Holy Bible

Modern Literal Version

New Testament

2016 Beta Update

(5.1.15)

NOTES: 2016 Beta is a more electronic friendly 2015 Version complete with a Table of Contents (TOC) that is set up with links to and fro to make navigation easier on phones & tablets. At present some of the page headers will be off some. They are fixed before book form is released.

(The Open Bible Translation)

(The world's most accurate English translation.)

Presented to:

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By:

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For better understanding, read the New Testament the way it should have been arranged and is closer to chronological order:

Mark, Matthew, John, Luke,
Acts: The Book of Conversions
James, 1&2 Thessalonians, Galatians, 1&2 Corinthians, Romans,
Ephesians, Philippians, Colossians,
1&2 Peter, Jude, Philemon, 1 Timothy, Titus, Hebrews, 2 Timothy,
1-3 John, Revelation.

(A 'Simple Reading Schedule' is in Appendix II for a 2 month through the MLV.)

To read the New Testament in chronological order, go to Mark 1 and start reading, then to Acts 1.

You should read the MLV once all the way through, not using any other translation during this time. The MLV's strongest feature is its uniformity of English wording & underlying Greek wording, by using another translation during this time you will not be able to learn from this uniformity as would a native Greek.

Holy Bible
Modern Literal Version
New Testament
2016 Beta Update

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6. The HTML version and search engine can be reproduced on other web sites but requires permission. (Too many OLD copies of the MLV are around and we would like to have those updated.)

7. Createspace.com (link below) is the current publisher of the Modern Literal Version printed edition. Please, whenever possible, buy directly from them (more of your money stays in the USA.) List price is $9.39 for the 8.5" x 11", wide margin, Bold Letter Edition paperback. Volume discounts from the Christian Library are about $6 each for 18+ sales includes shipping.

8. Authorized Kindle available only from amazon.com.

[PREFACE TO THE MODERN LITERAL VERSION] TOC
2016 Beta Update

Quick Overview:
The “Modern Literal Version” uses the Majority Text (“The New Testament in the Original Greek", Byzantine Textform 2005, Compiled and Arranged by Maurice A. Robinson and William Pierpont).

Two distinct and opposite techniques are used in translating the New Testament from the Greek. The "Modern Literal Version" is the first type, a ‘literal' translation sometimes called ‘word-for-word' translation. The second and most common in the past 30 years is to paraphrase the Greek into English. The latter are: dynamic equivalence, free style, thought-for-thought , better than a word-for-word, essentially literal and so on. We understand the value of paraphrases for those looking for a Bible that reads as easily as a newspaper, however we feel strongly about having a Bible without opinions, instead faithfully reproducing the original Greek Bible into Modern English. One way to look at this is: if there was a court case with a particular document that was being used as evidence and this document was in a foreign language would a 'thought-for-thought' translation be acceptable? The ‘document' we are talking about here is the ‘Last Will and Testament' of our Lord Jesus & Savior. The goal of everyone who worked on the "Modern Literal Version" was to keep any form of commentary or paraphrase out of this translation as is humanly possible. The MLV is not sold for profit because there is no denomination or publishing company or foundation behind it. All Christian groups have had the opportunity to propose fixes or assist. The only uninspired traditions kept in the MLV are: punctuation and capitalization; chapter and verse numbers; and book order.

The Open Translation Bible:
The Modern Literal Version Bible is considered ‘finished,’ although it has been open for revision by anyone since 1998. Our utmost desire is to have a translation that has no errors and we believe that the best way to produce an error-free translation is to keep it open to the public in the same manner as ‘open-source software’ is to programmers. In 15 years, we have found no better way than our ‘open translation’ idea to achieve this goal. Absolutely anyone in the world is able to contribute, including, of course, the several million who have visited the Christian Library. You, too, may make recommendations or help with the entire New Testament, with either Greek or English type proofreading. If the recommendations this next year warrant another update next year, we will do one per year in printed form & Kindle. If they are simply 20 or so corrections necessary, we will provide a corrections list on the website. We plan to update free electronic versions periodically throughout the year, if needed. The ‘cutting edge’ update is always the **BOLD** Letter Edition PDF at http://www.ModernLiteralVersion.org/bibles/MLV/MLVBL.pdf

As far as we know, this 'open translation' idea is unique to the MLV. You are invited to participate in helping to make the MLV even better. There is even a Facebook group at https://www.facebook.com/groups/MLVbible. All who have helped have contributed to further the readability or accuracy of this translation or simply have double checked previous efforts. Now is the time for the Bible to be placed in the hands of every day Christians, without employing a huge publishing company only out to make money. Any corrections please email to mlvbible (at) gmail (dot) com with subject line: “MLV”.

Links and General Information:
A printed version, 8.5"x11", wide margin, standard 12 point font size and **‘BOLD** Letter Edition’ was made available in Oct. 2013 at https://www.createspace.com/4450574 (The publisher is located in S.C., USA) & http://www.amazon.com/dp/1492776270 (The Netherlands). The one labeled as “2013" version is exactly the same inside or newer than what is labeled as the current version on Amazon.com but cheaper to purchase, about $6.50.

The e-Sword module MLV 2015 modules:
http://www.biblesupport.com/e-sword-downloads/file/9919-modern-literal-version/
Also make sure you get the Dictionary / Concordance too:
http://www.biblesupport.com/e-sword-downloads/file/9954-modern-literal-version-dictionary-and-concordance

The “Modern Literal Version” is available in Amazon’s Kindle format as well, in Bold Letter Edition for color blind readers or black and white Kindles (words of God, Jesus & the Holy Spirit in **BOLD** print) and in the Red Letter Edition, (words of God, Jesus & the Holy Spirit in RED.)

Volume discounts from the Christian Library are about $108 for a case of 18 ($6 each) which includes shipping to 48 states, sales tax is charged extra in 13 states.

If you have or your congregation has a website, we ask that you help the MLV in the search engine rankings by adding one or all of the download links above to your site. You may also add this translation with its own search module too. Any other free advertising like Facebook, Twitter, etc. is always appreciated. Thank you in advance.

Our prayer, and hopefully yours too, is that all the paraphrased translations are removed from your pews and replaced with the

“Modern Literal Version.” Many congregations give these out to visitors. Maybe yours should think about this type of evangelism.

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

A group of Christians, of which this new Christian was a part, was actively doing topical, English and Greek word studies with their Bibles and “Englishman’s Greek Concordances.” They discovered the ASV was the most accurate translation. They initially started a study bible cross reference section for it. Then an idea grew to do a computerized revision of the 1901 American Standard Version for the public domain, code named “ASV3”. These ideas were dropped with too many problems: the underlining Greek text, massive footnoting, archaic words, inconsistent Greek word translations, etc. A better idea grew, the creation of a modern (English) literal version (which later became the name). A group of workers, computer owners and scholars, who believe in the total authority and inspiration of the Bible, devoted time, advice, software and work for the project. Now, over 28 years later, at least 57 experts in the original language have contributed work needed to make this translation a reality. Many others, about 207, have also helped with large amounts of proofreading, English comprehension, double-checking Greek definitions, compounds, synonyms, Greek concordance look-ups, accuracy checks and/or other menial (but extremely essential) tasks. A few thousand corrections have been received via E-mail for changes, so far. We will never be able to express our gratitude enough to all of these people, living and deceased.

The MLV was the first translation to use the power of the computer (8086) which would have been impossible before the computer age. This translation would have been impossible without WordPerfect (special thanks to Corel Corporation).

The original intentions and guidelines for the ‘Modern Literal Version’ were:

1. To translate the original language, word-for-word, into English, then to further boost the accuracy of the MLV, we translate the same Greek word into as few different English words as possible. We also do this for English words by not using them for different Greek words. Careful attention was paid to synonyms, antonyms and compound words. One way to look at this is: if God wanted 10 different words used instead of one single Greek word, the inspired writers would have penned it that way. The New Testament is its own best commentary when you see the same Greek word translated into the same English word throughout. We call this ‘uniform and consistent' translating and we believe we're the first translation to ever attempt this. This form of translation is an extremely hard task, not one that many translators would ever take the time to do, even now that it is possible with computers. More information is in the ‘Wording Statistics' section later.

2. The goal of the MLV was not to make it perfect everyday English, but try to make it understandable to the majority of English speaking people, while remaining literal. Sentences in the MLV may start with conjunctions like 'and,' 'but,' 'for' and ‘because'. This was so we could split incredible long sentences (50+ words) that were appearing as we translated into English. The Modern Literal Version is about junior high school reading level.

3. To translate some verses that have been misinterpreted for years by many religious groups, as close as possible to the original language.

4. To use *italics* for supplied words and use supplied words as opposed to paraphrasing. We want people to see what we added.

5. To translate the money and measuring systems of the Bible into some understandable form. (See the Appendix.)

6. To use ‘will' for all future tenses. Though it is not proper modern English. It is the way most English people speak. ‘Shall' is retained in questions.

7. To use paragraph format. Verse format often take meanings out of context or causes misinterpretations of the context.

8. To use the more proper ‘may' or ‘might' for the subjunctive mood verbs. The ASV used ‘should' and ‘shall.' Shall is not consider ‘conditional' in modern English, but future tense. (See more in the Appendix II section).

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

10. To footnote or explain in the Appendix places where a literal translation could not be understood or was an idiom used by the common Greeks. For example: ‘into/to the ages' is an idiom for ‘forever'. (These are not as common as many people would have you believe).

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

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

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

14. To include a Harmony of the New Testament with AD dates, which gives a person the ability to read the Bible the way it was written or in chronological order. (Start at Mark, then go to Acts.)

The 1987-1999 version, roughly 95% completed, was formally U.S. copyrighted and placed into the ‘Christian Library’ in June, 1999 at http://www.ChristianLibrary.org because of needed bandwidth and limited funds. http://www.ModernLiteralVersion.org was added in 2014 to help with current bandwidth issues.

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

In Christ,
G. Allen Walker, June 9, 1999.
Computer Tech for the New Testament, 1987-2012
Revised and updated by multiple helpers from 2001-2014.
To God is the glory. Amen.

[APPENDIX I] TOC

The primary goal is to keep the MLV free from theological concerns and traditions by translating as literally as possible while retaining modern language and readability. The ‘Open Translation’ approach is also a great ‘checks & balance’ system.

The Greeks wrote in present tense to give the reader the feeling of ‘being there’ and so this translation leaves present tense unchanged.

Asterisks (*) are used for footnoting of words listed here in the Appendix. These are for the few instances where the English translation does not lend itself to a satisfactory meaning of the underlying Greek word. In addition to this, we use an asterisk to denote the difference between one English word that is being used for two different Greek words (see **Age*** below.) This substantially aids word studies.

A hyphen (-) is used in those places where two English words come from a single Greek word. It is of particular benefit to Greek scholars and the student who wishes to cross-reference words to the MLV concordance & Greek lexicon.

Italicized words are words not found directly in the Greek but are implied by the context. These words are sometimes needed to help show action, tense and expansion of the meaning of words that the English does not capture. Since the MLV is literal, not ‘thought-for-thought’, supplied words are of significant assistance for those phrases which are exceptionally difficult to read. By pointing out these words using italics the reader has the option to disregard them. The articles ‘a’ and ‘an’ are not found in the Greek and so are always supplied though never marked.

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

Single or double quotation marks are not used in this translation since they are not found in the original language. Adding them would

be an area of opinion.

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

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

Greek is participle crazy. A rather large number of participles are found in sentences; it is common that a sentence contains no main verb, participle after participle. We have added supplied words in an effort to stay more literal and yet break these into smaller more readable English sentences..

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

1. The Old Testament reference at the end of the verse which may be an exact quote or a paraphrase by the inspired writer or simply the location of the historical event. Single quotes are used at the beginning and end of actual quotes or paraphrases. We did not attempt to translate the Greek in Old Testament quotes to match the Hebrew to English translations.
2. We use a superscript '{F}' to represent footnotes to the left of the word vs. subscript 1,2,3, etc. used by most. The reader can find the footnote itself at the end of the chapter. This is also a way to keep one master copy for various printed and electronic formats.
3. 'Harmony of the Gospels and New Testament' is a man-made study help and combines information from the four books of Jesus' life here on the earth. (The Bible was not written in Encyclopedia format. Not all information on any subject is generally all inclusive in any one area.) Here is an example of the 'Great Commission' or better 'How to Make or Become a Disciple of Christ' and the way it is represented in the 'Modern Literal Version' throughout Mark.

{Mk 16:15-18 & Mt 28:18-20 & Lk 24:46-47 Mountain in Galilee}

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

And he said to them, As you* are going **(You* go) into all the world and preach the good-news** (thus it has been written, that it is essential for Christ to suffer and to rise up from the dead the third day), should be preached in his name to all the nations, beginning from Jerusalem **to the whole creation,** make disciples of all the nations.

He who believes and is immersed, (immersing them into the name of the Father and of the Son and of the Holy Spirit and that repentance and forgiveness of sins) **will be saved;** teaching them to observe all things whatever I commanded you*.

But he who disbelieves will be condemned.

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

Wording & Definitions
(MLV Dictionary in e-Sword)

Age* is Strong's Dictionary number 2244 (onward, we will abbreviate as G2214 for electronic & book uniformity). It is very much the way we think of a person's 'age'. The other 'age, ages' not marked is a period of time. This 'age' is also translated as 'world' context determines which word. See **World** below.

Admonish means to 'instruct with warning' G3560.

Ambassador* see Apostle below.

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

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

Appointed* is G5087 which literally is 'placed' but we don't use 'placed' that way in the English language. The other 'appointed' without the * is from compounds of G5021 which is 'command or appoint.'

Assuredly is literally 'amen' which roughly means 'so be it.' Jesus said this, (sometimes twice), at the beginning of His teachings. In the KJV this was translated 'verily, verily'. G281.

Baptism see Immersion.

Be, is, was, were, being, been verbs are generally 'helper words' added to other English verbs, adjectives or rarely nouns to translate some Greek verbs. When they are not 'helper words' then they are from compounds of G1096 ('become'), G1510 ('be, is, was...') and sometimes but rarely G2192 ('have, hold, help') and G5225 (denoted as be*, is*, was*, being*; exist, possess).

Believe, belief, faith, faithful, entrust in verb, adjective, adverb or noun forms are some of those very few Greek words (G4100, G4102, G4103) which carry more meaning than the English equivalent. These words also carry the meaning: 'obey', 'had been persuaded.' The antonym of 'believe' is 'disobey' in the Greek language (G544). See John 3:36 for both words together.

Believe on literally in the majority of all places in the New Testament means 'believe upon.'

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

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

Between* is an idiom for 'up *through* the middle,' G3319.

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

Brethren is specifically 'brothers' but used more often to describe kinfolk, whether by family ties or by the blood of Jesus. Though translated from a Greek masculine noun, G80, the word includes males and females in context.

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

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

Christ is a transliterated Greek adjective, G5547, that would translate as 'anointed.' Messiah is the Hebrew translation. In the 2015 version it was rendered as 'Jesus the Christ' either a title or a description but dropped in 2016 version.

Church, see **Congregation*** below.

Class (a noun) is the priestly service limited to a stated series of days. G2183.

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

Commanders were military commanders of over 1000 soldiers. G5506

Congregation* was the original translation by Tyndale in the first English translation from the Greek and then later changed to 'church' by the Reformed Protestants in the Geneva Bible, a man-made word, then perpetuated by the Catholic Church and Church of England until today (now because of tradition). This man-made tradition has been used over the centuries to promote a 'church' rather than the 'congregation' of our Lord Jesus. The word could be translated 'assembly'. In Modern English most think of 'church' as a building. The original Greek word, even in the Bible, carries no special reverence. It is used to describe Jews, a mob, a local congregation, and the congregation of faithful, obedience believers worldwide as in Matthew 16:18, Act 2:47, called the one body in Eph. 4:1-6, Eph 5:23 and others. Translating this Greek word as 'the called out' would be like saying a 'pineapple' is an 'apple produced by a pine tree.' The word was in use in all Greek writings meaning some form of 'leaving your home to assemble elsewhere, generally in public for town announcements.' (G1577; once from its synonym G4864).

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

Consequently though an adverb in English is used for a Greek particle, G686 & G687, consequently is not exactly 'therefore' in English. It means that the previous statement is probably so or will become so.

Container(s). The bible uses Hebrew and Greek measurements like 'cor' which is a measurement of volume, about 90 gallons. We rendered these words as volume + the word 'container' like 'ninety-gallon container' vs. footnoting everyone of them; see Luke 16:7.

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

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

Dead* is a Greek word, G5053, literally translated as 'ended' or 'finished.'

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

1. A **denarius** was equivalent to a day's wage of the normal working class. It was a silver coin with Caesar's face on it. G1220.
2. Two drachmas was worth about 4 denarius, translated as 'four-denarii.' G1323.
3. A lepton was a bronze coin, translated as 'bronze-coin.' Two of these is equal to an Assarion or Quadran which are copper coins worth the cost of a dove or two sparrows, about a couple of mouthfuls of food. Assarion and Quadran are translated as 'copper coin'. About 50 cents in US money. G3016.
4. Mina which is translated as '200 denarius coins' is a about 80% of a year's salary in modern terms. In context it probably meant a whole years wage. G3414.
5. Slater was a coin equal to two drachmas or four denarii, translated as 'four-denarii coin.' G4715.
6. **Talant** is not a coin but about 75 pounds of silver. Equal to about 1 million dollars in US money today which is roughly 6000 denarius coins. Talant has nothing to do with the English word 'talent' which was how the Greek word, G5007, was erroneously transliterated in various other translations leading to confusion and kept due to tradition.

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

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

Disobedience* is the result of a 'refusal to hear' or more subtly a refusal to take in what you hear. G3876. The other disobedience (no *) is the end result of 'disbelieve.' G543.

Divine* is the only 'divine' that literally comes from the base word 'God.' G2304 & G2316.

Enmity has lost some of its meaning in current English usage. It is best described as a blend of hatred, opposition; to be an enemy. G2189.

Except* is the improper preposition of G4133. The other 'except' (no *) is an idiom of the literal 'if not' (G1508, G1487 & G3361).

Fallen-asleep is from the Greek word, G2837, which is used to mean death.

For is a preposition that has no true Greek equivalent. 'To' is the literal translation in all places in the 'Modern Literal Version.' Asterisk (*) versions are below. All 'because, because of, in or on behalf of' in the MLV are translated as such.

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

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

Forgive* is the verb form of the Greek noun translated as 'favor' or 'grace.' G5483

Fornication is from the Greek word G4202 (pornia), which means any premarital or extramarital sexual acts between two or more people. It also means prostitution with its Greek base word meaning 'sell.' It does not in anyway mean lust. It means physical sex,

including all variations of physical sex.

Furlong is 1/8 of a mile in English. But in the MLV it is from G4218 (stadium), which is 1/8 of a Roman mile 607 ft. (53 ft. less than the modern furlong).

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

Gift* is G5496, another noun form of the Greek noun, G5485, translated as 'favor' or 'grace.'

Gird means to put on your belt, the final act of dressing yourself for the public or for a job, (see **Belt** also). G2224.

Godliness* is literally 'devoutness.' The base word is 'worship' not 'God.' Modern English does not use 'devout' as anything necessarily to do with God. G2125.

Good* is literally 'well.' G2095 & compounds. The other 'good' (no *) are actually two synonyms. Good in general and good outwardly. G0018 & G2570.

Good-news is simply how it reads or used to mean Jesus and His teaching in general, (1Cor. 15:1-4; 2Thes. 1:8, etc.). Originally in the MLV, the Greek word was translated as 'gospel' in the religious context and 'good news' in other contexts but was adopted as 'good-news' throughout in 2013 in order not to 'commentate' in the Word. G2098.

Gracious* is the translation of the Tyndale translation of 'blessed' an adjective in all the places that would have been something along the lines of: 'God *is* blessed.' (God is 'fortunate' is craziness. God for sure is *not* 'happy' with us.) G2128.

Harlot is a sexually promiscuous individual or a prostitute or both, primarily female. Context is not always certain as to which meaning is applicableeither. (A vulgar English word does fit perfectly). G4204.

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

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

Hosanna is a Hebrew word meaning 'Save me, I pray.' or 'Please deliver me.'

Immerse* or **dipping** is a translation of the Greek verb, G0907 (baptizo), and its variations which all mean to submerge completely. Baptize is a transliterated word which has been retained by most translations. Baptism is not used in the 'Modern Literal Version.' In 1999, until baptism was changed to immersion in about 2002, over 75% of the comments for revision of the Modern Literal Version from readers or visitors to the Christian Library were 'make baptism immersion.' This word has a perfect English equivalent and so has been used. For a Bible definition read Romans 6:1-6. The Greek word was common to the Greeks and was used to describe a 'bath,' 'washing dishes,' 'ceremonial washing' and 'Christian baptism.' See Mark 7:4,8; other Bible passages Romans 6:1-6, Mark 16:16, Colossians 2:12-14, 1 Peter 3:21, etc. This word never meant 'shower'. There is a Greek word, G4472, for 'sprinkling,' G4472 (base word 'rain-o'), and it is also used in the New Testament. Since the MLV is not made for profit we will be keeping 'immersion.'

Indeed* (if indeed) is a conditional particle (G1437b & G1512). The real interesting one is the indeed (G3303) without an asterisk and its use with "but" G1161 in comparative statements.

Iota (subscript) and **serif** are the smallest punctuation or accent marks of Greek. G2503.

Irreproachable can simply be a person not under an accusation by an enemy or legal system but more likely a person with an extremely good reputation. G410.

Keep in the MLV is one of those very few Greek words, G5083 & compounds, which carry more meaning than the English word. The word carries with it: 'to guard' and/or 'to watch over.'

Lack* with an asterisk (*) is used to tell the difference between the other 'lack' because the more literal meaning 'fall short' just doesn't fit English well. G3007 & G5302.

Like is literally 'as.' Common to their language, but comes across as slang in English. G5613.

Love* is Christian love. This word in religious writings had an intensified meaning, sacrificial love, from the same Greek spoken outside of the Bible, 'love of people' or simply 'like.' The Greeks had different words for different kinds of love, unlike English. This

word is G25 (agapao).

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

May, Might, Should see **Subjunctive Mood** in **Appendix II**.

Messenger is simply transliterated as 'angel' in many translations, G32; we have opted to translate it rather than transliterate. Only context can determine if the messenger was from God or man or the Evil One. To stay with our 'Modern Literal Version' guidelines, we uniformly used 'messenger' starting in 2013.

Never* would be best rendered as 'in absolutely no way!' an emphatic *no!* or *not!* but is just way too wordy to fit into most verses. When never* occurs with the subjunctive mood verb, 'may never,' it does not mean 'will not' but there is a slight possibility this could happen. This has been a Tyndale tradition replicated over and over for the past 600 years. Oh well the theologians will have to adjust.

Obey*, obedient*, obedience* are G5218 & 5219. It is related to listening obediently to someone with authority. For example, a soldier listening to and obeying his commanding officer or children to their parents, as in: 'Children, obey* your* parents.' The other 'obey' words, G3980, come from the same root word as 'believe'. (See **Believe**).

Of* literally means 'out of.' This is unique to John & 1 John. G1537.

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

Only begotten which literally means 'only born of' or 'only born by' would be a contradiction in the Bible since 'we are all sons of God through Christ Jesus' and Mary gave birth to multiple children. Its Greek synonym is 'firstborn' which too is a contradiction since Abraham had two sons to Sarah and the 'only born of' was the second son. Others have used 'one and only,' 'only,' 'only born.' All of these are also contradictions. One other translation used 'only unique,' but this removes the 'born' part. The way to think of this is that the physical 'firstborn' had special rights or privileges. 'Only special born' would then settle all instances in the New Testament and would still fit the Greek. It is the figurative 'firstborn' in respect to special privileges or rights. G3439.

Pentecost is a transliterated word, G4005, which literal means '50th' as in the 50th day after Passover.

Pregnant* is literally 'swollen,' G1471, and the other 'pregnant,' G1094, is 'with a belly'. The Greeks just did not have a good word for pregnancy.

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

Quarternions are companies of four soldiers and is translated as 'companies of four' in Acts 12:11. G5069.

Rabbi and **Rabboni** is teacher in the Hebrew language. G4461 & G4462.

Recognize is also translated as 'fully know' or 'know fully.' It is the reader's choice since they are interchangeable. G1921.

Rejected* has more meaning and is best thought out as: 'they tested it, they did not like it and so they rejected it.' G593.

Rise*, Rising*, Raise*, Raised*, Risen*, Rose* is literally 'stand up' but that poses a problem since we do not use that idiom in English. G0450.

Separate* is from 'border or boundary' which would be 'border off' or the lighter meaning of 'quarantine off'. The other 'separate' is 'make room between.' G0873.

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

Should, May, Might see **Subjunctive Mood** in **Appendix II**.

Sold* is G4097 only in this tense which is more 'sold for money'. The other sell, sold (G4453) can also be barter or exchange.

Sound* is also translated as 'healthy.' G5198.

Spirit is retained in capitalized form from the ASV. If you, as the reader, believe Spirit is not the Holy Spirit just ignore the capital 'S.' All capitalization and punctuation is man made, please ignore any you believe to be wrong. 'The Spirit of the truth' as it occurs in the Greek 3 times in John 14-16 & maybe once in 1 John 4 could be a title, 'Spirit of Truth.' G4151.

Spirit* is literally 'soul.' G5590 ('breath of life') and its compounds occur only in Philippians 2.

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

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

Talant is listed under **Denarius**.

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

*__That__ is G3705 which is stronger than modern English 'that.' A mild 'in order that' not as below.

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

__That__ was used to replace a Greek idiom that reads 'to the to verb' (G1519 (eis) + G3588 neutered (to) + an infinitive verb). The ASV scholars had started to replace this idiom with 'to the end *subject* should/may *verb*'. We did this uniformly throughout the New Testament until the 2015 version but as 'to this end, *that subject* should/may *verb*' but even this is difficult to read. So now we have done the second best option by converting all of these to a subjunctive like form, '*that* *subject* should/may *verb*.' *That* can be read as 'in order that' if this makes more sense; same as the words (that*, *that) above.

The occurs in Greek same as in English with one major exception, 'the' is used with proper nouns. 'Paul' is 'the Paul.' We have tried to include all definite articles other than those with proper nouns. Many would say they should be dropped in some places but our opinion in this matter is if the inspired writers included 'the' then we should put it there in English whenever possible. The inspired writers could have left 'the' out in most of these questionable places and it still would have been good Greek grammar, especially in Paul's & Luke's writings who were fluent in speaking Greek. G3588.

Unimpeachable is from a Greek word, G423, that really does not translate well into English. The word is only used in the qualifications of elders/overseers/pastors/shepherds in the Bible. It means someone who is not under an accusation of any kind (that is, blameless and guiltless) and has an impeccable reputation. This and 'believing children' are the only two qualifications that are not learned or cannot be learned by a person who reaches to be an elder/overseer/pastor/shepherd.

View is a stronger 'see' or 'look.' It means to 'view as a spectator' or 'view from the side lines.' View is to be more attentive to that being viewed. G2334.

Washings* or immersions. See **Immerse**.

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

You*, **your***, is plural 'you' and 'your'. By keeping these you will find teachings in the MLV that is lost in almost all other modern English translations. We have never understood why modern translators fail to incorporate the plural 'you.'

TOC

Read the New Testament in Better Ways

For better understanding, read the New Testament the way it should have been arranged and is closer to chronological order:

Mark, Matthew, John, Luke,
Acts: The Book of Conversions
James, 1&2 Thessalonians, Galatians, 1&2 Corinthians, Romans,
Ephesians, Philippians, Colossians,
1&2 Peter, Jude, Philemon, 1 Timothy, Titus, Hebrews, 2 Timothy,
1-3 John, Revelation.

(A 2-month 'Simple Reading Schedule' through the MLV is in Appendix II.)

To read the New Testament in chronological order, go to Mark chapter 1 and start reading then jump to Acts 1.

You should read the MLV once all the way through, not using any other translation during this time. The MLV's strongest feature is its uniformity of English wording and the underlying Greek. Utilizing an additional translation during this time will interrupt gaining valuable insight, as would a native Greek.

Note: There is only one master copy; therefore the book & computer formats all agree. Brackets [] are used in the electronic format to help navigate, and for conversions to other electronic formats.

This is dedicated to God, Jesus Christ, and the Holy Spirit. To whom else would we dedicate it? *To Him is the glory, the power and dominion forever and ever. Amen.*

[Matthew 1] TOC

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

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

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

1:17 Therefore all the generations from Abraham to David *were* fourteen generations; and from David until the exile of Babylon, *were* fourteen generations; and from the exile of Babylon until the Christ, *were* fourteen generations.

