the people, 14 (and) he said to them. "You all brought me this man as one who disturbs the people, and look: having examined him before *you*, I found in this man no crime of which *you* are accusing him. 15 And neither did Herod -- because he sent him back to us. Look: nothing deserving of death has been done by him. 16 Therefore, when I have punished him, I will release him." 18 But they shouted all together, saying, "Take this man away! Release Barabbas for us!" 19 This man was put in prison because of a certain uprising that happened in the city, and murder. 20 And again Pilate called out to them, wanting to release Jesus. 21 But they yelled back, saying, "Crucify, crucify him!" 22 Then a third time he said to them, "Why? What wrong has he done? I found no capital crime in him. Therefore, when I have punished him, I will release him." 23 But they insisted, demanding with great shouting, that he be crucified; and their shouting won out.

24 And Pilate passed judgment that their demand should be done: 25 he released the one they asked for, who had been thrown in prison for rebellion and murder, and handed Jesus over to their will. 26 And as they led him away, they drafted Simon, a certain Cyrenian, coming from the field, and forced him to carry the cross behind Jesus.

27 A great multitude of the people was following him, and women who mourned and wailed over him. 28 Turning, Jesus said to them, "Daughters of Jerusalem, don't cry over me: but cry over yourselves and your children; 29 because look: the days are coming in which they will say, 'Fortunate (are) the sterile, and the wombs that never gave birth, and the breasts that never nursed.' 30 Then they will begin to say to the mountains, 'Fall over us!' and to the hills, 'Hide us!' 31 Because if they do these things in the wet [fresh] wood, what will happen in the dry?"

32 There were also two others, criminals, led with him to be executed.

33 And when they came to the place called the Skull, there they crucified him, and the criminals, one on the right and one on the left. 34 Then Jesus said, "Father, forgive them; because they don't know what they are doing." Dividing his clothing, they cast lots.

35 And the people stood around watching. The rulers jeered at him, saying, "He saved others; he should save himself, if he is the Anointed of God, the Chosen One." 36 The soldiers also mocked him, coming to him and offering him drugged wine, 37 and saying, "If you are the King of the Jews, save yourself!" 38 And there was an inscription over him, "This is the King of the Jews." 39 One of the condemned criminals blasphemed him, saying, "Aren't you the Anointed One? Save yourself and us!" 40 But the other one answered, rebuking him, "Don't you even fear God, when you are under the same judgment? 41 And we, indeed, deservedly; for we are receiving what our deeds deserve. But this man has done nothing out-of-place." 42 And he said, "Jesus, remember me when you come into your Kingdom!" 43 And he said to him, "Truly, I tell you, today, you will be with me in Paradise."

44 And it was already about the sixth hour [noon], and it became dark over the whole earth until the ninth hour [3 pm]. 45 When the sun was eclipsed, the veil of the temple was split down the middle. 46 And shouting in a loud voice, Jesus said, "Father, into your hands I place my spirit." Having said this, he breathed his last. 47 Seeing what happened, the centurion glorified God, saying, "Certainly this was a just

man." 48 And all the crowd that had gathered together for this spectacle, when they saw what happened, turned away, beating their breasts.

49 All those who were acquainted with him, stood at a distance; and the women who had followed him from Galilee saw these things. 50 And look: a man named Joseph, a member of the Council 51 who was not in agreement with their plans and deed, a good and just man from Arimathea, a Jewish city, (a man who) was waiting for the Kingdom of God -- 52 this man approached Pilate (and) asked for the body of Jesus. 53 When he took it down, he wrapped it in fine cloth, and laid it in a tomb cut out of rock, where no one had yet been laid. 54 And it was the Day of Preparation, and the Sabbath had begun.

55 The women, who had come down together with him from Galilee, who followed along, saw the tomb, and how his body was placed. 56 Then, going back, they prepared spices and myrrh; and they rested quietly on the Sabbath, according to the commandment.

CHAPTER 24

On the first day of the week, in the early dawn, they came to the tomb carrying the spices they had prepared. 2 But they found the stone rolled away from the tomb, 3 and when they went in, they didn't find the body of the Lord Jesus. 4 And it happened, while they were confused about this, that, look! Two men stood before them, in shining clothing. 5 Becoming terrified, they bowed their faces to the ground. (The men) said to them: "Why are you all looking for the living among the dead? 6 He is not here; but he has been raised. Remember how he spoke to *you* while he was still in Galilee, 7 saying that the Son of Man needed to be handed over into the hands of imperfect people and to be crucified, and to arise on the third day!" 8 And they were reminded of his words.

9 And returning from the tomb, they told all these things to the eleven, and to all the rest. 10 They were Mary Magdalene, and Joanna, and James' Mary, and the rest with them. They told these things to the apostles; 11 and these appeared to them as empty words, and they didn't trust them. 12 But Peter got up and ran to the tomb, stooped down, and saw the linen cloth by itself, and went away wondering to himself what had happened. (*v.12 missing in some mss.*)

13 And look: two of them, that same day, were traveling into a community sixty stadia [nearly seven miles] from Jerusalem, called Emmaus; 14 and they were discussing with each other about all these things that had taken place. 15 And it happened, during their conversation and questioning, that Jesus himself approached, (and) went with them; 16 but their eyes were prevented from recognizing him. 17 Then he said to them, "What are these words *you* are exchanging with each other as *you* walk along?" And they stopped, dejected. 18 One of them, named Cleopas, answered, "Are you the only stranger in [to] Jerusalem, that isn't acquainted with what happened there in these days?" 19 And he said to them, "What sort of things?" They said to him, "The things about Jesus of Nazareth, who became God's spokesman [a prophet], powerful in deed and word before God and all the people; 20 how our ruling priests and nobility handed him over to be condemned to death, and they crucified him. 21 But we were hoping that he was the one that was about to redeem Israel. But it's been three days now since all these things happened. 22 And now certain women from among us, amazed us; they came at dawn to the tomb, 23 and, not finding his body, they came to say that they had seen a vision of angels [messengers] who said that he was alive! 24. And some who were with us went off to the tomb, and found (it) just as the women had said, but they didn't see him." 25 And he said to them, "Oh, (men) without understanding, and slow of heart to trust in all God's spokesmen have said! 26 Wasn't it necessary for the Christ [Anointed One] to suffer these things, and to enter into his glory?" 27 And beginning from Moses and all God's spokesmen, he explained to them in all the Scriptures, the things about himself.

28 And they came near the community where they were going, and he made out to be going on farther. 29 But they urged him, saying, "Stay with us; because it's getting toward evening, and the day is already over." And he went in to stay with them. 30 And it happened as he sat down with them, taking bread, he gave thanks, and when he had broken (it) he gave (it) to them. 31 Then their eyes were opened and they recognized him. And he disappeared from them. 32 And they said to each other, "Weren't our hearts burning in us, as he was talking to us on the road as he opened the Scriptures to us?" 33 And they got up that same hour, and returned to Jerusalem, and found the eleven collected, and those with them, 34 saying, "The Lord really is risen, and appeared to Simon!" 35 And they explained (what had) happened on the road, and how he was made known to them in the breaking of the bread.

36 As they were talking about these things, (Jesus) himself stood in their midst, and said to them, "Peace to you all." 37 Startled, and then becoming fearful, they concluded that they were seeing a spirit [ghost]. 38 And he said to them, "Why are *you* upset, and why do questionings arise in your hearts? 39 See my hands and my feet, that I AM (really me!). Touch me and see; because a spirit doesn't have flesh and bones as *you* see I have." 40 And saying this, he showed them his hands and feet. (*v. 40 missing in some mss.*) 41 When they were still incredulous from joy and amazement, he said to them, "Do you all have any food here?" 42 They gave him a piece of cooked fish, 43 and taking it, he ate it in their presence.

44 Then he said to them, "This is what I told *you* while I was still with *you*, that it is necessary for everything that has been written about me in the law of Moses, and the prophets, and the psalms, to be fulfilled." 45 Then he opened their minds to understand the Scriptures. 46 And he said to them, "This is the way it has been written: that the Christ [Anointed One] suffers and rises from the dead on the third day; 47 and a change of life, for the taking away of failures [shortcomings], (is to be) preached in his name, for all the nations [Gentiles], beginning from Jerusalem. 48 You all are witnesses of these things. 49 And look: I am sending my Father's promise upon *you*; so *you* stay [sit] in the city until *you* are clothed with power from on high."

50 Then he led them out as far as Bethany, and raising his hands, he blessed them. 51 And it happened as he was blessing them, he was separated from them, and taken up into heaven. 52 And when they had worshiped him, they returned to Jerusalem with great joy, 53 and they were constantly in the temple, blessing God.

JOHN

CHAPTER 1

In (the) beginning, the Word existed; and the Word existed [was (active)] with God, and God existed as [was] the Word. 2 This one was in the beginning (active) with God. 3 Everything happened [came into being] through him, and apart from him, not a single thing happened that has come into existence [happened]. 4 In him, life existed; and the life was the people's light . 5 And the light is shining in the darkness, and the darkness did not overpower it.

6 There was a man, sent from God, whose name was John. 7 This man came for testimony. (His purpose was) to bear witness about the light, in order that everyone should become faithful, through his (testimony). 8 That man was not the light, but (came) in order that he might bear witness about the light.

9 It was the genuine light, which illuminates every person, that was coming into the world. 10 He [it] was in the world, and the world came into being through him, but the world did not recognize him. 11 He came into his very own (world, people), and his own (people) did not welcome him. 12 But whoever did welcome him, he gave them the right to become children of God: -- those who are faithful [loyal] toward his name -- 13 who were not born of blood [pedigree?], nor from human desire, nor from the desire of a husband, but from God.

14 And the word became human [*lit.*, flesh], and lived ["camped" temporarily] among us, and we were seeing his glory: glory as the only one born from the Father, full of graciousness and truth. 15 John is bearing witness about him, and has been preaching, saying, "This was the one I was talking about: the one coming after me who has become superior to me, because he existed before me." 16 From his fullness [boundless supply], we all received grace after grace [one gracious gift after another!]. 17 The law was given through Moses; but graciousness and truth (came into being) through Jesus Christ. 18 No one has ever seen God. The only-born God [*some mss. have, Son*], who is in the Father's lap, explained him.

19 And this is John's testimony, when the Jews sent priests and Levites from Jerusalem to him, in order that they might ask him, "Who are you?" 20 And he admitted, and did not deny, but admitted, "I am not the Anointed One." 21 And they asked him, "What, then? Are you Elias?" and he said, "I am not." "Are you the prophet?" and he answered, "No." 22 Therefore they said to him, "Who are you, so we can give answer to those who sent us? What do you say about yourself?" 23 He said, "I (am) a voice calling out in the desert, 'Make the Lord's road straight!' just as God's spokesman Isaiah said."

24 And those who had been sent, were from the Pharisees. 25 And they asked him, "Why then are you baptizing, if you are not the Anointed One, nor Elias, nor the prophet?" 26 John answered them, "I am baptizing in water. Among *you* stands one whom *you* do not know -- 27 the one who is coming after me -- the strap of whose sandal I am not worthy to untie." (**a few MSS add, "He will baptize you in the Holy Spirit and fire."*) 28 These things happened in Bethany, near the Jordan, where John was baptizing.

29 The next day, he looked at Jesus coming toward him and said, "Look! The Lamb of God, who is taking away the shortcoming [failure] of the world! 30 This is the one about whom I said, 'After me is coming a man who has become superior to me, because he existed before me.' 31 And I didn't know him [who he was], but in order that he might be revealed to Israel is the reason I came baptizing in water." 32 And John bore witness, saying "I have seen the Spirit coming down as a dove out of heaven [the sky], and it was remaining upon him. 33 And I didn't know him [who he was], but the one who sent me to baptize in water, that one said to me, '(The one) upon whom you see the Spirit descending and remaining on him, this is the one who baptizes in the Holy Spirit.' 34 And I have seen and I have borne witness that this is the Son of God."

35 The next day, again, John and two of his disciples were standing (there), 36 and when he saw Jesus walking by, he said, "Look! The Lamb of God!" 37 And the two disciples heard him speaking, and they followed Jesus. 38 When Jesus turned and saw them following, he said to them, "What are you looking for?" They said to him, "Rabbi," which, when translated, means "teacher", "where are you staying?" 39 He said to them, "Come and see." They came, therefore, and saw where he was staying, and stayed with him that day. It was about the tenth hour [4 pm]. 40 Andrew, Simon Peter's brother, was one of the two who heard John and followed him. 41 This man first found his own brother Simon, and said to him, "We have found the Messiah!" which is translated, the Anointed One -- the Christ. 42 He brought him

to Jesus. When Jesus looked at him, he said, "You are Simon, the son of John; you will be called Cephas, which means Peter [a rock]."

43 The next day, he wanted to go into Galilee, and he found Philip. And Jesus said to him, "Follow me." 44 Now, Philip was from Bethsaida, from the city of Andrew and Peter. 45 Philip found Nathanael, and said to him, "We have found the one whom Moses and the prophets [God's spokesmen] wrote (about) in the Law: Jesus, the son of Joseph, from Nazareth!" 46 And Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." 47 Jesus saw Nathanael coming toward him, and said about him, "Look: a genuine Israelite in whom there is nothing phony." 48 Nathanael said to him, "Where do you know me from?" Jesus answered, "Before Philip called you, when you were under the fig tree, I saw you." 49 Nathanael answered him, "Rabbi, you are the Son of God; you are the King of Israel!" 50 Jesus answered, "Do you believe (that,) because I told you I saw you under the fig tree? You will see more than this." 51 And he said to him, "Truly, truly I tell you all, *you* will see the heaven [sky] opened, and the messengers of God ascending and descending upon the Son of Man."

CHAPTER 2

And on the third day, there was a wedding in Cana of Galilee, and Jesus' mother was there. 2 Jesus and his disciples were also invited to the wedding. 3 And when the wine ran out, Jesus' mother said to him, "They have no wine;" 4 and Jesus said to her, "What (does that have to do with) you and me, woman? My time has not yet come." 5 His mother said to the waiters, "You all do whatever he tells *you*." 6 There were six stone water containers there, intended for the Jews' cleansing, each holding up to two or three measures. 7 Jesus said to them, "Fill the containers with water," and they filled them to the top. 8 And he said to them, "Now dip it out, and carry it to the headwaiter." And they carried it. 9 As the headwaiter tasted the water that had become wine, and didn't know where it came from -- but the waiters who had drawn the water knew -- the headwaiter called the bridegroom 10 and said to him, "Everybody sets out the good wine first, and when folks are drunk, that of lesser quality. You have kept the good wine until now!"

11 Jesus did this beginning of signs in Cana of Galilee; and he revealed his glory, and his disciples began to trust in him. 12 After this, he, his mother, his brothers, and his disciples went down to Capernaum, and stayed there a few days. 13 Since the Jews' Passover was near, Jesus went up to Jerusalem.

14 And in the temple, he found (people) selling cattle and sheep and doves, and the money-changers sitting; 15 and when he had made a whip of ropes, he threw them all out of the temple -- the sheep and cattle -- and poured out the coins of the money-changers, and turned over the tables; 16 and to those who sold doves, he said, "Take these things out of here! Don't make my Father's house a house of commerce!" 17 His disciples were reminded that it has been written, "Jealousy of [for] your house consumes me" [*lit.*, "eats me up"].

18 Therefore the Jews answered him, "What sign do you show us, that you are doing these things?" 19 Jesus answered them, "Destroy this temple, and in three days, I will raise it." 20 Therefore the Jews said, "It took forty-six years for this temple to be built! And you will raise it in three days?" 21 But he was talking about the temple of his body. 22 Therefore, when he was raised from the dead, his disciples were reminded that he had said this, and they put their trust in the Scripture, and in the word that Jesus had spoken.

23 As he was among (the people of) Jerusalem during the Passover, at the feast, many became faithful toward his name, when they saw the signs that he was doing. 24 But Jesus was not entrusting himself to them, because he knew everyone, 25 and he didn't need to have anyone bear witness about a person, because he knew what was in a person.

CHAPTER 3

There was a man from the Pharisees, Nicodemus by name, a ruler of the Jews. 2 This man came to him at night, and said to him, "Rabbi, we know that you came as a teacher from God. For nobody can do these signs that you are doing, unless God is with him." 3 Jesus answered him, "Truly, I tell you, unless someone is born from above, he is not able to see the Kingdom of God." 4 Nicodemus said to him, "How

can a person be born, when he is old? He can't enter his mother's womb a second time and be born, can he?" 5 Jesus answered, "Truly, truly I tell you, unless someone is born out of water and spirit, he is not able to enter into the Kingdom of God. 6 What has been born from the human nature [flesh], is human [flesh]; and what has been born from the spirit is spirit. 7 Don't be amazed that I said to you, it is necessary for you all to be born from above. 8 The spirit [wind] blows where he [it] wishes, and you hear his voice [sound] but you don't know where it [he] comes from and where it [he] is going. So is everyone who has been born from the spirit." 9 Nicodemus answered him, "How can these things happen?" 10 Jesus answered him, "Are you a teacher of Israel, and don't you know these things? 11 Truly, truly I tell you that we know what we are talking about, and we are bearing witness about what we have seen; and you all are not accepting our testimony. 12 If I told *you* earthly things, and *you* do not trust (me), how will *you* trust if I tell *you* heavenly things? 13 And no one has gone up into heaven except the one who came down out of heaven, the Son of Man. 14 And just as Moses raised up the snake in the desert, so it is necessary for the Son of Man to be raised up [exalted], 15 in order that everyone who is faithful to him may (present tense) have eternal life. 16 For this (is) how God loved the world: he gave his only-born son, in order that everyone who is faithful toward him may not be destroyed, but may have eternal life.

17 For God did not send the Son into the world in order that he should pass judgment on the world, but in order that the world should be kept safe [rescued] through him. 18 The one who is faithful toward [trusts] him is not being judged. But the one who is not faithful has already been judged, because he has not been faithful toward [loyal to] the name of the only-born Son of God. 19 This, then, is the verdict: that the light has come into the world, and people loved the darkness rather than the light: for their deeds were evil. 20 Everyone who practices wickedness hates the light, and does not come to the light, lest his deeds be exposed. 21 But the one who is doing [acting in] the truth, comes to the light, in order that his deeds may be revealed, that they were performed in [for] God." 22 After these things, Jesus and his disciples came into Judean territory, and he stayed there with them, and baptized.

23 John was also baptizing, then, in Aenon, near Salem, because there was much water there, and (people) were coming to him and being baptized. 24 For John was not yet thrown in prison.

25 Therefore, a discussion arose between the disciples of John and the Jews about cleansing. 26 And they came to John, and said to him, "Rabbi, the one who was with you across the Jordan, to whom you bore testimony: look -- he is baptizing, and everyone is coming to him." 27 John answered, "A person can't receive anything unless it is given to him from heaven. 28 *You* yourselves bear me witness, that I said, I am not the Anointed One, but I was sent ahead of him. 29 The one who has the bride, is the bridegroom. The bridegroom's friend, who is standing and listening to him, is joyful because of the bridegroom's voice. Therefore, my joy has been made complete. 30 It is necessary for him to increase, and for me to become less."

31 The one who is coming from above is over all [everything]. The one who is from the earth has his existence from the earth, and speaks from the earth. The one who is coming from heaven is over all [everything, everyone]. 32 He bears witness (to) what he has seen and heard, and no one accepts his testimony. 33 The one who does accept his testimony, has certified that God is true [real, genuine]. 34 For the one whom God sent speaks God's message, for he does not give the spirit sparingly [by measure]. 35 The Father loves the Son, and has given everything (that exists) in his hand. [*or, by* his hand]. 36 The one who continues to be faithful toward the Son, has eternal life. But the one who is disobedient to the Son, will not see life, but the wrath of God remains upon him.

CHAPTER 4

When Jesus found out, therefore, that the Pharisees had heard that Jesus was making and baptizing more disciples than John, 2 -- although Jesus himself was not baptizing, but his disciples (were) -- 3 he left Judea and came away again into Galilee.

4 It was necessary for him to go through Samaria. 5 Therefore, he came into a Samaritan city called Sychar, near the country that Jacob gave to his son Joseph. 6 And Jacob's well was there. Therefore, Jesus, tired from the trip, sat down by the well. It was about the sixth hour [noon]. 7 A woman from Samaria came to draw water. Jesus said to her, "Give me (something) to drink." 8 For his disciples had gone away into the city, to buy food. 9 Therefore, the Samaritan woman said to him, "How do you, being a Jew, ask a drink of me, who am a Samaritan woman?" For Jews do not associate with Samaritans.

10 Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water." 11 She said to him, "Sir, you don't have a bucket, and the well is deep. Where then do you get living water? 12 You aren't greater than our father Jacob, are you, who gave us this well, and drank from it himself, and his sons and his cattle?" 13 Jesus answered her, "Everyone who drinks this water will get thirsty again. 14 But whoever drinks from the water that I will give him, will never be thirsty, forever -- but the water that I will give him will become in him a spring of water, gushing into eternal life." 15 The woman said to him, "Sir, give me this water, in order that I may never be thirsty nor come here to draw (it)." 16 He said to her, "Go call your husband and come here." 17 The woman answered him, "I don't have a husband." Jesus said to her, "You said well, 'I don't have a husband'; 18 for you had five husbands, and the one you have now is not your husband. This you have said truthfully." 19 The woman said to him, "Sir, I see that you are a spokesman of God. 20 Our fathers worshiped on this mountain; and you all say that in Jerusalem is the place where it is necessary to worship." 21 Jesus said to her, "Trust me, woman: that the time [hour] is coming when *you* will worship the Father neither on this mountain nor in Jerusalem. 22 You all don't know what [whom] *you* are worshiping. We know what [whom] we are worshiping because deliverance is from the Jews. 23 But the time is coming -- and now is (already here) -- that the true [genuine] worshipers will worship the Father in spirit and truth: for the Father is seeking for such (people) to worship him. 24 God (is) spirit, and it is necessary for those who worship him to worship in spirit and truth." 25 The woman said to him, "I know that Messiah is coming, who is called the Anointed One. When that one comes, he will announce everything to us." Jesus said to her, "I AM, who am speaking to you."

27 At this point, his disciples came, and were amazed that he was talking with a woman. But no one said, "What are you looking for?" or "Why are you talking with her?" 28 The woman then left her water jar and went away into the city, and said to the people, 29 "Come see a man who told me everything I did! Isn't this the Anointed One?" 30 They came out of the city, and came toward him.

31 Meanwhile, the disciples asked him, "Rabbi, eat!" 32 But he said to them, "I have food to eat that you all don't know (anything about)!" 33 Therefore, the disciples said to each other, "Nobody brought him anything to eat, did they?" 34 Jesus said to them, "My food is that I (continually) may do the will of the one that sent me, and that I may complete his work. 35 Don't you all say 'It's four months yet, and then the harvest comes'? Look: I'm telling *you*, lift up *your* eyes and look at the fields, that they are already white for harvest. 36 The harvester receives wages, and gathers together a harvest for eternal life, in order that the sower and the harvester alike may be joyful. 37 For in this (way) the saying is true, that one is the sower and another the harvester. 38 I sent you all to harvest what *you* have not worked for. Others have been working, and you all have entered into their labor."

39 Many from that Samaritan city became faithful toward him, because of the word of the woman's testimony, "He told me everything I did." 40 Therefore, as the Samaritans came toward him, they asked him to stay with them. And he stayed there two days. 41 Many more became faithful because of his word; 42 and they said to the woman, "We are no longer being faithful because of your saying, for we ourselves have heard, and we know that this really is the deliverer of the world."

43 After the two days, he left there for Galilee. 44 For Jesus himself testified that a spokesman of God does not have honor in his own homeland. 45 Therefore, when he came into Galilee, the Galileans welcomed him, having seen all the things that he did in Jerusalem at the feast; for they also had come to the feast. 46 Therefore he came again into Cana of Galilee, where he had made the water (into) wine.

And there was a certain nobleman whose son was sick in Capernaum. 47 When this man heard that Jesus had come from Judea into Galilee, he came to him and asked him to come down and heal his son, for he was about to die. 48 Jesus therefore said to him, "Unless you all see signs and wonders, *you* will not become faithful [trust me]." 49 The nobleman said to him, "Lord, come down before my child dies!" 50 Jesus said to him, "Go: your son lives." The man was faithful to [trusted] the word that Jesus spoke to him, and went. 51 As he was already going down, his slaves met him, saying that his child was living. 52 Therefore he asked at what time he began to improve. They said to him, "Yesterday at the seventh hour [1 pm], the fever left him." 53 Then the father knew that was the very time when Jesus said to him, "Your son lives;" and he became faithful, and so did his whole household. 54 This, again, was the second sign Jesus did, when he came from Judea into Galilee.

CHAPTER 5

After these things, there was a feast of the Jews, and Jesus went up into Jerusalem. In Jerusalem, by the sheep-gate, there is a pool called in Hebrew Bethzatha; it has five stoa [colonnades]. 3 In these were laid a multitude of the weak, blind, lame, withered (people). (*v.4 is missing in most mss.) 5 There was a certain man there, who had (been) thirty-eight years in his weakness. 6 Seeing this man lying there, and knowing that he had been that way a long time already, Jesus said to him, "Do you want to become healthy?" 7 The weak man answered him, "Sir, I don't have anybody to put me into the pool when the water is disturbed. While I am coming, someone else goes down before me." 8 Jesus said to him, "Get up, pick up your cot, and walk around!" 9 And immediately the man became healthy, and picked up his cot and walked around.

And that was the sabbath day. 10 Therefore, the Jews said to the man that had been healed, "It is the Sabbath! and it is not permissible for you to pick up your cot!" 11 But he answered them, "The one who made me healthy said to me, 'pick up your cot and walk around'." 12 They asked him, "Who is the person who told you to pick (it) up and walk?" 13 But the healed man didn't know who it was, for Jesus had withdrawn, since there was a crowd in the place. 14 After this, Jesus found him in the temple, and said to him, "Look: you have been made healthy. Don't fail (God) any longer, lest something worse happen to you." 15 The man went off and told the Jews that it was Jesus who made him healthy. 16 And because of this, the Jews persecuted Jesus, because he did these things on the Sabbath. 17 But Jesus answered them, "My Father is still working, and I also am working." 18 Because of this, therefore, the Jews were rather seeking to kill him, because he not only was breaking the Sabbath, but was saying that his own Father (was) God, making himself equal to God [equating himself with God].

19 Therefore, Jesus answered them, "Truly, truly I tell you all, the Son cannot do anything on his own, unless it is what he sees the Father doing. For whatever he is doing, that's what the Son is doing likewise. 20 For the Father loves the Son, and shows him everything that he himself is doing; and he will show him greater deeds than these, so that you all may be amazed. 21 For just as the Father raises the dead, and gives life, so also the Son makes alive whom he wishes. 22 For the Father never judges anyone, but has given all judgment to the Son, 23 in order that everyone may honor the Son just as they honor the Father. The one who does not honor the Son, does not honor the Father who sent him.

24 Truly, truly I tell you all, that the one who keeps on listening to my word, and being faithful to the one who sent me, (already) has eternal life, and does not come into judgment, but has passed over from death into life. 25 Truly, truly I tell *you*, the hour is coming- - and now is already here -- when the dead will hear the voice of the Son of God, and those who listen will live. 26 For just as the Father has life in himself, so also he gave the Son to have life in himself. 27 And he gave authority to him, to make judgment [discernment], because he is the Son of Man. 28 Don't be amazed at this: because there is coming an hour in which all those in the tombs will hear his voice, 29 and they will come out: those who did good things into the resurrection of life, those who did evil things into the resurrection of judgment.

30 I cannot do anything on my own. Just as I hear, I judge, and my verdict is just, because I do not seek [am not concerned about] my own will, but the will of the one who sent me. 31 If I testify about myself, my testimony is not genuine. 32 There is another who testifies about me, and I know that his testimony is genuine, which he testifies about me. 33 You all sent to John, and he has testified to the truth. 34 I do not pay attention to human testimony; but I am saying these things in order that you all may be rescued. 35 That man was a burning, shining lamp; and *you* were willing to enjoy his light for a while. 36 But I have a greater witness than John: the work that the Father gave me to finish: these deeds that I am doing testify about me, that the Father has sent me. 37 And the Father who sent me has testified about me. You all have never listened to his voice, nor have *you* seen his appearance, 38 and *you* do not have his word remaining among *you*, because *you* are not faithful to the one he has sent. 39 You all keep searching the Scriptures, because *you* think that *you* have eternal life in them. And that is what testifies about me! 40 But you all don't want to come to me in order that *you* may have life!

41 I don't pay attention to glory from people; 42 but I have known you all, that *you* don't have the love of God among *you* [in yourselves]. 43 I have come in my Father's name, and you all are not accepting me. But if someone else comes in his own name, *you* will accept that one! 44 How can you all become faithful, when *you* accept glory from each other, and don't seek the glory that comes from the only God?

45 Don't suppose that I will accuse *you* to the Father. The one who accuses *you* is Moses, in whom *you* have hoped. 46 For if *you* were faithful to Moses, *you* would be faithful to me, for he wrote about me. 47 But if *you* are not being faithful to his writing, how will *you* become faithful to my message?"

CHAPTER 6

After these things, Jesus went away across the sea of Galilee [of Tiberias]. 2 A great crowd followed him, because they saw the signs which he did upon the weak. 3 Then Jesus came up into the mountain, and sat there with his disciples. 4 It was near the Passover, the feast of the Jews.

5 Therefore, when he raised his eyes and saw that a great crowd was coming toward him, Jesus said to Philip, "Where shall we buy bread, so that these (people) may eat?" 6 He said this, testing him -- for he knew what he was about to do. 7 Philip answered him, "Two hundred denarii-worth [eight months' wages] of bread would not be enough for them, that each might take a little!" 8 One of the disciples, Andrew, Simon Peter's brother, said to him, 9 "There's a little child here who has five barley loaves and two little fish; but what are these, for so many?" 10 Jesus said, "Make the people sit down." There was a lot of grass in the place, so they sat down -- the number of men was about five thousand. 11 Therefore Jesus took the bread, and when he had given thanks, distributed it to those who were seated; likewise also from the fish, as much as they wanted. 12 When they were filled up, he said to his disciples, "Gather up the leftover pieces, so that nothing may be wasted." 13 Therefore they gathered (it), and filled twelve baskets of pieces, from the five loaves of barley, that were left over for those who had eaten. 14 Therefore, when the people saw the sign that he had done, they said, "This is truly the prophet [God's spokesman] that is coming into the world!" 15 Jesus, therefore, realizing that they were about to come and seize him in order to make him king, withdrew again into the mountain, alone.

16 As evening was coming, the disciples went down to the sea, 17 and, getting into a boat, started across the sea toward Capernaum. Darkness had already fallen, and Jesus had not yet come to them. 18 Then the sea was stirred up from a strong wind blowing. 19 Therefore, when they had rowed about twenty five or thirty stadia [three or four miles], they saw Jesus, walking on the sea and coming near the boat, and they were terrified. 20 But he said to them, "I AM; don't be afraid!" 21 Then they were willing to take him into the boat; and immediately, the boat was at the land, where they were going.

22 The next day, the crowd that stayed across the sea knew that no other boats were there except one, and that Jesus hadn't gone with his disciples into the boat, but only his disciples had left. 23 But boats from Tiberias came near the place where they ate the bread after the Lord had given thanks. 24 Therefore, when the crowd realized that Jesus was not there, and neither were his disciples, they themselves got into boats and came toward Capernaum, looking for Jesus. 25 And when they found him on the other side of the sea, they said to him, "Rabbi, how did you get here?"

26 Jesus answered them, "Truly, truly I tell *you*, you all are not looking for me because *you* saw signs [understood], but because *you* ate and stuffed yourselves on the bread. 27 Don't work for food that perishes, but food that remains for eternal life, which the Son of Man will give to *you*. For this is the one that God the Father certified [sealed]." 28 They said to him therefore, "What shall we do, in order that we may be doing God's work [*lit.*, working at God's deeds]?" 29 Jesus answered them, "This is God's work: that *you* keep being faithful toward the one he sent." 30 Therefore they said to him, "What sign are you doing, then, in order that we may see and trust [become faithful to] you? What are you doing? 31 Our ancestors ate manna in the desert, just as it is written, 'He gave them bread from heaven to eat.'" 32 Therefore Jesus said to them, "Truly, truly I tell *you*, Moses hasn't given you all bread from heaven, but my Father is giving *you* the genuine bread from heaven. 33 For God's bread is the one who is coming down from heaven and giving life to the world." 34 Therefore they said to him, "Lord, always keep giving us this bread!" 35 Jesus said to them, "I AM the Bread of Life [Living Bread]. The one who comes to me will never be hungry, and the one who keeps being faithful toward me will never be thirsty."

36 But I said to *you*, *you all* have seen me, and *you* are not faithful. 37 Everyone that the Father gives me will come to me, and the one who comes toward me, I will in no way ever throw out, 38 because I have come down from heaven, not to do what I want, but to do the will of the one that sent me. 39 This is the will of the one that sent me, that I may not lose [anyone] of all that he has given me, but that I may raise him up in the last day. 40 For this is what my Father wants, that everyone who sees the Son, and is faithful toward him, may have eternal life, and I will raise him up in the last day."

41 Therefore the Jews were grumbling about him because he said, "I AM the bread that came down from heaven," 42 and they said, "Isn't this Jesus, Joseph's son? Don't we know his father and mother? How does he now say that he came down from heaven?" 43 Jesus answered them, "Don't grumble among yourselves. 44 No one can come toward me, unless the Father who sent me brings him; and I will raise him up in the last day. 45 It has been written in the prophets, 'And they will all be taught of [by] God.' Everyone who listened and learned from the Father, comes to me. 46 Not that anyone has seen the Father, except the one that is from God: he has seen the Father. 47 Truly, truly I am telling you all, the one who is faithful, (now) has eternal life. 48 I AM the Bread of Life. 49 Your ancestors ate the manna in the desert, and they died. 50 This is the bread coming down from heaven, in order that anyone may eat from it, and may not die. 51 I AM the Living Bread that came down from heaven. If anyone eats from this bread, he will live forever [*lit.*, into the ages], and the bread that I will give is my flesh [human nature], for [on behalf of] the life of the world."

52 Therefore, the Jews were fighting among themselves saying, "How can this man give us his flesh to eat?" 53 Therefore Jesus said to them, "Truly, truly I tell you all, unless *you* eat the flesh of the Son of Man and drink his blood, *you* do not have life in yourselves. 54 The one who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. 55 For my flesh [human nature] is really food, and my blood is really drink. 56 The one who eats my flesh and drinks my blood, remains [lives] in me, and I in him. [*Some mss. substitute for v.56: "Just as the Father is in me, I also am in the Father. Truly, I'm telling you all, if *you* don't take [receive, welcome] the Body of the Son of Man as the Bread of Life, you do not have life in him."*] 57 Just as the living Father sent me, and I am alive because of the Father, also the one who eats me will live because of me. 58 This is the bread that came down from heaven, not like the ancestors ate and died. The one who eats this bread will live forever."

59 He said these things (while) teaching in the synagogue in Capernaum.

60 Therefore, many of his disciples who listened, said, "This word is hard. Who is able to listen to it?" 61 But Jesus, knowing in himself that his disciples were grumbling about this, said to them, "Does this upset you all? 62 Then what if *you* see the Son of Man going up where he was at first? 63 The Spirit is what makes alive; the human nature [flesh] isn't worth anything. The messages I have spoken to you all are spirit, and they are life. 64 But there are some of *you* who are not faithful." For Jesus knew from the beginning who were the ones who were not faithful, and who it was that would hand him over. 65 And he said, "That's why I said to *you* that no one is able to come toward me unless it has been given to him from the Father."

66 From this (time?, event?) many of his disciples went away, turning back, and no longer walked around with him. 67 Therefore Jesus said to the twelve, "You all don't want to go away too, do *you*?" 68 Simon Peter answered him, "Lord, to whom shall we go away? You have the message of eternal life; 69 and we have trusted, and have found out (by experience), that you are the Holy One of God." 70 Jesus answered them, "Haven't I chosen *you* twelve, and one of *you* is a devil?" 71 He spoke (about) Judas, Simon Iscariot's (son); one of the twelve; for he was about to hand him over.

CHAPTER 7

After these things, Jesus was walking around in Galilee. For he didn't want to walk around in Judea, because the Jews were seeking to kill him. 2 And the Jews' Feast of Tabernacles was approaching. 3 Therefore, his brothers said to him, "Leave here and go into Judea, so that your disciples can also see the deeds you are doing. 4 For nobody does things in secret and seeks to be obvious. If you are doing these things, reveal yourself to the world!" 5 For his brothers were not yet faithful to him. 6 Therefore Jesus said to them, "My time is not yet here; *your* time, on the other hand, is always ready. 7 The world can't hate *you*, but it hates me, because I testify about it that its deeds are evil. 8 You all go up to the feast. I'm not going up to this feast, because my time has not yet been fulfilled." 9 Having said these things, he stayed in Galilee.

10 But after his brothers went up to the feast, then he also went up, not openly, but in secret. 11 Therefore, the Jews were looking for him at the feast, and they said, "Where is that man?" 12 And there was much grumbling about him among the crowds. Some said "he is good"; others said "no, but he leads the crowd astray." 13 But no one was speaking openly about him, for fear of the Jews.

14 (When it was) already the middle of the feast, Jesus went up into the temple, and was teaching. 15 Therefore the Jews were amazed, saying, "How does this man know Scripture, never having studied?" 16 Therefore Jesus answered them, "My teaching is not mine, but (has its source in) the one who sent me. 17 If anyone wants to do his will, he will know about the teaching, whether it is from God, or (if) I am speaking on my own. 18 The one who speaks on his own, is seeking his own glory. The one who is seeking the glory of the one who sent him, this one is genuine, and there is no injustice in him.

19 Hasn't Moses given you all the law? And none of *you* observes [does] the law. Why are *you* seeking to kill me?" 20 The crowd answered, "You have a demon! Who is seeking to kill you?" 21 Jesus answered them, "I did one deed, and *you* were all amazed. 22 Why, Moses gave *you* circumcision -- although it is not from Moses, but from the Father -- and on the Sabbath, *you* circumcise a man. 23 If a man receives circumcision on the Sabbath, in order that the Law of Moses not be broken, why do you all criticize me because I made a man completely healthy on the Sabbath? 24 Don't keep judging according to appearances, but judge just judgment [evaluate things fairly]."

25 Therefore, certain of the people of Jerusalem said, "Isn't this the man they are seeking to kill? 26 And look: he is speaking boldly, and they are saying nothing to him. Can it be that the rulers have found out that this really is the Anointed One? 27 But we know where this man is from. When the Anointed One comes, no one will know where he is from." 28 Therefore Jesus, teaching in the temple, shouted, saying "So you all know me and know where I come from? And I have not come on my own; but the one who sent me is genuine, whom *you* do not know (anything about). 29 I know (about) him, because I am from him, and he sent me."

30 Therefore they sought to capture him, but no one laid a hand on him, because his hour had not yet come.

31 Many from the crowd became faithful to him, and said, "When the Anointed One comes, he won't do more signs than this man did, will he?" 32 The Pharisees heard the crowd muttering these things about him, and the ruling priests and Pharisees sent servants to arrest him. 33 Therefore Jesus said, "Still a little while I am with you all; then I am going away to the one who sent me. 34 *You* will look for me, and *you* will not find me, and where I am, *you* cannot come." 35 Therefore the Jews said among themselves, "Where is this man about to go, that we won't find him? He's not going into the Dispersion of the Greeks, and teach the Greeks, is he? 36 What is this word that he said, '*You* will look for me and not find me, and where I am *you* cannot come?'"

37 On the last great day of the feast, Jesus stood and shouted, saying, "If anyone is thirsty, he must come to me and drink. 38 The one who is faithful to me, just as the Scripture said, rivers of living water will flow out of his insides." 39 He said this about the Spirit which those who were faithful to him were about to receive. For the Spirit was not yet (available?), because Jesus had not yet been glorified.

40 (Some) from the crowd, therefore, when they heard these words, said, "Is this really God's spokesman?" 41 Others said, "This is the Anointed One," but they said, "But the Anointed One doesn't come from Galilee, does he? 42 Doesn't the Scripture say that the Anointed One comes from the descendants of David, and from Bethlehem, the community where David was?" 43 Therefore, division occurred among the crowd because of him. 44 Some of them wanted to arrest him, but no one put hands on him.

45 Therefore the servants came to the ruling priests and Pharisees, and they said to them, "Why didn't you bring him?" 46 The servants answered, "No one ever spoke like this man." 47 Therefore, the Pharisees answered them, "You all haven't been led astray too, have *you*? 48 None of the rulers, or of the Pharisees, trusted him [became faithful to him], did they? 49 But this crowd, that's not acquainted with the Law, they are cursed." 50 Nicodemus, the one who came to him earlier, who was one of them, said to them, 51 "Our Law doesn't judge a person, does it, without first hearing from him and finding out what he is doing?" 52 They answered him, "You aren't from Galilee too, are you? Look and see, that no spokesman for God [prophet] arises from Galilee." 53 And they went away, each to his own home. But Jesus went into the Mount of Olives. (*v. 53 missing from some mss.)

CHAPTER 8

(*vv. 1-11 missing from many mss.) In the morning, he went into the temple again, and all the people were coming toward him; and when he had sat down, he taught them. 3 Then the scribes and the

Pharisees brought a woman (who had been) arrested for adultery; and when they had stood her in the midst, 4 they said to him, "Teacher, this woman was arrested in the very act of committing adultery. 5 Now, in the law, Moses commanded us to stone such women. You therefore: what do you say?" 6 But they said this, testing him, in order that they might have (an excuse) to accuse him. But Jesus, stooping down, was writing on the ground with his finger. 7 As they kept on asking him, he got up, and said to them, "The one of *you* that has never failed God's standard, must first throw a stone at her." 8 And he stooped down again and was writing on the ground. 9 Then those who heard, went out, one by one, beginning from the oldest; and he was left alone, and the woman was there in the middle. 10 Getting up, Jesus said to her, "Woman, where are they? Did no one condemn you?" 11 Then she said, "No one, Lord." Then Jesus said, "I don't condemn you either. Go: and from now on, don't fail God's standard anymore."

12 Therefore, again Jesus spoke to them, saying, "I AM the Light of the World. The one who is following me will never walk in darkness, but will have the light of life." 13 Therefore the Pharisees said to him, "You are testifying about yourself. Your witness is not true." 14 Jesus answered them, "Even if I testify about myself, my testimony is true, because I know where I came from and where I am going. But you all do not know where I came from or where I am going. 15 *You* are judging according to the flesh [human nature]; I am not judging anything. 16 But if I do judge, my evaluation is accurate, because I am not alone, but I and the Father who sent me. 17 Even in your law, it has been written that the testimony of two people is true. 18 I AM, who testify about myself, and the Father who sent me testifies about me." 19 Therefore they said to him, "Where is your father?" Jesus answered, "You all don't know anything about either me or my Father. If *you* recognized me, *you* would also know who my Father is." 20 He spoke these words at the treasury, while teaching in the temple. And no one arrested him, because his hour had not yet come.

21 Therefore, he said again to them, "I am going away, and *you* will look for me, and *you* will die in your failures. Where I am going away, *you* cannot come." 22 Therefore the Jews said, "He isn't going to kill himself, is he, that he is saying where I am going away, *you* cannot come?" 23 And he said to them, "You all are from below, I AM from above. *You* are from this world, I AM not from this world. 24 That's why I said to *you* that *you* will die in your failures. For if you all do not become faithful [believe] that I AM, *you* will die in your failures." 25 Therefore they said to him, "Who are you?" Jesus said to them, "Exactly what I told *you* from the beginning. 26 I have many things to say and to judge about *you* -- but the one who sent me is true [genuine]; and what I have heard from him, I am saying for [to] the world." 27 They didn't recognize that he was talking to them about the Father. 28 Therefore, Jesus said to them, "When *you* have raised up [exalted] the Son of Man then *you* will find out that I AM, and I don't do anything on my own, but just as the Father taught me, that's what I say. 29 And the one who sent me is with me; he has not left me alone, because I always do what pleases him."

30 As he was saying these things, many put their trust in him [became faithful toward him]. 31 Therefore, Jesus said to the Jews who had become faithful to him, "If you all remain in [continue to live by] my word, *you* are truly my disciples 32 and *you* will become acquainted with the truth, and the truth will set *you* free." 33 They answered him, "We are Abraham's descendants, and have never been anyone's slaves. How can you say '*You* will be made free'?" 34 Jesus answered them, "Truly, truly I tell you all, everyone who does less than he should is a slave of failure. 35 But the slave does not remain in a household forever: the son remains forever. 36 Therefore, if the Son will set *you* free, *you* will actually be free.

37 I know that *you* are Abraham's descendants. But *you* are seeking to kill me, because my word has no place among *you*. 38 I am talking about what I have seen, beside the Father. And you all are doing what *you* have heard from *your* father." 39 They answered him, "Our father is Abraham." Jesus said to them, "If *you* were Abraham's children, *you* would be doing the deeds of Abraham. 40 But now *you* are trying to kill me, a person who has spoken to *you* the truth which I heard from God. Abraham didn't do that! 41 You all are doing the deeds of *your* father." Therefore they said to him, "We are not illegitimate! We have one father -- God!" 42 Jesus said to them, "If God were your father, *you* would love me, for I came out from God, and I am here. I didn't come on my own, but he sent me. 43 Why don't you all catch on to what I am saying? Because *you* are not able to listen [pay attention] to my word. 44 *You* are from *your* father the devil, and *you* want to do the desires of *your* father. He was a murderer from the beginning, and did not take a stand in the truth, because truth is not in him. When he speaks a lie, he speaks from his own (nature), because he is a liar, and the father of it. 45 But I am speaking the truth; *you* are not faithful to me [do not trust me]. 46 Who of *you* (can) convict me of shortcoming? If I am speaking the truth, why

don't *you* trust me? 47 The one who is from God listens to the messages of God. That's why you all don't listen, because *you* are not from God."

48 The Jews answered him, "Don't we say rightly that you are a Samaritan, and have a demon?" 49 Jesus answered, "I don't have a demon: but I am honoring my Father, and you all are dishonoring me. 50 I am not seeking my own glory [reputation]; there is one who seeks, and judges. 51 Truly, truly I say to *you*, if anyone keeps my word, he will not see death forever." 52 Therefore the Jews said to him, "Now we know that you have a demon. Abraham and the prophets [God's spokesmen] died; and you are saying, 'If someone keeps my word, he will not taste of death forever?' 53 You're not greater than our father Abraham, who died, are you? And the prophets died. What are you making yourself (out to be)?" 54 Jesus answered, "If I glorify myself, my glory is nothing. It is the Father who glorifies me, and *you* say he is *your* God. 55 You all aren't even acquainted with him, but I know him. If I said I didn't know him, I would be a liar like *you*. But I do know him, and I keep his word. 56 Abraham *your* father was overjoyed, that he might see my day; and he saw and rejoiced." 57 The Jews therefore said to him, "You are not yet fifty, and you have seen Abraham?" 58 Jesus said to them, "Truly, truly I tell you all, before Abraham was born, I AM." 59 Therefore they picked up stones to throw at him. But Jesus concealed himself and went out of the temple.

CHAPTER 9

As he was going along, he saw a man (who was) blind from birth, 2 And his disciples asked him, "Rabbi, who was at fault, this man, or his parents, that he was born blind?" 3 Jesus answered, "Neither this man nor his parents were at fault, but (it was) in order that the work of God might be revealed in him. 4 It is necessary for us to do the work of the one who sent me while it is day. The night is coming, when no one can work. 5 While I am in the world, I am the Light of the world." 6 Saying this, he spat on the ground and made mud from the spit, and smeared the mud on the man's eyes, 7 and said to him, "Go into the pool of Siloam -- which means, 'sent' -- and wash." Therefore he went away and washed, and came (back) seeing.

8 Therefore the neighbors, and those who saw him before, (knowing) that he was a beggar, said, "Isn't this the one who was sitting and begging?" 9 Others said, "It is this man"; others said, "No, but he is like him." He said, "It's me." 10 Therefore they said to him, "How then were your eyes opened?" 11 He answered, "The man called Jesus made mud and smeared my eyes and said to me, 'Go into Siloam and wash.' Therefore when I went and washed, I received sight." 12 And they said to him, "Where is that man?" He said, "I don't know."

13 Then they took the man (who had been) blind before the Pharisees; 14 because it was the Sabbath on which Jesus made the mud and opened his eyes. 15 Again therefore also the Pharisees asked him how he received sight. And he said to them, "He put mud on my eyes, and I washed it off, and I see." 16 Some of the Pharisees said therefore, "This man is not from God, because he doesn't keep the Sabbath." But others said, "How can a man with failings do such signs?" And there was division among them. 17 Therefore they said to the blind man again, "What do you say about him, because he opened your eyes?" Then he said, "He is a prophet [spokesman from God]."

18 The Jews didn't believe that he was blind and received sight, until they called the parents of the man who had received sight, 19 and they asked them, "Is this your son, whom you say was born blind? How then does he now see?" 20 Therefore the parents answered, "We know this is our son, and that he was born blind; 21 but how he now sees, we don't know, or who opened his eyes, we don't know. Ask him: he is of age; he will speak for himself." 22 The parents said these things because they were afraid of the Jews; for the Jews had already agreed that if anyone acknowledged Jesus (to be) the Anointed One, he would be excommunicated. 23 That's why his parents said, "He is of age, ask him."

24 Therefore a second time they called the man who had been blind, and said to him, "Give glory to God! We know that this man fails to meet God's standard." 25 Therefore he answered, "I don't know if [how] he measures up. I know one thing: I was blind, and now I see." 26 They said to him, "What did he do to you? How did he open your eyes?" 27 He answered, "I told you all already, and *you* didn't listen. Why do *you* want to hear (it) again? *You* don't also want to become his disciples, do *you*?" 28 And they abused him, and said, "You are that man's disciple. We are disciples of Moses. 29 We know that God has spoken to Moses; but we don't know where this man comes from." 30 The man answered them, "Now, this

is a wonder: you all don't know where he's from, and he opened my eyes. 31 We know that God doesn't listen to people who don't meet his standards: but if anyone is a worshipper of God, and is doing his will, he listens to him. 32 It has never been heard of that anyone opened the eyes of someone born blind. 33 If this man wasn't from God, he couldn't do anything." 34 They answered him, "You were altogether born an outcast -- and are you teaching us?" And they threw him out.

35 Jesus heard that they had thrown him out, and when he found him, he said, "Are you being faithful toward [do you trust] the Son of Man?" [some MSS have, "of God"]. 36 He answered, "And who is (that), Lord, that I may trust [become faithful toward] him?" 37 Jesus said to him, "You have seen him, and it is he that is speaking with you." 38 Then he said, "I trust you, Lord;" and he worshipped him. 39 And Jesus said, "For discernment [judgment] I came into this world; in order that those who do not see, may see, and those who see may become blind." 40 Some of the Pharisees who were with him heard these things, and said to him, "We aren't blind, are we?" 41 Jesus said to them, "If you all were blind, *you* would not be at fault. But since *you* say, we (can) see, your fault remains."

CHAPTER 10

"Truly, truly I tell you all, the one who does not come into the courtyard of the flock through the door, but climbs up some other way, that one is a thief and a plunderer. 2 The one who comes in through the door is the shepherd of the flock. 3 The doorkeeper opens for him, and the sheep listen to his voice. He calls his own sheep by name, and leads them out. 4 When he has brought all his own out, he goes ahead of them, and the sheep follow him, because they know his voice. 5 They will not follow anyone else, but will flee from him, because they don't know anyone else's voice." 6 Jesus told them this illustration, but they didn't catch on to what he was saying to them.

7 Therefore Jesus said to them again, "Truly, truly I tell you all, that I AM the door of the flock. 8 All those that came before me are thieves, and plunderers; but the sheep didn't listen to them. 9 I AM the door. If anyone enters through me, he will be safe, and he will come in and out, and find pasture. 10 The thief does not come, except to steal, and slaughter, and destroy. I came in order that they may have life, and that they might have abundance.

11 I AM the good shepherd. The good shepherd lays himself down [puts himself at risk] on behalf of the sheep. 12 The one who is a hired hand, and not the shepherd, to whom the sheep do not belong, sees the wolf coming and leaves the sheep and flees, and the wolf seizes and scatters them -- 13 because he is a hired hand, and the sheep don't matter to him.

14 I AM the good shepherd, and I am familiar with my (sheep), and they are familiar with me; 15 just as the Father is familiar with me and I am familiar with the Father; and I lay myself down [put myself at risk] on behalf of the sheep. 16 And I have other sheep which are not from this courtyard: it is also necessary for me to lead those, and they will listen to [obey] my voice, and there will be one flock, one shepherd.

17 This is why the Father loves me, because I lay my individuality [life] down, that I may receive it again. 18 No one takes it away from me, but I lay it down on my own. I have authority to lay it down, and I have authority to take it again. I've received this command from my Father."

19 Again there was a division among the Jews because of these words. 20 Many of them said, "He has a demon and is insane. Why listen to him?" 21 Others said, "These are not the sayings of a demon-possessed person. A demon can't open the eyes of the blind, can he?"

22 That was the Dedication time in Jerusalem; it was winter, 23 and Jesus was walking around in the temple in the Stoa [Colonnade] of Solomon. 24 Therefore the Jews surrounded him and said to him, "How long do you keep us in suspense? If you are the Anointed One, tell us straight-out." 25 Jesus answered them, "I did tell *you*, and *you* are not faithful [you all do not trust me]. The deeds that I am doing in my Father's name, these testify about me. 26 But you all are not faithful, because *you* are not from my flock. 27 My sheep listen to [obey] my voice, and I am familiar with them, and they follow me; 28 and I am giving them eternal life, and they will never be destroyed, forever; and no one will seize them out of my hand. 29 My Father who has given them to me is greater than all, and no one is able to seize (anything) out of my Father's hand.

30 The Father and I are one."

31 Again the Jews picked up stones to stone him. 32 Jesus answered them, "I have showed you all many good deeds from the Father. Because of which of these deeds are *you* stoning me?" 33 The Jews answered him, "We're not stoning you about any good deeds; but for blasphemy [speaking wrongly of God], and because you, being human, make yourself (out to be) God." 34 Jesus answered them, "Hasn't it been written in your law, 'I said, you all are gods?'" 35 If they are called gods to whom the word of God came, and the Scripture cannot be broken, 36 do *you* tell the one whom the Father set apart and sent into the world that he's blaspheming because I said I am the Son of God? 37 If I am not doing my Father's work, don't believe [trust, be faithful to] me. 38 But if I am, even if *you* don't trust me, trust the deeds, in order that *you* may acknowledge and continue to know that the Father is [works] in me, and I in the Father." 39 Therefore they were seeking again to arrest him, and he went out from their hands.

40 And he went out again across the Jordan, into the place where John was baptizing at first, and he stayed there. 41 And many (people) came to him, and they were saying, "John did no signs, but everything John said about this man was true." 42 And many (folks) became faithful to him there.

CHAPTER 11

There was a certain weak [sick] man, Lazarus, from Bethany, from the community of Mary and her sister Martha. 2 It was Mary who anointed the Lord with myrrh, and wiped his feet with her hair, whose brother, Lazarus, was sick. 3 Therefore, the sisters sent to him, to say "Lord, your friend is sick." 4 When Jesus heard, he said, "This illness will not end in death, but (it will be) for the glory of God, in order that the Son of God may be glorified through it." 5 For Jesus loved Martha and her sister and Lazarus. 6 Therefore, when he heard that he was sick, he stayed in the place where he was for two days; 7 then after that, he said to the disciples, "Let's go into Judea again." 8 The disciples said to him, "Rabbi, just now the Jews were trying to stone you! And you are going there again?!" 9 Jesus answered, "Aren't there twelve hours in the day? If anyone walks around in broad daylight, he doesn't stumble, because he sees the light of this world. 10 But if anyone walks around at night he stumbles, because the light isn't within him."

11 He said these things, and after this he said to them, "Our friend Lazarus has gone to sleep. But I am going in order to awaken him." 12 Therefore the disciples said to him, "Lord, if he has gone to sleep, he'll be OK [saved]. 13 But Jesus was talking about his death, though they supposed that he was talking about resting in sleep. 14 Then, therefore, Jesus said to them plainly, "Lazarus died. 15 And I am glad, for your sakes, that I was not there, so that you may become faithful. But let's go to him." 16 Therefore Thomas, the one called Didymus [twin], said to his fellow-disciples, "Let's us go too, so that we may die with him!"

17 Therefore when Jesus came, he found that he (Lazarus) had already been four days in the tomb. 18 Now, Bethany was near Jerusalem, about fifteen stadia [a couple miles] away. 19 So many of the Jews had come to Mary and Martha, to sympathize with them about their brother. 20 Therefore Martha, when she heard that Jesus was coming, went to meet him. But Mary was sitting in the house. 21 Martha, therefore, said to Jesus, "Lord, if you had been here, my brother wouldn't have died! 22 But even now, I know that whatever you ask God, God will give you." 23 Jesus said to her, "Your brother will be raised." 24 Martha said to him, "I know that he will be raised in the resurrection at the last day." 25 Jesus said to her, "I AM the Resurrection and the Life. The one who keeps being faithful toward me, even if he dies, he will live; 26 and everyone living who is faithful to me will not die forever. Are you trusting this?" 27 She said to him, "Yes, Lord, I have trusted that you are the Anointed Son of God who is coming into the world."

28 And having said this, she went off and called her sister Mary, saying privately, "The Teacher is here, and is calling you." 29 When she heard that, she got up quickly and came toward him. 30 For Jesus had not yet come into the community, but was still in the place where Martha met him. 31 Therefore, the Jews who were with her in the house and sympathizing with her, seeing that Mary got up quickly and went out, followed her, assuming that she was going to the tomb to cry there.

32 Therefore Mary, as she came where Jesus was, when she saw him, fell before his feet, saying to him, "Lord, if you had been here, my brother would not have died." 33 Jesus, therefore, when he saw her crying, and the Jews who came with her crying, was disturbed (in, by) the Spirit, and was grieved, himself. 34 And he said, "Where have you laid him?" They said to him, "Lord, come and see." 35 Jesus cried.

36 Therefore, the Jews said, "See how he cared about him." 37 But some of them said, "Couldn't this man, who opened the blind man's eyes, have made that this man not die?"

38 Therefore Jesus, again very disturbed within himself, came toward the tomb. It was a cave, and a stone was placed against it. 39 Jesus said, "Take away the stone!" Martha, the sister of the dead man, said to him, "Lord, already it [he] stinks, for it is four days!" 40 Jesus said to her, "Didn't I tell you that if you are faithful, you will see the glory of God?" 41 Therefore they took away the stone. And Jesus raised his eyes above, and said, "Father, I thank you that you listened to me. 42 And I knew that you are always listening to me, but I said (that) because of the crowd standing around, in order that they may come to believe that you sent me." 43 And when he said these things, he shouted with a loud voice, "Lazarus, come out!" 44 And the man who had died came out, bound hand and foot with fine cloth, and his face wrapped with a kerchief. Jesus said to them, "Set him free, and let him go."

45 Therefore many of the Jews who had come to Mary and saw what he did, became faithful to him. 46 But some of them went off to the Pharisees and told them what Jesus did.

47 Therefore the ruling priests and the Pharisees assembled the Sanhedrin [Council], and said, "What shall we do? because this man is doing many signs. 48 If we let him be, everyone will become faithful to him, and the Romans will come and take away both our position and our nation!" 49 But a certain one of them, Caiaphas, who was the high priest that year, said to them, "You all don't know anything! 50 Don't *you* think it's logical, that it is convenient for *you* that one man should die on behalf of the people, (rather) than for the whole nation to be destroyed?" 51 He didn't say this on his own, but being high priest that year, he prophesied that Jesus was about to die on behalf of the nation, 52 and not on behalf of the nation only, but in order that he might gather together into one (unit) the scattered children of God. 53 From that day, therefore, they plotted to kill him.

54 Jesus therefore no longer walked around openly among the Jews, but went away from there into a region near the desert, into a city called Ephraim; and he stayed there with his disciples.

55 The Jews' Passover was near, and many people went up into Jerusalem from the countryside, before the Passover, in order to purify themselves. 56 Therefore, they were looking for Jesus, and saying to each other, standing in the temple, "What do *you* think? Won't he come to the feast?" 57 The ruling priests and Pharisees had given commands that if anyone knew where he was, they should report, so they could arrest him.

CHAPTER 12

Therefore, six days before the Passover, Jesus came into Bethany, where Lazarus was, whom Jesus raised from the dead. 2 They made a feast for him there, and Martha served, while Lazarus was one of those who sat at table with him.

3 Therefore Mary, taking a (liter?) of myrrh nard, extremely expensive, anointed Jesus' feet, and dried his feet with her hair. And the house was filled with the odor of the myrrh. 4 Then Judas Iscariot, one of the disciples, who was about to hand him over, said, 5 "Why wasn't this myrrh sold for three hundred denarii [a year's wages], and given to the poor?" 6 He said this, not because the poor mattered to him, but because he was a thief, and, having the money-bag, "lifted" what was contributed. 7 Therefore Jesus said, "Let her alone: she has kept this for the day of my burial. 8 For *you* always have the poor with *you*, but *you* do not always have me."

9 The great crowd from Judea found out that he was there, and they came: not only because of Jesus, but in order that they might see Lazarus, whom he had raised from the dead. 10 So the ruling priests plotted to kill Lazarus also, 11 because on account of him, many of the Jews were going off and becoming faithful to Jesus.

12 The next day, the great crowd that came to the feast, when they heard that Jesus was coming into Jerusalem, 13 took branches of palm trees, and went out to meet him, and shouted, "Hosanna! Blessed (is) the Coming One, in the Name of the Lord, and the King of Israel!" 14 Then Jesus, having found a little donkey, sat on it, just as it is written, 15 "Don't be afraid, daughter of Zion; look: your King is coming, sitting on the colt of a donkey." 16 The disciples didn't catch on to these things at first, but when Jesus was glorified, then they remembered that these things were written about him, and they did these things to [for] him. 17 Therefore the crowd bore witness -- those who were with him when he called Lazarus out of the tomb and raised him from the dead. 18 That's also why the crowd went to meet him, because they heard

that he had done this sign. 19 The Pharisees therefore said among themselves, "*You* see that nothing's doing any good. Look! The world has gone off after him!"

20 There were certain Greeks among those who went up to worship at the feast. 21 These people therefore approached Philip, who was from Bethsaida of Galilee, and asked him, "Sir, we want to see Jesus!" 22 Philip came and told Andrew, and Andrew and Philip came and told Jesus. 23 But Jesus answered them, "The hour has come that the Son of Man should be glorified. 24 Truly, truly I'm telling *you*, unless a grain-seed falls into the ground and dies, it remains alone. But if it dies, it bears much fruit. 25 The (person) who is attached to his individuality [life], will lose it; and the one who hates his individuality [life] in this world, will guard it into [for] eternal life. 26 If anyone serves me, he must continue to follow me, and where I am, my servant will be there, also. If anyone keeps serving me, the Father will honor him.

27 Now my [inner self] has been upset, and what shall I say? 'Father, save me from this hour?' But this is why I came to this hour! 28 Father, glorify your name!" Therefore a voice came out of heaven, "I both glorified (it) and will glorify (it) again!" 29 The crowd standing around, who heard, said there was thunder; others said "a messenger [angel] has spoken to him." 30 Jesus answered, "This voice didn't happen for my sake, but for you all. 31 Now is the judgment [crisis] of this world; now the ruler of this world will be thrown out! 32 And I, if I am raised up from the earth, will bring everyone to myself." 33 This he said, giving a sign what sort of death he was about to die.

34 The crowd therefore answered him, "We heard from the law, that the Anointed One remains forever: then how (come) you are saying that it is necessary for the Son of Man to be raised up? Who is this Son of Man?" 35 Jesus therefore said to them, "Still for a little while, the Light is among *you*. Walk while *you* have the light; lest the darkness overtake *you*. The one who is walking in darkness doesn't know where he is going. 36 While *you* have the light, be faithful to the light, so that you all may become sons of light." Jesus said these things, and, going away, was hidden from them.

37 Even though he had done so many signs before them, they were not faithful to him, 38 in order that the word of Isaiah, God's spokesman, might be fulfilled, where he said, "Lord, who believed our report? And to whom was the arm of the Lord revealed?" 39 Because of this, they were not able to believe [become faithful], because again Isaiah said, 40 "He has blinded their eyes and hardened their hearts, lest they should see with their eyes and understand with their heart and turn, and I should heal them."

41 Isaiah said these things because he saw his glory, and spoke about him. 42 Even so, even many of the rulers became faithful to [believed in] him, but because of the Pharisees, they did not acknowledge him, lest they be excommunicated. 43 For they loved glory of [from] people more than the glory of [from] God. 44 Then Jesus shouted, "The one who is faithful to me is not being faithful to me, but to the one that sent me, 45 and the one who sees me, is seeing the one who sent me. 46 I have come, a Light, into the world, in order that everyone who is faithful to me may not remain in darkness. 47 And if anyone listens to my messages, and does not keep [preserve, observe] (them), I'm not judging him. For I didn't come to pass judgment on the world, but in order that I might rescue the world. 48 The one who keeps rejecting me and does not accept my messages, has (something that) judges him. The word that I spoke will pass judgment on him in the last day, 49 because I didn't speak on my own, but the Father who sent me, gave me orders what I should say and what I should talk about. 50 And I know that his command is eternal life. Therefore, whatever I say, I am saying just what the Father has told me."

CHAPTER 13

Before the Passover feast, since Jesus knew that his hour had come, that he should pass from this world to the Father, having loved his own (people) who were in the world, he loved them until the end. 2 And when it was supper time, when the devil had already put it into the heart of Judas, Simon Iscariot's son, to hand him over, 3 fully aware that the Father had given everything into (his) hands, and that he had come from God and was going toward God, 4 he (Jesus) got up from supper and laid aside his robe, and taking a cloth, he wrapped it around himself. 5 Then he put water into a washbasin, and began to wash the disciples' feet, and to dry them with the cloth he had wrapped around him. 6 Then he came to Simon Peter, (who) said to him, "Lord, are you washing my feet?" 7 Jesus answered him, "You don't know what I'm doing right now, but you will understand later." 8 Peter said to him, "No way will you ever wash my feet!" Jesus answered him, "If I don't wash you, you have no share with me." 9 Simon Peter said to him, "Lord,

not only my feet, but my hands and my head!" 10 Jesus said to him, "The one who has bathed, has no need except to have his feet washed, but he is completely clean. And you all are clean -- but not all (of you)." 11 For he knew the one who would hand him over. That's why he said, "You are not all clean."

12 Therefore, when he finished washing their feet, and picked up his robe and sat down again, he said to them, "Do you all know [recognize] what I have done for you? 13 You call me the Teacher, and the Lord -- and you say rightly, for I AM. 14 Therefore, if I, the Lord and Teacher, washed your feet, you all also ought to wash each other's feet. 15 For I have given you an example, that just as I have done for you, you also should do. 16 Truly, truly I tell you, the slave is not greater than his Lord, neither (is) the sent-one greater than the one who sent him. 17 If you all are aware of these things, you will be blessed if you do them.

18 I'm not talking about all of you -- I know who I chose, in order that the Scripture may be fulfilled, 'The one who ate my bread raised up his heel against me.' 19 From now on, I'm telling you before it happens, in order that when it does happen, you all may believe that I AM. 20 Truly, truly I tell you, the one who welcomes whomever I send, welcomes me, and the one who welcomes me, welcomes the one who sent me."

21 When he had said this, Jesus was distressed in the spirit, and testified, "Truly, truly I tell you, one of you will hand me over." 22 The disciples looked at each other, puzzled about what he was saying. 23 One of the disciples, whom Jesus loved, was reclining close to Jesus. 24 Therefore Simon Peter gestured to him, to ask who it was he was talking about. 25 Therefore, leaning back on Jesus' chest, he said to him, "Lord, who is it?" 26 Jesus answered, "It is that one to whom I will dip and give a piece (of bread?)." Therefore he took the piece and when he had dipped it, gave it to Judas, Simon Iscariot's (son). 27 And after the piece, then Satan entered into him. Jesus therefore said to him, "What you are doing, accomplish quickly [get it over with]. " 28 Nobody at the table caught on to why he said this to him. 29 Some assumed, since Judas had the money bag, that Jesus was telling him, "buy what we need for the feast," or "give something to the poor." 30 Therefore, taking the piece (of bread), he went out immediately -- and it was night.

31 Therefore, when he had gone out, Jesus said, "Now the Son of Man has been glorified, and God has been glorified in him. 32 If God has been glorified in him, God also will glorify him in himself, and he will glorify him immediately. 33 Children, still a little while I am with you all. You will look for me, and just as I told the Jews, 'where I am going, you are not able to come,' I'm also now telling you. 34 I am giving you all new instructions, that you should keep on loving each other: just as I loved you all, that you all should also keep loving each other. 35 This is how everyone will recognize that you are my disciples, if you keep having love among yourselves."