1:18 Now the birth of Jesus Christ was thus: for* when his mother Mary had been engaged to Joseph, before they came together she was found *to be* pregnant from the Holy Spirit. 1:19 And Joseph, her husband, being a righteous man and not willing to disgrace her, intended to divorce her secretly. 1:20 But when he was contemplating these things, behold, a messenger of the Lord appeared to him in a dream, saying, Joseph, son of David, do not fear to take Mary to you, *as* your wife for* what is {F} born in her is from the Holy Spirit. 1:21 And she will bear a son, and you will call his name Jesus, for* he will save his people from their sins. 1:22 Now this all has happened, in order that what was spoken by the Lord through the prophet might be fulfilled , saying, 1:23 'Behold, the virgin will be pregnant and will bear a son and they will call his name Immanuel;' which is, *after* being translated, 'God with us.' {Is. 7:14, 8:8, 10} 1:24 And being aroused from his sleep, Joseph did as the messenger of the Lord commanded him and took his wife to him; 1:25 and did not know her *intimately* until she had given birth to her firstborn son and he called his name JESUS.

{Footnotes: Please read the Preface. * is our universal footnoting for words contained in the Appendix. These words are NOT the same Greek word as the non-asterisk form; i.e. *for is different from for* is different from for. Mt 1:3- In this translation Old Testament names will be in their Old Testament form. Mt 1:20- Or: conceived.}

[Matthew 2] TOC

2:1 Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, {F} wise-men from the east came into Jerusalem, saying, 2:2 Where is he who is born King of the Jews? For* we saw his star in the east and have come to worship him. 2:3 And when Herod the king heard it, he was disturbed and all Jerusalem with him. 2:4 And gathering together all the high-priests and scribes of the people, he inquired from them where the Christ should be born.

2:5 And they said to him, In Bethlehem of Judea; for* thus it has been written through the prophet, 2:6 'And Bethlehem, a land of Judah, you are by no means least among the governors of Judah; for* a leader will come forth from you, who will shepherd my people Israel.' {Mic. 5:2, 2Sam 5:2}

2:7 Then Herod having called the {F} wise-men secretly, ascertained accurately from them the time of the star's appearing. 2:8 And he sent them to Bethlehem and said, Go and probe out accurately *the things* concerning the young child. And whenever you* have found *him*, report to me, *that I *may* also come and may worship him. 2:9 And having heard the king, they went away. And behold, the star, which they saw in the east, preceding them until it came and stood above where the young child was. 2:10 And when they saw the star, they rejoiced with extremely great joy. 2:11 And they came into the house and saw the young child with Mary, his mother. They fell down and worshiped him. Opening their treasures, they brought gifts of gold and frankincense and myrrh to him. {Is. 60:6, Ps. 72:10, 15} 2:12 And being divinely-warned in a dream not to revisit Herod, they departed into their *own* country through another way.

2:13 Now when they had departed, behold, a messenger of the Lord appears to Joseph in a dream, saying, Arise and take the young child and his mother and escape into Egypt and be there until I should tell you, because Herod is about to seek the young child to destroy him. 2:14 And he arose and took the young child and his mother by night and departed into Egypt; 2:15 and they were there until the end of Herod; in order that what was spoken by the Lord through the prophet might be fulfilled, saying, 'Out of Egypt I called my son.' {Hos. 11:1} 2:16 Then Herod, seeing that he was mocked by the {F} wise-men, was exceedingly enraged and sent forth *soldiers and* assassinated all the boys who *were* in Bethlehem and in all its borders, from two years and downward, according to the time which he had ascertained accurately from the {F} wise-men. 2:17 Then what was spoken by Jeremiah the prophet was fulfilled, saying, 2:18 'A voice was heard in Ramah, mourning and weeping and *with* much anguish, Rachel weeping *for* her children. And she did not wish to be comforted, because they are not *there*.' {Jer. 31:15}

2:19 But when Herod was dead*, behold, a messenger of the Lord appears in a dream to Joseph in Egypt, 2:20 saying, Arise and take the young child and his mother and go into the land of Israel, for* those seeking the young child's life have died. 2:21 And he arose and took the young child and his mother and entered into the land of Israel. 2:22 But when he heard that Archelaus is reigning over Judea instead of his father Herod, he was afraid to go there, and being divinely-warned in a dream, he departed into the parts of Galilee, 2:23 and having come, he dwelt in a city called Nazareth; *that what was spoken through the prophets might be fulfilled, that he will be called a Nazarene.

{Footnotes: Mt 2:1, 7, 16- Or Magi, a title of Persian wise-men; Compare Esther 1:13, Dan. 2:12.}

{Mk 1:1-8 & Mt 3:1-12 & Lk 3:1-18) Judea near Jordan River 25 or 26 AD.}

3:1 And in those days John the Immerser* comes, preaching in the wilderness of Judea,
3:2 and saying, Repent; for* the kingdom of heaven has drawn near. 3:3 For* this is he who
was spoken of by Isaiah the prophet, saying, 'The voice of one crying in the wilderness,
prepare the way of the Lord, make* his paths straight.' {Is. 40:3} 3:4 Now John himself had
his *outer* clothing *made* of camel's hair and a leather belt around his hip, and his
nourishment was locusts and wild honey. 3:5 Then Jerusalem and all Judea and all *the*
people of the region around the Jordan were going out to him. 3:6 And they were being
immersed* by him in the Jordan, confessing their sins. 3:7 But when he saw many of the
Pharisees and Sadducees coming to his immersion*, he said to them, Offspring of vipers,
who warned you* to flee from the future wrath? 3:8 Therefore produce fruit worthy of
repentance. 3:9 Do not think to say among yourselves, We have Abraham for our father;
for* I say to you* that God is able to lift up children out of these stones for Abraham. 3:10
And even already, the ax is lying to the root of the trees, because every tree which is not
producing good fruit is cut down and cast into the fire. 3:11 I indeed immerse* you* in water
toward repentance, but he who is coming after me is mightier *than* I, whose shoes I am
not sufficient to bear. He will immerse* you* in the Holy Spirit; 3:12 whose winnowing fan
is in his hand, and he will thoroughly cleanse his threshing floor, and he will gather his
grain into the barn, but the chaff he will burn up with unquenchable fire.

{Mk 1:9-11 & Mt 3:13-17 Lk 3:21-23 Jordan east of Jericho, Spring 27 AD.}

3:13 Then Jesus comes from Galilee to John to be immersed* by him in the Jordan. 3:14
But John was preventing him, saying, I have need to be immersed* by you and you are
coming to me?

3:15 But Jesus answering, said to him, {F} **Allow *it* now; for* thus it is suitable for us
to fulfill all righteousness.** Then he allows him.

3:16 And Jesus when he was immersed*, came up immediately from the water. And
behold, the heavens were opened to him and he saw the Spirit of God coming down like
a dove and coming upon him; 3:17 and behold, a voice *came* out of the heavens, saying,
This is my beloved Son, in whom I am delighted.

{Footnotes: In this translation words of Jesus, God the Father and the Holy Spirit are in **BOLD** or **RED** depending on book or electronic versions.}

[Matthew 4] TOC

{Mk 1:12-13 & Mt 4:1-11 & Lk 4:1-13.}

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

4:4 But answering, he said, **It has been written, 'Man will not live on bread alone,
but on every word that goes out through the mouth of God!'** {Deut. 8:3}

4:5 Then the Devil takes him into the holy city. And he stands him upon the pinnacle
of the temple, 4:6 and says to him, If you are the Son of God, cast yourself downward; for*
it has been written, 'He will command the messengers concerning you, and they will lift
you up upon *their* hands, lest you might hit your foot against a stone. ' {Ps. 91:11f}

4:7 Jesus said to him, **Again it has been written, 'You will not test the Lord, your
God.'** {Deut. 6:16}

4:8 Again, the Devil takes him to an exceedingly high mountain and shows him all the kingdoms of the world and the glory of them; 4:9 and he says to him, I will give you all these things, if you fall down and worship me.

4:10 Then Jesus says to him, **Go behind me, Adversary! For* it has been written, 'You will worship the Lord your God and you will give-divine service to him only.'** {Deut. 6:13} 4:11 Then the Devil leaves him, and behold, messengers came and served him.

{Mk 1:14a & Mt 4:12 & Lk 3:19-20 & Jn 4:1-4 Judea to Galilee.}

4:12 Now Jesus, having heard John was given up, departed into Galilee; 4:13 and leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali; 4:14 in order that what was spoken through Isaiah the prophet might be fulfilled, saying, 4:15 'The land of Zebulun and the land of Naphtali, the way of the sea, on the other side of the Jordan, Galilee of the {F} Gentiles, 4:16 the people who sat in darkness saw a great light and to those who sat in the region and shadow of death, light has risen for them.' {Is. 9:1f}

{Mk 1:14b-15 & Mt 4:17 & Lk 4:14b-15.}

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

{Mk 1:16-20 & Mt 4:18-22 & Lk 5:1-11 Sea of Galilee near Capernaum.}

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

{Mk 1:35-39 & Mt 4:23-25 & Lk 4:42-44 Preaching through Galilee.}

4:23 And Jesus went around all Galilee, teaching in their synagogues and preaching the good-news of the kingdom and healing all *kinds of* disease and all *kinds of* illness among the people. 4:24 And the report of him went forth into all Syria and they brought to him all who were ill, held by various diseases and torments and demon-possessed and epileptic and paralyzed, and he healed them. 4:25 And large crowds followed him from Galilee and Decapolis and Jerusalem and Judea and on the other side of the Jordan.

{Footnotes: Mt 4:15- Greek: nations, and so elsewhere, see Appendix.}

[Matthew 5] TOC

{Mt 5:1 & Lk 6:17-20.}

5:1 And seeing the crowds, he went up into the mountain and when he had sat down, his disciples came to him.

{Mt 5:2-12 & Lk 6:20-26.}

5:2 And he opened his mouth and taught them, saying: 5:3 **The poor in spirit *are* fortunate, because theirs is the kingdom of heaven. 5:4 Those who are mourning *are* fortunate, because they will be comforted. 5:5 The meek *are* fortunate, because they will inherit the earth. 5:6 Those who hunger and are thirsty *for* righteousness *are***

fortunate, because they will be fed. 5:7 **The merciful are fortunate, because they will be shown-mercy.** 5:8 **The clean in heart *are* fortunate, because they will see God.** 5:9 **The peacemakers *are* fortunate, because they will be called sons of God.** 5:10 **Those who have been persecuted because of righteousness are fortunate, because theirs is the kingdom of heaven.** 5:11 **You* are fortunate whenever they reproach and persecute you* and say every evil word against you*– lying, because of me.** 5:12 **Rejoice and be glad, because your* reward is much in the heavens; for* thus, they persecuted the prophets who were before you*.**

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

{Mt 5:17-48 & Lk 6:27-36.}

5:17 **Do not suppose that I came to tear-down the law or the prophets; I did not come to tear-down, but to fulfill.** 5:18 **For* assuredly I say to you*, Until heaven and earth should pass away, one iota or one serif may never* pass away from the law, until all things should happen.** 5:19 **Therefore whoever loosens one of these least commandments and might teaches men *to do* so, will be called least in the kingdom of heaven, but whoever practices and should teach them, he will be called great in the kingdom of heaven.** 5:20 **For* I say to you* that if your* righteousness does not abound more-than *that* of the scribes and Pharisees, you* may never* enter into the kingdom of heaven.**

5:21 **You* have heard that it was said to the ancients, 'Do not murder', but 'whoever murders will be liable to the judgment.'** {Ex. 20:13 & Deut. 5:17} 5:22 **But I say to you* that everyone who is** {F} **vainly angry to*ward* his brother will be liable to the judgment, and whoever says to his brother,** {F} **You, empty-head, will be liable to the council, but whoever says,** {F} **You fool, will be liable to the hell of fire.** 5:23 **Therefore if you are offering your gift at the altar and *while you are* there *if you* remember that your brother has something against you,** 5:24 **leave your gift there in front of the altar and go away. First be reconciled to your brother and then come and offer your gift.** 5:25 **Be agreeable with your opponent quickly, while you are with him on the road; lest the opponent should give you to the judge and the judge might give you to the attendant and you will be cast into prison.** 5:26 **Assuredly I say to you, You may never* come out from there, until you should have repaid the last copper coin.**

5:27 **You* have heard that it was said, 'Do not commit adultery.'** {Ex. 20:14 & Deut. 5:18} 5:28 **But I say to you* that everyone who is looking *at* a woman to lust for her has already committed adultery with her in his heart.** 5:29 **And if your right eye is** {F} **offending you, pluck it out and cast it from you*; for* it is advantageous for you, that* one of your members should perish and not *that** your whole body might be cast into hell.** 5:30 **And if your right *hand* is offending you, cut it off and cast it away from you*; for* it is advantageous for you, that* one of your members might perish and not *that** your whole body should be cast into hell.** 5:31 **It was also said, 'Whoever divorces his**

wife, let him give her a *document of* divorcement.' {Deut. 24:1, 3} **5:32 But I say to you* that whoever divorces his wife, except-for *the* reason of fornication, is making* her commit adultery and whoever marries she who has been divorced is committing adultery.**

5:33 Again, you* have heard that it was said to the ancients, 'You will not perjure yourself, but will give your oaths to the Lord.' {Lev. 19:12, Num. 30:2, Deut. 23:21} **5:34 But I say to you*, Do not swear literally; neither by the heaven, because it is the throne of God; 5:35 nor by the earth, because it is the footstool of his feet; nor in Jerusalem, because it is the city of the Great King, 5:36 nor should you swear by your head, because you are unable to make* one hair white or black. 5:37 But let your* word be, a Yes, yes; a No, no; and whatever is more-than these, is from the evil *one*.**

5:38 You* have heard that it was said, An eye in exchange-for an eye and a tooth in exchange-for a tooth. {Ex. 21:24, Lev. 24:20, Deut.19:21} **5:39 But I say to you*, Do not withstand an evil *man*, but whoever slaps you upon your right jaw, turn also the other to him. 5:40 And to him, who is willing to go to court with you and *wants* to take away your tunic, *then* also allow for him *to take your outer* garment. 5:41 And whoever compels you *to go* one mile, go with him two. 5:42 Give to him who asks you and do not turn away from the one who wishes to borrow from you.**

5:43 You* have heard that it was said, 'You will love* your neighbor and hate your enemy.' {Lev. 19:18} **5:44 But I say to you*, Love* your* enemies, speak well of those who curse you*, do good *things* to those who hate you* and pray on behalf of those who are railing at you* and are persecuting you*. 5:45 *Do this* *that you* might become sons of your* Father who is in the heavens, because his sun rises upon the evil and the good and *it* rains upon the righteous and the unrighteous. 5:46 For* if you* love* those who love* you*, what reward do you* have? Do not even the tax collectors do the same? 5:47 And if you* only greet your* friends, what are you* doing more-than *others*? Are not even the tax collectors doing so? 5:48 Therefore you* will be perfect, like your* Father who is in the heavens is perfect.**

{Footnotes: Mt 5:22a- OR with emptiness (without cause or reason) or to further one's vanity. Mt 5:22b- An expression of contempt. The Greek here could be simply 'fool' said as an expression of condemnation or could be a transliteration of 'Moreh' which is a Hebrew expression of condemnation. In Mt 5:22 the wording doesn't matter; it's the way it is said or meant. Mt 5:29- and all other places - offend literally means 'cause to stumble' or 'snare.'}

[Matthew 6] TOC

6:1 Take-heed not to do your* charity in front of men, to be seen by them otherwise you* have no reward from your* Father who is in the heavens.
6:2 Therefore whenever you are doing charity, do not sound *a trumpet* in front of you like the hypocrites do in the synagogues and in the lanes, *that they may be glorified by men. Assuredly I say to you*, They are having their reward. 6:3 But *when* you are doing charity, do not let your left *hand* know what your right *hand* is doing, 6:4 *that your charity may be in secret and your Father who sees in secret will repay you openly.

6:5 And whenever you* pray, do not be like the hypocrites, because they love to

stand and pray in the synagogues and in the squares, *that they may appear *devout* to men. Assuredly I say to you* that they are having their reward. 6:6 But you, whenever you pray, enter into your storeroom and locking your door, pray to your Father who is in secret and your Father who sees in secret will repay you openly. 6:7 And in praying, do not be repetitious like the Gentile; for* they think that they will be heard in their many words. 6:8 Therefore do not be similar to them, for* your* Father knows what things you* have need of before you* ask him. 6:9 Therefore pray thus: our Father who *is* in the heavens, let your name be sanctified. 6:10 Let your kingdom come. Let your will happen as in heaven, also upon the earth. 6:11 Give us today our {F} needful bread. 6:12 And forgive us our debts, as we also forgive our debtors. 6:13 And do not bring us into temptation, but rescue us from the evil *one*, because yours is the kingdom and the power and the glory, forever. Amen. 6:14 For* if you* forgive men their trespasses, your* heavenly Father will also forgive you*. 6:15 But if you* do not forgive men their trespasses, neither will your* Father forgive your* trespasses.

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

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

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

6:24 No one is able to serve* two lords, for* either he will hate the one and love* the other; or he will hold to one and despise the other. You* are not able to serve* God and {F} money.

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

6:31 Therefore do not be anxious, saying, What may we eat? or, What may we drink? or, What may we dress ourselves with? 6:32 For* the Gentiles are seeking after all these things; for* your* heavenly Father knows that you* need all these things. 6:33

But first seek the kingdom of God and his righteousness, and all these things will be added to you*. 6:34 Therefore do not be anxious *for the next-day; for* the next-day will be anxious *enough* for itself. Its evil is enough for the *one* day.

{Footnotes: Mt 6:11- No one knows for sure what the original word means. It is only in the N.T. twice. Mt 6:24 Or: Money as in your 'God of Money'.}

[Matthew 7] TOC

{Mt 7:1-6 & Lk 6:37-42.}

7:1 Do not judge, that* you* might not be judged! 7:2 For* in what judgment you* judge, you* will be judged and in what measure you* measure, it will be measured again to you*. 7:3 And why do you see the speck that is in your brother's eye, but do not perceive the beam that is in your *own* eye? 7:4 Or how will you say to your brother, Allow *me, that* I may cast out the speck from your eye, and behold, the beam *that* is in your *own* eye? 7:5 You hypocrite, first cast out the beam out of your *own* eye, and then you will see precisely to cast out the speck from your brother's eye.

7:6 Do not give what is holy to the dogs, nor cast your* pearls in front of the swine, lest they might trample them down with their feet and turn and might rip at you*.

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

{Mt 7:12 & Lk 6:31.}

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

{Mt 7:13-23 & Lk 6:43-45.}

7:13 Enter in through the narrow gate, because wide is the gate and broad is the way, which leads to destruction and there are many who enter through it. 7:14 *O* how narrow is the gate and pressed is the way, which is leading to life and few are those who find it.

7:15 But take-heed of false prophets, who are coming to you* in sheep's clothing, but inside are ravenous wolves. 7:16 You* will recognize them from their fruits. They do not collect grapes from thorns or figs from thistles, do they? 7:17 Thus every good tree produces good fruit, but the rotten tree produces evil fruit. 7:18 A good tree is not able to produce evil fruit, nor can a rotten tree produce good fruit. 7:19 Every tree which does not produce good fruit is cut down and cast into the fire. 7:20 Consequently, you* will recognize them from their fruits. 7:21 Not everyone who says to me, Lord, Lord, will enter into the kingdom of heaven, but he who is practicing the will of my Father who is in the heavens. 7:22 Many will say to me in that day, Lord, Lord, did we not prophesy in your name and cast out demons in your name and do many miracles in your name? 7:23 And then I will confess to them, I never*

knew you*. Depart from me, you* who work lawlessness.

{Mt 7:24-29 & Lk 6:46-49.}

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

7:28 And it happened, when Jesus had finished with these words, the crowds were being astounded at his teaching; 7:29 for* he is teaching them like *one* having authority and not like the scribes.

[Matthew 8] TOC

{Mt 8:1, 5-13 & Lk 7:1-10 Capernaum.}

8:1 And when he had come down from the mountain, large crowds followed him.

{Mk 1:40-45 & Mt 8:2-4 & Lk 5:12-16.}

8:2 And behold, a leper having come to him, worshiped him, saying, Lord, if you are willing, you are able to cleanse me.

8:3 And Jesus stretched out his hand and touched him, saying, **I am willing; be cleansed.** And immediately his leprosy was cleansed. 8:4 And Jesus says to him, **See that you tell no one, but go, show yourself to the priest and offer the gift that Moses commanded, *for a testimony to them.** {Lev. 13:49, 14:2ff}

{Mt 8:1, 5-13 & Lk 7:1-10 Capernaum.}

8:5 And when Jesus entered into Capernaum, a centurion came to him, pleading with him, 8:6 and saying, Lord, my young-servant, a paralytic, has been laid in the house, terribly tormented.

8:7 And Jesus says to him, **I will come and heal him.**

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

8:9 For* I am a man also under authority, having soldiers under me and I say to this one, Go and he goes, and to another, Come and he comes, and to my bondservant, Do this and he does *it*.

8:10 And when Jesus heard it, he marveled and said to those who followed, **Assuredly I say to you*, I have not found so-great a faith, not even in Israel.** 8:11 **And I say to you* that many will come from the east and the west and will recline with Abraham and Isaac and Jacob in the kingdom of heaven;** 8:12 **but the sons of the kingdom will be cast out into the outer darkness– the weeping and the gnashing of teeth will be there.** 8:13 And Jesus said to the centurion, **Go and as you have believed, let it happen for you.** And his young-servant was healed in that hour.

{Mk 1:29-34 & Mt 8:14-17 & Lk 4:38-41 Capernaum.}

8:14 And when Jesus had come into Peter's house, he saw that his mother-in-law was lying and fevered. 8:15 And he touched her hand and the fever left her, and she arose and served him. 8:16 And when it became evening, they brought to him many demon-possessed and he cast out the spirits by word and healed all who were ill; 8:17 *that what was spoken

through Isaiah the prophet might be fulfilled, saying, 'He himself took our sicknesses and bears our diseases.' {Is. 53:4}

{Mk 4:35-41 & Mt:8:18-27 & Lk 8:22-25 Sea of Galilee.}

8:18 Now when Jesus saw large crowds around him, he gave commands to go to the other side. 8:19 And a scribe, having come to him, said, Teacher, I will follow you wherever you go.

8:20 And Jesus says to him, **The foxes have burrows and the birds of the heaven *have* nests, but the Son of Man has nowhere he may bow his head.**

8:21 And another of his disciples said to him, Lord, permit me first to go and bury my father.

8:22 But Jesus said to him, **Follow me, and leave the dead to bury their *own* dead.**

8:23 And when he had stepped into the ship, his disciples followed him. 8:24 And behold, a great squall happened in the sea, so-that the ship was hidden by the waves, but he was sleeping. 8:25 And the disciples came to him and aroused him, saying, Save us Lord! We are perishing!

8:26 And he says to them, **Why are you* cowardly? O you* of little faith!** Then he arose and rebuked the winds and the sea, and there became a great calm.

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

{Mk 5:1-21 & Mt 8:28-34 & Lk 8:26-40 Gergesa.}

8:28 And when he had come to the other side into the country of the Gergesenes, two demon-possessed *men* met him, coming forth out of the tombs, exceedingly fierce, so-that no one was strong-enough to pass through that way. 8:29 And behold, they cried out, saying, What have we to do with you, Jesus *the* Son of God? Have you come here to torment us before the time? 8:30 Now a herd of many swine was feeding from afar, away from them. 8:31 And the demons pleaded with him, saying, If you cast us out, permit us to go away into the herd of swine.

8:32 And he said to them, **Go.** And they came out and went into the herd of swine and behold, the whole herd of swine rushed down the cliff into the sea and died in the waters. 8:33 And those who are feeding them fled and went away into the city and reported everything and what *had happened* to those who were demon-possessed. 8:34 And behold, all the city came out *for a meeting with Jesus and when they saw him, they pleaded with *him* *that he might proceed from their borders.

[Matthew 9] TOC

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

{Mk 2:1-12 & Mt 9:2-8 & Lk 5:17-26.}

9:2 And behold, they brought to him a man, a paralytic, lying upon a cot and Jesus seeing their faith said to the paralytic, **Child, have courage; your sins have been forgiven.**

9:3 And behold, some of the scribes said among themselves, This man is blaspheming.

9:4 And Jesus knowing their contemplations said, **Why are you* contemplating evil in your* hearts? 9:5 For* which is easier, to say, Your sins are forgiven; or to say, Arise and walk? 9:6 But in order that you* may know that the Son of Man has authority upon the earth to forgive sins** (then he says to the paralytic), **Arise and lift**

up your cot and go up to your house. 9:7 And having arisen, he went away to his house. 9:8 But when the crowds saw it, they marveled and glorified God, who had given such authority to men.

{Mk 2:13-14 & Mt 9:9 & Lk 5:27-28 At or near Capernaum.}

9:9 And passing by from there, Jesus saw a man, called Matthew, sitting at a tax-office and he says to him, **Follow me.** And he stood up and followed him.

{Mk 2:15-22 & Mt 9:10-17 & Lk 5:29-39 Capernaum.}

9:10 And it happened, as he reclined *at a meal* in the house, behold, many tax collectors and sinners came and reclined with Jesus and his disciples. 9:11 And when the Pharisees saw it, they said to his disciples, Why is your* teacher eating with the tax collectors and sinners?

9:12 But Jesus having heard it, said to them, **Those who are strong have no need of a physician, but those who are ill.** 9:13 **But go and learn what is *meant by*, 'I will *to have* mercy and not sacrifice.'** {Hos. 6:6} **For* I did not come to call the righteous, but sinners to repentance.**

9:14 Then the disciples of John come to him, saying, Why do we and the Pharisees fast, but your disciples do not fast?

9:15 And Jesus said to them, **The** {F} **sons of the bridal-party are not able to fast, inasmuch as the bridegroom is with them, are they? But the days will come when the bridegroom might be taken away from them and then they will fast.** 9:16 **But no one puts a patch of unshrunk fabric upon an old garment; for* its fullness *shrinks and* lifts away from the garment and a worse split happens.** 9:17 **Nor do they put new wine into old wineskins; otherwise the wineskins burst and the wine is spilled and the wineskins will be destroyed, but they put new wine into new wineskins and both are protected.**

{Mk 5:22-43 & Mt 9:18-26 & Lk 8:41-56 Capernaum.}

9:18 While he spoke these things to them, behold, one ruler came to him and worshiped *him*, saying, My daughter is *just* now dead*, but come and lay your hand upon her and she will live. 9:19 And Jesus and his disciples arose and followed him.

9:20 And behold, a woman, having had a flow of blood *for* twelve years, came behind *him* and touched the hem of his garment; 9:21 for* she said to herself, 'If only I touch his garment, I will be cured.

9:22 But Jesus having turned and saw her, said, **Daughter, have courage; your faith has cured you.** And the woman was cured from that hour.

9:23 And when Jesus came into the ruler's house and saw the flute-players and the crowd being in an uproar, 9:24 he says to them, **Depart; for* the girl is not dead, but is sleeping.** And they laughed at him. 9:25 But when the crowd was put out, having entered, he took-hold of her hand, and the girl arose. 9:26 And this fame went forth into all that land.

{Mt 9:27-34 Probably Capernaum.}

9:27 And Jesus passing by from there, two blind men followed him, crying out and saying, Show-mercy on us, son of David.

9:28 And when he had come into the house, the blind men came to him and Jesus says to them, **You* believe that I am able to do this?**

They say to him, Yes, Lord.

9:29 Then he touched their eyes, saying, **Let it happen for you* according to your* faith.** 9:30 And their eyes were opened. And Jesus scolded them, saying, **See that *you** let no one know it.** 9:31 But they went forth and broadcasted his fame in all that land.

9:32 And as they went forth, behold, a demon-possessed mute man was brought to him. 9:33 And when the demon was cast out, the mute man spoke and the crowds marveled, saying, This was never* so seen in Israel.

9:34 But the Pharisees said, He is casting out demons by the ruler of the demons.

{Mk 6:6b-13 & Mt 9:35-10:42 & Lk 9:1-6 Third circuit of Galilee.}

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

{Footnotes: Mt 9:15- That is: companions of the bridegroom.}

[Matthew 10] TOC

10:1 And having called his twelve disciples, he gave to them authority *over* unclean spirits, so-that *they are able* to cast them out and to heal all *kinds of* disease and all *kinds of* illness.