36 Simon Peter said to him, "Lord, where are you going?" Jesus answered him, "Where I am going, you're not able to follow me now, but you will follow later." 37 Peter said to him, "Lord, why can't I follow you now? I will lay my life [self] down for you." 38 Jesus answered, "Will you lay your life [self] down for me? Truly, truly I tell you, the rooster will not call until you disown me three times."

CHAPTER 14

"Your heart must not be all upset [shaken]. You all are [be]* faithful to God; and you are [be]* faithful to me (*may be read as indicative or imperative). 2 In my Father's household are many places to stay; if it wasn't (that way,) would I have told you all that I am going to prepare a place for you? 3 And if I go and prepare a place for you, I will come again and take you along to myself [with me], in order that where I AM, you all may be also. 4 And you know the way where I am going."

5 Thomas said to him, "Lord, we don't know where you are going -- how can we know the way?" 6 Jesus said to him, "I AM the way, and the truth, and the life. No one comes toward the Father, except through me. 7 If you all have been acquainted with me, you will be acquainted with the Father. And from now on, you are acquainted with him, and have seen him."

8 Philip said to him, "Lord, show us the Father, and it will satisfy us." 9 Jesus said to him, "Am I with you all this time, and you haven't recognized me, Philip? The one who has seen me has seen the Father. How do you say, 'Show us the Father?' 10 Don't you believe that I am in the Father and the Father is in me? The messages that I am speaking to you all, I'm not speaking on my own, but the Father who

stays [lives] in me, is doing his work. 11 Trust [be faithful to] me, that I (am) in the Father and the Father in me. Or if not, be faithful because of the deeds themselves.

12 Truly, truly I tell you all, the one who is faithful to me, that (person) will do the deeds that I am doing, and he will do more than these, because I am going to the Father; 13 and whatever you all ask in my name, I will do it, in order that the Father may be glorified in the Son. 14 Whatever you all ask me, in my name, I will do.

15 If you all love me, *you* will follow my instructions [keep my commands]. 16 And I will ask the Father, and he will give *you* another 'coach' [encourager], in order that he may be with *you* forever: 17 the Spirit of Truth, whom the world is not able to receive, because it neither sees him nor recognizes him. You all are acquainted with him, because he is staying beside *you*, and he will be in [among] *you*. 18 I will not leave you all abandoned; I will come to *you*. 19 In a little while, the world will no longer see me; but you all will see me; because I am alive, *you* will also be alive. 20 In that day, you all will recognize that I (have my existence) in my Father, and you all in me, and I in you all. 21 The one who has my instructions, and keeps (observing) them, that is the one who loves me. And the one who loves me, will be loved by my Father, and I will love him, and I will reveal myself to him."

22 Judas -- not Iscariot -- said to him, "Lord, why does it happen that you are about to reveal yourself to us, and not to the world?" 23 Jesus answered him, "If anyone loves me, he will keep my word; and my Father will love him, and we will come to him and make our home beside him. 24 The one who doesn't love me, doesn't keep my words. And the word that you all are hearing isn't mine, but the Father's who sent me.

25 I've said these things to you all while I am staying with *you*. 26 But the 'coach,' the Holy Spirit, whom the Father will send in my name, will teach you all everything, and remind *you* of all that I said to *you*.

27 I am leaving peace (for, to) you all: I am giving *you* my peace. I am not giving to you all the way the world gives. *Your* hearts must not be upset or terrified. 28 *You* heard that I said to *you*, I am going away, and I am coming to *you*. If *you* loved me, *you* would be glad, because I am going to the Father, because the Father is greater than I. 29 And now I have told you all before it happens, in order that when it does happen, *you* will be faithful. 30 I will no longer speak much with *you*, for the ruler of the world is coming, and he has nothing [no claim] in [on] me: 31 but in order that the world may recognize that I love the Father, I am doing just as the Father instructed me. Get up: let's leave here."

CHAPTER 15

"I AM the genuine vine, and my Father is the farmer. 2 He takes away every branch in me that does not bear fruit; and every branch that does bear fruit, he prunes [*lit.*,cleanses], in order that it may bear more fruit. 3 You all are already pruned [clean] because of the word that I have spoken to *you*. 4 Remain in [Continue to live in union with] me, and I in *you*. Just as the branch cannot bear fruit on its own, unless it remains on the vine, so neither (can) *you*, unless you all remain in [on] me. 5 I AM the vine; you all are the branches. The one who remains in [on] me, and I in him, bears much fruit, because apart from me, *you* can't do anything. 6 Unless someone remains [continues to live] in me, he is thrown out like a branch, and is dried up, and (people) gather them and throw them into the fire, and they are burned. 7 If you all remain in me, and my messages remain in [among] *you*, you all shall ask whatever *you* wish, and it will happen for *you*. 8 This is how my Father is glorified: (his purpose is) that *you* may bear much fruit, and become my disciples.

9 Just as the Father loved me, I also loved you all. Remain [Continue to live] in my love. 10 If you all follow my instructions, *you* will remain in my love, just as I have followed my Father's instructions and I remain [continue to live] in his love. 11 I have said these things to you all in order that my joy may be in [among] *you*, and *your* joy may be complete. 12 My instructions are that you all should keep loving each other just as I loved *you*. 13 No one has love greater than this, that someone lay down his very self [life] on behalf of his friends. 14 You all are my friends, if *you* continue to do as I am instructing *you*. 15 I no longer call you all slaves, because a slave doesn't know what his lord is doing. But I have called *you* friends, because everything I heard from my Father, I made known to *you*. 16 You all didn't choose me; but I chose *you*, and appointed *you* that *you* should go and bear fruit, and that *your* fruit should remain, in

order that whatever you all ask the Father in my name, he may give *you*. 17 I am giving *you* these instructions so that you all may keep on loving each other.

18 If the world hates *you*, recognize that it has been hating me before *you*. 19 If you all were from the world, the world would be friendly toward its own (people). But because you all are not from the world, but I have chosen *you* out of the world, that's why the world hates *you*. 20 Remember the word that I said to *you*, 'the slave is not greater than his Lord.' If they persecuted me, they will also persecute you all. If they observed my word, they will also observe *yours*. 21 But they will do all these things to *you* because of my name, because they don't know the one who sent me. 22 If I hadn't come and spoken to them, they would not be a failure [it wouldn't be their fault]. But now they have no excuse for their shortcomings. 23 The one who hates me, also hates my Father. 24 If I hadn't done among them the deeds that nobody else did, it wouldn't be their fault. But now they have seen and hated both me and my Father. 25 But (this is) in order that the word might be fulfilled that has been written in their law, 'They hated me undeservedly.'

26 When the 'coach' [encourager] comes, whom I will send *you* from the Father, the Spirit of Truth who comes from the Father, he will testify about me. 27 And you all also keep on bearing witness, because *you* are with me from the beginning."

CHAPTER 16

"I have said these things to you all in order that *you* may not be caused to fall. 2 They will make *you* outcasts from the synagogues. There will even come a time when everyone who kills *you* will perceive that he is offering service to God. 3 And they will do these things because they did not recognize [were not acquainted with] the Father, nor me. 4 But I have said these things to you all in order that, when the time comes, *you* may remember that I told *you*. I didn't tell *you* these things from the beginning, because I was with *you*.

5 Now, though, I am going away to the one who sent me, and none of *you* asks me, 'where are you going?' 6 But because I have said these things to you all, sadness has filled *your* heart. 7 But I tell *you* the truth, it is a good thing for you all if I go away. Because if I didn't go away, the Encourager [Coach] would not come to *you*. But if I go, I will send him to you all. 8 And when he comes, he will put the world to the test, about its shortcomings [failures] and about justice and about judgment [discernment]: 9 about shortcomings [failures] because they are not faithful to me; 10 about justice, because I am going away to the Father and *you* no longer see me; 11 about discernment, because the ruler of this world has been judged [discerned, found out].

12 I still have many things to say to you all, but *you* are not able to bear it right now. 13 When that one comes, the Spirit of Truth, he will guide *you* in all truthfulness. For he will not speak on his own, but whatever he hears, he will say, and he will announce to you all what's coming. 14 He [That one] will glorify me, because he will receive (information) from me and announce (it) to you all. 15 Everything that the Father has, is mine; that's why I said he will receive from me and announce to *you*.

16 A little while, and you all will no longer see me [be spectators]; and again a little while, and *you* will (really) see me." 17 Therefore (some) of his disciples said to each other, "What is this that he is saying to us? 'In a little while *you* will not be watching me, and again a little while and *you* will (really) see me' and 'Because I am going away to the Father?'" 18 Therefore they said, "What is this 'little while' he's talking about? We don't know what he's saying."

19 Realizing that they wanted to ask him, Jesus said to them, "Are you all trying to figure out with each other about this, that I said, a little while and *you* will not be watching me, and again a little, and *you* will (really) see me? 20 Truly, truly I tell *you* that you all will cry and mourn, but the world will be glad. *You* will grieve, but *your* grief will become rejoicing. 21 The woman in labor has grief, because her time has come. But when the child is born, she no longer remembers the struggle, because of joy that a person was born into the world. 22 You all also, therefore, now indeed have grief. But I will see *you* again, and *your* heart will be joyful, and no one (can) take *your* joy away from *you*.

23 And on that day, you all won't ask me anything. Truly, truly I tell *you*, whatever you all ask the Father in my name, he will give *you*. 24 Until now, *you* didn't ask anything in my name. Ask, and *you* will receive, in order that *your* joy may be made complete.

25 I have said these things to *you* in figures. The time is coming when I will no longer speak to you all in figures, but I will announce to *you* plainly about the Father. 26 In that day, you all will ask in my

name, and I'm not telling *you* that I will ask the Father about *you*. 27 For the Father himself cares about you all, because *you* have been my friends, and *you* have trusted that I came from God. 28 I came out from the Father and have come into the world. I am leaving the world and going to the Father again."

29 His disciples said, "Look: now you are talking plainly, and not speaking in figures. 30 Now we know that you know everything, and you don't need anyone to ask you. By this, we believe [trust] that you came out from God." 31 Jesus answered them, "Are you all faithful [do *you* believe] now? 32 Look: the time is coming -- and it has already come -- that you all will be scattered, each to his own (affairs), and *you* will leave me alone. But I am not alone, because the Father is with me. 33 I have said these things to you all so that in me, *you* may have peace. In the world, you all have hassles. But take courage: I have conquered the world."

CHAPTER 17

Jesus said these things, and, when he had raised his eyes toward heaven, he said, "Father, the time [hour] has come. Glorify your Son, in order that the Son may glorify you. 2 You have given him authority (over) all flesh [humanity], in order that he may give eternal life to everyone that you have given him. 3 And this is eternal life: that they may be acquainted with you, the only true [real, genuine] God, and Jesus Christ whom you sent. 4 I glorified you on earth (by) having finished the work you gave me to do. 5 And now, you glorify me, Father, at your side, with [by] the glory that I had at your side before the world existed.

6 I revealed your name to the people you gave me out of the world. They were yours, and you gave them to me, and they have obeyed your instructions [*lit.*, observed your word]. 7 Now they have recognized that everything you've given me, is from you: 8 because I have given them the messages that you have given me, and they accepted them. They recognized that I really came out from you, and they put their trust in (the fact that) you sent me.

9 I am asking about them: I am not asking about the world, but about the ones you have given me, because they are yours; 10 and everyone that is mine is yours, and yours, mine; and I have been glorified among them. 11 I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, preserve those that you have given me in your name, that they may be one, just as we (are). 12 When I was with them, I kept the ones you gave me in your name; and I protected (them), and none of them was destroyed, except the son of destruction, in order that the Scriptures might be fulfilled. 13 Now, though, I am coming to you, and I am saying these things in the world in order that they may have my joy made full [complete] among themselves. 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. 15 I am not asking you to take them out of the world, but that you keep them from the evil one. 16 They are not from the world just as I am not from the world. 17 Set them apart [Make them holy] by [in] the Truth: your word is truth. 18 Just as you sent me into the world, I also sent them into the world. 19 And for their sake, I am setting myself apart, in order that they also may be truly set apart.

20 I am not only asking about these (folks), but also about those who are faithful to me because of their word, 21 that they all may be one, just as you, Father, (are) in me and I in you, that also they may have their existence in us, in order that the world may believe that you sent me. 22 And I have given them the glory that you have given me, in order that they may continually be one just as we (are) one: 23 I in them and you in me: may they be made completely into one, in order that the world may recognize that you sent me, and you loved them just as you loved me.

24 Father, I want the (ones) that you have given me to be with me, where I AM, in order that they may gaze at my glory which you have given me because you loved me before the foundation of the world. 25 Just Father, the world didn't recognize you, but I recognize you, and these (folks) recognize that you sent me. 26 And I made your name known to them, and I will (continue to) make (it) known, in order that the love (with) which you loved me may be among them, and I may be among them."

CHAPTER 18

When he had said these things, Jesus went out with his disciples across the arroyo of Kidron, where there was a garden, into which he and his disciples went.

2 Judas the traitor also knew the place, because Jesus had gone there many times with his disciples. 3 Therefore, Judas, having received a guard from both the ruling priests' and the Pharisees' servants, came there with torches and lamps and weapons. 4 Jesus, therefore, knowing everything that was coming upon him, went out and said to them, "What are you all looking for?" 5 They answered him, "Jesus, the Nazarene." He said to them, "I AM." Judas, who handed him over, was standing there with them. 6 Therefore, as he said to them "I AM," they backed off and fell to the ground. 7 Therefore he asked them again, "What are you all looking for?" and they said, "Jesus, the Nazarene." 8 Jesus answered, "I told *you* that I AM; therefore, if *you're* looking for me, let these (folks) go away." 9 (This was) in order that the word he spoke might be fulfilled, "I have not lost one of those that you have given me." 10 Therefore Simon Peter, who had a sword, drew it and struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. 11 Therefore Jesus said to Peter, "Put your sword into the sheath. (*Some mss add, all those who take up a sword will be destroyed by a sword.*) Shall I not drink the cup that the Father has given me?"

12 Therefore, the guards and the commander, and the servants of the Jews took Jesus and tied him up; 13 and they led him first to Annas, for he was the father-in-law of Caiaphas, who was high priest that year. 14 It was Caiaphas who advised the Jews that it was convenient for one man to die on behalf of the people.

15 Simon Peter and another disciple were following Jesus. That disciple was acquainted with the high priest, and he went in with Jesus into the high priest's courtyard. 16 But Peter was standing outside by the door. Therefore the other disciple who was acquainted with the high priest went out and spoke to the doorkeeper, and brought Peter in. 17 Therefore, the servant girl who was the doorkeeper said to Peter, "Aren't you also one of this man's disciples?" He said, "I am not!" 18 The slaves and servants, having made a coal fire, were standing around, because it was cold; and they were warming themselves. And Peter was also standing with them, warming himself.

19 The high priest asked Jesus about his disciples and about his teaching. 20 Jesus answered him, "I have spoken openly to the world: I was always teaching in the synagogue and in the temple, where all the Jews come together: and I said nothing in secret. 21 Why are you asking me? Ask those who were listening, what I said to them. Look: these (people) know what I said." 22 When he said these things, one of the servants standing by gave Jesus a slap, saying, "Is that how you answer the high priest?" 23 Jesus answered him, "If I have spoken wrongly, testify about the wrong. But if rightly, why do you beat me?" 24 Then Annas sent him, bound, to Caiaphas the high priest.

25 And Simon Peter was standing warming himself. Therefore, they said to him, "Aren't you also one of his disciples?" He denied (it), and said, "I am not." 26 One of the high priest's slaves, a relative of the one whose ear Peter had cut off, said, "Didn't I see you in the garden with him?" 27 Again Peter denied (it), and immediately, the rooster called.

28 Therefore they led Jesus from Caiaphas into the Praetorium. It was dawning, so they didn't go into the Praetorium, so they wouldn't be rendered unclean, but might eat the Passover.

29 Therefore Pilate went out to them, and said, "What accusations are you all bringing against this man?" 30 They answered him, "If he wasn't a wrong-doer, we wouldn't have handed him over to you."

31 Therefore Pilate said to them, "You all take him and judge him according to your law." The Jews said to him, "It's not legal for us to kill anyone." 32 (This was) in order that Jesus' word might be fulfilled, that he said by a sign, what sort of death he was about to die.

33 Therefore Pilate went into the Praetorium again, and called Jesus, and said to him, "Are you the King of the Jews?" 34 Jesus answered, "Are you saying this on your own, or did somebody else tell you about me?" 35 Pilate answered, "I'm not a Jew, am I? Your nation and the ruling priests handed you over to me. What did you do?" 36 Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my servants would have struggled intensely, in order that I not be handed over to the Jews. But now, that is not the source of my kingship." 37 Therefore Pilate said to him, "You are a king, then?" Jesus answered, "You are saying that I am a king. I was born for this purpose, and for this purpose I have come into the world, in order that I may testify to the Truth. Everyone who is from the Truth listens to my voice." 38 Pilate said to him, "What is Truth?"

And when he had said this, he went out to the Jews again, and said to them, "I don't find a single crime in him. 39 There is a custom for you all, that I will release somebody for *you* at the Passover. Therefore, do *you* want me to release the King of the Jews for *you*?" 40 Then they shouted back, "Not this (man), but Barabbas." Now, Barabbas was a thief.

CHAPTER 19

Then Pilate took Jesus and flogged him. 2 And the soldiers, when they had braided a crown from thornbushes [acanthus], put it on his head, and put a purple robe around him, 3 and they came toward him and said, "Greetings, King of the Jews," and they hit him. 4 And Pilate went out again and said to them, "Look: I'm bringing him out to you all, so that *you* may know that I don't find any crime in him." 5 Therefore Jesus came out, wearing the thorn-crown and the purple robe. And he said to them, "Look at the man."

6 When they saw him, the ruling priests and (their) servants [deputies] shouted, saying, "Crucify, Crucify!" Pilate said to them, "You all take him and crucify him. For I find no crime in him." 7 The Jews answered him, "We have a law, and according to the law, he deserves to die, because he made himself (out to be) the Son of God." 8 Therefore when Pilate heard this word, he was more frightened, 9 and he went into the Praetorium again and said to Jesus, "Where are you from?" but Jesus did not give him an answer. 10 Therefore Pilate said to him, "Aren't you speaking to me? Don't you know that I have authority to release you, and I have authority to crucify you?" 11 Jesus answered him, "You would have no authority against me if it were not given to you from above. Therefore the one who handed me over to you has greater fault." 12 From that (time, statement) Pilate sought to release him. But the Jews shouted, "If you release this man, you are not Caesar's friend. Everyone who makes himself a king is speaking against Caesar." 13 When Pilate heard these words, he led Jesus outside and sat on the judgment seat, in the place called Stone Pavement, or in Hebrew, Gabbatha. 14 It was the (day of) preparation of the Passover, about the sixth hour [noon]. And he said to the Jews, "Look at your king!" 15 Therefore they shouted, "Take him away, take him away: crucify him!" Pilate said to them, "Shall I crucify your king?" The ruling priests answered, "We have no king but Caesar." 16 Then he handed him over to be crucified.

Therefore they took Jesus, 17 and, carrying his own cross, he went out, toward the place called The Skull, which is called in Hebrew, Golgotha, 18 where they crucified him, and two others with him, on either side, and Jesus between. 19 And Pilate wrote a title and put it on the cross; it was written, "Jesus the Nazarene, King of the Jews." 20 Many of the Jews, therefore, read this title, because the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin, and Greek. 21 Therefore, the ruling priests of the Jews said to Pilate, "Don't write 'the King of the Jews', but that 'that man said, I am King of the Jews'." 22 Pilate answered, "What I have written, I have written."

23 The soldiers, therefore, when they crucified Jesus, took his clothing and made four parts, a part for each soldier, and his tunic -- the tunic was not sewed, but from top to bottom of one piece. 24 They therefore said to each other, "Let's not tear it, but cast lots about it, whose it will be," in order that the Scripture might be fulfilled, which says "They divided my garments for themselves, and for my clothing they cast lots." That's why the soldiers did these things.

25 Beside Jesus' cross stood his mother, and his mother's sister, Mary, Clopas' (wife, sister), and Mary Magdalene. 26 Jesus, therefore, seeing his mother and the disciple he loved standing there, said to his mother, "Woman, look at your son." 27 Then he said to the disciple, "Look at your mother." And from that hour, the disciple took her into his own (family).

28 After this, since Jesus knew that everything had already been completed, in order for the Scripture to be complete, said, "I am thirsty." 29 There was a container of sour wine; therefore (someone) put a sponge full of sour wine on a hyssop [stalk] and reached it to his mouth. 30 When Jesus received the wine, he said, "It has been completed!" and bowing his head, he gave over (his) breath [spirit].

31 The Jews, therefore, since it was the preparation, in order that the bodies not remain on the cross on the Sabbath -- for that day was a great [special] Sabbath -- asked Pilate that their legs be crushed and they be taken down. 32 The soldiers, therefore, came and crushed the legs of the first, and the other crucified with him. 33 But coming to Jesus, when they saw that he had already died, they did not crush his legs, 34 but one of the soldiers pierced his side with a spear, and immediately blood and water came out. 35 And the one who saw has borne witness, and his testimony is true; and that man knows that he is speaking the truth, in order that you all, also, may become faithful. 36 For these things happened in order that the Scripture might be fulfilled, "A bone of him shall not be crushed," 37 and again, another Scripture says, "They will look toward the one they pierced."

38 After these things, Joseph, from Arimathea, who was a secret disciple of Jesus because of fear of the Jews, asked Pilate if he could take the body of Jesus. And Pilate allowed him. Therefore, he came

and took his body. 39 And Nicodemus came -- the one who, earlier, came to him at night -- carrying a mixture of myrrh and aloes, about six liters. 40 They took the body of Jesus, and wrapped it in linen cloth, with the spices, as is the Jews' burial custom. 41 There was a garden in the place where he was crucified, and in the garden, a new tomb, in which no one had yet been laid. 42 Therefore, because of the Jews' Preparation (day), because the tomb was nearby, they laid Jesus there.

CHAPTER 20

At the first of the week, Mary Magdalene came very early, while it was still dark, to the tomb, and saw the stone (that had been) taken away from the tomb. 2 Therefore, she ran to Simon Peter and the other disciple whom Jesus cared for, and said to them, "They took the Lord out of the tomb, and we don't know where they put him!" 3 Then Peter and the other disciple came out, and came toward the tomb. 4 The two ran together; and the other disciple ran faster than Peter, and came first to the tomb, 5 and, stooping, he looked at the linen cloths lying (there); but did not go in. 6 Then Simon Peter came also, following him, and he went into the tomb, and gazed at the linen lying, 7 and the smaller cloth that was over his head, not lying with the linens, but separately, folded up in one place. 8 Then the other disciple, who had come first to the tomb, went in, and he saw, and believed [trusted, became faithful]. 9 For they still did not know the Scripture, that it was necessary for him to rise from the dead. 10 Then the disciples went away again, to the others [by themselves].

11 But Mary was standing outside by the tomb, crying. As she was crying, she leaned toward the tomb, 12 and she saw two messengers, in white (clothing), sitting, one at the head and one at the feet, where Jesus' body had lain. 13 And they said to her, "Woman, why are you crying?" She said to them, "They took my Lord away, and I don't know where they put him." 14 As she said this, she turned around and saw Jesus standing (there), but she didn't know that it was Jesus. 15 Jesus said to her, "Woman, why are you crying? What are you looking for?" Assuming that he was the gardener, she said to him, "Sir, if you carried him (away), tell me where you put him, and I will take him." 16 Jesus said to her, "Mary!" Turning, she said to him in Hebrew, "*Rabboni*" -- which means, Teacher --. 17 Jesus said to her, "Don't hang on to me, for I have not yet gone up to the Father. But go to my brothers, and tell them I am going up to my Father, and *your* Father; and my God and *your* God." 18 Mary Magdalene came (and) told the disciples that she had seen the Lord, and that he had said these things to her.

19 When it was evening on that first day of the week, and the doors had been locked where the disciples were, because of fear of the Jews, Jesus came and stood in (their) midst, and said to them, "Peace to you all." 20 And saying this, he showed them his hands and side. The disciples were overjoyed, seeing the Lord. 21 Therefore Jesus said to them again, "Peace to you all. Just as the Father has sent me, I am also sending you all." 22 And saying this, he drew a breath and said to them, "Receive the Holy Spirit. 23 If you all take away anyone's shortcomings [failures], they have been taken away for them. If *you* retain them, they have been retained."

24 Thomas, one of the twelve, who was called Didymus [twin], was not with them when Jesus came. 25 Therefore the other disciples told him, "We have seen the Lord!" But he said to them, "Unless I see the mark of the nails in his hands, and put my finger into the mark of the nails, and thrust my hand into his side, I will not believe." 26 A week later, they were inside again: his disciples, and Thomas with them. Although the doors were locked, Jesus came and stood in (their) midst, and said, "Peace to you all." 27 Then he said to Thomas, "Bring your finger here, and see my hands, and bring your hand and thrust it into my side, and don't become unfaithful, but faithful." 28 Thomas answered, "My Lord and my God!" 29 Jesus said to him, "Have you become faithful because you have seen me? Blessed (are) those who are faithful without seeing."

30 Jesus did many other signs, therefore, before his disciples, that are not written in this book. 31 But these things have been written in order that you all may keep trusting [*some mss have aorist*, "that you all may begin to trust"] that Jesus is the Anointed One, the Son of God; and in order that, being faithful, *you* may have life in his name.

CHAPTER 21

After these things, Jesus revealed himself again to the disciples, beside the Sea of Tiberias. He revealed (himself) in this way: 2 Simon Peter, and Thomas, the one called Didymus, and Nathanael, from Cana of Galilee, and the (sons) of Zebedee, and two other disciples were together. 3 Simon Peter said to them, "I'm going fishing." They said to him, "We're going with you." They went out and got into the boat, and in that night, they caught nothing. 4 When it was already getting light, Jesus stood on the shore, but the disciples didn't know it was Jesus. 5 Then Jesus said to them, "Guys, don't you all have any food?" They answered him, "No." 6 Then he said to them, "Throw the net on the right side of the boat, and *you* will find (some)." They threw it, therefore, and could not even pull it in, for the quantity of fish. 7 Therefore, that disciple whom Jesus loved said to Peter, "It is the Lord!" When Simon Peter heard that it was the Lord, therefore, he threw on his outer garment, for he was naked, and threw himself into the sea. 8 The other disciples came by boat -- for they were not far from land, just about twenty cubits [thirty feet] -- dragging the net of fish. 9 As they came toward the land, therefore, they saw a charcoal fire burning, and fish laid on it, and bread. 10 Jesus said to them, "Bring some of the fish you all have just caught." 11 Therefore Simon Peter went up and pulled the net to land, full of a hundred fifty three large fish. Even with so many, the net was not ripped. 12 Jesus said to them, "Come, have breakfast." None of the disciples dared ask him "Who are you?", since they knew it was the Lord. 13 Jesus came and took the bread and gave it to them, and the fish likewise. 14 This (was) already the third time that Jesus was revealed to the disciples (after) having been raised from the dead.

15 When they'd finished breakfast, therefore, Jesus said to Simon Peter, "Simon, (son) of John, do you love me more than these (things? people?)" He said to him, "Yes, Lord, you know that I care about you." He said to him, "Feed my lambs." 16 He said to him a second time, "Simon, (son) of John, do you love me?" He said to him, "Yes, Lord, you know that I care about you." He said to him, "Shepherd my flock." 17 He said to him a third time, "Simon, (son) of John, do you care about me?" Peter was hurt because he said to him a third time, "Do you care about me?" and he said to him, "Lord, you know everything; you know that I care about you." Jesus said to him, "Feed my flock. 18 Truly, truly I tell you, when you were young, you dressed yourself and walked around wherever you wanted. But when you are old, you will stretch out your hands and someone else will dress you, and take you where you don't want (to go)." 19 He said this as a sign, by what sort of death he would glorify God. And when he had said this, he said to him, "Follow me."

20 Turning around, Peter saw the disciple whom Jesus loved, following, (the one) who had rested on his lap at the feast, and said, "Lord, who is the one who hands you over?" 21 When he saw this one, Peter said to Jesus, "Lord, what about him?" 22 Jesus said to him, "If I want him to remain until I come, what is that to you? You follow me." 23 Word went out therefore among the brethren that that disciple would not die. But Jesus didn't tell him that he wouldn't die, but "If I want him to remain until I come, what is that to you?"

24 This is the disciple who is testifying about these things, and who wrote these things, and we know that his testimony is true. 25 There are also many other things that Jesus did, which, if they were written in detail, there wouldn't be space in the world for the books that would be written.

THE APOSTLES' ACTIVITIES

CHAPTER 1

Dear Theophilus:

I made the first account about everything that Jesus began to do and to teach, 2 until the day that he was received up, after having given instructions to the envoys [apostles] whom he had chosen through the Holy Spirit. 3 He'd presented himself to them, alive, after his suffering, by many clear signs, appearing to them through forty days, and saying things about the Kingdom of God. 4 And when he had assembled them, he instructed them not to depart from Jerusalem, but to wait around for the Father's promise, "which *you've* heard from me; 5 that John indeed baptized (with) water, but you all will be baptized in the Holy Spirit, in a few days." 6 When they'd come together, therefore, they asked him, "Lord, is this the time you will re-establish the kingdom of Israel?" 7 But he said to them, "It is not *yours* to know times and seasons, which the Father has placed in his own authority. 8 But you all will receive power, when the Holy Spirit has come upon *you*, and *you* will be my witnesses, both in Jerusalem and in all Judea, and Samaria, and until the end of the earth."

9 As he was saying these things, and they were watching, he was taken up, and a cloud enveloped him, away from their eyes. 10 And as they were staring into the sky [heaven] as he was going, look: two men in white robes stood beside them, 11 who said, "Men of Galilee, why are you all standing looking into the sky? This Jesus who was taken up from *you* into heaven [the sky], will come the same way *you* saw him go into heaven [the sky]."

12 Then they turned back into Jerusalem from the Mount of Olives, which is near Jerusalem, a Sabbath's journey. 13 And when they came in, they went up into the room where they were staying -- Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James (the son) of Alphaeus and Simon the Zealot, and Judas (the son) of James. 14 All these were like-mindedly paying constant attention to prayer, with the women, and Mary the mother of Jesus, and his brothers.

15 And in those days, Peter stood up in the midst of the brethren -- the crowd of people was about a hundred and twenty -- and said, 16 "Brothers, it was necessary for the Scripture to be fulfilled. The Holy Spirit spoke ahead of time by the mouth of David, about Judas, who became a guide to those who arrested Jesus, 17 because he was numbered among us, and shared the inheritance of this service. 18 This man, therefore, bought land from the wages of injustice, and, falling headlong, burst in the middle, and all his insides spilled out. 19 And it became known to all who live in Jerusalem, so that field was called in the local dialect, 'Akeldamach'; that is, 'the land of blood.' 20 For it has been written in the Book of Psalms, 'His place must become a desert, and there must be no one living in it.' and 'Another must receive his oversight.'

21 It is necessary, therefore, from among the men who have been together with us all the time that the Lord Jesus went in and out among us, 22 beginning from John's baptism until the day he was received up from us, that one of these has to become a witness with us of his resurrection." 23 And they selected two, Joseph called Barsabbas* [**some mss have, Barnabas*], who was nicknamed Justus, and Matthias. 24 And they prayed, saying, "You, Lord, who know all hearts, show which of these two you chose 25 to receive this place of service and responsibility [apostolate] from which Judas left, to go into his own place." 26 And they gave lots to them, and the lot fell on Matthias, and he was counted together with the eleven apostles.

CHAPTER 2

When the fifty days had been completed, [At the fulfillment of the Day of Pentecost], they were all together, like-mindedly, in the same (place). 2 And suddenly, there came a noise out of heaven [the sky], like the driving of a strong wind, and it filled the whole house where they were sitting. 3 And (there) appeared to them divided tongues like fire, and sat upon each one of them; 4 and they were all filled with the Holy Spirit, and they began to speak other languages, as the Spirit gave them things to say.

5 Jews were settling into Jerusalem, devout men from every nation under heaven [the sky]. 6 When this news got around, the multitude came together and was confused, because each one heard them speaking in his own dialect. 7 They were startled and amazed, saying, "Look: aren't all these who are speaking Galileans? 8 Then how are we hearing, each in his own dialect, in which we were born? 9 Parthians and Medes, and Elamites, and those who settle in Mesopotamia, Judea, and Cappadocia, Pontus, and Asia, 10 Phrygia and Pamphylia, Egypt, and the region of Libya around Cyrene, and the Roman visitors, 11 Jews and proselytes, Cretans and Arabs, we are hearing them speaking in our own tongues (about) the greatness of God!"

12 They were all shocked, and puzzled, saying to each other, "What does this mean?" 13 Others said, jeering, "They are full of wine."

14 But Peter, standing with the eleven, raised his voice and explained to them, "Men of Judea, and all who are settling in Jerusalem, let this be known to you all, and pay attention to my message. 15 For these (people) are not drunk, as you all assume: for it is only the third hour of the day [9 am]. 16 But this is what was spoken through God's spokesman Joel, 17 'And it will be in the last days', says God, 'I will pour out from my Spirit upon all humanity [*lit.*, flesh], and your sons and your daughters will prophesy [speak messages from God]; and your young men will see visions, and your old men will dream dreams. 18 And upon both my men and women slaves, in those days, I will pour out from my Spirit, and they will prophesy [speak for God]. 19 And I will give wonders in the heaven above, and signs in the earth below, blood and fire and smoke. 20 The sun will be turned into darkness, and the moon into blood, before the great and revealing day of the Lord comes. 21 And it will be, (that) everyone, whoever calls on the name of the Lord, will be rescued'.

22 "Israelite men, listen to these words: Jesus the Nazarene was a man accredited by God to you all by powers [miracles] and wonders and signs which God did through him in your midst, as *you* yourselves know. 23 When this man was given up according to the set plan and foreknowledge of God, by lawless hands, you all nailed (him) up and did away with (him). 24 But God raised him up, having disposed of the travail of death, because it was not possible for him to be overpowered by it. 25 For David says about him, 'I foresaw the Lord before me, through everything; because he is on my right, I will not be shaken. 26 Therefore my heart rejoices, and my tongue celebrates, and even my human nature still settles down on hope, 27 because you will not abandon me in Hades, nor give your set-apart one to see decay. 28 You made known to me the way [road] of life; you make my rejoicing complete, with your presence.' 29 Brethren, I can say to *you* with confidence about the patriarch David, that he died and was buried, and his tomb is among us to this day. 30 Therefore, being God's spokesman, and knowing that God had sworn an oath to him to set one of his descendants on his throne, 31 knowing ahead, he spoke about the resurrection of Christ [the Anointed One], that he was not abandoned in Hades, nor did his flesh see decay. 32 God raised up this Jesus, of which we are all witnesses. 33 Therefore, exalted at God's right, having received the promised Holy Spirit from the Father, he has poured out this which you all see and hear. 34 For David did not go up into heaven, but he said, 'The Lord said to my Lord, Sit on my right, 35 until I place your enemies for you to prop your feet on!' 36 Therefore, all the house of Israel must recognize with certainty that God made this Jesus, whom you all crucified, both Lord and Christ [the Anointed One]."

37 When they heard (this) they were pained (in) heart, and they said to Peter and the rest of the apostles, "What shall we do, brothers?" 38 Peter then (said) to them, "Change your ways, and be baptized, each of you, in the name of Jesus Christ, for the taking away of your shortcomings [failures], and you all will receive the gift of the Holy Spirit. 39 For the promise is for you all, and for your children, and for all who are far away, whoever the Lord our God will call." 40 Then with many other words he testified and urged them, saying, "Be rescued from this crooked generation!" 41 Then, therefore, those who accepted his word were baptized, and on that day about three thousand people were added.

42 They were paying eager attention to the apostles' teaching, and to sharing, to the breaking of the bread, and to the prayers. 43 Fear [respect?] came to every person: and many wonders and signs happened through the apostles. 44 All those who were faithful were in unity, and had everything shared. 45 They sold property and possessions, and divided them to all, as anyone had need. 46 Daily, they gave eager attention, like-mindedly, in the temple, breaking bread from house to house, receiving their food in rejoicing and simple hearts, 47 praising God and having grace [being gracious] toward all the people. And

the Lord added those who were being rescued [delivered, restored] to their community [*lit.*,unity], every day.

CHAPTER 3

Once, Peter and John were going up into the temple, at the ninth hour [3 pm] of prayer. 2 And a certain man, (who had been) lame from his mother's womb, was carried, and set each day by the door of the temple called "Blooming [Beautiful]", to ask alms of those who were going into the temple. 3 Seeing Peter and John about to go into the temple, he asked to receive a donation. 4 Looking searchingly at him, Peter and John said, "Look at us." 5 He gave them his attention, expecting to receive something from them. 6 But Peter said, "I have no silver or gold: but I give you what I have. In the name of Jesus Christ of Nazareth, get up and walk around!" 7 And taking him by the right hand, he raised him. Immediately, his feet and ankles were strengthened, 8 and jumping up, he stood, and walked around, and went with them into the temple, walking, and jumping, and praising God. 9 And all the people saw him walking around and praising God. 10 They recognized him, that he was the one who sat begging at the Beautiful Gate of the temple, and they were filled with amazement and excitement, about what had happened to him.

11 While he was hanging on to Peter and John, all the people ran together toward them, amazed, in the stoa [colonnade] called Solomon's. 12 When Peter saw (this), he answered the people, "Israelite men, why are you all amazed at this; or why are *you* staring at us, as if by our own power or piety we had made this man walk? 13 The God of Abraham, Isaac, and Jacob, the God of our fathers, has glorified his child [servant] Jesus, whom you all indeed handed over and denied [disowned] in the presence of Pilate, who condemned him to die. 14 *You* denied [rejected, disowned] the holy and just one, and asked for a murderer to be granted to *you*. 15 You all killed the Ruler [Originator] of Life, whom God raised from the dead, of which we are witnesses. 16 It is by the faithfulness of his name: his name has strengthened this man whom *you* see and know; and the faithfulness which is through him [Jesus] gave him this wholeness before you all. 17 And now, brothers, I know that *you* acted in ignorance, as did your rulers, also. 18 But God thus fulfilled what he had announced before, through the mouth of all his spokesmen, that his Anointed would suffer.

19 Change your ways, therefore, and turn around, for the wiping out of your shortcomings [failures], 20 so that seasons of rest may come from the Lord's presence, and he may send Jesus Christ, the one destined for you all. 21 It is necessary for heaven to receive him until the time of the restoration of everything, as God spoke through the mouth of his holy spokesmen from ancient (times). 22 For Moses indeed said, 'The Lord God will raise up a spokesman [prophet] for you all, like me, from among your brethren. *You* shall listen to him, about everything he says to *you*. 23 It shall be that anyone who does not listen to that spokesman, will be completely destroyed from the people.' 24 And all the spokesmen since Samuel, also, in their turn, said the same thing, and announced these days. 25 You all are the sons of the spokesmen [prophets], and of the covenant which God set up for your fathers, saying to Abraham, 'And in your descendants [*lit.*,seed], all the families of the earth will be blessed.' 26 God sent his child [servant] to *you* first, when he had raised (him), to bless you all by turning each of you away from evil people [things]."

CHAPTER 4

(While they were) speaking to the people, the priests and the temple soldiers and the Sadducees, confronted them, 2 upset about their teaching the people, and proclaiming in Jesus the resurrection of the dead. 3 They seized them and put them in custody until the next day, for it was already evening. 4 Many who listened to the Word became faithful, and the number of the men reached about five thousand.

5 When the next day came, they gathered together the rulers and elders and scribes in Jerusalem, 6 and Annas the high priest, and Caiaphas and John and Alexander and whoever was related to the high-priestly family, 7 and, standing them in (their) midst, they asked, "In what sort of power or in what sort of name did *you* do this?" 8 Then Peter, full of the Holy Spirit, said to them, "Rulers of the people and elders, 9 if we are being put on trial today about a good deed (done to) a weak man, in what way he was restored [made whole], 10 it must be known to you all, and to all the people of Israel, that it is in the name of Jesus

Christ from Nazareth, whom *you* crucified, whom God raised from the dead, that this man stands before *you* healthy. 11 This is the stone, treated with contempt by *you* builders, which became the keystone of the arch [head of the corner]. 12 And there is no deliverance [safety] in any other, for there is no other name under heaven, given among people, in whom [which] it is necessary for us to be kept safe [rescued]."

13 Seeing the confidence of Peter and John, and understanding that they were uneducated [*lit.*, illiterate], ordinary people, they were amazed; and they recognized them, that they were with Jesus.

14 Seeing the man who had been healed standing with them, they had nothing to contradict.

15 Commanding them to go outside the council, they consulted with each other, 16 saying, "What shall we do to these men? Because the sign done by them has become plainly known to everyone living in Jerusalem, and we can't deny it. 17 But in order that this (teaching) may not spread more to the people, let's threaten them no longer to speak about this name to anyone." 18 And calling them, they ordered them strictly not to speak or teach about the name of Jesus. 19 But Peter and John answered them, "If it is just [right], before God, to listen to *you* rather than God, *you* must judge. 20 For we cannot keep from speaking what we have seen and heard." 21 So when they had threatened them, they released them, not finding any excuse to punish them because of the people, because they were all praising God about what had happened. 22 For the man upon whom this sign of healing happened was more than forty years old.

23 (When they were) released, they came to their own (people), and told them what the ruling priests and elders had said to them. 24 When they heard, with like mind they raised their voice to God, and said, "Master, you who made the heaven, and the earth, and the sea, and everything in them, who said through the Holy Spirit, (from) our father David, your child [servant]'s mouth, 'Why did the nations act in insolence, and the people pay attention to emptiness? 26 The kings of the earth took a stand, and the rulers came together unitedly against the Lord, and against his Anointed.' 27 For truly, they gathered together in this city against your holy child [servant] Jesus, whom you anointed; Herod, and Pontius Pilate, with the Gentiles and the people of Israel, 28 to do what your hand and your plan had ordained to happen. 29 And now, Lord, look at their threats, and give to your slaves (the ability) to speak your word with all confidence. 30 Reach out with your hand, for healings and signs and wonders to happen through the name of your holy child [servant] Jesus." 31 And (when they had) prayed, the place in which they were gathered was shaken, and they were all filled with the Holy Spirit, and they spoke the word of God with confidence.

32 And the multitude of those who had become faithful was one heart and one life [identity]; and none of them said that any of his possessions was his own, but for them everything was shared. 33 And with great power, the apostles gave testimony of the Lord Jesus' resurrection, and great grace [blessing] was upon them all. 34 There was no one needy among them; for whoever had possession of fields or houses, when they sold (them), brought the price [profit] of the sale, 35 and laid it at the feet of the apostles, and it was given out to each one as he had need. 36 Joseph, the one called Barnabas (*Some mss.*, Barsabbas) by the apostles, which is translated, "son of encouragement," a Levite, Cypriot by birth, 37 when he sold a farm he had, brought the money, and laid it at the apostles' feet.

CHAPTER 5

A certain man, Ananias by name, with Sapphira, his wife, sold property 2 and secretly kept (some) from the price [profit], with the collaboration of his wife, and brought a part, and laid it at the apostles' feet. 3 Then Peter said, "Ananias, why has Satan filled your heart, for you to lie (to) the Holy Spirit, and keep back (part) of the price [profit] of the land? 4 Didn't it remain yours (while you had it), and when it was sold, wasn't it in your authority? What put this deed in your heart? You didn't lie to people, but to God." 5 When Ananias heard these words, he fell dead, and great fear came on all who heard. 6 The young men got up and prepared him for burial, carried him out, and buried him. 7 It happened that about three hours later, his wife came in, not knowing what had happened. 8 Peter asked her, "Tell me, if you got so much for the field?" She said, "yes, so much." 9 Then Peter said to her, "Why did you all agree to test the spirit of the Lord? Look: the feet of those who buried your husband (are) at the door; and they will carry you out." 10 Immediately she fell dead at his feet. When the young men came in, they found her dead, and carrying her out, they buried her beside her husband. 11 And great fear came on the whole assembly, and on all those who heard these things.

12 And through the hands of the apostles, many signs and wonders happened among the people. And they were all, like-minded [by mutual agreement], in Solomon's stoa [colonnade]. 13 None of the rest dared join them, but the people respected them. 14 But faithful ones were added to [by] the Lord, a multitude of men and women. 15 They even carried the weak out into the streets, and laid them on couches and cots, so that when Peter went by, even his shadow might shade them. 16 Multitudes came together also from the cities around Jerusalem, carrying the weak, and those harassed by unclean spirits, who were all healed.

17 But the high priest, and all those with him who were of the sect [heresy] of the Sadducees, rose up. They were filled with jealousy, 18 and they laid hands on the apostles and put them in the public prison. 19 But at night a messenger of the Lord opened the door of the prison, and, leading them out, said, 20 "Go stand in the temple and speak to the people all the message of this Life." 21 When they heard (that), they went into the temple at dawn, and were teaching. When the high priest, and those with him, arrived, they called the Council together, and all the old men [elders] of the sons of Israel, and sent to the jail, that they should be brought. 22 But when the servants arrived, they didn't find them in the prison. Returning, they reported, 23 "We found the jail securely locked, and the guards standing at the doors, but when they opened (it), we found no one inside." 24 As they listened to these words, the temple soldiers and the ruling priests wondered what had happened. 25 Then someone arrived and told them, "Look! The men that you all put in prison are standing in the temple and teaching the people!" 26 Then a soldier went with the servants, and brought them, without force, for they were afraid the people might stone them.

27 When they brought them, they stood them in the Council. And the high priest asked them, 28 "Didn't we command you all not to teach in this name? And look! *You* have filled Jerusalem with your teaching, and are planning to bring this man's blood upon us!" 29 Peter and the apostles answered, "It is necessary to obey God rather than people. 30 The God of our fathers raised Jesus, whom you all killed by nailing him on a cross [*lit.*, wood]. 31 God exalted this man (as) ruler and deliverer, on his right, to give a change of direction to Israel, and taking away of shortcomings [failures]. 32 And we are witnesses of these matters, and (so is) the Holy Spirit, whom God has given to those who obey him."

33 Those who heard, were furious, and planned to do away with them. 34 But a certain Pharisee named Gamaliel, a teacher of the law, honored by all the people, stood up in the Council; he commanded to put the folks outside briefly. 35 Then he said to them, "Men of Israel, consider for yourselves about these men, what you're about to do. 36 For before these days, Theudas rose up, saying that he was somebody; and about four hundred men joined him. He was killed, and all those who obeyed him were scattered, and it came to nothing. 37 After this, Judas the Galilean rose up, in the days of the census, and pulled people away after him. He also was killed, and all who obeyed him were scattered. 38 And now, I'm telling you all, stand back from these men and let them alone. For if their purpose, or this work is of human origin, it will be destroyed; 39 but if it is from God, you all won't be able to destroy them, lest *you* be found to be fighting God!" Then they obeyed him, 40 and, summoning the apostles, when they had beaten them, they ordered them not to speak in the name of Jesus, and released them. 41 They went out from the presence of the Council, rejoicing that they were considered worthy to be dishonored for the Name; 42 and all day [every day], in the temple and from house to house, they did not stop teaching and announcing good news (about) Jesus Christ.

CHAPTER 6

In those days, when the disciples were multiplying, there was grumbling among the Greeks, about [toward] the Jews [Hebrews], because in the daily care-giving, their widows were being overlooked. 2 Summoning the multitude of the disciples, the twelve said: "It is not appropriate for us to neglect the Word of God to wait on tables. 3 Therefore, look for seven men among *you*, brothers, accredited (to be) full of the Spirit and wisdom, whom we will assign over this need. 4 We, then, will pay attention to prayer, and to the service of the Word." 5 And the suggestion was satisfactory to the whole group; and they chose Stephen, a man full of faithfulness and the Holy Spirit, and Philip, and Prochoros, and Nicanor, and Timon, and Parmenas, and Nicholas, a proselyte from Antioch, 6 whom they presented before the apostles, and when they had prayed, they laid their hands on them. 7 And the Word of God grew, and the number of

disciples in Jerusalem was multiplied greatly; even a considerable crowd of priests became obedient to faithfulness.

8 Stephen, full of grace and power, did great signs and wonders among the people. 9 Then certain people arose from the synagogue [gathering] called "Freed Men", both Cyrenians and Alexandrians, and those from Cilicia and Asia, arguing with Stephen. 10 And they were not strong enough to withstand the wisdom and the Spirit with which he spoke. 11 Then they instigated men who said, "We have heard him speaking slanderous [blasphemous] things against Moses and God!" 12 They stirred up the people, and the elders, and the scribes, and, coming against him, they arrested him and led him into the Council. 13 Then they set up false witnesses, who said, "This man doesn't stop speaking messages against this holy place, and the law. 14 For we have heard him saying that this Jesus the Nazarene will destroy this place, and change the customs that Moses handed over to us." 15 And staring at him, all those who were sitting in the Council saw his face, as the face of a messenger [an angel].

CHAPTER 7

Then the high priest said, "Are these things so?" 2 And he said, "Brothers and fathers, listen: the God of glory appeared to Abraham our father while he was in Mesopotamia, before he settled in Charan, 3 and said to him, 'Come out from your land and from your relatives, and come into the land that I will show you.' 4 Then, coming out from the land of the Chaldeans, he settled in Charan. From there, after the death of his father, he moved into this land, in which you all are now settled; 5 and he did not give him an inheritance in it, not even space of a foot; but promised to give it to him for a possession, and to his descendants with him although he had no child. 6 But God spoke thus: 'Your descendants will be temporary residents in another land, and they will be slaves, and they will mistreat them for four hundred years. 7 And then I will judge the nation which they serve as slaves,' God said, 'and after these things, they will come out, and they will offer service to [worship] me in this place.' 8 And he gave him a covenant of circumcision. And so, he fathered Isaac, and he circumcised him on the eighth day; and Isaac (did the same for) Jacob, and Jacob, the twelve patriarchs.

9 "And the patriarchs, jealous of Joseph, gave him away, into Egypt. And God was with him 10 and rescued him from all his hassles, and gave him grace and wisdom before Pharaoh, king of Egypt, and he installed him as governor over Egypt, and over his whole household. 11 Then famine came upon the whole of Egypt and Canaan, and great stress, and our fathers could not find pasture. 12 When Jacob heard that there was grain in Egypt, he sent our fathers there first. 13 And the second time, Joseph was made known to his brothers, and Pharaoh found out Joseph's origin. 14 Then Joseph sent and invited Jacob his father, and all his relatives -- about seventy-five people. 15 And Jacob went down into Egypt, and he and our fathers died there, 16 and they were taken to Shechem, and buried in the tomb that Abraham bought for a price of silver, from the sons of Emmor in Shechem. 17 As the time of the promise approached, which God swore to Abraham, the people increased and multiplied in Egypt, 18 until another king arose over Egypt, who did not know about Joseph. 19 This one victimized our ancestors, and mistreated our fathers, making them throw out their babies so they would not survive. 20 That's when Moses was born, and was beautiful to God. He was raised three months in his father's home, 21 and when he was put out, the daughter of Pharaoh found him, and raised him herself, as a son. 22 And Moses was educated in all the wisdom of the Egyptians: he was powerful in word and deed. 23 When he was about forty years old, it came on his heart to see about his brothers, the sons of Israel. 24 And seeing someone being treated unjustly, he defended him, and took revenge by striking out and overpowering the Egyptian. 25 He figured that his brothers would understand that God would give them deliverance [salvation] by his hand: but they didn't understand. 26 The next day, he saw them fighting, and (tried to) reconcile them, saying, 'Men, you are brothers! Why be unjust to each other?' 27 But the one who was wronging his neighbor rejected him, saying, 'Who set you as a ruler or an arbitrator over us? 28 Do you want to do away with me the way you did to the Egyptian yesterday?' 29 At these words, Moses fled, and became a temporary resident in the land of Midian, where he fathered two sons. 30 And when forty years were fulfilled, a messenger appeared to him in the desert of Mt. Sinai, in the flame of a burning bush. 31 When Moses saw it, he was amazed at the sight; as he approached to investigate, the Lord's voice came, 32 'I (am) the God of your fathers, the God of

Abraham and Isaac, and Jacob.' Becoming frightened, Moses didn't dare investigate. 33 The Lord said to him, 'Loose the sandals from your feet, for the place on which you are standing is holy [set-apart] land. 34 Look: I saw the mistreatment of my people in Egypt, and I heard their groans, and I came down to release them. And now come: I am sending you into Egypt.' 35 This Moses whom they rejected, saying, 'Who set you as a ruler and arbitrator?' -- this man, God has sent as ruler and deliverer, by the hand of the messenger who appeared to him in the bush. 36 This man led them out, having done wonders and signs in Egypt, and in the Red Sea, and in the desert for forty years. 37 This is the Moses who said to the sons of Israel, 'God will raise up a spokesman for you all, like me, from your brothers.' 38 This is the one who was in the congregation in the desert, with the messenger who spoke to him on Mt. Sinai, and (with) our fathers -- who received living messages to give us. 39 Our fathers did not want to become obedient, but rejected (him) and turned in their hearts toward Egypt, 40 saying to Aaron, 'Make us gods who will go before us. For this Moses, who led us out of Egypt -- we don't know what happened to him!' 41 And they made a calf in those days, and brought sacrifices to the idol, and celebrated the deeds of their hands. 42 Then God turned, and gave them over to (perform ceremonies of) worship (for) the armies of heaven, as has been written in the book of the prophets [God's spokesmen], 'You all didn't bring me slaughtered animals and sacrifices for forty years in the desert, house of Israel. 43 *You* even took up the tent of Moloch, and the star of your god Rompha, the representations that *you* made to worship; and I will move *you* beyond Babylon.'

44 "The tent of testimony belonged to our ancestors in the desert, just as the one who spoke to Moses instructed (him) to make it, according to the pattern he had seen. 45 And our fathers also brought it in, having received it by succession, when, with Joshua [Jesus] they took over the nations whom God put out before our fathers' presence. (This was used) until the days of David, 46 who found favor [grace] before God, and asked to find a dwelling for the house* [**few mss, the God*] of Jacob. 47 But Solomon built him a house. 47 But the Exalted One does not settle down in (anything) handmade, as the spokesman said, 49 'Heaven is my throne, and the earth my footstool. What sort of house will *you* build for me,' says the Lord, 'or what is the place of my rest? 50 Hasn't my hand made all these things?'

51 "Stiff-necked ones, and uncircumcised in hearts and ears! *You* always oppose the Holy Spirit! (You all are) just like your fathers! 52 Which of God's spokesmen did your fathers not persecute? They killed those who predicted about the coming of the Just One, whom you all now have handed over and murdered, 53 *you* who received the Law as the command of angels [messengers], but did not keep it."

54 When they heard these things, they were stabbed to their hearts, and ground their teeth against him. 55 But being filled with the Holy Spirit, staring (with full attention) into heaven, he saw the glory of God, and Jesus, standing on God's right; 56 and he said, "Look! I see the heaven [sky] split open, and the Son of Man standing on God's right!" 57 Shouting loudly, they held their ears, and unitedly rushed upon him. 58 Throwing him out of the city, they stoned him; and the witnesses laid off their cloaks at the feet of a young man called Saul. 59 And they stoned Stephen, who called out and said, "Lord Jesus, receive my spirit." 60 Then, going on his knees, he shouted loudly, "Lord, don't hold this fault against them." And saying this, he fell asleep.

CHAPTER 8

Saul was in full agreement with disposing of him. At that time [in that day] a great persecution arose against the church in Jerusalem, and they were all scattered around the rural areas of Judea and Samaria, except the apostles. 2 Godly men prepared Stephen for burial, and made great mourning over him. 3 But Saul violently abused the church, going from house to house, arresting both men and women, and handing them over into prison.

4 But those who were scattered, went around preaching the Word. 5 And Philip went down into a Samaritan city and preached Christ to them. 6 The crowds single mindedly paid attention to what Philip was saying, when they heard and saw the signs he was doing. 7 For many of the unclean spirits came out, howling loudly, and many paralytics and lame (people) were healed. 8 There was much joy in that city.

9 A certain man named Simon formerly practiced magic in the city, and amazed the Samaritan nation, claiming to be someone great. 10 Everyone, small and great, paid attention to him, saying, "This (man) is the power of God that is called great!" 11 They paid attention to him because for a considerable time he had

impressed them with his magic. 12 But when they became faithful to Philip, who was preaching about the Kingdom of God and the name of Jesus Christ, both men and women were baptized. 13 Even Simon himself [became faithful?] believed, and was baptized. Watching Philip intently, seeing the signs and great miracles happening, he was impressed.

14 When the apostles in Jerusalem heard that Samaria had received the Word of God, they sent Peter and John to them; 15 who, when they went down, prayed for them, so that they might receive the Holy Spirit. 16 For he had not yet fallen upon any of them; they had only been baptized in the name of the Lord Jesus. 17 Then they laid hands on them and they received the Holy Spirit. 18 When Simon saw that by the laying-on of the apostles' hands, the Spirit was given, he brought them money, 19 saying, "Give me also this authority, that whoever I lay hands on may receive the Holy Spirit!" 20 But Peter said to him, "May your silver go with you into destruction, because you considered the gift of God (something) to be bought with money! 21 You have no share nor inheritance in this word, because your heart is not straight before God. 22 Therefore, change your ways [attitude] from this wrong of yours, and beg of the Lord, if perhaps the notion of your heart may be forgiven [removed from] you; 23 for I see that you are into intense bitterness, and the bondage of injustice." 24 Simon answered, "You all pray to the Lord for me, lest what *you* have said come upon me." 25 Later, when they had testified thoroughly, and spoken the Word of the Lord, they turned back to Jerusalem; they announced the good news in many of the Samaritan communities.

26 Then a messenger of the Lord spoke to Philip, saying, "Get up and go south along the road that goes down from Jerusalem into Gaza, that is a desert (road)." 27 And he got up and went. And look: an Ethiopian man, a eunuch of rank, (from the court) of Candace, queen of Ethiopia, who was over all her treasury, who had come to worship in Jerusalem, 28 was then returning, and, seated in his chariot, was reading the prophet [God's spokesman] Isaiah. 29 Then the Spirit said to Philip, "Approach, and join this chariot." 30 So Philip, as he ran up, heard him reading the prophet Isaiah, and said, "Do you understand what you are reading?" 31 He said, "How can I, unless someone guides me?" Then he invited Philip to get up and sit with him. 32 The portion of Scripture that he was reading was this: "Like a sheep, he was led toward slaughter; and as a lamb before the shearers is voiceless, so he did not open his mouth. 33 In his humility [since he had no status], his justice was taken away. Who will recount his lineage? Because his life is taken away from the earth." 34 In response, the eunuch said to Philip, "I beg you, about whom does the prophet say this? About himself, or about someone else?" 35 Then Philip opened his mouth and, beginning from this scripture, told him the good news about Jesus. 36 As they were going down the road, they came to some water, and the eunuch said, "Look: water! What prevents me being baptized? (*v.37 is not in the oldest MSS.*) 38 And he commanded the chariot to stop, and they both went down into the water, both Philip and the eunuch, and he baptized him. 39 When they came up out of the water, the Spirit [*some later MSS insert*: "The Holy Spirit fell upon the eunuch: and the messenger"] of the Lord seized Philip and the eunuch didn't see him any longer; but he went on his journey rejoicing. 40 But Philip was found in Azotus, and, going through all the cities, he preached until he came to Caesarea.

CHAPTER 9

Then Saul, still breathing threats and murder against the disciples of the Lord, approached the high priest and 2 asked for letters from him to Damascus, to the synagogues, so that if he found any who were of the Way, either men or women, he might bring them, bound, to Jerusalem. 3 On his journey, it happened as he approached Damascus, a light appeared out of heaven [the sky], and flashed around him. 4 Falling on the ground, he heard a voice saying to him, "Saul, Saul, why are you persecuting me?" 5 Then he said, "Who are you, sir?" and he (replied) "I AM Jesus, whom you are persecuting. 6 But get up and go into the city, and it will be told you what it is necessary for you to do." 7 The men who were travelling with him were struck speechless, hearing the voice, but seeing nothing. 8 Then Saul got up from the ground, but when he opened his eyes, he saw nothing. Leading him by the hand, they brought him into Damascus. 9 And he spent three days without seeing, and he neither ate nor drank.

10 Now, there was a certain disciple in Damascus, named Ananias. And the Lord said to him in a vision, "Ananias!" And he said, "I'm here, Lord." 11 Then the Lord said to him, "Get up and go into the street called Straight, and seek out a Jew named Saul of Tarsus, in a house. For look: he is praying. 12 And he saw in a vision, a man named Ananias coming in and laying hands on him, so that he might see again." 13 But Ananias answered, "Lord, I heard from many people about this man, how much wrong he has done to your people in Jerusalem. 14 And here he has authority from the ruling priests to chain all who call on your name!" 15 But the Lord said to him, "Go: because this man is a chosen container for me to carry my name before Gentiles and also kings of the sons of Israel. 16 For I will show him how much it is necessary for him to suffer on behalf of my name." 17 So Ananias got up and came into the house, and laid hands on him, saying, "Brother Saul, the Lord has sent me -- Jesus, who appeared to you on the road as you were coming -- so that you may see again, and be filled with the Holy Spirit." 18 And immediately, something like scales fell from his eyes; he saw again, and got up and was baptized; 19 and when he had received food, he was strengthened.

Then he was with the disciples in Damascus a few days, 20 and immediately he preached Jesus in the synagogues, that he is the Son of God. 21 All who heard were amazed, and said, "Isn't this the man who harassed those in Jerusalem who call on this name? And didn't he come here to chain them and take them to the ruling priests?" 22 But Saul became powerful, and confused the Jews living in Damascus, establishing that this [Jesus] is the Christ [Anointed One]. 23 After a considerable number of days, the Jews plotted to do away with him. 24 But their plot became known to Saul; they were watching the gates day and night, in order to do away with him. 25 But his disciples, at night, took and let him down through the wall, letting him down in a carrying basket.

26 When he arrived in Jerusalem, he tried to join the disciples, but they were all afraid of him, not believing that he was a disciple. 27 But Barnabas took him and brought him to the apostles, and explained to them how he had seen the Lord on the road, and that he had spoken to him, and how he had spoken boldly in Damascus in the name of Jesus. 28 And he was with them, coming in and going out in Jerusalem, speaking boldly in the name of the Lord; 29 he even spoke and debated with the Hellenists, who took in hand to do away with him. 30 But when the brothers found out, they brought him down to Caesarea, and sent him off to Tarsus.

31 Then, therefore, the church all over Judea and Galilee and Samaria had peace; built up and going on in respect for the Lord and the encouragement [coaching] of the Holy Spirit, it was multiplied.

32 It happened that while Peter was traveling all over, he also came down to God's people [the believers] who had settled at Lydda. 33 There, he found a certain man named Aeneas, who for eight years had laid on a cot; he was paralyzed. 34 And Peter said to him, "Aeneas, Jesus Christ is healing you. Get up and make your bed." And immediately he got up. 35 And everyone that lived in Lydda and Sharon knew him; (some of them) turned to the Lord.

36 In Joppa, there was a certain disciple named Tabitha, which is translated "Dorcas." She was full of good deeds, and did much caring for the needy. 37 And it happened in those days that she became weak and died. When they had washed her, they laid her in an upper room. 38 Since Lydda was near to Joppa, when the disciples heard that Peter was there, they sent two men to him, urging (him), "Don't delay to come to us!" 39 So Peter got up and went with them. When he arrived, they led him into the upper room; and all the widows stood before [met] him, crying, and showing tunics and garments that Dorcas made for them while she lived. 40 But putting them all out, and kneeling down, Peter prayed, and, turning toward the body, said, "Tabitha, get up." Then she opened her eyes, and when she saw Peter, she sat up. 41 Giving her (his) hand, he helped her up. Then, when he had called the congregation, and the widows, he presented her to them alive. 42 This became known all over Joppa, and many became faithful to the Lord. 43 He stayed several days in Joppa with Simon the tanner.

CHAPTER 10

A certain man in Caesarea, named Cornelius, a centurion from the division called Italian, 2 (who was) reverent and God-fearing, with all his household, doing many merciful deeds for the people, and praying to God always, 3 saw clearly, in a vision, about the ninth hour of the day [3 pm], a messenger of God coming

to him and saying to him, "Cornelius!" 4 He stared at him, and, becoming frightened, said, "What is it, sir?" And he said to him, "Your prayers and your merciful deeds went up for a remembrance before God. 5 And now, send men to Joppa, and fetch a certain Simon, who is called Peter. 6 He is the guest of a certain Simon, a tanner, whose house is beside the sea." 7 When the messenger who was speaking to him left, he called two of his household servants, and a godly soldier of his command, 8 and when he had explained everything to them, he sent them to Joppa. 9 The next day, while they were on the road and approaching the city, Peter went up on the roof to pray about the sixth hour [noon]. 10 He became hungry, and he wanted to eat. While (food) was being prepared for him, a trance came upon him, 11 and he saw the heaven [sky] opened, and a vessel descended, something like a large sheet, let down to earth by four corners. 12 In it were all (sorts of) four-footed things and reptiles of the earth, and birds of the sky. 13 And a voice came to him, "Get up, Peter, kill and eat." 14 But Peter said, "No way, Lord! I've never eaten anything common and unclean!" 15 And a voice (came) to him a second time, "What God cleansed, don't you (call) common." 16 This happened three times, and then the vessel was taken up into heaven [the sky]. 17 As Peter was wondering to himself what the vision meant, the men sent by Cornelius, having inquired for Simon's home, were standing at the gate; 18 and calling out, they asked if Simon called Peter was a guest there. 19 While Peter was trying to figure out about the vision, the Spirit said to him, "Look: three men are looking for you. 20 Get up, go down and go with them, without worrying about it [asking questions], because I have sent them." 21 So Peter went down and said to the men, "Look: I'm the one you're looking for. What is the reason why you've come?" 22 They said, "Centurion Cornelius, a just and god-fearing man, as testified by the whole Jewish nation, was commanded by a holy messenger to fetch you to his house and listen to what you have to say." 23 Therefore, he invited them in and entertained them.

The next day when he got up, he went with them, and certain of the brothers from Joppa went with him. 24 The following day, then, they came to Caesarea; and Cornelius was waiting for them; he had invited his relatives, neighbors, and friends. 25 As Peter came in, Cornelius met him; falling at his feet, he worshiped. 26 But Peter raised him, saying, "Get up! I am also human!" 27 And, talking with him, he came in and found many folks assembled. 28 Then he said to them, "You all understand that it is against the law for a Jewish man to join or approach another tribe. But God showed me not to call anyone common or unclean. 29 Therefore I came without hesitation when I was sent for. Therefore I'm asking *you*, why did you all send for me?" 30 And Cornelius said, "Four days ago about this time, I was praying at home at [about 3] the ninth hour, and a man stood before me in shining clothing, 31 and said, 'Cornelius your prayer was listened-to, and your deeds of mercy were remembered before God. 32 Send, therefore, to Joppa, and invite Simon who is called Peter, who is a guest in the home of Simon, a tanner, beside the sea.' 33 Therefore I sent to you right away, and you did well to come. Now all of us are here before God to listen to everything that you've been instructed by the Lord!"

34 Then Peter opened his mouth and said, "In truth, I perceive that God does not play favorites, 35 but in every nation, the one who respects him and does justice is received by him. 36 He sent the Word to the sons of Israel, announcing good news of peace through Jesus Christ, who is Lord of all. 37 You all know what happened, all over Judea, beginning from Galilee with the baptism that John preached. 38 God anointed Jesus of Nazareth with the Holy Spirit and power. He then went around doing good, and healing all those who were held down by the power of the devil, because God was with him. 39 And we are witnesses of all the things that he did, both in the Jewish countryside and in Jerusalem. They did away with him, nailing him up on a cross [*lit.*, wood]. 40 God raised this (man) on the third day, and gave him to become revealed, 41 not to all the people, but to witnesses selected ahead of time by God: to us, who ate and drank with him after his resurrection from the dead. 42 And he instructed us to preach to the people, and to bear witness that this is the one ordained by God (as) judge of living and dead (people). 43 All God's spokesmen bear witness to this; that everyone who is faithful to him receives the taking-away of shortcomings [failures], through his name."

44 While Peter was still speaking this message, the Holy Spirit fell upon all who were listening to the Word. 45 And the circumcised believers [faithful ones] who had come with Peter were shocked, because the gift of the Holy Spirit was poured out even on the Gentiles. 46 For they heard them speaking with tongues and glorifying God. Then Peter responded, 47 "No one can forbid water, can he, that these folks

may be baptized, who received the Holy Spirit just as we did?" 48 So he instructed them to be baptized in the name of Jesus Christ. Then they asked him to stay a few days.