10:2 Now the names of the twelve apostles are these: the first *is* Simon, who is called Peter and Andrew his brother; James and John his brother, the *sons* of Zebedee; 10:3 Philip and Bartholomew; Thomas and Matthew the tax collector; James the *son* of Alphaeus and Lebbaeus who was surnamed Thaddaeus; 10:4 Simon the {F} Canaanite and Judas the Iscariot, who gave him up to the Jews.

10:5 Jesus sent forth these twelve *apostles* and commanded them, saying, **Do not go into *any* road of the Gentiles and do not enter into any city of the Samaritans;** 10:6 **but go rather to the lost sheep of the house of Israel.** 10:7 **And go, preach, saying, The kingdom of heaven has drawn near.** 10:8 **Heal the sick, cleanse the lepers, cast out demons; freely you* received, freely *you** give.** 10:9 **Do not procure gold, nor silver, nor brass *coins* *for your* *money* belts;** 10:10 **no knapsack *for *your** journey, neither two tunics nor shoes nor staffs; for* the worker is worthy of his nourishment.** 10:11 **And into whatever city or village you* enter, probe out who is worthy in it, and abide there until you* should go.** 10:12 **And as you* enter into the house, greet it.** 10:13 **And if indeed the house is worthy, let your* peace come upon it, but if it is not worthy, let your* peace return to you*.** 10:14 **And whoever does not accept you*, nor hears your* words, when you* go forth from *that* house or that city, shake-off the dust from your* feet.** 10:15 **Assuredly I say to you*, It will be more tolerable *for the* land of Sodom and Gomorrah in the day of judgment, than for that city.**

10:16 **Behold, I am sending you* forth like sheep in the midst of wolves; therefore, become prudent like serpents and harmless like doves.** 10:17 **But take-heed of men; for* they will give you* up to councils, and they will scourge you* in their synagogues;**

10:18 and you* will also be led before governors and kings because of me, *for a testimony to them and to the Gentiles. 10:19 But whenever they give you* up, do not be anxious how or what you* might speak; for* it will be given to you* in that hour what you* will speak. 10:20 For* it is not you* who speaks, but the Spirit of your* Father who speaks in you*. 10:21 And brother will give up brother to death and the father his child and children will stand up against parents and will put them to death. 10:22 And you* will be hated by all men because of my name. But he who endures to the end, this one will be saved. 10:23 But whenever they persecute you* in this city, escape into another; for* assuredly I say to you*, You* may never* finish the cities of Israel, until the Son of Man should come.

10:24 A disciple is not over his teacher, nor a bondservant over his lord. 10:25 It is enough for the disciple that* he should become like his teacher and the bondservant like his lord. If they have called the householder Beelzebub, how much more the kinfolk! 10:26 Therefore do not fear them; for* there is nothing hidden, which will not be revealed, and *nothing* secret, which will not be known. 10:27 What I tell you* in the darkness, speak in the light, and what you* hear in *your ear, preach upon the housetops. 10:28 And do not be afraid of those who kill the body, but are not able to kill the soul, but rather fear him who is able to destroy both soul and body in hell. 10:29 Are two sparrows not sold for a copper coin? And not one out of them will fall to the earth without your* Father *knowing it*; 10:30 but even the hairs of your* head are all numbered. 10:31 Therefore do not fear, *because* you* carry more-value than many sparrows. 10:32 Therefore every one who will confess in me in front of men, I will also confess in him in front of my Father who is in the heavens. 10:33 But whoever denies me in front of men, I will also deny him in front of my Father who is in heaven.**

10:34 Do not suppose that I came to cast peace upon the earth; I did not come to cast peace, but a sword. 10:35 For* I came to pit man against his father and the daughter against her mother and the daughter-in-law against her mother-in-law; 10:36 and, 'A man's enemies *will be* his *own* kinfolk.' {Mic 7:6} **10:37 He who loves *his* father or mother above me is not worthy of me, and he who loves *his* son or daughter above me is not worthy of me. 10:38 And he who is not taking *up* his cross and following after me, is not worthy of me. 10:39 He who has found his life will lose it, and he who has lost his life because of me, will find it.**

10:40 He who accepts you*, accepts me; and he who receives me, receives him who sent me. 10:41 He who accepts a prophet in the name of a prophet, will receive a prophet's reward, and he who accepts a righteous man in the name of a righteous man, will receive a righteous man's reward. 10:42 And whoever gives only a cup of cold water to drink to one of these little ones, in the name of a disciple, assuredly I say to you*, He may never* lose his reward.

{Footnotes: Mt 10:4- Or: zealot. See Lk. 6:15, Acts 1:13.}

[Matthew 11] TOC

11:1 And it happened when Jesus had finished commanding his twelve disciples, he proceeded from there to teach and to preach in their cities.

{Mt 11:2-30 & Lk 7:18-35 Galilee.}

11:2 Now when John heard the works of the Christ *while* in prison, he sent two of his disciples 11:3 and said to him, Are you he who is coming, or *should* we expect another?
11:4 And Jesus answered and said to them, **Go and report to John what you* hear and see: 11:5 the blind recover their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead arise and the poor have the good-news proclaimed to them. 11:6 And whoever is not offended by me is fortunate.**

11:7 And as these *disciples* traveled on, Jesus began to say to the crowds concerning John, **What did you* go out into the wilderness to see? A reed shaken by the wind? 11:8 But what did you* go out to see? A man dressed-up in soft garments? Behold, those who are wearing soft *garments* are in king's houses. 11:9 But why did you* go out? To see a prophet? I say to you*, Yes, and one *who is* more-than a prophet. 11:10 For* this is he, concerning whom it has been written, 'Behold, I send my messenger before your face, who will prepare your way in front of you.'** {Mal. 3:1} **11:11 Assuredly I say to you*, A greater *man* has not arisen among those born from women *than* John the Immerser*. But he who is least in the kingdom of heaven is greater *than* he. 11:12 And from the days of John the Immerser* until now the kingdom of heaven suffers-violently and *the* violent seize it. 11:13 For* all the prophets and the law prophesied until John. 11:14 And if you* are willing to accept *it*, this is Elijah, who is about to come. 11:15 He who has ears to hear, let him hear.**

11:16 **But to what shall be similar to this generation? It is similar to children sitting in the marketplaces and shouting to their comrades 11:17 and saying, We piped to you* and you* did not dance. We grieved *for you* and you* did not mourn. 11:18 For* John came neither eating nor drinking and they say, He has a demon. 11:19 The Son of Man came eating and drinking and they say, Behold, a glutton and a drunkard, a friend of tax collectors and sinners! And wisdom was justified from her children.**

11:20 Then he began to reproach the cities in which most of his miracles had happened, because they did not repent. 11:21 **Woe to you, Chorazin! Woe to you, Bethsaida! Because if the miracles had happened in Tyre and Sidon which have happened in you*, they would have repented long-ago in sackcloth and ashes. 11:22 However I say to you*, It will be more tolerable for Tyre and Sidon in the day of judgment than for you*. 11:23 And you, Capernaum, who has been exalted to heaven, you will step down to Hades, because if the miracles had happened in Sodom which have happened in you, it would have remained till today. 11:24 However I say to you* that it will be more tolerable for *the* land of Sodom in the day of judgment, than for you.**

11:25 Jesus answered and said at that time, **I profess you, O Father, Lord of heaven and the earth, that you hid these things from the wise and understanding and revealed them to infants. 11:26 Yes, Father, because thus it became a delight in front of you. 11:27 All things have been given to me by my Father and no one fully knows the Son, except the Father; nor does anyone know the Father fully, except the Son and he to whomever the Son wills to reveal *him.* 11:28 Come-here to me, all you* who labor and are loaded *down,* and I will give-rest to you*. 11:29 Take my yoke upon you* and learn from me, because I am meek and humble in heart and you* will find rest for your* souls. 11:30 For* my yoke is easy and my load is light.**

{Mk 2:23-28 & Mt 12:1-8 & Lk 6:1-5 Jerusalem to Galilee.}

12:1 Jesus went on the Sabbath day through the grainfields at that time, and his disciples were hungry and began to pluck the tops and to eat *them*. 12:2 But the Pharisees, having seen *it*, said to him, Behold, your disciples are doing what is not legal to do upon the Sabbath.

12:3 But he said to them, **Have you* not read what David did, when he himself was hungry and those with him; 12:4 how he entered into the house of God and ate the showbread, which was not legal for him to eat, nor those with him, *unlawful* except for the priests only? 12:5 Or have you* not read in the law, that on the Sabbath day the priests in the temple profane the Sabbath and *yet* are crimeless?** {1Sam. 21:6} **12:6 But I say to you* that a greater thing *than* the temple is here. 12:7 But if you* had known what is *meant by this*, 'I will *to have* mercy and not sacrifice,'** {Hos. 6:6} **You* would not have sentenced the crimeless. 12:8 For* the Son of Man is lord of the Sabbath.**

{Mk 3:1-6 & Mt 12:9-14 & Lk 6:6-11 Probably Galilee.}

12:9 And having proceeded from there, he went into their synagogue. 12:10 And behold, there was a man who had a dried up hand. And they asked him, in order that they might accuse him, saying, Is it legal to heal on the Sabbath day?

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

12:13 Then he says to the man, **Stretch out your hand.** And he stretched it out, and it was restored *as* healthy as the other. 12:14 But the Pharisees having gone out, took counsel against him, *that they might destroy him.

{Mk 3:7-12 & Mt 12:15-21 Sea of Galilee.}

12:15 And Jesus having known *it* departed from there and large crowds followed him, and he healed them all, 12:16 and rebuked them, that* they should not make* him apparent; 12:17 *that what was spoken through Isaiah the prophet might be fulfilled, saying, 12:18 'Behold, my young-servant whom I selected. My beloved in whom my soul is delighted. I will place my Spirit upon him and he will proclaim judgment to the Gentiles.' 12:19 'He will not have selfish ambition, nor cry-out; nor will anyone hear his voice in the streets. 12:20 He will not fracture a bruised reed and he will not quench a smoking wick, until he should cast out judgment into victory. 12:21 And in his name the Gentiles will hope.' {Is. 42:1-3}

{Mk 3:19b-30 & Mt 12:22-37.}

12:22 Then a demon-possessed *man* was brought to him, blind and mute and he healed him, so-that the blind and mute man both spoke and saw. 12:23 And all the crowds were astonished and said, This is not the son of David, is it?

12:24 But when the Pharisees heard it, they said, This man is not casting out demons, except by Beelzebub the ruler of the demons.

12:25 And Jesus knowing their contemplations said to them, **Every kingdom divided against itself is made desolate, and every city or house divided against itself will not stand. 12:26 And if the Adversary casts out the Adversary, he is divided against himself. Then* how will his kingdom stand? 12:27 And if I cast out demons by Beelzebub, by whom do your* sons cast them out? They will be your* judges because**

of this. 12:28 **But if I cast out demons by the Spirit of God; consequently the kingdom of God has arrive-unexpectedly upon you*.** 12:29 **Or how is anyone able to enter into the house of the strong *man,* and plunder his goods, if he does not first bind the strong *man*? And then he will plunder his house.** 12:30 **He who is not with me is against me and he who does not gather with me scatters.** 12:31 **Because of this, I say to you*, Every sin and blasphemy will be forgiven to men, but the blasphemy of the Spirit will not be forgiven.** 12:32 **And whoever speaks a word against the Son of Man, it will be forgiven him, but whoever speaks against the Holy Spirit, it will not be forgiven him, not in the age *which is* now, nor in the future *one*.** 12:33 **Either make* the tree good and its fruit good; or make the tree rotten and its fruit rotten; for* the tree is known from its fruit.** 12:34 **You* offspring of vipers, how are you*, being evil, able to speak good things? For* out of the abundance of the heart the mouth is speaking.** 12:35 **The good man out of his good treasure is putting out good things and the evil man out of his evil treasure is putting out evil things.** 12:36 **And I say to you* that every idle word whatever men speak, they will give an account in the day of judgment concerning it.** 12:37 **For* you will be justified from your words and you will be sentenced from your words.**

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

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

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

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

{Mk 3:31-35 & Mt 12:46-50 & Lk 8:19-21.}

12:46 But while he was speaking to the crowds, behold, his mother and his brethren were standing outside, seeking to speak to him. 12:47 And one said to him, Behold, your mother and your brethren are standing outside, seeking to speak to you.

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

[Matthew 13] TOC

{Mk 4:1-25 & Mt 13:1-23 & Lk 8:4-18 Sea of Galilee.}

13:1 And in that day, Jesus went out of the house and sat by the sea. 13:2 And large crowds were gathered to *see* him, so-that he stepped onto a ship and sat, and all the crowd

stood upon the beach.

13:3 And he spoke many things to them in parables, saying: **Behold, the sower went forth to sow; 13:4 and as he sowed, some fell by the road and the birds came and devoured them. 13:5 And others fell upon the rocky areas, where they did not have much soil and immediately they rise up, because they had no depth of soil; 13:6 and when the sun had risen, they were burnt, and they dried up because they had no root. 13:7 And others fell upon the thorns, and the thorns shot up and choked them. 13:8 And others fell upon the good soil and gave fruit, which some *was* a hundred *times*, which *some* was sixty, *some* thirty. 13:9 He who has ears to hear, let him hear.**

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

13:11 And answering, he said to them, **It is given to you* to know the mysteries of the kingdom of heaven, but it is not given to them. 13:12 For* whoever has, to him will be given and he will abound, but whoever does not have, even what he has will be taken away from him. 13:13 Because of this, I speak to them in parables, because seeing, they do not see and hearing, they do not hear, nor do they understand. 13:14 And the prophecy of Isaiah is fulfilled upon them, which says, 'In hearing you* will hear and may never* understand, and seeing you* will see and may never* know; 13:15 for* the heart of this people has become-callous and they have selectively heard with the ears and they have closed their eyes; lest they might see with their eyes and might hear with their ears and might understand with their heart and should turn again and I will heal them.'** {Is. 6:9f} **13:16 But your* eyes are fortunate, because they see, and your* ears, because they hear. 13:17 For* assuredly I say to you* that many prophets and righteous men desired to see the things you* see and did not see them, and to hear the things you* hear and did not hear them**.

13:18 Therefore you* hear the parable of the sower: 13:19 when anyone hears the word of the kingdom and does not understand *it*, *then* the evil *one* comes and takes away what has been sown in his heart. This is he who was sown by the road. 13:20 And he who was sown upon the rocky areas, this is he who hears the word and immediately is receiving it with joy; 13:21 yet he does not have root in himself, but is temporary, and when affliction or persecution is happening because of the word, immediately he stumbles. 13:22 And he who was sown among the thorns, this is he who hears the word, and the anxiety of this world and the deceitfulness of riches, choke the word and he becomes unfruitful. 13:23 And he who was sown upon the good soil, this is he who hears the word and understands it; who bears-fruit and produces some a hundred *times*, and *some* sixty, and *some* thirty!

13:24 He placed another parable before them, saying: **The kingdom of heaven is similar to a man who sowed good seed in his field; 13:25 but while the men slept, his enemy came and sowed darnel between *stalks* of the wheat and went away. 13:26 But when the blade had sprouted and produced fruit, then *the* darnel also appeared. 13:27 And the bondservant of the householder came and said to him, Lord, did you not sow good seed in your field? Then* from where has *the* darnel *come*?**

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

And the bondservant says to him, Then* do you wish that we go and collect them?

13:29 But he said, No; lest *while* collecting up the darnel, you* might uproot the wheat at the same time with them. 13:30 Allow both to grow together till the harvest and I will say to the reapers in the time of the harvest, Collect first the darnel and

bind them in bundles to burn them, but gather the wheat into my barn.

{Mk 4:30-34 & Mt 13:31-35.}
13:31 He placed another parable before them, saying: **The kingdom of heaven is similar to a kernel of a mustard-seed, which a man took and sowed in his field;** 13:32 **which indeed is little *compared to* all of the *other* seeds, but whenever it is grown, it is greater *than* the herbs and becomes a tree, so-that the birds of the heaven come and nest in its branches.**

13:33 He spoke another parable to them: **The kingdom of heaven is similar to leaven, which a woman took and mixed in three three-gallon containers of flour, until it was all leavened.**

13:34 Jesus spoke all these things in parables to the crowds, and without a parable he did not speak to them; 13:35 *that what was spoken through the prophet might be fulfilled, saying, 'I will open my mouth in parables. I will utter things hidden from the conception of the world.' {Ps. 78:2}

13:36 Then Jesus left the crowds and went into the house and his disciples came to him, saying, Explain to us the parable of the darnel of the field.
13:37 And answering, he said to them, **He who is sowing the good seed is the Son of Man;** 13:38 **and the field is the world, and the good seed, these are the sons of the kingdom, and the darnel are the sons of the evil *one*;** 13:39 **and the enemy that sowed them is the Devil and the harvest is the end of the world, and the reapers are messengers.** 13:40 **Therefore as the darnel is collected and burned with fire; so it will be in the end of the world.** 13:41 **The Son of Man will send forth his messengers and they will collect out of his kingdom all the offenses and those who are practicing lawlessness,** 13:42 **and will cast them into the furnace of fire– the weeping and the gnashing of teeth will be there.** 13:43 **Then the righteous will shine out like the sun in the kingdom of their Father. He who has ears to hear, let him hear.**

13:44 **Again, the kingdom of heaven is similar to a treasure hidden in the field; which a man found and hid, and in his joy he goes and sells all things, as many *things* as he has and buys that field.**

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

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

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

13:52 And he said to them, **Therefore every scribe who has been made a disciple to the kingdom of heaven is similar to a man who is a householder, who casts forth out of his treasure, new and old *things*.**

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

{Mk 6:1-6a & Mt 13:54-58 Nazareth.}

13:54 And coming into his fatherland, he taught them in their synagogue, so-that they were astounded and said, From where does this man *receive* this wisdom and these miracles? 13:55 Is this not the carpenter's son? Is his mother not called Mary? And his brethren, James and Joseph and Simon and Jude? 13:56 And are they not all his sisters with us? Then* from where did this man *receive* all these things? 13:57 And they were being offended at him.

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

[Matthew 14] TOC

{Mk 6:14-29 & Mt 14:1-12 & Lk 9:7-9.}

14:1 Herod the Tetrarch heard the report of Jesus at that time, 14:2 and said to his young-servants, This is John the Immerser*; he has arisen from the dead, and therefore these powers are working in him. 14:3 For* Herod had took-hold of John and bound him and placed him in prison because of Herodias, his brother Philip's wife.

14:4 For* John said to him, It is not legal for you to have her.

14:5 And wishing to kill him, he feared the crowd, because they held him as a prophet.

14:6 But when Herod's birthday came, the daughter of Herodias danced in the midst *of the court* and pleased Herod. 14:7 Therefore he confessed with an oath to give her whatever she asks *of him.*

14:8 And being pushed forward by her mother, she says, Give me the head of John the Immerser* upon a platter here.

14:9 And the king was sorrowful, but because of his oaths and of those who reclined *at the meal* with him, he commanded it to be given. 14:10 And he sent and beheaded John in the prison. 14:11 And his head was brought upon a platter and given to the girl and she brought it to her mother. 14:12 And his disciples came and lifted up the body and buried it, and they went and reported to Jesus.

{Mk 6:30-32 & Mt 14:13 & Lk 9:10 & Jn 6:1 East shore of Galilee.}

14:13 And when Jesus heard *it*, he departed from there in a ship, privately to a desolate place and when the crowds heard *of it,* they followed him on foot from the cities.

{Mk 6:33-44 & Mt 14:14-21 & Lk 9:11-17 & Jn 6:2-14.}

14:14 And Jesus having gone forth, saw a large crowd and he had compassion on *them* and healed their sick. 14:15 And when it became evening, his disciples came to him, saying, The place is desolate and the hour has already passed away; dismiss the crowds, that* when they go into the villages, they might buy food for themselves.

14:16 But Jesus said to them, **They have no need to go away; give them *food* to eat.**

14:17 And they say to him, We do not have *anything* here except five loaves and two fish.

14:18 And he said, **Bring them here to me.** 14:19 And he commanded the crowds to

recline upon the grass, and he took the five loaves and the two fish and looking up to heaven, he gave-thanks and broke *them* and he gave the loaves to the disciples and the disciples *then gave* to the crowds. 14:20 And they all ate and were *well* fed and they took up what was leftover of the broken pieces, twelve baskets full. 14:21 And those eating were approximately five thousand *men*, plus women and children.

{Mk 6:45-56 & Mt 14:22-36 & Jn 6:15-21.}

14:22 And immediately Jesus urged the disciples to step into the ship and to precede him toward the other side, until he should dismiss the crowds. 14:23 And after he had dismissed the crowds, he went up into the mountain privately to pray and when it became evening, he was alone there. 14:24 But the ship was already in the midst of the sea, tormented by the waves; for* the wind was adverse. 14:25 And in the fourth watch of the night Jesus went to them, walking upon the sea. 14:26 And when the disciples saw him walking upon the sea, they were disturbed, saying, It is an apparition and they cried out from *their* fear.

14:27 But immediately Jesus spoke to them, saying, **Have courage; it is I; do not be afraid.**

14:28 And Peter answered him and said, Lord, if it is you, command me to come to you upon the waters.

14:29 And he said, **Come.**

And Peter went down from the ship and walked upon the waters to come to Jesus. 14:30 But when he saw the strong wind, he was afraid, and beginning to sink, he cried out, saying, Lord, save me.

14:31 And immediately Jesus stretched out his hand and grabbed him and says to him, **O you of little faith, why were you skeptical?**

14:32 And when they stepped into the ship, the wind pauses. 14:33 And those in the ship having come *to him*, worshiped him, saying, You are truly the Son of God.

14:34 And when they had ferried over, they came to the land *of* Gennesaret. 14:35 And when the men of that place recognized him, they sent *word* into all that region around and brought to him all who were ill, 14:36 and they pleaded with him that* they might only touch the hem of his garment and as many as touched *it* were cured.

[Matthew 15] TOC

{Mk 7:1-23 & Mt 15:1-20 & Jn 7:1 Galilee, probably Capernaum Spring 29 AD.}

15:1 Then the scribes and Pharisees from Jerusalem come to Jesus, saying, 15:2 Why are your disciples transgressing the tradition of the elders? For* they do not wash their hands whenever they eat bread.

15:3 And answering, he said to them, **Why do you* also transgress the commandment of God because of your* tradition? 15:4 For* God commanded, saying, 'Honor *your* father and *your* mother.'** {Ex. 20:12 & Deut. 5:16} **And, 'He who is speaking evil of *their* father or mother, let him be ended, *by the sentence of* death.'** {Ex. 21:17 & Lev. 20:9} **15:5 But you* say, Whoever says to his father or his mother, *In* whatever you might have been profited from me, *it is* a gift *to God*, 15:6 and may never* honor his father and mother, and *thus* you* invalidated the commandment of God because of your* tradition. 15:7 You* hypocrites! Isaiah prophesied well concerning you*, saying, 15:8 'These people are drawing near to me with their mouth and are honoring me with their lips, but their heart is faraway from me. 15:9 But they are worshiping me with futility, teaching *as their* teachings– the commandments of men.'** {Is. 29:13}

15:10 And he called to him the crowd and said to them, **Hear and understand!** 15:11 **Not what goes into the mouth desecrates the man, but what goes out of the mouth, this desecrates the man.**

15:12 Then the disciples came and said to him, Do you know that the Pharisees were offended when they heard this speech?

15:13 Answering, he said, **Every plant my heavenly father did not plant will be uprooted.** 15:14 **Allow them; they are blind guides of the blind. And if the blind guide the blind, both will fall into a ditch.**

15:15 And Peter answered and said to him, Explain to us the parable.

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

{Mk 7:24 & Mt 15:21.}

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

{Mk 7:25-30 & Mt 15:22-28 Tyre and Sidon.}

15:22 And behold, a woman from Canaan came out from those borders and cried-out to him, saying, Show-mercy on me, O Lord, you *the* son of David. My daughter is evilly demon-possessed. 15:23 But he answered her not a word.

And his disciples came and asked him, saying, Dismiss her, because she is crying behind us.

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

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

15:26 And answering, he said, **It is not good to take the children's bread and cast it to the puppies.**

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

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

15:29 And Jesus proceeded from there and came near to the sea of Galilee, and he went up into the mountain and sat there.

{Mk 7:32-37 & Mt 15:30-31 Magadan and Bethsaida Summer 29 AD.}

15:30 And large crowds came to him there, having the lame, blind, mute, crippled and many others with them. They tossed them beside the feet of Jesus, and he healed them; 15:31 so-that the crowd marveled when they saw the mute speaking; the crippled, healthy; the lame walking and the blind seeing and they glorified the God of Israel.

{Mk 8:1-8:9 & Mt 15:32-39.}

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

15:33 And his disciples say to him, From where *can we buy* so-many loaves for us in the wilderness so-then to feed so-great a crowd?
15:34 And Jesus said to them, **How many loaves do you* have?**
And they said, Seven and a few small-fish.
15:35 And he commanded the crowd to lean-back upon the soil. 15:36 And he took the seven loaves and the *few* fish, and he gave-thanks and broke *them* and gave to his disciples and the disciples *gave* to the crowds. 15:37 And they all ate and were *well* fed and they took up what was leftover of the broken pieces, seven baskets full. 15:38 And those eating were *approximately* four thousand men, plus women and children.

{Mk 8:10-26 & Mt 15:39-16:12 Near Caesarea Philippi Summer 29 AD.}
15:39 And he dismissed the crowds and stepped into the ship and went into the borders of Magadan.

[Matthew 16] TOC

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

16:5 And his disciples came to the other side and forgot to take bread. 16:6 And Jesus said to them, **See and take-heed *of things* from the leaven of the Pharisees and Sadducees.**
16:7 And they reasoned among themselves, saying, *It is* because we took no bread.
16:8 And Jesus having known it, said to them, **O you* of little faith, why are you* reasoning among yourselves, because you* took no bread? 16:9 Do you* not yet perceive, nor remember the five loaves of the five thousand and how many baskets you* took up? 16:10 Nor the seven loaves of the four thousand and how many baskets you* took up? 16:11 How is it that you* do not perceive that I did not speak to you* concerning bread, *but* to take-heed *of things* from the leaven of the Pharisees and Sadducees?** 16:12 Then they understood that he did not say to take-heed *of things* from the leaven of bread, but *of things* from the teaching of the Pharisees and Sadducees.

16:13 Now when Jesus came into the parts of Caesarea Philippi, he asked his disciples, saying, **Who do men say, the Son of Man is?**
16:14 And they said, Some *say* John the Immerser*; others, Elijah, and others, Jeremiah or one of the prophets.
16:15 He says to them, **But who do you* say that I am?**
16:16 And Simon Peter answering, said, You are the Christ, the Son of the living God.
16:17 And Jesus answering, said to him, **You are fortunate, Simon, Son of Jonah, because flesh and blood has not revealed it to you, but my Father who is in heaven.**
16:18 **And I also say to you, that you are {F} Peter and upon this, {F} the rock, I will build my {F} congregation*, and the gates of Hades will not prevail *against* her.** 16:19 **I will give to you the keys of the kingdom of heaven and whatever you bind upon the earth will be, having *already* been bound in the heavens, and whatever you loose upon the**

earth will be, having *already* been loosed in the heavens. 16:20 Then he ordered the disciples that* they should tell no one that he was Jesus Christ.

{Mk 8:31-9:1 & Mt 16:21-28 & Lk 9:22-27 Caesarea Philippi.}

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

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

16:24 Then Jesus said to his disciples, **If anyone is willing to come after me, let him deny himself and lift up his cross and follow me.** 16:25 **For* whoever wishes to save his life, will lose it and whoever loses his life because of me, will find it.** 16:26 **For* *in* what is a man profited, if he gains the whole world and should forfeit his soul? Or what shall a man give *as* an exchange for his soul?** 16:27 **For* the Son of Man is about to come in the glory of his Father with his messengers, and then he will give to everyone according to his practices.** 16:28 **Assuredly I say to you*, Some of those who are standing here, may never* taste of death, until they should see the Son of Man coming in his kingdom.**

{Footnotes: Mt 16:18 - These words are different in Greek. Peter translated is a 'pebble' and the other word is 'rock' as in 'a massive rock or rock foundation,' the kind of rock that the wise man built his house on in Mt 7:24-25. Or: church/the one true church, Eph 4:1-6; discussed more in the Appendix.}

[Matthew 17] TOC

{Mk 9:2-13 & Mt 17:1-13 & Lk 9:28-36 Caesarea Philippi.}

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

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

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

17:6 And when the disciples heard it, they fell upon their face and were extremely afraid. 17:7 And Jesus came and touched them and said, **Arise and do not be afraid.** 17:8 And lifting up their eyes, they saw no one, except Jesus only.