CHAPTER 11

The apostles and the brethren who were in Judea heard that the Gentiles had received the Word of God. 2 When Peter went up to Jerusalem, those of the circumcision accused him, 3 saying "You went in to uncircumcised men and ate with them!" 4 Then Peter began and explained to them carefully, saying, 5 "I was in the city of Joppa, praying, and, in a trance, I saw a vision, a container like a large sheet, coming down, lowered by four corners from the sky, and it came toward me. 6 I was staring at it, to figure it out, and I saw the four-footed things of the earth, and the animals, and the reptiles, and the birds of the sky. 7 Then I heard a voice saying to me, "Get up, Peter, kill and eat." 8 But I said, "No way, Lord, because common or unclean (things) never entered my mouth." 9 Then the voice answered a second time, from heaven, "What God cleansed, don't you call [make] common!" 10 This happened three times, and everything was taken up again into the sky. 11 And look: immediately three men stood in front of the house where I was (staying), sent to me from Caesarea. 12 Then the Spirit told me to go with them without arguing. Besides, these six brethren also went with me, and we came into the man's house. 13 Then he told us how he saw a messenger standing in his house and saying, "Send to Joppa and fetch Simon, the one called Peter, 14 who will speak messages to you by which you and all your household will be delivered [rescued, made right]." 15 As I began to speak, the Holy Spirit fell upon them, just as on us at the beginning. 16 Then I remembered the Lord's message, how he said, 'John indeed baptized with water, but you all will be baptized in the Holy Spirit.' 17 If therefore God gave the same gift to them as to us, who are faithful to the Lord Jesus Christ, who was I to be able to forbid God?" 18 So when they heard these things, they shut up, and praised God, saying, "Then God has even given changed lives to the Gentiles!"

19 Therefore, those who were scattered due to the hassles that happened about Stephen, travelled as far as Phoenicia and Cyprus and Antioch, speaking the Word to nobody but Jews. 20 But there were some of them, men of Cyprus and Cyrene, who, when they came into Antioch, spoke also to the Greeks, proclaiming the good news of the Lord Jesus. 21 And the Lord's hand was with them, and a great number became faithful and turned to the Lord. 22 Word reached the ears of the church in Jerusalem about them, and they delegated Barnabas to go to Antioch. 23 When he arrived, and saw the graciousness of God, he rejoiced, and encouraged them all, by establishing their hearts to remain firmly with the Lord. 24 Because he was a good man, full of the Holy Spirit and faithfulness, a considerable crowd was added to the Lord. 25 He then went out to Tarsus to seek out Saul, 26 and when he found him, he brought him to Antioch. It happened that they stayed with them a whole year, meeting together in the assembly, and teaching a considerable crowd. It was in Antioch that the disciples were first labeled "Christians".

27 In those days, spokesmen for God [prophets] came down from Jerusalem to Antioch. 28 One of them, named Agabus, stood up and indicated, through the Spirit, that there was about to be a great famine over the whole inhabited world -- which happened (in the time of) Claudius. 29 Some of the disciples determined, as they were able, that each of them would send something for the care of those brethren living in Judea; 30 which they did, sending it to the elders by the hand of Barnabas and Saul.

CHAPTER 12

About that time, Herod the king laid hands on certain ones from the church, to do them wrong. 2 He killed James the brother of John with a sword. 3 Seeing that this pleased the Jews, he proceeded to arrest Peter, too. These were the days of Unleavened Bread; 4 and when he'd arrested him, he put him in prison, handing him over to four groups of four soldiers (each), to guard him; planning to bring him out to the people after Passover. 5 Peter, therefore, was kept in the prison; but there was persistent prayer to God on his behalf, by the church. 6 Then, when Herod was about to bring him out, Peter was sleeping that night between two soldiers, bound with two chains. Guards were also before the door, watching the prison. 7 And look: a messenger of the Lord arrived, and light shone in the cell. Striking Peter's side, he roused him, saying, "Get up quickly!" And the chains fell off of his hands. 8 Then the messenger said to him,

"Get dressed, and put your sandals on." And he did so. And he said to him, "Wrap your cloak around you and follow me." 9 And he followed him out; but he didn't realize that this was really happening, through the messenger's intervention). He supposed he was seeing a vision. 10 Going through the first and second gates, they came to the iron gate that led into the city, which opened for them automatically; and coming out, he went along one street, and suddenly the messenger left him. 11 When Peter came to himself, he said, "Now I know that the Lord really sent his messenger and rescued me from Herod's hand, and all the plots of the Jewish people." 12 Taking stock of the situation, he came to the home of Mary, the mother of John called Mark, where there were a considerable (number of folks) gathered praying. 13 When he knocked at the door, a servant girl named Rhoda came to answer, 14 and, recognizing Peter's voice, in her joy she didn't open the door, but ran and announced that Peter was standing at the gate. 15 They told her, "You're crazy!" But she insisted it was so. Then they said, "It's his messenger." 16 But Peter kept knocking. When they opened (the door) and saw him, they were amazed. 17 When he gestured to them with his hand, they shut up; and he explained to them how the Lord had led him out of the prison, and said, "Tell James and the brethren these things." And going out, he went to another place.

18 When day came, there was no little commotion among the soldiers, about what had happened to Peter. 19 When Herod looked for him and didn't find him, he cross-examined the guards, and ordered that they be taken away [executed?]. Then, coming down from Judea to Caesarea, he stayed there a while.

20 There was hostility with Tyre and Sidon. Unitedly, they came to him, and petitioned Blastus, the (attendant) of the king's bed-chamber, asking for peace, because of the support their country (needed) from the king. 21 On the appointed day, Herod, dressed up in his royal outfit and seated on the judgment seat, made a (flowery) speech to them; 22 and the people shouted, "The voice of a god, and not of a person!" 23 Immediately, a messenger of the Lord struck him, because he didn't give the glory to God; and he died, eaten by worms.

24 But the Word of God grew and multiplied. 25 And Barnabas and Saul returned to [from] Jerusalem, [*some mss.*, to Antioch], having completed their assignment, taking along John who was called Mark.

CHAPTER 13

In the church that was in Antioch, there were spokesmen for God [prophets] and teachers: Barnabas, and Simeon who was called Niger, and Luke (Lucias?) the Cyrenian, Manaen, who was raised with Herod the tetrarch, and Saul. 2 As they were conducting public services for the Lord, and fasting, the Holy Spirit said, "Set apart Barnabas and Saul for me, for the job that I've assigned them." 3 Then, when they had fasted, and prayed, and laid their hands on them, they released them.

Therefore, sent out by the Holy Spirit, they came down to Seleucia; from there they set sail for Cyprus, 5 and arriving in Salamis, they announced the word of God in the Jewish synagogues. They also had John as an assistant. 6 When they had come through the whole island, to Paphos, they found a certain man, a magician, a Jewish false-prophet who was named Bar Jesus, 7 who was with the proconsul, Sergius Paulus, an intelligent man. This man, when he had summoned Barnabas and Saul, sought eagerly to hear the Word of God. 8 But Elymas -- that's the translation of his name -- the Magician, opposed them, trying to turn the proconsul away from faithfulness. 9 But Saul, who was also called Paul, full of the Holy Spirit, stared at him 10 and said, "O (man) full of all deceit and all wickedness, son of the devil, enemy of all justice, won't you stop distorting the straight ways of the Lord? 11 And now look: the hand of the Lord is upon you, and you will be blind, not seeing the sun for a while." Then suddenly dimness and darkness fell over him, and he went around looking for a guide. 12 Then the proconsul, when he saw what happened, became faithful. He was astonished at the Lord's teaching [or, the teaching about the Lord.]

13 Then, when they'd been led away from Paphos, Paul's companions came into Perga, of Pamphylia; but John left them and returned to Jerusalem. 14 But they, going through from Perga, arrived in Pisidian Antioch, and, going into the synagogue on the Sabbath day, they sat down. 15 After the reading of the Law and the Prophets, the synagogue rulers sent to them, saying, "Brethren, if any of you have a word of encouragement for the people, say it." 16 Then Paul got up and, gesturing with his hands, he said, "Israelite men, and those who reverence God, listen: 17 the God of this people Israel chose our ancestors, and exalted the people in their temporary dwelling in the land of Egypt, and with upraised arm, he led them out

of it; 18 and for a period of forty years, he fed them in the desert. 19 When he had destroyed seven nations in the land of Canaan, he gave their land as an inheritance 20 about four hundred and fifty years. And after that, he gave judges, until God's spokesman Samuel. 21 After that, they demanded a king, and God gave them Saul, the son of Kish, a man of the tribe of Benjamin, for forty years. 22 When he replaced him, he raised up David for them for a king, to whom also he spoke a testimony, 'I found David, the son of Jesse, a man according to my heart, who will do all my wishes.' 23 God, from the descendants of this man, according to promise, brought to Israel a deliverer, Jesus. 24 Before his arrival, John announced ahead of time to all the people of Israel, a baptism for a changed life. 25 As John was finishing his course, he said, 'Who do you all suppose I am? I am not (the one). But look: after me is coming one for whom I am not worthy to take his sandals off his feet.'

26 Brethren, sons of the lineage of Abraham, and those among *you* who reverence God, this word of deliverance has been sent to us! 27 For the folks living in Jerusalem, and their rulers, ignorant of the voices of the prophets [God's spokesmen] that are read every Sabbath, have fulfilled them (by) condemning (him). 28 Although they found not a single charge (deserving) of death, they demanded that Pilate do away with him. 29 Then, as they completed all the things that had been written about him, taking (him) down from the tree [wood, cross], they laid him in a tomb. 30 But God raised him from death! 31 He appeared for many days to those who came up together with him from Galilee into Jerusalem, who now are his witnesses to the people. 32 And we are announcing good news to you all: (that) the promise made to the fathers, 33 God fulfilled for us, their children, when he raised Jesus from the dead, as also it has been written in the second psalm, 'You are my Son; this very day I have fathered you.' 34 Because he raised him from the dead, he is no longer about to turn back to decay! That's why he said, 'I will give you God's faithful contract with David.' 35 Therefore, also in another place, he says, 'You will not give your devout one to see decay.' 36 For indeed, David, when he had served the purpose of God for his own generation, fell asleep, and was laid with his ancestors; and he saw decay. 37 But the one whom God raised, did not see decay.

38 Therefore, it must be known to you all, brothers, that through this (man), the taking away of shortcomings [failures] is being announced to you all! 39 In this man, everyone who is faithful is made just from all those things that the Law of Moses couldn't make right. 40 Therefore, watch out that it does not come upon *you*, what was said in (the writings of) God's spokesmen: 41 'Look, scornful ones, and be amazed -- and be destroyed; because I am doing a deed in your days, a deed that *you* would not believe, if someone told *you* all about it.'" 42 As they went out, (the people) urged them to speak to them about these things the next Sabbath. 43 As they left the synagogue, many of the Jews and the godly proselytes [converts] followed Paul and Barnabas, who, speaking to them, persuaded them to remain in [with] the grace of God. 44 The next Sabbath, almost the whole city was gathered to listen to the Word of the Lord. 45 The Jews, when they saw the crowds, were filled with jealousy, and spoke scornfully [blasphemously] against what Paul was saying. 46 Then, becoming bold, Paul and Barnabas said, "It was necessary for the Word of God to be spoken to you all first. Since you all reject it, and judge yourselves not (to be) worthy of eternal life, look: we will turn to the Gentiles. 47 For that's how the Lord instructed us: 'I have set you all as light to the Gentiles, that *you* should be [exist] for the (purpose of) deliverance [setting things right], to the end of the earth.'"

48 The Gentiles, listening, were glad, and gave glory to the Word of the Lord, and whoever became faithful was enrolled [appointed] for eternal life. 49 Then the Word of the Lord spread through the whole region. 50 But the Jews stirred up the devout, reputable women, and the prominent men of the city, and raised a persecution against Paul and Barnabas, and threw them out of their borders. 51 Shaking the dust off their feet, they came to Iconium; 52 and the disciples were filled with joy and the Holy Spirit.

CHAPTER 14

It happened the same way in Iconium: they went into the Jewish synagogue, and spoke in such a way that a great multitude of both Jews and Hellenists became faithful. 2 But the disobedient Jews rose up, and badly influenced the minds of the Gentiles against the brethren. 3 Nevertheless they stayed on for a considerable time, speaking boldly about the Lord, who bore witness to the word of his graciousness,

giving signs and wonders to happen through their hands. 4 But the multitude of the city was divided; some were with the Jews, and some were with the envoys [apostles], 5 so that there was a violent uprising of both Gentiles and Jews, with their rulers, to riot and stone them. 6 When they found out, they fled into the Lycaonian cities of Lystra and Derbe and the surrounding countryside, 7 and they were preaching the good news there.

8 And in Lystra, a certain man, helpless in his feet, was sitting. Lame from his mother's womb, he had never walked. 9 This man listened to Paul speaking. (Paul) looked intently at him, and seeing that he had faithfulness to be restored, 10 he said in a loud voice, "Stand up straight on your feet!" And he got up and walked! 11 When the crowd saw what Paul had done, they raised their voices in Lycaonian, saying, "The gods have come down to us in human form!" 12 Then they called Barnabas Zeus, and Paul, Hermes, since he did the most talking. 13 Then the priest of Zeus, who was (in charge) of the city, brought bulls and garlands to the gates, wanting to make sacrifice with the crowds. 14 But when the envoys, Barnabas and Paul, heard that, tearing their cloaks, they ran into the crowd, shouting, 15 and saying, "Men, why are you all doing these things?! We also are people, just like *you*, who are telling *you* good news: to turn away from this emptiness, toward the living God, who made the heaven and the earth and the sea and everything in them. 16 In previous generations, he allowed all nations to go their own ways; 17 but even so, he did not leave himself without testimony, doing good deeds, and giving *you* rain from heaven, and fruitful seasons, providing food and delighting your hearts." 18 Even saying these things, they barely stopped the crowd from sacrificing to them.

19 Then Jews arrived from Antioch and Iconium, and, when they had influenced the crowd, they stoned Paul, and dragged him outside the city, assuming that he was dead. 20 But as the disciples surrounded him, he got up and went back into the city. And the next day, he and Barnabas went on to Derbe. 21 When they had announced the good news in that city, and made a considerable number of disciples, they went back to Lystra and Iconium and Antioch 22 strengthening the morale of the disciples, encouraging them to remain faithful, and (warning them) that it is necessary for us to enter the Kingdom of God through many hassles. 23 When they had appointed elders for them in every church, and prayed, with fasting, they entrusted them to the Lord, toward whom they had become faithful. 24 And going through Pisidia they came to Pamphylia, 25 and when they had spoken the word in Perga, they went down to Attalia, 26 and from there they got a boat to Antioch, from where they had been handed over to the grace of God for the task that they had fulfilled. 27 When they arrived and gathered the church, they reported what God had done with them, and how he had opened a door of faithfulness for the Gentiles. 28 They stayed quite a while with the disciples.

CHAPTER 15

Then certain people who came down from the Jews were teaching the brethren that unless you are circumcised by the custom of Moses, you cannot be kept safe [rescued]. 2 When no small amount of fuss and discussion arose between them and Paul and Barnabas, they assigned Paul and Barnabas and certain others of them to go up to the apostles and elders in Jerusalem about this dispute. 3 Therefore, sent by the assembly [church], they came through Phoenicia and Samaria, explaining the conversion of the Gentiles, and they caused great joy to all the brethren. 4 When they arrived in Jerusalem, they were welcomed by the church, and the apostles and elders; and they reported what God had been doing with them. 5 But certain people from the sect of the Pharisees who had become believers [faithful], rose up, saying, "It is necessary to circumcise them, and to command them to keep the law of Moses."

6 Then the apostles and elders gathered to look into these matters. 7 After much discussion, Peter got up and said to them, "Brethren, you all know that from the earliest days, God made the choice among *you* for the Gentiles to hear the word of the good news from my mouth and to become faithful. 8 And God, who knows hearts, bore them testimony, giving them the Holy Spirit just as (he did) to us. 9 He made no distinction between us and them, cleansing their hearts by faithfulness. 10 Now therefore, why are you all testing God, putting a yoke on the necks of the disciples which neither we nor our fathers were strong enough to bear? 11 We are trusting to be delivered [set right] by the graciousness of the Lord Jesus, and they (will be) the same way." 12 Then the whole multitude stopped arguing and listened, as Barnabas and

Paul explained how God did signs and wonders among the Gentiles, through them. 13 After they quit talking, James answered, "Brethren, listen to me. 14 Simeon explained how God first looked out to take from the Gentiles a people for his name. 15 And the word of God's spokesmen agrees with this, as it has been written, 16 'After these things, I will turn again, and rebuild the fallen tent of David, and build up what was overthrown. I will straighten it out, 17 so that the rest of the people may seek the Lord, even all the nations [Gentiles] upon whom my name is called,' says the Lord, who does these things, 18 known from eternity.' 19 Therefore, I judge that we should not hassle those who are turning to God from among the Gentiles, 20 but write them a letter to stay away from the pollution of idols, and sexual perversions, and strangled things, and blood. 21 For from ancient generations, in the synagogues in every city, Moses has had those who preach him, and he is read every Sabbath."

22 Then it seemed (right) to the apostles and elders and the whole church, having chosen men from among them, to send (them) to Antioch with Paul and Barnabas: Judas called Barsabbas, and Silas, men who were leaders among the brethren, 23 writing by their hand, "The apostles and elder brethren, to the brethren in Antioch, Syria, and Cilicia who are from the Gentiles: greetings. 24 Since we heard that some of our people, whom we did not send, came and upset you all with messages [words] violating your personalities, 25 it seemed right to us, having come to one mind, to choose men to send to *you*, with our dear Barnabas and Paul, 26 men who have laid themselves on the line for the name of our Lord Jesus Christ. 27 Therefore, we have sent Judas and Silas, and they will tell *you* the same things verbally. 28 For it seemed (right) to the Holy Spirit and to us not to lay on *you* more burden than these necessary things: 29 to stay away from idolatry, and blood, and strangled things and perversions -- If *you* keep yourselves from these, *you* will do well. Farewell."

30 Then, therefore, those who were sent out came down to Antioch, and when they had gathered the multitude together, they delivered the letter. 31 When they read it, (the people there) rejoiced at the encouragement. 32 Judas and Silas, who were also spokesmen for God, greatly encouraged the brethren verbally, and strengthened (them); 33 After a while, they were dismissed in peace by the brothers, to go to those who had sent them. 34 But Silas decided to stay, so Judas returned alone. **(v. 34 missing from some mss.)*

35 And Paul and Barnabas stayed in Antioch, teaching the word of the Lord and announcing the good news, with many others. 36 After certain days, Paul said to Barnabas, "Let's go back to see the brethren in every city where we preached the word of the Lord, how they're doing." 37 Barnabas wanted to take along John who was called Mark; 38 but Paul thought it best not to take along someone who had left them in Pamphylia, and not gone with them to the task. 39 There was such disagreement that they separated from each other: Barnabas, taking Mark, sailed for Cyprus, 40 but Paul chose Silas and went out, committed to the Lord's care [*lit.*, grace] by the brethren. 41 He went through Syria and Cilicia, strengthening the churches.

CHAPTER 16

They arrived in Derbe and Lystra, and (found) there a certain disciple named Timothy, the son of a faithful Jewish woman, whose father (was) Greek, 2 who was recommended by the brethren in Lystra and Iconium. 3 Paul wanted him to go out with them, and took and circumcised him, because of the Jews who were in those places. For they all knew that his father had been Greek. 4 As they traveled through the cities, they delivered to them the decision reached by the apostles and elders in Jerusalem. 5 As a result, the churches were strengthened in the faith [in faithfulness], and increased in number daily.

6 They came through the region of Phrygia and Galatia, but were forbidden by the Holy Spirit to speak the word in Asia. 7 Then, coming down to Mysia, they tried to go into Bithynia, but the Spirit of Jesus did not allow them. 8 Leaving Mysia, they came down to Troas. 9 That night, Paul saw a vision: a certain Macedonian man was standing and urging him, saying, "Cross into Macedonia and help us!" 10 Since he had seen the vision, immediately we sought to go into Macedonia, concluding that God had called us to announce the good news to them.

11 Departing from Troas, we ran straight toward Samothrace, and on the next day into Neopolis.

12 From there (we went) into Philippi, which is a first-class Macedonian city, a colony. We were in this city several days. 13 On the Sabbath day, we went outside the gate along the river, where we found out there was a prayer (meeting) and, sitting down, we talked to the women who came together. 14 And a certain woman named Lydia, a purple-dealer from the city of Thyatira, a worshiper of God, listened. The Lord opened her heart to receive what Paul was saying. 15 Then, when she and her household were baptized, she urged (them), saying, "If you all have judged me to be faithful to the Lord, come stay at my house." And she took us over.

16 It happened as we were going to prayer (meeting), a certain servant-girl who had a spirit of fortune-telling [the Python] encountered us. She made much income for her masters by telling fortunes. 17 She followed after Paul and us, and shouted "These men are slaves of the highest God; they are proclaiming to *you* the way [road] of deliverance." 18 She did this for many days. Then Paul, who was annoyed, turned around and said to the spirit, "I order you in the name of Jesus Christ to come out from her!" and it came out at that hour. 19 When her masters saw that their expectation of profit had vanished, seizing Paul and Silas, they dragged them into the marketplace before the rulers. 20 And leading them before the soldiers, they said, "These people are upsetting our city! They are Jews, 21 and are preaching customs that it is not lawful for us as Romans to receive or practice." 22 The crowd also attacked them, and the soldiers, stripping off their cloaks, ordered them beaten. 23 When they had laid many blows upon them, they threw them in prison, ordering the guard to keep them safely. 24 Having received such instructions, he put them into the inner cell, and fastened their feet securely into the wood. 25 About midnight, Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. 26 Suddenly there was a great earthquake, so that the foundations of the prison were shaken. All at once, all the doors were opened, and everyone's bonds were undone. 27 Then the guard woke up, and, seeing the prison doors open, grabbed a sword and was about to do away with himself, assuming that the prisoners had escaped. 28 But Paul shouted loudly, "Don't harm yourself! We are all inside." 29 When he had asked for a light, he ran in, terrified, and fell down before Paul and Silas, 30 and brought them out, saying, "Sirs, what is it necessary for me to do, that I may be safe [made right]?"

31 Then they said, "Become faithful to the Lord Jesus, and you and your household will be safe [put right]." 32 And they spoke the word of the Lord to him, and to everyone in his household. 33 And taking them at that time of night, he washed their wounds, and he, and all who belonged to him, were baptized; 34 and he brought them into his house, and set the table, and the whole household was exuberant that they had become faithful to God. 35 When day came, the soldiers sent deputies, saying, "Let those people go." 36 Then the guard reported those words to Paul, "The soldiers sent (word) that you all be released. So now *you* may go in peace." 37 But Paul said to them, "They beat and bound us without trial, though we are Roman citizens; they threw us in prison, and now they would throw us out secretly? No way! Let them come and escort us out!" 38 The deputies reported these words to the soldiers. They were afraid, when they heard that they were Romans; 39 and they came and apologized, and, escorting them out, asked them to leave the city. 40 So when they came out of the prison, they came into Lydia's (house), saw and encouraged the brotherhood, and left.

CHAPTER 17

When they had travelled through Amphipolis and Apolonia, they came into Thessalonica, where there was a Jewish synagogue. 2 As was customary for Paul, they went in to them, and on three Sabbaths, he dialogued with them from the Scriptures, 3 explaining and setting forth that the Christ [Anointed One] had to suffer and to arise from the dead, and that "this is the Christ, Jesus, whom I am proclaiming to *you*." 4 And some of them were persuaded, and joined Paul and Silas; a great number of the godly Greeks, and not a few of the prominent women. 5 But the Jews became jealous, and, collecting from the marketplace some unsavory characters, and rounding up a mob, threw the city into an uproar, and assaulted the house of Jason, seeking to bring them out to the people. 6 When they didn't find them, they dragged Jason and some brethren before the city rulers, howling, "These people who have disrupted the world, have arrived here also, 7 and Jason has welcomed them. They are all behaving contrary to the dogma of Caesar, saying that Jesus is another king." 8 And they upset the crowd, and the city rulers who heard these things; 9 and taking

bail from Jason and the rest, they released them. 10 Then the brethren immediately sent Paul and Silas away by night, into Berea.

When they arrived, they went into the Jewish synagogue. 11 These (folks) were of better breeding than those in Thessalonica; they received the word with all enthusiasm, daily checking out the Scriptures, whether these things were valid. 12 Therefore, many became faithful, of both the godly Greek women, and not a few men. 13 But when the Jews from Thessalonica found out that the word of God was being proclaimed by Paul in Berea, too, they came there also, shaking up and upsetting the crowds. 14 Then immediately the brethren sent Paul off to go toward the sea, but Silas and Timothy stayed there. 15 Those who were escorting Paul led him as far as Athens, and, receiving orders for Silas and Timothy to come as soon as possible, they departed for home.

16 While Paul was waiting for them among the Athenians, his spirit was upset within him, seeing the city given over to idolatry. 17 Therefore, he had discussions in the synagogue, with the Jews and the worshipers, and in the marketplace every day, with everyone he met. 18 Certain of the Epicurean and Stoic philosophers accosted him; and some said, "What is this guy with bits of information trying to say?" Others (said), "He seems to be a preacher of strange deities [*lit.*,demons?]," because he was preaching about Jesus and the resurrection. 19 They took him and brought him to the Areopagos, saying, "May we know what new thing this teaching is that you are talking about? 20 For you are bringing strange things to our ears. Therefore, we want to know what these things mean." 21 For all the Athenians and visiting foreigners spent their time doing nothing but saying or hearing what was newest.

22 Then Paul, standing in the middle of the Areopagos, said, "Men of Athens, I see that in every way *you* are very careful about religious things. 23 For as I came through and observed your worship places, I even found a pedestal on which was inscribed, "To an Unknown God." Therefore, the one *you* worship as unknown is the one I am proclaiming to *you*. 24 The God who made the universe and everything in it, being Lord of heaven and earth, does not settle down in hand-made temples; 25 neither is he helped-out by human hands, (as if he) needed anything. He himself gives to everyone life, and breath, and all things. 26 He made out of one (person) every nation of people to live on all the face of the earth, having established ahead of time, territories, times, and boundaries of their dwelling-places, 27 (so they might) seek God, if perhaps they might reach out and find him, though he is not far from each one of us. 28 For in him we are living and moving and existing, as some of your own poets have also said, 'For we are his descendants.' 29 Therefore, being descendants of God, we ought not suppose the Deity to be like gold or silver or stone, designed by the craftsmanship or imagination of some person. 30 God overlooked times of ignorance; but now, he is ordering all people everywhere to change their ways 31 because he has set a day on which he is about to judge the inhabited world in justice, by a man whom he appointed, (and) faithfully presented to everyone (by) raising him from the dead [when he had raised him from the dead.] " 32 When they heard about the resurrection from the dead, some scoffed, but some said, "We will listen to you about this again." 33 So Paul went out from their midst.

34 But certain men joined him and became faithful, among whom was even Dionysius the Areopagite, and a woman named Damaris, and others with them.

CHAPTER 18

After these things, when they left Athens, they came into Corinth. 2 He (Paul) found a certain Jew named Aquila, a native of Pontus, and Priscilla his wife, recently come from Italy because Claudius had decreed that all Jews leave Rome. He approached them 3 and because they were of the same trade, he stayed and worked with them, for they were tent-makers. 4 And he held discussions in the synagogue every Sabbath, and persuaded both Jews and Greeks. 5 When Silas and Timothy came down from Macedonia, Paul was busy with the Word, testifying to the Jews that Jesus was the Christ [Anointed One]. 6 But when they opposed him, and blasphemed [*or*, maligned him], shaking out his robe, he said to them, "Your blood (is) upon your own heads. I am clean from it. Now I will go to the Gentiles." 7 And leaving there, he went into the house of a worshiper of God named Titus Justus, whose house was neighbor to the synagogue. 8 Crispus, the leader of the synagogue, became faithful to the Lord, with his whole household, and many of the Corinthians who listened became faithful and were baptized. 9 Then the Lord said to Paul

at night in a vision, "Don't be afraid, but speak, and don't be quiet, 10 because I AM with you, and no one will attack you to harm you, because I have many people in this city." 11 So he stayed there a year and six months, teaching the Word of God among them.

12 When Gallio was proconsul of Achaia, the Jews unitedly rose up against Paul, and brought him into court, 13 saying, "This man is persuading people to worship God contrary to the law." 14 But as Paul was about to open his mouth, Gallio said to the Jews, "If indeed there was some injustice, or evil wickedness, O Jews, I might pay attention to your word; 15 but if the dispute is about words and names and your own law, see (to it) yourselves. I don't intend to be a judge of these things." 16 And he put them out of the court. 17 Then, grabbing Sosthenes, the ruler of the synagogue, they beat him before the court -- but Gallio paid no attention.

18 So when Paul had stayed with the brethren several days longer, he took leave of them and set sail for Syria, (taking) Priscilla and Aquila with him. He had had his head shaved in Cenchreae, for he had a vow [prayer]. 19 When they arrived at Ephesus, he left them there; and he himself, going into the synagogue, argued with the Jews. 20 When they asked him to stay longer, he didn't consent; 21 but took leave of them, saying, "I will come back to you all again, God willing," and he left Ephesus. 22 And coming down to Caesarea, he went up and gave greetings to the church, (then) went down to Antioch.

23 When he had spent some time there, he went out and passed through the region of Galatia and Phrygia, systematically; strengthening all the disciples.

24 Then a certain Jew named Apollos, an Alexandrian by birth, an educated man, arrived in Ephesus. He was powerful in the Scriptures. 25 This man had been instructed in the way of the Lord, and, being zealous in spirit, was accurately speaking and teaching things about Jesus; (but he) understood only the baptism of John. 26 This man began to speak boldly in the synagogue. When Priscilla and Aquila heard him, they took him along and explained the way of God to him more accurately. 27 When he wanted to go into Achaia, the brethren wrote urging the disciples to welcome him. When he arrived he was very helpful to those who, by grace, had become faithful. 28 For he conducted strenuous discussions with the Jews, demonstrating by means of the Scriptures that Jesus is the Christ [Anointed One].

CHAPTER 19

Now, it happened while Apollos was in Corinth, Paul, having come through the inland region, arrived in Ephesus, and when he found certain disciples, 2 he said to them, "Did you all receive the Holy Spirit when *you* became faithful?" They said to him, "We never heard that there is such a thing as a Holy Spirit." 3 Then he said, "Into what, then, were *you* baptized?" They said, "Into John's baptism." 4 Then Paul said, "John baptized people for a changed life, saying that they should be faithful toward the one coming after him, that is, to Jesus." 5 When they heard (that), they were baptized in the name of the Lord Jesus, 6 and when Paul laid his hands on them, the Holy Spirit came upon them, and they spoke with tongues [other languages] and prophesied [spoke messages from God]. 7 There were about twelve men in all.

8 Then, coming into the synagogue, he spoke boldly for three months, arguing and persuading (folks) about the Kingdom of God. 9 But, as some were hardened and became disobedient, speaking evil about the Way before the multitudes, he took the disciples with him and separated himself, dialoguing every day in the school of Tyrannus. 10 This went on for two years, so that everyone who had settled in Asia heard the word of the Lord, both Jews and Greeks. 11 And God did unusual miracles through the hands of Paul, 12 so that handkerchiefs or aprons that he had touched were carried off to the weak, and they were released from their illnesses, and evil spirits went out.

13 Then certain traveling Jewish exorcists undertook to use the name of the Lord Jesus upon those having evil spirits, saying, "I order you (by) the Jesus whom Paul preaches." 14 There were seven sons of a certain Skeva, a Jewish ruling priest, who were doing this. 15 But the evil spirit answered them, "I am acquainted with Jesus, and I know about Paul, but who are *you*?" 16 And the person in whom the evil spirit was, assaulted them, and overpowered them, and beat them up so that, naked and battered, they fled from that house. 17 This became known to all the Jews and Greeks who had settled in Ephesus, and fear fell on them all, and the name of the Lord Jesus was greatly respected. 18 Many of those who had become faithful, began confessing and acknowledging their deeds. 19 A considerable number who were practicing sorcery,

bringing their books together, burned them before everyone; and they figured up their value, and found (it to be) 50,000 silver (pieces). 20 So the word of the Lord grew powerfully, and became strong. 21 After this was over, Paul set out, in the (Holy) Spirit, going through Macedonia and Achaia, to go toward Jerusalem, saying, "After I have been there, it is necessary for me to see Rome, also." 22 When he had sent two of his co-workers, Timothy and Erastus, into Macedonia, he himself spent time in Asia.

23 It happened that after that time, there was no small disturbance about the Way. 24 For a silver-worker, Demetrius by name, who was making silver temples of Artemis, brought no small (amount of) profit to the workers. 25 He assembled his fellow-craftsmen, and those of similar trades, (and) said, "Men, you all are aware that our prosperity is from this trade, 26 and *you* (can) see and hear that not only in Ephesus, but all over Asia, this Paul is persuasively turning away a considerable crowd, saying that they are not gods, that are made by hands. 27 Not only is our partnership [business] in danger of coming into dishonor, but even the temple of the great goddess Artemis might be considered nothing! Her greatness is about to be knocked down, she whom the whole of Asia and the inhabited world worship!"

28 When they listened to that, becoming filled with rage, they shouted, "Great (is) Artemis of the Ephesians!" 29 And the city was full of commotion; they rushed unitedly into the theater, when they had seized Gaius and Aristarchus of Macedonia, Paul's fellow-travelers. 30 Paul wanted to go in to the people, but the disciples wouldn't allow him. 31 Certain of the rulers of Asia, who were his friends, sent to him urging him not to commit [give] himself to the theater. 32 Different people were yelling different things, for the assembly was confused, and most of them didn't know why they had come together. 33 They called out Alexander from the crowd, when the Jews shoved him forward. But when Alexander gestured with his hand, wanting to make a statement [defense] to the people, 34 recognizing that he was a Jew, there came a single shout from everyone, for about two hours, "Great (is) Artemis of the Ephesians!"

35 When he had settled the crowd, the clerk [scribe] said, "Men of Ephesus, what people are there who don't know the city of Ephesus to be the temple-keeper of the great Artemis, and of what fell from Zeus? 36 Since, then, these things can't be contradicted, you all ought to be orderly, and not to do anything precipitately. 37 For *you* brought these men here, (who are) neither temple-desecrators nor blasphemers [slanderers] (of) our god. 38 Therefore, if Demetrius and the craftsmen with him have (a complaint) against anyone, there are courts and proconsuls: they ought to take care of it properly. 39 If you all have some other dispute, let it be settled in legal assembly. 40 For we are in danger of being charged with riot today, since there is no charge about which we can give account about this carrying-on." And when he had said these things, he dismissed the assembly.

CHAPTER 20

After the uproar stopped, when Paul had summoned the disciples and encouraged them, and taken leave of them, he left to go into Macedonia. 2 When he had gone through those regions, and encouraged them with many words, he came into Greece, 3 where he stayed three months; but since there was a plot against him by the Jews when he was about to leave for Syria, he decided to go back through Macedonia. 4 With him were Sopater, Pyrrhus the Berean, Aristarchus and Secundus the Thessalonians, and Gaius from Derbe, and Timothy, and the Asians Tychicus and Trophimus. 5 These went ahead and waited for us in Troas, 6 but we set sail after the days of Unleavened Bread from Philippi, and we came to them in Troas by the fifth day, where we spent seven days.

7 On the first day of the week, when we had gathered for the breaking of bread, Paul was having a discussion with them, since he was about to leave the next day, and he kept on talking until midnight. 8 There were plenty of lamps in the upper room where we were gathered. 9 A certain young man named Eutychus was sitting on the windowsill, (and) dropped off in a deep sleep as Paul kept talking. Overcome by sleep, he fell down from the third story, and was picked up dead. 10 But Paul went down and fell upon him and, embracing him, he said, "Don't worry: his life is in him." 11 Then he went up and broke the bread, and when he had eaten, he continued his sermon until dawn, and then left. 12 And they took the boy (home) alive, and were immeasurably encouraged.

13 Having gone ahead on the ship, we arrived at Assos, expecting to take Paul on board there: for those were his instructions: he was going to go on foot. 14 When he met us in Assos, taking him on board,

we came to Mitylene, 15 and, setting sail from there the next day, we arrived opposite Chios, and the next, at Samos, and the following (day) we came into Miletus. 16 For Paul had decided to sail past Ephesus, so as not to lose time in Asia, for he was hurrying, if possible, to be in Jerusalem by the day of Pentecost.

17 So from Miletus, he sent to Ephesus and summoned the elders of the church. 18 When they came to him he said to them, "You all are well aware, from the first day I arrived in Asia, how I have behaved among *you* all the time, 19 serving the Lord with all humility [with no status], and tears, and trials that piled up on me from the plots of the Jews. 20 I didn't back off from anything worthwhile, either to proclaim to *you*, or to teach *you*, publicly and in your homes, 21 bearing careful witness to both Jews and Greeks about changing your orientation toward God, and faithfulness toward our Lord Jesus. 22 And now, look: I am going, bound in Spirit [by the Spirit], toward Jerusalem, not knowing what is waiting for me there, 23 except that the Holy Spirit is testifying to me in every city, saying that bonds and hassles are waiting for me. 24 But that doesn't matter: I don't consider my life of any value to myself, except to complete my race, and the assignment I received from the Lord Jesus, to bear witness to the good news of the graciousness of God. 25 And now, look: I know that you all, among whom I have been going around preaching the Kingdom, will never see my face again. 26 Therefore I am testifying to you all today that I am clean from everyone's blood. 27 For I have not held back from announcing all God's plan to *you*. 28 Watch out for yourselves, and for all the flock in which the Holy Spirit set *you* as overseers to shepherd the church of God, which he acquired [kept safe] through his own blood. 29 I know that after my departure, vicious wolves will come in to *you*, not sparing the flock. 30 Even out of your own number will rise up men speaking corruptly, drawing disciples away after them. 31 Therefore, keep on being watchful, remembering that for three years, night and day, I did not stop warning each one, with tears. 32 And now, I turn you all over to God [*some mss.*, the Lord], and to his word of grace [*or*, his gracious word], that can build *you* up, and give (*you*) the inheritance among all those who have been set apart [made holy]. 33 I have not desired anyone's silver or gold or clothing. 34 You all know that these hands have provided for my needs, and those of the folks with me. 35 I showed you all by example how, by working, it is necessary to take care of the weak. Remember the words of the Lord Jesus, that he said, 'It is a greater blessing to give, than to receive.'" 36 And when he had said this, he knelt and prayed with them. 37 There was a lot of crying, and, falling on Paul's neck, they kissed him, 38 mourning especially at his saying that they would never see his face again. And they escorted him to the ship.

CHAPTER 21

It happened that, when we had taken leave of them and set sail, having run straight, we came into Cos; and the next day to Rhodes, and from there into Patara. 2 Finding a ship headed for Phoenicia, we got on board and set sail. 3 When we had sighted Cyprus, and passed it on the left, we sailed to Syria, and came down to Tyre, for there the ship was to have its cargo unloaded. 4 So we looked up the disciples, and stayed a week with them. They told Paul through the Spirit not to go up to Jerusalem. 5 But when our time was up, we left and continued our journey, with everyone, including their wives and children, conducting us out of the city; and, kneeling on the shore, and praying, 6 we said goodbye to each other and got on the boat, and they returned to their homes.

7 When we finished our voyage from Tyre, we arrived in Ptolemais, and, when we greeted the brethren, we stayed a day with them. 8 Leaving the next day, we came to Caesarea, and came into the home of Philip the evangelist, who was one of the seven, and stayed with him. 9 He had four virgin daughters who [spoke for God] were prophetesses. 10 While we were staying many days, a certain spokesman [prophet] named Agabus came down from Judea. 11 When he came to us, he took Paul's belt, and tying himself up hand and foot, he said, "This is what the Holy Spirit says: 'This is how the Jews in Jerusalem will tie up the owner of this belt, and hand him over into the hands of the Gentiles.'" 12 When we heard these things, both we and the local people urged him not to go up to Jerusalem. 13 Then Paul answered, "What are you all doing, crying and breaking my heart? For I am ready not only to be tied up, but also to die in Jerusalem, for the sake of the name of the Lord Jesus!" 14 Since he would not be persuaded, we shut up, saying, "May the Lord's will happen."

15 After these days, we packed up and went up to Jerusalem. 16 (Some) of the disciples from Caesarea came along with us, bringing us to be the guests of a certain Cypriot, Mnason, an elderly disciple. 17 When we arrived in Jerusalem, the brethren received us cordially. 18 The next day, Paul went with us to James, and all the elders were present. 19 When he had greeted them, he explained in detail what God had been doing among the Gentiles through his ministry [service]. 20 Those who were listening glorified God, and said to him, "You see, brother, how many thousands there are among the Jews who have become faithful, and they are all zealous about the Law. 21 They've heard rumors about you, that you are teaching the desertion of Moses to all the Jews who are among the Gentiles, telling them not to circumcise their children, nor to observe the customs. 22 What then? They will all hear that you have come. 23 Therefore, do what we tell you: we have four men here who have a vow upon themselves. 24 Take them and purify yourself with them, and pay for them to have their heads shaved, and everyone will know that what they've heard about you isn't true, but you are in order, and you yourself keep the Law. 25 But as for the faithful Gentiles, we sent them a verdict to keep themselves from idolatry and blood and strangled things and perversion." 26 Then the next day, Paul, taking the men, purified himself with them, and went into the temple, giving notice (of) the completion of the days of purification, when the offering would be made on behalf of each of them.

27 When the seven days were about to be fulfilled, the Jews from Asia, seeing him in the temple, gathered all the crowd, and grabbed him, 28 shouting, "Men of Israel! Help! This is the man who is teaching everyone everywhere against the people and the law, and this place; he has even brought Greeks into the temple, and profaned this holy place!" 29 For earlier, they had seen Trophimus the Ephesian with him in the city, and they assumed that Paul had brought him into the temple. 30 The whole city was stirred up, and the people ran together, and seized Paul, dragged him out of the temple, and immediately the doors were locked. 31 As they were seeking to kill him, word got up to the commander of the unit, that all Jerusalem was in an uproar. 32 He immediately took soldiers and centurions and ran down upon them; and when they saw the commander and the soldiers, they stopped beating Paul. 33 Then, when the commander approached, he seized him, and ordered him bound with two chains, and demanded who he was and what he had done. 34 Different ones in the crowd were shouting different things. Since he was unable to find out the facts because of the commotion, (the commander) ordered him to be taken into the fortress. 35 When he came to the stairs, (Paul) was picked up and carried by the soldiers because of the violence of the crowd, 36 for a mob of people was following, shouting, "Take him away!"

37 As he was about to go into the fortress, Paul said to the commander, "Is it permissible for me to say something to you?" He said, "Do you know Greek? 38 Aren't you the Egyptian who a while ago [*lit.*, before these days], raised up four thousand men who were bandits, and led them out into the desert?" 39 But Paul said, "I am a Jewish man, from Tarsus of Cilicia, a citizen of no insignificant city. I ask you, allow me to speak to the people." 40 When he gave permission, Paul, standing on the stairs, gestured with his hand to the people. When many of them quieted down, he spoke to them in the Hebrew dialect:

CHAPTER 22

"Brothers and fathers, listen to my defense before *you* now." 2 When they heard that he was speaking to them in the Hebrew dialect, they quieted down some more. And he said, 3 "I am a Jewish man, born in Tarsus, of Cilicia, but educated in this city, taught at the feet of Gamaliel, according to the strict law of the ancestors, being zealous for God, just as you all are today; 4 so much so, that I persecuted this Way until death, tying up and handing over into prison both men and women. 5 The high priest and all the elders (can) bear witness to this for me. Having received letters from them to the brethren, I was traveling to Damascus, to bring also those who were there, bound, into Jerusalem, in order that they might be punished.

6 It happened as I traveled and approached Damascus, about noon, suddenly a bright light from heaven [the sky] flashed around me, 7 and I fell to the ground, and heard a voice saying to me, 'Saul, Saul, why are you persecuting me?' 8 Then I answered, 'Who are you, sir [Lord]?' and he said to me, 'I AM Jesus the Nazarene, whom you are persecuting.' 9 Those who were with me saw the light, but they did not hear the voice that was speaking to me. 10 Then I said, 'What shall I do, Lord?' and the Lord said to me, 'Get up and go into Damascus, and there you will be told about all the things appointed for you to do.' 11 Since I

could not see, from the [glory] brightness of that light, led by the hand by my companions, I came into Damascus. 12 Then a certain Ananias, a godly man according to the law, (as) witnessed by all the resident Jews, 13 came and stood by me, said to me, 'Brother Saul, look up!' And at that very hour, I looked up at him. 14 Then he said, 'The God of our fathers picked you out to find out his will, and to see the Just One, and to hear his voice, 15 in order that you may be a witness for him to all people, of what you have seen and heard. 16 And now, what shall you do? Get up and be baptized and wash away your shortcomings [failures], calling on his name.' 17 It happened that when I returned to Jerusalem, and was praying in the temple, a trance came over me, 18 and I saw him saying to me, 'Hurry up and get out of Jerusalem quickly, because they will not accept your testimony about me.' 19 And I said, 'Lord, they are well aware that I was imprisoning and beating those who are faithful to you, from one synagogue to another. 20 And when the blood of your witness, Stephen, was poured out, I myself was even standing there and approving, and guarding the robes of those who were killing him!' 21 And he said to me, 'Go -- because I will send you out to the Gentiles far away.'"

22 They listened to him until he said that, and (then) raised their voices, saying, "Take away such a person from the earth! He is not fit to live!" 23 (As they were) shouting and tearing their cloaks, and throwing dirt into the air, 24 the commander ordered him to be taken into the fortress, saying to examine him by whipping, in order to find out for what charge they were yelling at him so. 25 But as they stretched him out with thongs, Paul said to the centurion who was standing by, "Is it permissible for you to whip a person who is a Roman, and uncondemned?" 26 When the centurion heard that, going to the commander, he reported back to him, "What are you about to do? This guy is a Roman!" 27 Then the commander came and said to him, "Tell me -- are you a Roman?" and he said, "Yes." 28 Then the commander replied, "I bought this citizenship for a lot of money," and Paul said, "But I was born so." 29 Therefore, those who were about to examine him left immediately; and the commander was frightened, having found out that he was a Roman and he had tied him up.

30 The next day, wanting to find out for sure why he was being accused by the Jews, he released him and commanded the ruling priests and all the Sanhedrin [Council] to assemble, and took Paul down and stood him before them.

CHAPTER 23

Then, fixing his gaze on the council, Paul said, "Brothers, I have lived as a citizen with all good conscience for [toward] God until this day." 2 Then the high priest, Ananias, ordered those standing beside him to slap his mouth. 3 Then Paul said to him, "God is about to slap you, you plastered wall! Here you sit, judging me according to the Law, and unlawfully, you order me to be struck!" 4 Those standing by said, "Do you revile God's high priest?" 5 Then Paul said, "I had no idea, brethren, that he was high priest. For it has been written, 'You shall not speak badly of the ruler of your people.' " 6 Then Paul, realizing that one faction was Sadducee and the other Pharisee, shouted in the Council, "Brethren, I am a Pharisee, the son of Pharisees! It is about hope, and the resurrection of the dead, that I am being tried!" 7 When he had said this, there was an uprising of the Pharisees and Sadducees, and the multitude was divided. 8 For the Sadducees say that the resurrection doesn't exist, and neither messenger [angel] nor spirit (exists), but the Pharisees acknowledge both. 9 There was a lot of shouting, and some of the scribes of the Pharisees' side stood up and argued, "We don't find anything wrong in this man. What if a spirit or a messenger [angel] spoke to him?" 10 There was so much commotion that the commander, afraid that Paul would be torn apart by them, ordered the guards to come down and snatch him out of their clutches and take him into the fortress. 11 The next night, the Lord stood beside him (and) said, "Take courage! As you have testified (on) matters about me in Jerusalem, so it is necessary for you to testify in Rome."

12 The next day, the Jews devised a conspiracy and took an oath [*lit.*, cursed themselves] saying that they would neither eat nor drink until they had killed Paul. 13 There were more than forty who made this agreement. 14 Approaching the high priest, and the elders, they said, "We have cursed ourselves with an oath, to taste nothing until we kill Paul. 15 Now, therefore, you all communicate with the commander, along with the Council, that he should bring him down to *you*, as (if) *you* were about to investigate his

affairs more carefully. But we will be ready before he arrives, to do away with him." 16 When the son of Paul's sister heard about the ambush, he approached, and went into the fortress and told Paul.

17 Summoning one of the centurions, Paul said, "Take this young man to the commander. He has something to report to him." 18 So he took him and led him to the commander, and said, "The prisoner, Paul, summoned me and asked me to bring this young man to you; he has something to say to you." 19 So, taking him by the hand, the commander, taking him aside privately, asked, "What is it that you have to report to me?" 20 Then he said, "The Jews agreed to ask you to take Paul down to the Council tomorrow as if they were going to inquire more carefully about him. 21 Don't you trust them: for more than forty of them (have) conspired (against) him, (and) have cursed themselves to neither eat nor drink until they have done away with him; and they are ready now, waiting for a promise from you." 22 Then the commander dismissed the young man, warning him, "Don't let word get out to anyone that you revealed this to me."

23 And summoning two centurions, he said, "Get two hundred soldiers, seventy horsemen, and two hundred armed guards ready, to go to Caesarea, at the third hour of the night [nine tonight]; 24 and have mounts provided for Paul, and conduct him safely to Felix the governor. 25 I have a letter written to this effect: 26 'Claudius Lysias to the most powerful governor Felix: greeting. 27 This man was seized by the Jews, and they were about to do away with him; but when I learned that he was a Roman, I stopped it with the soldiers, and rescued him. 28 Wanting to know what charges they would bring against him, I brought (him) down to their council. 29 I found him charged about disputes of their law, not anything worthy of death or imprisonment. 30 When I was informed that there was a plot against the man, I sent him to you immediately, and ordered his accusers to speak to you about him'."

31 Therefore the soldiers, according to their instructions, took Paul and brought him, by night, to Antipatris. 32 The next day, leaving the horsemen to go with him, they returned to the fortress. 33 When they came into Caesarea and delivered the letter to the governor, they also presented Paul before him. 34 When he had read it, and asked where he was from, and learned that he was from Cilicia, 35 he said, "I will listen to you when your accusers arrive," and commanded that he be guarded in Herod's praetorium.

CHAPTER 24

After five days, the high priest Ananias came down with some elders, and a certain orator, Tertullus. These people appeared before the governor against Paul. 2 When he was called-on, Tertullus began to make accusations, saying, "We have enjoyed much peace because of you, and reforms have been effected for this nation because of your understanding, 3 most powerful Felix, all of which we receive everywhere with much gratitude. 4 But in order that I not bother you more, I urge you to listen to us briefly, in your indulgence. 5 For we found this man a pest, and one who stirs up trouble for all the Jews throughout the (inhabited) world, a leader of the heresy [sect] of the Nazarenes, 6 who even tried to pollute the temple! So we seized him, 7 and wanted to judge him according to our law, but the commander Lysias, with great force, took him out of our hands, and ordered his accusers to come before you. **(v.7 missing in some mss.)* 8 You can find out, and be assured about all these things of which we are accusing him." 9 The Jews also agreed, affirming that these things were so.

10 When the governor had gestured to him, Paul replied, "Since I understand that you have been a judge of this nation for many years, I cheerfully make my defense. 11 You can ascertain that it's not more than twelve days ago that I went up to worship in Jerusalem. 12 And they did not find me arguing or inciting any crowd, in the temple, nor in the synagogues [gathering places], nor around the city. 13 Neither can they substantiate for you what they are now accusing me. 14 But I acknowledge this to you, that according to the Way that they call heresy, I worship the God of our ancestors, being faithful to all that is written in the Law and the Prophets, 15 having the hope in God which they also are waiting for, that there is going to be a resurrection of the just and the unjust.

16 In this also I train myself, to have a blameless conscience before God and people, through everything. 17 After many years, I arrived to bring provisions [alms] and offerings to my nation, 18 in which (effort) they found me in the temple, purified, not with a crowd nor a disturbance. 19 But certain Jews from Asia ought to come before you and make accusation if they have something against me.

20 These who are here should say what injustice they found as I stood before the Council, 21 or about this one statement that I shouted, standing among them, 'I am being judged before you all today about the resurrection of the dead.'"

22 Felix adjourned them; since he knew quite a bit about the Way, he said, "When Commander Lysias comes down, I will investigate your case." 23 He commanded a centurion to keep him, but that he should have freedom, and not to prevent his own (people) from caring for him.

24 After a few days, Felix arrived with Drusilla his wife, who was a Jewess, and sent for Paul, and listened to him about faithfulness toward Christ Jesus. 25 As he discussed with him about justice and self-control and the coming judgment, Felix, becoming frightened, answered, "Go away for now. When I have time, I'll call for you." 26 Besides, he was also hoping that Paul would pay him off. Therefore, he sent for him and talked with him quite frequently. 27 But when two years had passed, Porcius Festus succeeded him, and, wanting to do the Jews a favor, Felix left Paul in custody.

CHAPTER 25

Three days after he took over the province, Festus went up to Jerusalem from Caesarea. 2 The ruling priests and bigwigs of the Jews appeared before him against Paul, and petitioned him 3 asking as a favor that he would send him back to Jerusalem, since they were making a conspiracy to do away with him along the way. 4 But Festus replied that Paul was being kept in Caesarea, and he himself was about to go there soon. 5 "Therefore, those of *you* who can," he said, "come down with me; if there is anything out of place about this man, they can press charges."

6 He stayed among them no more than eight or ten days, and when he had gone down to Caesarea, the next day, seated on the judgment seat, he ordered that Paul be brought. 7 When he arrived, the Jews who had come down from Jerusalem stood around him bringing many serious charges, which they were not able to substantiate. 8 Paul, defending himself, (said), "I have done nothing wrong, either toward the law of the Jews, nor toward the temple, nor toward Caesar." 9 Festus, wanting to do the Jews a favor, asked Paul, "Are you willing to go up to Jerusalem and be judged before me there?" 10 But Paul said, "I am standing before Caesar's court, where I ought to be judged. I have done no wrong to the Jews, as you know very well. 11 If I have done injustice, or done anything deserving of death, I don't beg not to die. But if there is nothing to their accusations, no one can give me to them. I call upon Caesar." 12 Then Festus, when he had consulted with his advisers, answered, "You have called upon Caesar: you shall go to Caesar."

13 When a few days had passed, King Agrippa and Bernice arrived in Caesarea to greet Festus. 14 Since he was staying there a while, Festus set Paul's case before the king, saying, "There's a certain man, left a prisoner by Felix, 15 about whom, when I went to Jerusalem, the ruling priests and elders of the Jews appeared (before me) asking for a verdict against him. 16 I answered them that it's not the Roman custom to give away any person before he has faced his accusers and had a chance to defend himself about the charges. 17 Therefore when they came here, without delay, I immediately sat on the judgment seat and ordered the man brought. 18 When the accusers stood up, they brought no charge of evil as I expected, 19 but they had some argument about their own religion against him, and about a certain Jesus, who had been put to death, whom Paul said was alive. 20 Being perplexed how to judge such things, I asked if he wanted to go to Jerusalem and be judged there about these things. 21 But when Paul called upon (the right) to be kept for the decision of Augustus [*or*, the emperor], I commanded that he be kept until I could send him to Caesar." 22 Then Agrippa said to Festus, "I'd like to hear this man, myself." "Tomorrow," he said, "you will hear him."

23 The next day, therefore, Agrippa and Bernice came, with much fanfare, into the hearing-room, with the commanders and prominent men of the city; and when Festus gave the order, Paul was brought. 24 And Festus said, "King Agrippa, and all *you* men who are present, *you* see this man about whom a whole mob of the Jews petitioned me both in Jerusalem and here, howling that he ought not live any longer. 25 But I perceive that he has done nothing worthy of death; and since he has called upon Caesar, I've decided to send him. 26 But I have nothing certain to write to my lord about him; therefore I've brought him before you all -- and especially you, King Agrippa -- so that after you make an evaluation, I may have

something to write. 27 For it seems illogical to me to send a prisoner and not to specify the charges against him."

CHAPTER 26

Then Agrippa said to Paul, "It is permitted for you to speak on your own behalf." 2 Paul, stretching out his hand, made his defense: "King Agrippa, I consider myself fortunate to be about to make my defense before you today about all the things of which I am being accused by the Jews. 3 Since you are very well acquainted with all the Jewish customs and controversies, I ask you to listen to me open-mindedly. 4 All the Jews knew my life-style, from my youth, which was spent from the beginning among my countrymen in Jerusalem. 5 They were acquainted with me from the beginning, if they were willing to testify, that according to the strictest sect of our religion, I lived (as) a Pharisee. 6 And now, for the hope that was promised to our ancestors by God, I have stood being judged: 7 (the hope) toward which our twelve tribes, earnestly worshiping night and day, hope to arrive. (It is) about this hope I am being accused by the Jews, King. 8 Why is it judged unbelievable by you all that God raises the dead?

9 For that very reason, it seemed to me that I ought to do many things against the name of Jesus of Nazareth, 10 which I did. In Jerusalem, I locked up many of God's people in prison, having received authority from the ruling priests; and when they were killed, I cast a vote against them. 11 And from one synagogue to another, I punished many of them, forcing them to blaspheme [speak wrongly against God]; and, excessively enraged, I even pursued them to other cities. 12 In this (effort), when I was traveling toward Damascus with authority and permission from the ruling priests, 13 at mid-day along the road, Your Majesty, I saw a light from heaven [the sky] shining brighter than the sun, flashing around me and those who were travelling with me. 14 When we all fell down to the ground, I heard a voice saying to me, in the Hebrew dialect, 'Saul, Saul, why are you persecuting me? It is hard for you to kick against the goad.' 15 Then I said, 'Who are you, sir?' and the Lord said, 'I AM Jesus, whom you are persecuting. 16 But get up and stand on your feet. This is why I appeared to you, to appoint you an assistant and a witness of what you've seen, and of what I will show you. 17 I will rescue you from the people and from the Gentiles to whom I am sending you. 18 (Your job is) to open their eyes, to turn (them) from darkness toward light, and from the authority of Satan to God; that they may receive the taking away of shortcomings [failures], and an inheritance among those who have been made holy by faithfulness toward me.' 19 Therefore, King Agrippa, I was not disobedient to the heavenly vision, 20 but first to (the folks) in Damascus and Jerusalem, then all over the Jewish countryside and to the Gentiles, I was preaching a changed life and turning back to God, practicing deeds worthy of a changed life. 21 On account of these things, when I was in the temple, the Jews seized me and tried to kill me. 22 Therefore, having received the help that is from God until this day, I have stood bearing witness to both small and great, saying nothing other than the things that God's spokesmen and Moses also said were going to happen: 23 that the Anointed One would suffer, that, as the first to rise from the dead, he would proclaim light to both the people and the Gentiles."

24 As he made his defense about these things, Festus shouted loudly, "You are crazy, Paul! Your much writing [study] has driven you crazy!" 25 But Paul (replied), "I am not crazy, most powerful Festus, but am speaking messages of truth and sanity. 26 The king understands about these things; and I am speaking boldly before him, for I am convinced that these things have not been unnoticed by him -- for this was not done in a corner. 27 King Agrippa, do you trust the prophets? [are you faithful to/do you believe the prophets?] I know that you do [are]." 28 Agrippa then said to Paul, "In short, you are persuading me to become a Christian?" 29 Paul replied, "I will pray to God, whether in short or in long (time?), not only you but all who are listening to me today would become such as I am, except for these bonds." 30 Then the king stood up, and (so did) the governor and Bernice and those seated with them, 31 and as they left, they were talking to each other, saying, "This man has done nothing deserving of imprisonment or death." 32 Then Agrippa said to Festus, "This man could have been released, if he had not called upon Caesar."

CHAPTER 27

When it was decided for us to sail to Italy, Paul and some other prisoners were handed over to a centurion named Julius, of Augustus [the emperor's] company. 2 Then, embarking on an Adramyttian ship that was about to sail toward the vicinity of Asia, we set sail. Aristarchus, of Macedonian Thessalonica, was with us. 3 The next day we arrived in Sidon, where Julius kindly allowed Paul to go to his friends and take care of his needs. 4 Embarking from there, we sailed below Cyprus, because the winds were against us, 5 then, sailing across the open sea along Cilicia and Pamphylia, we came down to Myra, of Lysia. 6 There the centurion found an Alexandrian boat bound for Italy, and put us on board. 7 Sailing slowly for several days, and hardly getting opposite Cnidus, since the wind didn't permit us, we sailed below Crete opposite Salamis. 8 Sailing past it with difficulty, we came to a place called Beautiful Harbors, which was near the city of Lasea.

9 Since a lot of time had gone by, and sailing was already dangerous, because the fast was already past, Paul advised them, 10 saying, "Men, I see that the voyage is about to entail damage and much loss, not only of the cargo and the ship, but even ourselves [our lives]." 11 But the centurion paid attention to the captain and the owner of the ship, rather than to what Paul said. 12 Since the harbor was not suitable for spending the winter, the majority made a plan to leave there, and see if they could make it to Phoenicia, a harbor of Crete that faces toward the southwest and northwest, to spend the winter.

13 So when a south wind blew down, assuming that the purpose had been realized, raising the anchor, they sailed along Crete. 14 But before long, a typhoon wind which was called a northeaster hurled against them. 15 Since the ship was caught and unable to face into the wind, we gave up and were carried. 16 Running below a certain island called Cauda [*some mss*, Claudia] we hardly had the strength to secure the lifeboat. 17 When they had raised it, they used "helps", undergirding the ship; and, fearing lest they fall onto the shoals, they let down the sails and were carried. 18 Since we were severely battered by the storm, the next day they threw out cargo, 19 and the third day they tore down the ship's rigging with their own hands. 20 When neither sun nor stars appeared for many days, and the storm was not subsiding a bit, all remaining hope of our being delivered was taken away.

21 When they had gone a long (time) without food, Paul stood up in the midst and said, "Men, you all ought to have paid attention to me and not left Crete, which resulted in this danger and loss. 22 But now, I advise *you* to take courage: for not a single one of your lives will be lost -- only the boat. 23 For tonight, a messenger of the God to whom I belong, and whom I serve, stood beside me 24 saying, 'Don't be afraid, Paul; it is necessary for you to stand before Caesar; and look: God has granted to you all those who are sailing with you.' 25 Therefore, cheer up, men: for I trust God that it will be exactly as was told to me. 26 But it is necessary for us to land on some island."

27 When the fourteenth night came, as we were being carried around in the Adriatic (Sea), at midnight, the sailors realized that (we) were approaching some land. 28 Sounding, they found twenty fathoms [120 ft.], and when a short time went by, sounding again, they found fifteen fathoms [90 ft.]. 29 Fearing lest we had fallen into a rocky place, throwing four anchors from the stern, they prayed for day to come. 30 The sailors were trying to flee from the boat, and let down the lifeboat into the sea, pretending that they were going to put out anchors from the bow also. 31 Paul said to the centurion and the soldiers, "Unless these guys stay in the boat, *you* cannot be saved." 32 Then the soldiers cut the ropes of the boat, and let it fall away. 33 Just before daybreak, Paul urged everyone to take food, saying, "Today it's fourteen days you all have waited, going without food, taking nothing. 34 Therefore, I urge *you*, take food: for this is for your safety: for not one of *you* will lose a hair from his head." 35 When he had said these things, taking bread, he gave thanks to God before them all, and when he had broken it, he began to eat. 36 Then they were all cheered up; they also took food. 37 We were in all two hundred seventy six people in the boat. 38 When they had eaten their fill of food, they lightened the boat, throwing the grain into the sea.

39 When day dawned, they didn't recognize the land, but noticed a certain inlet that had a beach, into which they planned to run the boat if they could. 40 Leaving the anchors there in the sea, loosening the fastening of the rudder, and raising the small sail to the wind, they headed for the beach. 41 But falling into a place where two seas meet, they ran the ship aground. The bow stuck firmly, and the stern was being destroyed by the force of the waves. 42 There was a plan among the soldiers to kill the prisoners, lest any

should swim away and escape. 43 But the centurion, wanting to rescue Paul, forbade the plan, and commanded that those who could swim should jump over first and get to land, 44 and the rest, some on boards, some on pieces from the ship. So we all got safely to land.

CHAPTER 28

And when we had been rescued, we found out that the island was called Melita. 2 The natives offered exceptional kindness to us; lighting a fire, they welcomed us all, because it was raining and cold. 3 When Paul had gathered a lot of branches and put them on the fire, a viper came out, from the heat, and fastened itself on his hand. 4 When the natives saw the creature hanging from his hand, they said to each other, "Certainly this guy is a murderer whom, (although) rescued from the sea, justice does not allow to live." 5 But he shook the creature into the fire, and suffered no harm, 6 while they were waiting for him to swell up, or suddenly fall down dead. After they waited a good while, and saw nothing unusual happen to him, they changed (their minds) and said he was a god.

7 In the area around that place were the possessions of the head man of the island, named Publius, who hosted us for three days very graciously. 8 It happened that Publius' father was in bed, afflicted with fever and dysentery. When Paul went in and prayed for him, he laid his hands on him and healed him. 9 When this happened, the rest of the people on the island who had weaknesses, came and were healed. 10 They gave us much honor, and when we left, they supplied the things we needed.

11 After three months, we left, in an Alexandrian boat that had wintered at the island, (that had) the ensign of Jupiter's children. 12 When we arrived at Syracuse, we stayed three days; 13 coming around from there, we arrived at Rhegium. After one day, a south wind had come up; the second (day) we came to Potilios [Puteoli], 14 where, when we had found brethren, we were invited to stay a week with them. And thus we came toward Rome. 15 When the brothers heard about us, they came from there to meet us, as far as the Appian Forum and Three Inns. When Paul saw them, he gave thanks to God, and received encouragement. 16 When we came into Rome, Paul was allowed to stay by himself, with a soldier to guard him.

17 It happened that after three days, he called together the leaders of the Jews. When they came to him, he said to them, "Brothers, although I did nothing against the people or the customs of the ancestors, I was handed over (as) a prisoner from Jerusalem, into the hands of the Romans. 18 When they had examined my case, they wanted to release me, because there was no charge deserving of death in me. 19 But when the Jews objected, I was forced to call upon Caesar; not because I had anything of which to accuse my nation. 20 This, therefore, is why I summoned you all, to see *you* and talk to *you*, since it is for the hope of Israel that I am held by this chain." 21 Then they said to him, "We haven't received letters about you from Judea; and none of the brethren who arrived reported anything evil about you. 22 But we are anxious to hear from you what you are thinking; because what we know about this sect [heresy] is, that everywhere it is spoken-against."

23 Setting him a day, many of them came to his lodging; and he explained to them, carefully bearing witness about the Kingdom of God, persuading them about Jesus from the law of Moses and the prophets, from dawn until evening. 24 And some were persuaded by what he said, but others did not become faithful. 25 They were arguing with each other as they left, when Paul had said one thing: "The Holy Spirit spoke well through his spokesman Isaiah to your ancestors, 26 saying 'Go to this people and say: Listening, *you* will listen and not understand; and looking, *you* will look and not see. 27 For the heart of this people has been made fat, and their ears hard of hearing; and they have closed their eyes, lest they should see with their eyes, and hear with their ears, and understand with their hearts, and turn around, and I should heal them.' 28 Therefore, *you'd* better be aware that this deliverance of God has been sent to the Gentiles: and they will listen."

30 He stayed two whole years in his own rented quarters and welcomed all who came to him, 31 preaching the Kingdom of God, and teaching things about the Lord Jesus Christ with all boldness, and without hindrance.

ROMANS

CHAPTER 1

(This is from) Paul, a slave of Christ Jesus, called an envoy [one sent out], set apart for the good news of God. 2 (This news was) previously announced through God's spokesmen in Holy Scripture [writings] 3 about his Son. Born of David's descent from a human perspective, 4 he was shown to be God's Son in power according to the Spirit of Holiness, by (his) resurrection from the dead. (This is) Jesus Christ our Lord. 5 Through him we received grace and responsibility [an apostolic commission], (to bring about) faithful obedience on the part of all Gentiles [nations] for the sake of his name. 6 Those of *you* who belong to Jesus Christ are among these called ones. 7 To all those who are in Rome, loved by God, called his people ["holy ones"]: grace to you all, and peace from God our Father and (our) Lord Jesus Christ.

8 First of all, I am giving thanks to my God, through Jesus Christ, about you all; because *your* faithfulness is being reported in the whole world. 9 For God is my witness, to whom I offer service in my spirit, in the Good News of his Son, how without fail I always make remembrance of you all 10 as I am praying, asking urgently if somehow I might be granted the privilege, in the will of God, to come to *you*. 11 For I want very much to see you all, in order that I may share with *you* some spiritual gift, for *your* strengthening: 12 that is, to be mutually encouraged among you all by means of one another's faithfulness, both *yours* and mine. 13 So I don't want *you* to be unaware, brothers, that I tried many times to come to *you*, and was prevented until now. [I wanted to come] in order that I may have some harvest among you all as among the rest of the Gentiles. 14 I am indebted to both Greeks and foreigners, to wise and ignorant. 15 That's why I am eager to preach the good news to you all at Rome, also.

16 For I am not ashamed of the Good News; for it is the power of God whose purpose is deliverance [restoration, setting-right] for everyone who is faithful: for the Jew at first, but also for the Greek. 17 For God's justice is being revealed in it. Its source and its goal are faithfulness, just as it has been written, "The just one shall live out of [from] faithfulness."

18 For God's fury is being revealed from heaven against all ungodliness and the injustice of people who hinder [*lit.*, "hold down"] the truth in [by] injustice. 19 The knowledge of God is available to them: because God revealed (it) to them. 20 For his unseen (attributes?), from the creation of the world, were clearly shown, by his deeds: that is, (he demonstrated) his own power and divinity -- so that they are without excuse. 21 Although they were acquainted with God, they did not glorify him as God, nor give thanks; but they became depraved in their arguing [reasonings], and their stupid hearts were darkened. 22 Pretending to be wise, they became foolish 23 and exchanged the glory of the imperishable God into the likeness of [the image of] a mortal person, and of birds, and four-footed things, and reptiles.

24 Therefore, God handed them over, in the intense desires of their hearts, into the uncleanness (that results from) dishonoring their bodies among themselves. 25 They exchanged the truth of God for falsehood, and worshipped and offered ceremonies to the created thing, rather than the creator, who is blessed forever -- amen! 26 Because of this, God handed them over to disgraceful passions; even their females exchanged their natural function for what is against nature. 27 Likewise also the males, leaving the natural need of females, burned out in their craving for one another; males among males doing shameful things, and receiving in themselves the necessary consequences of their perversion. 28 And consequently, since they didn't concern themselves with having God in their acquaintance, God handed them over to an unfit mind, to do things that are not acceptable. 29 (They have been) filled with all injustice, evil, greed, wrongdoing; full of envy, murder, strife, deceit, malice, slander; 30 those who speak disparagingly, haters of God, insolent, contemptuous, boastful, inventors of wrong, disobedient to parents, 31 without understanding, without loyalty, without affection, without mercy. 32 Although they were acquainted with the just law of God, that those who keep practicing such things are deserving of death, they not only keep doing them, but also approve of those who act that way.

CHAPTER 2

Therefore, you are without defense, any person who passes judgment. For in whatever you judge another, you condemn yourself; for you who are judging are practicing the same things. 2 Now, we know that the judgment of God is according to a true standard, against those who are practicing such things. 3

Do you consider, you who are passing judgment on those who are practicing such things, and doing the same, that you will escape the judgment of God? 4 Or are you belittling the riches of his goodness and kindness and generosity, being ignorant that the goodness of God (is supposed to) lead you into a changed life?

5 But because of your hardened and unchanged heart, you are storing up wrath for yourself in the day of wrath, and the revelation of the just judgment of God. 6 He will give to each one according to his deeds: 7 to those who by the perseverance (born) of good deeds are seeking glory and honor and immortality, (there will be) eternal life, 8 but for those who, from strife and disobedience to the truth, are trusting in injustice, there will be wrath and anger. 9 Hassles and calamity (will be) upon the life of every person who does wrong, the Jew first, and also the Greek; 10 but praise and honor and peace to all who are doing good, to the Jew first and also the Greek. 11 For there is no favoritism before God.

12 For whoever failed to meet God's standard without the Law, will also be destroyed without the Law; and whoever failed [fell short] within the Law will be judged by means of the Law. 13 For it is not those who hear the Law who are just before God, but those who continually act according to the Law [*lit., do* the Law] are made just. 14 For when the Gentiles, who don't have the Law, are naturally doing the things (required by) the Law, these (folks) who do not have the Law are a law for themselves. 15 They demonstrate that the deeds of the Law are written in their hearts, (since) their conscience is testifying together with them, and all the while their reasonings are accusing or defending them. 16 (It will still be so) on the day when God evaluates people's secrets, according to my Good News, through Jesus Christ.

17 Now, if you are named as a Jew, and you are resting on the Law, and bragging about God, 18 and you are acquainted with (his) will, and know how to sort things out, holding on to the Law, 19 trusting yourself to be a guide of the blind, a light in the darkness, 20 an educator of the unwise, a teacher of young children, having the form of knowledge and of the truth, in the Law; 21 you therefore who teach others -- don't you teach yourself? You who preach not to steal: are you stealing? 22 You who are saying not to commit adultery -- are you committing adultery? You who abhor idols: do you plunder their temples? 23 You who brag about the Law, by violating the Law, you are dishonoring God. 24 For the name of God is blasphemed [scorned] among the Gentiles because of you all, as it has been written.

25 Circumcision is OK if you practice the Law. But if you are violating the Law, your circumcision has become uncircumcision. 26 If therefore the uncircumcised (people) keep the just requirements of the Law, won't their uncircumcision be considered circumcision? 27 And the one who is physically uncircumcised, (but) has kept the Law, passes judgment on you who (despite) having the Scriptures and circumcision, are violating the Law. 28 For it is not in what is obvious that a person is a Jew, nor is circumcision (a matter of) what is obvious in the flesh, 29 but (a person is) a Jew [one of God's chosen race] in what is hidden, and circumcision is of the heart, in the Spirit, not writing: (this person's) credit is not from people, but from God.

CHAPTER 3

What, then, is the advantage of (being) a Jew, or what is the use of circumcision? 2 Much in every way. First; that the message of God was entrusted to them. 3 What if some were unfaithful? Their unfaithfulness doesn't negate the faithfulness of God, does it? 4 Certainly not! For God must be truthful, though every person (be) a liar, as it has been written, "So that you may be (seen as [made]) just in your words, and you may be victorious in your judgments." 5 If, then, our injustice exhibits God's justice, what shall we say? God isn't unjust to bring about his wrath, is he? I am speaking from people's (viewpoint). 6 Certainly not! Then how would God judge the world? 7 If, then, the truthfulness of God, in contrast to my falsehood, is so outstanding, to his glory, why am I still judged as one who fails his standards? 8 And why not, as we are blasphemously [slandorously] accused of saying, "Let's do wrong things, in order that good things may come." They are being sentenced fairly!

9 What then? Do we come out ahead? Not at all! For we have already said that Jews and Greeks are both failing to measure up, 10 just as it has been written, "There is no one just, 11 there is no one who understands, there is no one who searches for God. 12 They have all turned out of the way and become useless; there is no one who does worthwhile things, not a single one. 13 Their throat is an open grave; they deceived with their tongues; the poison of snakes is on their lips. 14 Their mouth is full of cursing and

bitterness; 15 their feet hurry to shed blood. 16 Ruin and calamity are along their path, 17 and they don't know the way of peace. 18 There is no respect for God before their eyes."

19 Now, we know that whatever the Law says, it says to those within the Law, in order that every mouth may be sealed, and the whole world come under judgment before God. 20 Therefore, no one, of all humanity [flesh], will be made just before him by deeds of law, for it is through the law that we find out how far we have fallen short.

21 But now, apart from the Law, God's justice has been revealed -- witnessed by the Law and the prophets [God's spokesmen]; 22 God's justice through the faithfulness of Jesus Christ, for the benefit of everyone who is faithful. For there is no difference; 23 everyone has blown it [failed], and is lacking the glory of God; 24 and [but] is made just, as a gift, by his graciousness, through the deliverance that is in Jesus Christ. 25 God designated him (as) a place of mercy [sacrifice], (accessible) through faithfulness, by his blood [life], for a demonstration of his justice: because of the existence of previous shortcomings [failures]. 26 In God's forbearance, (he is) an example of (God's) justice in the present time, in order that (God) might be (recognized as) just, and also the one who creates justice out of the faithfulness of Jesus.

27 Where, therefore, is bragging? It is locked out. On account of what sort of law? Of deeds? No way: but through the law of faithfulness. 28 For we conclude [reason] that a person is made just by faithfulness, apart from deeds of law. 29 Or does God only belong to the Jews? Doesn't he also belong to the Gentiles? Yes: also to the Gentiles; 30 because God is one. He makes the circumcised just, out of faithfulness, and the uncircumcised by means of faithfulness. 31 Do we therefore nullify law because of faithfulness? No way! We firmly establish the Law.

CHAPTER 4

What, then, shall we say that our physical ancestor, Abraham, found out? 2 For if Abraham was made just from deeds, he has something to brag about -- although not before God. 3 For what does the Scripture say? "Abraham was faithful to God, and it was accounted to him for [toward] justice." 4 For a working person, wages are not figured according to "grace", but according to what is owed. 5 But to the person who is not employed, but is simply faithful to the one who makes an ungodly person just, his faithfulness [trust] is accounted for [toward] justice. 6 In the same way, even David spoke of the privileged standing of a person whom God considers just, apart from deeds: 7 "They are privileged whose lawlessness is forgiven [*lit.*, taken away], and whose shortcomings [failures] have been covered over. 8 The man of whose shortcomings [failures] the Lord doesn't keep account is greatly privileged."

9 Is this privilege, therefore, for the circumcised or also for the uncircumcised? For we say loyalty [trust, faithfulness] was credited to [for] Abraham for [toward] justice. 10 How then was it credited? When he was circumcised or uncircumcised? Not during circumcision, but uncircumcision. 11 And he received a sign of circumcision (as) a seal [mark] of the justice that came from his faithfulness while he was uncircumcised, so that he might be both the father of all the faithful (who are) uncircumcised, so that justice may also be credited to them, 12 and the father of the circumcised, who are not only circumcised, but who also order their lives by the example of the faithfulness of our ancestor Abraham before he was circumcised.

13 For it was not through law that the promise was made to Abraham or to his descendants, that he should be the heir of the world; but through the justice (whose source is) faithfulness [loyalty, trust]. 14 For if inheritance was from law, faithfulness would have been made useless, and the promise made void. 15 For the Law produces wrath: if there were no law, there would be no violations. 16 Therefore, (inheritance comes) from loyalty [faithfulness], in order that (it may be governed) by grace, so that the promise may be established for all the descendants, not only to those from the Law but also those from the faithfulness of Abraham, who is the father of us all, 17 just as it has been written, "I have appointed you father of many nations." He was faithful before God who makes the dead live, and summons what doesn't exist as (if) it did. 18 Although it was beyond hope, he was faithful to the hope that he would become the father of many nations, as it was said, "So shall your descendants be." 19 And his faithfulness did not weaken, (though) he recognized that his own body had already died, being a hundred years old, and that Sara's womb was dead. 20 But he did not desert the promise of God by unfaithfulness, but was strengthened by faithfulness [trust], giving glory to God. 21 (He was) fully convinced that (God) was able to do what he promised. 22 Therefore, that was credited to him for justice. 23 It was not written only for

him, that it was credited to him, 24 but also for us, for whom it is going to be credited; those who are faithful to the one who raised our Lord Jesus from the dead. 25 He was handed over **because of** [or, through] our transgressions, and raised **for the purpose** of our being made just.

CHAPTER 5

Therefore, having been made just from loyalty [faithfulness], we have peace toward God through our Lord Jesus Christ, 2 through whom also we have had access, by [means of] loyalty [faithfulness], into this grace in which we have taken a stand. We revel in the hope [confidence] that comes from the glory of God. 3 Not only this, but we even appreciate our hassles, knowing that hassles produce endurance, 4 and endurance (produces) a tested character, (which in turn produces) hope [confidence]. 5 And hope [confidence] does not put us to shame, because the love of God is poured out in our hearts through the Holy Spirit that was given to us. 6 For even while we were still weak, at the right time, Christ died on behalf of the ungodly.

7 Scarcely anyone will die (even) on behalf of a just person! Though, perhaps for a really good person, someone would dare even to die. 8 But God displays his love for us, that even while we were (total) failures, Christ died on our behalf. 9 Much rather, therefore, since we have been made just in his blood [family, humanity?], we shall be delivered [kept safe], through it [him], from the wrath. 10 For if, when we were enemies, we were reconciled to God through [by means of] the death of his Son, much rather, now that we have been reconciled, shall we be kept safe in his life. 11 Not only that, but we are also thoroughly enjoying God, because of our Lord Jesus Christ, through whom we now have received the reconciliation.

12 Therefore, through one man, failure came into the world, and through (that) failure, death (came); and so death came upon all people, because all failed to measure up. 13 For until the law, shortcoming [failure] did exist in the world, but since there was no law, no accounts were kept of the failures. 14 But death reigned (anyway), from Adam until Moses, even upon those who had not goofed up [failed] similar to Adam's violation: he is a pattern of what is about to happen. 15 But the gift of grace is not like the transgression. For if by one man's transgression, many died, much more the grace [provision] of God, and the gift of (that) provision, by means of the one man, Jesus Christ, will overflow to many folks. 16 And the gift is not like the one who fell short: for although the verdict from (that) one (event) produced condemnation, the gracious gift, out of many transgressions produces justice. 17 For if by the transgression of one (person), death ruled because of (that) one, much rather those who are receiving the abundance of graciousness and the gift of justice, shall rule in life through [because of] one, Jesus Christ. 18 Now, therefore, as by the transgression of one (person) condemnation came to all people, so also one person's justice caused a just life for all people. 19 For just as through the disobedience of one person many were caused to be failures, so by the obedience of one, many were caused to be just. 20 Then the Law was brought in to make the transgression [increase] more apparent; but where failure was rampant, graciousness was much more abundant; 21 in order that just as failure (had) reigned in death, so graciousness might reign through justice, for eternal life, through Jesus Christ our Lord.

CHAPTER 6

What shall we say, therefore? Shall we keep on wallowing in our failures, in order that (God's) graciousness may increase? 2 No way! We who died with respect to failures [shortcomings], how shall we still live in them? 3 Or are you all ignorant that those of us who were baptized into Christ Jesus, were baptized into his death? 4 Therefore, we were buried together with him, through the baptism, into death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might live a completely new life. 5 For if we have been "planted together" by the likeness of his death, we shall also be (in the likeness) of his resurrection. 6 Know this: that our old person was crucified together (with him), in order that the body of failure might be destroyed, so that we may no longer be enslaved to failure. 7 For he who has died, has been pronounced just, from failure [shortcomings]. 8 If then we died with Christ, we are trusting that we will also live together with him, 9 knowing that Christ, who was raised from the dead, will never die again: death no longer lords it over him! 10 For he died: he died once and for all, caused by [with respect to] shortcoming [failure]. But he lives! He lives because of [with respect to] God! 11 So you

also: consider *yourselves* to be dead with respect to shortcomings [failures], but alive with respect to God in Christ Jesus.

12 Therefore, failure must not reign in *your* mortal body, for *you* to obey its passions. 13 Do not present the parts (of your body) as equipment for injustice, for shortcomings [failures]; but present *yourselves* to God, as (those who are) alive from the dead, and the parts (of your bodies) (as) equipment for justice, for God. 14 For failure will not rule [lord it over] you all. For *you* are not under (the domain of) law, but under (that of) graciousness.

15 What then? Shall we keep on wallowing in our failures because we are not under (the domain of) law but that of graciousness? No way! 16 Don't you all know that if *you* present *yourselves* to someone as slaves, for obedience, *you* are slaves to whomever *you* obey -- whether of failure, (which results in) death, or obedience, (which results in) justice? 17 But thanks (be) to God, that *you* who were slaves to failure, became obedient from (your) heart to the example of the teaching that *you* were given, 18 and when you all were set free from failure, *you* became the slaves of justice. 19 I am speaking in human terms, because of the weakness of your human nature. For just as *you* presented the parts (of your body) as slaves to uncleanness and lawlessness, for unlawful behavior; so now present [them] as slaves to justice, (which results) in a life devoted to God [holiness]. 20 For when you all were slaves of failure, *you* were free from justice! 21 What sort of harvest [results] did *you* have then? Things *you* are now ashamed of; for the end of those things is death. 22 But now that *you've* been set free from failures, and have become slaves to God, *you* have *your* harvest [results] for a life devoted to God [holiness], and the goal [end], eternal life. 23 For the payment of failure [shortcoming, failing to measure up] (is) death; but the gracious gift of God (is) eternal life, in Christ Jesus our Lord!

CHAPTER 7

Or are you all ignorant, brothers -- for I am speaking to those who are acquainted with the Law -- that the Law only has dominion over a person during his lifetime? 2 For a married woman is bound by law to her living husband. But if the husband dies, she is released from the law with respect to her husband. 3 Therefore, while her husband is living, she is considered an adulteress if she belongs to another man. But if her husband dies, she is free from the Law: and she will not be an adulteress (if) she belongs to another man. 4 So, my brothers, you all also have been put to death, with respect to the Law, by means of the body of Christ, so that *you* might belong to another, to him who was raised from the dead, in order that *you* may bear fruit for God. 5 For when we were (controlled by) our human nature, the sufferings (caused by) failures [shortcomings], through the Law, were working in the parts of our bodies, to bear fruit for death. 6 But now, we have been released from the Law, having died with respect to what held us back, so that we might become slaves, in the new way (whose source is) the Spirit, and not the old way, (whose source is) what was written.

7 What shall we say, then? Is the Law a failure? Not at all. But I wouldn't know what failure was, except through the Law. For I wouldn't know about excessive desire, if the Law hadn't said, "You shall not [covet] entertain consuming desires." 8 Then, (the principle of) failure, taking advantage (of me) through the command, worked out in me all kinds of consuming desires. For without the law, there's nothing to fall short of. 9 I was living without [outside] the Law then, but when the commandment came, then shortcoming [failure] sprang to life, 10 and I died: the commandment that was supposed to bring life to me, actually brought death. 11 For (human) shortcoming [failure], taking advantage by means of the commandment, deceived me, and, by means of it, killed me. 12 So -- the Law is holy, and the command (is) holy, and just, and good. 13 Then did (something) good become death to me? No way! But failure [shortcoming], in order that it might be revealed as what it is, through (something) good, produced death for me; in order that, through the commandment, failure might become extremely obvious.

14 For we know that the Law is spiritual; but I am human, having been sold (into slavery) by shortcomings [failures]. 15 For I don't know what I'm doing: I'm not doing what I want; but I'm doing what I hate! 16 If, then, I'm doing what I don't want (to), I'm agreeing to the Law, that it is good: 17 and now it is no longer I who am doing this, but the shortcomings [failure] inherent within me. 18 For I know that good doesn't dwell within me -- that is, in my human nature; for to wish is present for me, but to do good is not. 19 For I don't do the good that I want; but I keep doing the wrong that I don't want. 20 If,

then, I am doing what I don't want, it is no longer I who am doing this, but the shortcoming [failure] that is inherent in me. 21 I find it a law, that when I want to do good, wrong is constantly present with me. 22 For I agree with God's law, according to my inner person, 23 but I see another law in my body-parts, that militates against the law of my choice [mind], and takes me into captivity by the law of failure [shortcomings] that is in my physical body. 24 I am a miserable person! Who will rescue me from this dead body [body of death]? 25 Thanks to God [*some mss have*, the grace of God], through Jesus Christ our Lord! Now, therefore, I myself, with my mind, am a slave to God's law, but with the human nature, to the law of failure [shortcoming].

CHAPTER 8

No longer, now, is condemnation (in effect) for those who are in Christ Jesus. 2 For the law (that comes from) the Spirit of Life in Christ Jesus (definitively) set you all free from the law (that comes from) failure and death. 3 For what could not possibly come from the law in its weakness because of human nature, God (created, by) sending his own Son in the likeness of failing humanity and because of (those) failings. He condemned the failure, in his human nature, 4 in order that the justice of the law might be fulfilled in [among] us, who are living [*lit.*, walking], not according to (our) human nature, but according to the Spirit. 5 For those who are in agreement with the human nature pay attention to the things that come from [belong to] the human nature; but those who are in agreement with the Spirit (pay attention to) the things that come from [belong to] the Spirit. 6 Fixing one's attention on the human nature is [brings] death; but fixing one's attention on the Spirit is [brings] life and peace. 7 Fixing your attention on the human nature constitutes enmity toward God; for it is not subjected to the law of God; it can't be. 8 Those who exist in [live by] their human nature are unable to please God. 9 But you all are not in the human nature, but in the Spirit; that is, if God's Spirit is living among *you*. If anyone doesn't have Christ's Spirit, he doesn't belong to him. 10 But if Christ is in [among] you all, although the body may die because of shortcomings [failures], the Spirit lives, because of justice. 11 If the Spirit of the one who raised Jesus Christ from the dead is living in [among] *you*, the one who raised Jesus from the dead will bring even *your* mortal bodies to life, because of the Spirit that is living among [in] you all.

12 Therefore, brothers, we are debtors; but not to (our) human nature, to live according to it, 13 for if *you* are living according to (the dictates of) the human nature, *you* are about to die. But if by (means of) the Spirit, *you* (continue to) put to death the deeds of the body, *you* will live. 14 For whoever are led by God's Spirit, are God's sons. 15 You all didn't receive a spirit of slavery again, (that would take *you*) into fear, but *you* received a spirit of being made [adopted as] a son, in which we are crying out, "Abba, Father." 16 The same spirit testifies together with our spirit that we are God's children. 17 And if children, also heirs; God's heirs, and Christ's fellow-heirs: that is, if we suffer together in order that we may also be glorified together.

18 For I consider that the sufferings of this present time don't amount to anything compared to the glory that's about to be revealed into us [toward us]. 19 For the whole creation is waiting with eager anticipation for the revealing of the sons of God. 20 For the creation was not voluntarily subjected to futility; but because of the one who subjected it, it's depending on the hope that even 21 the creation itself will be set free from the slavery of decay, into the freedom of the glory [*or*, the glorious freedom] of the children of God. 22 For we know that all creation is groaning together and in labor until now. 23 Not only that, but even we ourselves, though we have the first fruits of the Spirit, are groaning within ourselves, waiting to be made sons [waiting for the completion of the adoption process], which will happen at the redemption [release] of [from] our body. 24 For we are delivered [kept safe] by [for/with/in] hope. But hope that is already in view is not hope; for who is hoping for what he's already looking at? 25 But if we hope for [have confidence in] what we don't see, we are waiting for it with determined endurance. 26 Likewise, the Spirit also pitches in to help with our weakness. For we don't even know how we ought to pray: but the Spirit himself earnestly intercedes (for us) with inexpressible groanings. 27 And the one who looks into hearts, knows the focus-of- attention of the Spirit, because he approaches God on behalf of his set-apart people. 28 We know, then, that for those who keep on loving God, he keeps working everything together for good (purpose), for those who are being called according to his plan. 29 Because those whom he knew before, he designated beforehand to be conformed to the image [likeness] of his son, in order that

he might be the firstborn among many brothers. 30 And those whom he appointed beforehand, he also called; and the ones that he called, he also made just; and the ones he made just, he also glorified.

31 What, then, shall we say about these things? If God is on our side, who (is [can be]) against us? 32 He who did not even withhold his own Son, but handed him over on behalf of us all, how shall he not, with him, graciously grant us everything? 33 Who will bring an accusation against God's chosen ones? God (is the one) who is making (us) just. 34 Who shall condemn? Christ Jesus, who died, but, rather, was raised, is also on God's right, interceding on our behalf. 35 Who will separate us from Christ's love? Trouble, or calamity, or persecution, or famine, or nakedness, or danger or sword? 36 Just as it has been written, "For your sake, we are being killed the whole day, we are being considered as sheep (to be) slaughtered." 37 But in all these things, we are gaining an exceptional victory, through the one who loved us. 38 For I have been convinced that neither death, nor life, nor messengers [angels], nor rulers, nor present, nor future, nor powers, 39 nor height, nor depth, nor any other created thing will be able to separate us from God's love, in Jesus Christ our Lord.

CHAPTER 9

I am speaking the truth in Christ: I am not lying: My conscience is testifying for me together with the Holy Spirit, 2 that my grief is great, and my heart's deep sorrow is unceasing. 3 For I was even praying to be myself cursed, away from Christ, for my brothers' sake: my kinsmen according to human descent, 4 who are Israelites. To them belong the adoption, and the glory, and the covenants, and the law-giving, and the formal worship, and the promises; 5 to them the ancestors belong, and from them, in human terms, comes the Christ [Anointed One], who, above all, is God: blessed forever -- amen!

6 Don't assume that the word of God has failed. For not everyone from Israel is Israel: 7 neither are all who are descendants of Abraham (his) children but "In Isaac will your descendants be called." 8 That is, it's not the physical children who are the children of God, but the children of the promise are considered for descendants. 9 For this was the word of the promise: "According to this time, I will come, and Sara will have a son." 10 Not only that, but when Rebecca was pregnant by Isaac our father, 11 when they were not yet born, nor had done anything good or bad, in order that God's appointment might remain according to his choice 12 not out of deeds, but from calling, it was said to her, "The elder [greater] will be a slave to the younger [lesser];" 13 just as it has been written, "I loved Jacob, but hated Esau."

14 What shall we say, then? There isn't injustice before God, is there? No way! 15 For he said to Moses, "I will have mercy on whom I have mercy, and be compassionate toward those on whom I (choose to) have compassion." 16 Therefore, (the source) is not wishing nor exertion, but the mercy of God. 17 For the Scripture says to Pharaoh, "This is why I raised you up; in order to demonstrate my power in you, and so that my name might be announced through all the earth." 18 So, then, whom (he)* wishes, (he)* shows mercy, and whom (he)* wishes, (he)* hardens. (*The subject of verb is not expressed.) 19 Do you say to me therefore, "Why, then, does he still place blame? For who can stand against his plans?" 20 Oh, man -- who, rather, are you, who bring a judgment against God? Can the thing being made say to its maker, "Why did you make me this way?"

21 Doesn't the potter have the authority to make of the same batch of clay one container to be valuable, and one to be of no value? 22 What if God, wishing to demonstrate his wrath, and to make his power known, endured with great patience the container of wrath, created for destruction; 23 in order that he might make known the wealth of his glory upon the container of his mercy which he appointed beforehand for glory? 24 Then he also called us, not only from the Jews, but also from the Gentiles, 25 as also he says, in Hosea, "I will call those who are not my people, 'my people', and the one who was not loved, 'beloved'." 26 And it will be, in the place where it was said to them, 'You are not my people,' there they will be called 'sons of the living God.'"

27 Isaiah also cries out about Israel, "Even if the number of the sons of Israel were as the sand of the sea, the remnant will be delivered: 28 for the Lord will make (his) word fulfilled efficiently on the earth." 29 And just as Isaiah foretold, "If the Lord of Hosts had not left us descendants, we would have become as Sodom and Gomorrah." 30 What shall we say, then? That the Gentiles, who did not pursue justice, attained justice; the justice that comes from faithfulness; 31 but Israel, pursuing the law of justice, did not attain it? 32 Why? Because (they were operating) not out of loyalty [faithfulness], but out of deeds [duty]. They tripped on the "stone of stumbling", 33 just as it has been written, "Look: I am placing in

Zion a stone of stumbling, and a rock of offense [scandal]; and the one who is loyal to [faithful toward] him [trusts in him] will not be made ashamed."

CHAPTER 10

Brothers, the desire of my heart and (my) petition toward God is for them to be set right [rescued]. 2 For I bear them witness that they have a zeal for God, but not according to understanding. 3 For, (being) ignorant about the justice that comes from God, and trying to establish their own (justice), they have not become submissive to God's justice. 4 For Christ is the final goal [end] of the Law, for justice, to everyone who is faithful. 5 For Moses writes (about) the justice that comes from the Law, "The person who does (these things), will live in [by] them." 6 But the justice that comes from faithfulness says this: "Don't say in your heart, 'Who will go up into Heaven?' -- that is, to bring Christ down --7 or, 'Who will go down into the Abyss?' -- that is, to bring Christ up from the dead." 8 But what does it say? "The message is near you: in your mouth and in your heart," that is, the message of faithfulness that we are preaching: 9 that if you acknowledge with your mouth that Jesus (is) Lord, and trust in your heart that God raised him from the dead, you will be kept safe [delivered, made right]. 10 For by means of the heart, one is faithful, resulting in justice; and by means of the mouth one makes acknowledgment, resulting in deliverance. 11 For the Scripture says, "Everyone who is faithful [loyal] to him will not be made ashamed." 12 For there is no difference between Jew and Greek: for the same One is Lord of all riches, toward all who call on him. 13 For everyone who calls on the Lord's name, will be rescued [kept safe].

14 How, then, will they call on (one) in whom they have not trusted [toward whom they have not become faithful]? And how will they become faithful to what they have not heard? And how shall they hear, without one who preaches? 15 And how shall they preach unless they are sent? Just as it has been written, "How graceful, the feet of those who bring good news of good things [*some mss.*, "peace"]!" 16 But they didn't all obey the good news. For Isaiah says, "Lord, who trusted our report?" 17 Therefore, trust [faithfulness] (comes) from hearing, and hearing, through the message of Christ. 18 But I am saying: haven't they heard? Indeed: "their sound has gone out into all the earth, and their message into the boundaries of the inhabited world!" 19 But I say, Didn't Israel know? Moses said, before, "I will make *you* jealous about (those who) are not a nation; I will make *you* angry about a nation without understanding." 20 And Isaiah is bold and says, "I was found by those who were not looking for me; I was revealed to those who did not ask after me." 21 But concerning Israel, he says, "The whole day, I have reached out my hands toward a disobedient and contrary people."

CHAPTER 11

I say, therefore: God hasn't rejected his people, has he? No way! For I also am an Israelite, a descendent of Abraham, of the tribe of Benjamin. 2 God did not reject his people, whom he knew before. Or don't you all know what the Scripture said to Elijah, when he was having a discussion about Israel with God: 3 "Lord, they killed your spokesmen and broke down your places of sacrifice, and only I am left, and they are seeking my life." 4 But what does the divine reply say to him? "I have left for myself seven thousand men who have not bent knee to Baal." 5 So also, therefore, in the present time, there is a remnant, according to gracious choice. 6 And if by means of grace, no longer from deeds, or grace would no longer be grace. 7 What then? What Israel sought earnestly, they did not obtain; but the chosen (ones) obtained (it), and the rest were hardened, 8 just as it has been written, "God gave them a spirit of bewilderment, that their eyes might not see and their ears might not hear, until this day." 9 And David says, "May their table become a trap and for a prey, and for a cause of falling, and for a recompense to them. 10 May their eyes be darkened so they won't see, and their backs always be bent."

11 I say, therefore, they didn't stumble in order to fall, did they? No way! But by means of their transgression, deliverance (came) to the Gentiles, in order to make them jealous. 12 So if their transgression (meant) wealth for the world, and their loss (meant) wealth for the Gentiles, how much more, their fullness!? 13 I'm telling *you* Gentiles, by virtue of my having been sent to [being apostle of] the Gentiles, I am proud of my ministry, 14 if somehow I may make my relatives jealous, and rescue some of them. 15 For if their casting away (meant) reconciliation of the world, what would their restoration be, but

life from the dead? 16 If indeed the first fruit is holy, so also is the whole. And if the root is holy, so is the branch.

17 If, then, some of the branches were cut off, and you, a wild olive, being grafted in among them, became a sharer in the root and sap of the hybrid olive, 18 don't brag over the branches. If you start bragging, remember: you don't support the root, but the root (supports) you. 19 You say, then, "Branches were cut off in order that I might be grafted in." 20 Well: they were cut off by unfaithfulness; and you stand by faithfulness. Don't get uppity, but be respectful. 21 For if God did not spare the natural branches, neither will he spare you. 22 Look, then, at the generosity -- and severity -- of God: toward those who fell, severity; but towards you, God's generosity, *if* you keep on staying (in) his generosity: otherwise, you also will be cut off. 23 And they -- if they do not keep on in unfaithfulness -- will be grafted back in. For God can graft them in again. 24 For if you, contrary to nature, were cut off of a wild olive and in violation of nature, you were grafted into a good olive, how much rather will they naturally be grafted back on their own olive?

25 For I don't want you all to be ignorant, brothers, (about) this mystery, so that *you* won't be conceited: because a hardening has happened in part, to Israel, until the completeness of the Gentiles comes in. 26 And thus all Israel will be delivered [set right], as it has been written, "A deliverer will come out of Zion; he will turn ungodliness away from Jacob. 27 And this (will be) my covenant with them, when I take away their shortcomings [failures]." 28 Concerning the Good News, (they are) enemies, because of *you*: but concerning the choice, they are loved because of the ancestors. 29 Because God's gracious gifts, and calling, are not about to change. 30 For just as *you* then [formerly] were disobedient to God, but now *you* were granted mercy for that disobedience, 31 so although they now are disobedient, he gives mercy to you all in order that they also may (now) receive mercy. 32 For God joined [*lit.*,locked up] everyone together in disobedience, so that he might have mercy on all.

33 Oh, the depth of God's wealth and wisdom and knowledge! How (far) beyond-searching are his judgments, and beyond comprehension his ways! 34 For who knew the Lord's mind? Or who became his advisor? 35 Or who gave anything to him before, that it should be repaid to him? 36 Because everything has its source, existence, and goal in Him! Glory to him forever! Amen!

CHAPTER 12

I encourage you all, therefore, brothers, because of God's compassion [mercy], to present *your* bodies, a living offering, set-apart, pleasing to God: this is *your* logical worship. 2 And do not (continue to) pattern *yourselves* by this age, but be (continuously) completely changed, by the renewal of (your) mind, so that you all will recognize what God's will is: what is good, and pleasing, and complete [perfect].

3 For I am saying, through the grace given me, to all who are among *you*, not to over-estimate yourselves, beyond what *you* ought to think, but to think wisely, as God has parceled-out by means of [to, for] each one a measure of faithfulness. 4 For just as in one body we have many parts, and all the parts don't have the same function, 5 so we, the many, are one body in Christ, and, accordingly, parts of each other. 6 Having gracious gifts, then, that differ, according to the grace that was given us: (share them!) If (it is) speaking for God [prophecy], do so as an expression of loyalty [*lit.*,according to the proportion of faithfulness]; 7 if service, by serving; if (you are) teaching [one who teaches], by the teaching; 8 if one who coaches [encourages, exhorts], in the encouragement [exhortation, coaching.] The one who shares things (should do it) in sincerity; one who presides, with eagerness [enthusiasm]; one who shows mercy, in cheerfulness [good humor.]

9 Love (must be) without pretense. Cultivate a horror of anything evil, and persistent devotion to what is good. 10 Express your brotherly love by being affectionate, going out of your way to honor each other. 11 Don't be lazy: let the Spirit make you enthusiastic slaves to the Lord! 12 Your confidence is the means to keep you all rejoicing, enduring whatever hassles come your way by giving constant attention to prayer. 13 Expand your sharing in each other's needs to include aggressive love to strangers. 14 Pray blessing on your persecutors; bless, and do not curse. 15 Rejoice with those who are rejoicing, and weep with those who are weeping. 16 Agree with each other: don't be snobbish, but associate together on the same level. Don't (just) be looking out for your own interests. 17 Never give back wrong for wrong, but pay attention to (what is) right [good] before everyone. 18 If possible, in whatever (has its source) from *you*, (be) at peace with all people. 19 Don't avenge yourselves, dear ones: but give place for (God's) wrath;

for it has been written, "Revenge belongs to me: I will repay" says the Lord. 20 But if your enemy is hungry, feed him. If he is thirsty, give him a drink. For (by) doing this, you will heap up coals of fire on his head. 21 Don't be conquered by what is wrong; but overcome wrong by good.

CHAPTER 13

Every person must be subject to the (ruling [civil]) authorities; for there is no authority unless (it is) under God, and those that exist are established under [by] God. 2 So one who sets himself against authority, has set himself against the design of God, and those who oppose (him) will receive judgment for themselves. 3 For rulers are no fear to those who do good, but to the bad. Do you want not to fear authority? Do good, and you will have commendation from them. 4 For he is God's agent for you, for a good purpose. But if you are doing wrong, be afraid: for he does not carry the sword for no purpose. For he is an agent of God, an avenger, for (the exercise of) wrath to those who practice wrongdoing. 5 Therefore, it is necessary to be subject, not only because of wrath, but also because of conscience. 6 That's also why you all pay (property) taxes. For they are God's officials, when they give their constant attention to this. 7 Give to all what is owed (them): taxes to whom (*you owe*) taxes, duty to whom (*you owe*) duty; respect to whom (*you owe*) respect, honor to whom (*you owe*) honor.

8 Don't owe anybody anything, except to love each other; for he who loves another has fulfilled the Law. 9 For "you shall not commit adultery, you shall not kill, you shall not steal, you shall not covet," and whatever other command there is, is summarized in this statement: "You shall love your neighbor as yourself." 10 Love does not do wrong to a neighbor: therefore, the fulfillment of the Law, is love. 11 Besides, be aware of the season: because it's already time for you all to get up from sleep. For now our deliverance [rescue] is nearer than when we began to be faithful. 12 The night is already over. The day has arrived. Therefore, let's put away the deeds of darkness [that have their source in darkness]; but be clothed with the equipment of [that has its source in] light! 13 Let's live appropriately, in the day; not by carousing and drunkenness, not with shameful sexual behavior, not with strife and jealousy; 14 but dress yourselves in the Lord Jesus Christ, and don't pay attention to your human nature; don't act according to its desires.

CHAPTER 14

Welcome [Accept] one whose faithfulness is weak, but not into discussions requiring discernment. 2 Someone has the conviction (that he can) eat anything, but the weak person eats vegetables. 3 The one who eats must not put down the one who does not eat, and the one who doesn't must not pass judgment on the one who does: for God has accepted him. 4 Who are you, to pass judgment on somebody else's domestic servant? It's with respect to his own master [lord] that he stands or falls. And he will stand: for the Lord is able to establish him.

5 Someone judges one day beyond another; someone judges every day (alike). Each one should be fully convinced in his own mind. 6 He who pays attention to a day, does so for the Lord. And he who continues eating, is eating with respect to the Lord, for he is giving thanks to God. And he who does not eat, refrains from eating with respect to the Lord, and he is giving thanks to God. 7 For none of us lives for himself, and no one dies for himself. 8 So then, if we are living, we are living for the Lord, and if we die, we are dying for the Lord: so whether we live or die, we belong to the Lord. 9 This is why Christ died and came to life, in order that he might be the Lord of both the dead and the living. 10 Why, then, are you passing judgment on your brother? Or why do you put-down your brother? For we will all be presented at God's throne [court], 11 for it has been written, "I am living", says the Lord," so that every knee will bow to me, and every tongue will acknowledge God." 12 So each of us will give account [word] about himself to God.

13 Then let's no longer keep passing judgment on each other, but rather, judge this: that no one place a cause of stumbling or falling away before his brother. 14 I know, and have confidence in the Lord Jesus, that nothing is "common" [unclean] in itself: but to the one who considers something "common," to that person, it is. 15 If because of food, your brother is given grief, you are no longer acting lovingly [*lit.*, walking according to love]. Don't destroy, by means of your food, that one on whose behalf Christ died. 16 Your good (deeds? intentions?) must not be blasphemed [bring dishonor to God]. 17 For the Kingdom of God is not food and drink, but justice and peace and joy in the [a] Holy Spirit. 18 For the (person) who is a slave to Christ in this, is pleasing to God, and approved by people. 19 So then, let's earnestly pursue

matters of peace, and things that build each other up. 20 Do not destroy God's work for the sake of food. Indeed: all things are clean, but (it is) wrong for the person who eats feeling guilty. 21 It is well not to eat meat nor to drink wine, nor (to do) anything in which your brother stumbles. 22 You have faithfulness: have it between yourself and God. He is blessed who does not (need to) judge himself about what he approves. 23 But the one who is uncertain, is condemned if he eats, because he is not acting out of faithfulness. And everything that does not come from faithfulness, is sin [shortcoming, failure].

CHAPTER 15

We who are capable ought to bear the weaknesses of the powerless; and not to please ourselves. 2 Each of us ought to accommodate his neighbor, for his (ultimate) benefit. 3 For even Christ did not (set out to) please himself, but as it has been written, "The blame of those who blamed you, fell upon me." 4 For whatever was written before, was written for our instruction, in order that by means of the endurance and the coaching of the Scriptures, we might have hope [confidence]. 5 May God (the source) of endurance and encouragement give you all concern (about) the same things, among each other, with Christ Jesus as the standard; 6 in order that unitedly, with one mouth, you all may glorify the God and father of our Lord Jesus Christ.

7 Therefore, welcome each other just as Christ also welcomed you, for the glory of God. 8 For I say, Christ became a servant of circumcision on behalf of the truth of God, in order to confirm the promises of [to] the fathers [ancestors]; 9 and for the Gentiles [nations] to glorify God for his mercy, just as it has been written, "Because of this I will acknowledge you among the Gentiles [nations], and I will sing (psalms) to your name." 10 And again, it says, "Be joyful, Gentiles [nations], with his people," 11 and again, "Praise the Lord, all the nations [Gentiles]; and all the people: give him great praise!" 12 And again, Isaiah says, "There will be a root of Jesse, and one who is established to rule the nations [Gentiles]; on him, the Gentiles [nations] will hope." 13 May the God of hope [*or*, God, the source of hope] fill you all with all joy and peace, in faithfulness, so that *you* may overflow with hope [confidence], in [by] the power of the Holy Spirit.

14 I myself have been persuaded about you all, my brothers, that *you* are also full of goodness; that *you* have been filled with all knowledge; that *you* are also able to keep reminding each other. 15 So I wrote more boldly to *you*, for my part, as an urgent reminder to *you*, through the grace given me by God 16 to be Jesus' official delegate to the Gentiles [nations] -- (my) sacred duty being God's good news, and its goal being that the Gentiles' [nations'] offering* might be well-received, having been made holy by the Holy Spirit. (**Gen.*, *could be possessive, or content* [the offering of the Gentiles].) 17 Therefore, I have things to brag about in Christ before God! 18 For I do not dare to talk about anything except what Christ accomplished through me, (to effect) the obedience of the Gentiles [nations]: by word and deed, 19 in powerful signs and wonders, in the power of God's Spirit; so that from Jerusalem clear around the borders of Illyricum, I have fulfilled Christ's good news. 20 Thus, it's my treasured privilege to preach the good news, not where Christ is named [known] lest I be building on someone else's foundation -- 21 but as it has been written, "Those who were not told about him will see, and those who had not heard, will understand."

22 Therefore, many times I was cut off from coming to you all. 23 But now, since I no longer have a place (to work) in these regions, and since I've had a desire to come to *you* for many years, 24 whenever I travel to Spain, I hope to travel through and see *you*, and to be sent on there by *you*, after first spending some time sharing with you all. 25 But now I am going to Jerusalem, as a servant to God's people. 26 For Macedonia and Achaia were pleased to make an offering [sharing] for the poor of God's people in Jerusalem. 27 They were pleased: for indeed, they are indebted to them. For if the Gentiles [nations] share in their spiritual (advantages), they ought to provide service to them in practical ways. 28 Therefore, when I have finished this, and delivered this harvest to them, I will come, by way of you all, toward Spain. 29 And I know that when I come to *you*, I will come in the fullness of the blessing of Christ.

30 I am urging you all, brothers, through our Lord Jesus Christ, and through the love of the Spirit, to exert yourselves together with me in prayers on my behalf to God; 31 that I may be rescued from the disobedient folks in Judea, and that my service will be acceptable to God's people in Jerusalem, 32 in order that, when I come to *you* in joy, through God's will, I may relax together with *you*. 33 The God of peace (be) with you all -- amen.

CHAPTER 16

I am introducing our sister Phoebe, who is also a deaconess [servant] of the church in Cenchrea, to you all, 2 in order that *you* may welcome her in the Lord, as is worthy of God's people, and provide for her in whatever practical way she may have need of *you*. For she has been one who took care of many (folks), and of me also.

3 Greet Priscilla and Aquila, my fellow-workers in Christ Jesus, 4 who risked their own necks on behalf of my life. Not only am I grateful to [for] them, but so are all of the Gentiles' churches. 5 Also (greet) the church that meets in their house. Greet Epainetus my dear (friend), who is the first [one converted] fruits to Christ from Asia. 6 Greet Mary, who did a lot of work for you all. 8 Greet Andronicus and Junia, my relatives, and fellow-prisoners, who are well known among the envoys [apostles], and were in Christ before me. 8 Greet Ampliatus, who is dear to me in the Lord. 9 Greet Urbanus, our fellow-worker in Christ, and my dear Stachys. 10 Greet Apella, who is approved in Christ; greet the family of Aristobulus. 11 Greet Herodion, my relative. Greet those of Narcissus' family who are in the Lord. 12 Greet Tryphena and Tryphosa, who worked in [for] the Lord. Greet dear Persis, who has done a lot of work in [for] the Lord. 13 Greet Rufus, chosen in the Lord, and his mother and mine. 14 Greet Asyncratus, Phlegon, Hermes, Patrobas, Hermas and the brothers with them. 15 Greet Philologus and Julia, Nereus and his sister, and Olympas, and all God's people that are with them. 16 Greet each other with a holy kiss. All the churches of Christ send *you* greetings.

17 I urge you all, brothers, keep an eye on those who are making divisions and causes of falling [scandals], contrary to what *you* were taught, and turn away from them. 18 For such people are not serving our Lord Christ, but their own stomachs, and by eloquent words and fancy speech, they deceive the hearts of sincere people. 19 (News of) your obedience has spread everywhere. Therefore I rejoice about you all: I want *you* to be wise about what is good, and unmixed with any wrong. 20 The God of peace will soon smash Satan under your feet. The grace of our Lord Jesus (be) with you all.

21 Timothy, my co-worker, sends you all greetings, and so do Luke and Jason and Sosipater, my relatives. 22 I, Tertius, who wrote this letter, greet you all in the Lord. 23 Gaius, my host, sends greetings, as does the whole church. Erastus, the city treasurer, sends greetings, as does brother Quartus. (v.24 *missing in earliest mss.*)

25 According to my good news -- what I'm preaching about Jesus Christ -- God is able to establish you all firmly. The mystery that from all eternity has been kept secret, 26 has now been revealed through the writings of God's spokesmen according to the instruction of the eternal God. His revealed purpose is that this plan of his be made known, so that all nations [or, all the Gentiles] may come to him in faithful obedience. 27 He's the only one with such wisdom! Glory to him forever, through Jesus Christ! Amen.

I CORINTHIANS

CHAPTER 1

(From) Paul -- called (and) sent out by Christ Jesus, through God's will -- and Brother Sosthenes, 2 to God's congregation that is in Corinth, (folks who are) set apart in Christ Jesus, called God's people [holy ones], along with everyone, everywhere who calls on the name of our Lord Jesus Christ -- their (Lord) and ours: 3 Grace to you all, and peace from God our Father, and the Lord Jesus Christ.

4 I'm always giving thanks to my God about you all, for God's graciousness that was given *you* in Christ Jesus, 5 because in everything, *you* have been enriched in him, in [with] all understanding and all knowledge. 6 The testimony of Christ has been established among *you*, 7 so that you all are not lacking in any spiritual provision as you're waiting for the revelation of our Lord Jesus Christ. 8 He will also establish *you* until the end, blameless in the day of our Lord Jesus Christ. 9 God is faithful! It's through him that you all were called into the community of his Son, Jesus Christ our Lord.

10 I urge you all, brothers, through the name of our Lord Jesus Christ, that you all present a united front, and that there not be divisions among *you*, but that *you* may be properly in order, in [with] the same mind, and the same purpose. 11 For it has been reported to me about you all, my brothers, by Chloe's (people), that there is strife among *you*: 12 that each of you is saying, "I belong to Paul," "I to Apollos," "I to Cephas," "I to Christ." 13 Has Christ been divided? Paul wasn't crucified for *you*, was he? Neither were *you* baptized in Paul's name! 14 I thank God that I didn't baptize any of you, except Crispus and Gaius, 15 lest anyone should say that *you* were baptized into my name. 16 I did also baptize the household of Stephanas, but I don't know that I baptized any of the rest. 17 For Christ didn't send me to baptize, but to preach the good news; and not in wisdom of speech [logic], lest the cross of Christ be made empty [meaningless].

18 For the word of the cross is foolishness to those who are being destroyed [destroying themselves], but to [for] us who are being set right (by God), it is the power of God. 19 For it has been written, "I will destroy the wisdom of the wise ones, and I will do away with the understanding of those who have things all figured out." 20 Where is the wise man? Where is the scribe? Where is the debater of this age? Hasn't God made a fool out of the world's wisdom? 21 Since, then, in God's wisdom, the world didn't figure God out by means of "wisdom", God was pleased, by means of the foolishness of the preached message, to rescue those who continue to be faithful. 22 Although the Jews ask for [demand] a sign, and the Greeks are seeking wisdom, 23 we are preaching Christ (who was) crucified; a scandal to the Jews and nonsense to the Gentiles, 24 but to those who are called, both Jews and Greeks, Christ, God's power and God's wisdom. 25 Because God's foolishness is wiser than people, and God's weakness is stronger than people.

26 For look at *your* calling, brothers: not many are "wise" by human standards, not many powerful, not many of aristocratic birth. 27 But God chose the foolish things of the world, to shame the wise (guys), and God chose the weak things of the world, to shame the strong; 28 and God chose those with no worldly pedigree, and those who are despised, things that don't even exist, to do away with things that now exist: 29 so that no human could brag before God. 30 And you all have *your* source in him [*or*, you all belong to him], in Christ Jesus, who became for us wisdom from God, and justice, and identification with God [holiness], and redemption [release from bondage]: 31 so, as it has been written, "Let the one who brags, brag about the Lord."

CHAPTER 2

Besides that, brothers, when I came to you all, I didn't come with superiority of speech or wisdom (in) announcing the mystery [*some mss say*, witness] of God to *you*. 2 I decided not to know anything among *you*, except Jesus Christ, and his having been crucified. 3 And I was with *you* in weakness, and in much fear and trembling. 4 My speech and my preaching were not in wise, persuasive words, but in demonstration of the Spirit, and power, 5 in order that *your* loyalty [faithfulness] might not depend on people's wisdom, but on God's power.

6 We do speak wisdom among the mature: but not the wisdom of this age, nor of the rulers of this age, who are being superseded. 7 But we are speaking God's wisdom, in a mystery that has been hidden

away -- which God had all arranged ahead of time, before the ages, for our glory! 8 None of the rulers of this age had it figured out: if they had, they would never have crucified the Lord of Glory! 9 But just as it has been written, "Eye has not seen, and ear has not heard, and it never entered a person's heart, the things God prepared for those who love him." 10 But God revealed them to us through the Spirit! For the Spirit examines everything -- even the depths of God! 11 For who knows what makes a person tick, except that person's spirit within him? Just so, nobody has God figured out, except God's Spirit. 12 And we did not receive the spirit of the world, but the Spirit that is from God: in order that we may know the things that God has graciously provided for us. 13 We're saying things, not in words taught by human wisdom, but in the Spirit's teaching, explaining spiritual things to spiritual people. 14 The "natural" person doesn't receive [accept] the things that come from God's Spirit. It's (seems like) foolishness to him, and he can't understand, because (this sort of thing) is spiritually discerned. 15 But the spiritual (person) discerns everything; yet no one can figure him out [discern him]. 16 For "Who knew the Lord's mind: who gave him advice?!" Yet, we have the mind of Christ!

CHAPTER 3

And brothers, I couldn't speak to you all as to spiritual (people), but as to ordinary human people, as to babies in Christ. 2 I gave *you* milk to drink, not (regular) food, for *you* were not yet able (to handle it). And *you* still aren't, even now, 3 for *you* are human-natured. For when there is jealousy and strife among *you*, aren't *you* human-natured, and acting like (ordinary) people? 4 For when somebody says, "I belong to Paul," and another, "I to Apollos," aren't *you* (acting like) people? 5 What, then, is Apollos? What is Paul? Servants through whom you all became faithful, as the Lord gave to each one. 6 I planted, Apollos watered, but God made the growth. 7 So neither the one who plants nor the one who waters amounts to anything, but only God, the grower. 8 The one who plants and the one who waters are one: and each will receive his own wages, according to his own job. 9 For we fellow-workers belong to God: you all are God's farm, God's building. 10 According to God's grace that was given to me, like a wise architect, I laid a foundation, but someone else built (it) up. Each one must watch out how he builds. 11 For no one can lay another foundation, besides what is (already) set: which is Jesus Christ. 12 If anyone builds on the foundation (using) gold, silver, valuable stones, wood, hay, reeds, 13 each one's work will become obvious; for the day will make it known, because it will be revealed in fire. And the fire will show up what sort of work everybody did. 14 If anybody's work lasts, which he has built, he will receive his pay. 15 If somebody's work is burned down, he will suffer damage: but he himself will be rescued, as through a fire.

16 Don't you all know that *you* are God's temple, and God's spirit lives among *you*? 17 If anyone messes up God's temple, God will (do the same) to him! For God's temple is holy! And that's what you all are!

18 Nobody better deceive himself: if anybody among *you* considers (himself) to be wise in this age, he must become foolish in order to become (really) wise. 19 For this world's wisdom is nonsense (compared to) God. For it has been written, "the one who catches the wise ones in their craftiness," 20 and again, "The Lord knows the arguments of the wise, that they are useless [futile]!" 21 So nobody better brag about people: for everything belongs to you all -- 22 whether Paul or Apollos or Cephas, or the world, or life, or death, or the present, or the future: all (are) yours -- 23 and you all belong to Christ, and Christ is from [belongs to] God.

CHAPTER 4

Therefore, people should consider us as Christ's deputies, and caretakers of God's mysteries. 2 In this regard, it is expected of caretakers that a person be found faithful. 3 It matters little to me, that I should be examined by you all, or by any human tribunal. I don't even keep examining myself! 4 For I am not aware of anything (that is a problem) for myself; but that's not how I have been made just: the one who examines me, is the Lord. 5 So don't pass judgment on anything before the time: until the Lord comes. He will illuminate the things hidden by darkness, and reveal the plans of (people's) hearts. And then, praise will be given to each one, from God. 6 Now, brothers, I illustrated these things for *you*, about myself and

Apollos, so that you all may learn from us not (to go) beyond what has been written, so that *you* won't "inflate" one man and put another down. 7 For what distinguishes *you*? What do *you* have that *you* did not receive? And if *you* did receive it, why do *you* brag as if *you* didn't [as if *you* were just clever on your own]? 8 Already *you* are satisfied! Already *you* were made rich! *You've* become kings -- without (the rest of) us! I wish you all were reigning, so we also would be reigning with *you*! 9 For I am concluding [it seems to me] that God has displayed us envoys last [at the end of the procession], as those (who are) about to die (in the arena) , so that we have become a spectacle for the world -- both for angels [messengers] and for people. 10 We are fools because of Christ; but you all are so clever in Christ! We are weak, but you all are strong. *You* are glorified, we are dishonored. 11 Until this very hour, we are hungry and thirsty, and poorly clad, and are beaten and homeless, 12 and we are exhausted, working with our own hands. When we are abused, we bless. When persecuted, we hang on. 13 When we are defamed, we give encouragement. We have become as the refuse of the world, to be offered in sacrifice, up until right now.

14 I'm not writing these things to put you all on a guilt trip, but to warn *you*, as my dear children. 15 For even if *you* have countless guardians in Christ, *you* don't have many fathers. For in Christ Jesus, I became your father, through the good news.

16 Therefore, I encourage *you*, become mimics of me! 17 That's why I sent Timothy to *you*. He is my dear child, and faithful in the Lord. He will remind *you* of my ways, in Christ Jesus, just as I teach everywhere, in every church. 18 Some are acting uppity, as if I were not coming to *you*. 19 I will come to *you* soon, if the Lord is willing, and I will find out, not the words of those uppity ones, but their ability [power]! 20 For the Kingdom of God does not consist of talk, but of power. 21 What do *you* prefer? Shall I come to *you* with a rod, or in a loving and gentle spirit?

CHAPTER 5

There is actually perversion reported among *you*, and a kind of perversion that does not even exist among the Gentiles! Someone has his father's wife! 2 And you all are proud, when *you* ought rather to be mourning! The one who did this deed (has to be) removed from *your* midst! 3 I am physically absent, but present in the Spirit: I have already passed judgment, as if present, on the one who has done such a thing! 4 In the name of our Lord Jesus, when you all are assembled, and my spirit, and the power of our Lord Jesus (is there), 5 hand over such a person to Satan for the destruction of the flesh [human nature], so that the spirit may be rescued in the Day of the Lord! 6 *Your* bragging is not good. Don't you all know that a little yeast leavens the whole batch of dough? 7 Clean out the old yeast, in order that *you* may be a new batch of dough, unleavened. For Christ, our Passover, has been sacrificed. 8 So we are keeping the feast, not with old yeast, the yeast of wrongdoing and perversion, but with the unleavened (bread) of purity and truth. 9 I wrote to you all in the letter not to mix together with perverted (people): 10 not all the perverted people of the world, or the greedy, and grasping, or idolators, for then *you* would have to come out of the world. 11 Now, though, I did write to *you* not to mix with one who is called a brother, who is a pervert, or greedy, or idolatrous, or abusive, or drunken, or violent: with such don't even eat together. 12 For what right do I have to judge* those outside? Aren't you all (supposed to be) judging* those inside? 13 God will judge* the ones outside. (*here the verb has no prefix , connoting evaluation, not condemnation.) Cast out the perverted person from among *you*.

CHAPTER 6

When one of *you* has a problem with another, does anyone dare to submit to judgment by the unjust, and not before God's people? 2 Or don't you all know that God's people will judge the world? And if the world will be judged by you all, aren't *you* competent to judge insignificant things? 3 Don't *you* know that we will judge messengers [angels], not only things of this life? 4 Therefore, if you all have matters of ordinary life needing judgment, do *you* set them before those who amount to nothing in the church? 5 I am saying this to your shame. Isn't there anyone among *you*, wise enough to mediate between brethren? 6 But brother is judged against brother -- and that before unfaithful people! 7 You all are already completely defeated, that *you* have lawsuits with each other! Why not rather suffer injustice? Why not rather be

defrauded? 8 But you all treat each other unjustly, and defraud each other, -- and *you* do that to *your* brothers!

9 Don't you all know that the unjust will not inherit the Kingdom of God? Don't deceive *yourselves*: neither perverts nor idolators, nor adulterers, nor effeminate, nor sodomites 10 nor thieves nor greedy people nor drunkards nor slanderers nor robbers will inherit the Kingdom of God. 11 And that's what some of *you* used to be! But you all were washed -- *you* were made holy -- *you* were made just -- in the name of the Lord Jesus Christ, and in the Spirit of our God.

12 Everything is permissible for me, but not everything is helpful. Everything is permissible for me, but I will not be overpowered by anything [anyone]. 13 Food (is) for the stomach, and the stomach for food: but God will put an end to both. The body is not for perversion, but for the Lord, and the Lord for the body. 14 God both raised up the Lord, and will raise us up by his power. 15 Don't you all know that *your* bodies are parts of Christ? [Christ's Body]. Then shall I take the parts of Christ's (Body) and make them part of a harlot? No way! 16 Or don't *you* know that the one who joins himself to a harlot is one body (with her)? For it says, "The two will be one flesh." 17 But the one who joins himself to the Lord, is one spirit (with him). 18 Flee from perversion. Every shortcoming [failure] that a person experiences, is outside of the body. But perversion is a violation of one's own body. 19 Or don't you all know that *your* body [*] is the temple of the Holy Spirit among [within] *you*, which *you* have from God? *You* are not your own: 20 *you* have been purchased at (great) value. Give glory to God in *your* body [*]! (*the noun is singular, the possessive is plural.)

CHAPTER 7

Regarding what you all wrote: it is good for a man not to have touched a woman. 2 But because of the perversions, each one should have his own wife, and each woman should have her own husband. 3 The man must provide what he ought, for his wife; and likewise the woman for her husband. 4 The wife does not have authority over her own body, but the husband (does). Likewise also, the husband does not have authority over his own body, but the wife (does.) 5 Do not deprive each other -- unless it's by mutual agreement for a time, in order that *you* may be free for prayer -- and then be (back to normal) again, so Satan may not tempt *you* by lack of self-control. 6 I am saying this as a concession, not a command -- 7 I wish that everyone was like myself! But each one has his own gracious gift from God: some one thing, and some another.

8 I say to the unmarried and the widows, it is good for them if they remain as I am. 9 But if they can't (live that way), they should marry: for it is better to marry than to be burned [frustrated?] 10 To those who are married, I command -- not I, but the Lord -- a woman must not be separated from her husband. 11 If she is separated, she must remain unmarried, or be reconciled to her husband. And a man must not send away his wife.

12 As for the rest, I'm speaking, not the Lord: if a brother has an unfaithful [unbelieving] wife, and she agrees to live with him, he must not send her away. 13 And if a woman has an unfaithful [unbelieving] husband, and he agrees to live with her, she must not send the husband away. 14 For the unfaithful [unbelieving] husband is made holy by the wife, and the unfaithful [unbelieving] wife by the brother. Otherwise, your children would be unclean, but now they are holy. 15 But if the unfaithful one [unbeliever] leaves, let him go. The brother or sister is not bound in such a case. God has called *you* in peace. 16 How do you know, wives, if you may rescue your husband? Or how do you know, husband, if you may rescue your wife?

17 As the Lord has portioned out for each one, as God has called each one, that's the way he must live [*lit.*, walk]. And this is how I arrange things in all the churches. 18 If a person was circumcised when he was called, he must not seek to remove it. If he was uncircumcised when he was called, he shouldn't become circumcised. 19 For neither circumcision nor uncircumcision amounts to anything; but keeping the commands of God (is what matters). 20 Each one should remain in the calling in which he was called. 21 If you were called as a slave, don't let it bother you. But if you can become free, take advantage of it. 22 For in the Lord, the slave who was called, is the Lord's freed man; likewise, the free person who was called, is Christ's slave. 23 *You* have been purchased at a (high) price. Do not become slaves to people.

24 Brothers, let each one remain in the condition in which he was called by God.

25 About virgins, I have no command from the Lord. I give my opinion, as one who, by the Lord's mercy, is faithful. 26 I think it good, because of present necessities, that it is good for a person to be this way: 27 If you are bound to a wife, don't seek to be cut loose. If you are "loose" from a wife, don't look for one. 28 But if you marry, you are not a failure; and if a virgin marries, she's not a failure. But they will have human troubles, and I'd like to spare *you*. 29 I'm saying this, brothers: the time is shortened. For the rest, those who have wives should be as those that have none, 30 and those who are weeping, as if they were not weeping, those who are celebrating, as those who are not, those who buy, as those who do not possess, 31 and those who make use of the world, as those who are not consumers. For this world's system is passing away. 32 I want you all to be without worry. The unmarried person is concerned about the Lord's affairs, how to be pleasing to the Lord. 33 The married person is concerned about the world's affairs, how he may please his wife, 34 and he is divided. And the unmarried woman, and the virgin, is concerned about the Lord's affairs, that she may be holy [reserved for the Lord] in body and spirit. But the married woman is concerned about the world's affairs, how she may please her husband. 35 I'm saying this for your benefit, not to restrain *you*, but for your undistracted, complete devotion to the Lord. 36 If anyone thinks he is not acting properly toward his virgin [daughter? fiancée?], if she is getting older, and he/she thinks he/she should, they should do as they wish: they have not failed [lost out]: they should marry. 37 But the one who has it settled in his heart, having no urgency, but having control of his own will; if this one has concluded in his own heart to stay single, he does well. 38 So that he who marries his fiancée does well; and he who does not marry does better. 39 A wife is bound as long as her husband lives. But if the husband dies, she is free to marry whom she wishes -- only in the Lord. 40 But in my opinion, she's better off to remain as she is; and I think that I have the Spirit of God.

CHAPTER 8

Now, about the idol-sacrifices: we know that we all have understanding. Understanding makes one conceited: but love builds (people) up. 2 If somebody thinks he knows things, he still does not know as he ought to know. 3 If anyone loves God, that person is understood by him. 4 Therefore, about food belonging to [from] idol sacrifices: we know that an idol has no real existence in the world, and that there is no God but one. 5 For even if there are said to be gods, whether in heaven or on earth, as are many "gods" and "lords," 6 for us (there is) one God, the Father, from whom everything (comes), and we (exist) for him. There is one Lord Jesus Christ, through whom everything (exists) and through whom we also (exist). 7 But not everyone understands this. Some people even yet, according to their understanding of idols, eat (as if it were really) an idol-sacrifice, and their conscience, being weak, is polluted. 8 Food does not affect our standing before God. Not eating does not make us inferior, nor does eating make us superior. 9 Be careful lest the exercise of *your* "rights" become an obstacle to those who are weak. 10 For if someone sees you, who have "knowledge," sitting to eat in an idol's temple, won't his weak conscience be encouraged to eat idol sacrifices? 11 Then the weak brother, for whom Christ died, is destroyed by your "knowledge." 12 Thus, letting the weak brothers down, and wounding their weak conscience, *you* are also failing Christ. 13 Therefore, if food causes my brother to fall, I will never eat (sacrificed) meat, lest I cause my brother to fall.

CHAPTER 9

Am I not free? Am I not an [apostle] envoy? Haven't I seen our Lord Jesus? Aren't you all my work, in the Lord? 2 If I am not an envoy to other people, I certainly am to you all. For *you* are my certification [seal] of (being) an [apostle] envoy, in the Lord. 3 This is my defense, for those who are passing judgment on me! 4 Don't we have the right to eat and drink? 5 Don't we have the right to take along a (believing) sister-wife, like the rest of the [apostles] envoys and the Lord's brothers, and Cephas? 6 Or do only Barnabas and I not have the right not to be employed? 7 Who serves as a soldier at his own expense? Who tends a vineyard and does not eat of its crop? Or who cares for a flock and does not eat of its milk? 8 I am not talking about these things from a human perspective. Doesn't the Law say these things too? 9 For in

the Law of Moses, it has been written, "Do not muzzle the ox that is threshing." God isn't worrying about the oxen, is he? 10 Doesn't he say everything for our benefit? For it was written for us, "It ought to be, that the one who plows, plows in expectation, and the one who threshes, expects to share." 11 If we sowed spiritual things for you all, is it such a big deal if we reap from *you* physical (necessities)? 12 If others share this right from *you*, shouldn't we all the more? But we have not exercised this right: we put up with everything, in order not to give any hindrance to the good news of Christ. 13 Don't *you* know that those whose employment is (in) temples, eat things from the temple? Those who serve at the altar share what is sacrificed. 14 So also the Lord arranged for those who preach the good news to live from it.

15 But I have made use of none of these (rights), and I have not written this in order to get them! For I would rather die, than to have my (cause of) boasting be (made) empty. 16 For even if I am preaching the good news, that's nothing to brag about. It's something I have to do! Woe to me if I am not preaching! 17 For if I'm doing this of my own accord, I have wages. But if not on my own, I have been entrusted (with) a responsibility. 18 What then is my pay? That in the preaching of the good news, I may (offer it) free of charge, and take no advantage of my rights. 19 For (although I was) free from all, I made myself a slave to all, in order that I may win [gain] more. 20 I became as a Jew to the Jews, in order that I may win Jews. To those under the Law, as (if) under the Law -- even though I am not under the Law -- in order that I may win those (who are) under the Law. 21 To those outside the Law, as (if) outside the Law -- though I am not without God's law, but within Christ's law -- in order that I may win those outside the Law. 22 I became weak, to the weak, in order that I may win the weak. I have become everything to everyone, in order that in every way, I may rescue some. 23 And I'm doing all (these) things for the sake of the good news, in order to become one who shares it.

24 Don't you all know that in a stadium, all the runners run, but only one receives the prize? Run in such a way that you all may receive it! 25 Everyone who competes as an athlete is self-controlled about everything: They do it to receive a fading crown -- but we, a lasting one! 26 Now, therefore, I am not running like (a person that) has no goal: I am not boxing like (someone) beating the air. 27 But I beat up my body, and make it my slave, lest by any chance, having preached to others, I myself should become unfit.

CHAPTER 10

I don't want you all to be ignorant, brothers, that our fathers were all under the cloud, and all came through the sea; 2 and they were all baptized into Moses, in the cloud and in the sea. 3 They all ate the same spiritual food 4 and they all had the same spiritual drink: for they drank out of the spiritual rock that was continually following (them) -- and the rock was Christ. 5 But God was not pleased with most of them; for they were strewn around the desert. 6 These things happened as examples for us, so that we would not eagerly desire wrong things, as those people did. 7 Don't become idolators, like some of them, as it has been written, "The people sat down to eat and drink, and got up to play (like children)." 8 And don't be perverted, as some of them became perverted, and 23,000 of them fell on one day. 9 Don't let's put Christ [*some mss say, the Lord*] to a test, as some of them did, and were destroyed by snakes. 10 And don't grumble, as some of them grumbled, and were destroyed by the Destroyer. 11 These things happened to those people as examples, and it was written for our information, for whom the completion of the ages has arrived. 12 So the one who thinks he is standing, better watch out lest he fall. 13 Testing has not taken hold of you all, beyond what is (normally) human. God is faithful. He will not allow you all to be tested beyond your ability, but he will make, with the testing, also the way out, so that *you* will be able to bear up under it.

14 Therefore, my dear people, flee from idolatry. 15 I'm speaking as to sensible people; you all be the judges of what I'm saying. 16 The cup of blessing which we bless: isn't it a sharing of [participation in] the blood of Christ? The bread we break: isn't it a sharing of [participation in] the Body of Christ? 17 Because (it is) one bread, we, the many, are one body; for we all share from the one (loaf of) bread. 18 Look at the Israel that is physically defined. Aren't those who eat the sacrifices sharers in the place of sacrifice? 19 What am I saying, then? That an idol-sacrifice is anything, or that an idol is anything?

20 But the things they sacrifice, they are sacrificing to demons and not to God! And I don't want you all to become sharers with demons! 21 *You* can't drink the Lord's cup and the cup of demons; *you* can't share the Lord's table and the table of demons. 22 Or shall we (try to) make the Lord jealous? We aren't stronger than he, are we?