17:9 And as they are coming down from the mountain, Jesus commanded them, saying, **Tell the vision to no one, until the Son of Man should rise* from the dead.**

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

17:11 And Jesus answering, said to them, **Indeed Elijah comes first and will restore all things.** 17:12 **But I say to you* that Elijah already came and they did not recognize him, but did as many things as they wished to him. So the Son of Man is also about to suffer by them.** 17:13 Then the disciples understood that he spoke to them concerning John the Immerser*.

{Mk 9:14-29 & Mt 17:14-21 & Lk 9:37-43 Region of Caesarea Philippi.}

17:14 And when they had came to the crowd, a man came to him, kneeling *down to* him, and saying, 17:15 Lord, show-mercy on my son, because he is epileptic and suffers evilly; for* he often falls into the fire and often into the water. 17:16 And I brought him to your disciples and they were not able to heal him.

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

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

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

{Mk 9:30-32 & Mt 17:22-23 & Lk 9:43-45 Return to Galilee.}

17:22 And when they were conducting *work for* themselves in Galilee, Jesus said to them, **The Son of Man is about to be given up into the hands of men;** 17:23 **and they will kill him and he will arise in the third day.** And they were extremely sorry.

17:24 And when they had come to Capernaum, those who receive the four-denarii *tax* came to Peter and said, Does your* teacher not pay the four-denarii *tax*?

17:25 He says, Yes.

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

17:26 And Peter says to him, From aliens.

Jesus said to him, **Consequently, the sons are free.** 17:27 **But, in order that we might not offend them, you go to the sea and cast a fishhook and lift *out* the fish that ascends first, and when you have opened its mouth, you will find a four-denarii coin. Take that and give *it* to them in exchange-for you and me.**

[Matthew 18] TOC

{Mk 9:33-50 & Mt 18:1-14 & Lk 9:46-50 Sept. 29 AD.}

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

18:2 And Jesus having called to *him* a little child, stood it in the midst of them, 18:3 and said, **Assuredly I say to you*, If you* do not turn and become like little children, you* may never* enter into the kingdom of heaven.** 18:4 **Therefore whoever humbles himself like this little child, this one is the greater one in the kingdom of heaven.** 18:5 **And whoever accepts one such child in my name, accepts me.** 18:6 **But whoever offends one of these little ones who believes in me, it is *more* advantageous for him that* a millstone, *the ones* rotated by a donkey, should be hung on his neck and *that** he should be sunk in the depths of the sea.**

18:7 **Woe to the world from *where* the offenses *come*! For* it is a necessity that the offenses come; however woe to that man through whom the offense comes!** 18:8 **And if your hand or your foot offends you, cut *both of* them off and cast *them* from you. It is good for you to enter into life lame or crippled, *rather* than to be cast into the**

everlasting fire having two hands or two feet. 18:9 **And if your eye offends you, pluck it out and cast it from you. It is good for you to enter into life one-eyed, *rather* than having two eyes *but* to be cast into the hell of fire.**

18:10 **See that you* do not despise one of these little ones; for* I say to you* that in the heavens their messengers are always looking at the face of my Father who is in the heavens.** 18:11 **For* the Son of Man came to save what was lost.** 18:12 **What are you* thinking? If there should happen to *be* any man *who has* a hundred sheep and one out of them has been misled, does he not leave the ninety nine and go to the mountains and seek what has been misled?** 18:13 **And if he happens to find it, assuredly I say to you*, He rejoices over it more than over the ninety nine which have not been misled.** 18:14 **So it is also not the will in front of your* Father who is in heaven, that* one of these little ones should perish.**

18:15 **And if your brother sins** {F} **against you, go and reprove him, *the sin is* between you and him only; if he hears you, you have gained your brother.** 18:16 **But if he does not hear *you*, take with you one or two more, that*, 'at the mouth of two or three witnesses every word may be established.'** {Deut. 19:15} 18:17 **And if he refuses to hear them, tell it to the congregation* and if he also refuses to hear the congregation*, let him be like the Gentile and the tax collector to you.**

18:18 **Assuredly I say to you*, As many things as you* may bind upon the earth will be, having *already* been bound in heaven, and as many things as you* may loose upon earth will be, having *already* been loosed in heaven.** 18:19 **Again I say to you* that if two of you* agree upon the earth concerning any matter whatever they ask, it will be happen for them from my Father who is in the heavens.** 18:20 **For* where two or three are gathered together in my name, I am there in the midst of them.**

18:21 Then Peter having come to him, said, Lord, how many times will my brother sin {F} against me and I forgive him? Until seven times?

18:22 Jesus says to him, **I do not say to you, Until seven times, but, until seventy times seven.** 18:23 **Therefore the kingdom of heaven is similar to a certain king, who wished to settle *the* account with his bondservants.** 18:24 **And when he had begun to settle *the account*, one was brought to him, a debtor of ten-thousand *silver* talants.** 18:25 **But he did not have *anything* to repay *him with*, *so* his lord commanded him and his wife and children and all things, as many *things* as he had to be sold* and *the money* to be repaid *to him*.**

18:26 **Then* the bondservant falling down, worshiped him, saying, Lord, be patient with me and I will repay all *of it* to you.** 18:27 **And the lord of that bondservant, having compassion on *him*, released him and forgave him the loan.**

18:28 **But that bondservant went out and found one of his fellow bondservants, who owed him a hundred denarii and he took-hold of him and was choking *him*, saying, Repay what you owe me.**

18:29 **Then* his fellow bondservant falling down at his feet, pleaded with him, saying, Be patient with me and I will repay you.** 18:30 **And he did not wish to, but went and cast him into prison, until he should repay what was owed.** 18:31 **And his fellow bondservants having seen the things that had happened, were extremely sorry. And having come to their lord, they told all the things which had happened.**

18:32 **Then his lord called him and says to him, You evil bondservant, I forgave you all that debt, since you pleaded with me.** 18:33 **You ought to have shown-mercy also on your fellow bondservant, even as I had shown-mercy on you.** 18:34 **And his lord being angry, gave him to the torturers, until he should repay all that was owed**

***to* him.** [18:35] **So my heavenly Father will also do to you*, if each one of you* does not forgive his brother his trespasses from your* hearts.**

{Footnotes: Mt 18:15 & 18:21 - Greek: into, toward.}

[Matthew 19] TOC

{Mk 10:1-12 & Mt 19:1-12.}

[19:1] And it happened when Jesus had finished these words, he took off from Galilee and came into the borders of Judea on the other side of the Jordan; [19:2] and large crowds followed him, and he healed them there.

[19:3] And the Pharisees came to him, testing him and saying to him, Is it legal for a man to divorce his wife for every cause?

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

[19:7] They say to him, Then* why did Moses command *us* to give a document of divorcement and to dismiss *her*? {Deut. 24:1-4}

[19:8] He says to them, **Moses permitted you* to divorce your* wives for your* hardness of heart, but from the beginning it has not become so.** [19:9] **And I say to you*, Whoever divorces his wife not** {F} **over fornication and should marry another, is committing adultery and he who marries her when she is divorced is committing adultery.**

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

[19:11] But he said to them, **Not all *men can* make room for this saying, but *they* to whom it has been given:** [19:12] **for* there are eunuchs, that were born so out of their mother's womb and there are eunuchs, who have been made eunuchs by men and there are eunuchs, who made themselves eunuchs because of the kingdom of heaven. He who is able to make room for it, let him make room for it.**

{Mk 10:13-16 & Mt 19:13-15 & Lk 18:15-17 Peraea.}

[19:13] Then little children were brought to him, that* he might lay his hands on them and might pray *for them* and the disciples rebuked them. [19:14] But Jesus said, **Allow the little children and do not forbid them to come to me; for* of such is the kingdom of heaven.** [19:15] And he laid his hands on them and went from there.

{Mk 10:17-31 & Mt 19:16-20:16 & Lk 18:18-30 Peraea.}

[19:16] And behold, one came to *him* and said to him, Good teacher, what good *things* should I do that* I may have everlasting life?

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

[19:18] He says to him, What *ones*?

And Jesus said, **You will not murder, You will not commit adultery, You will not steal, You will not falsely testify,** [19:19] **Honor *your* father and mother.** {Ex. 20:12-16 & Deut. 5:16-20} **And, You will love* your neighbor like yourself.** {Lev. 19:18}

[19:20] The young-man says to him, I have observed all these things from my youth. So

what do I still lack?
19:21 Jesus said to him, **If you wish to be perfect, go, sell your possessions and give to *the* poor and you will have treasure in heaven and come-here. Follow me.** 19:22 But when the young-man heard the saying, he went away sorrowful; for* he had many properties.

19:23 And Jesus said to his disciples, **Assuredly I say to you*, A rich man will hardly enter into the kingdom of heaven.** 19:24 **And again I say to you*, It is easier *for* a camel to go through a needle's eye, than *for* a rich man to enter into the kingdom of God.**
19:25 And when his disciples heard it, they were extremely astounded, saying, Who then is able to be saved?
19:26 And Jesus looking on *them* said to them, **This is impossible with men, but all things are possible with God.**
19:27 Then Peter answering, said to him, Behold, we have left all and followed you; what then will we have?
19:28 And Jesus said to them, **Assuredly I say to you* that you* who have followed me, in the rebirth whenever the Son of Man sits upon *the* throne of his glory, you* will also sit upon twelve thrones, judging the twelve tribes of Israel.** 19:29 **And everyone who has left houses or brethren or sisters or *their* father or mother or wife or children or fields, because of my name, will receive a hundred times *that* and will inherit everlasting life.** 19:30 **But many will be last *who are* first, and first *who are* last.**

{Footnotes: Mt 19:9 - Greek: upon,. Or: upon *the basis of*.}

[Matthew 20] TOC

20:1 **For* the kingdom of heaven is similar to a man who was a householder, who went out at the same time *every* morning to hire workers into his vineyard.** 20:2 **And when he had agreed with the workers for a denarius a day, he sent them into his vineyard.** 20:3 **And he went out around the third hour and saw others standing idle in the marketplace;** 20:4 **and he said to them, You* also go into the vineyard and I will give you* whatever is just. And they went.** 20:5 **Again going out around the sixth and the ninth hour and he did likewise*.** 20:6 **And around the eleventh hour he went out and found others standing idle, and he says to them, Why are you* standing here idle all day?**
20:7 **They say to him, Because no one has hired us.**
***So* he says to them, You* also go into the vineyard and I will give you* whatever is just.** 20:8 **And when it became evening, the lord of the vineyard says to his commissioner, Call the workers and give to them their wages, beginning from the last to the first.** 20:9 **And when they who *were hired* around the eleventh hour came, they *each* received a denarius apiece.** 20:10 **And when the first came, they supposed that they will receive more, but they themselves also received a denarius apiece.**
20:11 **And when they received it, they murmured against the householder,** 20:12 **saying, These last ones have *only* done one hour *of work* and you have made* them equal to us, who have borne the burden of the day and the burning heat.**
20:13 **But answering, he said to one of them, Comrade, I am not wronging you. Did you not agree with me for a denarius?** 20:14 **Take up what is yours and go away. It is my will to give to this last *one*, as *I* also *did* to you.** 20:15 **Or is it not legal for me to do what I will with my own? *Or* is your eye evil, because I am good?** 20:16 **So the**

last will be first and the first last; for* many are invited but few are chosen.

{Mk 10:32-45 & Mt 20:17-28 & Lk 18:31-34; Peraea or Judea, near Jordan.}

20:17 And *while* going up to Jerusalem, Jesus took the twelve disciples privately by the road and he said to them, 20:18 **Behold, we go up to Jerusalem, and the Son of Man will be given up to the high-priests and scribes, and they will condemn him to death,** 20:19 **and they will give him to the Gentiles, *that* they should mock and scourge and crucify *him*, and in the third day he will rise* again.**

20:20 Then the mother of the sons of Zebedee with her sons came to him, worshiping *him* and asking something of him. 20:21 And he said to her, **What do you wish?**

She says to him, Say that* these, my two sons, may sit, one at your right *hand* and one at your left *hand*, in your kingdom**.**

20:22 But Jesus answering, said, **You* do not know what you* ask. Are you* able to drink the cup which I am about to drink and to be immersed* *with* the immersion* *to* which I am *about to be* immersed*?**

They say to him, We are able**.**

20:23 And he says to them, **Indeed, you* will drink my cup and you* will be immersed* *with* the immersion* *to* which I am immersed*, but to sit at my right and at my left, is not mine to give, but *it is for them* for whom it has been prepared by my Father.** 20:24 And when the ten heard it, they were indignant concerning the two brothers.

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

{Mk 10:46-52 & Mt 20:29-34 & Lk 18:35-43; Jericho.}

20:29 And as they went out from Jericho, a large crowd followed him. 20:30 And behold, two blind men sitting by the road, when they heard that Jesus was passing by, they cried out, saying, Lord, son of David, show-mercy on us! 20:31 And the crowd rebuked them, that* they should be silent, but they cried out louder, saying, Lord, son of David, show-mercy on us!

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

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

[Matthew 21] TOC

{Week of the Crucifixion..}

21:1 And when they drew near to Jerusalem and came to Bethphage, toward the Mountain of Olives, then Jesus sent two disciples, 21:2 saying to them, **Go into the village that is before you* and immediately you* will find a donkey tied and a colt with her. Loose *them* and lead *them* to me.** 21:3 **And if anyone says anything to you*, You* will say, The Lord has need of them, and immediately he will send them.** 21:4 Now this all has happened, in order that what was spoken through the prophet might be fulfilled, saying, 21:5 'Tell the daughter of Zion, Behold, your King is coming to you, meek and is mounted upon a donkey and a colt, the son of a donkey.' {Is. 62:11 & Zech. 9:9} 21:6 And the disciples having gone and having done just-as Jesus commanded them, 21:7 they led the donkey and the colt and placed their garments upon them, and he sat upon them. 21:8 And most of the crowd spread their garments in the road, and others cut branches from the trees and spread them in the road.

21:9 And the crowds that precede him and who are following *him*, cried, saying, 'Hosanna to the son of David. He who is coming in the name of the Lord *is* blessed.' Hosanna in the highest.' {Ps. 118:25-26} 21:10 And when he had come into Jerusalem, all the city was stirred *up*, saying, Who is this?

21:11 And the crowds said, This is Jesus, the prophet, from Nazareth of Galilee.

{Mk 11:12-18 & Mt 21:18, 19, 12, 13 & Lk 19:45-48 Road from Bethany to Jerusalem Mon.}

21:12 And Jesus entered into the temple of God and cast out all those who are selling and buying in the temple and turned over the tables of the brokers and the chairs of those selling the doves; 21:13 and he says to them, It has been written, **My house will be called a house of prayer, but you* made* it a den of robbers.** {Is. 56:7 & Jer. 7:11}

21:14 And the blind and the lame came to him in the temple, and he healed them. 21:15 But when the high-priests and the scribes saw the marvelous things that he did and the children crying in the temple and saying, Hosanna to the son of David.

They were indignant, 21:16 and said to him, Do you hear what they are saying?

And Jesus says to them, **Yes. Have you* never* read, 'You have perfected praise out of the mouth of infants and nursing *babies*.'** {Ps. 8:2} 21:17 And he left them and went forth outside the city to Bethany and camped there.

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

{Mk 11:19-26 & Mt 21:20-22 & Lk 21:37-38 Road from Bethany to Jerusalem Tues.}

21:20 And when the disciples saw it, they marveled, saying, How did the fig tree instantly dry up?

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

21:23 And when he had come into the temple, the high-priests and the elders of the people came to him, *as he was* teaching, saying, By what authority are you doing these things? And who gave you this authority?

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

And they reasoned with themselves, saying, If we say, From heaven; he will say to us, Then* why did you* not believe him? 21:26 But if we say, From men; we fear the crowd; for* all hold John as a prophet. 21:27 And they answered Jesus and said, We do not know.

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

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

21:29 **And answering, he said, I will not, but later he regretted *it* and went.**

21:30 **And he came to the second and said likewise*. And answering, he said, I *will go* lord and did not go.** 21:31 **Which *one* out of the two did the will of his father?**

They say, The first.

Jesus says to them, **Assuredly I say to you* that the tax collectors and the harlots precede you* into the kingdom of God.** 21:32 **For* John came to you* in the way of righteousness and you* did not believe him, but the tax collectors and the harlots believed him, and when you* saw it, you* did not even regret *it* later, that you* might believe him.**

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

21:41 They say to him, He will evilly destroy those evil men and will rent the vineyard to other farmers, who will give to him the fruits at their seasons.

21:42 Jesus says to them, **Have you* never* read in the Scriptures, The stone which the builders rejected*, this has become the head of the corner; this has become from the Lord and it is marvelous in our eyes?** {Ps. 118:22f} 21:43 **Because of this, I say to you*, The kingdom of God will be taken away from you* and will be given to a nation producing the fruits of it.** 21:44 **And he who falls upon this stone will be shattered, but upon whomever it will fall, it will smash him.** 21:45 And when the high-priests and the Pharisees heard his parables, they knew that he spoke concerning them. 21:46 And seeking to take-hold of him, *but* they feared the crowds, since they held him as a prophet.

[Matthew 22] TOC

22:1 And Jesus answering, spoke again to them in parables, saying: 22:2 **The kingdom of heaven is similar to a certain king, who made* a marriage feast for his son,** 22:3 **and sent forth his bondservants to call to those who were invited to the marriage feast and they did not wish to come.** 22:4 Again he sent forth other bondservants, saying, Tell those who are invited, Behold, I prepared my meal; my oxen and my fattened calves are sacrificed and all things are prepared. Come-here to the marriage feast. 22:5 **But they**

neglecting it, went away, one to his own field, another to his merchandise; 22:6 **and the rest took-hold of his bondservants and abused them and killed them.** 22:7 **And the king having heard *it* was angry, and he having sent his armies, destroyed those murderers and incinerated their city.**

22:8 **Then he says to his bondservants, The wedding is ready, but those who were invited were not worthy.** 22:9 **Therefore go in the thoroughfares of the roads and as many as you* may find, invite to the marriage feast.** 22:10 **And those bondservants having gone out into the roads, gathered together all things, as many *things* as they found, both evil and good and the wedding was filled with *people* reclining *at the table*.**

22:11 **But when the king came in to look at those reclining *at the table*, he saw a man there not clothed with wedding attire;** 22:12 **and he says to him, Comrade, how did you come in here not having *on your* wedding attire? And he was dumbfounded.** 22:13 **Then the king said to the servants, Bind him hand and foot, take him away and cast *him* out into the outer darkness– the weeping and the gnashing of teeth will be there.** 22:14 **For* many are called, but few *are the* chosen.**

22:15 Then the Pharisees went *away* and took counsel *on* how they might ensnare him in *his* words. 22:16 And they send their disciples to him, with the Herodians, saying, Teacher, we know that you are true and teach the way of God in truth and do not care concerning anyone*'s appearance*; for* you do not look to *the* countenance of men. 22:17 Therefore tell us, What do you think? Is it legal to give tribute to Caesar or not?

22:18 But Jesus having known their wickedness, said, **Why do you* test me, you* hypocrites?** 22:19 **Show me the tribute coin.** And they brought to him a denarius. 22:20 And he says to them, **Whose *face* is this image and inscription?** 22:21 They say to him, Caesar's. Then he says to them, **Therefore give to Caesar the things that are Caesar's, and to God the things that are God's.** 22:22 And when they heard *it*, they marveled, and went away, leaving him.

22:23 In that day *the* Sadducees came to him, saying that there is no resurrection and they asked him, 22:24 saying, Teacher, Moses said, If anyone dies, having no children, his brother will marry his wife and will raise* up seed to his brother. {Deut. 25:5} 22:25 Now seven brethren were with us and the first having married, *but after* he was dead*, his wife had no seed left to his brother; 22:26 likewise also the second and the third, to the seventh. 22:27 But after *them* all, the woman also died. 22:28 Therefore whose wife will she be of the seven in the resurrection? For* they all had her *as a wife*.

22:29 But Jesus answering, said to them, **You* are being misled, *by* not knowing the Scriptures, nor the power of God.** 22:30 **For* in the resurrection they neither marry, nor are betrothed, but are like messengers of God in heaven.** 22:31 **But concerning the resurrection of the dead, have you* not read what was spoken to you* by God, saying,** 22:32 **I am the God of Abraham and the God of Isaac and the God of Jacob?** {Ex. 3:6} **God is not the God of the dead, but of the living.** 22:33 **And when the crowds heard it, they were astounded at his teaching.**

{Mk 12:28-34 & Mt 22:34-40 & Lk 20:40.}

22:34 But the Pharisees gathered themselves together, having heard that he had hushed the Sadducees. 22:35 And one out of them, a professor of the law, asked *a question*, testing him and saying, 22:36 Teacher, what is the greatest commandment in the law?

22:37 And Jesus said to him, **You will love* the Lord your God with all your heart and with all your soul and with all your mind.** {Deut. 6:5} 22:38 **This is the first and**

greatest commandment. 22:39 **And *the* second *commandment* is similar to it, You will love* your neighbor like yourself.** {Lev. 19:18} 22:40 **In these two commandments hangs the whole law and the prophets.**

22:41 Now while the Pharisees were gathered together, Jesus asked them *a question*, 22:42 saying, **What do you* think concerning the Christ? Whose son is he?**
They say to him, David's.
22:43 He says to them, **Then* how does David in the Spirit call him Lord, saying,** 22:44 **The Lord said to my Lord, Sit at my right, until I should place your enemies *under the* footstool of your feet?** {Ps. 110:1} 22:45 **Therefore if David calls him Lord, how is he his son?** 22:46 And no one was able to answer him a word, nor did anyone dare from that day forth to ask him any more *questions*.

[Matthew 23] TOC

23:1 Then Jesus spoke to the crowds and to his disciples, 23:2 saying, **The scribes and the Pharisees sit upon the seat of Moses.** 23:3 **Therefore as many things as they may say for you* to keep, keep and do, but do not do *them* according to their works; for* they say and are not doing.** 23:4 **For* they bind burdensome and unbearable loads and place *them* upon men's shoulders, but they are not willing to move them *even* with their finger.** 23:5 **And they are doing all their works to be seen by men. And they widen their phylacteries and magnify the hems of their garments,** 23:6 **and they love the foremost-places in the suppers and the foremost seats in the synagogues,** 23:7 **and the greeting in the marketplaces and to be called by men, Rabbi, Rabbi.** 23:8 **But do not be called Rabbi; for* *only* one is your* leader, the Christ and you* are all brethren.** 23:9 **And do not call *anyone* your* father upon the earth; for* *only* one is your* Father, who is in the heavens;** 23:10 **nor be called leaders; for* *only* one is your* leader– the Christ.** 23:11 **But the greatest of you* will be your* servant.** 23:12 **And whoever exalts himself will be humbled, and whoever humbles himself will be exalted.**

23:13 {F} **Woe to you*, scribes and Pharisees, hypocrites! Because you* devour widows' houses, even while you* are praying long *prayers* for a pretext, because *of this* you* will receive even-more condemnation.**
23:14 {F} **But woe to you*, scribes and Pharisees, hypocrites! Because you* lock the kingdom of heaven in front of men; for* you* are not entering in yourselves, nor are you* allowing those who are entering in, to enter *either*.**
23:15 **Woe to you*, scribes and Pharisees, hypocrites! Because you* go *all* around *the* sea and *the* dry *land* to make* one Jewish-convert, and whenever he has become *one*, you* are making* him double *the* son of hell *as you* are* yourselves.**
23:16 **Woe to you*, you* blind guides, that say, Whoever swears by the temple, it is nothing, but whoever swears by the gold of the temple, he is obligated.** 23:17 ***You* are* foolish and blind; for* which is greater, the gold or the temple that sanctifies the gold?** 23:18 **And, Whoever swears by the altar, it is nothing, but whoever swears by the gift which is upon it, he is obligated.** 23:19 ***You* are* foolish and blind; for* which is greater, the gift or the altar that sanctifies the gift?** 23:20 **Therefore he who swears by the altar, swears by it and by all things upon it.** 23:21 **And he who swears by the temple, swears by it and by him who dwells in it.** 23:22 **And he who swears by the heaven, swears by the throne of God and by him who is sitting upon it.**
23:23 **Woe to you*, scribes and Pharisees, hypocrites! Because you* tithe mint and**

dill and cumin and *yet* have left *behind* the weighty things of the law: justice and mercy and faith. You* ought to do these and not to have left *behind* those *other things either*. 23:24 **You* blind guides, who strain out the gnat and swallow the camel!**

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

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

23:29 **Woe to you*, scribes and Pharisees, hypocrites! Because you* build the burial chambers of the prophets and adorn the tombs of the righteous,** 23:30 **and say, If we had been in the days of our fathers, we might not have been partners with them in the blood of the prophets.** 23:31 **So-then you* are testifying to yourselves, that you* are sons of those who murdered the prophets.** 23:32 **And you*, fill up the measure of your* fathers.** 23:33 **You* serpents, you* offspring of vipers, how may you* escape from the judgment of hell?** 23:34 **Therefore, behold, I am sending to you* prophets and wise men and scribes and out of them you* will kill and crucify, and *some* of them you* will scourge in your* synagogues and persecute from city to city,** 23:35 ***so* *that upon you* may come all the righteous blood shed upon the earth, from the blood of Abel the righteous** {Gen. 4:8} **to the blood of Zechariah son of Barachiah, whom you* murdered between the temple and the altar.** {Zech 1:7 (?)} 23:36 **Assuredly I say to you*, All these things will come upon this generation.**

23:37 **O Jerusalem, Jerusalem, who kills the prophets and stones those who have been sent to her! How many times I willed to have gathered your children together, in the manner a bird gathers her brood under her wings and you* did not will *it*!** 23:38 **Behold, your* house is left to you* desolate;** 23:39 **for* I say to you*, You* may never* see me from now *on*, until you* should say, He who is coming in the name of the Lord *is* blessed.** {Ps. 118:26}

{Footnotes: Mt 23:13 & 23:14 are flipped in various translations.}

[Matthew 24] TOC

{Mt 24:1-26, 28 & Mk 13:1-23 & Lk 21:5-24 Destruction of Jerusalem in 70 AD. It is best to read Luke 21 first. See also: Lk 19:41-44 & Lk 23:28-31.}

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

24:3 And as he sat upon the Mountain of Olives, the disciples privately came to him, saying, Tell us, when will these things be? And what *will be* the sign of your presence and of the end of the world?