23 Everything is permissible, but not everything is helpful. Everything is permissible, but not everything is edifying. 24 Nobody should seek his own (welfare), but that of the other. 25 Eat everything sold in the meat-market, without carefully investigating for the sake of conscience. 26 For the earth is the Lord's, and everything in it. 27 If someone of the unbelievers invites *you*, and *you* want to go, eat whatever is set before *you*, without conducting an investigation for your conscience. 28 But if someone says to *you*, "This is a sacrifice," don't eat it, for the sake of the person who informed *you*, and (his) conscience. 29 I say "conscience," not (your) own, but the other person's. For why should my freedom be judged by somebody else's conscience? 30 If I partake of it with thanksgiving, why am I slandered for the sake of that for which I am giving thanks? 31 Therefore, whether *you* eat or drink, or whatever *you* do, do everything for God's glory. 32 Do not become a hindrance for either Jews or Greeks, or for God's church! 33 I also try to please (them) all, not seeking my own welfare, but that of (others), in order that they may be rescued.

CHAPTER 11

Become imitators of me, as I am of Christ. 2 I commend you all, that *you* have remembered all of my (instructions), just as I have handed them on to *you*: *you* are holding on to the principles. 3 I want you all to know, that Christ is the head of every man [husband], the husband is the head of the wife, and God is the head of Christ. 4 Every man who is praying or prophesying [speaking for God], having (anything) down over his head, is shaming his Head. 5 And every woman who is praying or prophesying [speaking for God] with her head uncovered, is shaming her Head. That's the same as if she were shaved. 6 If a woman is not covered, she (might as well) also be shorn. But if [since] it is shameful for a woman to be shorn or shaved, she should be covered. 7 Indeed, a man ought not to have his head covered, (since he) is the image and glory of God. But the wife is her husband's glory! 8 For man did not come from woman, but woman from man. 9 And man was not created because of woman, but the woman because of the man. 10 That's why a wife ought to have (a sign of) authority over her head: because [for the sake] of the messengers. 11 Besides: a woman is not apart from [independent of] a man, nor is a man independent of a woman, in the Lord. 12 For even though the woman (came) from the man, a man is also (born) through a woman. And everything (comes) from God. 13 Be discerning among yourselves: is it becoming for an uncovered woman to pray to God? 14 Doesn't nature itself teach you all, that if a man lets his hair grow, it is a dishonor to him; 15 but if a woman lets her hair grow, it is a glory to her? For her hair has been given to her for the purpose of a covering. 16 If anyone seems to be eager to argue, we do not have such behavior; nor do God's churches [congregations].

17 I am not pleased with the report that *your* coming together is not for the better, but for the worse. 18 For first, I am hearing that when you all gather in the church [congregation], there are divisions among *you*; and I partly believe it. 19 Is it necessary that there be sects [heresies] among *you*, in order to make it obvious who is approved? 20 When you all come together in a place, therefore, it is not to eat the Lord's supper. 21 For each one goes ahead and gets his own supper to eat; one goes hungry, and another gets drunk! 22 Don't you all have homes to eat and drink in? Or do you scorn God's church, and embarrass those who have nothing? What shall I say to you all? Shall I praise *you*? I will not praise (*you*) for this.

23 For I received from the Lord what I also handed over to you all: that the Lord Jesus, on the night when he was betrayed [handed over], took bread, 24 and when he had given thanks, he broke (it) and said, "This is my Body, which is for your benefit. Do this in my memory." 25 Likewise also the cup, after supper, saying, "This cup is the New Covenant in my blood. Do this, whenever *you* drink, in my memory." 26 For whenever you all eat this bread, and drink this cup, *you* are proclaiming the Lord's death -- until he comes.

27 So whoever eats the bread or drinks the cup of the Lord unworthily, is guilty of the Lord's body and blood. 28 A person must take stock of himself, and then eat the bread and drink the cup. 29 For he

who eats and drinks, not discerning the Body, eats and drinks judgment for himself. 30 That's why many among *you* are weak and sickly, and some are sleeping. 31 If we would be evaluating ourselves, we would not be judged. 32 When we are judged by the Lord, we are being disciplined, so that we will not be condemned with the world. 33 So, my brothers, when you all come together for a meal, wait for each other. 34 If anyone is hungry, he should eat at home, so *you* don't come together into judgement. As for the rest, I will straighten that out when I come.

CHAPTER 12

About the spiritual (matters), brothers: I don't want you all to be ignorant. 2 *You* know that when *you* were Gentiles, *you* were led -- seduced! -- toward idols that have no voice. 3 Therefore, I am giving *you* notice, that no one who is speaking in [by] God's spirit, says "Jesus is cursed;" and no one can say "Jesus is Lord," except in [by] the Holy Spirit.

4 There are different kinds of gracious gifts, but the same Spirit. 5 And there are different kinds of service, but the same Lord. 6 And there are differing jobs to do, but the same God who does all the work, in everyone. 7 The revelation [manifestation] of the Spirit is given, by means of each one, for everyone's benefit. 8 By one, through the Spirit, is given a word of wisdom; by another, a word of knowledge, according to the same Spirit; 9 by another, faith(fulness), in the same Spirit; by another, grace (expressed) in healings, in the one Spirit; 10 by another, the working of miracles; by another, prophecy [speaking a message from God]; by another, discernment of spirits; by another, varieties of tongues [languages]; by another, explaining of tongues [languages]. 11 One and the same Spirit accomplishes all these things, passing them around to [by means of] each individual as He plans.

12 For just as the body is one, and has many parts, and all the parts of the body, being many, are one body, so also is Christ. 13 For in one Spirit, we were all baptized into one body, whether Jews or Greeks or slaves or free people; and we were all given one Spirit to drink. 14 And the Body is not one part, but many. 15 If the foot says, "Since I am not a hand, I don't belong to the Body," it isn't for that reason excluded from the body, is it? 16 And if the ear says, "Because I am not an eye, I do not belong to the body," it doesn't for that reason cease to be a part of the body. 17 If the whole body were an eye, where would hearing be? If the whole thing were an ear, where would the sense of smell be? 18 But now God set the parts, each one of them, in the body just as he wanted. 19 If they were all one part, where would the Body be? 20 Now, then, there are many parts, but one Body. 21 The eye cannot say to the hands, "I have no need of you," nor can the head say to the feet, "I have no need of you." 22 But much rather, the parts of the body that seem to be weaker, are more necessary, 23 and we bestow greater honor [value] on those (parts) of the body that seem to be less valuable; and our indecent (parts) have greater modesty; 24 whereas, our more presentable (parts) don't need it. But God put the body together, giving greater honor [value] to what was lacking, 25 in order that there be no division in the body, but that the parts might have the same concern for one another. 26 So if one part is suffering, all the parts suffer together. If one part receives glory, all the parts rejoice together.

27 *You* all, then, are the Body of Christ, and individually (*you* are) parts (of it). 28 And God set [arranged] them in the church: first apostles [envoys], second prophets [God's spokesmen], third teachers, then miracle-workers, then those exercising gifts of healings, mediators, administrators, varieties of tongues [languages]. 29 All aren't envoys, are they? Nor all prophets? Nor all teachers? Nor all workers of miracles? 30 All don't have gifts of healings, do they? All don't speak (with other) languages, do they? Nor do all interpret? 31 But be earnestly seeking [or, *you* are seeking] the greater expressions of grace. And I will show *you* a way that is better yet.

CHAPTER 13

Even if I speak the languages of people and the angels [messengers], if I have no love, I have become noisy brass, or a clashing cymbal. 2 And even if I have prophetic (powers), and I know all the mysteries and all the knowledge; and if I have all faith(fulness), so as to move mountains around, but have no love, I

am nothing. 3 And if I use all my possessions to supply food (for people), and even hand over my body that I may be burned, but have no love, I'm worth nothing.

4 Love treats others patiently, acts kindly. Love is not jealous, does not brag about itself, is not conceited; 5 it does not behave shamefully; doesn't look out for its own welfare, does not get contentious, does not keep track of wrongs. 6 It does not rejoice over injustice, but rejoices together with the truth. 7 It bears up under everything, is faithful (in) everything, is always hopeful, endures everything.

8 Love never falls; but if (there are) prophecies [messages from God], they will be brought to an end; if (there are) languages, they will be stopped. If (there is) knowledge, it will be superseded. 9 For we know only partially, and we prophesy [speak for God] (only) partially. 10 But when completeness comes, the partial will be superseded (and end). 11 When I was a baby, I jabbered like a baby, I thought like a baby, I reasoned like a baby. When I became a man, I quit acting like a baby. 12 For now we are seeing dimly, as by a mirror; but then, face to face. Now I know partially, but then I will understand fully, just as I have been fully understood. 13 Now, then, there remains faithfulness [loyalty], hope [confidence], love: these three: but the greatest of these is love.

CHAPTER 14

Earnestly chase after love: strive for spiritual things, especially that *you all* may speak for God. 2 For the one who speaks another language is not talking to people, but to God: for no one is listening: by the Spirit, he is speaking mysteries. 3 But the one who delivers God's message, is speaking to people: edification, admonition, and encouragement 4 The one who speaks another language is edifying himself, but the one who is delivering God's message is edifying the church. 5 I want you all to speak with tongues [languages], but (would) rather that *you* speak God's messages. The one who speaks for God is greater than the one who speaks other languages [tongues], unless he interprets, so the congregation may receive edification. 6 Now then, brothers, if I come to you all speaking other languages, what good will I do *you*, unless I speak to *you* in a revelation, or in knowledge, or in a message from God, or in teaching? 7 Likewise, when lifeless things give a sound, whether a flute or a lyre, if there's no difference in the sounds, how will it be known what is being played? 8 And if a trumpet gives an unclear sound, who will prepare for war? 9 So also you all: if *you* don't give plain words with your tongue, how will it be known what *you* are saying? *You* will be talking into the air. 10 For example, there are many sounds [languages] in the world, and none without meaning. 11 But if I don't know the meaning [*lit.*, power] of the language [voice], I will be a foreigner to the speaker, and he will be a foreigner to me. 12 So also you all, since *you* are zealous for things of the Spirit, seek to excel in what will edify the congregation.

13 Therefore, the one who speaks with a tongue [another language] must pray that he may interpret. 14 For if I am praying in a tongue [another language], my spirit is praying, but my mind is unfruitful. 15 What then? I will pray (by means of) the spirit, and I will also pray (by means of) the mind. I will sing (by means of) the spirit, and I will also sing (by means of, using) the mind. 16 When you are giving thanks in spirit, how can one who occupies the place of the ignorant, say "amen" to your thanksgiving? He doesn't know what you are saying. 17 You are giving thanks, all right, but the other person is not edified. 18 I give thanks to God, I speak with tongues [other languages] more than all of you. 19 But in the congregation, I prefer to speak five words by (using) my mind, so that I may instruct others, than ten thousand words in another language.

20 My brothers, don't be children in understanding: with respect to wrong, be babies, but with respect to understanding, become mature. 21 In the Law, it has been written, "'In other tongues and in other languages, I will speak to this people, and still they will not listen to me,' says the Lord." 22 So, tongues [other languages] are for a sign, not for the faithful, but for the unfaithful. Speaking God's messages, on the other hand, is not for the unfaithful, but for the faithful. 23 If, therefore, the whole congregation comes together, at the same time, and they are all speaking in tongues [other languages], and an ignorant unbeliever comes in, won't he say you all are out of your minds? 24 But if they are all prophesying [speaking God's messages], and an ignorant unbeliever comes in, he will be convicted by all, he is investigated by all. 25 The hidden things of his heart are revealed, and so, falling on his face, he will worship God, declaring that God is surely among you all.

26 What then, brothers? When you all come together, each one has a psalm, has a teaching, has a revelation, has a tongue [another language], has an interpretation. Everything must be for edifying. 27 If someone speaks with a tongue [another language], (it should be) two or at the most, three, and in turn; and one must interpret. 28 If there is no interpreter, he must keep quiet in the church [assembly]; he must speak to [for] himself and God. 29 Two or three spokesmen should speak, and the others must evaluate it. 30 If (something) is revealed to another who is seated, the first must keep quiet. 31 For you can all speak for God, one at a time, in order that all may learn, and all may be encouraged. 32 The spirits of spokesmen are under their control; 33 for God is not (found in) confusion, but peace.

As in all the congregations of God's people, 34 the women should keep quiet in the assembly: for it is not fitting for them to be running off their mouth; but to be under (proper) control, as the Law also says. 35 If they want to learn anything, they should ask their own husbands at home; for it is shameful for a woman to keep on talking in the (public) assembly. 36 Or did the word of God go out from *you*, or has it only come to *you*? 37 If anyone considers (himself) to be a spokesman for God, or "spiritual," he must acknowledge that what I am writing to you all is the Lord's command. 38 If anyone (chooses to be) ignorant, he should be ignored. 39 So, my brothers, seek to speak for God; and don't forbid speaking other languages. 40 Everything must be (done) becomingly, and according to an orderly arrangement.

CHAPTER 15

I am reminding you all, brothers, of the good news I preached to *you*, which *you* also received [accepted], in which *you* have been standing. 2 That's also how *you* are being kept safe, if *you* hold on to the word that I preached to *you*: unless, of course *you* have become faithful for nothing [in vain]. 3 For I handed on to *you*, at first, what I also received: that Christ died on account of our failures [shortcomings], according to the Scripture; 4 and that he was buried, and that he was raised on the third day, according to the Scriptures; 5 and that he was seen by Cephas, and then by the twelve. 6 Later, he appeared to more than five hundred brethren at once, most of whom are still living, though some have fallen asleep. 7 Then he appeared to James, then to all the envoys [apostles]. 8 Last of all, as if to one born abnormally, he even appeared to me. 9 For I am the least of the envoys; I'm not fit to be called an apostle, because I persecuted the Church of God. 10 But by the grace of God, I am what I am; and his grace to me was not useless; but I worked harder than any of them! Not I, really, but the grace of God with me. 11 Anyway, whether I or they, that's what we are preaching, and that's what you all came to trust.

12 If, then, Christ is being preached, that he was raised from the dead, how come some among *you* are saying that there is no resurrection of the dead? 13 If the resurrection of the dead doesn't happen, then Christ hasn't been raised, either. 14 And if Christ hasn't been raised, our preaching is useless, and *your* faithfulness is useless. 15 We are even found to be false witnesses of God! because we have testified about God that he raised Christ, whom he didn't raise at all if the dead are not raised. 16 If the dead are not raised, then Christ wasn't raised, either. 17 And if Christ wasn't raised, *your* faithfulness is in vain, and you all are still in your failures; 18 likewise those who have fallen asleep in Christ, are lost. 19 If in this life, we have only hoped in Christ, we are, among all people, the most pitiful.

20 But now, Christ is raised from the dead, the first fruits of those who have been sleeping. 21 For since death happened through a person, also through a person (came) the resurrection of the dead. 22 For just as in Adam, all die, just so, in Christ, all will be made alive. 23 Each in his own order: Christ (as) the first fruit, then those who belong to Christ, at his coming; 24 then the wrap-up, when he hands over the Kingdom to God the Father, when he has subdued every ruler, and every authority, and every power. 25 For it's necessary that he reign (as king) until "he places all the enemies under his feet." 26 Death is the last enemy to be destroyed. 27 "He will place everything in subjection under his feet!" But when it says everything has been subjugated, it is clear that the one who subdues everything for him, is excepted. 28 Then, when everything is subjected to him, then even the Son himself will be subjected to the one who subdued everything for him, so that God will be everything in everything.

29 What, then, will they do, who are being baptized on behalf of the dead? If the dead are never raised at all, why are they being baptized on their behalf? 30 And why are we in danger every hour? 31 I die every day! for all *your* boasting, brothers: (that's what) I have in Christ Jesus our Lord! 32 If (only) as

a man, I fought wild beasts in Ephesus, what does that benefit me? If the dead are not raised, "Let's eat and drink, for tomorrow we die." 33 Don't be deceived. "Bad companionship destroys virtuous habits." 34 Wake up to justice: and don't keep fudging on God's standard [letting God down]. For some are ignorant of God! I'm saying (that) for your shame.

35 But someone will say, "How are the dead raised? With what sort of body do they come?" 36 Foolish one! What you sow is not made alive unless it dies. 37 And what you sow is not the body that will be: but you sow a bare seed: some kind of grain, or something else. 38 But God gives it a body as he wishes: to each of the seeds, its own body. 39 Not all flesh is the same. (There is) some of people, other of animals, other of birds, other of fish. 40 And (there are) both heavenly bodies and earthly bodies; and the splendor of heavenly ones is different from (that of) earthly ones. 41 The sun (has) another radiance [glory], the moon another, the stars still another. And one star differs from another in radiance. 42 It's the same way with the resurrection from the dead. It is sown in decay; it is raised imperishable. 43 It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. 44 A natural body is sown; a spiritual body is raised. If there is a natural body, there is also a spiritual (body). 45 So also it has been written, "the first person, Adam, became (into) a living being"; the last Adam (became) a life-giving Spirit. 46 But the spiritual doesn't (come) first, but the natural, then the spiritual. 47 The first person (was) from the dust of the earth; the second person (was) from heaven. 48 "Dust-(people)" are like the dust-(person); and heavenly people like the one from heaven. 49 And just as we bore the image of the dust, we shall also bear the image of the heavenly one.

50 I'm saying this, brothers: flesh and blood are incapable of inheriting the Kingdom of God, because decay can't (inherit) (what is) imperishable. 51 Look: I'm telling you all a mystery. We won't all fall asleep, but we will all be changed. 52 In a flash -- in a blink of an eye -- at the last trumpet. For he will blow the trumpet, and the dead will be raised, imperishable; and we will be changed. 53 For it is necessary for this decay to be clothed in what can't decay, and this mortal (body) to be clothed with immortality. 54 When this decay shall be clothed with what can't decay, and this mortal (body) shall be clothed with immortality, then will happen the word that has been written: "Death is consumed into victory! 55 Where, Death, is your victory? Where, Death, is your sting?" 56 The sting of death is failure: and the power of failure (is) the Law. 57 But thanks to God, who is giving us the victory through our Lord Jesus Christ! 58 So, my dear brothers, become steadfast, persistent, always enthusiastic in the Lord's work, knowing that your labor in the Lord is not useless.

CHAPTER 16

Now, about the collection for God's people: just as I directed the churches of Galatia, you all do also. 2 On the first day of the week, each of you should lay aside for himself, saving whatever he has accumulated, so it won't have to be collected when I come. 3 When I arrive, I will send whoever you all approve, with letters [credentials], to carry your gift to Jerusalem. 4 If it is right for me to go also, they will go with me.

5 I will come to you all when I come through Macedonia: for I am going through Macedonia, 6 and perhaps I will stay with *you*, or even spend the winter, so that *you* may send me on wherever I'm going. 7 I don't want to just see *you* now in passing; for I'm hoping to spend some time with *you*, if the Lord allows. 8 I will stay in Ephesus until Pentecost, 9 for a door opened for me, and (there is) a great work -- and many opponents.

10 If Timothy comes, see that he may be with *you* without fear; for he is doing the Lord's work just as I am. 11 Therefore, no one is to look down on him: send him on in peace, that he may come to me, for I'm expecting him with the brothers. 12 About Brother Apollos, I urged him strongly to come to *you* with the brothers, but he didn't want to come now. He will be coming when it suits (him).

13 Keep alert: take *your* stand in faithfulness; act like adults, become strong. 14 Everything you all (do) must be done in love.

15 I'm encouraging you all, brothers: *you* know Stephen's household, that they were the first converts in Achaia, and they have devoted themselves to service for God's people. 16 *You* should follow the example of such people, and of everyone who is working together and exerting themselves. 17 I'm glad

about the arrival of Stephen and Fortunatus and Achaicus, because they supplied *your* needs. 18 They refreshed my spirit and *yours*. Therefore give recognition to such people.

19 The churches of Asia send you all greetings. Aquila and Priscilla and the church in their house greet *you* warmly in the Lord. 20 All the brothers send *you* greetings. Greet each other with a holy kiss.

21 This greeting is by my hand: Paul's. 22 If anyone does not love the Lord, he must be avoided [cursed]. Our Lord is coming! 23 The grace of the Lord Jesus (be) (is) with you all. 24 My love to you all in Christ Jesus.

II CORINTHIANS

CHAPTER 1

(From) Paul, who is sent out by Christ Jesus through [because of] God's will, and brother Timothy, to God's church that is in Corinth, with all God's people all over Achaia: 2 Grace to you all, and peace, from God our father and the Lord Jesus Christ [*or*, our father and the Lord Jesus Christ's].

3 Blessed is [be] the God and father of our Lord Jesus Christ, the father of compassion, and God of all encouragement! 4 He coaches us through our hassles, in order to empower us to encourage those who are in the midst of all (kinds of) hassles by (passing on) the coaching we ourselves received from God. 5 Because just as Christ's sufferings are abundant for us, also through Christ our encouragement is overflowing [abundant]. 6 If we are being hassled, it is for the sake of [on behalf of] *your* encouragement and deliverance. If we are encouraged (it is also) for *your* encouragement, (as *you* are) enduring the same suffering that we are. 7 And our confidence about you all is firmly established, knowing that as *you* are sharers of the sufferings, *you* are also (sharers) of the encouragement.

8 For we don't want you all to be ignorant, brothers, about the hassles we encountered in Asia. We were oppressed extremely beyond our ability, so that we even despaired for our life. 9 But we had this death-sentence, in order that we might not have confidence in ourselves, but in God, who raises the dead. 10 He who rescued us from such certain death, also will continue to rescue (us); we have hoped in him, and he will rescue us yet. 11 You all (can) also help along, by *your* prayers for us, so that many (may become involved) both in God's provision for us, in the spiritual gift, and the giving of thanks on our behalf.

12 For this is our boast: the testimony of our conscience, that we have behaved ourselves in the world in God's simple honesty and purity; not in natural wisdom, but by [in] God's grace -- and especially toward you all. 13 For we aren't writing to *you* anything *you* can't read and understand very well; and I hope [expect] that *you* will be given complete understanding until the end. 14 I hope that as *you* also, for (your) part, became acquainted with us, that *you'll* be proud of us, as we are of *you*, on the day of our Lord Jesus.

15 And (by virtue of) this confidence, I first planned to come to you all, in order to visit *you* twice, [so that *you* might have a second opportunity [*lit.*, grace]: 16 to stop with *you* on the way through into Macedonia, then to come to *you* again from Macedonia, and be sent on by *you* toward Judea. 17 Was I really being fickle to plan this way? Or am I just planning according to human methods, so that for me it is "yes, yes" and "no, no"? 18 (As) God is faithful, our word to you all is not "yes and no." 19 Jesus Christ the Son of God, (who was) preached among *you* by us, -- by me and Silvanus and Timothy -- did not become "yes and no", but "yes" has its very origin in him! 20 For whatever God's promises (are), the "yes" (is) in him. That's why it's through him that the "amen" comes to God through us, for (his) glory. 21 He who has firmly established us, with [as well as] you all, into Christ, and anointed us, (is) God! 22 He has placed his seal (of ownership) on us, and given us the deposit of the Spirit in our hearts.

23 I summon God as my witness about my life, that (it was) to spare you all, that I didn't come to Corinth. 24 We're not intending to domineer over *your* faithfulness, but we are workers together, for *your* joy. (It is) by faithfulness (that) you all have been standing.

CHAPTER 2

I decided not to come to you all again in grief. 2 For if I'm giving *you* grief, who (is there) to make me rejoice except those who've been caused to grieve by me? 3 And I wrote this, in order that when I come, I might not have grief from those who ought to be causing me joy. I've had confidence about you all, because *you* are my joy. 4 I wrote to *you* out of many hassles, and heartfelt distress, through many tears -- not to grieve *you*, but in order to make *you* aware of the abundant love I have for you all.

5 If anyone has caused grief, he hasn't done it to me, but partly -- in order not to over-state the matter - - to you all. 6 This punishment by the majority is enough for such a person. 7 Now, *you* all should rather be gracious and encourage the person, lest he be overcome with excessive grief. 8 Therefore, I'm encouraging *you* to publicly demonstrate your love to him. 9 That's another reason why I wrote, to find out about your behavior; whether *you* would be obedient in everything. 10 If you all graciously forgive anyone, I do too. And if and when I have extended forgiveness, I've done it on *your* behalf in Christ's presence, 11 in order that we not be taken advantage of by Satan. For we are not unaware of his schemes.

12 When I came to Troas, and had an open door in the Lord for the good news of Christ, 13 my spirit had no rest, since I didn't find my brother Titus; so I left them and came to Macedonia.

14 But thanks to God, who always leads us in Christ's triumphal procession, and uses us to spread the flavor of an acquaintance with him, all over everywhere! 15 Because we are the pleasant scent of Christ, for God, among both those who are being rescued and those who are being destroyed: 16 to the one, an odor of death, producing death; to the other, an odor of life, producing life. Who is equal to this?! 17 For we are not, like so many, out peddling the word of God for sale, but out of pure motives, as from God, we are speaking in Christ, in God's presence.

CHAPTER 3

Are we beginning again to recommend ourselves? Or, do we need letters of recommendation, as some (do), to *you* or from *you*? 2 You all are our letter, engraved on our hearts, read and recognized by everyone. 3 This shows that *you* are (really) Christ's letter, (just) administered by us, written, not with ink, but with the Spirit of the Living God; not on stone tablets, but on the tablet of human hearts.

4 We have such confidence, through Christ, toward God. 5 Not that, from ourselves, we are capable to be considered anything (as if originating from us), but our capability (is) from God, 6 who also made us capable administrators of a new covenant, (whose source) is not a written, (legal document), but the spirit. For the legal document kills; but the Spirit makes alive. 7 If, then, the administration of death, engraved in writing on stone, came about in (such) splendor that the sons of Israel couldn't gaze at Moses' face because of the radiance that was fading from his face, 8 how shall not the administration of the Spirit be (even more) glorious? 9 For if (there was) glory [radiance] (associated with) the ministry of condemnation, the ministry of justice is much more abundantly (associated) with glory. 10 For what had been given glory, hasn't any at all, in comparison with the ultimate glory. 11 For if there was glory in what was passing away, there is much more in what remains.

12 Therefore, since we have such confidence, we behave with much boldness: 13 not like Moses, who placed a veil over his face, to keep the sons of Israel from gazing on the end of what was fading. 14 But their understanding was calloused. For until this very day, the same veil remains over the reading of the Old Covenant, lest it should be revealed that in Christ, **it has come to an end!** 15 Until today, whenever Moses is read, the veil lies over their hearts. 16 But whenever anyone turns to the Lord, the veil is taken away! 17 The Lord is the Spirit -- and where the Lord's spirit (is), (there is) freedom. 18 And we all, with faces that have been uncovered, reflecting the Lord's own radiance, are being transformed into his image, from glory into glory, according to the (pattern of) the Lord's spirit.

CHAPTER 4

Therefore, since we have this assignment, and since we have been treated mercifully, we don't lose courage: 2 but we renounce hidden, shameful things. We are not living in deception, nor distorting the Word of God; but by a plain revelation of the truth, establishing ourselves before everyone's conscience, in God's presence. 3 If indeed our good news has been hidden, it has been hidden by [among] those who are destroying themselves. 4 The god of this age blinded the minds of the unfaithful, so the light of the good news of Christ's glory won't shine on them. He (Christ) is the image of God! 5 For we are not preaching ourselves, but the Lord Jesus Christ; and ourselves (as) your slaves, because of Jesus [through Jesus]. 6 Because God, who said, "Light will shine out of darkness!," shined in our hearts, resulting in the illumination which comes from the recognition of God's glory in the face of Jesus Christ.

7 But we have this treasure in brittle clay utensils, so that the excellence of power may be (obviously) God's, and not (appear to) have its source in us. 8 On every hand, we are hassled, but our style isn't cramped! (We are) perplexed, but not hopeless; 9 persecuted, but not deserted; knocked down, but not destroyed. 10 We are always, in the Body, carrying around the death of Jesus, in order that Jesus' Life may be revealed in our Body. 11 For it is necessary that we who are living are always being handed over to death because of Jesus, in order that Jesus' Life may be revealed in our mortal flesh [human nature]. 12 So, death is operating among [in] us, but life in [among] you all (as well).

13 Since (we) have the same spirit of faithfulness as the one who wrote, "I became faithful, therefore I spoke," we also are faithful, and therefore we also speak. 14 We know that the one who raised the Lord

Jesus will also raise us with Jesus, and present (us) together with you all. 15 It is all for *your* benefit: so that (God's) graciousness, multiplied through many people, may make thanksgiving overflow, for the glory of God!

16 Therefore, we aren't losing courage. Even if our external person is wearing out, the one inside is being renewed daily. 17 For our temporary, insignificant hassles are producing for us a fantastically overwhelming eternal amount of glory! 18 We aren't paying attention to what is visible; but to what is not visible. For visible things are temporary; but invisible things are eternal.

CHAPTER 5

For we know that even if our earthly, temporary home is destroyed, we have a home from God, a dwelling made without hands, eternal in the heavens. 2 Even so, in this one, we are groaning, longing to be clothed with our heavenly dwelling-place, 3 so that, when we have been clothed [*other mss.* although we have been "undressed"], we will not be found naked. 4 For those of us in the temporary dwelling are groaning under heavy burdens; not that we want to be undressed, but to be clothed, so that mortality may be swallowed-up by life! 5 It's God who does this work on us, who gives us the down-payment of the Spirit.

6 Therefore, always being confident, and knowing that while we are at home in the body, we are away from home with the Lord, 7 we are living by faithfulness [behaving faithfully] -- not by what (we) see. 8 We are confident: and we would rather be away from the body and at home before the Lord. 9 Therefore, it is our ambition, whether at home or away, to be pleasing to Him. 10 For we all have to be examined [revealed] before Christ's throne, in order that each one may receive his due, for what he has done with (his) body [*or*, with the Body], whether good or bad.

11 Therefore, out of respect for the Lord, we are persuading people: (what we are) is quite obvious to God, and I hope also (just as) clearly revealed to *your* consciences. 12 We are not (trying to) accredit ourselves for you all again, but giving *you* reason to brag about us, so that *you* may have (an answer) for those who brag about appearances, and don't (pay attention to what is) in (one's) heart. 13 For if we are crazy, (it is) for God. If we are of sound mind, (it is) for you all. 14 For Christ's love possesses us [*or*, holds us together]; we draw this conclusion: that one died on behalf of all: therefore, everyone died. 15 And he died on behalf of everyone in order that those who are alive might no longer be living for themselves, but for the one who died and was raised on their behalf. 16 So from now on, we don't know anything [anyone] from a purely human perspective: although we have been acquainted with Christ in human terms, we don't know him that way anymore. 17 So if anyone is in Christ, (he is) a new creation [*or*, creation is new!]. Old things are gone: look: something new has happened! 18 And the source of it all is God, who reconciled us to himself through Christ, and gave us the assignment of reconciliation. 19 In other words, God was in Christ, reconciling the world to himself; not holding their deliberate disobedience against them; and has made us responsible for the message of reconciliation. 20 Therefore, we are acting as elders [ambassadors] on Christ's behalf: as if God were urging [encouraging] you all through us. We are begging *you*, on Christ's behalf, be reconciled to God! 21 He made the one who had never known failure [shortcoming], (to be) an outcast for our sake, in order that we might become [experience] God's justice, in him.

CHAPTER 6

As fellow-workers, then, we are urging you all not to receive God's graciousness for nothing [with no results] [*or*, not to take God's graciousness for granted.]. 2 For he says, "At the proper time, I listened to *you*, and in the day of deliverance, I helped *you*." Look: now (is) the good and proper time; now is the day of deliverance. 3 In no way (must any of us) give anyone a cause of falling, lest the service [ministry] receive blame, 4 but in everything let's establish ourselves as God's agents; in much endurance, in hassles, in necessity, in calamities, 5 in beatings, in imprisonments, in riots, in hard labor, in sleeplessness, in fastings, 6 in purity, in knowledge, in generous-mindedness, in integrity, in the Holy Spirit, in genuine love, 7 in truthful speech, in God's power, by means of the weapons of justice on the right and left, 8 through glory and dishonor, through bad and good reputation, as deceivers, yet truthful, 9 as unknown yet well-known, as dying, but look: we're alive!; as disciplined, but not put to death; 10 as grieving, but always rejoicing; as poor, but making many rich; as having nothing, and possessing everything. 11 We intend to

be fully open toward *you* Corinthians: our heart has been expanded. 12 You all are not being confined by us: *you* are cramped by *your* own feelings. 13 I am speaking as to children: open *yourselves*, in return.

14 Do not become mis-matched with the unfaithful. For what can justice share with lawlessness? Or what fellowship [sharing] has light with darkness [*or*, what does light have in common with darkness]? 15 Or what harmony has Christ toward Belial? Or what part has a faithful person with an unfaithful one? 16 Or what agreement has God's temple with (one) of idols? For we are the temple of the living God, just as God said, "I will dwell and walk among them, and I will be their God and they will be my people. 17 Therefore come out of their midst, and be made different," says the Lord, "and don't touch what is unclean. Then I will welcome you all, 18 and I will be a father to *you*, and *you* will be sons and daughters to me," says the all-powerful Lord.

CHAPTER 7

Since we have these promises, dear people, let's cleanse ourselves [clean up our act!] from all that pollutes flesh and spirit, "growing up" in holiness in reverence for God. 2 Make room for us! We haven't wronged anyone, or corrupted anyone, or led anyone astray. 3 I'm not saying this as condemnation: I told *you* before that you all are in our hearts, to live and die together. 4 I have a lot of boldness toward *you*; I brag a lot about *you*. I've been filled with encouragement; I'm overflowing with joy, in spite of all our hassles. 5 For even when we came into Macedonia, our human nature had no rest, but we were being hassled in everything: battles outside, fears inside. 6 But God who encourages the depressed, encouraged us, by the arrival of Titus -- 7 not only by his arrival [presence], but in the encouragement he provided about you all, reporting *your* concern to us, *your* mourning, *your* zeal on my behalf, so I was made joyful, instead! 8 Because even if I grieved you all by the letter, I don't regret it: though I did regret it, seeing that that letter grieved *you* for a while. 9 Now I'm glad: not that *you* were given grief, but that *your* grief resulted in a change. For *you* had God's kind of grief; so that *you* weren't damaged in any way by us. 10 For God's kind of grief produces a changed life, resulting in deliverance, with no regrets. But the world's kind of grief produces death. 11 For look what this godly grief produced for *you*: such earnestness, defense, indignation, fear, longing, zeal, punishment. In everything you all proved *yourselves* to be faultless in the matter. 12 For even when I wrote to *you*, it wasn't for the sake of the one who was wronged, nor for the sake of the one who committed the wrong; but for the purpose of revealing [finding out] your motivation, and our (position) toward *you* before God. 13 That's why we've been encouraged. On top of our encouragement, we rejoiced even more about Titus' joy, that his spirit was refreshed by you all, 14 because I've bragged *you* up to him. I wasn't made ashamed; but as everything we said to *you* was true, so our boasting to Titus proved true. 15 His feeling for *you* is even greater, remembering your obedience, how *you* received him with fear and trembling. 16 I'm glad I can trust *you* in everything.

CHAPTER 8

We're letting you all know, brothers, (about) God's grace that has been given among the churches of Macedonia; 2 that under enormous pressure of hassles, the overflowing of their joy, despite their deep poverty, overflowed into a wealth of generosity. 3 Because according to (their) ability -- I am testifying, even beyond (their) ability -- voluntarily, 4 they begged us most earnestly for the privilege to share in taking care of the needs of God's people. 5 Not only as we expected: but first they gave themselves to the Lord, and to us, as God intended. 6 Consequently, we urged Titus, that just as he started (this) he should follow up on the project of this gift [grace] with you all also. 7 Since *you* have plenty of everything -- faith(fulness), and (the) word, and knowledge, and all eagerness, and the love from us among *you* -- be abundant in this graciousness also. 8 I'm not trying to give *you* orders, but, through the eagerness of others, testing the sincerity of your love. 9 For you all know the graciousness of our Lord Jesus Christ, that (although) he was rich, he became poor for your sake, so that *you*, by (means of) his poverty, might become rich. 10 And I'm giving an opinion: this is appropriate for *you*, who began a year ago of *your* own will, to act on the proposal. 11 Now then, finish the job: so that your readiness to be willing may result in the completion. 12 For if the willingness is there, whatever one has is well-received; (*you're* not held responsible) for what *you* don't have. 13 The idea isn't that others may relax and *you* (have) struggles, but to even it out. 14 Right now, your abundance (supplies) their need; so that their abundance may (someday) be

for *your* need; so there may be equality. 15 (The situation is) just as it has been written, "He who (had) much, did not have excess, and he who (had) little, did not lack."

16 Thanks to God, who put [gave] the same concern about you all in Titus' heart, 17 that he received such encouragement. Being even more eager on his own, he went out to *you*. 18 We've sent a brother with him who is a credit to the good news through all the churches. 19 Not only that, but he is appointed by the churches as our fellow-envoy in the administration of this designated gift for the Lord's glory. We're very much in favor (of this), 20 making sure that no one can blame us in our administration of this abundance. 21 We're concerned about honorable (behavior) not only before the Lord, but also before people. 22 So we sent our brother with them -- the one who has always seemed to us to be enthusiastic in many ways, but now even more so, since he has much confidence in *you*. 23 As far as Titus is concerned, he is my partner and fellow-worker for *you*. As for our brothers, they are the ones sent by [apostles from] the churches, Christ's glory. 24 Therefore, (give them) an example of *your* love, and a demonstration of what we've been bragging about you all to the churches.

CHAPTER 9

I need to write to you all about caring for the needs of God's people. 2 I know *your* willingness; I was bragging about *you* to Macedonia, that (*you* folks) in Achaia were ready a year ago; and *your* zeal inspired the rest. 3 I sent the brothers, so that our bragging about *you* wouldn't be in vain, so *you'd* be ready, as I said: 4 so if Macedonians come with me, they won't find *you* unprepared, and embarrass us -- not to mention *you* -- in this arrangement. 5 Therefore, I considered it necessary to encourage the brothers to go ahead to *you*, and prepare *your* promised blessing, so it will be ready as thanksgiving, and not as obligation.

6 (Remember) this: the one whose sowing is stingy will also have a stingy harvest; and the one who sows for blessing will have a blessed harvest. 7 Each one (should do) as he has decided ahead, in his heart: not sorrowfully, or because it is necessary: for God loves a joyful giver. 8 And God is able to make all (his) graciousness overflow toward you all, so that always, having all necessary resources, *you* may overflow into every good deed. 9 As it has been written, "He has spread (resources) around, he gave to the needy; his justice remains forever [into eternity]." 10 The one who supplies seed for the sower, and bread for food, will supply and multiply *your* seed, and increase the results of *your* justice. 11 As you all are enriched in every way for (the purpose of) all generosity, it will result, through us, in thanksgiving to God. 12 This assignment of (official) worship is not only taking care of the needs of God's people but also causing the overflowing of many thanksgivings to God. 13 *Your* passing the test of this service (brings) praise to God for (*your*) obedience that results from *your* acknowledgment of the good news of Christ, and (for) (*your*) generosity of sharing with them, and with everyone. 14 And they will be praying for you all, longing for *you*, because of the exceeding grace of God upon *you*. 15 Thanks to God for his indescribable gift!

CHAPTER 10

I myself, Paul, am admonishing you all, by means of the gentleness and fairness of Christ: I, who am humble when face to face with *you*, and bold toward *you* when absent. 2 I am praying that when I am present, I won't need to be overbearing, as it seems I have to deal boldly toward some, who accuse us of living according to our human nature. 3 For although we are living as (ordinary) humans, we are not doing battle by those standards. 4 The weapons of our battle are not (merely) human, but powerful, by means of God, for tearing down fortresses, tearing down (elaborate) reasonings 5 and everything that is raised up against the knowledge of God; subjugating every mind [thought] for obedience to [of] Christ [*ie.*, modeled after his!]: 6 and (I am) ready to deal justly with all refusal to listen [disobedience], when *your* obedience is made complete.

7 Look at what's in front of *your* face! If anyone is confident that he belongs to Christ, (he must) consider this again for himself: because just as he belongs to Christ, so do we. 8 For even if I am bragging excessively about our authority, which the Lord gave -- for building up, and not for tearing you all down -- I will not be made ashamed. 9 I'm not trying to frighten *you* by letter. 10 "The letters," they say, "are weighty and strong, but the (his) bodily presence is weak, and the (his) speech amounts to nothing." 11 Such people (should) recognize this: that we will be the same when we get there as we are in letters!

12 For we do not dare to pass judgment or compare ourselves with some of those who are busy complimenting themselves; but they, measuring themselves and comparing themselves to themselves, don't make any sense. 13 We're not boasting out-of-line; we're reaching out to you all according to the boundaries God measured out for us. 14 It's not as if we hadn't reached out to *you*, over-extending ourselves -- we did reach *you* in [with] the good news of Christ. 15 We're not bragging about someone else's work. We hope that faithfulness is growing among *you*, and our sphere of work may increase accordingly, 16 for the purpose of carrying the good news on beyond *you*, not in somebody else's territory. 17 Whoever is bragging, should brag about the Lord. 18 For it is not the one who compliments himself that is acceptable, but the one whom the Lord commends.

CHAPTER 11

You all ought to put up with a little of my nonsense! But also put up with me. 2 For I am jealous over *you*, with God's jealousy! I betrothed *you* (as) a pure virgin to one husband, to present *you* to Christ. 3 Now I'm afraid lest somehow, as the serpent deceived Eve in his craftiness, your minds might be corrupted away from sincerity and purity toward Christ. 4 For if someone comes preaching another Jesus (from) the one we preached, or *you* receive a different spirit (from) the one *you* received, or a different gospel, which *you* didn't accept, *you* put up with it very well!

5 I figure that I am not in the least inferior to these "super-apostles". 6 If I am "unpolished" in speech, it has nothing to do with knowledge! That should be perfectly clear to you all! 7 Have I made some failure, putting myself down in order to raise *you* up, since we preached the good news of God to *you* for free [without charge]? 8 I (actually) robbed other churches, taking wages for ministering to you all! 9 And when I was with *you*, and in need, I was not a burden to anyone. The brothers who came from Macedonia provided for my needs; and in everything I kept myself from being a burden to you all -- and I will continue to do so. 10 It is the truth of Christ in me, that this boast will not be shut off from me in the region of Achaia. 11 Why? Because I don't love *you*? God knows I do!

12 But I will keep on doing what I'm doing, in order that I may cut the ground out from under those who are running competition with us. 13 For these (guys are) phony apostles, deceitful operators, disguising themselves as envoys [apostles] of Christ. 14 And no wonder! Satan himself disguises himself as a messenger of light! 15 It's no big deal, then, if his agents disguise themselves as agents of justice. Their end will match their deeds.

16 I'm saying again, nobody better take me for a fool. But if *you* do, receive me as a fool, so I can brag a bit. 17 What I'm saying, I'm not saying according to the Lord, but as a fool, in this matter of bragging. 18 Since many are making a big brag over human nature, I will too. 19 And you all, who are so wise, gladly put up with fools. 20 For *you* put up with it if someone enslaves *you* -- if someone devours *you* -- if someone takes *you* captive -- if someone dominates, or even slaps *you* in the face! 21 I'm embarrassed to say that we have acted like weak people! In whatever anyone else has the nerve for -- I'm talking foolishness! -- I have, too.

22 Are they Hebrews? So am I. Are they Israelites? So am I. Are they Abraham's descendents? So am I. 23 Are they agents of Christ? -- I'm talking totally crazy! -- I am even more. I've worked much harder, been in prison much more, been beaten more, almost to death many times. 24 From the Jews, five times I received the (maximum allowable) lashes. 25 Three times I was beaten with rods, once stoned, three times shipwrecked; I have spent a night and day in the depth (of the sea); 26 on frequent journeys, in danger of rivers, in danger of thieves, in danger from kinfolks, in danger from gentiles, in danger in the city, in danger in the desert, in danger at sea, in danger among false brethren. 27 I work and suffer hardship -- often without sleep, in hunger and thirst, in frequent fasting, in cold, and insufficient clothing. 28 Beyond all this is the daily pressure of my worrying about all the churches. 29 Who is weak, and I am not weak? Who is made to fall, and I do not burn? 30 If I have to brag, I will brag about my weakness. 31 The God and father of the Lord Jesus, who is forever blessed!, knows that I am not lying. 32 In Damascus, the king's governor, Aretas, guarded the city of Damascus to arrest me, 33 and I was let down through the wall, through a window, in a rope basket, and escaped his hands.

CHAPTER 12

(Since) it's necessary to brag -- though not worthwhile -- I will come to visions and the Lord's revelations. 2 I know about a person in Christ, fourteen years ago -- whether in or out of the body, I don't know: God knows -- this person was snatched up to the third heaven. 3 And I know about such a person -- whether in or out of the body, I don't know: God knows -- 4 that was transported into paradise, and heard unspeakable things, which it's not permissible for a person to talk about. 5 I will brag about such a person, but not about myself, except in my weaknesses. 6 For even if I want to brag, I will not be foolish, for I'll be speaking the truth. But I won't, lest anyone consider me beyond what he sees and hears from me. 7 Therefore, so I wouldn't get conceited because of the greatness of the revelations, a thorn (with respect to) the flesh [human nature] was given to me -- a messenger of Satan, to mistreat me, so I wouldn't be smug.

8 Three times I urged the Lord about this, that it might let me alone. 9 But he said to me, "My grace is enough for you, for (my) power becomes complete in weakness." Therefore I will most gladly brag about my weaknesses, in order that Christ's power may take possession of [dwell in] me. 10 Therefore I take pleasure in weaknesses -- in suffering violence, in necessity, in persecutions, and tight places -- for Christ's sake. For when I am weak, then I am strong.

11 I have become a fool! *You've* forced me into it. You all ought to be supporting [standing with] me! For there's no way I come behind those "super apostles" -- even if I'm nobody! 12 Indeed: the signs of an envoy [apostle] were performed among you all, in all endurance: signs and wonders and (manifestations of) power. 13 How were *you* made inferior to the rest of the churches, except that I was not a burden for *you*? Forgive me for this injustice!

14 Look: this third time I am ready to come to you all, and I will not burden *you*! For I am not seeking *your* (possessions), but *you*! For children ought not (have to) save up for their parents, but parents for their children. 15 I will gladly spend, and exhaust my resources for your welfare. Loving *you* so abundantly, will I be loved less? 16 (Even if) I will be, I haven't burdened *you*. But, being deceitful, I trapped *you* by trickery. 17 I didn't take advantage of *you* by those I sent to *you*, did I? 18 I encouraged Titus, and I sent the brother along: Titus didn't take advantage of *you*, did he? Didn't we behave in the same spirit? in the same footsteps?

19 Does it seem to *you* that we are defending ourselves again? Before God, in Christ, dear people, I am saying everything for your edification! 20 I am afraid lest, when I come, I won't find you all as I wish to, nor be found by *you* as *you* wish. (There must be) no strife, jealousy, passionate anger, politicking, abusive speech, slander, pride, disorder, 21 lest, when I come again, God should make me ashamed of *you*, and I should mourn many of those who failed God's standard, and never changed from the uncleanness and perversion and ungodliness that they committed.

CHAPTER 13

This (is) the third time I am coming to you all. Every matter shall be established by the mouth [testimony] of two or three witnesses. 2 I've said before, and I'm telling *you* ahead of time, just like the second time I was there, and now that I'm absent, here's a warning to those who were getting out of line before, and to all the rest: when I come, I don't intend to spare them again, 3 since *you're* looking for evidence that Christ is speaking in me. He is not weak toward *you*, but powerful among *you*! 4 For even though he was crucified from weakness, he is alive from (the influence of) God's power! We also are weak in him, but we will live with him, by God's power toward *you*.

5 Test yourselves, to see if *you* are being faithful; examine yourselves. Or don't *you* recognize that Jesus Christ is among you? That is, unless *you* are unfit. 6 I'm hoping that *you* will know that we are not unfit. 7 We are praying to God, that *you* won't do anything wrong; not to make us look good, but that *you* may be doing good, even if we should be unfit. 8 For we can't do anything against the truth, but only on behalf of the truth. 9 We are glad when we are weak but *you* are strong. That's what we're praying for -- *your* strengthening. 10 That's why I'm writing these things, while I'm away; so that, when present, I won't need to (use) severely the authority the Lord has given me. (That's supposed to be) to build *you* up, not tear *you* down.

11 (As for) the rest, brothers -- rejoice! Be strengthened, be encouraged; have the same attitudes; be [live] in peace, and the God of love and peace will be with you all. 12 Greet each other with a holy kiss. All God's people send greetings to *you*.

13 The grace of the Lord Jesus Christ, and the love of God, and the shared life of the Holy Spirit (be) with you all.

GALATIANS

CHAPTER 1

(This is from) Paul -- (who was) sent out, not by [from] people nor through [because of] a person, but through Jesus Christ, and God the Father who raised him from the dead -- 2 and all the brothers with me, to the churches of Galatia: 3 Grace to you all, and peace from our Father God, and the Lord Jesus Christ, 4 who gave himself on behalf of our failures [shortcomings], in order to take us out of the evil of the present age [or, out of the present evil age], according to the will of our God and Father, 5 to whom (belongs) glory forever, amen!

6 I am amazed that you all have so quickly transferred (your loyalty) away from the one who called *you* in Christ's grace [or, by Christ's graciousness], toward another "gospel"! 7 Not that there is another, but there are some (people) who are upsetting *you*, wanting to revise the good news of Christ! 8 But even if we -- or a messenger from heaven! -- preached to *you* something other than what we did preach to *you*, he must be cursed! 9 As I've said before, I'm now saying again: If anyone preaches something other than what *you* received, he must be cursed!

10 Am I now placing confidence in people, or God? Or am I seeking to please people? If I were still pleasing people, I would not be a slave of Christ. 11 For I'm letting you all know, brothers, that the Good News that I preached doesn't have its source in people. 12 I didn't receive it from a person, either -- nor was I taught -- but by revelation from Jesus Christ. 13 You've heard about my way of life while in Judaism: that to extremes, I was persecuting God's church, and devastating it. 14 I was getting ahead of many my age, in my generation, in Judaism, being exceedingly zealous about the traditions of our ancestors. 15 But when God -- who had me set apart before my birth, and called me by his graciousness -- 16 was pleased to reveal his Son in me, so that I might preach him among the Gentiles [nations], I did not immediately communicate with any people [*lit.*, flesh and blood]. 17 I didn't come up to Jerusalem, to those who were envoys [apostles] before me, but I went away into Arabia, and returned again to Damascus.

18 Then after three years I went up to Jerusalem to get acquainted with Cephas, and stayed with him fifteen days [a couple weeks]. 19 I didn't see the other envoys [apostles], except James [Jacob], the Lord's brother. 20 The things I'm writing to you all -- look: before God, I'm not lying! 21 Then I came to the area of Syria and Cilicia; 22 but my face was not known to the Judean churches in Christ. 23 They'd just heard that "the one who persecuted us is now preaching the faithfulness he was (trying to) destroy," 24 and they glorified God about me.

CHAPTER 2

Then, after fourteen years, I went up to Jerusalem again, with Barnabas, taking Titus along also. 2 I went up in response to revelation, and I laid before them the good news that I am preaching among the Gentiles [nations] -- privately, to the apparent leaders -- lest by any chance I'd been running around uselessly. 3 But they didn't even compel Titus, who was with me, to be circumcised, even though he was Greek. 4 There were, however, false "brothers" who sneaked in, who came to sabotage the freedom we have in Christ, in order to enslave us. 5 We didn't back down for them for even an hour, so that the truth of the good news might be preserved for you all. 6 From those who seemed to be "somebody" -- who they are makes no difference to me: God doesn't pay attention to appearances -- these leaders added nothing to me. 7 They recognized that I had been entrusted with the good news to the uncircumcised, just as Peter was to the circumcised. 8 The one who energized Peter to be envoy for the circumcised, energized me for the Gentiles. 9 Acknowledging the grace that was given to me, James [Jacob] and Cephas and John, who seemed to be "pillars", gave me and Barnabas a right hand of partnership, in order that we (should go) to the Gentiles and they to the circumcision. 10 They only reminded us we should remember the poor, which we were eager to do.

11 Then, when Cephas came to Antioch, I took a stand against him to his face, because he was deserving of blame. 12 For before certain people came from James, he was eating together with the Gentiles. But when they came, he stood back and separated himself -- he was afraid of [or, out of respect for] the circumcision people. 13 And the rest of the Jews acted hypocritically with him, so that even Barnabas was carried away by their hypocrisy. 14 But when I saw that they weren't walking straight

according to the truth of the good news, I said to Cephas in front of everyone, "If you, being a Jew, behave like a Gentile and not as a Jew, how can you demand that Gentiles become Jews?"

15 We who are Jews naturally, and not Gentile outcasts, 16 knowing that a person is not made just by observing the Law, but through the faithfulness of Jesus Christ -- even we have become faithful toward Christ Jesus, in order that we may be made just by Christ's faithfulness, and not by deeds of the law: because no one is made just by acting according to [the deeds of] the Law. 17 If, while seeking to be made just in Christ, we ourselves also are found to fail, does that make Christ an agent of failure? No way! 18 If I build up again what I knocked down, I take my place as a violator. 19 For through the Law, I died with respect to the Law, in order that I may live with respect to God. I am (being) crucified with Christ. 20 I no longer am living (on my own), but Christ is living in me and (the life) I am now living in my human nature [the flesh], I live in [by] the faithfulness of God's Son, who loved me and gave himself up on my behalf. 21 I am not making light of the grace of God -- but if justice (could possibly come) through the law, then Christ died for nothing.

CHAPTER 3

Oh *you* ignorant Galatians! Who deluded you all? Jesus Christ was clearly portrayed before (your) very eyes as having been crucified! 2 I just want to learn this from *you*: Did you all receive the Spirit from observing the Law, or from obedient faithfulness [*or*, listening in faithfulness]? 3 Are *you* so ignorant? Having begun by means of the Spirit, are *you* now being made complete by human effort? 4 Did *you* suffer so much in vain -- if indeed it is in vain? 5 The one who furnished the Spirit for *you* all, and did miracles among *you* -- (was it) from efforts of law, or from faithful obedience?

6 Just as Abraham became faithful to God, and it was credited to him for justice, 7 *you* know that those who (act) out of faithfulness are sons of Abraham. 8 For the Scriptures, foreseeing that out of faithfulness, God (would make) the nations [Gentiles] just, preached (this) good news ahead of time to Abraham, that, "In you all the nations [Gentiles] will become blessed." 9 So they are being blessed as a result of faithfulness, along with faithful Abraham.

10 For whatever comes from the deeds of law, is under condemnation, because it has been written, "Everyone is under a curse, who does not continue in everything that has been written in the book of the Law, to do it." 11 Because in the Law, clearly, no one is made just before God, because, "The one who is just will live out of faithfulness." [*i.e.*, his life will have its source in faithfulness.] 12 But the source of the Law is not faithfulness: but, "the one who does them shall live in them." 13 Christ brought us out from the curse of the Law, having become a curse on our behalf, because it has been written, "A curse upon everyone who is hanged upon a cross [*lit.*, wood]." 14 This is in order that in Christ Jesus, Abraham's blessing might happen for [extend to] the Gentiles, and in order that we might receive the promise of the Spirit, through faithfulness.

15 Brothers, I'm speaking in human terms: no one adds to or sets aside a confirmed covenant, even among (ordinary) people. 16 The promises were addressed to Abraham and to his offspring. It doesn't say "to the descendants", as talking about many, but as about one: "and your descendant," which is Christ. 17 So I'm saying this: the Law, coming after four hundred thirty years, doesn't nullify a covenant earlier confirmed by God, to negate the promise. 18 For if the inheritance (came) from law, (it would be) no longer from promise. But God graciously bestowed it on Abraham through promise.

19 Why the Law, then? It was added on account of violations, until the promised descendant should come: it was set out by messengers, by the hand of a mediator. 20 Now, a mediator is not one, but God is one. 21 Is the Law, then, contrary to God's promise? No way! For if a Law had been given, that was able to give life, then justice would be from Law. 22 But the Scripture locked up everything under (the label) "failure", in order that the promise might be given to those who continue to be faithful, out of Jesus Christ's (own) faithfulness.

23 Before the advent of faithfulness, we were locked up, kept under guard, by the Law, until the coming faithfulness should be revealed. 24 So the Law became our disciplinarian, (leading us) toward Christ, in order that we might be made just, out of faithfulness. 25 Since the advent of faithfulness, we are no longer under the disciplinarian. 26 For *you* are all God's sons, in Christ Jesus, through faithfulness.

27 For whoever was baptized into Christ, has been clothed (with) Christ. 28 There isn't any Jew or Greek, slave or free, male or female: for *you* are all one in Christ Jesus. 29 And if *you* belong to Christ, then *you* are certainly Abraham's descendants, heirs according to the promise.

CHAPTER 4

I am saying though, that while the heir is a child, he's no different from a slave, even though he's master of everything. 2 He is under guardians and caretakers until the time designated by the father. 3 So also we, when we were children, had been enslaved under the system of the created universe. 4 But when the fulfillment of the time came, God sent out his son, born of a woman, born under law, 5 in order that those under law might be ransomed: in order that we might receive acknowledgment [adoption] as his sons! 6 And because you all are sons, God sent his Son's Spirit into our hearts, crying out, "Abba, Father." 7 So you are no longer a slave, but a son. And if a son, also an heir, through God!

8 Back then, when you all didn't know about God, *you* became slaves to natural things that were not gods. 9 But now, having become acquainted with God, or rather, having been recognized by God, how can *you* be turning again toward those weak, poverty-stricken systems; do *you* want to be enslaved to them all over again? 10 Are *you* watching out for days, and months, and seasons and years? 11 I'm afraid for *you*, lest I've worked so hard for *you*, in vain!

12 Put yourselves in my place, brothers, as I do for you all, I beg *you*. *You* didn't wrong me. 13 *You're* aware that it's because of physical weakness that I first preached the good news to *you*, 14 and *you* didn't reject the trial my physical condition caused *you*, or act scornfully; but *you* received me as a messenger of God -- as Christ Jesus! 15 Where then, is your blessedness? For I bear *you* witness, if *you* could have, *you'd* have torn out your own eyes and given them to me. 16 So: have I become your enemy by being truthful to *you*? 17 They are jealous for *you* -- not for (your) good, but they want to lock *you* out, so *you'll* be jealous for them! 18 It's always good to be zealous, in a good thing: and not only when I am with *you*. 19 My children, with whom I'm in labor again until Christ be formed among *you*, 20 I wish I were with *you*, so I could change my voice, because I am worried about *you*.

21 Tell me, *you* who want to be under the Law, don't *you* listen to the Law? 22 For it has been written that Abraham had two sons, one from a servant-girl, and one from the free woman. 23 The one from the servant-girl was born according to human nature, but the one from the free woman through promise. 24 This is an allegory: for the two (women) are two covenants: one from Mt. Sinai, which begets slavery, which is Hagar. 25 Hagar is Mt. Sinai in Arabia; she represents the present Jerusalem, for she is a slave, with her children. 26 But the Jerusalem above is free! She is our mother. 27 For it has been written, "Rejoice, sterile one, that did not bear; break out and shout, one who did not labor, because many (are) the children of the desert [desolate one], more than she who has a husband." 28 Now *you*, brothers, in Isaac's line), are children of promise. 29 But just as then, the one born of human nature persecuted the one (born) spiritually, it's just the same now. 30 But what does the Scripture say? "Throw out the slave-girl and her son! For the son of the slave-girl will never inherit with the son of the free woman." 31 Therefore, brothers, we are not children of the slave-girl but of the free woman.

CHAPTER 5

Christ has set us free, with (real) freedom! Stand (resolutely) therefore, and don't be subjected again to the yoke of slavery. 2 Look: I, Paul, am telling *you*, that if you all are being circumcised, Christ is of no value to *you*! 3 For I am bearing witness again to every circumcised person, that he is obligated to perform the whole law. 4 *You* were cut off from Christ, *you* who are made just by law; *you* fell out of grace. 5 For we, by the spirit, are waiting for (the) hope of the justice that comes out of faithfulness. 6 For in Christ Jesus, neither circumcision nor uncircumcision amounts to anything, but faithfulness, energized by love.

7 You all were running well: who cut *you* off, that *you* shouldn't obey [trust in] the truth? 8 The persuasion didn't come from the one who called *you*! 9 A little yeast leavens the whole batch of dough! 10 I have confidence toward *you* in the Lord, that *you* will not think otherwise. The one who is hassling you all will bear the judgment, whoever he is. 11 But, brothers, if I'm still preaching circumcision, why am I still being persecuted? That would have removed the offensiveness [scandal] of the cross! 12 Those who are confusing *you* ought to be cut off!

13 You all have been called for freedom, brothers! Only, freedom is not an excuse for human failings [the flesh]! Become slaves for each other because of love. 14 For all the Law has been fulfilled in one word [message], "You shall love your neighbor as yourself." 15 But if you all bite each other, and eat each other up, watch out that *you* aren't destroyed by each other! 16 So I am saying, live [*lit.*, walk] by the Spirit, and *you* will not fulfill the obsessions of the human nature. 17 For the human nature craves (things) contrary to the Spirit, and the Spirit (is) contrary to the human nature: for they are opposed to each other, so that *you* aren't doing what *you* (really) want. 18 If *you* are being led by the Spirit, *you* are not under law. 19 The deeds of the human nature are obvious: which are perversion, uncleanness, dissipation, 20 idolatry, sorcery, hostilities, contentiousness, jealousy, rage, factions, divisions, heresies, 21 murders, drunkenness, wild parties and such things, which, as I told *you* before and I repeat: those who keep practicing such things will not inherit the Kingdom of God. 22 But the Spirit's harvest is love, rejoicing, peace, generous-mindedness, kindness, goodness, faithfulness, 23 gentleness, self-control: there is no law against such things. 24 And those who belong to Christ Jesus (once for all) crucified their human nature, with its cravings and passions. 25 If we are living by the Spirit, let's also order our lives by the Spirit. 26 There must be no status-tripping, trying to get ahead of others, envying others.

CHAPTER 6

Brothers, even if a person is taken by surprise in some transgression, *you* spiritual ones straighten him out, in a spirit of gentleness, watching out for yourselves, lest *you* also be tempted. 2 Carry each other's burdens; that is how you all fulfill Christ's law. 3 If anyone pretends to be something he's not, he's deceiving himself. 4 But each one must evaluate his own work [behavior], then he will have pride in himself alone, and not in someone else. 5 For each one must carry his own responsibility.

6 The one who is being taught the word must share with the one who teaches, in every good thing. 7 Don't be led astray: God is not to be taken lightly. For whatever a person sows, that's what he will reap. 8 The one who is cultivating his human nature, from that human nature will reap decay; but the one who is cultivating the spirit, will reap eternal life from the Spirit. 9 Let's not despair about doing good, for at the proper time, we will reap, (if) we aren't exhausted [if we don't give up]. 10 Therefore, whenever we have a chance, let's do good for everyone, especially for those of the household of the faithful.

11 Look with what large writing I wrote to you all with my own hand. 12 The people who want to compel *you* to be circumcised want to take advantage (of *you*) for human reasons, purely in order not to be persecuted for the cross of Christ. 13 For those who are circumcised don't keep the law either: but they want *you* to be circumcised in order to brag about your physical conformity [*lit.*, flesh]. 14 But no way will I brag, except in [about] the cross of our Lord Jesus Christ, through whom the world is crucified as far as I'm concerned; and I with respect to the world. 15 For neither circumcision nor uncircumcision amounts to anything -- only a new creation (matters). 16 And whoever arranges his life according to this principle, peace and mercy (will be) upon him -- upon God's (true) Israel.

17 As for the rest -- nobody better hassle me: for I carry on my body the brands of Jesus.

18 The grace of our Lord Jesus Christ (be) with your spirit, brothers, Amen.

EPHESIANS

CHAPTER 1

(From) Paul, (who is) sent out by Christ Jesus according to God's will, to the holy folks [God's people] in Ephesus who are faithful in Christ Jesus: 2 grace to you all, and peace, from God -- our father and the Lord Jesus Christ's. [or, from God our father and from the Lord Jesus Christ.]

3 Praise (to) the God and Father of our Lord Jesus Christ, who blessed us with every spiritual blessing in the heavens, in Christ! 4 He picked us out, in him, before the foundation of the world, so that we might be holy [his own], and blameless before him. 5 In love, he destined us to be acknowledged as sons for himself, through Jesus Christ. It's his desire and pleasure that we 6 bring praise to his glorious graciousness, which he lavished on us by means of the one he loved. 7 It's in him (Jesus) that we have redemption -- through his blood -- the taking away [removal] of transgressions, according to the riches of his graciousness 8 which he abundantly poured out for us, since he knew and understood exactly what we needed. 9 God let us in on the mystery of his will, as it seemed good to him. He set it out in him (Christ) -- 10 his plan for the consummation of (all) time -- that absolutely everything be summed up under the headship of Christ: things in heaven and things on earth. 11 In him, we too were invited -- (we) who were destined to be a part of the program of the One who is working everything according to the plan of his will -- 12 so that we who have already been hoping in Christ, should exist for the praise of his glory! 13 When you all heard the word of the truth, the good news of your deliverance, and became faithful to him, *you* were marked with the stamp of his ownership by the Holy Spirit of promise [the promised Holy Spirit]. 14 He is a down payment on our inheritance, until the full payment of the purchase, for the praise of his glory.

15 That's why, ever since I heard of *your* faithfulness [active trust] in the Lord Jesus, and the love (*you* show) toward all God's people, 16 I don't stop giving thanks for you all, continually remembering *you* in my prayers. 17 (I pray that) the God of our Lord Jesus Christ, the Father of glory, may give *you* a spirit [his breath] of wisdom and revelation, in close acquaintance with him. 18 (I pray that) the eyes of *your* hearts may be flooded with light, so that *you* may know the confident expectation (that proceeds from) his calling; the extravagant wealth of his inheritance among his people; 19 and the fantastic greatness of his power that is available for us who are faithful [continue to trust him]! The energy of God's powerful strength 20 was demonstrated definitively in Christ, when he raised him from the dead, and seated him at his own right in heaven, 21 far above every ruler and authority and power and title of nobility, and every conceivable honor or rank -- not only in this present age, but also in the coming one! 22 And (God) has neatly arranged everything under his feet. He provided him (Jesus) (as) a head over everything with respect to the church; 23 which is his Body: the completeness of the one who fills all (creation) in every way.

CHAPTER 2

You all had been dead, as a result of (both) *your* (deliberate) transgressions and *your* shortcomings [failures], 2 which were *your* habitual way of life when *you* lived according to the agenda of this world, following the dictates of the authority of the air -- the spirit that is presently working among the sons of disobedience. 3 We all used to conduct our lives that way, in the passions of our human nature, doing the bidding of our human nature and understanding: and we were naturally children of wrath, just like everyone else. 4 But God, who is rich in mercy, through his great love for us, 5 even though we had been rendered dead by means of transgressions, made us alive, together with Christ! You all have been (in the process of being) rescued by (his) graciousness! 6 He raised us up, and seated us, together, in the heavens, in Christ Jesus! 7 (This all happened) in order that he might demonstrate, in the coming ages, the enormous wealth of his graciousness, by his kindness toward us in Christ Jesus. 8 For it's by (his) graciousness that *you've* been being rescued -- through faithfulness. (Even) that's not from yourselves; (it's) God's gift: 9 not a result of deeds, in order that no one may have anything to brag about. 10 For we are his accomplishment

-- created in Christ Jesus with a purpose for good deeds, which God already prepared, so we could live [walk] in them.

11 Therefore, remember that once you all were Gentiles physically [in the flesh], called "uncircumcision" by the ones called "circumcision" done by hand, in the flesh. 12 At that time, you all were apart from Christ, alienated from the citizenship of Israel, and strangers from the covenants of promise. *You* had no hope, and were without God in the world. 13 But now in Christ Jesus, *you* who once were far away, were made near, in the blood [kinship?] of Christ. 14 For he is our peace, who made us both one, and destroyed the dividing partition, the enmity, in his humanity [*lit.*, flesh]. 15 He eliminated the law of commands and decrees, in order that he might create the two, in himself, into one new person [humanity], thus making peace! 16 He reconciled both to God, in one Body, through the cross. That's how he put the hostility to death. 17 And when he came, he preached peace to you all, who were distant, and peace to those nearby. 18 It's through him that we both have a way of access, in one Spirit, to the Father.

19 Now therefore, you all are no longer strangers and temporary residents, but *you* are fellow-citizens with God's people, and members of God's household. 20 *You* are being built on the foundation of those God sent, and his spokesmen, (with) Christ Jesus (as) the keystone. 21 In him the whole building, framed together, grows into a holy temple in the Lord. 22 In him you all also are being built together into a permanent dwelling place for God, in (the) Spirit.