24:4 And Jesus answering, said to them, **Beware, do not let anyone mislead you*.** 24:5 **For* many will come in my name, saying, I am the Christ, and may mislead many.** 24:6 **But you* are about to hear of wars and reports of wars; see that you* are not**

alarmed; for* it is essential *for* all *these* things to happen, but the end is not yet. 24:7 **For* nation will arise against nation and kingdom against kingdom, and there will be famines and plagues and earthquakes in *different* places.** 24:8 **But all these things are the beginning of travail.** 24:9 **Then they will give you* up to affliction and will kill you* and you* will be hated by all the nations because of my name.** 24:10 **And then many will be offended and will give up one another and will hate one another.** 24:11 **And many false prophets will arise and will mislead many.** 24:12 **And because lawlessness will be multiplied, the love* of the many will be cold.** 24:13 **But he who endures to the end, this one will be saved.** 24:14 **And this good-news of the kingdom will be preached in the whole inhabited-earth *for a testimony to all the nations, and then the end will come.**

24:15 **Therefore whenever you* behold the abomination of desolation, which was spoken of through Daniel the prophet, standing in *the* holy place,** (let him who is reading perceive), {Da 9:27 & 11:31 & 12:11 the destruction of Jerusalem, see Luke 21.} 24:16 **then let those who are in Judea escape to the mountains;** 24:17 **let him who is upon the housetop not go down to take anything out of his house,** 24:18 **and let him who is in the field not turn back to take his garments.** 24:19 **But woe to those who are pregnant and to those who are nursing in those days!** 24:20 **And pray that* your* escape might not happen in the winter, nor on a Sabbath.** 24:21 **For* then will be great affliction, such-as has not happened from the beginning of the world until now, nor may never* happen *again*.** 24:22 **And except if those days had not been shortened, no flesh would have been saved, but because of the chosen, those days will be shortened.** 24:23 **Then if anyone says to you*, Behold, here is the Christ; or, *over* here *is the Christ*. Do not believe *it*.** 24:24 **For* false Christs and false prophets will arise and will give great signs and wonders; so-then to mislead, if possible, even the chosen.** 24:25 **Behold, I have spoken to you* beforehand.** 24:26 **Therefore if they say to you*, Behold, he is in the wilderness; do not go. Behold, he is in the storerooms; do not believe *it*.**

24:27 **For* as the lightning comes from the east and is seen even to the west; so also will be the presence of the Son of Man.**

24:28 **For* wherever the corpse is, the vultures will be gathered together there.**

{Mt 24:27, 24:29-31 & Mk 13:24-37 & Lk 21:25-28 & 2Th 1:7-9 & 1Cor 15:51-15:58 & Rev 1:7 Second Coming.}

24:29 **But immediately after the affliction of those days the sun will be darkened and the moon will not give her radiance and the stars will fall from heaven and the powers of the heavens will be shaken;** 24:30 **and then the sign of the Son of Man will appear in heaven and then all the tribes of the earth will grieve and they will see the Son of Man coming upon the clouds of heaven with power and *with* much glory.** 24:31 **And he will send forth his messengers with a great voice of a trumpet and they will gather together his chosen from the four winds, from *the* tip of *the* heavens to *the* tip of their *four winds*.**

{Mt 24:32-35 & Mk 13:28-31 & Lk 21:29-33 Destruction of Jerusalem AD 70.}

24:32 **Now learn from the fig tree its parable: whenever its branch has already become tender and its leaves may have sprung forth, you* know that the summer is near;** 24:33 **so also you*, whenever you* behold all these things, know that it is near, *even* at the doors.** 24:34 **Assuredly I say to you*, This generation may never* pass away, until all these things should happen.** 24:35 **The heaven and the earth will pass away, but my words may never* pass away.**

{Mt 24:36-44 & Mk 13:32-37 & Lk 21:34-36 Second Coming.}

24:36 But concerning that day and the hour no one nor the messengers of the heavens knows, except my Father only. 24:37 But like the days of Noah *were*, so will the presence of the Son of Man also be. 24:38 For* like in the days before the flood, they were eating and drinking, marrying and being betrothed, till the day that Noah entered into the ark, 24:39 and they did not know until the flood came and took them all away; so the presence of the Son of Man will also be. 24:40 Then two *men* will be in the field; the one is taken and the one is left. 24:41 Two *women will be* grinding in the mill-house; *the* one is taken and *the* one is left. 24:42 Therefore watch, because you* do not know in what hour your* Lord is coming. 24:43 But know this, that if the master of the house had known in what watch the thief is coming, he would have watched and would have not permitted his house *roof* to be burrowed through. 24:44 Because of this, you* also become ready, because in an hour you* do not think, the Son of Man is coming.

24:45 Who then is the faithful and prudent bondservant, whom his lord has designated over his bondservants, to give them their nourishment in season? 24:46 That bondservant is fortunate, whom when his lord comes, he will find *him* doing so. 24:47 Assuredly I say to you* that he will designate him over all his possessions. 24:48 But if that evil bondservant says in his heart, My lord is delaying to come; 24:49 and may begin to beat his fellow bondservants and to eat and drink with the drunken; 24:50 the lord of that bondservant will come in a day when he is not expecting *him* and in an hour which he does not know, 24:51 and will flog him and place his part with the hypocrites– the weeping and the gnashing of teeth will be there.

[Matthew 25] TOC

25:1 Then the kingdom of heaven will be similar to ten virgins, who took their lamps and went forth to meet the bridegroom. 25:2 And five out of them were prudent and five were foolish. 25:3 Those who *were* foolish, having taken their lamps, took no oil with them; 25:4 but the prudent took oil in their containers with their lamps. 25:5 Now the bridegroom *while he was* delaying, they all slumbered and slept. 25:6 But in *the* middle of *the* night there became an outcry, Behold, the bridegroom is coming! Go forth to meet him. 25:7 Then all those virgins arose and trimmed their lamps. 25:8 And the foolish said to the prudent, Give us *some oil* from your* oil, because our lamps are quenched. 25:9 But the prudent answered, saying, *No*, lest it might not be enough for us and you* *too*, but rather go to those who sell and buy for yourselves. 25:10 And while they went away to buy, the bridegroom came, and those who were prepared went in with him to the marriage feast and the door was locked. 25:11 Later the rest of the virgins also came, saying, Lord, Lord, open to us. 25:12 But answering, he said, Assuredly I say to you*, I do not know you*. 25:13 Therefore watch, because you* do not know the day nor the hour in which the Son of Man is coming.

25:14 For* *it is* like a man, going abroad, *who* called his own bondservants and gave to them his possessions. 25:15 And to one he gave five *silver* {F} talants, but to another two, and to another one; to each according to his own ability, and immediately went abroad. 25:16 Immediately he who received the five talants went and took *them and* worked with them and made* another five talants. 25:17 Likewise* he who also *received* the two also gained another two. 25:18 But he who received the one, having gone away, shoveled in the soil and hid his lord's silver. 25:19 Now after a long time the lord of those bondservants comes *back* and settles *the* account with them. 25:20 And he who received the five talants came and brought the other five talants,

saying, Lord, You gave to me five talants. Behold, I have gained *in addition* to them another five talants.

25:21 **But his lord said to him, Well done, good and faithful bondservant. You have been faithful over a few things, I will designate you over many things; enter into the joy of your lord.**

25:22 **And he who also received the two talants came and said, Lord, You gave to me two talants. Behold, I have gained *in addition* to them another two talants.**

25:23 **His lord said to him, Well done, good and faithful bondservant. You have been faithful over a few things, I will designate you over many things; enter into the joy of your lord.**

25:24 **And he who also had received the one talant came and said, Lord, I knew you, that you are a hard man, reaping where you did not sow and gathering from where you did not scatter;** 25:25 **and I was afraid and went away and hid your talant in the soil. Behold, you have your own.**

25:26 **But his lord answering, said to him, You evil and lazy bondservant, you knew that I reap where I did not sow and gather where I did not scatter?** 25:27 **Therefore, you ought to have put my silver with the bankers and *at my* coming I might get back my own with interest.** 25:28 **Therefore take away the talant from him and give it to him who has the ten talants.** 25:29 **For* to everyone who has will be given *more* and he will abound, but from him who has not, even what he has will be taken away.** 25:30 **And cast out the useless bondservant into the outer darkness– the weeping and the gnashing of teeth will be there.**

25:31 **But whenever the Son of Man comes in his glory and all the holy messengers with him. Then he will sit upon *the* throne of his glory;** 25:32 **and in front of him will be gathered all the nations and he will separate* them one from another, like the shepherd separates* the sheep from the goats;** 25:33 **and he will indeed stand the sheep at his right, but the goats at the left.** 25:34 **Then the King will say to those at his right, Come-here, the blessed of my Father, inherit the kingdom prepared for you* from the conception of the world:** 25:35 **for* I was hungry and you* gave me *food* to eat; I was thirsty and you* gave me a drink; I was a stranger and you* brought me in;** 25:36 ***I was* naked and you* dressed me; I was sick and you* visited me; I was in prison and you* came to me.**

25:37 **Then the righteous will answer him, saying, Lord, when did we see you hungry and nourish you? Or thirsty and gave you a drink?** 25:38 **And when did we see you *as* a stranger and bring you in? Or naked and dressed you?** 25:39 **And when did we see you sick or in prison and came to you?**

25:40 **And answering, the King will say to them, Assuredly I say to you*, Inasmuch as you* did *it* to one of these, my brethren, *even* the least, you* did *it* to me.** 25:41 **Then he will also say to them at the left, Go away from me, you* the cursed into the everlasting fire which is prepared for the Devil and his messengers:** 25:42 **for* I was hungry and you* did not give me *anything* to eat; I was thirsty and you* gave me nothing to drink;** 25:43 **I was a stranger and you* did not bring me in; naked and you* did not dress me; sick and in prison and you* did not visit me.**

25:44 **Then they will also answer him, saying, Lord, when did we see you hungry or thirsty or *as* a stranger or naked or sick or in prison and did not serve you?**

25:45 **Then he will answer them, saying, Assuredly I say to you*, Inasmuch as you* did *it* not to one of these, the least, neither did you* *do it* to me.** 25:46 **And these will go away into everlasting punishment, but the righteous into everlasting life.**

{Footnotes: Mt 25:15- A talant is approximately 58-80 pounds of silver. Equal to approximately a

million dollars in US money today.}

[Matthew 26] TOC

{Mk 14:1-2 & Mt 26:1-5 & Lk 22:1-2 mountain Olives, Bethany, Jerusalem, Tues. Evening, Wed. for the Jews.}

26:1 And it happened, when Jesus had finished all these words, he said to his disciples,
26:2 **You* know that after two days the Passover happens and the Son of Man is given up, *that* he might be crucified.**
26:3 Then the high-priests and the scribes and the elders of the people were gathered together to the courtyard of the high-priest, who was called Caiaphas; 26:4 and they counseled together that* they might take-hold of Jesus with treachery and might kill him.
26:5 But they said, Not at the feast, in order that an uproar among the people might not happen.

{Mk 14:3-9 & Mt 26:6-13.}

26:6 Now when Jesus happened *to be* in Bethany, in the house of Simon the leper, 26:7 a woman came to him, having an alabaster flask of precious perfume and she poured it upon his head, as he reclined *at the table*. 26:8 But when his disciples saw it, they were indignant, saying, To what *purpose* is this waste? 26:9 For* this perfume might have been sold* for much and given to the poor.
26:10 But Jesus knowing it said to them, **Why do you* harass the woman? For* she has worked a good work *for me.** 26:11 **For* you* always have the poor with you*, but you* do not always have me.** 26:12 **For* in that she put this perfume upon my body, she did *it* for my burial.** 26:13 **Assuredly I say to you*, Wherever this good-news is preached in the whole world, what this woman has done will also be spoken of *for a memorial of her.**

{Mk 14:10-11 & Mt 26:14-16 & Lk 22:3-6 & Jn 12:2-8.}

26:14 Then one of the twelve, who was called Judas Iscariot, went to the high-priests,
26:15 and said, What are you* willing to give me and I will give him to you*? And they weigh *out* thirty *pieces of* silver for him. 26:16 And he sought an opportunity from then *onward* that* he might give him *to them*.

{Mk 14:12-17 & Mt 26:17-20 & Lk 22:7-18, 24-30 Bethany to Jerusalem Thurs. Evening.}

26:17 Now on the first *day* of unleavened bread the disciples came to Jesus, saying to him, Where do you wish that we prepare for you to eat the Passover?
26:18 And he said, **Go into the city to a certain-person and say to him, The Teacher says, My time *is* near. I will make* the Passover with you *at your house* with my disciples.** 26:19 **And the disciples did like Jesus commanded them, and they made* ready the Passover.**

{Mk 14:18-21, 27-31 & Mt 26:21-25, 31-35 & Lk 22:21-23, 31-38 & Jn 13:21-38.}

26:20 Now when it became evening, he was reclining *at the table* with the twelve.
26:21 and as they were eating, he said, **Assuredly I say to you* that one out of you will give me up.**
26:22 And they were extremely sorrowful and each *one* of them began to say to him, It is not me Lord, is it?
26:23 And answering, he said, **He who dipped his hand with me in the dish, this one will give me up *to the Jews*.** 26:24 **The Son of Man indeed is going, just-as it has been written concerning him, but woe to that man through whom the Son of Man is given**

up! It *would* be good for him if that man had not been born. {Ps 22:1-31?}
26:25 And Judas, (who is giving him up *to the Jews*), answering, said, It is not me Rabbi, is it?
He says to him, **You have said *so*.**

{Mk 14:22-25 & Mt 26:26-29 & Lk 22:19-20, 1Cor: 11:23-26.}
26:26 And as they were eating, **Jesus took the bread and having given-thanks and broke *it*, gave *it* to the disciples and said, Take, eat; this is my body.** 26:27 And having taken the cup and given-thanks, he gave *it* to them, saying, **Drink from it, all *of you**;** 26:28 **for* this is my blood of the** {F} **new covenant*, which is poured out on behalf of many *for *the* forgiveness of sins.** 26:29 **But I say to you*, I may never* drink from this fruit of the vine from now *on*, until that day whenever I drink it new with you in my Father's kingdom.**

{Mk 14:26, 32-42 & Mt 26:30, 36-46 & Lk 22:39-46 & Jn 18:1 Garden between Stream of Kidron and Mountain of Olives, Late Thurs. night.}
26:30 And when they had sung a hymn, they went out to the Mountain of Olives.

26:31 Then Jesus says to them, **All you* will be offended by me this night; for* it has been written, I will strike the shepherd and the sheep of the flock will be scattered.** {Zech. 13:7} 26:32 **But after I arise, I will precede you* into Galilee.**
26:33 But Peter answering, said to him, If all will be offended by you, I will never* be offended.
26:34 Jesus said to him, **Assuredly I say to you that this night, before the rooster crows, you will deny me three times.**
26:35 Peter says to him, Even if it is essential *for* me to die with you, I may never* deny you. All the disciples also said likewise.

26:36 Then Jesus comes with them to a parcel of ground called Gethsemane and says to his disciples, **Sit *over* there, until I go *over* there* and might pray.** 26:37 And he took with him Peter and the two sons of Zebedee and began to be sorrowful and disheartened.
26:38 Then he says to them, **My soul is very sorrowful, *even* to death. Remain here and watch with me.**
26:39 And he went forward a little and fell upon his face and prayed, saying, **My Father, if it is possible, let this cup pass away from me; however, not as I will, but as you will.**
26:40 And he comes to the disciples and finds them sleeping and says to Peter, **What, were you* not strong-enough to watch with me one hour?** 26:41 **Watch and pray, that* you* may not enter into temptation. The spirit is indeed eager, but the flesh is weak.**
26:42 Having gone away again a second time , he prayed, saying, **My Father, if this cup is not able to pass from me, if I do not drink it– let your will happen.**
26:43 And he came again and finds them sleeping, for* their eyes were heavy. 26:44 And he left them again and went away and prayed a third time, saying *again* the same words.
26:45 Then he comes to his disciples and says to them, **Furthermore, are you* sleeping and resting yourselves. Behold, the hour has drawn near and the Son of Man is given up into the hands of sinners.** 26:46 **Arise, we should be going. Behold, he who is giving me up *to the Jews,* has drawn near.**
26:47 And while he still spoke, behold, Judas, one of the twelve, came and with him a large crowd with swords and clubs, from the high-priest and elders of the people.
26:48 Now he who is giving him up, gave them a sign, saying, Whomever I kiss; that

is him; take-hold of him. 26:49 And immediately he came to Jesus and said, Hail, Rabbi. And he kissed him.

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

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

26:55 Jesus said to the crowds in that hour, ***Why* have you* come out with swords and clubs, like against a robber, to take me? I sat daily with you* in the temple teaching and you* did not take-hold of me. 26:56 But all this has happened, in order that the Scriptures of the prophets might be fulfilled.** Then all the disciples left him and fled.

26:57 And those who had taken-hold of Jesus, led him away to *the house of* Caiaphas the high-priest, where the scribes and the elders were gathered together.

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

{Mk 14:55-65 & Mt 26:59-68 & Lk 22:63-65.}

26:59 Now the high-priests and the elders and the whole council sought false testimony against Jesus, how they might put him to death; 26:60 and they did not find *any*, even *though* many false witnesses came. *Still* they did not find *any*. 26:61 But later two false witnesses came, and said, This man said, I am able to tear-down the temple of God and to build it *back* in three days.

26:62 And the high-priest having stood up, said to him, Are you answering nothing? What do these *witnesses* testify against you? 26:63 But Jesus was silent. And the high-priest answering, said to him, I implore you *by oath* to the living God, that* you should tell us if you are the Christ, the Son of God?

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

26:65 Then the high-priest ripped his garments, saying, He has blasphemed. Why do we still have need of witnesses? Behold, now you* have heard his blasphemy. 26:66 What are you* thinking?

They answered and said, He is liable for death. 26:67 Then they spat at his face and battered him and some slapped him, 26:68 saying, Prophesy to us, you Christ. Who is he who struck you?

{Mk 14:66-72 & Mt 26:69-75 & Lk 22:54-62 & Jn 18:25-27.}

26:69 Now Peter was sitting outside in the courtyard and a maidservant came to him, saying, You were also with Jesus the Galilean.

26:70 But he denied *it* in front of them all, saying, I do not know what you are saying.

26:71 And when he had gone out into the gate *area*, another *one* saw him and says to those who were there, This man was also with Jesus the Nazarene.

26:72 And again he denied with an oath, I do not know the man.

26:73 And after a little while those who stood by, came and said to Peter, You truly also are *one* out of them; for* even your speech makes* it evident.

[26:74] Then he began to curse and to swear, I do not know the man. And immediately the rooster crowed. [26:75] And Peter remembered the word which Jesus had said to him, **Before the rooster crows, you will deny me three times.** And he went outside and wept bitterly.

{Footnotes: Mt 26:28 See Appendix under Covenant.}

[Matthew 27] TOC

{Mk 15:1 & Mt 27:1-2 Lk 22:66-23:1 & Jn 18:28 Jerusalem early Friday morning.}

[27:1] Now when it became morning, all the high-priests and the elders of the people took counsel against Jesus so-that they might put him to death; [27:2] and they bound him and led him away and gave him to Pontius Pilate the governor.

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

[27:3] Then Judas, (the one giving him up), when he saw that he was condemned, regretted and returned the thirty *pieces of* silver to the high-priests and the elders, [27:4] saying, I have sinned, giving up innocent blood.

But they said, What *is that* to us? You will see *to it*. [27:5] And tossing the *pieces of* silver in the temple, he departed. And having gone away, he hanged himself.

[27:6] And the high-priests took the *pieces of* silver and said, It is not legal to put them into the depository, since it is the price of blood. [27:7] And they took counsel and bought from them the potter's field, *for the burial of strangers. [27:8] Hence that field was called, The Field of Blood, to this day. [27:9] Then what was spoken through the prophet was fulfilled, saying, 'And they took the thirty *pieces of* silver, the price of him who was priced, whom *some* of the sons of Israel did price; [27:10] and they gave them *for the potter's field, just-as the Lord commanded me.' {Jer. 32:6-9}

{Mk 15:2-5 & Mt 27:11-14 & Lk 23:2-5 & Jn 18:28-38 Jerusalem early Friday morning.}

[27:11] Now Jesus stood in front of the governor and the governor asked him, saying, Are you the King of the Jews?

And Jesus said to him, **You speak *it correctly*.** [27:12] And when he was accused by the high-priests and the elders, he answered nothing.

[27:13] Then Pilate says to him, Do you not hear how many things they are testifying against you? [27:14] And he did not answer him, not even one word; so-that the governor marveled exceedingly.

{Mk 15:6-19 & Mt 27:15-30 & Jn 18:39-19:16 Friday, April 7, 30AD.}

[27:15] Now the governor was accustomed at *the* feast to release one prisoner to the crowd, whom they willed. [27:16] And they had a notable prisoner then called Barabbas. [27:17] Therefore when they were gathered together, Pilate said to them, Whom do you* wish that I may release to you*? Barabbas or Jesus who is called Christ? [27:18] For* he knew that they had given him up because of envy.

[27:19] And while he was sitting upon the judicial-seat, his wife sent to him, saying, Have nothing to do with that righteous man; for* I have suffered many things today in a dream because of him.

[27:20] Now the high-priests and the elders persuaded the crowds that* they should ask for Barabbas and might destroy Jesus. [27:21] But the governor answering, said to them, Which of the two do you* will that I may release to you*?

And they said, Barabbas!

[27:22] Pilate says to them, Then* what should I do to Jesus who is called Christ?

They all say to him, Let him be crucified!
27:23 And the governor said, For* what evil has he done?
But they cried out even-more, saying, Let him be crucified!
27:24 Pilate seeing he profited nothing, but rather that an uproar is happening, took water and washed his hands before the crowd, saying, I am innocent of the blood of this righteous man; you* see *to it*.
27:25 And all the people answering, said, His blood *be* upon us and upon our children.
27:26 Then he released to them Barabbas, but he scourged Jesus and gave *him* up in order that he should be crucified.

27:27 Then the soldiers of the governor took Jesus into the palace and gathered the whole cohort to him. 27:28 And they stripped him and placed a scarlet cloak around him. 27:29 And they braided a crown from thorns and placed it upon his head and a reed upon his right *hand*, and they knelt down in front of him and mocked him, saying, Hail, King of the Jews! 27:30 And having spit at him, they took the reed and beat him in the head.
{Mk 15:20-23 & Mt 27:31-34 & Lk 23:26-33 & Jn 19:17 Road to the Cross, Friday morning.}
27:31 And when they had mocked him, they stripped the cloak *off* him and clothed *him* with his *own* garments and led him away, *that* they may crucify him.

27:32 And as they came out, they found a man from Cyrene, Simon by name. They compelled him to go *with them*, that* he might lift up his cross.

27:33 And they came to a place called Golgotha, that is to say, The place of a skull, 27:34 they gave him vinegar mingled with gall to drink and when he had tasted it, he did not wish to drink *it*.

{Mk 15:24-32 & Mt 27:35-44 & Lk 23:33-43 & Jn 19:18-27 9:00 until Noon, Friday.}
27:35 And when they had crucified him, they divided his garments among them, casting a lot; {F} *in order that the Scripture might be fulfilled, which says, 'They divided my garments among them and they cast a lot for my garment.'* {Ps. 22. 18} 27:36 And sitting down, they guarded him there. 27:37 And they placed above his head an accusation written, THIS IS JESUS THE KING OF THE JEWS. 27:38 Then two robbers are crucified with him, one at the right and one at the left. 27:39 And those who traveled by blasphemed him, wagging their heads, 27:40 and saying, You who *said he will* tear-down the temple and build it in three days, save yourself. If you are the Son of God, come down from the cross.
27:41 And likewise also the high-priests with the scribes and elders *were* mocking *him, and* said, 27:42 He saved others*, but yet* he is not able to save himself. If he is *the* King of Israel; let him now come down from the cross and we will believe in him. 27:43 He has confidence God. Let him rescue him now, if he is willing *to save* him; for* he said, I am the Son of God. 27:44 And the robbers who were also crucified together with him reproached him *with* the same thing.

{Mk 15:34 & Mt 27:45 & Lk 23:44 around Noon.}
27:45 Now there became darkness upon all the earth from the sixth hour until the ninth hour.

{Mk 15:34-41 & Mt 27:46-56 & Lk 23:45-49 & Jn 19:28-30 around 5:00 PM.}
27:46 And around the ninth hour Jesus cried with a loud voice, saying, **Eli, Eli, lama sabachthani?** That is, 'My God, my God, why have you forsaken me?' {Ps. 22:1}
27:47 And some of them were standing there, when they heard it, said, This man is summoning Elijah. 27:48 And immediately one out of them ran, taking a sponge and filled

it with vinegar and placed it around a reed and gave *it to* him to drink.
27:49 And the rest said, Allow *it, that* we may see if Elijah comes to save him.
27:50 And Jesus having cried again with a loud voice, his spirit leaves. 27:51 And behold, the curtain of the temple was split-apart into two *pieces,* from the top to the bottom, and the earth shook, and the rocks were split-apart; 27:52 and the tombs were opened, and many bodies of the holy-ones who had fallen-asleep arose. 27:53 And coming forth out of the tombs after his awakening they entered into the holy city and appeared to many. 27:54 Now the centurion and those who were with him, guarding Jesus, when they saw the earthquake and the things that had happened, were extremely afraid, saying, This truly was the Son of God. 27:55 And many women were there viewing from afar, who had followed Jesus from Galilee, serving him: 27:56 among whom was Mary Magdalene and Mary the mother of James and Joses and the mother of the sons of Zebedee.

{Mk 15:42-47 & Mt 27:57-66 & Lk 23:50-56 & Jn 19:31-42 Before The Sabbath.}
27:57 And when it became evening, a rich man came from Arimathaea, named Joseph, who also made himself a disciple to Jesus. 27:58 This man went to Pilate and asked for the body of Jesus. Then Pilate commanded the body to be given up. 27:59 And Joseph took the body and entwined it in a clean linen cloth, 27:60 and laid it in his own new tomb, which he had hewn out in the rock and he rolled a great stone against the door of the tomb and went away. 27:61 And Mary Magdalene and the other Mary were there, sitting before the burial chamber.

27:62 Now on the next-day, which is *the day* after the Preparation, the high-priests and the Pharisees were gathered together to Pilate, 27:63 saying, Lord, we remember *what* that misleader said, *while* still living, I *will* arise after three days. 27:64 Therefore command that the burial chamber be made secure until the third day, lest his disciples coming by night, might steal him away and might say to the people, He has arisen from the dead and the last deceit will be worse *than* the first.
27:65 Pilate said to them, You* have a sentry. Go, make *it as* secure as you* know *how*.
27:66 So they went and the burial chamber was made secure, sealing the stone, the sentry being with them.

{Footnote: 27:35b- This section of wording is not found in the majority of manuscripts. It is an early attempt to harmonize Jesus' crucifixion accounts which was added into the KJV. See Jn 19:24.}

[Matthew 28] TOC

{Mk 16:1-8 & Mt 28:1-8 & Lk 24:1-8, 12 & Jn 20:1-10 Dawn and very early Sunday.}
28:1 Now after the Sabbath day, *as it was* dawning toward the first *daylight* of the week, Mary Magdalene came and the other Mary to view the burial chamber. 28:2 And behold, there became a great earthquake; for* a messenger of the Lord, having come down from heaven, came and rolled away the stone from the door and was sitting upon it. 28:3 His form was like lightning and his clothing *was* white like snow; 28:4 and those who are guarding *the door*, shook out of fear of him and became like dead men.
28:5 And the messenger answering, said to the women, Do not be afraid; for* I know that you* are seeking Jesus, who has been crucified. 28:6 He is not here; for* he has arose, just-as he said. Come-here, behold the place where the Lord lay. 28:7 And go quickly and tell his disciples, He has arose from the dead, and behold, he precedes you* into Galilee; you* will see him there. Behold, I have said *this* to you*.
28:8 And having gone out quickly from the tomb with fear and great joy, they ran to report to his disciples.

{Mk 16:9-11 & Mt 28:9-10 & Lk 24:9-11 & Jn 20:11-18.}

28:9 But as they were going to also report *it* to his disciples, behold, Jesus met them, saying, **Hail!** And they came and took-hold of his feet and worshiped him. 28:10 Then Jesus says to them, **Do not be afraid. Go; report to my brethren in order that they might go into Galilee and they will see me there.**

{Mt 28:11-15 Sunday Morning.}

28:11 Now while they were going, behold, some of the sentries came into the city and reported to the high-priests all the things that had happened. 28:12 And when they were gathered together with the elders and had taken counsel, they gave a considerable *amount of* silver to the soldiers, 28:13 saying, Say: when we fell-asleep, his disciples came by night and stole him away. 28:14 And if this is heard by the governor, we will persuade him and will make* you* carefree. 28:15 So they took the silver and did like they were taught and this saying was broadcasted among the Jews *and is continuing* till this day.

{Mt 28:16-17 & 1Cor: 15:6 Mountain in Galilee.}

28:16 But the eleven disciples went into Galilee, to the mountain where Jesus had commanded them. 28:17 And seeing him, they worshiped him, but some were skeptical.

{Mk 16:15-18 & Mt 28:18-20 & Lk 24:46-47 Mountain in Galilee; The Great Commission.}

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

28:19 **As you* are going, make disciples of all the nations, immersing* them into the name of the Father and of the Son and of the Holy Spirit,** 28:20 **teaching them to observe all things, as many *things* as I have commanded you* and behold, I am with you* all the days until the end of the world.**

Amen.

TOC

[Mark 1] TOC

{Harmony of the New Covenant}
{Lk 1:1-4 Introduction} {Jn 1:1-18 Jesus' Deity}
{Mt 1:1-17 & Lk 3:23b-28 Genealogy}
{Lk 1:5-25 Jerusalem 6 BC} {Lk 1:26-38 Nazareth 5 BC}
{Lk 1:39-80 Hill country of Judea, 5 BC} {Mt 1:18-25 Nazareth 5 BC} {Lk 2:1-20 Bethlehem 5 BC}
{Lk 2:21-39a Temple at Jerusalem 4 BC} {Mt 2:1-12 Jerusalem & Bethlehem 4 BC} {Mt 2:13-18 Leaving for Egypt 4 BC} {Mt 2:19-23 & Lk 2:39b Egypt & Nazareth 4 BC}
{Lk 2:40-52 Nazareth and Jerusalem 7 or 8 AD}
{Mk 1:1-8 & Mt 3:1-12 & Lk 3:1-18) Judea near Jordan River 25 or 26 AD.}

1:1 The beginning of the good-news of Jesus Christ, the Son of God. 1:2 As it has been written in the prophets, 'Behold, I send my messenger in front of your face, who will prepare your way.' {Mal 3:1} 1:3 The voice of one crying in the wilderness, prepare the way of the Lord; make* his paths straight. {Is. 40:3} 1:4 John came*, immersing* in the wilderness and preaching the immersion* of repentance *for *the* forgiveness of sins. 1:5 And all the country of Judea and all those from Jerusalem went out to him, and all were being immersed* by him in the river Jordan, confessing their sins. 1:6 And John was clothed with camel's hair and *had* a leather belt around his hip and ate locusts and wild honey.

1:7 And he preached, saying, There is one coming after me, he who is mightier *than* I. I am not sufficient to stoop and loose the strap of his shoes. 1:8 I indeed immersed* you* in water, but he will immerse* you* in the Holy Spirit.

{Mk 1:9-11 & Mt 3:13-17 Lk 3:21-23 Jordan east of Jericho, Spring 27 AD.}
1:9 And it happened in those days, that Jesus came from Nazareth of Galilee and was immersed* by John in the Jordan. 1:10 And immediately coming up from the water, he saw the heavens being split-apart and the Spirit like a dove coming down upon him. 1:11 And a voice came* out of the heavens, **You are my beloved Son, in whom I am delighted.**

{Mk 1:12-13 & Mt 4:1-11 & Lk 4:1-13.}
1:12 And immediately the Spirit cast him out into the wilderness. 1:13 And he was there in the wilderness *for* forty days being tempted by the Adversary and he was with the beasts and the messengers served him.

{Jn 1:19-34 Bethany beyond Jordan, Feb. 27 AD} {Jn 1:35-51 Bethany beyond Jordan, Spring 27 AD} {Jn 2:1-11 Cana in Galilee} {Jn 2:12 Capernaum} {Jn 2:13-25 Jerusalem April 9, 27 AD} {Jn 3:1-21} {Jn 3:22-36 Judea and Aenon.}

{Mk 1:14a & Mt 4:12 & Lk 3:19-20 & Jn 4:1-4 Judea to Galilee}{Jn 4:5-43 Jacob's Well and at Sychar} {Lk 4:14a & Jn 4:44-45 Arrival in Galilee.}
1:14 Now after John was given up,
{Mk 1:14b-15 & Mt 4:17 & Lk 4:14b-15.}
Jesus came into Galilee, preaching the good-news of the kingdom of God, 1:15 and saying, **The time is fulfilled and the kingdom of God has drawn near. Repent and believe in the good-news.**

{Jn 4:46-54 Cana} {Lk 4:16-31} {Mt 4:13-16 Capernaum}
{Mk 1:16-20 & Mt 4:18-22 & Lk 5:1-11 Sea of Galilee near Capernaum.}
1:16 And, walking by the sea of Galilee, he saw Simon and Andrew his brother, *that is* Simon's, casting a net in the sea; for* they were fishermen. 1:17 And Jesus said to them, **Come-here after me and I will make* you* to become fishermen of men.** 1:18 And immediately they left their nets and followed him. 1:19 And advancing a little from there,

he saw James and John his brother, the *son*s of Zebedee, and they *were* in the ship mending the nets. 1:20 And immediately he called them. And they left their father Zebedee with the hired *servants* in the ship and went after him.

{Mk 1:21-28 & Lk 4:31-37 Capernaum.}

1:21 And they travel into Capernaum, and immediately on the Sabbath day he went into the synagogue and taught. 1:22 And they were astounded at his teaching; for* he taught them like *one* having authority and not like the scribes.

1:23 And a man was in their synagogue with an unclean spirit, and he cried out, 1:24 saying, Ah! What *is it* to us and to you, Jesus, *the* Nazarene? Have you come to destroy us? I know you, *I know* who you are, the Holy One of God.

1:25 And Jesus rebuked it, saying, **Hush and come out of him.**

1:26 And the unclean spirit came out of him, convulsing him and crying with a loud voice. 1:27 And they were all amazed, so-that they debated among themselves, saying, What is this? What new teaching *is* this that he commands even the unclean spirits with authority and they obey* him.

1:28 And the report of him went out immediately around into all the region of Galilee.

{Mk 1:29-34 & Mt 8:14-17 & Lk 4:38-41 Capernaum.}

1:29 And immediately, when they had come out of the synagogue, they came into the house of Simon and Andrew, with James and John. 1:30 Now Simon's mother-in-law was lying, fevered, and immediately they talk to him concerning her. 1:31 And having come near, he took-hold of her by the hand and lifts her up, and immediately the fever left her and she served them.

1:32 And when it became evening, when the sun set, they brought to him all who were ill and those who were demon-possessed. 1:33 And all the city was gathered together at the door. 1:34 And he healed many who were ill with various diseases and cast out many demons, and he did not allow the demons to speak, because they knew him.

{Mk 1:35-39 & Mt 4:23-25 & Lk 4:42-44 Preaching through Galilee.}

1:35 And exceedingly *early,* having risen* up in the morning, *while yet* at night, he came out and went away into a desolate place and he prayed there. 1:36 And Simon and those who were with him pursued him; 1:37 and having found him, they say to him, All are seeking you.

1:38 And he says to them, **We should go into the next towns, that* I might also preach there; for* I came *for this *purpose.*** 1:39 And he was preaching and casting out demons in their synagogues in all *of* Galilee.

{Mk 1:40-45 & Mt 8:2-4 & Lk 5:12-16.}

1:40 And a leper comes to him, pleading with him and kneeling down to him and saying to him, If you are willing, you are able to cleanse me.

1:41 And Jesus, having compassion on *him*, stretched out his hand, touched him and says to him, **I am willing. Be cleansed.** 1:42 And having spoken, the leprosy immediately went away from him and he was cleansed. 1:43 And he scolded him and immediately sent him out, 1:44 and says to him, **See *that* you do not say anything to anyone, but go; show yourself to the priest and offer the things which Moses commanded concerning your cleansing *for a testimony to them.** {Lev. 13:49, 14:2ff} 1:45 But he went out and began to preach *it* much and to broadcast the word, so-that {F} Jesus was no longer able to openly enter into *the* city, but was outside in desolate places and they came to him from

everywhere.

{Footnotes: Please read the Preface. * is our universal footnoting for words contained in the Appendix. These words are NOT the same Greek word as the non-asterisk form; i.e. *for is different from for* is different from for. Mk 1:45- Greek: he.}

[Mark 2] TOC

{Mk 2:1-12 & Mt 9:2-8 & Lk 5:17-26.}

2:1 And again he entered into Capernaum after *a few* days and it was heard that he was at a house. 2:2 And immediately many were gathered together, so-that *it was* no longer *possible* to make room, not even at the door and he spoke the word to them.

2:3 And they come, carrying to him a paralytic, lifted up by four *men.* 2:4 And when they were not able to draw near to him because of the crowd, they unroofed the roof where he was. And having dug out *a hole in it*, they lowered the pallet upon which the paralytic lay. 2:5 And seeing their faith, Jesus says to the paralytic, **Son, your sins are forgiven you.**

2:6 But some of the scribes were sitting there and reasoning in their hearts, 2:7 Why is this man speaking blasphemies so? Who is able to forgive sins except one, *our* God?

2:8 And immediately Jesus, fully knowing in his spirit that they reason so with themselves, said to them, **Why are you* reasoning these things in your* hearts?** 2:9 **Which is easier, to say to the paralytic, Your sins are forgiven you; or to say, Arise and lift up your pallet and walk?** 2:10 **But that* you* may know that the Son of Man has authority upon the earth to forgive sins** (he says to the paralytic), 2:11 **I say to you, Arise and lift up your pallet and go to your house.**

2:12 And he immediately arose and having lifted up the pallet, went out before them all; so-that they were all astonished and glorified God, saying, We never* saw *this happen* so.

{Mk 2:13-14 & Mt 9:9 & Lk 5:27-28 At or near Capernaum.}

2:13 And he went forth again by the sea, and all the crowd came to him and he taught them. 2:14 And passing by, he saw Levi the *son* of Alphaeus sitting at the tax-office and he says to him, **Follow me.** And he stood up and followed him.

{Mk 2:15-22 & Mt 9:10-17 & Lk 5:29-39 Capernaum.}

2:15 And it happened, while he was reclining *at a meal* in his house, many tax collectors and sinners also reclined with Jesus and his disciples; for* there were many and they followed him. 2:16 And the scribes and the Pharisees, having seen him eating with the tax collectors and sinners, said to his disciples, *Why is it* that he is eating and drinking with tax collectors and sinners?

2:17 And when Jesus heard it, he says to them, **Those who are strong have no need of a physician, but those who are ill. I did not come to call the righteous, but sinners to repentance.**

2:18 And the disciples of John and those of the Pharisees were fasting and they come and say to him, Why do the disciples of John and those of the Pharisees fast, but your disciples do not fast?

2:19 And Jesus said to them, **The {F} sons of the bridal-party are not able to fast while the bridegroom is with them, are they? Inasmuch time as they have the bridegroom with them, they are not able to fast.** 2:20 **But the days will come, when the bridegroom may be taken away from them and then they will fast in those days.** 2:21

And no one sews a patch of unshrunk fabric upon an old garment; otherwise its fullness *shrinks and* lifts the new *patch* away from the old one and a worse split happens. 2:22 **And no one puts new wine into old wineskins; otherwise the wine will burst the wineskins and the wine is poured out and the wineskins will be destroyed, but *they put* new wine into new wineskins.**

{Jn 5:1-47 Jerusalem probably the Passover} {Mk 2:23-28 & Mt 12:1-8 & Lk 6:1-5 Jerusalem to Galilee.}

2:23 And it happened, that he was traveling on the Sabbath day through the grainfields, and his disciples began to make* *their* way plucking the tops. 2:24 And the Pharisees said to him, Behold, why are they doing what is not legal on the Sabbath day?

2:25 And he said to them, **Have you* never* read what David did, when he had need and was hungry? He and those who were with him?** 2:26 **How he entered into the house of God in *the days of* Abiathar the high-priest and ate the showbread, which is not legal to eat, except for the priests and he also gave *it* to those who were with him?** {1Sam. 21:6} 2:27 And he said to them, **The Sabbath came* *to be* because of man and not man because of the Sabbath;** 2:28 **so-then the Son of Man is lord even of the Sabbath.**

{Footnotes: Mk 2:19- That is: companions or guests.}

[Mark 3] TOC

{Mk 3:1-6 & Mt 12:9-14 & Lk 6:6-11 Probably Galilee.}

3:1 And he entered again into the synagogue, and a man having a dried up hand was there. 3:2 And they were observing him, if he will heal him on the Sabbath day; in order that they may accuse him. 3:3 And he says to the man having the dried up hand, ***You* in the middle, arise.** 3:4 And he says to them, **Is it legal on the Sabbath day to do good or to do evil? To save a life or to kill?** But they were silent. 3:5 And looking around at them with anger, being sorrowful at the hardening of their heart, he says to the man, **Stretch out your hand.** And he stretched it out, and his hand was restored *as* healthy as the other. 3:6 And the Pharisees went out and immediately took counsel against him with the Herodians, how they might destroy him.

{Mk 3:7-12 & Mt 12:15-21 Sea of Galilee.}

3:7 And Jesus with his disciples departed to the sea and a large crowd followed him from Galilee and from Judea 3:8 and from Jerusalem and from Idumaea and on the other side of the Jordan and those around Tyre and Sidon. *This* large crowd, having heard how-much he was doing, came to him. 3:9 And he spoke to his disciples, that* a small-boat should wait-on him because of the crowd, that* they might not press against him; 3:10 for* he had healed many; so-that as many as had disorders fell upon him in order that they might touch him. 3:11 And the unclean spirits, whenever they viewed him, fell down before him and cried, saying, You are the Son of God. 3:12 And he rebuked them much, that* they might not make* him apparent.

{Mk 3:13-19a & Lk 6:12-16 Near Capernaum.}

3:13 And he goes up into the mountain and calls to *him* whom he wished, and they went to him. 3:14 And he made* *the appointment of the* twelve, that* they might be with him and that* he might send them forth to preach, 3:15 and to have authority to heal diseases and to cast out demons. 3:16 And to Simon he placed the name Peter; 3:17 and James the *son* of Zebedee and John the brother of James, and those, he added to them the names

Boanerges, which is, Sons of Thunder; 3:18 and Andrew and Philip and Bartholomew and Matthew and Thomas and James the *son* of Alphaeus and Thaddaeus and Simon the Canaanite, 3:19 and Judas Iscariot, who also gave him up *to the Jews*.

{Mt 5:1 & Lk 6:17-20} {Mt 5:2-12 & Lk 6:20-26} {Mt 5:13-16} {Mt 5:17-48 & Lk 6:27-36} {Mt 6:1-34} {Mt 7:1-6 & Lk 6:37-42} {Mt 7:7-11} {Mt 7:12 & Lk 6:31} {Mt 7:13-23 & Lk 6:43-45} {Mt 7:24-29 & Lk 6:46-49} {Mt 8:1, 5-13 & Lk 7:1-10 Capernaum} {Lk 7:11-17 At Nain in Galilee} {Mt 11:2-30 & Lk 7:18-35 Galilee} {Lk 7:36-50 Galilee} {Lk 8:1-3 Journeying in Galilee}

{Mk 3:19b-30 & Mt 12:22-37.}

And they come into *their* house. 3:20 And a crowd comes together again, so-that they were not able to eat *even* bread. 3:21 And when his friends heard it, they went out to take-hold of him; for* they said, He is crazy.

3:22 And the scribes that came down from Jerusalem said, He has Beelzebub, and, He is casting out the demons by the ruler of the demons.

3:23 And having called them, he spoke to them in parables: **How is the Adversary able to cast out the Adversary?** 3:24 **And if a kingdom is divided against itself, that kingdom is not able to stand.** 3:25 **And if a house is divided against itself, that house is not able to stand.** 3:26 **And if the Adversary has stood up against himself and has been divided, he is not able to stand, but has *come to* an end.** 3:27 **But no one having entered into the house of the strong *man* is able to plunder his goods, if he does not first bind the strong *man*, and then he may plunder his house.** 3:28 **Assuredly I say to you*, All their sins and blasphemes will be forgiven to the sons of men; as many things as they may blaspheme.** 3:29 **But whoever blasphemies at the Holy Spirit does not have forgiveness forever, but is liable to an everlasting judgment.** 3:30 (Because they said, 'He has an unclean spirit.')

{Mt 12:38-45.}

{Mk 3:31-35 & Mt 12:46-50 & Lk 8:19-21.}

3:31 Then* *his* brethren and his mother come and standing outside, they sent to him, summoning him. 3:32 And a crowd was sitting around him, and they said to him, Behold, your mother and your brothers and your sisters are outside seeking you.

3:33 And he answered them and saying, **Who is my mother or my brethren?** 3:34 And having looked around in a circle at those who sat around him, he says, **Behold, my mother and my brethren!** 3:35 **For* whoever does the will of God, this one is my brother and sister and mother.**

[Mark 4] TOC

{Mk 4:1-25 & Mt 13:1-23 & Lk 8:4-18 Sea of Galilee.}

4:1 And again he began to teach by the sea. And a large crowd was gathered together to him, so-that having stepped onto the ship, he sat in the sea, and all the crowd were *next* to the sea upon the land.

4:2 And he taught them many things in parables and said to them in his teaching, 4:3 **Listen: behold, the sower went forth to sow,** 4:4 **and it happened, as he sowed, some *seed* fell by the road and the birds came and devoured it.** 4:5 **And other *seed* fell upon the rocky areas, where it did not have much earth, and immediately it rises up, because it had no depth of earth;** 4:6 **and when the sun had risen, it was burnt, and it dried up because it had no root.** 4:7 **And other *seed* fell among the thorns and the thorns shot up and choked it and it gave no fruit.** 4:8 **And other *seed* fell into the good soil and gave fruit, shooting up and growing, and gave *forth*, by thirty *times* and by**

sixty *times* and by a hundred *times as much.* 4:9 **And he said, He who has ears to hear, let him hear.**

4:10 And when he happened *to be* alone, those who were around him with the twelve asked *concerning* the parable. 4:11 And he said to them, **You* have been given to know the mystery of the kingdom of God, but to those who are outside, all things happen in parables;** 4:12 **that* seeing, they may see and *yet* may not know, and hearing, they may hear and *yet* may not understand; lest they should turn again and *their* sins might be forgiven them.**

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

4:16 **And likewise these are those who are sown upon the rocky areas, who, whenever they hear the word, they immediately receive it with joy;** 4:17 **and they have no root in themselves, but is temporary. Thereafter, when affliction or persecution happens because of the word, immediately they are offended.**

4:18 **And these are those who are sown among the thorns; these are those who hear the word,** 4:19 **and the anxieties of this world and the deceitfulness of riches and the lusts concerning *all* the rest *of the worldly things* going into *their hearts*, are choking the word and it becomes unfruitful.**

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

4:21 And he said to them, **Do *you* come *with* a lamp that* it may be placed under a peck container or under the bed? No, *you bring it* that* it may be placed upon the lamp-stand.** 4:22 **For* if it is not apparent, nothing is hidden, nor has *anything* secret happened, but that* it might *not* be made apparent.** 4:23 **If anyone has ears to hear, let him hear.**

4:24 And he said to them, **Beware what you* are hearing; with what measure you* measure, it will be measured to you*, and to you* who hear, *more* will be added.** 4:25 **For* whoever has, to him will be given and he who does not have, then what he has will be taken from him.**

{Mk 4:26-29.}

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

{Mt 13:24-30.}

{Mk 4:30-34 & Mt 13:31-35.}

4:30 And he said, **To what may be similar to the kingdom of God? Or in what parable may we put it *in comparison*?** 4:31 ***It is* as a kernel of a mustard-seed, which, whenever it is sown upon the earth, *though* it is little *less than* all the seeds that are upon the earth,** 4:32 **yet whenever it has been sown, it shoots up and becomes greater *than* all the herbs and produces great branches; so-that the birds of the heaven are**

able to nest under its shadow.

4:33 And he spoke the word to them with many such parables, as they were able to hear it; 4:34 and he did not speak to them without a parable, but privately he interpreted all things to his disciples.

{Mt 13:36-53.}
{Mk 4:35-41 & Mt:8:18-27 & Lk 8:22-25 Sea of Galilee.}

4:35 And in that day, when it became evening, he says to them, **We should go over to the other side.** 4:36 And leaving the crowd, they take him with *them*, as he was in the ship. But also other small-boats were with him. 4:37 And there becomes a great gale of wind and the waves cast *water* into the ship, so-that the ship now is filling *with water*. 4:38 And he himself was upon the stern, sleeping upon the cushion and they arouse him *from his sleep* and say to him, Teacher, do you not care that we are perishing?

4:39 And he was aroused and rebuked the wind and said to the sea, **Be silent. Hush.** And the wind paused and there became a great calm. 4:40 And he said to them, **Why are you* so cowardly? How do you* not have faith?**

4:41 And they feared *with* a great fear and said to one another, Who then is this, that even the wind and the sea are obeying* him?

[Mark 5] TOC

{Mk 5:1-21 & Mt 8:28-34 & Lk 8:26-40 Gergesa.}

5:1 And they came to the other side of the sea, into the country of the Gadarenes. 5:2 And when he came out of the ship, immediately a man met him out of the tombs with an unclean spirit, 5:3 who had his dwelling in the tombs and no one was able to bind him, not even with chains. 5:4 Because *of* that, he had been bound often with shackles and chains and the chains had been torn to shreds by him and the shackles crushed and no one was strong-enough to tame him. 5:5 And he was always, night and day, in the mountains and in the tombs, crying out and cutting himself with stones.

5:6 And when he saw Jesus from afar, he ran and worshiped him; 5:7 and crying out with a loud voice, he said, What have I to do with you, Jesus, you, Son of the Highest God? I am imploring you by God, do not torment me.

5:8 For* he said to him, **Come out of the man, *you* unclean spirit.** 5:9 And he asked him, **What is your name?**

And he answered, saying, My name is Legion, because we are many. 5:10 And he pleaded with him much that* he might not send them away outside the country. 5:11 Now a great herd of swine was feeding there before the mountain. 5:12 And all the demons pleaded with him, saying, Send us into the swine, that* we may enter into them. 5:13 And Jesus immediately permitted them. And the unclean spirits came out and entered into the swine and the herd rushed down the cliff into the sea. Now they were approximately two thousand, and they were drowned in the sea.

5:14 And those feeding the swine fled and reported it to the city and to the rural area. And they came out to see what it was that had happened. 5:15 And they come to Jesus and view he who was demon-possessed, sitting and he had *his* garments on and *was* sensible, (he who had the legion), and they were afraid. 5:16 And those who saw it described to them how it happened to he who was demon-possessed and concerning the swine. 5:17 And they began to plead with him to go away from their borders.

5:18 And as he stepped into the ship, he who had been demon-possessed pleaded with him that* he might be with him. 5:19 But Jesus did not allow him, but says to him, **Go to your house, to your friends and report to them how-much the Lord did for you and *how* he had shown-mercy on you.** 5:20 And he traveled and began to preach in Decapolis how-much Jesus had done for him and all marveled.

5:21 And when Jesus had ferried over again in the ship to the other side, a large crowd was gathered to him, and he was by the sea.

{Mk 5:22-43 & Mt 9:18-26 & Lk 8:41-56 Capernaum.}
5:22 And behold one of the rulers of the synagogue, Jairus by name, comes and seeing him, he falls at his feet; 5:23 and pleaded with him much, saying, My preteen daughter is in her final moments. *I pray* that* you come and may lay *your* hands on her, *that she may be cured and will live. 5:24 And he went with him.

And a large crowd followed him and they pressed against him. 5:25 And a certain woman, who had a flowing of blood *for* twelve years, 5:26 and had suffered many things by many physicians and had spent all that she had and was profited nothing, but rather having come to *be* worse. 5:27 Having heard concerning Jesus, she came in the crowd behind and touched his garment. 5:28 For* she said, Even if I touch but his garments, I will be cured. 5:29 And immediately the spring of her blood was dried up, and she knew in *her* body that she was healed from the disorder. 5:30 And immediately Jesus, fully knowing in himself that the power had gone forth from him and having turned *around* in the crowd, said, **Who touched my garments?**
5:31 And his disciples said to him, You see the crowd pressing against you and you say, 'Who touched me?' 5:32 And he looked around to see her who had done this thing. 5:33 But the woman fearing and trembling, knowing what had happened to her, came and fell down before him and spoke all the truth to him.
5:34 And he said to her, **Daughter, your faith has cured you; go in peace and be healthy from your disorder.**

5:35 *While* he still spoke, they come from the ruler of the synagogue's *house,* saying, Your daughter is dead. Why are you still bothering the Teacher?
5:36 But Jesus immediately hearing the word spoken, says to the ruler of the synagogue, **Do not fear, only believe.** 5:37 And he allowed no one to follow him, except Peter and James and John the brother of James. 5:38 And he comes to the house of the ruler of the synagogue, and he views an uproar, many weeping and wailing. 5:39 And when he had entered in, he says to them, **Why are you* in an uproar and weeping? The child is not dead, but is sleeping.** 5:40 And they laughed at him. But having put them all out, he takes the father of the child and her mother and those who were with him and he goes into where the child was lying. 5:41 And taking-hold of the child by the hand, he says to her, **Talitha kumi;** which is, *after* being translated, Girl, I say to you, Arise. 5:42 And immediately the girl rose* up and walked; for* she was twelve years old. And they were astonished with a great astonishment. 5:43 And he ordered them much that* no one should know this and he said that *something* should be given to her to eat.

[Mark 6] TOC

{Mt 9:27-34 Probably Capernaum}
{Mk 6:1-6a & Mt 13:54-58 Nazareth.}
6:1 And he went out from there, and he came into his fatherland, and his disciples

follow him. 6:2 And when it became the Sabbath, he began to teach in the synagogue. And many hearing him were astounded, saying, From where did this man *receive* these things? And what is the wisdom that is given to this man? And *how* are such miracles happening through his hands? 6:3 Is this not the carpenter, the son of Mary and brother of James and Joses and Jude and Simon? And are not his sisters here with us? And they were offended at him.

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

{Mk 6:6b-13 & Mt 9:35-10:42 & Lk 9:1-6 Third circuit of Galilee.}

And he went around the villages in a circle, teaching.

6:7 And he calls to him the twelve and began to send them out two *by* two, and he gave them authority over the unclean spirits; 6:8 and he commanded them that* they should take nothing *for the journey, except only a staff; no knapsack, no bread, no brass *coins* in the belt; 6:9 but *only* tie on sandals, also do not clothe yourselves with two tunics. 6:10 And he said to them, **Wherever you* enter into a house, abide there until you* should go from there.** 6:11 **And as many as may not accept you*, nor may not hear you*, as you* go out from there, shake-off the dust which is underneath your* feet *for a testimony to them. Assuredly, I say to you*, It will be more tolerable for Sodom or Gomorrah in the day of judgment than for that city.** 6:12 And they, *the twelve*, went out and preached that* they *all* should repent. 6:13 And they cast out many demons and anointed with oil many who were sick and healed them.

{Mk 6:14-29 & Mt 14:1-12 & Lk 9:7-9.}

6:14 And King Herod heard *of this*; for* his name had become apparent and he said, John the Immerser* has arisen from the dead and because of this these powers are working in him.

6:15 Others said, It is Elijah.

And others said, It is a prophet, like one of the prophets *of old.*

6:16 But Herod, when he heard *of it*, said, John, whom I beheaded, it is he, he has arisen from the dead.

6:17 For* Herod himself had sent forth and took-hold of John and bound him in prison because of Herodias, his brother Philip's wife, because he had married her. 6:18 For* John said to Herod, 'It is not legal for you to have your brother's wife.' 6:19 And Herodias held it against him. And she was willing to kill him and was not able; 6:20 for* Herod feared John, knowing him *to be* a righteous and holy man and protected him. And when he heard him, did many things and gladly heard him *again*.

6:21 And when it became an opportune day, Herod, *along* with his birthday, made* a supper to his great-men and the commanders and the foremost ones of Galilee; 6:22 and the daughter of Herodias herself came in and danced and she pleased Herod and those who reclined *at the meal* with him. And the king said to the girl, Ask me whatever you wish and I will give it to you. 6:23 And he swore to her, Whatever you might ask me, I will give it to you, *up* to half of my kingdom.

6:24 And she went out and said to her mother, What shall I ask *for*?

And she said, The head of John the Immerser*.

6:25 And she came in promptly to the king and with haste asked, saying, I wish that* you might give me immediately the head of John the Immerser* upon a platter.

6:26 And the king became very sorrowful but because of his oaths and those who reclined *at the meal* with him, he did not wish to reject her. 6:27 And immediately the king sent forth an executioner and commanded his head to be brought. 6:28 And he went and beheaded him in the prison, and brought his head upon a platter and gave it to the girl, and the girl gave it to her mother. 6:29 And when his disciples heard *of it*, they came and lifted up his corpse and laid it in a tomb.

{Mk 6:30-32 & Mt 14:13 & Lk 9:10 & Jn 6:1 East shore of Galilee.}

6:30 And the apostles are gathered together with Jesus, and they reported to him all things, both how-much they had done and how-much they had taught. 6:31 And he said to them, **You* yourselves come-here privately into a desolate place and rest yourselves a little.** For* there were many coming and going and they had not *had* even an opportunity to eat. 6:32 And they went away into a desolate place by ship privately.

{Mk 6:33-44 & Mt 14:13-21 & Lk 9:11-17 & Jn 6:2-14.}

6:33 And the crowds saw them going and many recognized him and they ran together there on foot from all the cities and went before them and came together to him. 6:34 And Jesus came forth and saw a large crowd and he had compassion upon them, because they were like sheep not having a shepherd and he began to teach them many things.

6:35 And *since it was* already becoming a late hour, his disciples came to him and say, The place is a desolate and already *it is* a late hour; 6:36 dismiss them, that* they *may* go into the rural area and surrounding villages and may buy bread for themselves, for* they might not have anything to eat.

6:37 But answering, he said to them, **Give them *something* to eat.**

And they say to him, Should we go away and buy two hundred denarii *worth* of loaves and might give them *that* to eat?

6:38 And he says to them, **How many loaves do you* have? Go and see.**

And when they knew, they said, Five and two fish. 6:39 And he commanded them all to recline by groups; *all the* groups upon the pale-green grass. 6:40 And they leaned-back *in* rows *of* a hundred apiece and rows *of* fifty apiece. 6:41 And he took the five loaves and the two fish and looking up to heaven, he gave-thanks and broke the loaves, and he gave *them* to his disciples that* they might place *the bread* before them, and he divided the two fish among them all. 6:42 And they all ate and were *well* fed. 6:43 And they took up twelve baskets *of* broken pieces, and also *pieces* of the fish. 6:44 And those who ate the loaves were approximately five thousand men.