CHAPTER 3

Because of this, I, Paul, Jesus Christ's prisoner on behalf of *you* Gentiles -- 2 (assuming that) *you've* heard of the assignment graciously given me by God for *your* benefit -- 3 had the mystery made known to me according to a revelation, just as I wrote briefly before. 4 When you all read (that), *you* can be aware of my understanding in the mystery of Christ. 5 It wasn't made known to people in other generations as it has now been revealed, in (the) Spirit, to his holy envoys [apostles] and spokesmen [prophets], 6 that the Gentiles are to be fellow-heirs, and joint members of the Body, and sharers of the promise in Christ Jesus through the good news. 7 I became a servant [an agent] of this message according to the gift of God's graciousness that was given to me, according to the energy [working] of his power.

8 This grace was given to me -- the least of all God's people -- to preach to the Gentiles the incomprehensible riches of Christ, 9 and to shed light on what is our responsibility derived from the mystery, which has been hidden in God who created everything, ever since eternity! 10 The purpose (of all this) is to make known, now, to the rulers and authorities in heaven, through the church [called-out ones], the many-faceted wisdom of God. 11 (This is the content of) the plan of the ages, which he made in Christ Jesus our Lord, 12 in whom we have boldness, and confident access, because of his faithfulness. 13 That's why I'm asking you all not to worry about my hassles on your behalf, which are to result in *your* glory.

14 Because of this, I kneel before the Father 15 from whom every family in heaven and on earth is named [identified]: 16 (asking) that according to the wealth of his glory, he may give you all (the privilege) to be made strong with [by] (miraculous) power, through his Spirit (coming) into (*your*) inner self. 17 (I pray) that Christ may settle down (as a permanent resident) in *your* hearts, through (his [*your*]) faithfulness; that *your* roots and foundation (may be) in love, 18 in order that you all may be strong enough to take possession, with all God's people, (of) the breadth and length and height and depth -- 19 to know (by experience) the love of Christ that so vastly exceeds knowledge -- in order that you all may be filled (up to) all God's fullness!

20 Now, to the One who is able to do immeasurably beyond everything we may ask or understand, according to the (miraculous) power that is (continually) at work within [among] us: 21 glory to him in the church, and in Christ Jesus, into all the generations of eternity! Amen!

CHAPTER 4

Therefore, I, the prisoner, am encouraging you all in the Lord, to behave (in a manner) worthy of *your* calling, 2 with no status-tripping, in gentleness, with a generous attitude, putting up with each other in love. 3 Work hard to maintain the unity of the Spirit, bound together in peace.

4 (Recognize) one Body and one Spirit, just as you all were called in one hope [confidence] of *your* calling: 5 one Lord, one loyalty [(commitment to) faithfulness], one baptism, 6 one God and Father of all, (the one who is) over all, and through all, and in everything [everyone]. 7 Grace was given to each one of us, according to the measure of the gift of Christ. 8 That's why it says, "When he went up into the highest (realm), he captured captivity; he gave gifts to people."

9 Now, what is this about "he went up", except that he also went down, into the lower region, of the earth? 10 The one who went down is the same one who went up, higher than all the heavens, in order that he might fulfill [complete] everything. 11 And he gave the envoys [apostles] and the spokesmen [prophets], and the evangelists, and the shepherds and teachers, 12 for (the purpose of) equipping God's people (to do) work of service, and to build up the Body of Christ, 13 until we all arrive into the unity of faithfulness, and of intimate acquaintance with the Son of God: (that is), into mature adulthood -- into a measure of the maturity whose source is the fullness [completeness] of Christ. 14 (The purpose is that) we be no longer babies, agitated and carried around by every wind of teaching, deceitfully manipulated by people who are deliberately trying to mislead us, 15 but as we interact truthfully, in love, we may grow up, in every way, into him who is the Head -- Christ. 16 From him, the whole Body, joined together [harmonized] and knit together, through (the proper functioning of) every available ligament, according to the measured working of each individual part, makes bodily growth for building itself up in love.

17 Therefore, I'm saying this, and testifying in the Lord, that *you're* no longer to behave [walk] as the Gentiles do, in the futility of their minds. 18 Their understanding is under a shadow: (they are) alienated from God's life by the ignorance that's in them because of the hardness of their hearts. 19 They became calloused, and gave themselves over to dissipation, for doing all (sorts of) uncleanness, in greed.

20 But that's not how you all learned Christ! 21 (That is) if indeed *you* did listen to him, and were taught in him, as the truth is in Jesus, 22 to put away *your* former behavior, the old person, that is ruined by deceptive urges, and 23 to be renewed by [with respect to] the spirit of *your* mind. 24 Clothe *yourselves* in the new person, created according to God's design, in justice, and devotion to the truth.

25 Therefore, laying aside falsehood, each one must speak truth with his neighbor, because we are all part of each other. 26 Be angry, but don't let it get out of hand [don't get off the track]; the sun must not go down on *your* indignation, 27 lest *you* make room for the devil. 28 The one who's stealing must not steal any longer: instead, he must work, doing something worthwhile with his own hands, so he'll have something to share with those in need. 29 No rotten speech must come out of *your* mouth, but only what is good, for building what is needed, so it may give grace to the listeners. 30 And don't cause grief to God's Holy Spirit, in whom you all were marked with his seal (of ownership) for the day of redemption [Jubilee]. 31 All bitterness and passionate anger and wrath and quarreling and abusive speech must be put away from *you*, with all (kinds of) wrongdoing. 32 Become kind toward one another, sympathetic, gracious toward each other, just as God, in Christ, was gracious to you all.

CHAPTER 5

Therefore, become mimics of God, as dear children, 2 and spend *your* lives [walk] in love, just as Christ also loved us, and gave himself up on our behalf: an offering and a pleasing sacrifice to God.

3 Perversion, and all uncleanness, or dissipation, must never even be named among *you*, as is fitting for holy [set-apart] people; 4 likewise, indecency and foolish talk and carrying-on, which are not appropriate: but rather, giving thanks. 5 You all are aware of this: that any perverted, or unclean, or greedy person -- who is an idolater -- doesn't have an inheritance in the Kingdom of Christ and of God. 6 Don't let anyone deceive you all with empty words. It's because of these things that the wrath of God comes on the sons of disobedience. 7 So don't copy after them. 8 For once, you all were darkness, but now, (*you* are) light, in the Lord! Behave as children of light! 9 The harvest of the light (is) in all goodness and justice and truth. 10 Find out what is pleasing to the Lord, 11 and don't participate with the unfruitful deeds of darkness: rather, rebuke (them). 12 The things they do secretly (are) shameful even to talk about; 13 but everything is being exposed [revealed] by the light. 14 Everything revealed is light. That's why it says, "Get up, sleeper! Arise from the dead, and Christ will shine on you!"

15 Look carefully, therefore, how *you're* behaving: not as unwise (people) but as wise (ones). 16 Buy up the time, because the days are evil. 17 So don't be unwise, but (keep working to) understand what the Lord's will is. 18 And don't get drunk on wine, in which is debauchery, but be continually being filled in (the) spirit, 19 talking to each other in psalms, and hymns, and spiritual songs; singing and playing music with [by](your) heart to the Lord! 20 Give thanks always, on behalf of everyone, in the name of our Lord Jesus Christ, to God the Father.

21 Be subjected to each other in the respect that has its source in Christ: 22 wives, to your own husbands, as to the Lord, 23 because a husband is head of the wife just as Christ (is) head of the church: he (Christ) is the rescuer of the Body [the one who keeps the Body safe]. 24 Just as the church is subjected to Christ, so also the wives (should be) to (their) husbands, in everything. 25 Husbands, keep on loving (your) wives, just as Christ loved the church, and gave himself up for her; 26 in order to make her holy [exclusively his], cleansed by the washing of water in (the) message [word], 27 in order that he might present to himself a glorious [radiant] church, not having contamination or flaws or anything like that, but that she should be holy [set-apart] and blameless. 28 That's how men ought to love their own wives, like their own bodies. He who loves his wife, is loving himself. 29 No one ever hated his own human self; but feeds and cares for it, just as Christ (does for) the church: 30 because we are members of his Body. 31 For this reason, a person will leave behind father and mother, and be attached to his wife, and the two will become one flesh. 32 This is a great mystery: I am talking about Christ and the church. 33 Nevertheless, each one of you, also, should love his wife as himself, in order that the wife may respect her husband.

CHAPTER 6

Children, obey [pay attention to] *your* parents in the Lord: for that's just [right]. 2 "Honor your father and mother" is the first command in the promise: 3 "in order that it may be well with *you*, and *you* will be a long time on the earth." 4 And parents [fathers] don't harass *your* children, but educate them in discipline, and the Lord's warnings.

5 Slaves, obey (your) human masters, with respect [fear] and trembling, in sincerity of *your* hearts, as (you would) Christ: 6 not just while they're watching, as people-pleasers, but as Christ's slaves, doing God's will with (your) whole self. 7 Serve with a good attitude, as for the Lord, and not for people; 8 knowing that each one will be compensated for whatever good he does from the Lord, whether he is a slave or a free person. 9 And, masters, treat them the same way, leaving off threatening. *You* know that their Lord and *yours* is in heaven, and there is no special privilege before him.

10 And (as for) the rest, be strengthened [empowered] in the Lord, by the force of his strength. 11 Put on God's armor, so you all will be able to stand against the scheming of the devil: 12 because our struggle is not against merely human opponents [flesh and blood], but against rulers, against authorities, against the world powers of this darkness, against spiritual evil in the heavens! 13 Therefore, take up God's armor, that you all may be able to resist in the evil day, and after *you've* done everything *you* can, to stand (firm). 14 Take *your* stand, therefore, with *your* loins girded up in truth, and having put on justice for a breastplate, 15 and having *your* feet shod in the preparedness whose source is the good news of peace! 16 In every (conflict?) take up the shield of faithfulness, with which you all will be able to extinguish all the burning missiles of the evil one. 17 And receive the helmet of deliverance, and the Spirit's sword, which is God's message.

18 By means of all prayer and petition, (keep on) praying at all times in the Spirit, being constantly alert about it. Pray with all perseverance on behalf of all God's people; 19 and on my behalf, also, that a word may be given to me, as I open my mouth in boldness, to make known the mystery of the good news 20 on behalf of which I'm an old man in chains. Pray that I may speak boldly, as I ought. 21 So you all may know how things are with me, what I'm doing, Tychicus, (my) dear brother and faithful servant in the Lord, will let *you* know everything. I've sent him to *you* for this reason: so *you* can find out about us, and that he may encourage *your* hearts.

23 Peace to the brothers, and love, with faithfulness, from Father God and the Lord Jesus Christ. 24 Grace with all who love our Lord Jesus Christ in sincerity.

PHILIPPIANS

CHAPTER 1

(From) Paul and Timothy, Jesus Christ's slaves, to all God's people in Christ Jesus [*or*, all those who Christ Jesus has made God's people] who are in Philippi, along with the overseers and folks with other responsibilities: 2 Grace to you all, and peace, from our Father God, and (our) Lord Jesus Christ.

3 I'm continually giving thanks to my God every time I remember you all! 4 In every one of my prayers on behalf of all of you, I'm always making petitions, with joy 5 over *your* sharing in the Good News, from the first day until now. 6 I've become confident of this: that the one who initiated a good work in [among] *you* will keep working on it until it's complete at the day of Christ Jesus. 7 It's right for me to think this way about you all, because I'm holding *you* in (my) heart: both in my imprisonment and in the defense and establishment of the Good News, you all have been my companions in [by] (God's) graciousness. 8 For God (is) my witness, how I'm longing for you all, within the affection of Christ Jesus. 9 And this is what I'm praying: that *your* love will keep overflowing yet more and more, in complete knowledge and all discernment, 10 so you all can evaluate what makes a difference, in order that *you* may be pure, and not led into evil, for the day of Christ. 11 I pray that *you* be filled (with) a harvest of the justice (that only happens) through Jesus Christ, for the glory and praise of God!

12 I want you all to know, brothers, that the things that happened to me came out for the advancement of the Good News -- 13 so that it has become clear to the whole praetorium [court], and to everyone else, that my bonds (are) in [for] Christ. 14 The rest of the brothers in the Lord, having gained confidence by my imprisonment, are more daring to speak the word without fear. 15 Some, indeed (do it) because of envy and strife, and some are preaching Christ because of good will: 16 some out of love, knowing that I am committed to the defense of the good news, 17 but some are preaching Christ out of factiousness, not sincerely, intending to run competition while I'm imprisoned. 18 So what? Anyway, in every place, whether by pretext or truth, Christ is being preached, and I'm glad about that.

And I will continue to be glad: 19 because I know this will come out for my deliverance [safety], through your petitions and the provisions of the Spirit of Jesus Christ. 20 It's my eager expectation and hope [confidence], that I won't have anything to be ashamed of, but in all boldness, as it always has been, so also now, Christ will be magnified in my body -- whether through life or through death. 21 For me, life is Christ, and to die is an advantage. 22 If (I am) to live in the flesh, this (means) fruitful work for me: and I don't know which I would choose. 23 I'm suspended between the two. I have a longing to be released to be with Christ, for that would be far preferable. 24 But to remain in the flesh is more necessary for you all. 25 So since I have this confidence, I know that I will remain, and continue with you all, for your progress and joy in faithfulness -- 26 so your exuberance may overflow in Christ Jesus, because of my coming to you all again.

27 Only, continue to act like citizens worthy of the good news of Christ, so that whether I come and see *you*, or only hear about *you* from a distance, I may know that you all are standing (firmly) in one spirit, with a single identity, working faithfully as a team for the good news, 28 and not the least bit upset by the opposition. For them, that's evidence of destruction, but for you all, of deliverance -- and that's from God. 29 It has graciously been granted to you all, on behalf of Christ, not only to be faithful to him, but also to suffer on his behalf. 30 (*You're*) having the same severe struggles that *you* saw in me, and are now hearing about me.

CHAPTER 2

If, therefore, there is any encouragement in Christ, any comfort from love, any sharing of (the) spirit, any sympathy and compassion, 2 make my joy complete, in that you all show the same consideration, having the same love, being fully one "self" [identity], one intention. 3 (Do) nothing from strife or rivalry, but, rejecting status, consider others of higher rank than yourselves. 4 Don't pay attention to *your* own welfare, but to each other's.

5 Have among yourselves the attitude that Christ Jesus (had).

6 Although in the beginning, he was in the form of God, he did not hang on to his equality with God, 7 but emptied himself, taking the form of a slave, and assumed the likeness of people. And being found in

the condition of a (mere) person, 8 he rejected any status, becoming obedient to the point of death -- even crucifixion. 9 That's why God lifted him up, and gave him the name [title] that is above every name; 10 so that in Jesus' name, every knee may bow -- heavenly, earthly, or of the underworld -- 11 and every tongue acknowledge the Lord Jesus Christ, for the glory of God the Father.

12 So, my dear people, as you all always have been obedient, not just when I was present, but now much more in my absence, keep on working at *your* deliverance, very seriously. 13 For God is the one who is working among *you*, (to enable *you*) both to desire and to work for his pleasure. 14 Do everything without grumbling and arguing, 15 so you all may become blameless and spotless, God's blameless children, in the midst of a crooked and distorted generation, among whom *you* are shining like lamps in the world. 16 Hang onto [*or*, continue to offer] the Word of Life, so I can brag, in the Day of Christ, that I wasn't running for nothing or working for nothing [uselessly]. 17 But if I am poured out over the sacrifice and worship of your faithfulness, I'm glad, and I rejoice together with you all. 18 You all also be glad and rejoice with me!

19 I'm hoping in the Lord Jesus to send Timothy to you all soon, so I can be encouraged, knowing how *you* are. 20 For I have nobody like him, who genuinely cares about *you*. 21 All the rest are looking out for themselves, not for the affairs of Jesus Christ. 22 But you all know his credentials, that as a child for a father, he has slaved together with me for the good news. 23 So I'm hoping to send him, as soon as I see what happens with me. 24 I'm also confident in the Lord that I'll be coming soon, myself.

25 I need also to send to *you* Brother Epaphroditus, my co-worker and fellow-soldier, the one *you* sent to take care of my needs. 26 He was homesick for you all, and worried because *you* heard he was sick. 27 And he was sick -- very near death -- but God was merciful to him, and not only to him but also to me, that I might not have added grief. 28 I'll hurry and send him, therefore, so when *you* see him again, *you'll* be glad, and I'll be less sorrowful. 29 Welcome him in the Lord with all joy, and hold such people in high esteem, 30 because for Christ's work, he was near death, risking his life to render *your* service to me.

CHAPTER 3

(As for) the rest, my brothers, be (constantly) rejoicing in the Lord! To write the same things to you all doesn't bother me; it's for your safety. 2 Watch out for dogs -- watch out for those who do wrong -- watch out for the mutilators! 3 For we are the circumcision, who render service to God by the Spirit [in spirit], and brag (only) about Christ Jesus, and do not trust in physical things [flesh]: 4 although I would have reason to trust in physical things [flesh]. If anyone seems to have confidence in his pedigree, I have more: 5 circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew (born) of Hebrews; as regards the law, a Pharisee; 6 as regards zeal, a persecutor of the church; as regards justice in a legal sense, blameless. 7 But the things that were profit to me, I considered lost for the sake of Christ. 8 Indeed, I consider everything (else) to be lost [worthless], because of the superiority of being acquainted with Christ Jesus my Lord. Because of him, all of this has been lost -- and I consider it (mere) garbage -- in order that I might gain Christ. 9 (I want to) be found in him, not having my (own) justice that came from the Law, but that which comes from Christ's faithfulness: the justice from God that depends [is based] on faithfulness. 10 (I want) to become intimately acquainted with him, and the power (that comes from) his resurrection, and the sharing (that grows from) his sufferings, being transformed together by [with] his death, 11 if somehow I may arrive into resurrection from the dead.

12 Not that I've already arrived or have already been made complete: but I'm striving (intensely) to take possession of (that for which) I was taken-possession-of, by Christ Jesus. 13 Brothers, I don't figure that I've already arrived; I'm just focused on one thing: no longer caring for the things of the past, but stretching toward what is ahead, 14 I keep striving toward the goal, toward the prize of God's high calling in Christ Jesus. 15 Therefore, anyone who is mature, must have this mind-set; and if anyone thinks otherwise, God will reveal this to you all. 16 But let's hold on to whatever progress we have made.

17 Become mimics of me together, brothers, and watch those who behave according to our example. 18 For many folks are behaving as enemies of the cross of Christ. I told *you* with tears, and even now I'm telling *you*, weeping: 19 their end is destruction; their stomach is their god; and their "glory" (is) in shame [shameful]. They're paying attention to earthly things. 20 But our citizenship belongs in heaven, from whence we are waiting for a deliverer, the Lord Jesus Christ! 21 He will transform our ordinary body to be

in the same form as the body of his glory! (He'll accomplish this) by the working of the same (miraculous) power that will also bring everything into subjection to him.

CHAPTER 4

So, my dear brothers, whom I long for, my joy and crown, stand (firmly) in the Lord, dear ones! 2 I urge Euodia and Syntyche to agree in the Lord. 3 And I'm asking you, also, loyal Sysygos [fellow-worker], get them together! They have worked together as my team-mates in the good news, with Clement, also, and the rest of my co-workers, whose names are in the Book of Life.

4 Keep on rejoicing in the Lord, always. Again, I'll say, keep on rejoicing. 5 *Your* fairness must be obvious to everyone. The Lord is near. 6 Don't worry about anything, but in everything, by prayer and petitions, with thanksgiving, your requests must be made known before God. 7 And God's peace, which greatly exceeds all understanding, will protect *your* hearts and *your* minds [understandings], in Christ Jesus.

8 (As for) the rest, brothers, whatever is true, whatever (is) honorable, whatever (is) just, whatever (is) pure, whatever (is) friendly, whatever (is) well-spoken of; if there is any excellence and any commendation, pay attention to these things. 9 Keep practicing what *you* learned, and received, and heard and saw in me: and the God of peace will be with you all.

10 I'm really glad in the Lord that now again your concern for me has been growing: actually (I know) you all were concerned, but lacked opportunity (to express it.) 11 I'm not saying this because of any lack, for I have learned to get along in any condition. 12 I know how to be hard-up, and how to handle plenty. I've been fully initiated, to be well-fed and to be hungry, and to have plenty and to be in need. 13 I have strength for every situation, in the One who enables me.

14 Anyhow, you all did well to share with me in my hassles. 15 *You* Philippians should be aware also, that in the (early days) of the Good News, when I came out from Macedonia, no other church shared with me in the matter of giving and receiving, except only you all. 16 Even in Thessalonica, once and again *you* sent (a contribution) for my needs. 17 Not that I'm looking for a hand-out: but I'm seeking for *you* to have [yield] an abundant harvest for the Word. 18 I've received everything, and have plenty. I've been filled up completely, having received what you all sent by Epaphroditus: a pleasant odor, an acceptable sacrifice, pleasing to God. 19 And my God will fill every need of *yours*, according to his wealth in glory, in Christ Jesus. 20 Glory to God our Father in every age, forever! Amen!

21 Greet all God's people in Christ Jesus. The brothers with me send greetings to you all. 22 All God's people (here) send *you* greetings: especially the ones from Caesar's household.

23 The grace of the Lord Jesus Christ (be) with *your* spirit.

COLOSSIANS

CHAPTER 1

(From) Paul, sent out by Christ Jesus because of God's will, and Brother Timothy, 2 to the holy [set-apart, dedicated] and faithful brothers in Christ who are in Colossae: (may) our Father God (grant you all) grace and peace.

3 We're (continually) giving thanks to God, our Lord Jesus Christ's father, always keeping on praying [for] about you all, 4 since we heard (about) *your* faithfulness in Christ Jesus, and the love *you* have toward all God's people [the holy folks] 5 because of the confident expectation laid away for *you* in the heavens. *You* heard about this before, in the Word of Truth of the Good News [*or*, the Word of the genuine Good News], 6 which is active toward *you*, just as it is in all the world, growing and bearing fruit. This has been happening among you all ever since the day *you* first listened, and came to know the true graciousness of God. 7 You all learned (all this) from Epaphras, our dear fellow-slave, who is a faithful servant of Christ on *your* behalf. 8 He also conveyed to us your love in the Spirit.

9 That's why, ever since the day we heard, we haven't stopped praying for you all, and asking that *you* may be filled (with) the certain knowledge of (God's) will, in all wisdom and spiritual understanding. 10 (The purpose of that is) that *you* may behave in a manner worthy of the Lord, in order to please him fully; bearing fruit in every good deed, and (continually) growing in (your) acquaintance with God. 11 (I pray that *you* may be) continually empowered, according to the strength that comes from his glory, for all endurance and generous-mindedness. Joyfully keep 12 giving continual thanks to the Father, who qualified you all for a share of the inheritance of his people, in the light. 13 He rescued us from the authority of the darkness, and transported us into the Kingdom of the Son of his love. 14 (It's) in him (that) we have the redemption: the taking away of failures. 15 He (Christ) is the image of the unseen God, the firstborn of all creation, 16 because in him all things were created -- in the heavens and on the earth, both seen and unseen -- whether thrones, or lordships, or rulers, or authorities: **everything** was created through him and for him. [Everything has both its source and its purpose in him.] 17 And he exists ahead of everything; in him everything holds together. 18 He is the head of the Body, the Church. He is the beginning; the firstborn from the dead, in order that he might become the highest-ranked among everyone [everything]! 19 In him, all God's completeness was pleased to make its permanent residence, 20 and (in this way), he accomplished the reconciliation of everything to himself, when he had made peace through the blood of his cross. (This applies to) both things on earth and things in the heavens.

21 And you all, who at that time were alienated -- even enemies! -- by *your* way of thinking, and evil deeds, 22 he now has (definitively) restored, in his human body, through death, (in order to) present you all holy and blameless and irreproachable in his presence. 23 That's conditioned, of course, on *your* remaining firmly founded and steadfast, with respect to faithfulness [loyalty], and not moved aside from the hope of the Good News that *you* heard. (This is the same news) that has been preached all over creation under heaven, of which I, Paul, became a servant [administrator].

24 Now, I'm rejoicing in hardships on *your* behalf, and I'm completing in my own human experience the rest of Christ's hassles on behalf of his Body, which is the church. 25 I've become (the church's) servant, according to God's assignment that he gave me for you all -- to fulfill [complete] God's word. 26 The mystery that was hidden from the ages and generations, now has been revealed to his holy people. 27 God wanted to let them know what is the wealth of the glory of this mystery among the nations [Gentiles]: which is Christ among [in] you all, the [your] expectation of glory! 28 That's who we're preaching, admonishing every person and teaching every person in all wisdom, in order that we may present every person mature in Christ. 29 That's what I'm working on, straining all my faculties according to His energy that's working in me powerfully.

CHAPTER 2

I want you all to know how much stress I have, on behalf of you all, and the folks in Laodicea, and (all) those I've never met in person. 2 (I'm concerned that) their hearts be encouraged, knit together in love, for (the development of) all the wealth of complete conviction of insight; for an accurate understanding of God's mystery, (which is) Christ, 3 in whom all the treasures of wisdom and knowledge are hidden.

4 I'm saying this so that no one may talk you all out of it, by persuasive arguments. 5 For even though I'm physically absent, I am with *you* in the Spirit. I'm glad to see *your* orderliness, and the steadfastness of *your* faithfulness toward Christ. 6 Therefore, since *you* did receive Christ Jesus (as) the Lord, continue living in him, 7 becoming continually (better) rooted and built up in him, strengthened by faithfulness, just as *you* were taught. Keep overflowing with thankfulness. 8 Watch out, lest any of *you* be captivated through philosophy, and empty speculation, according to people's traditions, according to the principles of the world, and not with Christ as the standard. 9 Because in him all the fullness of deity has its bodily, permanent residence! 10 And you all have been "fulfilled" [made complete] in him! He is the head of every ruler and authority! 11 In him, also, *you* received a circumcision that was not hand-done. In the putting away of the body's human nature, in Christ's circumcision, 12 buried together with him in baptism, you all were also resurrected together, in him, through the energetic, active faithfulness of God, who raised him from the dead.

13 And you all, who were dead, in the deliberate offenses and the uncircumcision of your human nature [flesh] -- he made *you* alive with him! He freely forgave [took away for] us all the offenses! 14 Having erased the handwriting of the charges against us, he has taken it completely out of the picture, having nailed it to the cross. 15 He stripped the rulers and authorities, and made a public display of them, single-handedly triumphing over them! 16 So don't let anyone keep passing judgment on you all, about food or drink, or observance of feasts or new moons or sabbaths. 17 These things are only a shadow of what's coming: the Body of Christ! 18 Don't let anyone brow-beat *you*, making demands about "humility", and systems of worshiping [angels] messengers, making a fuss over visions, vainly inflated by his human way of thinking, 19 and not holding on to the Head. It's from him that all the Body, supplied through its joints and ligaments, and knit together, keeps growing with the growth that comes from God.

20 If you all died with Christ, (rejecting) the world's principles, why are *you* still bound by ordinances [dogma] like those who are living in the world? 21 "Don't associate, don't taste, don't touch!" 22 These are all headed toward destruction, by being worn-out! They conform to (mere) people's commands and teachings. 23 Indeed, they have a reputation of wisdom, in self-devised worship and "humility," and bodily strictness, but they aren't worth anything regarding the gratification of the human nature.

CHAPTER 3

So if [since] you all were resurrected together with Christ, keep seeking what is above, where Christ is seated at God's right! 2 Keep paying attention to what's above, not what's on the earth. 3 For you all died! *Your* life has been hidden with Christ in God! 4 When Christ, (who is) our [*some mss., your*] life, is made obvious, then *you* too will be clearly seen, with him, in glory.

5 Therefore, once and for all, put to death the earthly features: perversion, uncleanness, passion, wrong desires, and greediness, which is idolatry. 6 It's because of these that God's wrath comes upon the sons of disobedience. 7 You all also once acted like that, when *you* lived in these ways. 8 But now, you all put away [get rid of] all that stuff: wrath, rage, wrongdoing, blasphemy, shameful talk from your mouth. 9 Don't lie to each other! *You* have stripped off the old person, with its behavior, 10 and put on the new (person), which is being (continually) renewed in (better) understanding, after the image of the one who created it. 11 There, there isn't any Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free person, but Christ is everything, and in everyone!

12 So as God's chosen people, holy [set apart for him] and loved, dress yourselves in deep compassion, kindness, unpretentiousness [rejection of status], gentleness, generous-mindedness. 13 Put up with each other, and be gracious to each other [*or, yourselves*], if anyone has a complaint toward someone. Just as the Lord was gracious to you all, *you* (be that way) also. 14 But above all these things (is) love, which ties it all together perfectly. 15 Christ's peace must be the referee in *your* hearts. That's the direction you all were called, in one Body. And become thankful!

16 Christ's word must continually reside among *you*, richly, in all wisdom, as *you* keep teaching and admonishing each other with psalms, hymns, and spiritual songs, singing in the thankfulness [grace] that's in *your* hearts, to God. 17 And everything -- whatever *you* do -- in word or deed, (do) everything in the name of the Lord Jesus, (continually) giving thanks to God the Father through him.

18 Wives, keep in proper order with respect to (your) husbands, as is proper in the Lord. 19 Husbands, keep loving (your) wives, and don't be harsh toward them. 20 Children, obey (your) parents

about everything, for this is pleasing in the Lord. 21 Fathers, don't pick on *your* children, lest they become discouraged.

22 Slaves, continue to obey those who are (your) human masters, about everything: not just while they are watching, but in sincerity of heart, out of respect for the Lord [*or*, the master].

23 Whatever you all are doing, work enthusiastically [put yourself into it], as for the Lord, and not for people. 24 *You* know that (it's) from the Lord *you* will receive the reward of the inheritance. Be slaves to the Lord Christ! 25 For the unjust will be paid for [with] his injustice, and there is no favoritism.

CHAPTER 4

Masters, offer (your) slaves justice and equality, knowing that *you* also have a Master in heaven.

2 Persevere constantly in prayer, keeping alert in it, in thankfulness. 3 Pray about us, too, that God may open a door for us, for the Word, to speak the mystery of Christ, for which I've been imprisoned. 4 (I want to) make it perfectly clear, as it's necessary for me to speak. 5 Behave [*lit.*, walk] in wisdom toward outsiders, taking advantage of any opportunity [*lit.*, buying back the time]. 6 *Your* word (should) always (be) gracious, prepared with salt, so you all may know how *you* need to answer each one.

7 Dear Brother Tychicus, a faithful servant and fellow-slave in the Lord, will inform you all about our affairs. 8 I sent him to *you* for this purpose, so *you'd* know about our affairs, and he may encourage *your* hearts. 9 (He's coming with) dear, faithful brother Onesimus, who is one of *you*. They'll let *you* know all about things here.

10 My fellow-prisoner Aristarchus sends *you* greetings: also Mark, Barnabas' nephew, about whom *you* received instructions: if he comes to *you*, welcome him, 11 and Jesus who's called Justus. These are the only Jews [of the circumcision] who are working with me for the Kingdom of God. They've become a consolation to me. 12 Epaphras, Christ's slave, one of *you*, sends greetings. He's always exerting himself in prayers on *your* behalf, that you all may stand [be established], mature and complete, in all God's will. 13 I bear him witness that he worries a lot about you all and the folks in Laodicea, and those in Hierapolis. 14 Dear Dr. Luke sends greetings; also Demas.

15 Greet the brothers in Laodicea, and Nympha, and the church at her house. 16 And when this letter has been read among you all, see that it's also read in the Laodicean church, and *you* read theirs. 17 And tell Archippus, "Pay attention to the assignment you received in the Lord, that you complete it."

18 The greeting by my own hand: Paul's. Keep remembering my chains. Grace (be) with you all.

I THESSALONIANS

CHAPTER 1

(From) Paul and Sylvanus and Timothy, to the Thessalonian church in (the) Father God, and (the) Lord Jesus Christ: grace to you all, and peace.

2 We are always giving thanks to God about you all, unceasingly remembering *you* in our prayers. 3 We constantly remember the work (that has resulted from) *your* faithfulness, the labor (that grows out) of *your* love, and the endurance (produced by) the confident expectation (which has its source in) our Lord Jesus Christ, before God our Father. 4 (We do this because) we know, brothers loved by God, about *your* having been chosen. 5 Our good news didn't happen to you all only in theory, but in miraculous power, and in the Holy Spirit, and in much firm conviction. Likewise, you all know what sort of people we became among *you*. 6 And you all became mimics of us [followed our example], and of the Lord; *you* received the Word, in (spite of) many hassles, with the Holy Spirit's joy. 7 *You* became examples to all the faithful in Macedonia and Achaia. 8 For the Lord's Word has gone out from you all; not only in Macedonia and Achaia, but every place, (word of) *your* faithfulness toward God has come out; so that we don't have to say anything. 9 Folks everywhere reported about us: what sort of reception we had among *you*, and how you all turned to God from idols, to become slaves of the true and living God, 10 and to keep waiting for his Son from heaven -- (the Son) whom he raised from the dead -- Jesus, who is rescuing us from the coming wrath.

CHAPTER 2

You yourselves know, brothers, that our coming to you all was not useless: 2 but after having experienced ill-treatment and violence in Philippi, as you all know, we (still) had the nerve to speak with confidence in our God, to tell *you* God's good news, under a lot of stress. 3 For our coaching *you* doesn't come from error, nor uncleanness, nor deceit, 4 but since we've been evaluated by God to be entrusted with the good news, that's how we're speaking: not as those who are courting people's favor, but for God, who is evaluating our hearts.

5 Neither did we carry on in words of flattery, as you all know, nor with greedy pretexts -- God is witness! 6 We aren't seeking admiration from people -- neither from *you* nor from others -- though we could have slung our weight around, as Christ's emissaries! But we became as gentle in *your* midst as when a nurse takes care of her children. 8 We had such affection for *you* that we wanted to share with *you* not only God's good news, but also our very selves, *you* became so dear to us. 9 Remember, brothers, our labor and toil. Working night and day, to avoid burdening any of *you*, we preached God's good news to you all. 10 *You* and God are both witnesses, how devoutly and justly and blamelessly we behaved toward *you* faithful folks. 11 Each one of *you* knows, how, as a father (does) his children, 12 (we were) coaching [encouraging] *you* and comforting *you* and testifying that *you* should [walk] live in a manner worthy of God, who is calling *you* into his own Kingdom and glory.

13 That's also why we're continually thanking God, that when you all received God's word that *you* heard from us, *you* received it not as people's theory, but, as it truly is, God's word, which is also presently at work among *you* faithful folks. 14 For *you* brothers patterned yourselves after God's churches in Christ Jesus that are in Judea: because you all suffered the same things from *your* own fellow-citizens as they did from the Jews, 15 who even killed the Lord Jesus, and God's spokesmen [the prophets], and persecuted us. They're not pleasing to God -- they're opposed to everybody! 16 They're forbidding us to speak to the Gentiles so they can be rescued! (This results in) the filling up of their (quota) of always failing God's standard. But wrath has finally caught up with them.

17 Well, brothers, we've been bereaved of you all for a while, in presence, not in heart! We're tremendously eager to see your faces -- we miss *you* a lot! 18 I, Paul, wanted to come to *you* a couple times already, but Satan prevented us. 19 For what is our hope, or joy, or crowning achievement, before our Lord Jesus, at his arrival, if it isn't *you*? 20 For you all are our glory and joy [rejoicing].

CHAPTER 3

So when we couldn't stand it any longer, we [I] agreed to be left behind alone in Athens, 2 and we sent Timothy, our brother and God's co-worker in the good news of Christ, to strengthen you all, and to encourage [coach] *you* in *your* faithfulness. 3 We didn't want *you* to be shaken by these hassles: for *you* know we're destined for this. 4 For even when we were with *you*, we told you all before that we were going to be hassled: and as *you* know, that's exactly what happened. 5 That's why, no longer able to stand it, I sent to find out about *your* faithfulness, lest somehow the tester [tempter] had tempted *you*, and our work should have become useless.

6 But now, since Timothy came to us from *you*, and gave us good news of *your* faithfulness and love, and that *you* always have our love in mind, as eager to see us as we are (to see) *you*, 7 we are encouraged about you all, brothers. In all our necessity and hassles, because of *your* faithfulness, 8 now we (really) are living, if *you* are standing firm in the Lord. 9 What thanksgiving can we give back to God about you all, for all the joy we have before God because of *you*? 10 Night and day we are praying intensely to see *you* in person, and to supply whatever is needed for *your* faithfulness.

11 (May) God our Father himself, and our Lord Jesus, guide our path to *you*. 12 The Lord will make *you* increase and overflow with love for each other, and for everyone, just as we do for *you*. 13 (This will result in) the strengthening of *your* hearts (to be) blameless in holiness before our God and Father, in the presence of our Lord Jesus with all his holy ones. Amen!

CHAPTER 4

Furthermore, brothers, we're asking you all, and encouraging *you* in the Lord Jesus, to keep on more than ever living the way *you* learned from us, as *you* ought to live and to please God. 2 For *you* know the instructions we gave *you*, through the Lord Jesus.

3 For this is God's will: *your* being set-apart for Him, separated from perversions, 4 (so that) each of you may know how to control himself in holiness and honor. 5 (*You* must not be) ruled by passions like the Gentiles who do not know about God. 6 No one must violate or take advantage of his brother in business; because the Lord is a bringer of justice about all these things, just as we told *you* before, and we're continuing to bear witness. 7 God did not call us for uncleanness, but in holiness. 8 So then, he who disregards (this) is not disregarding a person, but God, who has given his Holy Spirit for *you*.

9 But you all don't need me to write to *you* about brotherly love, because *you* yourselves are being taught by God to love each other -- 10 and *you're* doing it, toward all the brethren in the whole of Macedonia. We're encouraging you all, brethren, to keep on even more. 11 Make an earnest effort to live peacefully, to be busy about (your) own affairs, and to work with *your* own hands, as we instructed *you*, 12 in order that *you* may relate sensibly to those outside, and not be in any need.

13 We don't want you all to be ignorant, brothers, about those who are sleeping, so that *you* will not grieve like the rest, who have no hope [confidence]. 14 For if we are trusting that Jesus died and arose, God will also through Jesus bring with him those who are sleeping. 15 We're telling you all this in the Lord's word: that we, the living, who are surviving for [at the time of] the Lord's coming [presence], will by no means get ahead of the sleeping ones. 16 Because the Lord himself in command, at the archangel's shout, and at God's trumpet, will come down from heaven. The dead in Christ will rise first, 17 then we, the living, who are surviving, will be seized up together with them in clouds, to meet the Lord in the air. And so we will always be with the Lord. 18 So encourage each other in these words [matters].

CHAPTER 5

But about times and seasons, brothers, you all don't need me to write to *you*. 2 You all know very well that the Day of the Lord is coming like a thief in the night. 3 When they say, "Peace and safety," then unexpectedly destruction comes upon them, just like the labor of a pregnant woman; and there's no getting away. 4 But *you* brethren aren't in darkness, that the day should overtake *you* like a thief! 5 *You* are all sons of light, and sons of the day! We don't belong to night and darkness! 6 So let's don't be sleeping like the rest, but let's be alert and sober. 7 For those who are sleeping, sleep at night; and those who are drunk,

get drunk at night. 8 But we who belong to the day, let's be sober, clothed in a breastplate of faithfulness and love, and helmeted (with) a hope [expectation] of deliverance. 9 God did not set us up for wrath, but for acquiring deliverance through our Lord Jesus Christ 10 who died on our behalf, in order that whether we're awake or asleep, we may still be alive with him. 11 Therefore, keep encouraging [coaching] each other and building each other up, just as *you* are already doing.

12 We're asking you all, brothers, to recognize those who are working among *you* and standing before *you* in the Lord, and admonishing *you*; 13 and respond to them enthusiastically, in love, because of what they're doing. Be at peace among yourselves. 14 We urge you all, brothers, to admonish the disorderly, to comfort the despairing, take care of the weak, be generous-minded toward everyone. 15 Look out lest anyone give back wrong for wrong, but always pursue goodness, toward each other, and toward everyone.

16 Always keep rejoicing.

17 Be praying without let-up.

18 Give thanks in everything: for this is God's will in Christ Jesus for you all.

19 Do not extinguish the Spirit.

20 Do not scorn prophecies [messages from God].

21 Test everything; hold on to the good.

22 Stay away from every form of evil. 23 Then the God of Peace himself will make you all completely holy [set apart for him], and keep *your* spirit, and self, and body completely whole and blameless in the presence of our Lord Jesus Christ. 24 The one who is calling *you* is faithful, who also will accomplish (this).

25 Brothers, keep praying for us, too.

26 Greet all the brothers with a holy kiss.

27 I'm urging *you* (before) the Lord, to have this letter read to all the brethren.

28 The grace of our Lord Jesus Christ be with you all.

II THESSALONIANS

CHAPTER 1

(From) Paul and Sylvanus and Timothy, to the Thessalonians' church, in God our Father and the Lord Jesus Christ: 2 Grace to you all, and peace from our Father God, and the Lord Jesus Christ.

3 We ought to be always thanking God about you all, brothers! That's appropriate; because *your* faithfulness is growing tremendously, and *your* love for each other is increasing. 4 So we brag about you all among God's churches, for *your* endurance and faithfulness in all *your* persecutions, and the hassles *you're* putting up with. 5 (This is) an indication of God's just judgment, for *you* to be considered worthy of God's kingdom, on behalf of which *you* are suffering, 6 until justice from God repays hassles to those who are hassling *you*, 7 and to *you* who are being hassled, (provides) rest, with us, at the unveiling of the Lord Jesus (when he comes) from heaven, with his powerful messengers, 8 in burning fire. He will give those who don't acknowledge God, and those who don't obey the good news of our Lord Jesus, the retribution that's coming to them. 9 They will incur a sentence: eternal destruction, away from the Lord's presence, and from the glory of his strength 10 when he comes on that day to be glorified among his holy [set-apart] people, and to be wondered-at [admired] among all those who are faithful. (You all get in on this) because *you* became faithful, when we testified to *you*. 11 That's what we always keep praying for *you*: that our God may make *you* worthy of the calling, and may fulfill (your) every good intention and faithful deed in (his) miraculous power 12 so that the name of our Lord Jesus will be glorified among you all, and *you* in him. [The measure of all this] is the graciousness of our God and Lord, Jesus Christ.

CHAPTER 2

We're asking you all, brothers, regarding the coming [presence] of our Lord Jesus and our gathering together with him, 2 not to be quickly shaken from *your* determination, nor to be upset, whether because of a spirit nor because of a word [idea] nor because of a letter purportedly from us, as if the Day of the Lord had already arrived.

3 Don't let anyone lead you all astray in any way: (convincing *you*) that the turning-away doesn't come first, and the unveiling of the lawless person, the son of destruction. 4 He is set in opposition and lifted up above everything that is called a god, or worshiped, so that he takes his seat in God's temple, making himself out to be a god. 5 Don't *you* remember that I told *you* these things when I was with *you*? 6 And now *you* know what's restraining it, in order for him to be revealed at the proper time. 7 For the mystery of lawlessness is already at work; only someone's holding it back until he is taken out of the way. 8 And then the lawless one will be revealed; and the Lord Jesus will dispose of him by the spirit [breath] from his mouth, and totally annihilate (him) by the brilliance of his presence. 9 This (person's) coming [presence] is modeled after Satan's work: in all false power and signs and wonders, 10 and in all (sorts of) unjust delusion for those who are being destroyed because they did not welcome the love of the truth for their deliverance. 11 That's why God is sending them a deception that "works" -- so they will trust in falsehood -- 12 so that all who were not faithful to the truth but took pleasure in injustice, may be judged.

13 But we ought always to keep giving thanks to God about *you*, brothers loved by the Lord, because God took *you* from the beginning for deliverance. You all were being set apart by the (Holy) Spirit, and by faithfulness to the truth. 14 This is what he called *you* to, through our good news, toward obtaining (a share in) our Lord Jesus Christ's glory!

15 Now, therefore, brothers, stand up and hold on to the principles that you all were taught, whether through a word or through our letter. 16 And our Lord Jesus Christ himself, and God our Father, who loved us and graciously gave (us) eternal encouragement and good hope [confidence], 17 will encourage and strengthen *your* hearts in every good effort and good word.

CHAPTER 3

Finally, brothers keep us in your prayers, that the Lord's Word may make good progress, and be glorified, just as it did among you all. 2 (Pray, too) that we may be rescued from harmful and evil people -- for not everyone is faithful. 3 The Lord is faithful: he will strengthen you all and guard *you* from the evil one. 4 We have confidence in the Lord about *you*, that *you're* doing -- and will keep on doing -- what we told you. 5 (May) the Lord guide *your* hearts into the love of God, and the endurance (supplied by) Christ!

6 We're giving you all instructions, brothers, in the name of our Lord Jesus Christ, to withdraw *yourselves* from every brother who's behaving out-of-order, and not according to the principles *you* received from us. 7 For you all know how *you* need to follow our example; that we did not behave inappropriately among *you*. 8 We didn't even eat anyone's bread for free; but working hard day and night, we were making an effort not to be a burden on anyone of *you*. 9 Not that we wouldn't have had the right: but we did it in order that we might give *you* an example to follow. 10 And when we were with *you*, we gave *you* these instructions: that if anybody doesn't want to work, he shouldn't eat, either. 11 For we're hearing that some among *you* are going around inappropriately, "supervising" instead of working. 12 To those types, we are giving strong instructions in the Lord Jesus Christ, that they mind their own business, and work, and eat their own bread. 13 And *you*, brothers, don't neglect to do good.

14 If anybody doesn't obey our word through (this) letter, take notice of him, not to associate with him so he can be brought to his senses. 15 But don't treat him like an enemy: admonish him as a brother. 16 May the Lord of Peace himself give you all peace -- through everything [every situation], in every way. The Lord be with you all.

17 (This is) the greeting by my own hand -- Paul's -- which is the evidence in all my letters. This is how I write. 18 The grace of our Lord Jesus Christ (be) with you all.

I TIMOTHY

CHAPTER 1

(From) Paul, sent out by Jesus Christ, under appointment by God our deliverer and Christ Jesus our hope [confidence], 2 to Timothy, (my) genuine child in faithfulness: grace, mercy, peace from Father God, and Christ Jesus our Lord.

3 I encouraged you to stay in Ephesus when I went to Macedonia, so you could instruct certain people not to teach differently, 4 nor to pay attention to myths and interminable genealogies which give attention to picky discussion, rather than faithfully discharging the duties God assigned. 5 The goal of the commandment is love from a clean heart, and a good understanding, and faithfulness without pretense. 6 Some folks, wandering away, have turned aside to empty talking. 7 They want to be teachers of the law, (yet) they have no understanding of either what they're talking about or what they're so "certain" about.

8 We know that the law is good, if anyone uses it properly. 9 (Be sure you) know this: that the law isn't laid down for the just, but for the lawless and insubordinate, the godless, and those who fail God's standard, the impious and profane, those who abuse father and mother, murderers, 10 adulterers, perverts, kidnappers, liars, perjurers, and whatever else is against healthy teaching 11 patterned after the good news of the glory of the blessed God, that's been entrusted to me.

12 I'm thankful to our Lord Jesus Christ who empowered me, that he considered me faithful, putting me into his service. 13 I previously was a blasphemer, and a violent persecutor! But I was shown mercy, because I acted in ignorance and unfaithfulness. 14 But our Lord's graciousness overflowed effusively, with Jesus Christ's faithfulness and love! 15 The word is faithful, and wholly worthy of being received, that Christ Jesus came into the world to rescue those who have failed: one of whom I was formerly [am foremost]. 16 But that's why I was shown mercy! So that in me, the foremost, Christ Jesus might demonstrate the extent of his generosity, as a demonstration project [an example] for those who were going to become faithful to him for eternal life. 17 Honor and glory to the King of the Ages [Eternity], beyond decay, unseen, the only God, forever and ever! Amen!

18 I'm laying this instruction before you, Timothy my boy, in harmony with the previous messages from God [prophecies] about you, in order that by (observing) them you may put up a good fight, 19 holding on to faithfulness and good understanding. Some folks have shipwrecked their faithfulness by rejecting these. 20 Among them are Hymanaeus and Alexander, whom I've handed over to Satan, so they can be disciplined not to blaspheme [speak wrongly of God].

CHAPTER 2

So I'm urging, first of all, that requests, prayers, intercessions and thanksgivings be made on behalf of all people; 2 on behalf of kings and all who are in high positions, so that we may lead a tranquil and well-ordered life, in all godliness and reverence. 3 This is good, and acceptable before our deliverer, God, 4 who wants all people to be rescued, and to come into an understanding of truth. 5 For God is one! And one (is) set between God and people: a person, Christ Jesus, 6 who gave himself (as) a ransom for everyone, the witness to his own time. 7 That's why I was made an announcer and emissary. I'm speaking truth -- I'm not lying: (I'm) a teacher of the Gentiles [nations], in faithfulness and truth.

8 Therefore, I intend for men to be praying everywhere, lifting up dedicated hands, without anger and arguing. 9 Likewise also, women should arrange themselves in appropriate clothing, with modesty and good sense, not in braids or gold or pearls or expensive garments, 10 but what is proper for women who profess themselves to be worshipers of God: (characterized) by good deeds. 11 A woman should be trained in orderliness, in all obedience. 12 I don't allow women to teach or dominate a man [husband], but to be orderly. 13 For Adam was formed first, then Eve. 14 And Adam was not led astray, but the woman was deceived, and became a transgressor. 15 But she will be rescued [kept safe] through childbearing, if they continue in faithfulness and love and holiness, with good sense.

CHAPTER 3

The word is faithful: if anyone aspires to oversight, he is wanting a good job. 2 It's necessary for an overseer to be beyond reproach: the husband of one wife, temperate, sensible, organized, hospitable, a (good) teacher, 3 not dominated by wine, or quarrelsome, but reasonable; not one who picks a fight, not a lover of money [silver]. 4 He must be one who controls his own household well, with all reverence, having

obedient children. 5 For if a person doesn't know how to control his own household, how is he going to take care of God's church? 6 (He must not be) a new convert, lest he become conceited, and fall into the devil's judgment. 7 It's necessary for him to have a good reputation among outsiders, so he won't fall into disgrace, and the devil's trap.

8 Deacons [servants] likewise (must be) reverent, not double-talking, not indulging in much wine, not greedy for shameful profit. 9 They must hold on to the mystery of faithfulness with a clean conscience. 10 And they must be tested first; then they can serve, when (it's clear) they are blameless.

11 Women [wives] likewise (must be) reverent, not slanderers, temperate, faithful in everything. 12 Deacons [servants] should be husbands of one wife, in good control of their children and their own households. 13 For those who serve well acquire good standing for themselves, and much confidence in (their) faithfulness in Christ Jesus.

14 I'm writing these things to you, hoping to come to you soon. 15 But in case I'm delayed, (this is) so you may know how one ought to behave in God's household, which is the church of the Living God, the column and foundation of the truth. 16 By our confession, the mystery of godliness is great: he was revealed in human form [*lit.*, flesh], made just in [by] the spirit, seen by angels [messengers], preached among Gentiles [nations], trusted in the world, received up in glory!

CHAPTER 4

Now, the Spirit expressly says that in the last times, certain people will turn away from faithfulness, taking up with deceiving spirits, and teachings of demons, 2 hypocritically speaking lies, having their own consciences seared [beyond feeling]. 3 (They) forbid marriage, and abstain from foods, (both of) which God created to be received with thanksgiving for those who are faithful and understand the truth. 4 Because everything God created is good, and nothing (should be) rejected, if it is received with thanksgiving. 5 It is made holy through God's word, and prayer.

6 If you set these things out before the brethren, you will be a good servant of Christ Jesus, nourished by words of faithfulness, and the good teachings that you have been following. 7 Reject unholy things, and old-wives'-tales. Discipline yourself toward godliness. 8 For bodily discipline is of some value, but godliness is valuable for everything, having a promise of life both now and in the future. 9 The word [message] is faithful, and fully worthy of acceptance. 10 This is what we are working and exerting ourselves for: because we have been hoping in the living God, who is the rescuer of all people -- especially of the faithful.

11 Command and teach these things. 12 Don't let anyone put you down because you are young: but become an example for the faithful, in word, in behavior, in love, in faithfulness, (and) in purity. 13 Until I come, pay attention to reading, to coaching [exhortation], to teaching. 14 Don't neglect the spiritual gift that is in you, which was given to you by a [prophecy] message from God, with the laying-on of the elders' hands. 15 Pay careful attention to these things -- be this way -- so that your progress will be evident to everyone. 16 Take heed to yourself, and the teaching. Stick with it: for by doing this, you will keep both yourself and your hearers safe.

CHAPTER 5

Don't chew-out [publicly scold] an elder [older man], but exhort [appeal to] him as a father. (Treat) younger men as brothers, 2 elder women as mothers, and younger women as sisters, in all purity. 3 Honor widows who are (really) widows. 4 But if a widow has children or grandchildren they must learn first to be godly (toward) their own household, and repay their parents. For this is acceptable before God. 5 Those who are really widows, whose only hope is in God, continue night and day in supplications and prayers; 6 but the one who lives luxuriously is dead while she's alive. 7 Command these things, so they may be blameless. 8 If anyone doesn't care for his own people -- especially his own household -- he has denied the faith, and is worse than the unfaithful.

9 Don't allow a widow to be enrolled at less than sixty years of age: the wife of one husband, 10 with a reputation for good deeds: if she raised children, welcomed strangers, washed the feet of God's people, relieved those who were suffering, and followed after every good deed. 11 Refuse the younger widows, for when they get distracted from Christ, they want to marry. 12 They will incur judgment for violating

their first commitment. 13 Besides, they learn idleness, going from house to house, not only idle, but gossiping and meddling, talking about things they shouldn't. 14 Therefore, I want the younger ones to marry, raise children, look after a household, so as to give the opposition no occasion for slander. 15 For some have already gone off after Satan. 16 If any faithful woman has widows (in her family), she must take care of them, and not let the church be burdened, so that (the church) may care for those who are really alone.

17 The elders who function well are worthy of double honor: especially those who are working in speaking [*or*, the Word] and teaching. 18 For the Scripture says "Don't muzzle the threshing ox," and "the worker deserves his wages." 19 Don't accept an accusation of an elder, unless there are two or three witnesses. 20 Those who are failing to measure-up, rebuke before everyone, so that the rest may have fear [respect]. 21 I am bearing solemn witness before God, and Christ Jesus, and the chosen messengers, that you should guard these things without prejudice, not doing anything according to favoritism. 22 Never lay hands on (anyone) quickly, lest you share in their failing to measure up. Keep yourself pure.

23 No longer drink water, but use a little wine for the sake of your stomach, and your frequent illnesses.

24 The failings of some people are obvious, in advance of (formal) judgment: but some follow after. 25 Likewise, good deeds are obvious: and even those that aren't, can't be hidden.

CHAPTER 6

Those who are slaves, under bondage, must consider their own masters worthy of all due respect, in order that God's name and teaching may not be slandered. 2 Those who have faithful masters should not take advantage of them because they are brothers, but rather they must serve them (better), because those who benefit are faithful and loved.

Teach and urge these things. 3 If anyone is teaching otherwise, not agreeing to the wholesome words of our Lord Jesus Christ, and godly teaching, 4 he has become conceited, understanding nothing. He has a sick (desire for) arguments, and strife over words, from which come envy, strife, slander, evil suspicions, 5 clashes of people with corrupted minds who have turned away from the truth, trying to make a profit off of "godliness."

6 There is indeed great profit in godliness, with contentedness. 7 We brought nothing into the world, and we can't take anything out. 8 So let's be content with having food and clothing. 9 Those who want to be rich fall into temptations and traps, and many mindless and hurtful desires, which submerge people in destruction and waste. 10 For at the root of all wrongs is the love of money [silver]. Devotion to that has caused some to wander away from faithfulness and wound themselves with many sorrows.

11 But you -- as God's person -- flee these things! Chase after justice, godliness, faithfulness, love, endurance, gentleness. 12 Exert yourself in the good cause of faithfulness. Grab hold of the eternal life into which you were called -- and you did make the good acknowledgment [confession] before many witnesses.

13 I'm commanding you before God, who makes everything alive, and Christ Jesus, who bore witness faithfully before Pontius Pilate, 14 that you keep the command spotless and blameless until the appearance of our Lord Jesus Christ. 15 He'll show up in his own time -- the blessed and only powerful one; the King of Kings and Lord of Lords! 16 Honor and strength belong forever to the only one that has immortality, living in unapproachable light, whom no person has seen, nor is able to see. Amen!

17 Instruct those who are rich in the present age not to be smug, nor to set their confidence [hope] on uncertain riches, but on God, who richly provides us everything for our benefit [enjoyment]. 18 (Tell them) to do good: to be rich in good deeds, to be bountiful, sharing, 19 storing away for themselves a good foundation for the future, so they may catch on to real life! 20 Timothy, guard the trust! Turn away from hurtful, empty voices, and the disputes of phony "knowledge". 21 Some folks have gotten involved in this and swerved from faithfulness. Grace (be) with you all.

II TIMOTHY

CHAPTER 1

(From) Paul, Christ Jesus' envoy by God's will, in conformity with the promise of life in Christ Jesus, 2 to (my) dear child Timothy: grace, mercy, (and) peace from Father God, and Christ Jesus our Lord.

3 I have gratitude to God, whom I worship (as my) ancestors (did), in a clean conscience, as I'm ceaselessly remembering you in my prayers, night and day. 4 I long so much to see you, remembering your tears, so that I may be filled with joy. 5 I keep in mind the genuine faithfulness which lived constantly, before, in your grandma Lois, and your mother Eunice, and, I'm sure, also in you.

6 That's why I'm constantly reminding you to stir into flame God's spiritual gift that is in you through the laying-on of my hands. 7 God has not given us a spirit of fearfulness, but of power, and love, and wise judgment. 8 So don't be ashamed of our Lord's testimony, nor of me, his prisoner, but share in enduring the abuse that accompanies the good news, according to God's power. 9 He delivered us, and called us with a holy calling, not according to what we'd done, but according to his own purpose and graciousness which was given to us in Christ Jesus before time began! 10 But it's only become obvious now, through the revelation of our deliverer, Christ Jesus. He destroyed death, bringing to light life and immortality through the good news -- 11 for which I was designated a herald, and envoy, and teacher -- 12 and for which I am suffering these things. But I'm not ashamed: because I know the one I've trusted [been faithful to], and I'm convinced that he is fully able to keep my deposit, until that day. 13 Adopt as a pattern the wholesome words you've heard from me, in faithfulness and love in Christ Jesus. 14 Guard the good that has been entrusted to you, through the Holy Spirit that lives continually within [among] us.

15 You know that everyone in Asia turned away from me -- that is, Phygelos and Hermogenes. 16 May the Lord give mercy to Onesiphoros' household, because many times he cheered me up, and was not ashamed of my chain. 17 When he arrived in Rome, he sought me out immediately, and found me. 18 May he find mercy before the Lord in that Day. He also took care of me in Ephesus, as you know.

CHAPTER 2

You, therefore, my child: be strong in the graciousness that is in Christ Jesus. 2 Pass on what you've heard from me, among many witnesses, to faithful people who will be able to teach others, also. 3 Share in suffering wrong, as a good soldier of Christ Jesus. 4 No one who enlists gets involved in everyday affairs: his goal is to please the one who recruited him. 5 And if anyone is an athlete, he isn't crowned unless he competes according to the rules. 6 The hardworking farmer deserves to be first to receive the harvest. 7 Pay attention to what I'm saying, and the Lord will give you understanding in everything.

8 Constantly remember Jesus Christ: raised from the dead, from the line of David, according to my good news. 9 That's why I'm suffering mistreatment, even imprisonment as a criminal -- but God's word is not imprisoned! 10 That's why I'm putting up with everything, for the sake of the (God's) chosen ones: in order that they may attain Christ Jesus' deliverance, with eternal glory! 11 The word is faithful: "If we suffered together, we will also live together. 12 If we continue to endure, we will also reign together. If we disown (him), he will also disown us. 13 If we are unfaithful, he remains faithful -- for he can't disown himself." 14 Keep on reminding (folks) and bearing constant witness to these things before God. Don't fight over words. That accomplishes nothing but the destruction of those who are listening. 15 Make every effort to present yourself approved to God as a worker with nothing to be ashamed of, correctly handling the message of truth. 16 Stay away from empty, profane voices: they are tripping over more ungodliness. 17 Their word [message] has spread like gangrene. Among these are Hymanaeus and Philetus, 18 who deviated from the truth, saying that the resurrection has already happened, and turned some folks away from faithfulness. 19 But God's foundation is still solid: it has this guarantee: "The Lord knows who belongs to him!" and "Everyone who claims the Lord's name must stay away from injustice."

20 In a large household, there are not only gold and silver containers, but also wood, and pottery: some for fancy uses, and some for ordinary use. 21 If a person cleanses himself from these things, he will be a container for honorable use, set apart, useful to the master, ready for every good deed.

22 So flee youthful passions; pursue justice, faithfulness, love, and peace, along with those who are calling on the Lord out of a clean heart. 23 Avoid foolish, uninformed discussions, knowing that they

cause strife. 24 And the Lord's slave must not pick fights, but be gentle toward everyone -- an able teacher, patient under abuse. 25 He must discipline opponents in gentleness, in case God may give them a change of heart, and (they may come to) acknowledge the truth, 26 and come to their senses and escape the devil's trap. They've been taken captive by him, for his will.

CHAPTER 3

Know this: that in the last days, times will be tough. 2 People will be in love with themselves, lovers of money, arrogant, haughty, disrespectful to God [blasphemers], disobedient to parents, ungrateful, unholy. 3 (They will) lack natural affection, be irreconcilable, slanderers, intemperate, fierce, not loving what is good. 4 (They will be) traitors, rash, conceited, loving pleasure more than God. 5 They have an appearance of godliness, but deny its power. Turn away from these! 6 These are the ones who infiltrate households, and capture weak women, who are burdened with (their) shortcomings [failures], led around by all sorts of longings. 7 They are always "learning," and never able to come to a solid knowledge of truth. 8 In the same way that Jannes and Jambres opposed Moses, these guys also oppose the truth; (they are) people with corrupted minds, who have abandoned faithfulness. 9 But they won't make any more progress: for their mindlessness will be evident to everybody, the same way the (earlier fellows) were.

10 But you closely followed my teaching, discipline, purpose, faithfulness, generosity, love, endurance. 11 With respect to the persecutions, the sufferings that happened to me in Antioch, in Iconium, in Lystra -- all the persecutions I've endured -- even out of all of that, the Lord rescued me. 12 Everyone that wants to live in a godly manner in Christ Jesus will be persecuted. 13 Evil people and imposters will keep getting worse, deceiving and being deceived.

14 But you -- remain (steady) in what you learned and were committed to be faithful to -- knowing where you learned it -- 15 and that from early childhood, you've known the holy Scriptures that empower you to be wise for deliverance, through the faithfulness that is in Christ Jesus. 16 All God-breathed writing (is)" $\epsilon\sigma\tau\iota$ useful [*or*, All writing inspired by God (is)" $\epsilon\sigma\tau\iota$ useful] for teaching, for reproving, for correction [$\epsilon\sigma\tau\iota$ "straight], for education [discipline] in justice, 17 in order that God's person may be mature, prepared $\eta\gamma\alpha\gamma\iota\alpha$ every good effort.

CHAPTER 4

I'm bearing solemn witness before God and Christ Jesus, whose appearance and kingly reign are about to judge the living and the dead: 2 Proclaim the word! Be urgent, whether it's convenient or not.

Administer discipline, give rebukes, keep on coaching (the team), with all generosity of mind as you teach. 3 For the time will come when they will not put up with healthy-minded teaching, but according to their own desires, they will collect for themselves teachers who indulge their ears [say what they want to hear], 4 and they will simply tune out the truth, and turn to made-up stories. 5 But you: be sober in everything; suffer wrong treatment; do the work of a bearer of the good news -- fulfill your assignment.

6 For I am already expended; and the time for my departure has arrived. 7 I have put up a good fight; I have finished the race; I have maintained faithfulness. 8 Finally, the crown of justice is waiting for me. The Lord, the just judge, will give it to me when he comes [*lit.*, "in that day"]: not only to me, but also to all who've eagerly looked forward to his appearance.

9 Try hard to come to me quickly. 10 Demas has deserted me -- he opted for this present age, and went to Thessalonica. Creskes (went) to Galatia, Titus to Dalmatia. 11 Luke alone is with me. Take Mark and bring him with you -- he'd be useful to me in the assignment. 12 I sent Tychicus to Ephesus. 13 When you come, bring the heavy cloak I left in Troas with Carpas, and the books -- especially the parchments.

14 Alexander the coppersmith did me much wrong. The Lord will pay him according to what he's done. 15 You watch him, too, for he has often opposed our words. 16 At my first defense, no one supported me. They all deserted me. May it not be held against them. 17 But the Lord stood by me and strengthened me, so that my preaching assignment might be fulfilled, and all the Gentiles might hear. And I was rescued from the mouth of the lion. 18 The Lord will rescue me from every evil deed, and will preserve (me) [keep me safe] for his heavenly kingdom. Glory to him forever and ever! Amen!

19 Greet Priscilla and Aquila, and the household of Onesiphoros. Erastus stayed in Corinth. I left Trophimus sick in Miletus. 21 Try hard to come before winter. Eubulus and Poudes and Linus and Claudia and all the brethren send greetings. 22 The Lord (be) with your spirit: grace with you all.

TITUS

CHAPTER 1

(I,) Paul, God's slave, (am) sent out by Jesus Christ, for the faithfulness of God's chosen ones [to direct God's chosen ones in faithfulness] and for (their) clear understanding of the truth that is measured by godliness, 2 in anticipation of eternal life. Our trustworthy God promised this ages ago, 3 but made his word plain, at the proper time, in the preached message with which I was entrusted by command of our deliverer, God. 4 Titus, (you're) a (my) genuine child, with respect to our shared faithfulness. Grace and peace to you from Father God, and Christ Jesus our deliverer.

5 This is why I left you in Crete: so that you might finish straightening things out, and establish elders in every city, as I instructed you. 6 (They must be) blameless: the husband of one wife, having faithful children, not open to accusation of loose living or disorderly behavior. 7 For it's necessary for an overseer to be above reproach, as God's manager; not arrogant, not readily angered, not a drinker, not quarrelsome, not greedy for questionable profit. 8 He must be hospitable, a friend to everything [*or, everyone*] good, wise, just, holy, and self-controlled, 9 with a firm grasp of the faithful word as he was taught, so he may be able to coach others with wholesome teaching, and refute the opposition.

10 For there are many rabble-rousers, full of hot air, and seducers, especially those of the circumcision. 11 It's necessary to shut them up! They turn aside whole households, teaching what they shouldn't, for the sake of (making) a shameful profit. 12 A certain one of their own prophets said "Cretans are always liars, bad animals, gluttons, lazy." 13 This testimony is true! That's why you need to rebuke them severely, so they may become wholesome in faithfulness. 14 They mustn't hold on to Jewish myths, and people's regulations, turning away from the truth. 15 Everything is clean, for clean people! But for the impure and unfaithful, nothing is clean; their mind and conscience has been polluted. 16 They claim to know God, but deny him [it] by what they do. They are detestable and disobedient, and unfit to do anything good.

CHAPTER 2

But as for you -- talk about what fits with wholesome [healthy] teaching. 2 Elders [older men] (are to be) abstinent, honorable, sensible, and wholesome with respect to faithfulness, love, and endurance. 3 The elders (**feminine form of same word*) [older women] likewise, must exhibit behavior that fits with holiness: not slanderers, not enslaved by much wine, good teachers, 4 so that they may make the young women sensible, and devoted to their husbands and children. 5 (They should be) sensible, pure, good managers, (keeping the household) in proper order for their own husbands, so that the word of God may not be discredited.

6 Urge the young men to be sensible, too, about everything. 7 Set a good example, yourself, of good deeds, uncorrupted teaching, (and) honesty. 8 (Maintain) wholesome speech, not open to condemnation, so the opposition may be ashamed, not having anything nasty to say about us.

9 Slaves must stay in proper order for their own masters in everything. Please them: don't talk back. 10 They must not steal, but demonstrate faithfulness in every good thing, so that the teaching of God our deliverer may be enhanced in every way.

11 For the graciousness of God the deliverer has been revealed to all people, 12 educating us to deny ungodliness and worldly desires, and live sensible, just, godly lives in the present age, 13 as we wait for our blessed expectation[*hope*]: the appearance from [of the] glory of our great God and deliverer, Jesus Christ. 14 He gave himself for us, in order to ransom us from all lawlessness, and to cleanse for himself a prepared people, eager for good deeds. 15 Talk about these things. Keep coaching and rebuking strictly. No one must disregard you.

CHAPTER 3

Remind folks to stay in proper order toward rulers and authorities; to be obedient, to be ready for any (kind of) good work. 2 (They're) not to slander anyone, nor to be ready to pick a fight, but to be

reasonable, always showing gentleness to everyone. 3 For we also once were ignorant, disobedient, deceived, enslaved to all sorts of (unwholesome) longings and pleasures, behaving wrongly and enviously, obnoxious, hating each other.

4/5 It wasn't because of any just deeds of ours, but at the mercy of God our deliverer, that he rescued us! His kindness and love for people have become so obvious! This all happened through the washing of (our) rebirth and the renewal effected when, 6 through Jesus Christ our deliverer, he lavishly poured out the Holy Spirit on us. 7 Now that we've been made just by his graciousness, he intends that we become heirs, (sharing) in the hope [expectation] of eternal life.