{Mk 6:45-56 & Mt 14:22-36 & Jn 6:15-21.}

6:45 And immediately he urged his disciples to step onto the ship and to precede *him* to the other side to Bethsaida, until he should dismiss the crowd. 6:46 And after he had bid farewell to them, he went away into the mountain to pray.

6:47 And when it became evening, the ship was in the middle of the sea and he *was* alone upon the land. 6:48 And he saw them tormented by the rowing, for* the wind was adverse to them and he comes to them around the fourth watch of the night, walking upon the sea, and he wished to have passed by them. 6:49 But when they saw him walking upon the sea, they thought *it* to be an apparition and cried out; 6:50 for* they all saw him and were disturbed. But immediately he spoke with them and says to them, **Have courage. I am *here*. Do not be afraid.** 6:51 And he went up to them into the ship, and the wind paused and they were exceedingly, exceptionally, astonished in themselves and marveled! 6:52 For* they did not understand *what happened* with the loaves, for* their heart was hardened. 6:53 And when they had ferried over to the land of Gennesaret and anchored, 6:54 and coming

out of the ship, immediately *the people* recognized him.

6:55 They ran around that whole region and began to carry around those who were ill upon their pallets, wherever they heard he was. 6:56 And wherever he traveled, *if* into villages or cities or the rural area, they laid the sick in the marketplaces and pleaded with him that* if-only they might touch the hem of his garment and as many as would touch him were cured.

{Jn 6:22-71 Synagogue in Capernaum.}

[Mark 7] TOC

{Mk 7:1-23 & Mt 15:1-20 & Jn 7:1 Galilee, probably Capernaum Spring 29 AD.}

7:1 And the Pharisees and some of the scribes were gathered together to *see* him, having come from Jerusalem, 7:2 and having seen some of his disciples eating their bread with common, that is, unwashed hands, they found-fault. 7:3 For* the Pharisees and all the Jews, if they do not wash their hands *scrubbing* with *the* fist, do not eat, holding-fast the tradition of the elders; 7:4 and *when coming* from the marketplace, they do not eat if they do not {F} bathe themselves *first*, and there are many other things which they take to holding-fast *like*, immersions* of cups and pint pitchers and brass kettles and cots. 7:5 Thereafter the Pharisees and the scribes ask him, Why are your disciples not walking according to the tradition of the elders, but eat their bread with unwashed hands?

7:6 But answering, he said to them, **Isaiah did prophesy well concerning you* hypocrites, as it has been written, 'This people are honoring me with their lips, but their heart is faraway from me. 7:7 But they are worshiping me with futility, teaching *as their* teachings– the commandments of men.'** {Is. 29:13} **7:8 For* you* leave the commandment of God and hold-fast the tradition of men, *like* immersions* of pint pitchers and cups and you* practice many other such similar things.**

7:9 And he said to them, ***Full* well, you* reject the commandment of God, that* you* may keep your* tradition. 7:10 For* Moses said, 'Honor your father and your mother.'** {Ex. 20:12 & Deut. 5:16} **And, 'He who is speaking evil of father or mother, let him be ended *by the sentence of* death.'** {Ex. 21:17 & Lev. 20:9} **7:11 But you* say, If a man says to *his* father or *his* mother, that with whatever you might have been profited from me is Corban, that is to say, A gift, 7:12 and *so* you* no longer allow him to do anything for his father or his mother. 7:13 *You* are* invalidating the word of God by your* tradition, which you* have been given and you* practice many such similar things.**

7:14 And having called to him all the crowd again, he said to them, **All *of you** hear me and understand. 7:15 There is nothing outside the man, that going into him is able to desecrate him, but the things which go out from him, those are the things which defile the man. 7:16 If anyone has ears to hear, let him hear.**

7:17 And when he had entered into the house from the crowd, his disciples asked him concerning the parable. 7:18 And he says to them, **So are you* also without understanding? Do you* not perceive, that whatever *is* outside, going into the man, is unable to desecrate him; 7:19 because it does not go into his heart, but into his belly and goes out into the sewer?** (*He said thus* cleansing all foods.) 7:20 And he said, **That which goes out from the man, desecrates the man. 7:21 For* evil reasonings come out from inside, out of the heart of men, *such as*: adulteries, fornications, murders, thefts, 7:22 greedy *acts*, wickednesses, treachery, unbridled-lusts, an evil eye,**

blasphemy, haughtiness, foolishness. 7:23 **All these evil things come out from inside and desecrate the man.**

{Mk 7:24 & Mt 15:21.}

7:24 And rising* up from there and he went away into the borders of Tyre and Sidon. And he entered into a house and wished no one to know *it*, and he was not able to elude *them*.

{Mk 7:25-30 & Mt 15:22-28 Tyre and Sidon.}

7:25 For* a woman having heard concerning him, whose preteen daughter had an unclean spirit, having come *to him*, fell down before his feet. 7:26 Now the woman was a Greek, a Syrophoenician by race. And she requested him that* he might cast forth the demon out of her daughter. 7:27 But Jesus said to her, **Allow the children first to be fed; for* it is not good to take the children's bread and cast it to the puppies.**

7:28 But she answered and said to him, Yes, Lord; for* even the puppies underneath the table eat of the children's crumbs.

7:29 And he said to her, **Because of these words, go; the demon is gone from your daughter.** 7:30 And she went away to her house and found the child laid upon the cot and the demon had gone.

{Mk 7:31 & Mt 15:29 Avoiding Herod's territory.}

7:31 And again having gone out from the borders of Tyre and Sidon, he came to the sea of Galilee, between the borders of Decapolis.

{Mk 7:32-37 & Mt 15:30-31 Magadan and Bethsaida Summer 29 AD.}

7:32 And they bring to him one who was mute, who had a speech impediment, and they plead with him that* he might lay his hand upon him. 7:33 And having taken him away from the crowd privately, he put his fingers into his ears and he spit and touched his tongue; 7:34 and looking up to heaven, he groaned and says to him, **Ephphatha,** that is, Be opened. 7:35 And immediately his ears were opened and the bond of his tongue was loosed and he spoke plainly. 7:36 And he ordered them that* they should tell no one, but as many things as he ordered them, rather, they did preach *it* even-more.

7:37 And they were abundantly astounded, saying, He has done all things well; he makes* even the deaf, to hear and the mute, to speak.

{Footnotes: Mk 7:4a- Greek.: immerse*; same Greek as 7:4b &. Mk 7:8.}

[Mark 8] TOC

{Mk 8:1-8:9 & Mt 15:32-39.}

8:1 The crowd was enormous in those days, and they do not have anything to eat. Jesus having called to him his disciples, says to them, 8:2 **I have compassion upon the crowd, because they already remain with me *for* three days and do not have anything *in which* they might eat.** 8:3 **And if I dismiss them starving to their house, they will faint on the road; for* some of them *have* come from far *away*.**

8:4 And his disciples answered him, From where shall one be able to feed these men with bread here in the wilderness?

8:5 And he asked them, **How many loaves do you* have?**

And they said, Seven.

8:6 And he commanded the crowd to lean-back upon the soil and he took the seven loaves and having given-thanks, he broke *them* and gave to his disciples, that* they might

place before *them*, and they placed *them* before the crowd. 8:7 And they had a few small-fish and having given thanks, he said *to his disciples* to also place these before them. 8:8 And they ate and were *well* fed and they took up an abundance of broken pieces– seven baskets. 8:9 And those who had eaten, were approximately four thousand and he dismissed them.

{Mk 8:10-26 & Mt 15:39-16:12 Near Caesarea Philippi Summer 29 AD.}

8:10 And immediately he stepped into the ship with his disciples and came into the parts of Dalmanutha.

8:11 And the Pharisees came forth and began to debate with him, seeking from him a sign from the heaven, testing him. 8:12 And he groaned deeply in his spirit and says, **Why is this generation seeking a sign? Assuredly I say to you*, There will be no sign given to this generation.** 8:13 And he left them and again stepping onto a ship, went away to the other side.

8:14 And they forgot to take bread, and they did not have *any bread* except one loaf in the ship with them. 8:15 And he ordered them, saying, **See that *and* beware of the leaven of the Pharisees and the leaven of Herod.**

8:16 And they reasoned with one another, saying, *It is* because we have no bread.

8:17 And Jesus knowing it says to them, **Why do you* reason, because you* have no bread? Do you* still not perceive, nor understand? Do you* still have your* heart hardened? 8:18 Having eyes, do you* not see? Having ears, do you* not hear? And do you* not remember? 8:19 When I broke the five loaves *for the five thousand, how many baskets full of broken pieces did you* lift up?**

They say to him, Twelve.

8:20 **And when the seven among the four thousand, how many baskets full of broken pieces did you* lift up?**

And they said, Seven.

8:21 And he said to them, **How do you* not yet understand?**

8:22 And he comes to Bethsaida. And they bring to him a blind man and plead with him that* he might touch him. 8:23 And he grabbed of the blind man by the hand and led him outside the village, and when he had spit into his eyes and laid his hands upon him, he asked him, **Do you see anything?**

8:24 And he having looked up, said, I see men, because I behold *them* like walking trees. 8:25 Thereafter he laid *his* hands upon his eyes again, and he made* him look up. And he was restored and saw all *men* distinctly.

8:26 And he sent him away to his house, saying, **Neither enter into the village, nor say *anything* to anyone in the village.**

{Mk 8:27-30 & Mt 16:13-20 & Lk 9:18-21 Caesarea Philippi.}

8:27 And Jesus went forth and his disciples, into the villages of Caesarea Philippi and on the road he asked his disciples, saying to them, **Who do men say that I am?**

8:28 And they answered, John the Immerser* and others, Elijah, but others, One of the prophets.

8:29 And he asked them, **But who do you* say that I am?**

And Peter answering, says to him, You are the Christ. 8:30 And he rebuked them that* they should speak to no one concerning him.

{Mk 8:31-9:1 & Mt 16:21-28 & Lk 9:22-27 Caesarea Philippi.}

8:31 And he began to teach them, that it is essential *for* the Son of Man to suffer many things and to be rejected* by the elders and the high-priests and the scribes and be killed and to rise* up after three days. 8:32 And he spoke the saying frankly. And Peter took him and began to rebuke him. 8:33 But he turning again and seeing his disciples, rebuked Peter, saying, **Go behind me, adversary, because you are not mindful of the things of God, but the things of men.**

8:34 And he called to him the crowd with his disciples and said to them, **Whoever wishes to follow after me, let him deny himself and lift up his cross and follow me.** 8:35 **For* whoever wishes to save his life will lose it, and whoever loses his life because of me and *because* of the good-news, he will save it.** 8:36 **For* what will it profit a man, if he gains the whole world and might forfeit his soul?** 8:37 **Or what shall a man give *as* an exchange for his life?** 8:38 **For* whoever is ashamed of me and of my words in this adulterous and sinful generation, the Son of Man will also be ashamed of him, whenever he comes in the glory of his Father with the holy messengers.** [Mark 9] 9:1 And he said to them, **Assuredly I say to you*, There are some of those standing here, who may never* taste of death, until they should see the kingdom of God come with power.**

{Mk 9:2-13 & Mt 17:1-13 & Lk 9:28-36 Caesarea Philippi.}

9:2 And after six days Jesus takes with him Peter and James and John and brings them up alone into a high mountain privately and he was transfigured in front of them; 9:3 and his garments became gleaming, exceedingly white like snow, such-as no launderer upon the earth is able to whiten. 9:4 And Elijah with Moses appeared to them and they were speaking with Jesus.

9:5 And Peter answering, says to Jesus, Rabbi, it is good for us to be here and we should make* three tabernacles; one for you and one for Moses and one for Elijah. 9:6 For* he did not know what he will say; for* they were fearful.

9:7 And there became a cloud overshadowing them and a voice came out of the cloud, saying, **This is my beloved Son; hear him!** 9:8 And suddenly having looked around, they saw no one any more, but only Jesus with themselves.

9:9 And as they were coming down from the mountain, he ordered them that* they should describe to no one what they had seen, except whenever the Son of Man rises* up from the dead. 9:10 And they took-hold of the saying, debating together, What is the rising* up from the dead? 9:11 And they asked him, saying, *How is it* that the scribes say that it is essential *for* Elijah to come first?

9:12 And answering, he said to them, **Elijah indeed comes first and restores all things and how is it written of the Son of Man, that* he may suffer many things and may be scorned?** 9:13 **But I say to you* that Elijah has come and they have also done to him as many things as they willed, just-as it has been written of him.**

{Mk 9:14-29 & Mt 17:14-21 & Lk 9:37-43 Region of Caesarea Philippi.}

9:14 And when he came *back* to the disciples, they saw a large crowd around them and scribes debating with them. 9:15 And immediately all the crowd, when they saw him, were utterly amazed and running up to him, they greeted him. 9:16 And he asked them, **What are you* debating with them?**

9:17 And one out of the crowd answering, said, Teacher, I brought my son to you, who has a mute spirit; 9:18 and wherever it overtakes him, it rips at him and he foams and grinds his teeth and he is dried up and I spoke to your disciples that* they might cast it out, and

yet they were not strong-enough.

9:19 And answering him, he says, **O unbelieving generation, until when shall I be with you*? Until when shall I tolerate you*? Bring him to me.** 9:20 And they brought him to him and when he saw him, immediately the spirit convulsed him, and he fell upon the earth. He wallowed– foaming. 9:21 And he asked his father, **How long a time has *things* like this happened to him?**

And he said, From childhood. 9:22 And often it has cast him both into fire and into waters, that* it might destroy him, but if you are able *to do* anything, help us and have compassion upon us.

9:23 And Jesus said to him, **If you are able to believe. All things are possible to him who believes.**

9:24 And immediately the father of the child cried out with tears and said, I believe; Lord, help my unbelief.

9:25 And when Jesus saw that a crowd was running together, he rebuked the unclean spirit, saying to him, **I command you, mute and deaf spirit, come out of him and enter into him no longer.**

9:26 And having cried out and convulsed him much, it came out and *the boy* became like *one* dead; so-that many said, He is dead.

9:27 But having taken-hold of him by the hand, Jesus lifts him, and he stood up. 9:28 And when he had entered into the house, his disciples asked him privately, *How is it* that we were not able to cast it out?

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

{Mk 9:30-32 & Mt 17:22-23 & Lk 9:43-45 Return to Galilee.}

9:30 And they went forth from there and traveled through Galilee, and he did not wish that* anyone should know *it*. 9:31 For* he taught his disciples and said to them, **The Son of Man is *to be* given up into the hands of men and they will kill him, and having been killed, he will rise* up in the third day.** 9:32 But they did not perceive the saying and were afraid to ask him.

{Mt 17:24-27 Capernaum Sept. 29 AD}
{Mk 9:33-50 & Mt 18:1-14 & Lk 9:46-50 Sept. 29 AD.}

9:33 And he came to Capernaum and when he happened *to be* in the house he asked them, **What were you* reasoning among yourselves by the road?** 9:34 But they were silent; for* they had reasoned with one another on the road, who *was* the greater. 9:35 And sitting down, he summoned the twelve, and he said to them, **If anyone wishes to be first, he will be last of all and servant of all.** 9:36 And he took a little child and stood him in the midst of them and embracing him, he said to them, 9:37 **Whoever accepts one little child of such in my name, accepts me and whoever accepts me, does not accept me, but he who sent me.**

9:38 And John answered him, saying, Teacher, we saw someone casting out demons in your name, who is not following us and we were forbidding him, because he is not following us.

9:39 But Jesus said, **Do not forbid him; for* there is no one who will do a miracle in my name and be able to speak evil of me quickly.** 9:40 **For* he who is not against you* is *working* on your* behalf.** 9:41 **For* whoever gives you* a cup of water to drink in my name, because you* are of Christ, assuredly I say to you*, he may never* lose his reward.** 9:42 **And whoever offends one of these little ones who believe in me, it is**

good for him rather if a mill's stone encompassed his neck and he had been cast into the sea.

9:43 **And if your hand offends you, cut it off. It is good for you to enter into life crippled, *rather* than having your two hands to go into hell, into the unquenchable fire,** 9:44 **where a maggot of them is not dead* and the fire is not quenched.** 9:45 **And if your foot offends you, cut it off. It is good for you to enter into life lame, *rather* than having your two feet to be cast into hell, into the unquenchable fire,** 9:46 **where a maggot is not dead* and the fire is not quenched.** 9:47 **And if your eye offends you, cast it out. It is good for you to enter into the kingdom of God one-eyed, *rather* than having two eyes to be cast into the hell of fire,** 9:48 **where a maggot of them is not dying and the fire is not quenched.** 9:49 **For* everyone will be salted with fire and every sacrifice will be salted with salt.** 9:50 **The salt *is* good, but if the salt has become non-salty, with what shall you* season it? Have salt in yourselves and be at peace one with another.**

[Mark 10] TOC

{Mt 18:15-35} {Jn 7:2-9; Galilee, probably Capernaum} {Lk 9:51-56 & Jn 7:10; Samaria, Sept: 29 AD} {Lk 9:57-62} {Jn 7:11-10:1-21; Jerusalem, Oct. 29 AD} {Lk 10:1-24; Probably Judea, Oct: 29 AD} {Lk 10:25-37; Probably Judea} {Lk 10:38-42; Bethany, near Jerusalem} {Lk 11:1-13; Probably Judea} {Lk 11:14-13:9} {Lk 13:10-21; Probably Peraea} {Jn 10:22-42; Jerusalem and beyond Jordan.} {Lk 13:22-35; Peraea; Lk 14:1-24 Probably Peraea; Lk 14:25-17:10} {Jn 11:1-46; Peraea to Bethany, Jan. 30 AD; Jn 11:47-54; Jerusalem and Ephraim in Judea} {Lk 17:11-37; Borders of Samaria and Galilee; Lk 18:1-14}

{Mk 10:1-12 & Mt 19:1-12.}

10:1 And rising* up from there and he goes into the borders of Judea through the other side of the Jordan and crowds travel together to him again, and as he was accustomed, he taught them again. 10:2 And there came to *him* Pharisees, they asked him, testing him, Is it legal for a man to divorce *his* wife?

10:3 And answering, he said to them, **What did Moses command you*?**

10:4 And they said, Moses permitted *us* to write a document of divorcement and to divorce her. {Deut. 24:1}

10:5 And Jesus answering, said to them, **He wrote this commandment for you*, for your* hardness of heart.** 10:6 **But God made* them male and female from the beginning of the creation.** 10:7 **Because of this, a man will leave his father and mother and will be joined to his wife;** 10:8 **and the two will become one flesh, so-that they are no more two, but one flesh.** 10:9 **Therefore what God has yoked together, let man not separate.**

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

{Mk 10:13-16 & Mt 19:13-15 & Lk 18:15-17 Peraea.}

10:13 And they were bringing to him little children, that* he might touch them, but the disciples rebuked those bringing them. 10:14 But when Jesus saw it, he was indignant and said to them, **Allow the little children to come to me, and do not forbid them; for* of such is the kingdom of God.** 10:15 **Assuredly I say to you*, Whoever does not accept the kingdom of God like a little child. He may never* enter into it.** 10:16 And embracing them and laying his hands upon them, he blessed them.

{Mk 10:17-31 & Mt 19:16-20:16 & Lk 18:18-30 Peraea.}

10:17 And as he was going forth into *the* road, one ran up to him and knelt *before* him and asked him, Good Teacher, what should I do that* I may inherit everlasting life?

10:18 And Jesus said to him, **Why do you call me good? None is good except one, *our* God.** 10:19 **You know the commandments: 'Do not commit adultery. Do not murder. Do not steal. Do not falsely testify. Do not defraud. Honor your father and mother.'** {Ex. 20:12-16 & Deut. 5:16-20}

10:20 And answering, he said to him, Teacher, I have observed all these things from my youth.

10:21 And Jesus looking on him, loved* him and said to him, **You are lacking in one thing. Go, sell as many things as you have and give to the poor and you will have treasure in heaven and come-here. Follow me, lifting up your cross.** 10:22 But being dismal at the saying, he went away sorrowful; for* he had many properties.

10:23 And Jesus, having looked around, says to his disciples, **How those who have wealth will hardly enter into the kingdom of God!** 10:24 And the disciples were amazed at his words. But answering again, Jesus says to them, **Children, how difficult it is *for* those who have confidence in wealth to enter into the kingdom of God!** 10:25 **It is easier *for* a camel to go through a needle's eye, than *for* a rich man to enter into the kingdom of God.**

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

10:27 But Jesus looking on them says, **With men *it is* impossible, but not with God; for* all things are possible with God.**

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

10:29 But Jesus answering, said, **Assuredly I say to you*, There is no one who has left *his* house or brethren or sisters or father or mother or wife or children or fields, because of me and because of the good-news,** 10:30 **who may not receive a hundred times *that* now in this time, houses and brethren and sisters and mothers and children and fields, with persecutions, and everlasting life in the world to come.** 10:31 **But many *who are* first will be last, and the last *will be* first.**

{Mk 10:32-45 & Mt 20:17-28 & Lk 18:31-34; Peraea or Judea, near Jordan.}

10:32 And they were on the road, going up to Jerusalem, and Jesus was leading them and they were amazed, and following, were afraid. And he took again the twelve and began to tell them the things which were about to befall him, 10:33 *saying*, **Behold, we are going up to Jerusalem, and the Son of Man will be given up to the high-priests and the scribes, and they will condemn him to death and will give him to the Gentiles,** 10:34 **and they will mock him and will scourge him and will spit upon him and will kill him and he will rise* up in the third day.**

10:35 And James and John, the sons of Zebedee, go before him, saying, Teacher, we wish that* whatever we ask of you, you might do *it* for us.

10:36 And he said to them, **What do you* wish that I may do for you*?**

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

10:38 But Jesus said to them, **You* do not know what you* ask. Are you* able to drink the cup that I am drinking? And to be immersed* in the immersion* that I am immersed* in?**

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

And Jesus said to them, **Indeed the cup that I am drinking, you* will drink, and with the immersion* that I am immersed* in, you* will be immersed*.** 10:40 **But to sit at**

my right and at *my* left is not mine to give, but *it is for them* for whom it has been prepared. 10:41 And when the ten heard it, they began to be indignant concerning James and John.

10:42 But having called them to him, Jesus says to them, **You* know that those who seem to rule over the Gentiles are lording it over them, and their great ones are wielding authority over them.** 10:43 **But it will not be so among you*, but whoever wishes to become great among you*, will be your* servant;** 10:44 **and whoever wishes to become first among you*, will be bondservant of all.** 10:45 **For* the Son of Man also did not come to be served, but to serve and to give his life *as* a redemption in exchange-for many.**

{Mk 10:46-52 & Mt 20:29-34 & Lk 18:35-43; Jericho.}

10:46 And they come to Jericho and as he traveled out from Jericho, with his disciples and a considerable crowd, the son of Timaeus, Bartimaeus, a blind *man*, was sitting *and* begging beside the road. 10:47 And when he heard that it was Jesus the Nazarene, he began to cry out and say, Jesus, you, *the* son of David, show-mercy on me. 10:48 And many rebuked him, that* he should be silent, but he cried out much more, You, *the* son of David, show-mercy on me.

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

And they summon the blind man, saying to him, Have courage. Arise; he is summoning you. 10:50 And he, casting away his garment, having stood up, came to Jesus.

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

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

10:52 And Jesus said to him, **Go; your faith has cured you.** And immediately he recovered his sight and followed Jesus on the road.

{Lk 19:1-28; Jericho} {Jn 11:55-12:1, 9-11 Bethany March 31- April 1, 30 AD.}

[Mark 11] TOC

{The week of Jesus' crucifixion. Mk 11:1-11 & Mt 21:1-12, 14-17 & Lk 19:29-44 & Jn 12:12-19 Bethany to Jerusalem and back Sun. April 2, 30 AD.}

11:1 And when they draw near to Jerusalem, to Bethphage and Bethany, toward the Mountain of Olives, he sends two of his disciples, 11:2 and says to them, **Go your* way into the village that is before you* and immediately as you* travel into it, you* will find a colt tied, upon which** {F} **no man has sat; loose it and lead *it here.*** 11:3 **And if anyone says to you*, Why are you* doing this? Say that the Lord has need of him, and immediately he *will* send it here.** 11:4 And they went away and found a colt tied at the door outside in the road, and they loose him.

11:5 And some of those who stood there said to them, What are you* doing, loosening the colt?

11:6 And they said to them just-as Jesus had commanded and they let them leave. 11:7 And they led the colt to Jesus and cast their garments upon it, and he sat upon it. 11:8 And many spread their garments upon the road, and others were cutting down foliage from the trees and were spreading *them* in the road. 11:9 And those who precede and those who followed *him*, cried out, saying, Hosanna; he who comes in the name of the Lord *is* blessed. 11:10 The kingdom that is coming in the name of the Lord is blessed, of our father David. Hosanna in the highest.

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

{Mk 11:12-18 & Mt 21:18, 19, 12, 13 & Lk 19:45-48 Road from Bethany to Jerusalem Mon.}

11:12 And on the next-day, when they had come out from Bethany, he hungered. 11:13 And seeing a fig tree from afar having leaves, he came to see if he will then find anything in it and when he came to it, he found nothing except leaves; for* it was not the time of figs. 11:14 And Jesus answering, said to it, **No one may eat fruit from you– no longer, forever.** And his disciples heard it.

11:15 And they come to Jerusalem and Jesus entered into the temple and began to cast out those who are selling and buying in the temple and turned over the tables of the brokers and the chairs of those who are selling the doves; 11:16 and he did not allow that* anyone should carry goods through the temple. 11:17 And he taught, saying to them, **Has it not been written, 'My house will be called a house of prayer for all the nations? But you* have made* it a den of robbers.'** {Is. 56:7 and Jer. 7:11} 11:18 And the scribes and the high-priests heard it and sought how they might destroy him, *but* they feared him, because all the crowd was astounded at his teaching.

{Mk 11:19-26 & Mt 21:20-22 & Lk 21:37-38 Road from Bethany to Jerusalem Tues.}

11:19 And when it became evening, he went forth outside the city. 11:20 And as they traveled by in the morning, they saw the fig tree dried up from the roots. 11:21 And having remembered, Peter says to him, Rabbi, behold, the fig tree is dried up which you cursed.

11:22 And answering, Jesus says to them, **Have faith of God.** 11:23 **For* assuredly I say to you*, Whoever says to this mountain, Be lifted up and be cast into the sea, and should not doubt in his heart, but should believe that what he says happens; whatever he says will be to him.** 11:24 **Therefore I say to you*, All things, as many *things* as you* may ask for when you* pray, believe that you* receive them and you* will have them.** 11:25 **And whenever you* stand praying, if you* have anything against**

anyone, forgive *them*; that* your* Father who is in the heavens may also forgive you* your* trespasses. 11:26 **But if you* do not forgive, neither will your* Father who is in the heavens forgive your* trespasses.**

{Mk 11:27-33 & Mt 21:23-27 & Lk 20:1-8 Courtyard of the Temple, Tues.}

11:27 And they come again to Jerusalem and as he is walking in the temple, the high-priests and the scribes and the elders come to him; 11:28 and they say to him, By what authority are you doing these things? And who gave you this authority, that* you should do these things?

11:29 And Jesus answering, said to them, **I will also ask you* one question and answer me and I will tell you* by what authority I am doing these things.** 11:30 **The immersion* of John, was it from heaven or from men? Answer me.**

11:31 And they reasoned with themselves, saying, If we say, From heaven; he will say, Then* why did you* not believe him? 11:32 But should we say, From men? (They feared the people. All held John to really be a prophet.)

11:33 And they answering, say to Jesus, We do not know.

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

{Footnotes: Mk 11:2- Greek: no one of men.}

[Mark 12] TOC

{Mt 21:28-32}{Mk 12:1-12 & Mt 21:33-46 & Lk 20:9-19.}

12:1 And he began to speak to them in parables: **A man planted a vineyard and placed a fence around it and shoveled a winepress *in it* and built a tower and rented it out to farmers and went abroad.** 12:2 **And at the *harvest* time, he sent a bondservant to the farmers, that* he might receive from the fruit of the vineyard from the farmers.** 12:3 **But they took him and whipped him and sent him away empty *handed*.** 12:4 **And again he sent another bondservant to them, and having stoned *him*, they bashed his head and sent *him* away, having dishonored *him*.** 12:5 **And again, he sent another, and they killed him and many others; whipping some but killing others.** 12:6 **Therefore he still had one, his beloved son; he also sent him last to them, saying, They will revere my son.** 12:7 **But those farmers said among themselves, This is the heir. Come-here. We should kill him and the inheritance will be ours.** 12:8 **And they took him and killed *him* and cast *him* forth outside the vineyard.** 12:9 **Therefore what will the lord of the vineyard do? He will come and destroy the farmers and will give the vineyard to others.** 12:10 **Have you* not even read this Scripture, 'The stone which the builders rejected*, this has become the head of the corner;** 12:11 **this came* from the Lord and it is marvelous in our eyes'?** {Ps. 118:22f} 12:12 And they sought to take-hold of him, and *yet* they feared the crowd. They knew that he spoke the parable to them and they left him and went away.