8 The word is faithful -- and I want you to be firmly grounded about this -- in order that those who have become faithful to God may be careful to keep practicing good deeds. These things are good and worthwhile for people. 9 But stay away from foolish arguments and genealogies and strife, and legal battles. These are empty and worthless. 10 Warn a heretical [divisive] person once or twice, then avoid (them), 11 knowing that such a person is perverted, and is totally missing out; he's condemning himself.

12 When I send Artemas or Tychicus to you, try to come to meet me in Nicopolis, for I've planned to spend the winter there. 13 Send Zenas the lawyer and Apollos ahead in a hurry; be sure they're not in need of anything. 14 Our people must learn to practice good deeds toward anyone in need, in order not to be unfruitful.

15 Everyone with me sends you greetings. Greet all our faithful friends.
Grace with you all.

PHILEMON

(From) Paul, a prisoner of Christ Jesus, and brother Timothy, to our dear fellow-worker, Philemon, 2 sister Apphia, and our fellow-soldier Archippus, and the church at your home: 3 Grace to you all, and peace from our Father God, and the Lord Jesus Christ.

4 I am always thanking my God, remembering you in my prayers, 5 (because I'm) hearing of your love and faithfulness toward the Lord Jesus, and all God's people. 6 (I'm praying) that the sharing (that grows out) of your faithfulness may become active, in fully knowing all the good (things) that (come) to us in Christ. 7 I was really glad and encouraged about your love, because you've been a refreshment to God's people, brother.

8 Therefore, although I'd have the right in Christ to command your obedience, 9 because of love, I'd rather appeal to you -- I, Paul the old man [Elder Paul], now also a prisoner of [for] Christ Jesus. 10 I'm appealing to you about my child, whom I've fathered in my imprisonment: Onesimus. 11 He was formerly a no-good to you, but now he's very valuable to both you and me. 12 I've sent him to you, though he's inexpressibly dear to me. 13 I wanted to keep him with me, so he could look after me on your behalf while I'm imprisoned for the good news. 14 But I didn't want to do anything without your knowing; so that your goodness might not be just out of necessity, but voluntary.

15 Perhaps this is why he was separated from you for a while, so you might have him back forever: 16 no longer as a slave, but instead of a slave, a dear brother: especially to me, but even more to you, both in human terms [the flesh] and in the Lord. 17 Therefore, if you consider me a partner, welcome him as (you would) me. 18 If he has wronged you, or owes you anything, charge it to me. 19 I, Paul, have written with my own hand: I will repay it. Of course, I don't need to tell you that you owe me even your own self. 20 Yes, brother, I deserve some benefit from you in the Lord. Refresh my morale, in Christ.

21 I've written to you, confident of your obedience, knowing that you'll do even more than I say. 22 Besides, get a guest-room ready for me. I'm hoping that through your prayers, I'll be granted to you.

23 Epaphras, my fellow-captive in Christ Jesus, sends you greetings, 24 as do Mark, Aristarchus, Demas, and Luke, my co-workers.

25 The grace of the Lord Jesus Christ be with your spirit.

HEBREWS

CHAPTER 1

Long ago, God spoke to the (our) ancestors in many ways and in many places, through his spokesmen [*lit.*, in the prophets]. 2 In these last days [recently], he spoke to us through (his) son, whom he has designated as heir of everything, and through whom he even made eternity [the ages]!

3 This (son) is the reflection of the glory and character of (God's) very being: holding [supporting, sustaining] everything together by the word of his power [*or*, his powerful Word]. When he had made a cleansing of shortcomings [failures], he sat down at the right of the Majesty in the highest places. 4 He has become as much superior to the (other) messengers [angels], as the name he has inherited is superior to theirs.

5 For to which of the messengers [angels] did (God) ever say, "You are my Son; I have become your father today"? And again, "I will be a father to him, and he will be a son to me"? 6 But when he brings his firstborn into the world, he says, "All God's messengers [angels] must worship him!" 7 But concerning the messengers [angels], he says, "He makes his messengers [angels] spirits [winds], and his officials flames of fire." 8 Concerning the Son, "Your throne, God, is forever! And uprightness is the scepter [symbol of authority] of your kingdom. 9 You loved justice, and hated lawlessness. That's why your God poured on you oil of celebration beyond your companions." 10 And, "Lord, from the beginning you built the foundation of the earth, and the heavens are the works of your hands. 11 They will be destroyed, but you continue on; they will all get old like a cloak, 12 and you'll roll them up like a curtain. They'll be changed like a cloak. But you are yourself [the same]: and your years will not run out."

13 To which of the messengers [angels] has it ever been said, "Sit at my right, until I put your enemies down for you to prop your feet on!" ? 14 Aren't they all (just) officiating spirits, sent to take care of those who are about to inherit (God's) deliverance?

CHAPTER 2

That's why it's necessary for us to pay much closer attention to what we've heard, lest we might slip. 2 For if the word spoken through messengers [angels] became firmly established, and every transgression and disobedience received just recompense, 3 how will we escape, if we are careless about such great deliverance? In the beginning, we received it spoken by the Lord; (then) it was firmly established for us by those who heard [listened] (in person). 4 God bore witness, also, by signs and wonders and all sorts of powerful deeds, and the distribution of the Holy Spirit according to his will.

5 He didn't subject the coming world that we're talking about to messengers [angels]. 6 For somewhere, somebody bears witness, saying, "What are (mere) people, that you should remember them? Or the son of a person, that you should look out for him? 7 You made him lower, briefly, with respect to angels [messengers]; you crowned him with glory and honor. 8 You subjected **everything** under his feet."

In "subjecting everything," he's left **nothing** that is not subjected to him. Now, though, we don't yet see everything subjected. 9 But we do (see) Jesus, briefly inferior to (other) messengers [angels] because of [for the purpose of] suffering death, (but now) crowned with glory and honor, so that, by God's graciousness, he might taste of death on behalf of everyone.

10 It was proper for him, because of whom and through whom everything exists, when he was leading many sons into glory, to make the originator of their deliverance complete [mature], through suffering. 11 For the one who makes (people) holy [sets people apart for God], and the ones who are being so set apart [made holy], are all from one (source). That's why he is not ashamed to call them "brothers."

12 He says, "I will announce your name to my brothers; in the midst of the congregation, I will sing hymns to you." 13 And again, "I will be confident in him;" and again, "Look! I and the children God has given me."

14 Therefore, since the children have shared human existence [*lit.*, flesh and blood], he also shared with them in the same way, in order that, through death, he might (once and for all) destroy the one who has the power of death -- that is, the devil -- 15 and rescue those who, by fear of death, were held in slavery

all their lives. 16 For he certainly didn't identify with angels [messengers], but with the descendants of Abraham. 17 He had to be made like his brothers in every respect, in order that he might become a merciful and faithful high priest toward God, to make reconciliation for the people's failures. 18 For in that he himself has suffered temptation [testing], he can help those who are being tempted [tested].

CHAPTER 3

Therefore, brothers, set apart for God -- you all who share the heavenly calling -- fix your attention on Jesus, the apostle [sent-one] and high priest that we acknowledge. 2 He was faithful to the one who appointed him, just as Moses was, in his whole household [sphere]. 3 He deserves more glory than Moses, just as a builder has more honor than a house. 4 For every house is built by somebody: but God is the one who built everything. 5 Moses, indeed, was faithful in his whole [household] sphere of influence, as a servant, as has already been said for a testimony. 6 But Christ (was faithful) as a son over his own household -- and we are that household: that is, if we hang on to our determination and confident expectation firmly until the end.

7 Therefore, as the Holy Spirit says, "Today, if you all hear his voice, 8 don't harden *your* hearts, as in the rebellion, in the time [day] of testing in the desert, 9 where *your* ancestors were tested, on probation, and saw my deeds 10 for forty years. That's why I was fed up with that generation, and said, 'They are always wandering off, in their hearts; they haven't become acquainted with my ways.' 11 So I swore in my wrath, 'they'll never enter into my rest'."

12 Watch out, brothers, lest there be in any of *you* an evil, unfaithful heart, taking a stand against the living God! 13 But keep on coaching each other, every day, while it's called "today," so that not one of *you* may be hardened by the deceitfulness of failure. 14 For we've become sharers of Christ, only if we firmly hang on to our beginning commitment until the end. 15 That's why it's said, "Today, if *you* hear his voice, don't harden *your* hearts as in the rebellion."

16 For who that heard, rebelled? Wasn't it everybody who came out of Egypt under Moses' (leadership)? 17 With whom was he disgusted for forty years? Wasn't it those who failed to measure up, whose corpses fell in the desert? 18 And to whom did he swear that they would never enter his rest, if not to those who were disobedient? 19 So we see that they were not able to go in, because of unfaithfulness.

CHAPTER 4

Let's be properly cautious, then, since there's still a promise of entering into his rest, lest any of *you* seem to miss out. 2 For we were preached-to, just as those folks were. But the message they heard didn't do them any good, since it wasn't combined with faithfulness on the part of the hearers. 3 But we who are faithful are entering into rest, just as he has said: "As I swore in my wrath, they won't enter my rest," although the work has been done, since the beginning of the world. 4 For he said somewhere about the seventh day, "And God rested on the seventh day from all his work," 5 then again, in this (statement), "they won't enter my rest." 6 It remains, though, for some folks to enter it -- and the first ones preached-to didn't go in because of disobedience. 7 Again he sets a certain day, "today," saying by David a long time later, as was said before, "Today, if you all hear his voice, don't harden *your* hearts."

8 For if Joshua [Jesus] had given them rest, he wouldn't have spoken after that about another day. 9 So there's still a sabbath remaining, for God's people. 10 The one who enters into his rest, also rests from his own work, just as God did from his. 11 Let's make every effort, then, to enter into that rest, lest anyone fall by that pattern of disobedience! 12 For God's Word is alive, and energetic, and sharper than any double-bladed sword; even penetrating to a division of life and breath [spirit], joints and marrow, and evaluating the meditations and intentions of the heart. 13 And there's no created thing concealed from him: everything is naked and exposed to his eyes, with respect to whom the Word (evaluates) us.

14 Therefore, since we have a great high priest, who has crossed over the heavens, Jesus, the Son of God, let's hold on to our confession [acknowledgment]. 15 For we don't have a high priest who can't sympathize with our weaknesses, but he has been tested in everything, just like us -- but he didn't flunk!

16 So let's approach the throne of grace with confidence, so that we may receive mercy, and find grace for timely help.

CHAPTER 5

Every high priest taken from among (ordinary) people is appointed (to take care of) things concerning God, on behalf of the people: so that he may offer gifts and sacrifices for (their) shortcomings [failures]. 2 (He should be) able to be compassionate toward the ignorant and wanderers, since he himself is also surrounded by weakness. 3 Therefore, he must make offerings for his own shortcomings [failures], as well as the people's. 4 And no one takes this honor for himself: but he is called by God, as Aaron was.

5 So also, Christ did not glorify himself to become a high priest; (that was done by) the one who said to him, "You are my son: today I have fathered you." 6 Just as it also says in another place, "You are a priest forever, according to the order of Melchizedek."

7 In the days of his humanity, he offered petitions and supplications to the one who was able to save him from death, with intense crying-out and offering of tears: and he was heard, for his reverence. 8 Even though he was a son, he learned obedience from what he suffered, 9 and when he became mature, he procured eternal deliverance [safety] for all who obey him. 10 God declared him a high priest according to the order [pattern] of Melchizedek.

11 This message (has) much to say to us, which is hard to explain, since (your) hearing has become impaired. 12 For by this time, you all ought to be teachers, but *you* have need for someone to teach *you* again the very basic principles of God's words; *you* have need of milk, and not solid food. 13 For everyone who drinks milk (is) inexperienced in the message of justice; he's just an infant. 14 But solid food is for the mature, those who through practice have conditioned their perception to discern good and bad.

CHAPTER 6

Therefore, leaving the elementary message of Christ, let's carry on towards maturity, not keeping on re-laying the foundation: a changed life; leaving deeds that lead to death, for faithfulness toward God; 2 baptisms, teaching, laying-on of hands, the resurrection of the dead, and the judgment of this age [eternal judgment]. 3 (You all need to go on from there!) And we will do this, if God permits.

4 For one cannot renew [keep on renewing] to a changed life, those who were once enlightened, who tasted the heavenly gift, and became participants in the Holy Spirit, 5 and tasted the good word of God, the powers of the coming age, 6 and then fell away, (while) they are crucifying the Son of God all over again for themselves, and behaving shamefully [*or*, putting him to shame]. 7 For the ground that drinks the abundant rain that falls on it, and bears useful plants for those by whom it is farmed, receives commendation from God. 8 But (land that) bears thorns and thistles, is worthless, and near condemnation: its end is burning.

9 We're convinced of better things than that for *you* dear people -- things connected with deliverance - - even though we're speaking this way. 10 God is not unjust, to be forgetful of *your* work, and the love you all demonstrated for his name, and the way *you've* looked after his people -- and still do. 11 We earnestly desire that each of *you* demonstrate the same eagerness for complete confidence of hope until the end. 12 That way *you* won't get worn out, but (be) imitators of those who, by faithfulness and generous-mindedness, are inheriting the promises.

13 When God made the promise to Abraham, since he had nothing greater to swear by, he swore by himself, saying, 14 "Certainly (when I am) blessing, I will bless you, and (when I am) increasing I will increase you." 15 And so, when he had been patient [generous], he obtained the promise. 16 For people swear by something greater, and an oath lays every argument to rest. 17 God, wanting to demonstrate very clearly to the heirs of the promise the unchangeable (nature) of his plan, intervened by an oath, 18 in order that through two unchangeable things, in which God couldn't lie, we who have come running to take hold of the hope he offered, might have strong encouragement. 19 We have this as an anchor of [for] (our) life, safe and firm, entering inside the veil, 20 where Jesus, the fore-runner, entered on our behalf, having become high priest forever according to the order [pattern] of Melchizedek.

CHAPTER 7

Now, this Melchizedek, king of Salem, and priest of the most exalted God, (is the one who) met Abraham, as he was returning from slaughtering the kings, and blessed him. 2 Abraham shared a tenth of everything with him. He is first called king of justice, then also king of Salem, which means king of peace. 3 Lacking father or mother or genealogy, having neither beginning of days nor end of life, he's made to resemble the Son of God: he remains a priest perpetually [for the duration].

4 But look how great he is! Even the patriarch Abraham gave him a tenth of the best spoil! 5 To be sure, the sons of Levi, who've received priesthood, have a command that they collect tithes from the people according to the law, even though they are their brothers, being also descended from Abraham. 6 But he, not having their genealogy, has received Abraham's tithe, and blessed the one who had the promise! 7 Now, beyond all dispute, the lesser is blessed by the greater. 8 And here, mortal men receive tithes; but there, it is testified that he is alive. 9 One might even say that through Abraham, even Levi, who collects tithes, gave a tithe: 10 for he was still in the body of his ancestor, when Melchizedek met him.

11 If complete fulfillment had been (possible) through the Levitical priesthood -- for that's how the people received the law -- what need would there still be for another priest to arise according to the pattern of Melchizedek, instead of being designated according to the pattern of Aaron? 12 If the priesthood is revised, then the law has to be revised as well. 13 For the person we're talking about belongs to another tribe, from which no one has approached the altar. 14 It's clear that our Lord has arisen out of Judah: and Moses said nothing about priests, to them. 15 And it's even more obvious, if another priest like Melchizedek arises; 16 who has become (a priest) not by a law of human regulations, but by the power of indestructible life! 17 For it is testified, "You are a priest forever, according to the order [pattern] of Melchizedek." 18 The previous commandment [instruction] is set aside, because of its weakness and uselessness -- 19 for the law didn't make anything [*or*, anyone] complete -- but a better hope is introduced, through which we come near to God.

20 And besides: it was not without an oath: though the others became priests without any oath. 21 But the one who spoke to him (Jesus) said, with an oath, "The Lord swore, and will not change: you are a priest forever." 22 That's how Jesus has become the sponsor of a better covenant.

23 Those who (formerly) became priests were many: prevented by death from continuing. 24 But by his remaining forever, he has a priesthood that cannot be superseded. 25 That's why he's able to rescue [keep on rescuing], for all time, those who keep coming to God through him, since he's always living, to plead their cause.

26 That's the kind of high priest we needed: holy, without wrong, unsoiled, totally separated from all who fall short, made higher than the heavens! 27 He doesn't need, every day, like the high priest, to first bring sacrifice for his own shortcomings [failures], and then for those of the people. He did this, definitively, when he offered himself. 28 The law appoints men who have weaknesses, as high priests; but the word of the oath, after the law, (appoints) a Son, who has been made complete forever.

CHAPTER 8

The point of all this is, we do have such a high priest! He is seated on the right of the throne of majesty in the heavens! 2 (He is) the officiator for God's people at the genuine tent [tabernacle] [place of worship], which the Lord set up -- not a person. 3 Every high priest is appointed for the purpose of offering gifts and sacrifices; so of course, it's necessary for him to have something to offer. 4 If he (Jesus) were on earth, he wouldn't even be a priest; since there are already those who offer the gifts prescribed by law. 5 They are performing religious service for an example and shadow of the heavenly things, just as Moses was instructed when he was about to set up the tent: he said, "See that you make everything according to the pattern that was shown to you on the mountain." 6 But now, he (Jesus) has acquired a different official service, and he is the mediator of a superior covenant, which is established on superior promises.

7 For if that first (covenant) had been blameless, there would have been no place for a second. 8 But, dissatisfied with them, he says, "Look: days are coming," says the Lord, "and I will bring to completion a new covenant for the household of Israel and the household of Judah. 9 It won't be like the covenant that I

made with their ancestors, in the day when I took their hand and led them out of Egypt; because they didn't stay within my covenant -- so I disregarded them," says the Lord. 10 "This is the covenant that I will establish for the household of Israel after those days," says the Lord. "Giving [When I give] my laws into their understanding, I will write them on their hearts; and I will be God for them, and they will be a people for me. 11 And each one will no longer teach his fellow-citizen, and each one his brother, saying, 'Get acquainted with the Lord!'; because they will all know about me, from the least to the greatest of them.

12 I will be merciful about their injustices, and I will no longer keep score of their shortcomings [failures]." 13 In saying "new," he has made the first one "old"; and what has become old and been superseded, is near to disappearing.

CHAPTER 9

Now, the first (covenant) had regulations about formal worship and an earthly "holy-place." 2 The first tent was set up, in which were the lampstand, and the table, and the bread of presentation, which was called "holy." 3 After the second curtain was the tent called "holy of holies," 4 (which had) the golden altar, and the Ark [box] of the Covenant covered all over with gold, in which was the golden jar of Manna, and Aaron's rod that bloomed, and the tablets of the covenant. 5 Above it (were) the Cherubim of glory, shading the place of mercy. I don't have time to go into detail about that right now. 6 But when all these things are made ready, the priests always go into the first tent, carrying out the rituals. 7 But only the high priest (goes) into the second, once a year, and never without blood which he offers on his own behalf and for the ignorance [unintentional errors] of the people. 8 The Holy Spirit thus demonstrates that the way [road] of the holy (people) had not yet been revealed while the first tent was standing. 9 This is an illustration of the present time. The gifts and sacrifices that are being offered aren't able to completely satisfy the consciences of the ritual worshipers. 10 They are only about food and drink, and various baptisms [washings], human regulations imposed until the time when everything will be straightened out.

11 When he arrived, as high priest of the good things that were happening, Christ entered through the greater and more complete tent, not the hand-made one of this creation. 12 He didn't bring the blood of goats and calves, but his own blood. (He entered) once and for all into the holy places, securing eternal redemption [release]. 13 For if the blood of goats and bulls and the scattered ashes of a heifer serve for the cleansing of those who have been rendered unclean in human terms, 14 how much rather (will) the blood of Christ, who, through the eternal Spirit, offered himself, blameless, to God, cleanse our consciences from futile [dead] deeds, for the worship of the living God!

15 And because of this, he is the executor of a new will. There has been a death, for the release of those who violated the first covenant, in order that those who have been called may receive the promise of the eternal inheritance. 16 For where there is a will, it is necessary to establish the death of the one who wrote it. 17 A will takes effect upon death; it has no force while the testator lives. 18 Therefore, even the first (covenant) was not instituted without blood. 19 For after Moses had given the people all the instructions of the law, taking the blood of calves and goats, with water, and scarlet wool, and hyssop, he sprinkled the book and all the people, 20 saying, "This (is) the blood of the covenant that God commanded for *you*." 21 And in the same way, he sprinkled the tent, and all the ceremonial utensils with blood. 22 **According to the Law**, nearly everything is cleansed in blood -- and without pouring out blood, deliverance doesn't happen.

23 Therefore, it was necessary that the representations of the heavenly (things) be cleansed this way; but the heavenly things themselves (need) better sacrifices than these. 24 For Christ didn't enter a hand-made "holy place", a copy of the true one, but into heaven itself! He now appears (permanently) in the very presence of God on our behalf! 25 He's not there to offer himself many times, as the high priest goes into the holy place every year with other blood; 26 for then he would have had to suffer many times since the beginning of the world. But now -- once, at the completion of the ages -- he has been revealed, for the (purpose of) (finally) abolishing [shortcomings] failures, by his sacrifice. 27 Since it is intended for people to die once, and after this, face judgment, 28 so also Christ, who was offered once to bear [recover, take responsibility for] the failures [shortcomings] of many (people), will be seen a second time, without

(having anything to do with) the failures [shortcomings], for the deliverance of those who are waiting for him.

CHAPTER 10

The law had (only) a shadow of the good things that were coming, not the real thing. By the yearly sacrifices that are offered continually, it can never bring those who keep coming, to complete maturity. 2 If it could, wouldn't they have stopped being offered? If the ones performing the ceremonies had been thoroughly cleansed, they would have no more consciousness of failures [shortcomings]! 3 But in these (ceremonies), instead, there is a yearly reminder of failures [shortcomings]. 4 For the blood of bulls and goats is powerless to take away failures [shortcomings].

5 Therefore, when he (Jesus) comes into the world, he says, "You didn't want sacrifice and offering: but you fashioned a body for me. 6 Whole burnt offerings and (dwelling on) failures [shortcomings] didn't please you. 7 Then I said, 'Look! I have come -- in the scroll of the book it has been written about me -- (I have come) (as?) God, to do your will'."

8 When he said, before, "You didn't want sacrifices and offerings and whole burnt offerings and (dwelling on) failures [shortcomings], and you weren't pleased," all these were being offered according to the law. 9 Then he said, "Look: I've come to do your will!" He is taking away the first, in order to establish the second. 10 In (his) will, we are (once-and-for-all) made holy [set apart for God's possession] by the one-time offering of the body of Jesus Christ!

11 Every priest stands daily performing ceremonies, offering the same sacrifices many times, which are never able to do away with failures [shortcomings]. 12 But (Jesus), when he had offered one perpetually (valid) sacrifice for failures [shortcomings], sat down forever on God's right! 13 (All he has to do now is) wait until his enemies are placed as a stool for his feet! 14 By one single offering, he has made complete arrangements forever, for those who are (in the process of) being made holy [set apart for God]! 15 The Holy Spirit is also bearing witness for us: for afterwards, he said, 16 "This is the covenant that I will establish for them after those days," says the Lord, "when I give my laws on their hearts, and I will write them on their minds, 17 and I will no longer keep score of their failures [shortcomings] and their lawlessness." 18 When these are taken away, (there is) no longer (needed) an offering for failures [shortcomings]!

19 Therefore, brothers, since we have complete freedom of access to the holy places [people], (as provided) by Jesus' blood, 20 -- the living way he recently made new for us, through the curtain -- that is, his human nature -- 21 and since (we have) a great priest over God's household, 22 let's approach (him) with a true heart, in abundant confidence [*or*, complete faithfulness]! (Our) hearts have been sprinkled [cleansed] from consciousness of evil, and (our) body (*sg*) washed (*pl*) with clean water! 23 Let's hang on to our commitment to [acknowledgment of] our hope [expectation], without hesitation -- for the one who made the promise is faithful! 24 Let's concentrate on prodding each other (with) love and good deeds. 25 Let's don't neglect getting together, as some have made a habit, but keep on coaching each other, more and more, as you all see the Day getting nearer.

26 For when [if] we **deliberately** fail to meet the standard, after receiving the clear understanding of the truth, no longer is there left any sacrifice for failures [shortcomings]. 27 Then there is only a certain terrifying expectation of judgment, and intense fire that's going to devour those who set themselves as opponents. 28 Anyone who set aside the Law of Moses, died without compassion, on the testimony of two or three witnesses. 29 How much greater severity does (a person) deserve, who has stomped on the Son of God, and treated the blood of the covenant, by which he was set apart for God, as if it were nothing special, and insulted the Spirit of grace? 30 For we know the one who said, "Retribution is for me; I will pay back," and again, "The Lord judges his people." 31 Falling into the hands of the living God (*is*) frightful!

32 But remember the former days, when you all were (first) enlightened. *You* were enduring a lot of struggles with suffering. 33 Sometimes *you* were made an object of public scorn and abuse, sometimes *you* were just sharing with folks who were being treated that way. 34 *You* even suffered together with the prisoners, and *you* bore the confiscation of your possessions joyfully, knowing that *you* have a better, and lasting, possession. 35 So don't throw away your confidence now! It has a great recompense (coming).

36 You all have need of endurance, in order that, when [since, after] *you* have done God's will, *you* may obtain the promise. 37 For it won't be very long yet; the one who is coming will come, and not waste time. 38 "My just one will be living from faithfulness," but "if he turns back, I will not be pleased with him." 39 But we are not among those that turn back into destruction, but among those who are faithful, gaining possession of life.

CHAPTER 11

Faithfulness is the basis [foundation] of our hopes [expectations]; the proof [legal evidence] of what is unseen. 2 That's how the elders were accredited. 3 By faithfulness [stemming from our commitment to faithfulness], we understand that the ages were created by the (active) word [message] of God, so that what is seen came to be out of what is not obvious [evident]. 4 By (his) faithfulness, Abel offered God more of a sacrifice than Cain, through which he was accredited to be just, (when) God gave testimony about the gifts. Even though he's dead, he is still speaking through that (event). 5 By [in] faithfulness, Enoch was transferred -- without seeing death -- nobody could find him, because God transferred him. For before his "transfer," it had been testified that he was pleasing to God. 6 Outside of faithfulness [loyalty] ("*loyalty*" is interchangeable with "*faithfulness*" anywhere either appears), it's impossible to be pleasing. It's necessary for the person approaching God to be faithful, because he is; and he becomes the rewarder, for those who keep searching for him. 7 In faithfulness, when Noah had been instructed about what wasn't yet seen, he reverently prepared a structure for the safety of his household. In so doing, he condemned the world, and became an heir of this justice that's measured by faithfulness.

8 In faithfulness, when Abraham was called to go out into a place that he was going to receive for an inheritance, he obeyed; and he went out without knowing where he was going. 9 In faithfulness, he lived as a stranger in the promised land, dwelling in tents with Isaac and Jacob, who were heirs together of the same promise. 10 For he was waiting for a city that had foundations, whose architect and caretaker is God! 11 In faithfulness, even Sarah, who was sterile, received the ability to conceive a child, even past the normal age, since she considered the one who made the promise to be faithful. 12 As a result, from one (couple) who (might as well have been) dead, was born a multitude like the stars of heaven, and as numberless as the sand on the seashore!

13 These people all died, conformed to the pattern of faithfulness, without having received the promises. They only saw them from a distance, and hung on, acknowledging that they were strangers and aliens on the earth. 14 People who say such things make it obvious that they are earnestly seeking a homeland. 15 If they had in mind the one they left, they would have had time to go back. 16 But they are reaching out for something better -- something heavenly. That's why God is not ashamed to be called their God: for he did prepare a city for them.

17 In faithfulness, when he was tested, Abraham offered Isaac: the one who received the promises even offered his only child! 18 (This is) the one about whom it had been said "Your descendants shall be figured in (the line of) Isaac." 19 He reasoned that God could even raise him from the dead -- from which, figuratively, he did receive him. 20 In faithfulness, Isaac blessed both Jacob and Esau about the future. 21 In faithfulness, when he was dying, Jacob blessed each of Joseph's sons, and bowed down over the top of his cane. 22 In faithfulness, when his (life) was complete [at the end of his life], Joseph had in mind the exodus of the sons of Israel, and gave instructions about his bones.

23 In faithfulness, when Moses was born, he was hidden three months by his parents, because they saw (that he was) a promising child, and (so) didn't respect [fear] the king's edict. 24 In faithfulness, Moses, when he had become great [grown up?], denied being called the son of Pharaoh's daughter, 25 having made the choice to encounter ill-treatment together with God's people, rather than to temporarily have the benefit [pleasure] of copping out. 26 He considered the disgrace of Christ (to be) greater riches than the treasures of Egypt: for he was looking forward to the end result. 27 In faithfulness, he left Egypt - - not fearing the king's anger -- he hung in there, as one who is seeing the unseen. 28 In faithfulness, he made the passover, and poured out the blood, so the destroyer wouldn't harm their firstborn. 29 In faithfulness, they crossed the Red Sea, as through dry land. When the Egyptians tried it, they were engulfed.

30 By faithfulness, the walls of Jericho fell, when they had been encircled for seven days. 31 In faithfulness, Rahab the harlot was not destroyed with the disobedient, since she had received the spies peacefully.

32 And what more can I say? I don't have time to go into detail about Gideon, Barak, Sampson, Jephthah, David, Samuel, and the prophets. 33 By faithfulness [obeying orders] they subjugated kingdoms, established justice, received promises, sealed the mouths of lions, 34 extinguished the power of fire, escaped the sword, were made powerful from weakness, became strong in battle, (and) put to flight encampments of strangers. 35 Women received their dead by resurrection. But others were beaten (to death), not accepting release, in order that they might attain a better resurrection. 36 Others put up with testing of mocking and scourging, even bonds and imprisonment. 37 They were stoned, sawed apart, died slaughtered by the sword; they went around in sheepskins and goatskins, in need, hassled, ill-treated. 38 The world was not worthy of them. They wandered in deserts and mountains and caves, and holes in the ground.

39 Even all these, accredited through faithfulness, did not receive the promise! 40 God had foreseen something (even) better, that included us -- so they would not be made fully complete without us.

CHAPTER 12

In view of all that -- and since we are surrounded by such a great cloud of witnesses -- let's get rid of every obstacle, and these nagging shortcomings [failures], and run the race that lies ahead of us with endurance. 2 Let's focus our entire attention on Jesus! That's [*or*, he's] the beginning and end of faithfulness! Recognizing the joy that awaited him, he endured a cross -- disregarding shame -- and has been seated at the right of God's throne! 3 Carefully consider the one who has endured such opposition against himself, by people who themselves fail the test. That will keep you all from becoming exhausted and despondent in your humanness.

4 *You* contending against that element has not yet cost *you* blood! 5 And have you all forgotten the "coaching" [admonition] that talks to *you* as sons, "My son, don't make light of the Lord's discipline, nor be discouraged by his correction. 6 The Lord disciplines the one he loves, and punishes every son he receives!" 7 Endure discipline: God is treating you all like sons. For what son does a father not discipline? 8 If *you* are without discipline, in which all (genuine children) share, then *you* are illegitimate, and not (real) sons. 9 Besides: we had our natural parents, and we respected their discipline. Shouldn't we much rather place ourselves in subjection to the Father of (our) spirits? Then we will (truly) live! 10 For our parents, indeed, for a short time, disciplined us as they saw fit; but he does it for the purpose of our sharing his holiness! 11 No discipline, at the time, seems pleasant, but a cause of sorrow; but later, it bears fruit for those who have been trained by it, yielding justice.

12 So straighten out the helpless hands and the paralyzed knees; 13 and make straight tracks for *your* feet, so the lame won't be further damaged, but rather be healed. 14 Pursue peace with everybody -- and holiness [dedication to God], too, without which nobody will see the Lord. 15 Watch out, lest anyone miss out on God's grace; lest any bitter root grow up and make trouble, and many folks be corrupted by it. 16 Don't anybody be evil or scornful like Esau, who gave away his birthright for one meal! 17 For you all know that later, when he wanted to inherit the blessing, he was refused. He didn't have a chance to change his mind, even though he sought it with tears!

18 For you all have not come to something touchable -- burning with fire, and heavy cloud, and darkness, and rushing wind, 19 and the sound of a trumpet, and a voice speaking, such that those who were listening begged that the message not be imposed on them. 20 They couldn't bear the command, "if even an animal touches the mountain, it must be stoned." 21 Indeed, the phenomenon was so fearful that Moses said, "I am terrified, and trembling!" 22 But you all have come to Mount Zion, and the city of the living God, heavenly Jerusalem, and thousands of messengers [angels], 23 and the joyfully assembled church of the Firstborn, who are enrolled in heaven. *You* have come to God, the judge of all things [people], and to the spirits of just (people) that have been made fully complete, 24 and to the new covenant, mediated by Jesus, and the blood of sprinkling that's far superior to Abel's.

25 Look out, that you all don't reject the one who is speaking! For if the people didn't escape, who rejected the one who gave them instructions on earth, we certainly better not turn away from the one (who is giving instructions) from heaven! 26 Then his voice shook the earth, but now he has promised, "Yet once, I will shake not only the earth, but the heaven!" 27 So the "yet once" shows the removal of what is shaken, as it's done -- finished! -- so that the things that aren't shaken may remain. 28 Therefore, since we have received an unshakable kingdom, let's be thankful! And (in that thankfulness), let's offer worship pleasing to God, with reverence, as is our duty. 29 For our God is consuming fire!

CHAPTER 13

Love in the brotherhood must be continuous. 2 Don't neglect concern for strangers; for in this way, some folks have received (God's) messengers [angels] as guests. 3 Keep alive the memory of those who are imprisoned, as if you all were imprisoned with them; also those who are being mistreated, who are also in the Body.

4 Marriage must be [is] honorable in every way, and the marriage relationship blameless: for God judges the adulterous and the perverted. 5 (Make it) a habit not to love money: be satisfied with what you have. For he himself has said, "By no means will I ever desert you nor ever leave you alone." 6 So we can confidently say, "The Lord is a help to me; and I won't be afraid. What will a (mere) person do to me?"

7 Remember those who govern* you all, and those who spoke the word of God to *you*. As observers of the results of their conduct, imitate their faithfulness. 8 Jesus Christ (is) the same [himself], yesterday and today, and on into eternity. 9 Don't be carried away with varied and alien teachings. It is good for the heart to be firmly established by grace, not by food. People who are hung-up on that are not benefitted by it. 10 We have a place of sacrifice from which those who perform ceremonies for the old ways [tent] have no right to eat. 11 For when the blood of animals is carried in to the holy places by the high priest, for shortcomings [failures], their bodies are burned outside the encampment. 12 Therefore, Jesus also, in order that he might make people holy [God's possession] by means of his own blood, suffered outside the gate. 13 Now, then, let's go out to him, outside the gate, bearing the same abuse. 14 For we don't have any enduring city here, but we're earnestly seeking one that is yet to come. 15 So through everything, let's keep on bringing an offering [a sacrifice] of praise to God through (Jesus). That is the fruit [result] of lips that acknowledge his name. 16 Don't neglect to do good, and to share. That's the kind of sacrifice that is pleasing to God. 17 Obey *your* rulers [governors]*, and be submissive; for they are watching out for *your* lives. They have to give an account. Let them do this with joy, and not regret [complaint]. That would not profit you all.

18 Keep praying for us! We are confident that we have a good conscience; we want to behave well in every way. 19 Please, especially do this, so I may soon be sent back to you all.

20 The God of peace is (continually) bringing back our Lord Jesus, the great shepherd of the flock, from the dead. By the blood of the eternal covenant, 21 he will establish you all, in everything good, for doing his will. He is the one who is doing among us what is pleasing before him, through Jesus Christ. Glory to him forever! Amen.

22 I urge you all, brothers, to hang on to the word of encouragement; for I've just written to *you* briefly. 23 *You* know our brother Timothy has been released; if he comes soon, I'll be seeing *you* with him.

24 Greetings to all your leaders [governors]*, and all God's people. The folks from Italy send greetings.

25 Grace with you all!

*(governors: term refers to Roman provincial officials. Some interpreters apply it to church leadership in this context, but give no reason)

JAMES

CHAPTER 1

(From) James, a slave of God and of the Lord Jesus Christ, to the twelve tribes in the Dispersion: greetings! 2 Consider it all joy, my brothers, when you all fall into various testings. 3 Be aware that when *your* faithfulness passes the test, it produces endurance. 4 And endurance must complete its work, in order that you all may be complete in every way, not lacking anything.

5 If anyone lacks wisdom, he should keep asking God -- who (continually) gives (it) lavishly to everyone, and doesn't scold -- and it will be given to him. 6 But he must ask in faithfulness, without second-guessing. For the person who maintains reservations is like a wave of the sea, wind-blown and agitated. 7 That person must not presume that he will receive anything from the Lord. 8 (He is) a man of two natures, unstable in all his ways.

9 The lowly [unpretentious] brother can boast in the way he's been lifted up, 10 and the rich, in that he's been leveled-off; because he will pass away like a wildflower. 11 For the sun comes up, with its burning heat, and dries up the grass, and its flower falls, and its beauty is destroyed. So also, the rich will fade away in his activity.

12 The man is privileged, who is enduring testing: because when he passes the test, he will receive the crown of life, which the Lord promised to those who keep on loving him. 13 No one should [must] say, when he's being tested, "I'm being tested by God." For God is not tested by evil, and he tests no one. 14 But each one is tested by his own desires: drawn out and enticed. 15 When the (intense) desire conceives, it gives birth to shortcoming [failure, copping out]; and that failure, brought to a conclusion, produces death.

16 Don't be deceived, my dear brothers. 17 Every good gift -- every complete gift -- is from above, coming down from the Father of Lights, in whom there is not the slightest change, nor shady habit! 18 (According to his) plan, he gave birth to us, by a word of truth, in order that we should be a kind of firstfruits of his creation.

19 Pay attention, my dear brothers! Every person should be quick to listen, slow to speak, slow to anger. 20 For a man's anger does not [accomplish] work (for) God's justice. 21 Therefore, putting away all uncleanness and excessive wrongdoing, keep receiving the planted word in gentleness -- it is able to save your lives [personalities]!

22 Become those who act on (God's) word, not only hearers, deceiving yourselves. 23 Because if anyone is a hearer of (God's) word, and not one who [habitually] acts on it, he is like a man looking at his own face in a mirror. 24 He looks at himself, and goes away and immediately forgets what he was like. 25 But the one who intently looks into the complete law of freedom, and stays there, not being a forgetful hearer, but one who gets to work, this one will be blessed in what he does.

26 If anyone seems to be devout, without controlling his tongue [language], he's deceiving his heart: his piety is empty. 27 Clean and blameless piety before God the father is this: to look after orphans and widows in their troubles, and to keep oneself unsoiled by the world.

CHAPTER 2

My brothers, do not handle faithfulness of [to] our glorious Lord Jesus Christ with favoritism. 2 For if a man comes into *your* assembly in fancy clothing and gold rings, and a poor man also comes in, in tattered clothing, 3 and you all look at the one wearing fancy clothes and say, "You sit here, in a good place," and *you* say to the poor one, "You stand over there, or sit under my footstool," 4 aren't *you* making evaluations among yourselves, and setting yourselves up as judges, with evil (intent)? 5 Listen, my dear brothers: didn't God choose (those who are) poor from the world's perspective (to be) rich in faithfulness, and heirs of the kingdom which he promised to those that love him? 6 But you all have dishonored the poor. Don't the rich oppress *you*, and drag *you* into court? 7 Don't they blaspheme [speak scornfully of] the good name that was conferred upon *you*?

8 If indeed you all fulfil the royal law according to the Scripture, "you shall love your neighbor as yourself," *you*'ll be doing well. 9 But if *you* show favoritism, *you*'ve really missed the point: and the law shows *you* up as transgressors. 10 For whoever keeps the whole law, but messes up on one item, becomes

liable for the whole thing. 11 For the (same) one who said, "Don't commit adultery," also said "Don't kill." If then, you don't commit adultery, but do kill, you've become a lawbreaker.

12 Therefore, speak and act as people who are going to be judged according to the law of freedom.

13 For judgment (is) without mercy to those who have not acted mercifully. Mercy is superior to judgment.

14 What's the use, my brothers, if someone keeps claiming to be faithful, but has no evidence? Can (that sort of) "faith" save him? 15 If a brother or sister is without clothing, and lacks daily food, 16 and one of you says to them, "Go away in peace; be warm and eat well," but *you* don't give them their bodily necessities, what good is that? 17 In the same way, "faith", if it has no action, is dead, by itself.

18 But someone will say, "You have 'faith', and I have deeds. Show me your 'faith' without action; I will show you my faithfulness by my action." 19 So you believe that God is one? Good for you! Even the demons believe that -- and they're shuddering!

20 Do you want to find out, O empty person, that "faith" without action is hollow? 21 Wasn't our father Abraham made just by what he did, when he offered Isaac his son on the altar? 22 You see that his faithfulness was working together with his action; the faithfulness was made complete by the action. 23 And the scripture was fulfilled, that says "Abraham became faithful to God, and it was accredited to him as justice" -- and he was called God's friend. 24 See, it's from what he does that a person is made just, and not "from faith alone." 25 Likewise, wasn't Rahab the harlot made just by action, when she welcomed the messengers, and sent them out by another road? 26 Just as a body without breath is dead, so also "faith"[faithfulness] without action is dead.

CHAPTER 3

Not many of you all should become teachers, my brothers, since *you* know that we (who teach) will receive stricter judgment. 2 For we all stumble, many times. If anyone doesn't goof-up in what he says, he's a completely mature man, able even to control his whole body. 3 If we put bits into the mouths of horses, so they will obey us, we're able to guide their whole body. 4 Also, look how large boats are, and they are driven by hard winds: they are guided by a very small rudder, wherever the one who's steering wishes. 5 In the same way, the tongue is a small part (of the body), but it causes great things (to happen). Look what size forest a small fire kindles! 6 And the tongue (is) a fire, the world of injustice. The tongue is set in place among our body-parts, and it spoils the whole body. It sets fire to the course of generations, and is itself set on fire by hell. 7 People have managed to tame every kind of animal, bird, reptile, and sea creature; 8 but no person is able to tame the tongue: a restless, evil thing, full of deadly poison. 9 With it, we bless the Lord and Father; and with it, we curse people, who are (made) according to the likeness of God. 10 From the same mouth come out blessings and curses. That's not right, my brothers, that such things should happen. 11 A spring can't give from the same opening both sweet and bitter water, can it? 12 It isn't possible, is it, my brothers, for a fig tree to bear olives, or a grapevine (to have) figs? Nor for salt water to make fresh?

13 Who is wise and understanding among you all? He must demonstrate (it) by his good behavior, in the gentleness of wisdom. 14 But if you all have bitter jealousy and strife in your hearts, quit bragging and lying, contrary to the truth! 15 This is not the wisdom that comes down from above; it is earthly -- psychological -- demonic. 16 For where there is jealousy and strife, there is dissension, and all kinds of rottenness. 17 But the wisdom from above is first innocent, then peaceful, reasonable, obedient, full of mercy and good fruit, impartial, and genuine. 18 And a crop of justice is sown in peace, by those who make peace.

CHAPTER 4

Where do wars and fights come from, among you all? Isn't it from *your* selfishness, that's fighting among *your* members? 2 *You're* obsessed with wanting (something) *you* don't have; so *you* murder, and are jealous, and still can't get it; *you* battle and wage war. You all don't have, because of *your* not asking! 3 *You* keep asking, and don't receive, because *you* are asking wrongly, for selfish gratification. 4 Adulterers! Don't you all know that the world's friendship is God's enmity? Whoever wants to be the world's friend sets himself as God's enemy. 5 Or do *you* think it's for nothing that the Scripture says, "The

Spirit that has come to live among us is very possessive"? 6 But he keeps giving greater grace. Therefore, it says "God sets himself against the arrogant, but he gives grace to the unassuming." 7 So become submissive to God. Take a stand against the devil, and he will flee from *you*. 8 Come near to God, and he will come near to *you*. Wash your hands, *you* who have failed his standard, and purify your hearts, (*you* with) two natures. 9 Endure hardship, and mourn, and cry. *Your* laughter must be turned into mourning, and joy into dejection. 10 Reject *your* arrogance before the Lord, and he will raise *you* up.

11 Don't keep putting each other down, brothers. The one who puts his brother down or judges his brother, is speaking against the law, and judging the law. If you are passing judgment on the law, you are not one who observes the law, but a judge. 12 There is (only) one Lawgiver and Judge: the one who is able to rescue and to destroy. But who are you, to judge your neighbor?

13 Come now, you all who are saying "Today or tomorrow we'll be going to a certain city, and work there a year and do business and make money." 14 *You* don't know anything for certain about tomorrow, or even what *your* life is! *You* are just a puff of cloud, that appears for a while and then disappears.

15 Instead, you all ought to say, "If the Lord is willing, and we're alive, we'll do this or that." 16 But now *you're* bragging in *your* arrogance -- all such bragging is evil. 17 If *you* know to do good and don't do it, that is a failure [shortcoming] for *you*.

CHAPTER 5

Come now, *you* rich folks: cry in distress about the hardships that are coming upon you all. 2 *Your* wealth has rotted, and *your* clothes are moth-eaten; 3 *your* gold and silver is tarnished, and its tarnish will be evidence against *you*: it will eat your flesh like fire! *You* stored up treasure in the last days. 4 Look: the wages of the workers who mowed *your* fields, who were cheated by *you*, are crying out -- and the complaint of the harvesters has reached the ears of the Lord Sabaoth. 5 You all lived in luxury on the earth; *you* were irresponsible. *You* pampered *your* hearts in a day of slaughter. 6 *You* condemned and murdered the just person: he doesn't take a stand against *you*.

7 Be patient, therefore, brothers, until the Lord is here. Look: the farmer waits patiently for the valuable harvest of the earth, until it gets the early and late rain on it. 8 *You* also be patient; strengthen *your* hearts, because the Lord's arrival has come near [*or*, the Lord's presence has arrived]. 9 Don't keep complaining, brothers, against each other; so that *you* won't be judged. Look: the Judge is standing before the door. 10 Brothers, take the prophets who spoke in the name of the Lord as an example of patience and suffering wrong. 11 Look: we consider the ones who endured to be blessed. You all heard (about) the endurance of Job, and *you* know the Lord's conclusion (to that story). The Lord is very sympathetic and merciful.

12 Above all, brothers, don't take an oath: neither (concerning) heaven nor earth nor anything else. *Your* yes must be yes, and *your* no, no -- so that *you* don't fall under judgment.

13 Is anyone among *you* suffering wrongfully? He must pray. Anyone who's rejoicing should sing psalms. 14 Anyone among *you* who is weak [sick] should summon the church's elders, and they shall pray over him, anointing him with oil in the name of the Lord. 15 And the prayer of the faithful (person) will rescue one who is exhausted [sick], and the Lord will raise him up. And if he has failed the test, it will be taken away for him. 16 Therefore, acknowledge *your* failures [shortcomings] to each other, and pray for each other, that *you* may be healed. The prayer of a just person accomplishes great feats of strength.

17 Elijah was a man natured like us. He prayed that it not rain -- and it didn't rain on the ground for three and a half years! 18 And he prayed again, and the heaven gave rain, and the earth produced a crop.

19 My brothers, if anyone among *you* wanders from the truth, and someone turns him around, 20 he must know [it must be known] that the one who turns a person who's falling short from his wandering way, is saving his life from death, and hiding many shortcomings [failures].

I PETER

CHAPTER 1

(From) Peter, sent out by Jesus Christ, to the refugees scattered in Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are chosen 2 according to the foreknowledge of God the Father, in purity of spirit, for the purpose of obedience, and cleansing [*lit.* sprinkling] with the blood of Jesus Christ: may grace and peace be increased for you all!

3 May the God and Father of our Lord Jesus Christ be praised! According to his great mercy, he has given us another birth, into a living hope [confidence], by means of Jesus Christ's resurrection from the dead! 4 (This has brought us) into an inheritance that cannot decay, or be polluted, or fade away; it has been kept in heaven for you all 5 who are being protected in the power of God, through faithfulness, for (the) deliverance which is prepared to be revealed in the last time. 6 Keep on celebrating about that [*or*, him], though right now, for a while, you all may have to be grieving over various trials. 7 (These things happen) in order that the evidence of *your* faithfulness, much more valuable than gold, which is destroyed even though tested by fire, may be found deserving of commendation and glory and honor when Jesus Christ is revealed. 8 Continue to love him whom *you* have not seen, being faithful toward him whom *you* don't see now, and celebrating with indescribable and glorious joy! 9 (This is the key to) obtaining the goal of *your* faithfulness: the deliverance of (your true) selves. 10 God's spokesmen sought intently, and tried hard to figure out about this deliverance, about the grace that they foretold for you all. 11 They were searching into what sort of time the Spirit of Christ in them was indicating. They bore witness, ahead of time, about the sufferings that were ahead for Christ, and the glory that would follow these things. 12 It was revealed to them that they weren't serving themselves, but *you*! These are the things that have now been announced to you all, through the folks who preached the good news to *you* by the Holy Spirit that was sent from heaven. These are things the messengers [angels] long to catch a glimpse of!

13 Therefore, get your intellect ready for work: be alert. Set your hope [confidence] completely on the grace being brought to you all in the revelation of Jesus Christ. 14 Since your obedience has made you all (God's) children [As obedient children], don't pattern *your* lives after *your* earlier desires, when *you* didn't know him [were ignorant]. 15 As the one who called *you* is holy, *you* also become holy [set apart for God], in all (your) behavior [*i.e.*, pattern yourselves after him instead], 16 because it has been written, "*You shall be holy, because I am holy.*" 17 And if [since] *you* call on the Father, who without any favoritism is constantly evaluating everyone's activities, conduct yourselves during the time of your residence (here) with due respect. 18 *You* know that you all were ransomed from the empty [futile] ways handed down from your ancestors, not with perishable things like silver or gold, 19 but with the valuable blood of Christ, as of a spotless and perfect lamb. 20 (This was all) known from the foundation of the world, but was made obvious at the end of times, for *your* sake 21 who, through him, are being faithful to God. God raised him (Christ) from the dead, and gave him glory, so that *your* faithfulness and confidence (can) be (directed) toward God.

22 Since you all have purified yourselves, by obeying the truth, for a genuine love of (your) brothers, (determine to) love each other earnestly, out of a clean heart. 23 *You* have been given a new life [birth], not from a perishable source, but imperishable: through the Word of the living, permanent God! [*or*, the living, permanent Word of God]. 24 "All humanity [flesh] is like hay; and all its glory is like the flowers on hay. The hay dries, and the flower falls off; 25 but the Lord's message remains forever." And this is the message that was preached to you all.

CHAPTER 2

Therefore, get rid of everything wrong -- all deceit and hypocrisy, and envy, and all derogatory talk. 2 As newborn babies, become hungry for what's sensible -- the genuine milk -- in order that by it, you all may grow up into deliverance, 3 since [if] *you* have tasted that the Lord is worthwhile! 4 Keep on coming to him, a living stone -- which, indeed, was considered worthless by people, but was chosen most valuable before God. 5 *You* yourselves, also, as living stones, be continually built (into) a spiritual household, into a dedicated priesthood, to bring to God spiritual sacrifices that will be well-received because of Jesus Christ. 6 That's why it has in Scripture, "Look: I am placing a stone in Zion: a chosen and valuable keystone. The

one who remains faithful to him will never be put to shame." 7 The value, therefore, is for you all who are faithful. But for the unfaithful, "the stone that the builders considered worthless, was made the keystone of the arch [head of the corner]" 8 and "a stone that causes stumbling, and a rock that causes falling [offense]." Those who are disobedient stumble with respect to the Word. That's what they were set up for.

9 But you all (are) a chosen generation -- a royal priesthood -- a set-apart [holy] nation -- a people especially reserved for [committed to] the purpose of sending out messages about the excellence of the one who called *you* out of darkness into his amazing light! 10 Once *you* were not (even) a people, but now *you* are God's people! *You* had not experienced mercy, but now *you* are experiencing mercy! 11 Dear people, please, as temporary residents and foreigners, keep away from the passions of human nature that make war against (your) true self. 12 Keep *your* behavior among the Gentiles [unbelievers] so good, that when they speak disparagingly of you all, as those who do wrong, they may look at (your) good deeds and give glory to God on the day of inspection.

13 Be subject to every human institution, because of the Lord: whether to the king as a superior, 14 or to the governor as sent by him to impose justice on the one who does wrong and to praise the one who does good. 15 This is God's will: (that) by doing good, you all may shut up the ignorance of foolish people. 16 As free people -- not using freedom as a cover-up for wrong, but as God's slaves -- 17 honor everyone. Keep on loving the brotherhood, continue to respect God, keep honoring the king.

18 Household servants, be subject to your masters with due respect; not only to those who are good and fair, but even to the crooked. 19 For this is [requires] grace: if because of a consciousness of God you all endure the grief of unjust suffering. 20 For what credit is it if *you* endure mistreatment for (your) own failures [shortcomings]? But if *you* do good and endure suffering, this is [demonstrates] grace from God.

21 It's into this that you all were called, because Christ also suffered on *your* behalf, leaving behind an example for *you* to copy, so that *you* might follow carefully (in) his footsteps. 22 He never did fail to measure up: no deception was ever found in his mouth; 23 when he was cursed-out, he didn't answer in kind; when he suffered, he made no threats. He continually handed that over to the one who judges justly. 24 He bore our shortcomings [failures] in his body on the cross [*lit.*, wood], in order that we might be totally removed from the failures, and we might live by [in] justice. You all were healed by his bruises.

25 For you all used to be like wandering sheep: but now *you* have turned back to the shepherd -- the one who watches over *your* (real) selves.

CHAPTER 3

In the same way, wives (are to be) subject to [in proper order toward] their own husbands, in order that if any (men) are disobedient to the Word, they may be won, without a word, through the behavior of (their) wives. 2 They are watching *your* holy [devoted] behavior with respect. 3 Your adornment must be, not external (things like) elaborate hairdos, gold decorations, or dressing in worldly clothing, 4 but the hidden person of the heart, in the purity of a gentle and peaceful spirit, which is very valuable in God's sight. 5 For that's how the holy [dedicated] women who hoped in God "decorated" themselves, being subject to their own husbands. 6 Sarah, for example, obeyed Abraham, calling him "Lord"["sir"]; *you* become her children by doing good, and not being made afraid by any terror.

7 Likewise, husbands, make (your) home together with understanding, giving (your) wife her share of honor, as to the weaker partner [*lit.*, "container"]. (Recognize that you are) fellow-heirs of the gracious gift of life -- that way, *your* prayers will not be cut off.

8 Finally, all of you be like-minded, sympathetic, loving the brethren, compassionate, unassuming [having a sense of equality]. 9 Don't return wrong for wrong, or cursing for cursing [put-down for put-down], but rather, blessing: that's what you all were called to, in order that *you* may inherit blessing. 10 "For the one who wants to love life, and to see good days, must stop his tongue from (speaking) wrong, and his lips from speaking deceit. 11 He must turn away from wrong, and do good; he must seek peace, and earnestly pursue it. 12 Because the Lord's eyes (are) upon the just, and his ears (listen) to their begging. But the Lord's face (is) against those who do wrong."

13 Who will do you all wrong, if *you* are eager (to do) what is good? 14 But even if *you* are suffering because of justice, (*you* are) privileged. "Don't be afraid of their fear, nor get all upset." 15 Regard the Lord Christ as holy, in your hearts. Always be prepared for an explanation to all who demand of *you* a word [reason] about the hope [confidence] that's among *you*. 16 But (do it) with gentleness and respect,

having a good conscience, so that when *you* are spoken-against, those who are insulting *your* good behavior in Christ may be ashamed. 17 For it's better to suffer, if one wants God's will, for doing good than for doing wrong. [*or*, It is better (for) those who are doing good, if they want God's will, to suffer, rather than to do wrong.]18 Because even Christ once suffered for shortcomings [failures], the Just One on behalf of the unjust, in order to lead you all to God! (He was) put to death, with respect to the flesh [human nature], but made alive, with respect to the Spirit. 19 In the Spirit, he even went and preached to the spirits in prison. 20 They were disobedient at the time when God's generous patience was waiting, in Noah's days, when the ark was being built, in which a few -- that is, eight individuals -- were brought safely through water.

21 That's an illustration, now, (of how) baptism rescues you all: not getting rid of bodily dirt, but the response of a healthy consciousness of God, through Jesus Christ's resurrection. 22 He is (now) at God's right, since he went into heaven, with messengers [angels] and authorities and powers (all) subjected to him!

CHAPTER 4

Since Christ suffered in his human form [flesh], you all also must equip yourselves with the same attitude, because the one who has suffered in his human nature [the flesh] has quit copping-out. 2 He no longer lives the rest of his time of life with human goals, but for God's will. 3 The past has been time enough for you all to be living like the Gentiles want to, going around in licentiousness, selfish desires, drunkenness, orgies, carousing, and criminal idolatries! 4 They are shocked that *you* don't still run with them into the same overflowing corruption with which they dishonor God. 5 They will give an account to the one who is ready to judge the living and the dead. 6 That's why even the dead were preached-to, so that they might be judged as people for their human life, but according to God's standard with respect to the Spirit.

7 The completion of everything [Everyone's goal] is approaching. Be sensible, therefore, and calm, for (the purpose of) prayer. 8 Above all, have earnest love among yourselves, because love hides many shortcomings [failures]. 9 Be hospitable to each other, without grumbling. 10 Just as each one has received a spiritual gift [empowerment], serve each other with it, as good trustees of the many-faceted grace of God. 11 If anyone is speaking, (let it be) as God's message. If anyone is serving, (do it) from the strength that God supplies, so that in everyone [everything], God may be glorified, through Jesus Christ. To him (belong) the glory and the power forever, amen!

12 Dear people, don't be shocked at the refining that's happening among *you* for *your* testing, as if some strange thing was coming upon you all. 13 But as *you* are sharing Christ's sufferings, rejoice [celebrate]: so that in the revelation of his glory, *you* may be completely caught up in joy. 14 If *you* are maligned in the name of Christ, *you* are privileged, because the spirit of God's glory is resting on *you*. 15 But none of *you* must suffer as a murderer, or a thief, or a wrong-doer, or a meddler. 16 If (*you're* suffering) as a Christian, don't be ashamed; glorify God in this name! 17 Because it is time for judgment to be started from God's household. And if it begins with us, what will be the end for those who disobey God's good news? 18 And if the just are barely rescued, where will the ungodly, and those who fail to measure up, come out? 19 So even those who are suffering, according to God's will, must entrust themselves to the faithful Creator, as they do good.

CHAPTER 5

As a fellow-elder and witness of Christ's sufferings, and a participant in the glory that's about to be revealed, I encourage the elders among *you* 2 to keep shepherding God's flock that is among *you*, (watching over it) not by force [because you have to], but willingly, according to God's (example); **not for profit**, but voluntarily. 3 Don't act like those who domineer over an inheritance; become examples for the flock. 4 Then, when the Head Shepherd is revealed, you all will obtain an unfading crown of glory. 5 Likewise, *you* younger men, be subject to the elders. All of you, reject the trappings of status [*lit.*, dress yourselves in humility]; because God stands against the arrogant, but gives grace to the unassuming.

6 Be all at the same level, then, under God's powerful hand, so he may lift you all up at the right time. 7 Turn over all *your* worry to him, because you all matter to him. 8 Be careful; be watchful. *Your* opponent, the devil, walks around like a roaring lion, looking for something to gobble up. 9 Keep on taking a stand against him, immovable in faithfulness, since *you* know that the same sufferings are imposed on the brotherhood all over the world. 10 The God of all grace [graciousness], who called you all into his eternal glory in Christ Jesus, after (*you've*) suffered a while, will himself equip *you*, make *you* stable, strengthen, and establish *you*. 11 The power is his, forever! Amen.

12 By (the help of) Sylvanus, whom I consider to be a faithful brother, I've written briefly to you all, encouraging (*you*) and testifying that this is the true grace of God: take a stand in it! 13 The folks in Babylon, chosen along with *you*, send greetings; so does my son Mark. 14 Greet each other with a kiss of love!

Peace to you all (who are) in Christ!

II PETER

CHAPTER 1

(From) Simon Peter -- a slave, and one sent out by Jesus Christ -- to those who, in [by] the justice of our God and rescuer Jesus Christ, have received (by his choice) faith[fulness] as valuable as ours: 2 May *your* grace and peace be increased in (your) thorough acquaintance with [certain knowledge of] God, and our Lord Jesus [*or*, our God and Lord Jesus]!

3 Everything (necessary) for life and godliness has been given to us by his divine power, through our close acquaintance with the one who called us for [by] his own glory and graciousness. 4 Through him we've also been given very great and valuable promises, in order that through these, you all might become sharers of divine nature, as *you* (continue to) flee away from the corrupt passions that are in the world.

5 In view of this, make every effort to add on to *your* faithfulness! (Lay in a supply of) moral excellence, and to that, add knowledge. 6 In (your) knowledge, (include) self-control; and in (your) self-control, endurance; in (your) endurance, godliness; 7 in (your) godliness, brotherliness, and in (your) brotherliness, (genuine) love. 8 For if these things exist in abundance for you all, they will keep *you* from sitting around getting lazy or unfruitful in your relationship with our Lord Jesus Christ. 9 The one who doesn't concern himself with these things, is blind: he has deliberately closed his eyes, forgetting his cleansing from his former shortcomings [failures]. 10 Instead, brothers, make every effort to make certain *your* calling and choice. If you all keep concentrating on this, *you* will never trip. 11 In this way, an entrance into the eternal kingdom of our Lord and rescuer Jesus Christ will be richly provided for *you*.

12 That's why I'm always going to keep reminding you all of these things, even though *you* know (them), and are firmly established in the present truth. 13 I think it's right, while I'm in this body [*lit.*, temporary dwelling], to stir up *your* memory. 14 I know that I'll soon be getting rid of my temporary dwelling, as our Lord Jesus Christ explained to me. 15 So I'll make an earnest effort that *you*'ll always have this memory after I'm gone.

16 We were not following cleverly-devised myths when we made known to you all the power and presence of our Lord Jesus Christ. We had been eyewitnesses of his magnificence! 17 For when he received honor and glory from God the Father, a voice came to him out of that fantastic glory, "This is my Son, my beloved one; I am pleased with him!" 18 And we heard the voice that came out of heaven, when we were with him on the holy mountain. 19 Furthermore, we have an even more certain prophetic word [message from the Lord], to which *you*'d do well to pay attention, as to a lamp shining in a dingy place, until the day dawns, and the Light Bearer arises in *your* hearts. 20 You all (need to) know this first: that no prophecy of Scripture happens for private interpretation. 21 God's message didn't come from a person's own desire, but people spoke from God, as they were borne along by the Holy Spirit.

CHAPTER 2

There were also false prophets among the people, just as there will be false teachers among *you*, who will deceptively bring in destructive heresies, denying the master who bought them. They are bringing quick destruction on themselves. 2 Many will follow their licentious behavior, and because of them, the way of truth will get a bad reputation. 3 They will take advantage of you all, and deceive *you* with fabricated messages. For a long time, their judgment has not been idle, and their destruction is not sleeping.

4 For God didn't spare the messengers who failed him, but handed them over in bonds to the pit of darkness, under guard, for judgment. 5 (God) did not spare the ancient world, but kept guard over Noah, the eighth person, a preacher of justice, when he brought the deluge on the ungodly world. 6 (God) condemned the cities of Sodom and Gomorrah, turning them to ashes, setting them out as an exhibit of what's coming to the ungodly, 7 and rescued Lot, a just man, who was distressed by the unrestrained excesses of their behavior. 8 That just man, living among them day after day, watching and listening, had his sense of justice greatly troubled by their lawless deeds. 9 (If he can do all this,) the Lord knows how to rescue godly folks out of testing, and to keep the unjust to be punished on the day of judgment: 10 especially those who are living by their human nature, behaving in the contamination of (their) passions, and despising (his) Lordship. Daringly arrogant, they aren't afraid to speak evil of (what is) glorious.

11 Even messengers [angels] who are greater in strength and power, don't bring such slanderous judgment against them before the Lord.

12 These (people) are like animals without reason; born by nature to be captured and slaughtered, slandering what they know nothing about! They will be ruined in [by] their own corruption. 13 They will be paid with injustice, as the wages of (their) injustice. They are indulging themselves in luxury every day. It's disgraceful and shameful how they're living in luxury while they deceitfully share in *your* feasts!

14 Their eyes are full of adultery, and they never cease to fail the tests, alluring unstable individuals. Their hearts are well-trained in excesses, they are children of a curse. 15 Leaving behind the straight path, they were led astray. They've followed the way of Balaam, (the son) of Beor, who loved the wages of injustice. 16 But he was rebuked for his lawlessness; when a voiceless beast of burden spoke out in a human voice, forbidding the prophet's foolishness.

17 These (people) are wells without water, fogs driven by stormy waves, for whom a pit of darkness has been kept. 18 For in their exercise of extravagant depravity, they are seducing people who are just getting away from depraved human passions, turning them back to their error. 19 Promising them freedom, they themselves become slaves of corruption: for a person has become a slave to whatever has captured him. 20 If, after having fled the world's contamination, and become acquainted with our Lord and deliverer Jesus Christ, they are ensnared and captured again, they are worse off than they were before. 21 It would be better for them never to have become acquainted with the way of justice, than, having known it, to turn back from the holy commandment that was handed over to them. 22 They are a demonstration of the saying, "The dog turned back to his own vomit," and "The washed swine wallows in the mud."

CHAPTER 3

This is the second letter I'm writing to *you* dear folks, in which I'm trying to remind *your* honest minds 2 to remember the message spoken earlier by God's holy spokesmen and those who were sent to you all by the command of the Lord and deliverer. 3 Be aware of this, first of all, that in the last days, scornful, mocking people will come -- people who live according to their own passions. 4 They will be saying, "Where is his promised presence [coming]? Ever since our ancestors died, everything has remained just as it's been since the beginning of creation." 5 They (have chosen to) forget that the heavens and earth existed long ago, put together out of water, and by means of water, by God's Word. 6 It was also by water that the then-existing world was destroyed by flood. 7 But the present heaven and earth have been preserved by that same Word, kept for fire, for the day of judgment and destruction of ungodly people.

8 In this (affair), don't forget, dear people, that one day, before the Lord, is like a thousand years, and a thousand years like one day. 9 The Lord isn't slow about his promise, as some people figure delays, but he is being generously patient toward you all. He doesn't plan for anyone to be destroyed, but for everyone to have a chance at a changed life.

10 But the day of the Lord will arrive, like a thief. The heavens will pass away with a loud noise, and the elements will be destroyed by burning, and the earth and the deeds in it will be found-out [*other mss. have, burned up, or, revealed, or, destroyed*]. 11 Thus, since all these things are being destroyed, what sort (of people) ought you all to be, in devoted behavior and godliness? 12 (Act like) *you're* waiting, and hurrying toward the arrival [coming] of the Day of God, by which the heavens will be destroyed by burning, and the elements will be melted by intense heat. 13 But according to his promise, we are waiting for new heavens and a new earth, in which justice settles down to live.

14 Therefore, dear people, while [since] *you're* waiting for these things, make every effort to be found in peace, spotless and blameless, for him. 15 Consider our Lord's generous patience (to be your) deliverance! Our dear brother Paul wrote to you all according to the wisdom that was given to him. 16 As in all his letters, he speaks about these things, among which some things are hard to understand. Those who are un-taught and unstable distort these (teachings), as they do the rest of the scriptures [writings], to their own destruction.

17 So, dear people, you all are forewarned: be on (your) guard, lest, being carried away by the error of undisciplined people, *you* should fall from your own stability. 18 Keep on growing in grace, and knowledge of [acquaintance with] our Lord and deliverer, Jesus Christ. Glory to him, both now, and into the eternal day! Amen!

I JOHN

CHAPTER 1

(I'm telling you all about) something [someone] that has existed from the beginning. We have heard about it [him]; we have seen with our own eyes; we actually gazed at and our hands reached out for the Word of Life! 2 That Life was revealed -- and we have seen, and we are bearing testimony and reporting to you all the Eternal Life that existed with [was active toward] the Father, and was revealed to us! 3 It's what we have seen and heard that we are reporting to *you*, in order that *you* may share it [be in partnership] with us! And our partnership [sharing] is with the Father, and with his Son, Jesus Christ. 4 We're writing these things to *you* in order that our (mutual) joy may be made complete!

5 This is the message that we've heard from him and we're reporting to you all: that God is Light -- and there's not the least bit of darkness in him! 6 If we claim to be in partnership with Him, and yet we are walking around [living] in darkness, we are lying, and not acting (in) truth. [*lit.*, "doing" the truth.] 7 But if we are walking [living] in the light, as he is in the light, we can share with each other; and the blood ~~of~~ ^{the} of Jesus his Son keeps cleansing us from all (our) failures [shortcomings]. 8 If we say we don't have shortcomings [failures], we are deceiving ourselves, and the truth doesn't exist in [among] us. 9 If we acknowledge our shortcomings [failures], he is faithful and just: he takes away the failures [shortcomings] for us, and cleanses us from all injustice. 10 If we say we haven't failed (him), we make him out to be a liar, and his word doesn't exist in [among] us.

CHAPTER 2

My children, I'm writing these things to you all so that *you* won't keep on failing to meet his standard. But if anyone does fall short, we have an Advocate before the Father, Jesus Christ, the Just One. 2 And he is the one who provides mercy about [with respect to] our shortcomings [failures]; and not only ours, but also (those) of the whole world!

3 This is how we know that we have become acquainted with him: if we are (constantly) following his instructions. 4 The person who says that he's acquainted with him, but isn't following his instructions, is a liar, and there's no truth in him. 5 But whoever is keeping his word, truly, God's love has come to maturity [been made complete] in that person! This is how we know that we are (living) in him: 6 the one who keeps saying he's living in relationship with him, ought to walk [live, behave] as he did!

7 Dear people, I'm not writing you all any new instructions, but an old command that *you* had since the beginning. The original instructions (are found in) the word that *you* (already) heard. 8 On the other hand, I am writing *you* a new command, which is dependable in itself, and among *you*: because the darkness is passing away, and the true light is already shining.

9 The one who keeps claiming to be in the light, but keeps hating his brother, is still in darkness. 10 The one who keeps loving his brother, remains [is living] in the light, and there's no cause of stumbling [offense, scandal] in him. 11 The person who hates his brother is in darkness. He's walking around in darkness, and he doesn't know where he's going, because the darkness has blinded his eyes.

12 I am writing to you all, children, because your shortcomings [failures] are being taken away, through (the power of) his name! 13 I am writing to you all, fathers, because *you* have become acquainted with the one (who exists) from the beginning. I am writing to you all, young men, because *you* have been gaining victory over the evil one. 14 I wrote to you all, children, because *you* became acquainted with the Father. I wrote to *you*, fathers, because *you* became acquainted with the one who (exists) from the beginning. I wrote to *you*, young men, because *you* are strong, and the word of God is living in [among] *you*, and *you* have been gaining victory over the evil one.

15 Don't keep loving the world, nor the things in the world! If anyone keeps loving the world, the Father's love is not in him. 16 Because everything in the world, human passions, and the desires of the eyes, and the boasting of (earthly) life, comes, not from the Father, but from the world. 17 And the world is passing away, and so are its passions; but the person who keeps on doing God's will, remains forever.

18 Dear children, it is the last hour! As *you* heard that anti-Christ is coming, even now many anti-Christ's have arisen: that's how we know it's the last hour. 19 They went out from us, but they weren't from us [our people]. If they were our people, they would have stayed with us. But (this happened) to make it obvious that none of them belong to us. 20 You all have an anointing from the Holy One, and all of you know this. 21 I didn't write to *you* because *you* don't know the truth, but because *you* do know it; and because (you know that) no lie comes from the truth.

22 Who is the liar, except the one who denies that Jesus is the Christ [the Anointed One]? This is the anti-Christ, the one who keeps denying the Father and the Son. 23 Anyone who denies the Son, doesn't have (any connection with) the Father, either; the one who acknowledges the Son has the Father also.

24 You all stick with what *you* heard from the beginning. If what *you* heard from the beginning remains in [among] *you*, *you're* also staying with the Son and the Father. 25 And this is the promise he made to us: eternal life!

26 I wrote these things to *you* about those who are leading *you* astray. 27 (For your part), the anointing you all received from him remains among *you*, and *you* don't need anyone (else) to teach *you*. His anointing is teaching *you* about everything; and it is true [reliable], and not phony. Just as he [it] taught *you*, keep on staying [living] in (connection with) him.

28 Then too, children, keep connected to him so that when he is revealed, we may have confidence, and not be ashamed in his presence. 29 If [since] *you* know that he is just, *you* also know that everyone who acts (in) justice has been born from him.

CHAPTER 3

Look what sort of love the Father has given us, that we should be called God's children! And we are! The reason why the world doesn't recognize us, is because it hasn't become acquainted with him. 2 Dear people, now we are God's children: and it hasn't been revealed yet what we will be. We do know that when he [it] is revealed, we will be like him, because we will see him as he is. 3 And everyone who has this hope [expectation] about him, keeps (working at) making himself pure, just as he is pure.

4 Everyone who keeps on doing less than expected, is also being lawless. Failure to measure up is lawlessness. 5 And you all know that he (Jesus) was revealed to take away shortcomings [failures]: he has no shortcomings [failures]. 6 Anyone who lives in connection with him, doesn't (make a habit of keeping on) falling short. People who do, have neither seen him nor gotten acquainted with him.

7 Dear children, don't let anyone lead you all astray. The person who is acting justly, is just, as (Jesus) is just. 8 The one who keeps on (with) shortcomings [failures], is from the devil. The devil has been a failure from the beginning. This is why God's Son was revealed, that he might destroy the devil's activity. 9 Anyone who has been born from God, does not continue to wallow in failure; because (God's) genes remain in him, and he isn't able to keep on falling short, because he has been born from God. 10 This is how it is obvious (who are) God's children and (who are) the devil's children. Anyone who does not act justly, is not from God: and neither is the person who doesn't love his brother.

11 This is the message that we've heard from the beginning: that we should keep on loving each other. 12 (Don't be) like Cain, who was from the evil one, and slaughtered his brother! And why did he slaughter him? Because his deeds were evil, and his brother's were just.

13 Don't be amazed, brothers, if the world hates you all. 14 We know that we have crossed over from death into life, because we keep loving the brethren. The person who doesn't love, is still in death. 15 Anyone who hates his brother is a murderer: and you all know that no murderer has eternal life in him! 16 This is how we recognize love; because (Jesus) laid down his life [himself] for us. We also ought to lay down our lives [ourselves] for the brethren. 17 Whoever has the worldly (requirements of) life, and sees his brother having a need, and shuts him out from his compassion, how is the love of God functioning in him? 18 Dear children, let's don't love in theory, or in talk, but in action and truth!

19 This is how we know [make it known] that we belong to [are from] the truth: and our hearts are confident before him. 20 Even if our heart puts us down [scolds us], God is greater than our hearts, and he knows everything. 21 Dear people, when our heart doesn't scold us, we have confidence before God.

22 Then, whatever we ask, we receive from him, because we are following his instructions, and we keep on doing things that please him.

23 And this is his command: that we keep being faithful to the name of his Son Jesus Christ, and that we keep loving each other, as he instructed us. 24 The person who's following his instructions is staying in (union with) him, and vice-versa. This is how we know that we are staying in (union with) him: by the Spirit that he gave us.

CHAPTER 4

Dear people, don't trust every spirit: but evaluate the spirits, whether they are from God. Many false prophets have gone out into the world. 2 This is how you all can recognize God's spirit: every spirit that acknowledges Jesus Christ having come in human form [*lit.*, in the flesh], is from God, 3 and every [any] spirit that doesn't acknowledge Jesus, is not from God. This is the anti-Christ that *you* hear is coming, and now he [it] is already in the world.

4 You all are from God, dear children, and *you* have gained victory over them, because (the Spirit) in *you* [among *you*] is greater than the one in the world. 5 They are from the world; that's why they speak from the world's perspective) and the world listens to them. 6 We are from God, and the person who knows [recognizes] God, listens to us. The one who isn't from God, doesn't listen to us. This is how we recognize the spirit of truth and the spirit of deception.

7 Dear people, let's keep loving each other; because love is from God; and everyone who keeps loving, has been born from God, and knows God. 8 The one who doesn't keep loving, never became acquainted with God; because God is love. 9 This is how God's love was made obvious among us; because God has sent his only Son into the world, in order that we might live, because of him. 10 This is love: not that we have loved God, but that he loved us, and sent his Son to make up for our shortcomings [failures.]

11 Dear people, if God loved us that much, we ought also to love each other. 12 No one has ever laid eyes on [gazed at] God. If we keep loving each other, God is living [remains] among us, and his love is made complete [has come to maturity] among us. 13 This is how we know that we are living in union [remaining] with him, and he in us: because he has given us (portions) from his Spirit. 14 And we have seen, and we are testifying that the Father has sent the Son, the rescuer [deliverer] of the world! 15 Whoever acknowledges that Jesus is the Son of God, God is living in him, and he in God. 16 And we have known and trusted [become faithful to] the love that God has among us.

God is love: and the one who continues (to live) in love, continues (to live) in God, and God continues (to live) in him. 17 This is how love has been made complete [mature] among us, in order that we may have confidence in the day of judgment: because we are just like he is in the world.

18 Fear doesn't exist in love; but a mature love throws out fear, because fear has (to do with) punishment. The one who is afraid, has not been made mature in love. 19 We keep on loving, because he loved us first. 20 If anyone says "I love God," and hates his brother, he is a liar. For if he doesn't love his brother, whom he has seen, he can't love God, whom he hasn't seen. 21 And we have this command from him: that the person who loves God must also love his brother.

CHAPTER 5

Everyone who keeps trusting that Jesus is the Christ [Anointed One], has been born from God; and everyone who loves the parent, also loves his offspring. 2 This is how we know [recognize] that we love God's children: when we keep loving God, and following his instructions. 3 This (defines) the love of God: that we keep on following his instructions. And his instructions are not burdensome; 4 because everyone that has been born from God, is (in the process of) conquering the world! And this is the victory that has conquered the world: our faithfulness!

5 Who is it that is conquering the world, unless it is the one who keeps trusting that Jesus is God's Son? 6 This is the one who came by (means of) water and blood: Jesus Christ. He didn't only come in water, but in water and blood. And the Spirit is the witness: because the Spirit is the Truth. 7 These are three witnesses: 8 the Spirit, and the water, and the blood; and the three are one. 9 If we accept people's

testimony, God's testimony is greater. This is God's testimony, that he bore about his Son. 10 The one who keeps being loyal to [faithful toward] God's Son, has the testimony within himself. The one who is not loyal [faithful] to [doesn't trust] God has made him (out to be) a liar, because he has not trusted in the testimony that God gave about his Son. 11 And this is the testimony: that God gave us eternal life! This life is in his Son. 12 The person who has [holds on to] the Son, has the life: the one who doesn't have [hold on to] God's Son, doesn't have the life.

13 I wrote these things to you all who are faithful to the name of God's Son, in order that *you* may know that *you* (presently) have eternal life. 14 And this is the confidence we have before him: if we ask anything according to his will, he listens to us. 15 And if we know that he listens to what we're asking, we know that we have the requests that we asked of him.

16 If anyone sees his brother indulging in a shortcoming that isn't fatal, he shall ask, and (God) will give life to him, to those whose failures don't amount to (having chosen) death. There is fatal failure: I'm not saying you all should be asking about that. 17 All injustice is falling short (of what God wants); but there is shortcoming that isn't fatal.

18 We know that anyone who has been born from God does not keep on falling short [living in failure]: but the one born from God (continually) keeps him [*some mss.*, guards himself], and the evil one doesn't touch him. 19 We know that we are from God, and the whole world lies in (the province of) the evil one. 20 But we know that the Son of God has come, and has given us understanding, so that we may know the truth. We have our very existence in the True One, in his Son Jesus Christ. He is the true [genuine] God, and eternal life!

21 Dear children, guard yourselves from idols. [accept no substitutes!]

II JOHN

1 The elder, to the chosen lady and her children, whom I truly love: and not only I, but also all who have known the truth. 2 (We have this love) because of the truth that remains among us, and will be with us forever. 3 Grace, mercy, (and) peace will (also) be with us, from Father God, and from Jesus Christ, the Father's genuine and beloved Son [*or*, the Father's son, in truth and love].

4 I was very glad that I've found (some) of your children walking [living] in truth, just as we received instructions from the Father. 5 And now I'm telling you, Ma'am, not as if I were writing new instructions to you, but what we've had from the beginning, that we must love each other. 6 And this is what love is: that we should walk [live] according to his instructions. This is the command: just as you all heard from the beginning, that *you* should live that way.

7 Many deceivers have gone out into the world: people who don't acknowledge Jesus Christ coming in human form [the flesh]. This (sort of person) is the deceiver and the antichrist. 8 Watch out for yourselves, that *you* may not lose out on what we've accomplished, but that *you* may receive your full wages.

9 Anyone who goes ahead and doesn't stick with Christ's teaching, does not have God. The one who stays in (conformity with) the teaching, has both the Father and the Son. 10 If anyone comes to *you* and doesn't bring this teaching, don't welcome him into your household; don't even speak a greeting to him.

11 For the person who greets him, is sharing in his evil deeds.

12 I have many things to write to you all, but I don't want (to do it) with paper and ink. I'm hoping to be with *you*, and talk with *you* face to face [*lit.* "mouth to mouth"], in order that our joy may be made complete. 13 The children of your chosen sister send you greetings.

III JOHN

1 The elder, to dear Gaius, whom I truly love! 2 Dear one, I'm always praying for you, that you may be prospered, and be healthy, just as your (real) life [self] is doing well. 3 I was very glad when the brothers came and told me about you, with respect to the truth, that [as] you are continuing to walk [live] honestly [in truth]. 4 I have no greater joy than (when) I hear that my children are continuing to walk [live] in the truth [honestly].

5 Dear one, you're acting faithfully when you're doing things for the brethren, even these strangers. 6 These folks bore witness about your love before the church. You'll do well to send them on, (in a manner) worthy of God's people). 7 For they went out on behalf of the Name, accepting nothing from outsiders. 8 We therefore ought to welcome such people, so we may become workers together for the truth. 9 I wrote something to the church, but Diotrephes, who likes to be first himself, doesn't pay attention to us. 10 That's why, when I get there, I'll remember what he's been doing, mouthing-off about us with evil words: and, not satisfied with that, he himself doesn't welcome the brethren, and he forbids those who want to, and throws them out of the church.

11 Dear one, don't copy what is wrong, but what is good. The one who keeps doing good, is from God. The one who keeps doing wrong, has not seen God. 12 Demetrius has been commended by everyone -- and by the truth itself. We are also bearing witness, and you know that our testimony is true.

13 I have many things to write to you, but I don't want to write with pen and ink. 14 I'm hoping to see you shortly, and talk face to face [*lit.* "mouth to mouth"] 15 Peace to you. The friends* send greetings. Greet all the friends* (some MSS have "brothers") by name!

JUDE

1(From) Jude [Judas], Jesus Christ's slave, James' brother, to the dear folks who are called (and) kept in God the Father and Jesus Christ: 2 may mercy and peace and love be greatly increased for you all!

3 Dear people, although I was very eager to write to you all about our shared deliverance, I found it necessary to write, urging *you* to exert all your efforts for the (cause of) the faithfulness that was once handed over to God's people. 4 For certain people sneaked in -- their judgment was written a long time ago for this! -- who are irreverent, transforming God's graciousness into licentious behavior, and denying our only Lord and Master, Jesus Christ.

5 I want to remind you all, since *you* know all (this), that the Lord, when he'd once rescued the people out of Egypt, later destroyed those that were not faithful. 6 The messengers [angels] who did not maintain their original position, but deserted the assigned dwelling-place, he has kept bound by darkness for the judgment of the Great Day. 7 In the same way, Sodom and Gomorrah and the surrounding cities, that became perverted and indulged in unnatural sexual behavior, are set up as an example, undergoing eternal fire.

8 Likewise, these dreamers also pollute human nature [flesh], and reject (his) lordship, and speak scornfully of (God's) glories! 9 But Michael, the chief messenger, when he was arguing with the devil about Moses' body, did not dare to pronounce a judgment of scornful speech; he (just) said, "The Lord will rebuke you!"

10 But these people speak evil of things they know nothing about; they are corrupting themselves according to what they understand naturally, like the irrational animals. 11 Woe to them! They are traveling the way of Cain (*a*); they rush headlong into the error of Balaam's salary (*b*); and they are destroyed in Kora's rebellion (*c*).

12 These (people) are blemishes on your love; fearlessly [disrespectfully] feasting together, shepherding themselves. (They are) clouds without water, carried along by winds; barren, fruitless trees, twice-dead: uprooted! 13 (They are) fierce waves of the sea, foaming (with) their own shamefulness; wandering stars, for whom gloomy darkness is kept, forever!

14 Enoch, the seventh (generation) from Adam, prophesied about these people, saying, "Look: the Lord came in [with] his holy thousands, 15 to pass judgment against all, and to convict every ungodly person about all their ungodly deeds that they've irreverently practiced, and about all the hardness that ungodly losers have spoken against him." 16 These are grumblers and complainers, who are living according to their own passions. Their mouths speak pompously, flattering people's vanity for their own profit.

17 But you all, dear people, remember the message spoken before, by the folks sent out by our Lord Jesus Christ. 18 They told *you* that in the last time, there would be scornful people, living according to their own ungodly desires. 19 These are the divisive, self-centered ones who don't have the Spirit.

20 But *you*, dear people, keep building yourselves up, by means of your set-apart [holy, sanctified] faithfulness, continually praying in the Holy Spirit. 21 Keep yourselves in God's love while *you* wait for the mercy of our Lord Jesus Christ, (which will result) in eternal life!

22 Have mercy on some folks, being discerning.

23 Rescue some, snatching them out of the fire. Have mercy on some in fear, hating even the tunic that is soiled by the human nature [flesh].

24 (There is) one who can preserve [guard] you all free from stumbling, and set *you*, blameless, before his glory, in boundless delight! 25 To him -- the only God, our rescuer, through Jesus Christ our Lord -- (belong) glory, majesty, power, and authority, before all ages, and now, and into all eternity! Amen!

(a) Cain - deciding for himself how to "worship," ignoring what God designated. (Genesis 4)

(b) Balaam - making prophecy into a commercial venture; trying to have it both ways!

(Deuteronomy 23)

(c) Kora - jockeying for a position of status/power. (Numbers 16)

THE REVELATION TO JOHN

CHAPTER 1

(This is) Jesus Christ's revelation, which God gave him to show his slaves what has to happen soon [quickly]. He communicated (it) by sending his messenger to his slave, John, 2 who bore witness (to) God's Word and the testimony of Jesus Christ, (about the things) which he saw. 3 Greatly privileged (is) the one who reads, and the folks who listen to the words of this message from God, and keep observing the things written in it -- because the time is near!

4 John, to the seven churches in Asia: Grace to you all, and peace, from the one who is, and who was, and who is coming, and from the seven spirits that are before his throne, 5 and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth! He loves us, and has set us free from our [shortcomings] failures in [by] his blood. 6 He made us a kingdom -- priests to God his Father! Glory and power to him forever! Amen!

7 Look! He is coming with the clouds! and every eye will see him -- even those who stabbed him! And all the earth's tribes will mourn over him! Yes, amen! 8 "I AM the alpha and the omega," (**some mss. add, the beginning and the end*), says the Lord God, who is, and who was, and who is coming -- the all-powerful!

9 I, John, your brother and companion in the hassles, and the kingdom, and endurance (that is) in Jesus, happened to be on the island called Patmos, because of God's Word and Jesus' testimony. 10 I was in (the) Spirit on the Lord's Day, and I heard behind me a loud voice like a trumpet, 11 saying, "Write what you see in a book, and send it to the seven churches: to Ephesus, and to Smyrna, and to Pergamon, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea!"

12 And I turned around to see (where) the voice (was coming from) that was speaking to me -- and when I turned around, I saw seven gold lampstands. 13 In the midst of the lampstands, (there was someone) like the Son of Man. He was robed to his feet, and had a gold sash around the chest. 14 His head and his hair were white as white wool, like snow; and his eyes like a flame of fire. 15 His feet (were) like fine bronze that's been heated in a kiln, and his voice was like the sound of many waters. 16 In his right hand, he had seven stars; and out of his mouth proceeded a sharp sword with two edges. His face shone like the sun in its power.

17 When I saw him, I fell at his feet as (if) dead: and he put his right hand on me, saying, "Don't be afraid! I AM the first and the last! 18 the one who is alive! I was dead -- but look! I am alive forever! and I have the keys of death and hades. 19 Write what you see: both what exists (now) and what is about to happen after these things. 20 (This is) the mystery of the seven stars that you see on my right hand, and the seven gold lampstands: the seven stars are the messengers of the seven churches, and the seven lampstands are the seven churches."

CHAPTER 2

"To the messenger of the church in Ephesus, write: 'Thus says the one who holds the seven stars in his right hand, who is walking around in the midst of the seven gold lampstands: 2 I know your deeds: your efforts, and your endurance, and that you can't put up with what is wrong. You have tested those who are claiming to be (my) envoys and aren't, and found them (to be) liars. 3 You do have endurance, and you've put up with a lot because of my name, and you haven't given up [gotten worn out]. 4 But I have against you that you have left your first love. 5 Remember, therefore, where you've fallen from: change your ways, and act like you did at first. If you don't, I am coming to you, and I'll move your lampstand out of its place, unless you change your ways. 6 But you do have this: that you hate the deeds of the Nicolaitans, which I also hate. 7 The one who has ears, must listen to what the Spirit is saying to the churches. To the victor, I will give (permission) to eat continuously from the tree of life, which is in God's paradise.'

8 To the messenger of the church in Smyrna, write: 'Thus says the First and the Last, the one who was dead, but came to life: 9 I know your hassles, and your poverty -- but you are rich! -- and the blasphemy of those who say they are Jews and are not -- but (they're) Satan's synagogue! 10 Don't be afraid of what you are about to suffer. Look: the devil is going to throw some of *you* in prison, in order

that *you* may be tested; and you all will have hassles for ten days. Be faithful until death, and I will give you the crown of life. 11 The one who has ears, must listen to what the Spirit is saying to the churches. The victor will not be injured by the second death.'

12 To the messenger of the church at Pergamon, write: 'Thus says the one who has the sharp, double-edged sword: 13 I know you live where Satan's throne is, and you are holding on to my name, and you didn't deny my faithfulness, even in the days when my faithful witness Antipas was killed in *your* presence, where Satan has his residence established. 14 But I have a few things against you: you have there (people who) hold the teaching of Balaam, who taught Balak to throw a stumbling-block before the sons of Israel, to eat idol sacrifices, and to be perverted. 15 You also have (people who) hold the teaching of the Nicolaitans, likewise. 16 Therefore, change your ways! If you don't, I'm coming to you quickly, and I'll do battle with them by the sword of my mouth. 17 The one who has ears must listen to what the Spirit is saying to the churches. To the victor, I will give (some) of the hidden manna; and I will give him a white pebble; on the pebble has been written a new name, that nobody knows except the one who receives it.'

18 To the messenger of the church in Thyatira, write: 'Thus says the Son of God, whose eyes are like a flame of fire, and whose feet are like fine bronze: I know what you're doing [your deeds]: your love and faithfulness and justice and endurance; and your latter deeds (are) greater than the former. 20 But I have against you that you put up with the woman Jezebel, who calls herself a prophetess, and is teaching and leading my slaves astray to become perverted, and to eat idol sacrifices. 21 I gave her time to change her ways, and she didn't want to change from her perversion. 22 Look: I'm throwing her, and those who committed adultery with her, into bed, and into a lot of trouble, unless they change their ways from her behavior. 23 I will kill her children in death; and all the churches will know that I AM the one who examines motives [*lit.*, the heart and kidneys], and I'll give to each of *you* according to your deeds. 24 But I'm saying to the rest of *you* in Thyatira, who don't have this teaching, who have not become acquainted with "Satan's depths," as they say; I won't put another burden on *you*. 25 Just hold on to what *you* have, until I come.

26 And the victor, who follows my instructions until the end, I will give him authority over the nations [Gentiles], 27 and he will shepherd them with an iron rod, as when clay pots are shattered. 28 As I received from my Father, I will give him the morning star. 29 The one who has ears must listen to what the Spirit is saying to the churches."

CHAPTER 3

"To the messenger of the church in Sardis, write: 'Thus says the one who has the seven spirits of God and the seven stars: I know what you're doing [your deeds]. You have a reputation for being alive, but you are dead. 2 Become alert, and strengthen what's left, that is about to die; for I have not found your behavior satisfactory before my God. 3 Remember what you received and heard: observe (it), and change your ways. If you don't wake up, I will come like a thief, and you won't know what time I'm coming upon you. 4 But you have a few people in Sardis that haven't dirtied their robes: they will walk with me in white (clothing), because they are worthy.

5 The victor will be dressed in white robes, and I will never erase his name out of the book of life; I will acknowledge his name before my father, and before his messengers. 6 The one who has ears, must listen to what the Spirit is saying to the churches.'

7 To the messenger of the church in Philadelphia, write: 'Thus says the holy one, the true one, the one who has David's key. (What) he opens, no one will lock, and (what) he locks, no one opens. 8 I know what you're doing [your deeds]. Look: I have given you an opened door, and nobody can lock it! You have little power, but you kept my word, and you didn't deny my name. 9 Look at what I'm (doing about) Satan's synagogue, the people who claim to be Jews and aren't, but are lying. Look: I will make them come and bow down before your feet; and they will find out that I loved you! 10 Because you kept [observed] my word of endurance, I will also keep you from the hour of testing that's about to come on the whole inhabited world, to test those who have their residence established on the earth. 11 I am coming soon [quickly]. Hold on to what you have, so nobody may take your crown!

12 I will make the victor a column [an integral part] of my God's temple; and he'll never go out again. I will also write my God's name on him, and the name of my God's city, the New Jerusalem that is coming

down out of heaven from my God, and my own new name. 13 The person who has ears, must listen to what the Spirit is saying to the churches.'

14 To the messenger of the church in Laodicea, write: 'Thus says the Amen, the faithful and true Witness, the ruler [beginning] of God's creation: 15 I know what you're doing [your deeds], that you are neither cold nor hot. If only you were cold or hot! 16 Since you are tepid, and neither hot nor cold, I am about to vomit you out of my mouth! 17 Because you are saying "I am rich, and have become wealthy, and I don't need anything," and you don't know that you are miserable and in need of mercy, and poor and blind and naked, 18 I am advising you to buy from me gold refined by fire, so you may become wealthy, and a white robe to put on, so as not to reveal the shame of your nakedness, and salve to anoint your eyes so you may see. 19 Whoever I care about, I correct and discipline. Be eager, therefore, to change your ways. 20 Look: I've been standing at the door, and I'm knocking. If anybody listens to my voice, and opens the door, I will come in to him, and feast with him, and he with me.

21 I will give the victor (the privilege) to sit with me on my throne, as I also gained victory and sat with my Father on his throne! 22 The person who has ears must listen to what the Spirit is saying to the churches!'"

CHAPTER 4

After these things, I saw a door opened in the sky [heaven], and the first voice I heard spoke to me like a trumpet, saying, "Come up here, and I will show you what has to happen after these things."

2 Immediately I was under the control of [*lit.*, in] the Spirit, and look: a throne was set in place in the sky [heaven], and somebody was seated on the throne. 3 And the one sitting (there) looked like jasper and carnelian stone; and a rainbow that looked like an emerald encircled the throne. 4 Encircling the throne were twenty-four (other) thrones, and twenty-four elders [old men] were sitting on the thrones, dressed in white robes, with gold crowns on their heads. 5 And out of the throne proceeded lightning, and noises, and thunders. And seven lampstands were burning before the throne, which are the seven Spirits of God. 6 And before the throne (was something) like a glass sea, resembling crystal. And around the throne [with the throne in the middle] (were) four living animals, full of eyes in front and behind. 7 The first animal was like a lion, and the second animal was like a calf, and the third animal had a human face, and the fourth animal was like a flying eagle. 8 The four animals each had six wings, and they were full of eyes, all around, even inside. Day and night, they never have rest, saying "Holy, holy, holy Lord God, the all-powerful, who was and who is and who is coming!" 9 And when the animals give glory and honor and thanks to the one seated on the throne, the one who is alive forever, 10 the twenty-four old men [elders] fall down before the one seated on the throne. They worship the one who is alive forever, and throw their crowns before the throne, saying, 11 "You are worthy, our Lord and God, to receive glory and honor and power, because you created all things, and (it's) because of your will (that) they exist, and were created!"

CHAPTER 5

I saw a book [scroll?] in the right hand of the (person) seated on the throne. It was written on the inside and on the back, and sealed with seven seals. 2 And I saw a strong messenger announcing in a loud voice, "Who is worthy to open the book, and to undo its seals?" 3 And nobody, in heaven, or on earth, or below the earth, was able to open the book, nor (even) to look at it! 4 And I cried much, because no one was found worthy to open the book or to look at it. 5 And one of the elders said to me, "Don't cry. Look: the Lion from the Tribe of Judah, David's root, has gained victory, to open the book and its seven seals!"

6 And I saw in the middle of the throne, and the four animals, and in the midst of the elders, a little lamb standing. (It looked) like it had been slaughtered. It had seven horns and seven eyes, which are the seven spirits of God that are sent into all the earth. 7 And he came and took (the book) from the right hand of the (person) seated on the throne. 8 And when he took the book, the four animals and the twenty-four elders fell down before the Lamb. Each one had a lyre, and a golden container full of incense, which are [represents] the prayers of God's people. 9 And they sang a new song, saying, "You are worthy to take the book and to open its seals, because you were slaughtered, and bought for God in your blood (people) from every tribe and tongue and people and nation. 10 You made them a kingdom, and priests for our God, and they will rule on the earth."

11 And I looked, and I heard the sound [voice] of many messengers around the throne, and of the animals, and of the elders, and their number was myriads of myriads, and thousands of thousands. 12 They were saying with a loud voice, "The slaughtered Lamb is worthy to receive the power and riches and wisdom and strength and honor and glory and blessing!" 13 And every created thing in heaven and on earth and beneath the earth and on the sea -- I heard everything in them saying, "Blessing and honor and glory and power to the one seated on the throne, and to the Lamb, forever!" 14 And the four animals said "Amen!" And the elders fell down and worshiped.

CHAPTER 6

I saw when the Lamb opened one of the seven seals, and I heard one of the four animals saying, like a sound of thunder, "Come!" 2 I looked, and saw a white horse, and its rider had a bow, and a crown was given to him. He went out conquering, in order to be victorious.

3 When he opened the second seal, I heard the second animal saying, "Come!" 4 Another fiery horse came out, and its rider was given (responsibility?) to take peace out of the earth, so people would slaughter each other; and a great sword was given to him.

5 When he opened the third seal, I heard the third animal saying, "Come!" And I saw a black horse, and its rider had a yoke [balance] in his hand. 6 And I listened as a voice in the midst of the four animals said, "A quart of wheat for a denarius [day's wages], and three quarts of barley for a denarius; but don't harm the oil and the wine."

7 When he opened the fourth seal, I heard the voice of the fourth animal saying "Come!" 8 and I saw a pale [*lit.*, green - "sickly?"] horse, and its rider was named Death, and hades followed after him. And authority was given to them over a quarter of the earth: to kill with a sword, and famine, and death, and by the wild beasts of the earth.

9 When he opened the fifth seal, I saw, beneath the place of sacrifice [altar], the individuals slaughtered because of the Word of God, and because of the testimony they had. 10 And they cried out with a loud voice, saying, "How long will it be, Holy and True Master, till you pass judgment and avenge our blood from the people who are settled on the earth?" 11 And each of them was given a white robe, and they were told that they should rest a little while yet, until the rest of their fellow-slaves and brothers, who were about to be killed as they were, were accounted for.

12 I saw when he opened the sixth seal, and a great earthquake happened, and the sun became black as sack cloth (made) of hair, and the whole moon became like blood. 13 The stars of the sky fell onto the earth, like a fig tree drops its unripe fruit when shaken by a severe wind. 14 The sky was swept away like a folded-together book [scroll], and every hill and island was moved out of its place.

15 The kings of the earth, and the nobility and the commanders, and the wealthy (people) and the strong, and every slave and free (person), hid themselves in the caves, and in the rocks of the hills. 16 And they will say to the hills, and to the rocks, "Fall on us and hide us from the presence [*lit.*, face] of the one who is seated on the throne, and from the Lamb's anger!" 17 because the great day of his anger has come, and who is able to stand?"

CHAPTER 7

After this, I saw four messengers standing at the four corners of the earth, holding the four winds of the earth, so that no wind might blow over the earth, nor over the sea, nor over any tree. 2 And I saw another messenger, going up from the sunrise [east]. He had the seal of the Living God, and he shouted with a loud voice to the four messengers to whom (responsibility) was given to injure the earth and the sea, 3 saying, "Don't harm the earth or the sea or the trees until we seal [mark] our God's slaves on their foreheads."

4 And I heard the number of the (people who were) sealed; a hundred and forty four thousand, sealed out of all the tribes of the sons of Israel:

5 from the tribe of Judah, twelve thousand sealed; from the tribe of Reuben, twelve thousand, from the tribe of Gad, twelve thousand,

6 from the tribe of Asher, twelve thousand, from the tribe of Nephthali, twelve thousand, from the tribe of Manassah, twelve thousand,

7 from the tribe of Simeon, twelve thousand, from the tribe of Levi, twelve thousand, from the tribe of Issachar, twelve thousand,

8 from the tribe of Zebulun, twelve thousand, from the tribe of Joseph, twelve thousand, from the tribe of Benjamin, twelve thousand sealed.

9 After this, I looked, and saw a huge crowd, which nobody could possibly count, from every nation and tribe and people and tongue, standing before the throne, and before the Lamb, dressed in white robes, and with palms in their hands. 10 They were shouting with a loud voice, saying, "Deliverance (belongs) to our God, who is seated on the throne, and to the Lamb!" 11 And all the messengers standing around the throne, and the elders, and the four animals all fell down on their faces before the throne, and worshiped God, 12 saying, "Amen! Blessing and glory and wisdom and thanks, and honor, and power, and strength (belong) to our God forever! Amen!"

13 One of the elders responded, saying to me, "Who are these (people) dressed in white robes; and where did they come from?" 14 and I said to him, "My Lord [Sir], you know." And he said to me, "These are (the people) who are coming out of the great troubles; and they washed their robes and bleached them in the Lamb's blood. 15 That's why they are before God's throne, and offer service to him day and night in his temple; and the one seated on the throne will camp [pitch his tent] with them. 16 They will no longer be hungry or thirsty; neither will the sun fall on them, nor any burning. 17 The Lamb in the midst of the throne will shepherd them, and he will be their guide to wells of living water. And God will wipe away every tear from their eyes."

CHAPTER 8

When he opened the seventh seal, it became quiet in heaven, about a half-hour. 2 I saw the seven messengers who stood before God, and seven trumpets were given to them. 3 And another messenger came and stood at the altar, with a gold censer; and plenty of incense was given to him, that he might add (it) to the prayers of all God's people on the golden altar before the throne. 4 And the smoke from the incense went up [for] with the prayers of God's people before God, from the messenger's hand. 5 And the messenger took the container, and filled it from the altar's fire, and threw it to earth; and there was thunder, and noises, and lightning, and an earthquake.

6 The seven messengers that had the seven trumpets got ready to blow them.

7 The first one blew his trumpet. And there was hail and fire mixed in blood, and it was hurled toward the earth. A third of the earth was burned up, and a third of the trees were burned up, and all the green grass was burned.

8 The second messenger blew the trumpet and (something) like a great mountain burning with fire was hurled into the sea, and a third of the sea became blood. 9 A third of the creatures in the sea that had life, died; and a third of the ships were destroyed.

10 The third messenger blew the trumpet: and a large star, burning like a lamp, fell from heaven [the sky]. It fell on a third of the rivers and on the water-wells. 11 The name of the star was "Wormwood" [Bitterness], and a third of the water turned bitter [into wormwood]. Many people died from the water, because it was made bitter.

12 The fourth messenger blew the trumpet: and a third of the sun was struck, and a third of the moon, and a third of the stars, that a third of them should be darkened; that a third of the day might not shine, and the night likewise. 13 I looked, and I heard an eagle flying in mid-air, saying with a loud voice, "Woe, woe, woe to the residents on the earth from the rest of the sounds of the trumpets of the three remaining messengers!"

CHAPTER 9

The fifth messenger blew the trumpet: and I saw a star that had fallen from heaven [the sky] to earth: and the key of the bottomless pit was given to him. 2 He opened the bottomless pit, and smoke went up from the pit, like the smoke of a great furnace. The sun was darkened, as was the air, from the smoke of the pit. 3 Locusts came out of the smoke into the earth. Authority was given to them, like the scorpions on earth have authority. 4 And they were told not to damage the grass of the earth, nor any green thing, nor any tree: only those people who don't have God's seal on their foreheads. 5 They weren't given

(permission) to kill them, but to torment them for five months. Their torment is like a scorpion's, when it stings a person. 6 In those days, people will seek death, and not find it; they will long to die, but death will escape from them.

7 The appearance of the locusts is like horses prepared for battle. (They have) something like gold crowns on their heads, and their faces are like people's faces. 8 They had hair like women's hair, and their teeth were like lions'. 9 They had breastplates like iron breastplates, and the sound of their wings was like the sound of chariots with many horses running into battle. 10 They have tails like scorpions, and stings: their authority is in their tails, to harm people for five months. 11 They have the messenger of the bottomless pit over them as king. His Hebrew name is Abaddon, and in Greek, his name is Apollyon [the Destroyer]. 12 The first woe is gone. There are two more coming.

13 The sixth messenger blew the trumpet: and I heard a single voice from the four horns of the gold altar that is before God 14 saying to the sixth messenger who had the trumpet, "Release the four messengers who are tied up at the great River Euphrates." 15 And the four messengers were released, who had been prepared for the hour, and day, and month, and year, to kill a third of the people. 16 The number of the mounted cavalry was two thousand thousands: I heard the number of them. 17 This is how I saw the horses in the vision, and the ones mounted on them. They had breastplates (the color) of fire and hyacinth and sulfur. The horses' heads were like lion's heads, and out of their mouths came fire and smoke and sulfur. 18 From this third plague, a third of the people were killed; from the fire and the smoke and the sulfur that came out of their mouths. 19 The authority of the horses is in their mouths and in their tails. Their tails are like serpents with heads, and they do damage with them.

20 The rest of the people, who weren't killed in these plagues, still didn't change their ways from what their hands were doing. They didn't quit worshipping the demons and the gold and silver and bronze and stone and wood idols, which can neither see nor hear nor walk around. 21 They didn't change their ways from their murders or their sorcery or their perversion or their thievery.

CHAPTER 10

I saw another strong messenger coming down out of heaven [the sky], wrapped in a cloud. There was a rainbow around his head, and his face (was) like the sun, and his feet were like pillars of fire. 2 He had in his hand a small, opened book. And he put his right foot on the sea and his left foot on the land 3 and he shouted with a loud voice, like a lion's roar. When he shouted, the seven thunders sounded. 4 And when the seven thunders spoke, I was about to write, and I heard a voice out of heaven that said "Seal up what the seven thunders said, and don't write it."

5 The messenger that I saw take a stand on the sea and on the land raised his right hand toward heaven [the sky] 6 and swore by the one who lives forever, who created the heaven [sky] and the things in it, and the earth and the things in it, and the sea and the things in it, that time won't exist any longer. 7 In the days of the seventh messenger's voice, when he's about to blow the trumpet, God's mystery will be brought to completion, just as he told his personal slaves, his spokesmen.

8 The voice I heard out of heaven [the sky] spoke to me again and said, "Go take the open book in the hand of the messenger who's standing on the sea and land." 9 And I went to the messenger and said to him, "Give me the little book." And he said to me, "Take it and eat it up: it will make your stomach bitter, but in your mouth it will be sweet as honey."

10 And I took the little book from the messenger's hand, and ate it up: and it was like sweet honey in my mouth, and when I ate it, my stomach was made bitter. 11 He said to me, "It's necessary for you to speak for God [prophecy] again, about peoples, and nations, and tongues, and many kings."

CHAPTER 11

Then a reed like a rod was given to me; and he said, "Get up and measure God's temple, and the altar, and the people that are worshiping there. 2 Exclude the hall [courtyard] outside the temple, and don't measure it; because it was given to the nations [Gentiles], and the holy city will be stomped-on for forty-two months.

3 And I will provide my two witnesses [martyrs], and they will speak for God a thousand, two hundred sixty days, dressed in sackcloth." 4 These (witnesses) are the two olive trees and the two

lampstands that stand before the Lord of the Earth. 5 If anyone wants to harm them, fire goes out of their mouths and burns up their enemies. If anyone wants to harm them, this is how it's necessary for him to be killed. 6 They have the authority to lock up the heaven, so rain won't fall during the days of their speaking for God. They have authority over the waters, to turn them into blood, and to strike the earth with many different plagues, if they wish.

7 When they have finished their testimony, the wild animal that comes up out of the abyss will make war on them, and will conquer them and kill them. 8 Their corpses (will be) in the streets of the great city, which is spiritually called Sodom and Egypt, where also their Lord was crucified. 9 And (folks from) the peoples, and tribes, and tongues, and nations will look at their corpses for three and a half days, and they won't allow their corpses to be laid in a tomb. 10 People who've established residence on earth will be celebrating over them, and have parties, and send presents to each other; because these two spokesmen tormented the people who were settled on the earth.

11 After the three and a half days, a spirit [breath] of life from God entered into them, and they stood on their feet! Great fear fell on those who were watching them. 12 And they heard a loud voice out of heaven [the sky], saying to them, "Come up here!" And they went up to heaven [the sky] in the cloud, and their enemies watched them. 13 At that hour, a great earthquake happened, and a tenth of the city fell, and seven thousand people were killed in the earthquake; and the rest were terrified, and gave glory to the God of heaven.

14 The second woe is past: look: the third woe is coming soon [quickly].

15 The seventh messenger blew his trumpet. There were great shouts in heaven, saying "The kingdom of the world has become (the property) of our Lord and his Anointed, and he shall be King forever!" 16 And the twenty-four elders seated on their thrones before God, fell on their faces and worshiped God, 17 saying, "We give thanks to you, Lord God, the all-powerful, who is and who was, because you took your great power and exercised your Kingship! 18 The nations were furious; but your wrath came, and the season to evaluate [judge] the dead, and to give your slaves their pay: to your spokesmen, and to your people, and to those who respect your name, the small and the great; and to destroy those who've been destroying the earth!"

19 And God's temple in heaven [the sky] was opened, and the Ark of the Covenant was seen in his temple, and there were lightnings and noises and thunders and an earthquake, and great hail.

CHAPTER 12

And a great sign appeared in the heaven [sky]: a woman wrapped in the sun, with the moon under her feet, and a crown of twelve stars on her head. 2 She was pregnant, and she cried out in her labor. 3 And another sign appeared in the heaven [sky]: a great, fiery dragon, having seven heads, and ten horns; and seven diadems on the heads. 4 His tail swept a third of the heaven's [the sky's] stars, and threw them to the earth. And the dragon stood before the woman who was about to give birth, to eat up her child when it was born. 5 She bore a son, a male, who is intended to shepherd all the nations with an iron rod. And her child was snatched (away) to God, and to his throne. 6 The woman fled into the desert, where she has a place prepared by God, so she may be fed there for a thousand, two hundred sixty days.

7 War broke out in heaven [the sky]; Michael and his messengers were doing battle with the dragon. And the dragon and his messengers fought, 8 and they were not strong (enough): there was no longer a place found for them in heaven [the sky]. 9 The great dragon, the ancient serpent, who is called Devil and Satan, who deceives the whole inhabited earth, was thrown down to the earth, and his messengers were thrown down with him. 10 And I heard a great voice in heaven [the sky], saying, "Now has come deliverance, and power, and our God's Kingdom, and the authority of his Anointed One: because the accuser of our brothers, who accused them day and night before our God, has been thrown out. 11 They conquered him because of the Lamb's blood, and because of the word of their testimony. They did not love their individuality, (even) until death. 12 So celebrate, heavens [skies]! And those who are camped-out in them! Woe to the earth and the sea, because the devil came down to *you*; he's very angry, because he knows that he only has a little time."

13 When the dragon saw that he was thrown to earth, he persecuted the woman who had borne the male child. 14 And the two wings of the great eagle were given to the woman, so she could fly into the desert, to her place; she will be fed [cared for] there for two and a half seasons, away from the serpent.

15 And the serpent cast water like a river out of his mouth, after the woman, trying to carry her away with a flood; 16 but the earth helped the woman, and opened its mouth and drank up the river that the dragon cast out of its mouth. 17 The dragon was furious at the woman, and went off to make war with the rest of her offspring; those who keep God's commands, and have the witness of Jesus. 18 And he stood on the seashore.

CHAPTER 13

And I saw a wild animal coming up out of the sea. It had ten horns and seven heads, and ten diadems on its horns, and blasphemous [slandorous] names on its heads. 2 The wild animal I saw was like a leopard, and its feet were like a bear, and its mouth like a lion's mouth. The dragon gave him his power, and his throne, and great authority. 3 One of his heads (looked) like it was mortally wounded, but its mortal wound was healed. The whole earth was impressed at the wild animal, 4 and they worshiped the dragon, who gave the wild animal his authority, and they worshiped the wild animal, saying, "Who is like the wild animal, and who is able to fight a war with him?"

5 And a mouth was given to him, speaking great and blasphemous [slandorous] things; and authority was given to him to act for forty-two months. 6 He opened his mouth to blaspheme [speak scornfully] against God's name, and his tent, and all who are camping out in heaven [the sky]. 7 (Permission) was given to him to make war with God's people, and to conquer them. Authority was given to him over every tribe and people and tongue and nation. 8 And all who are settled on the earth will worship him -- those whose names have not been written in the Book of Life (that belongs to) the Lamb slaughtered from the foundation of the world.

9 If anyone has ears, he must listen! 10 If anyone is for captivity, he will go into captivity; if anyone is to be killed with a sword, he will be killed with a sword. Here is the endurance and faithfulness of God's people.

11 I saw another wild animal, coming up out of the earth. It had two horns like a lamb, but it talked like the dragon. 12 It exercised the authority of the first wild animal, in its presence; it made the earth, and those who are settled in it, worship the first wild animal whose mortal wound had been healed. 13 It did great signs: it even made fire come down from heaven on the earth in front of people. 14 It deceives the settled inhabitants on earth, by the signs it does before the wild animal. It tells the folks settled on earth to make an image for the wild animal, who has the sword-wound, yet lives.

15 (Permission) was given to him to give breath to the image of the wild animal, so that the image could talk, and act; if anyone did not worship the image of the wild animal, he would be killed. 16 And he makes everyone, the small and the great, the rich and the poor, the free and the slaves, to have given to them an imprint on their right hand or on their forehead. 17 No one can buy or sell unless he has the imprint, the wild animal's name, or the number of his name. 18 Here is wisdom: the one who has understanding should count up the number of the wild animal, for it is a human number [the number of a person]. Its number is six hundred sixty six.

CHAPTER 14

I saw the Lamb standing on Mount Zion, and with him, a hundred forty-four thousand who have his name and his Father's name written on their foreheads. 2 And I heard a sound out of heaven [the sky], like the sound of many waters, and like the sound of great thunder. The sound I heard was like harpists playing their harps. 3 And they sang a new song before the throne, and before the four animals and the elders; and no one could learn the song except the hundred forty-four thousand who were purchased from the earth. 4 These are the ones who were not morally defiled with women. They are virgins. These are the ones who are following the Lamb wherever he goes. These were purchased from among people, first fruits to God and to the Lamb. 5 In their mouth was found no falsehood: they are blameless.

6 I saw another messenger, flying in mid-air. He had the eternal Good News to preach to those who were seated [*some mss.*, settled] on earth: to every nation and tribe and tongue and people. 7 (He was) saying in a loud voice, "Respect God and give Him glory; because the hour of his discernment [judgment] has come. Worship the one who made heaven [the sky] and earth and sea and springs [wells] of water!"

8 Another, second messenger followed, saying, "Babylon the great has fallen, fallen! She who made all nations drink the wine of the passion of her perversion!"

9 And another, third messenger followed them, saying in a loud voice, "If anyone worships the wild animal and his image, and receives a mark on his forehead or on his hand, 10 he also will drink from the wine of God's wrath, prepared without mixing [diluting] in the cup of his fury. He will be tormented in fire and sulfur before the holy messengers and before the Lamb. 11 The smoke from their torment goes up forever; and they who worship the wild animal and his image, and accept the mark of his name, will have no rest, day and night. 12 Here is the endurance of God's people, who are following God's instructions, and (copying) Jesus' faithfulness." 13 I heard a voice out of heaven [the sky] that said, "Write! The dead are blessed, who die in the Lord from now on. 'Yes', says the Spirit, 'they can rest from their labors, for their deeds follow after them'."

14 I saw a white cloud; and on the cloud was sitting (someone) like the Son of Man. He has a gold crown on his head, and a sharp sickle in his hand. 15 And another messenger came out of the temple, shouting in a loud voice to the one sitting on the cloud, "Send your sickle and reap: because the hour to reap has come, because the earth's harvest has ripened." 16 And the one seated on the cloud threw his sickle to the earth, and the earth was harvested.

17 Another messenger came out of the temple in heaven [the sky]. He also had a sharp sickle. 18 And another messenger came out from the altar -- the one who has authority over the fire -- and called in a loud voice to the one who had the sharp sickle, saying, "Send your sickle and gather the bunches (of grapes) from the earth's vineyard, because the clusters are ripe. 19 And the messenger threw his sickle toward the earth, and harvested the earth's vineyard; and he threw (it) into the great winepress of God's wrath (*meaning of this word is uncertain: it is not the usual word for anger*). 20 The winepress was trodden outside the city; and blood came out of the winepress up to the harness of horses, for 1600 stadia [approx. 184 miles].

CHAPTER 15

I saw another great and amazing sign in the sky [heaven]: seven messengers that have the seven last plagues: because in them God's wrath was brought to completion. 2 I saw (something) like a crystal sea, mixed with fire; and those who were victorious over the wild animal and its image and the number of its name, were standing by the crystal sea, holding God's harps. 3 And they are singing the song of Moses, God's slave, and the Lamb's song, saying, "Your deeds are great and amazing, Lord God, the All-powerful. Your ways are just and true, King of the nations [*some mss*, the ages]. 4 Who won't respect [fear] you, Lord, and glorify your name? Because you alone are holy; that's why all the nations will come and worship before you, because your justice [just deeds] has become obvious."

5 After this, I saw the temple of the Tent of Testimony in heaven [the sky] was opened, 6 and the seven messengers who had the seven plagues came out of the temple. They were dressed in clean, shining linen, girded around the chest with a gold sash. 7 One of the four animals gave the seven messengers seven gold jars full of the wrath of God who lives [is living] forever. 8 And the temple was filled with smoke from God's glory and from his power; and no one could enter into the temple until the seven plagues of the seven messengers were finished.

CHAPTER 16

I heard a loud voice out of the temple [*some MSS have*, out of heaven [the sky]], saying to the seven messengers, "Go pour out the seven jars of God's wrath onto the earth."

2 And the first one went off and poured his jar on the earth, and there came a severe and putrid sore on the people who had the imprint of the wild animal, and who were worshipping his image. 3 The second one poured out his jar into the sea, and it became like the blood of a corpse, and every individual living in the sea, died.

4 The third one poured out his jar into the rivers, and the springs [wells] of water, and it became blood. 5 And I heard the messenger of the waters saying, "You are just, Holy One who is and who was, because you executed judgment on these things. 6 They poured out the blood of your people and

spokesmen, and you have given them blood to drink. They deserve it." 7 And I heard (something) from the altar saying, "Yes, Lord God the All-powerful, your decisions are true and just."

8 The fourth one poured out his jar over the sun, and (permission) was given to him [it] to scorch people in fire. 9 People were scorched with great heat, and they blasphemed [slandered] the name of God who has authority over these plagues; they did not change their ways to give him glory.

10 The fifth one poured out his jar over the throne of the wild animal, and his kingdom became dark: and they chewed on their tongues from misery. 11 They blasphemed [slandered, maligned] the God of heaven out of their misery, and their wounds, and they did not change their ways from what they were doing.

12 The sixth one poured out his jar over the great river Euphrates, and its water was dried up, so a road might be prepared for the kings from the sunrise [east]. 13 And I saw out of the mouth of the dragon and the wild animal and the false prophet (came) three unclean spirits like frogs. 14 They are the spirits of demons, that are doing signs. They go out among the kings of the whole inhabited world, to gather them together for the war of the great day of the all-powerful God. 15" Look: I am coming like a thief. The one who is watching, and keeping his garments, is highly privileged [favored]. He won't be walking around naked, and (people) won't see his shame." 16 And they gathered them together in the place called Armageddon, in Hebrew.

17 The seventh one poured out his jar on the air; and a loud voice came out of the temple, from the throne, saying, "It has happened." 18 And there were lightnings and noises and thunders, and there was a great earthquake; such a tremendous earthquake had not happened since there were people on the earth. 19 The great city was (split) into three parts, and the cities of the nations [the Gentiles] fell. And the great Babylon was remembered before God, to give her the cup of the wine of his furious anger. 20 Every island fled, and mountains were not found. 21 And great hail, as (heavy as) a talent [about a pound], fell from heaven [the sky] upon the people. And the people blasphemed [cursed] God, for the plague of the hail, because the plague was exceedingly great.

CHAPTER 17

One of the seven messengers who had the seven jars came and talked with me, saying, "Come: I will show you the judgment of the great harlot who is sitting on many waters, 2 with whom the kings of the earth committed adultery [indulged in perversions], and with the wine of whose perversions the people settled on earth were made drunk." 3 And he carried me off into the desert, in spirit.

I saw a woman sitting on a scarlet wild animal, full of blasphemous [slandorous] names. It had seven heads and ten horns. 4 The woman was draped in purple and scarlet, and decorated with gold and precious stones and pearls. She had a gold cup in her hand, full of idol-pollution, and the uncleanness of her perversion. 5 On her forehead was written a name: "Mystery -- Babylon the Great -- the mother of the perversions [*or*, harlots], and of the idol-pollution of the earth!" 6 And I saw the woman drunk from the blood of God's people, and from the blood of Jesus' witnesses. I was amazed, seeing this great wonder.

7 The messenger said to me, "Why are you amazed? I will tell you the mystery of the woman and the wild animal that is carrying her, that has the seven heads and ten horns."

8 "The wild animal that you see was, and is not, and is about to come up out of the abyss and go away into destruction. And all the settlers on earth, whose names have not been written in the book of life since the foundation of the world, will be amazed, seeing the wild animal, because he was, and is not, and is coming [present]. 9 Here is the understanding that has wisdom: the seven heads are seven mountains where the woman is sitting. And there are seven kings. 10 Five have fallen; one exists, and another is yet to come. And when he comes, he has to stay a little while. 11 The wild animal who was, and is not, is himself an eighth. He is from the (other) seven, and is going away into destruction. 12 The ten horns that you see are ten kings, who have not yet received a kingdom; but they will receive authority as kings for one hour, with the wild animal. 13 These have a single purpose, and they give their power and authority to the wild animal. 14 These (guys) will make war against the Lamb; and the Lamb will conquer them, because he is Lord of Lords and King of Kings; and those with him are called and chosen and faithful."

15 And he said to me, "The waters that you see, where the harlot is sitting, are peoples, and crowds, and nations, and tongues. 16 The ten horns that you saw, and the wild animal, will hate the harlot, and will make her a naked wasteland; and they will eat her flesh, and burn her in fire. 17 For God put it into their

hearts to do His purpose; to do a single purpose, and to give their kingdom to the wild animal until God's words shall be made complete [fully accomplished]. 18 And the woman you saw is the great city that has dominion over the kings of the earth."

CHAPTER 18

After these things, I saw another messenger coming down out of heaven [the sky]. He had great authority, and the earth was illuminated by his splendor. 2 And he shouted in a strong voice, "Babylon the great has fallen, fallen, and become a hide-out of demons, and a prison for every unclean spirit and all unclean birds, and unclean wild animals and hateful (things): 3 because all the nations have drunk from the wine of her passionate perversion, and the kings of the earth committed adultery [perversion] with her, and the earth's merchants got rich from the extravagance of her luxury."

4 And I heard another voice out of heaven [the sky], saying "Come out of her, my people, so that you all won't participate in her shortcomings [failures], and (consequently) not receive her plagues! 5 Because her failures to meet God's standards have piled up to heaven, and God remembered her injustices. 6 Pay her as she has paid; and double it, according to her deeds. Mix double for her in the cup she has mixed. 7 As much as she glorified herself and lived in luxury, give her torment and grief. Because she says in her heart, 'I am sitting like a queen, and I am no widow; no way will I see grief' -- 8 because of this, in a single day her plagues will come -- death, and grief, and famine -- and she will be burned in fire, because the Lord God who is judging her is strong."

9 The kings of the earth will cry and mourn over her, those who indulged in perversions and lived in luxury, when they see the smoke of her burning. 10 Standing far-off because of fear of her torment, they are saying, "Woe, woe, the great city -- Babylon, the strong city -- in a single hour, your crisis came." 11 And the merchants of earth will cry and mourn over her, because no one buys their cargo anymore: 12 cargo of gold and silver and precious stone and pearls and fine fabric and purple and silk and scarlet and every evergreen wood, and every ivory container, and every container of valuable wood, and bronze and iron and marble 13 and cinnamon and perfume and incense and myrrh and frankincense and wine and oil and fine flour and grain and cattle and sheep and horses and chariots and bodies and lives of people.

14 The fruits of your selfish passions departed from you, and all the delicacies and splendid things departed from you, and they'll never find them anymore.

15 The merchants of these things, who got rich off of her, will stand at a great distance because of their fear of her torment, crying and mourning, 16 saying "Woe, woe the great city! She was dressed in fine cotton [linen] and purple and scarlet, and decked out in gold and precious stones and pearls. 17 In a single hour, such great wealth has been made desolate!" And every captain, and even all the sailors who were sailing at the place, and whoever worked at sea, stood at a distance. 18 When they saw the smoke of her burning, they shouted, "Who is like the great city?" 19 And they threw dust on their heads, and shouted, weeping and mourning, "Woe, woe, the great city, where everyone who had ships on the sea got rich, from her extravagance! In a single hour, she was made desolate."

20 Celebrate over her, heaven [sky], and God's people, and envoys [apostles], and spokesmen [prophets]! God has passed judgment on her for *you*! [God has exacted judgment on her judgment of you all.]

21 One strong messenger picked up a stone like a great millstone and threw it into the sea, saying, "This is how the great city, Babylon, will be thrown down with violence, and will never be found again." 22 And the sound of harps, and musicians, and flutes, and trumpets will never be heard in you again. No craftsman of any kind will ever be found in you again; and the sound of a mill will never be heard in you again. 23 The light of a lamp will never shine in you again, and the voice of bridegroom and bride will never be heard in you again. (This is) because your merchants were the greatest on earth; because in your sorceries, all the nations were led astray. 24 Besides, in her was found the blood of God's spokesmen and God's people, and of all those who were slaughtered on the earth.

CHAPTER 19

After these things, I heard (something) like the great voice of a big crowd in heaven [the sky], saying, "Halleluja [Give praise to God]! The deliverance and the glory and the power belong to our God! 2 His

verdicts are true and just because he judged the great harlot who polluted the earth in her perversion, and avenged the blood of his slaves from her hand." 3 A second (time), they said, "Halleluja [Give praise to God]! Her smoke goes up forever!" 4 And the twenty-four elders and the four animals fell down and worshipped God who was seated on the throne, saying "Amen! Halleluja [Give praise to God]!" 5 A voice came out from the throne saying "Praise our God, all his slaves! and those who respect him, the small and the great!" 6 And I heard the sound of a big crowd, like the sound of many waters, and like the sound of strong thunder, saying "Halleluja [Give praise to God]! because the Lord our God, the all-powerful, has become King! 7 Let's rejoice and celebrate and give him glory, because the Lamb's wedding has come! His wife has prepared herself; 8 and it was given to her to be dressed in clean, shining cotton [linen]: for the fine cotton is the just deeds of God's people."

9 He said to me, "Write! They are greatly privileged who are invited to the Lamb's wedding feast!" and he said to me "These words really are of God!" 10 And I fell at his feet to worship him; but he said to me "Look -- no [Don't do that!] I am your fellow-slave and one of your brothers who have the testimony of Jesus! Worship God! For the testimony of Jesus is the spirit of God's message."

11 I saw heaven [the sky] opened, and look! a white horse, and his rider was called Faithful and True; and he passes judgment and makes war in justice. 12 His eyes are like a flame of fire, and (he has) many crowns on his head, with a name written that nobody knows but himself. 13 He is dressed in a robe dipped in blood; and his name is the Word of God.

14 The armies in heaven [the sky] follow him on white horses, dressed in clean white cotton [linen]. 15 And out of his mouth goes a sharp sword, for him to strike the nations with. He will shepherd them with an iron rod. He himself will tread the winepress of the passionate anger of the all-powerful God. 16 He has on his robe and on his thigh a name written -- King of Kings and Lord of Lords!

17 I saw one messenger standing in the sun, and he shouted in a loud voice, saying to all the birds that are flying in mid-air, "Come! Gather together for God's great feast, 18 so *you* may eat the flesh of kings, and commanders, and strong people, and horses and riders, and all the free and the slaves, both small and great!"

19 And I saw the wild animal, and the kings of the earth and their armies, gathered to make war with the one sitting on the horse and his army. 20 And the wild animal was captured, and with him the false prophet who did signs before him, with which the folks who received the imprint of the wild animal and worshiped his image, were led astray. They both were thrown alive into the lake of fire that was burning with sulfur. 21 The rest were killed with the sword of the horse's rider -- (the sword) that came out of his mouth. And all the birds were gorged with their flesh.

CHAPTER 20

I saw a messenger coming down out of heaven [the sky] with the key of the abyss and a great chain in his hand. 2 He overpowered the dragon, the ancient serpent, who is the Devil and Satan, and tied him up for a thousand years. 3 He threw him into the abyss, and locked and sealed it up, so he couldn't deceive the nations any longer, until the thousand years were finished. After these things, it is necessary for him to be turned loose for a little time.

4 And I saw thrones, and (people) sat on them, and judgment was given to them; and (I saw) the individuals who had been cut down [beheaded] because of the testimony of Jesus and because of the Word of God, who had not worshiped the wild animal nor his image, and had not received the mark on their forehead and on their hand. They came to life, and ruled with Christ a thousand years. 5 The rest of the dead did not come to life until the thousand years were finished.

This is the first resurrection. 6 Greatly privileged and holy [set apart for God] is the one who has a share in the first resurrection. The second death does not have authority over them, but they will be priests of God and of Christ, and they will rule with him a thousand years.

7 When the thousand years are finished, Satan will be released from his prison, 8 and he will come out to deceive the nations in the four corners of the earth, the Gog and Magog, to assemble them for the war. Their number is like the sand of the sea. 9 They went up across the breadth of the earth, and surrounded the fortress of God's people, and the beloved city; and fire came down from heaven [the sky] and consumed them. 10 And the devil who led them astray was thrown into the lake of fire and sulfur where the wild animal and the false prophet (are); and they will be tormented day and night forever.

11 And I saw a large white throne, and someone seated on it, from whose presence earth and heaven [sky] fled -- and no place was found for them. 12 I saw the dead, the great and the small, standing before the throne. And books were opened; and another book was opened, which is (the Book) of Life; and the dead were evaluated from what had been written in the books, according to their deeds. 13 The sea gave (up) the dead in it, and death and hades gave up the dead in them, and they were evaluated, each one, according to their deeds. 14 And death and hades were thrown into the lake of fire. This is the second death, the lake of fire. 15 And if anyone was not found written in the Book of Life, he was thrown into the lake of fire.

CHAPTER 21

And I saw a new heaven [sky] and a new earth, for the first heaven [sky] and the first earth were gone, and the sea no longer existed. 2 I saw the holy city, new Jerusalem, coming down out of heaven [the sky] from God, prepared like a bride dressed up for her husband. 3 And I heard a loud voice from the throne, saying, "Look! God's tent (is) with people! He will camp with them, and they will be his people, and God himself will be with them -- their God! 4 He will dry every tear from their eyes. Death will no longer exist; neither (will) grief, nor crying, nor pain exist any longer -- the former things are gone!"

5 The one sitting on the throne said, "Look! I am making everything new!" and he said, "Write, because these words are faithful and true." 6 He said to me, "It has happened! [It's all over.] I AM the alpha and the omega, the beginning and the end. I will give to the thirsty (a gift) from the spring of living water [water of life]. 7 The victor will inherit these things, and I will be God for [to] him, and he will be a son for [to] me. 8 But for the cowardly and unfaithful and detestable and murderers and perverts and sorcerers and idolaters and all liars, their share (is) in the lake that is burning with fire and sulfur, which is the second death.

9 Then came one of the seven messengers who had the seven jars full of the seven last plagues, and talked with me, saying, "Come! I will show you the bride, the Lamb's wife." 10 And he carried me away in the Spirit onto a great high mountain and showed me the holy city, Jerusalem, coming down out of heaven [the sky] from God. 11 It had God's glory -- radiance like a precious stone, like a crystalline jasper stone. 12 It had a great high wall, that had twelve gates; and at the gates (were) twelve messengers, and names were inscribed on them: the names of the twelve tribes of the sons of Israel. 13 (There were) three gates from the east, and three gates from the north, and three gates from the south, and three gates from the west. 14 The wall of the city had twelve foundations; and on them (were) the names of the Lamb's twelve envoys [apostles].

15 The one who was talking with me had a golden measuring-reed, to measure the city, and its gates, and its walls. 16 The city was laid out square; its length was the same as its breadth. He measured the city with the reed at 12,000 stadia [about 1500 miles], the length and breadth; and its height was the same. 17 Then he measured its wall -- a hundred forty-four cubits [over 200 ft.] by a person's measure -- that is, the messenger's. 18 The structure of its wall (was) of jasper, and the city (was) clean gold, like clean glass. 19 The foundations of the city wall were decorated with every valuable stone. The first foundation (stone) (was) of jasper, the second, sapphire, the third, onyx, the fourth, emerald 20 the fifth sardonyx, the sixth, carnelian, the seventh, chrysolite, the eighth beryl, the ninth, topaz, the tenth chrysoprase, the eleventh aquamarine [*lit.*, hyacinth], the twelfth amethyst; 21 and the twelve gates were twelve pearls: each gate was of a single pearl. And the streets of the city (were) clean gold, like shining glass.

22 I didn't see a temple in it; for the Lord God, the all-powerful, and the Lamb are its temple. 23 The city had no need of the sun nor the moon to give it light; for God's glory illuminated it, and the Lamb (was) its lamp. 24 The nations [Gentiles] will walk by its light, and the kings of the earth will bring their glory into it. 25 The gates will never be locked by day -- and night won't exist there. 26 They will bring the glory and honor of the nations [Gentiles] into it. 27 Nothing common [un-sanctified] will ever enter it; nor those who commit abominations, and lies; only the ones who have been written in the Lamb's Book of Life.

CHAPTER 22

He showed me a river of living water, shining like crystal, going out from God's and the Lamb's throne, 2 in the middle of its street. On both sides of the river (was) a tree of life, bearing twelve fruits:

each month, it bore its fruit. And the leaves of the tree (were) for healing the nations [Gentiles]. 3 There will no longer be any more curse [put-downs]. The throne of God, and of the Lamb, will be in it; and his slaves will offer him service 4 and they will see his face! His name (will be [is]) on their foreheads. 5 Night will no longer exist; they won't need the light of a lamp or the light of the sun, because the Lord God will shine on them! And they will reign forever!

6 And he said to me, "These are faithful and true words; and the Lord, the God of the spirits of his spokesmen, sent his messenger to show his slaves what has to happen shortly. 7 And look: I am coming soon [quickly]! The one who keeps [keeps on observing] the words of God's message in this book is greatly privileged!"

8 I, John (am) the one who heard and saw these things. And when I heard and saw (them), I fell down to worship at the feet of the messenger who was showing me these things. 9 And he said to me, "No way! I am a fellow-slave of yours, and of your brothers God's spokesmen, and of those who are keeping the words of this book. Worship God!"

10 And he said to me, "Don't seal up the words of God's message in this book, for the time is near! 11 The unjust must still be unjust, and the filthy must still be filthy, and the just must still do justice, and the holy [one set apart for God] must still be made holy.

12 Look: I am coming soon [quickly], and (I'll have) wages with me to give to each one as his deeds are. 13 I (am) the Alpha and the Omega, the first and the last, the beginning [source] and the end [goal]."

14 Those who are washing their robes so they may have a right to the tree of life, are greatly privileged, to go in by the gates into the city! 15 Outside (are) the dogs, and the sorcerers, and the perverts, and the murderers, and the idolaters, and all who love and do falsehood.

16 "I, Jesus, sent my messenger to testify to *you* (folks) these things about the churches. I AM the root and offspring of David; the shining morning star."

17 The Spirit and the Bride are saying, "Come!" And whoever is listening must say "Come"! The one who is thirsty must come -- whoever wishes -- he must take the living water (as a) gift.

18 I am testifying to everyone who hears the words of God's message in this book: if anyone adds to it, God will add on to him the plagues that have been described [written] in this book. 19 And if anyone takes away from the words of this book of God's message, God will take away his share from the tree of life, and from the holy city written (about) in this book.

20 The one who bore witness to these things says, "Yes, I am coming soon [quickly]!"
Amen! Come, Lord Jesus!

21 The grace of our Lord Jesus (be) with everyone!