{Mt 22:1-14} {Mk 12:13-17 & Mt 22:15-22 & Lk 20:20-26 Courtyard of the Temple, Tues.}

12:13 And they send to him some of the Pharisees and *some* of the Herodians, that* they might catch him in *his* words. 12:14 And when they came, they say to him, Teacher, we know that you are true and do not care concerning one*'s appearance*. You do not look at *the* countenance of men, but teach the way of God by truth. Is it legal to give tribute to Caesar or not? 12:15 Should we give or should we not give?

But he, knowing their hypocrisy, said to them, **Why are you* testing me? Bring me**

a denarius, that* I may see it. 12:16 And they brought it. And he says to them, **Whose *face* is this image and inscription?**

And they said to him, Caesar's.

12:17 And Jesus answering, said to them, **Give to Caesar the things that are Caesar's and give to God the things that are God's.** And they marveled at him.

{Mk 12:18-27 & Mt 22:23-33 & Lk 20:27-39.}

12:18 And *the* Sadducees come to him, who say that there is no resurrection, and they asked him, saying, 12:19 Teacher, Moses wrote to us, If anyone's brother dies and *if* he leaves a wife behind him and *if* he leaves no child, that* his brother should take his wife and should raise* up seed to his brother. {Deut. 25:5} 12:20 There were seven brethren and the first took a wife and dying left no seed; 12:21 and the second took her and died, and left no seed, and the third likewise*; 12:22 and the seven took her and left no seed. Last of all the woman also died. 12:23 In the resurrection, whenever they rise* up, whose wife will she be of them? For* the seven had her *as their* wife.

12:24 And Jesus answering, said to them, **Are you* not *being* misled because of this, *by* not knowing the Scriptures, nor the power of God? 12:25 For* whenever they will rise* up from the dead, they neither marry, nor are they betrothed, but are like messengers who are in the heavens. 12:26 But concerning the dead, that they do arise; have you* not read in the book of Moses, at *the place concerning* the bush, how God spoke to him, saying, 'I *am* the God of Abraham and the God of Isaac and the God of Jacob?'** {Ex. 3:6} **12:27 He is not the God of the dead, but the God of the living. Therefore you* are much misled.**

{Mk 12:28-34 & Mt 22:34-40 & Lk 20:40.}

12:28 And one of the scribes came and heard them debating together and knowing that he had answered them well, asked him, What commandment is the first of all?

12:29 And Jesus answered, **The first of all the commandments is: 'Hear, *O* Israel; The Lord our God, the Lord is one;' 12:30 and 'You will love* the Lord your God from all your heart and from all your soul and from all your mind and from all your strength.' This is the first commandment.** {Deut. 6:4-6} **12:31 And the second *is* similar, 'You will love* your neighbor like yourself.' There is no other commandment greater *than* these.** {Lev. 19:18}

12:32 And the scribe said to him, Of a truth, Teacher, you have said well that he is one, and there is no other except* he; 12:33 and to love* him from all the heart and from all the understanding and from all the soul and from all the strength and to love* his neighbor like himself, is more-than all *the* whole burnt-offerings and sacrifices.

12:34 And when Jesus saw that he answered with *great* perception, he said to him, **You are not far from the kingdom of God.** And no one dared to ask him any more.

{Mk 12:35-37 & Mt 22:41-46 & Lk 20:41-44.}

12:35 And Jesus answering, said, *while* teaching in the temple, **How *is it that* the scribes say that the Christ is the son of David? 12:36 David himself said in the Holy Spirit, 'The Lord said to my Lord, Sit at my right *hand*, until I should place your enemies *under the* footstool of your feet.'** {Ps. 110:1} **12:37 Therefore David himself calls him Lord, and is he his son? From where?** And the large crowd heard him gladly.

{Mk 12:38-40 & Mt 23:1-39 & Lk 20:45-47 Courts of the Temple, Tues.}

12:38 And he said to them in his teaching, **Beware of the scribes, who wish to walk**

in *long* robes and *to have* greetings in the marketplaces, 12:39 **and *the* foremost seats in the synagogues and foremost-places in the suppers.** 12:40 ***They are*** **those who devour widows' houses and are praying long *prayers* for a pretext; these will receive even-more condemnation.**

{Mk 12:41-44 & Lk 21:1-4 In the Temple Treasury, Tues.}

12:41 And Jesus sat down opposite the treasury and viewed how the crowd cast brass *coins* into the treasury and many *who were* rich were casting *in* much. 12:42 And a poor widow came and she cast in two bronze-coins, which is *equal to* a copper coin. 12:43 And he called his disciples to him and says to them, **Assuredly I say to you*, This poor widow has cast in more-than all those who are casting *in much* into the treasury;** 12:44 **for* they all cast in out of what was abounding to them, but she cast in, out of her lack *of* all things, as many *things* as she had, her whole livelihood.**

[Mark 13] TOC

{Jn 12:20-50) In the Temple, Tues}

{Mk 13:1-23 & Mt 24:1-28 & Lk 21:5-24 Destruction of Jerusalem in 70 AD. It is best to read Luke 21 first. See also: Lk 19:41-44 & Lk 23:28-31.}

13:1 And as he went forth out of the temple, one of his disciples says to him, Teacher, behold, what sort of stones and what sort of buildings *are here*.

13:2 And Jesus answering, said to him, **Do you see these great buildings? One stone may not be left upon *another* stone, which may not be torn-down.**

13:3 And as he sat upon the Mountain of Olives opposite the temple, Peter and James and John and Andrew asked him privately, 13:4 Tell us, when will these things be? And what *will be* the sign whenever all these things are about to be accomplished?

13:5 And Jesus answering, began to say to them, **Beware, do not let anyone mislead you*.** 13:6 **For* many will come in my name, saying, I am *he*, and may mislead many.** 13:7 **And whenever you* hear of wars and reports of wars, do not be alarmed; for* it is essential *for these things* to happen, but the end is not yet.** 13:8 **For* nation will arise against nation and kingdom against kingdom and there will be earthquakes in *different* places; there will be famines and disturbances. These things are the beginnings of travail.** 13:9 **But you* yourselves, beware, they will give you* up to councils, and you* will be whipped in synagogues and you* will be led before governors and kings, because of me, *for a testimony to them.** 13:10 **And it is essential *for* the good-news to first be preached to all the nations.** 13:11 **But whenever they lead you* *to judgment* and are giving you* up, do not be anxious beforehand what you* should speak, nor meditate *on an answer* but whatever is given to you* in that hour, speak that. It is not you* who are speaking, but the Holy Spirit.** 13:12 **And brother will give up brother to death and the father *against* his child, and children will stand up against parents and will put them to death.** 13:13 **And you* will be hated by all men because of my name, but he who has endured to the end, this one will be saved.**

13:14 **But whenever you* behold the abomination of desolation which was spoken *of* by Daniel the prophet standing where it ought not *to be*** (let him who is reading perceive), **then let those who are in Judea escape to the mountains;** 13:15 **and let him who is upon the housetop not go down into the house, nor let him enter in to take anything out of his house;** 13:16 **and let him who is in the field not turn back to take his garment.** 13:17 **But woe to those who are pregnant and to those who are nursing in those days!** 13:18 **And you* pray that* your* escape might not happen in the winter.** 13:19 **For* *in* those days will be affliction, such-as there has not happened from the**

beginning of the creation which God created until now and may never* happen *again*. 13:20 And except *that* the Lord had shortened the days, no flesh would have been saved, but because of the chosen, whom he chose, he shortened the days. 13:21 And then if anyone says to you*, Behold, here is the Christ; or, Behold, there; do not believe *it*; 13:22 for* there will arise false Christs and false prophets and will give signs and wonders, to this end, if possible, *that* they may mislead even the chosen. 13:23 But you*, beware. Behold, I have told you* all things beforehand.

{Mk 13:24-37 & Mt 24:29-51 & Lk 21:25-28 & 2Th 1:7-9 Second Coming.}

13:24 **But in those days, after that affliction, the sun will be darkened and the moon will not give her radiance, 13:25 and the stars will be falling from the heaven and the powers that are in the heavens will be shaken. 13:26 And then they will see the Son of Man coming in *the* clouds with much power and glory. 13:27 And then he will send forth his messengers and will gather together his chosen from the four winds, from the tip of the earth to the tip of heaven.**

{Mk 13:28-31 & Mt 24:32-35 & Lk 21:29-33 Destruction of Jerusalem AD 70.}

13:28 **Now learn from the fig tree her parable: whenever her branch has already become tender and its leaves may have sprung forth, you* know that the summer is near; 13:29 so also you*, whenever you* see these things happening, know that it is near, *even* at *the* doors. 13:30 Assuredly I say to you*, This generation may never* pass away, till all these things should happen. 13:31 Heaven and earth will pass away, but my words may never* pass away.**

{Mk 13:32-37 & Mt 24:36-44 & Lk 21:34-36 Second Coming.}

13:32 **But no one knows concerning that day *or* hour, not even the messengers in heaven, neither the Son, except the Father *only*. 13:33 Beware, watch and pray; for* you* do not know when the time is. 13:34 *It is* like a man, going abroad, having left his house and given authority to his bondservants and his work to each one, and he commanded the doorkeeper that* he should watch. 13:35 Therefore watch; for* you* do not know when the lord of the house is coming, *whether at* evening or midnight or rooster's crowing or in the morning; 13:36 lest coming suddenly he may find you* sleeping. 13:37 And what I say to you*, I say to all, Watch!**

[Mark 14] TOC

{Mt 24:45-51 & Lk 21:37} {Mt 25:1-46 Mountain of Olives, Tues.}

{Mk 14:1-2 & Mt 26:1-5 & Lk 22:1-2 mountain Olives, Bethany, Jerusalem, Tues. Evening, Wed. for the Jews.}

14:1 Now after two days it was *the feast of* the Passover and the unleavened bread and the high-priests and the scribes sought how they *might* take-hold of him with treachery and might kill him; 14:2 but they said, Not at the feast, lest there will be an uproar of the people.

{Mk 14:3-9 & Mt 26:6-13.}

14:3 And while he was in Bethany in the house of Simon the leper, as he reclined *at a meal*, a woman came having an alabaster flask of costly undiluted perfume of nard *and* she crushed the alabaster flask and poured it over his head. 14:4 But there were some being indignant to themselves, and saying, *For what *purpose*, has the waste of the perfume happened? 14:5 For* this *perfume* was able to have been sold* *for* above three hundred denarii and given to the poor. And they scolded her.

14:6 But Jesus said, **Allow her. Why do you* harass her? She has worked a good work *for me.** 14:7 **For* you* always have the poor with you* and whenever you* wish, you* are able to do them good, but you* do not always have me.** 14:8 ***As* she had, she did. She took *upon herself* beforehand to perfume my body *for its burying.** 14:9 **And assuredly I say to you*, Wherever this good-news is preached into the whole world, what also she has done will be spoken *for her memorial.**

{Mk 14:10-11 & Mt 26:14-16 & Lk 22:3-6 & Jn 12:2-8.}

14:10 And Judas Iscariot, one of the twelve, went away to the high-priests, that* he might give him up to them. 14:11 And having heard it, they rejoiced and promised to give him silver. And he sought how he might opportunely give him up.

{Mk 14:12-17 & Mt 26:17-20 & Lk 22:7-18, 24-30 Bethany to Jerusalem Thurs. Evening.}

14:12 And on the first day of unleavened bread, when they sacrificed the Passover, his disciples say to him, Where do you wish *us* to go *that* we should prepare that* you may eat the Passover?

14:13 And he sends two of his disciples and says to them, **Go into the city and you* will meet a man bearing a pitcher of water there. Follow him.** 14:14 **And wherever he enters in, say to the householder, The Teacher says, Where is the guestroom, where I may eat the Passover with my disciples?** 14:15 **And he will show you* a big furnished upper room *that is* ready . Prepare *it* for us there.** 14:16 And his disciples went forth and came into the city and found like he had said to them and they made ready the Passover. 14:17 And when it became evening he comes with the twelve.

{Jn 13:1-20 Thurs. Evening}

{Mk 14:18-21, 27-31 & Mt 26:21-25, 31-35 & Lk 22:21-23, 31-38 & Jn 13:21-38.}

14:18 And as they reclined and were eating, Jesus said, **Assuredly I say to you*, One out of you* will give me up *to the Jews*, he who is eating with me.**

14:19 And they began to be sorrowful and to say to him one by one, It is not me, is it? And another, It is not me, is it?

14:20 And answering, he said to them, ***It is* one out of the twelve, he who dips with me in the dish.** 14:21 **The Son of Man indeed is going, just-as it has been written concerning him, but woe to that man through whom the Son of Man is given up! It *would* be good for him, if that man had not been born.**

{Mk 14:22-25 & Mt 26:26-29 & Lk 22:19-20, 1Cor: 11:23-26.}

14:22 And as they were eating, Jesus took bread and when he had given thanks, he broke it and gave *it* to them and said, **Take, eat; this is my body.** 14:23 And he took the cup and when he had given-thanks, he gave *it* to them and they all drank out of it. 14:24 And he said to them, **This is my blood, that of the {F} new covenant*, which is poured out concerning many.** 14:25 **Assuredly I say to you*, I may never* drink anymore from the fruit of the vine, until that day whenever I drink it new in the kingdom of God.**

{Jn 14-17 Thurs. Night, Friday to the Jews}

{Mk 14:26, 32-42 & Mt 26:30, 36-46 & Lk 22:39-46 & Jn 18:1 Garden between Stream of Kidron and Mountain of Olives, Late Thurs. night.}

14:26 And when they had sung a hymn, they went out to the Mountain of Olives. 14:27 And Jesus says to them, **All *of* you* will be offended by me, in this night, because it has been written, 'I will strike the shepherd and the sheep will be scattered.'** {Zech. 13:7} 14:28 **But after I arise, I will precede you* into Galilee.**

14:29 But Peter said to him, And if all will be offended, but not I.

14:30 And Jesus says to him, **Assuredly I say to you that today, *even* in this night, before the rooster crows twice, you will deny me three times.**
14:31 But *Peter* spoke exceptionally, If it is essential *for* me to die with you, I may never* deny you! And likewise* they also all were saying *it.* 14:32 And they come to a parcel of ground which was named Gethsemane and he says to his disciples, **Sit here, until I might pray.** 14:33 And he takes with him Peter and James and John and began to be utterly amazed and disheartened. 14:34 And he says to them, **My soul is very sorrowful, remain here and watch.**
14:35 And he went forward a little and fell upon the earth and prayed that*, if it was possible, the hour might pass away from him. 14:36 And he said, **Abba, Father, all things are possible for you; carry this cup away from me, but not what I will, but what you *will*.**
14:37 And he comes and finds them sleeping and says to Peter, **Simon, do you sleep? Were you not strong-enough to watch one hour?** 14:38 **Watch and pray, that* you* may not enter into temptation. The spirit is indeed eager, but the flesh is weak.**
14:39 And again he went away and prayed, saying the same words.
14:40 And having returned, he found them sleeping again, for* their eyes were heavy, and they did not know what they should answer him.
14:41 And he comes the third time and says to them, **Furthermore, are you* sleeping and resting yourselves. It is *time*. The hour has come. Behold, the Son of Man is given up into the hands of sinners.** 14:42 **Arise, we should be going. Behold, he who is giving me up has drawn near.**

{Mk 14:43-52 & Mt 26:47-56 & Lk 22:47-53 & Jn 18:2-11 Gethsemane, Friday a few hours before dawn.}
14:43 And immediately, while he still spoke, Judas, being one of the twelve, comes and with him a large crowd with swords and clubs from the high-priests and the scribes and the elders. 14:44 Now he who is giving him up had given them a predefined gesture, saying, Whomever I kiss, that is he; take-hold of him and securely lead him away. 14:45 And having come *to the place*, he went immediately to him and says to him, Rabbi, Rabbi, and kissed him. 14:46 And they put hands upon him and took-hold of him.
14:47 But a certain one of those standing beside *him*, pulled his sword and struck the bondservant of the high-priest and took off his ear.
14:48 And Jesus answering, said to them, **Have you* come out, as against a robber, with swords and clubs to take me?** 14:49 **I was with you* daily teaching in the temple and you* did not take-hold of me, but *this is done* in order that the Scriptures might be fulfilled.**

{Jn 18:12-14, 19-23 Friday before dawn.}
14:50 And they all left him and fled. 14:51 And one, a certain young-man followed with him, having a linen cloth put around him, over *his* naked *body* and the young-men took-hold of him; 14:52 but he left the linen cloth and fled from them naked.

{Mk 14:53 & Mt 26:57 & Lk 22:54a & Jn 18:24 Palace of Caiaphas, before dawn.}
14:53 And they led Jesus away to the high-priest and all the high-priests and the elders and the scribes come together with him there.

{Mk 14:54 & Mt 26:58 & Lk 22:54b-62 & Jn 18:15-18 Courtyard of High Priest's residence, Friday around dawn.}
14:54 And Peter had followed him from afar, to *just* inside, into the courtyard of the high-priest, and he was sitting with the attendants and warming himself in the light *of the*

fire.

{Mk 14:55-65 & Mt 26:59-68 & Lk 22:63-65.}

14:55 Now the high-priests and the whole council sought testimony against Jesus, *that* they might put him to death, and did not find it. 14:56 For* many falsely testified against him and their testimonies were not equal. 14:57 And some stood up and falsely testified against him, saying, 14:58 We heard him say, I will tear-down this temple, the *one* made* with hands, and in three days, I will build another not made* with hands. 14:59 And thus, neither was their testimony equal.

14:60 And the high-priest stood up in *the* midst *of them* and asked Jesus, saying, Are you answering nothing? What are these testifying against you? 14:61 But he was silent and answered nothing. Again the high-priest asked him and said to him, Are you the Christ, the Son of the Gracious* *One*?

14:62 And Jesus said, **I am and you* will see the Son of Man sitting at the right *hand* of power and coming with the clouds of heaven.**

14:63 And the high-priest ripped his tunic and says, Why we still have need of witnesses? 14:64 You* have heard the blasphemy. How does it appear to you*? And they all condemned him to be liable for death. 14:65 And some began to spit on him and to cover his face and to batter him and to say to him, Prophesy! And the attendants cast him *away* with slaps on the cheek.

{Mk 14:66-72 & Mt 26:69-75 & Lk 22:54-62 & Jn 18:25-27.}

14:66 And Peter being below in the courtyard, *there* one of the maidservants of the high-priest comes; 14:67 and seeing Peter warming himself, she looked on him and says, You were also with Jesus, the Nazarene.

14:68 But he denied *it*, saying, I neither know *him*, nor even know what you are saying and he went outside to the forecourt, and the rooster crowed.

14:69 And the maidservant saw him and began again to say to those standing beside *her*, This *one* is from them. 14:70 But he again denied it. And after a little while, those who stood beside *them* said to Peter again, You truly are *one* of* them; for you are a Galilean and your speech is similar.

14:71 But he began to curse and swear, I do not know this man of whom you* speak. 14:72 And the rooster crowed the second time. And Peter was reminded the word that Jesus said to him, **Before the rooster crows twice, you will deny me three times.** And having put *his thoughts* on *it*, he wept.

{Footnotes: Mk 14:24 See Appendix under Covenant.}

[Mark 15] TOC

{Mk 15:1 & Mt 27:1-2 Lk 22:66-23:1 & Jn 18:28 Jerusalem early Friday morning.}

15:1 And immediately in the morning, the high-priests with the elders and scribes and the whole *ruling* council made* a council *together* and bound Jesus and carried him away and gave him up to Pilate.

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

{Mk 15:2-5 & Mt 27:11-14 & Lk 23:2-5 & Jn 18:28-38 Jerusalem early Friday morning.}

15:2 And Pilate asked him, Are you the King of the Jews?

And answering, he said to him, **You speak *correctly*.**

15:3 And the high-priests accused him of many things.

15:4 And Pilate asked him again, saying, Do you answer nothing? Behold how many

things they are testifying against you. 15:5 But Jesus no more answered anything; so-that Pilate marveled.

{Lk 23:6-12 Jerusalem early Friday morning.}

{Mk 15:6-19 & Mt 27:15-30 & Jn 18:39-19:16 Friday, April 7, 30AD.}

15:6 Now he *would* release to them one prisoner at *the* feast, whomever they asked *for*. 15:7 And there was one called Barabbas, bound with his fellow rioters, who in the riot had practiced murder. 15:8 And the crowd crying out, began to ask *him to do* like he did habitually for them. 15:9 And Pilate answered them, saying, Do you* wish that I might release to you* the King of the Jews? 15:10 For* he knew that because of envy the high-priests had given him up. 15:11 But the high-priests stirred up the crowd, that* he should rather release Barabbas to them. 15:12 And Pilate again answering said to them, Then* what do you* wish that I might do to him whom you* call *the* King of the Jews?

15:13 And they cried out again, Crucify him!

15:14 And Pilate said to them, For* what evil has he done?

But they cried out even-more, Crucify him. 15:15 And Pilate, willing to do what *was* sufficient for the crowd, released to them Barabbas and gave up Jesus, having scourged him, that* he might be crucified.

15:16 And the soldiers led him away, inside the courtyard, which is the palace, and they call together the whole cohort. 15:17 And they clothe him with purple and braided a thorny crown *and* they placed it around his *head*; 15:18 and they began to greet him, Hail, King of the Jews! 15:19 And they beat his head with a reed and spit on him and placing their knees *down*, worshiped him.

{Mk 15:20-23 & Mt 27:31-34 & Lk 23:26-33 & Jn 19:17 Road to the Cross, Friday morning.}

15:20 And when they had mocked him, they stripped the purple *off* him and clothed him with his own garments. And they lead him out that* they should crucify him. 15:21 And they compel one, Simon from Cyrene, passing by, coming from the rural area, the father of Alexander and Rufus, to go *with them*, that* he might lift up his cross. 15:22 And they bring him to the place *called* Golgotha, which is, *after* being translated, The place of a skull. 15:23 And they gave to him wine medicated with myrrh to drink, but he did not take it.

{Mk 15:24-32 & Mt 27:35-44 & Lk 23:33-43 & Jn 19:18-27 9:00 until Noon, Friday.}

15:24 And having crucified him, they divide his garments, casting lots upon them, who *and* what *each* might take. 15:25 And it was the third hour and they crucified him. 15:26 And the inscription of his accusation was written on *the cross*, THE KING OF THE JEWS. 15:27 And they crucify two robbers with him; one at his right and one at his left. 15:28 And the Scripture was fulfilled, which says 'And he was counted with the lawless.' {Is. 53:12} 15:29 And those who traveled by blasphemed him, wagging their heads and saying, Ha! You who *will* tear-down the temple and build *it* in three days; 15:30 save yourself and come down from the cross.

15:31 And likewise the high-priests mocking *him* among themselves with the scribes said, He saved others, *but* he is not able to save himself. 15:32 Let the Christ, the King of Israel, come down now from the cross, that* we may see and may believe in him. And those who were crucified together with him reproached him.

{Mk 15:34 & Mt 27:45 & Lk 23:44 around Noon.}

15:33 And when it became the sixth hour, there became darkness over the whole earth until the ninth hour.

{Mk 15:34-41 & Mt 27:46-56 & Lk 23:45-49 & Jn 19:28-30 around 5:00 PM.}
15:34 And in the ninth hour Jesus cried with a loud voice, saying, **Eloi, Eloi, lama sabachthani?** which is, *after* being translated, 'My God, my God, why have you forsaken me?' {Ps. 22:1}
15:35 And some of those standing beside *him*, when they heard it, said, Behold, he is summoning Elijah. 15:36 And one having run and filled a sponge with vinegar, placed it around a reed and gave *it to* him to drink, saying, Allow *it, that* we may see if Elijah comes to take him down.
15:37 And Jesus expired, leaving *with* a loud voice. 15:38 And the curtain of the temple was split-apart, into two *pieces*, from the top to the bottom. 15:39 And when the centurion, who was standing beside, opposite from him, *saw* that thus he, having cried out, expired, said, Truly this man was *the* Son of God. 15:40 And there were also women viewing from afar, among whom were both Mary Magdalene and Mary the mother of James the less and of Joses and Salome; 15:41 who also, when he was in Galilee, followed him and served him, and many other women who came up with him to Jerusalem.

{Mk 15:42-47 & Mt 27:57-66 & Lk 23:50-56 & Jn 19:31-42 Before The Sabbath.}
15:42 And already becoming evening, since it was the Preparation, that is, the daytime before the Sabbath, 15:43 Joseph, a prominent counselor, came, who was from Arimathaea, who himself was also waiting for the kingdom of God, and being daring, he went to Pilate and asked for the body of Jesus. 15:44 Now Pilate marveled if he had already died and calling to him the centurion, he asked him if he had been dead very-long. 15:45 And when he knew it from the centurion, he bestowed as a gift the body to Joseph. 15:46 And he bought a linen cloth and taking him down, coiled him in the linen cloth and placed him in a tomb which had been hewn out of a rock, and he rolled a stone against the door of the tomb. 15:47 And Mary Magdalene and Mary the *mother* of Joses viewed where he was laid.

[Mark 16] TOC

{Mk 16:1-8 & Mt 28:1-8 & Lk 24:1-8, 12 & Jn 20:1-10 Dawn and very early Sunday.}
16:1 And when the Sabbath had elapsed, Mary Magdalene and Mary the *mother* of James and Salome, bought spices, that* they *might* come and *might* anoint him. 16:2 And exceedingly *early* in the morning on the first *day* of the week, they are coming upon the tomb when the sun had risen. 16:3 And they were saying among themselves, Who will roll away the stone from the door of the tomb for us? 16:4 And looking up, they view that the stone has been rolled away; for* it was extremely great. 16:5 And entering into the tomb, they saw a young-man sitting at *the* right *side*, dressed in a white robe, and they were utterly amazed.
16:6 And he says to them, Do not be utterly amazed. You* seek Jesus, the Nazarene, who has been crucified. He has arose. He is not here. Behold, the place where they laid him. 16:7 But go, tell his disciples and Peter, He precedes you* into Galilee. You* will see him there, like he said to you*. 16:8 And they went out and fled from the tomb. Now this held them *in* trembling and astonishment and they said nothing to anyone; for* they were afraid.

{Mk 16:9-11 & Mt 28:9-10 & Lk 24:9-11 & Jn 20:11-18.}
16:9 Now when he had risen* in the morning on the first *day* of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons. 16:10 Having gone *forth*, she reported to those who had come* *to be* with him, *who were* mourning and weeping. 16:11 And when they heard that he is alive and had been seen by her, they

disbelieved.

{Mt 28:11-15 Sunday Morning}
{Mk 16:12-13 & Lk 24:13-35 & 1Cor: 15:5 Sunday Afternoon.}
16:12 And after these things, he did appear in another form to two out of them as they were walking, going into the rural area. 16:13 And they went away and reported it to the rest, *but* they did not believe them.

{Mk 16:14 & Lk 24:36-43 & Jn 20:19-25 Sunday Evening.}
16:14 And later he appeared to the eleven themselves as they reclined *at a meal*, and he reproached their unbelief and hardness of heart, because they did not believe those who had seen him after he had arisen.

{Jn 20:26-31 & 1Cor: 15:5 Sunday after resurrection} {Jn 21:1-25 Sea of Galilee} {Mt 28:16-17 & 1Cor: 15:6 Mountain in Galilee}

{Mk 16:15-18 & Mt 28:18-20 & Lk 24:46-47 Mountain in Galilee; The Great Commission.}
16:15 And he said to them, **As you* are going into all the world, preach the good-news to the whole creation. 16:16 He who believes and is immersed* will be saved, but he who disbelieves will be condemned.**

16:17 **And these signs will follow those who believe: they will cast out demons in my name; they will speak in new languages; 16:18 they will lift up serpents and even if they drink anything deadly, it may never* harm them; they will lay hands upon *the* sick and they will be well.**

{Lk 24:44-49 & Acts 1:3-8 & 1Cor: 15:7 Jerusalem}
{Mk 16:19-20 & Lk 24:50-53 & Acts 1:9-12 Olivet, between Jerusalem and Bethany.}
16:19 Therefore indeed, the Lord, after he had spoken to them, was received up into heaven and sat down at the right *hand* of God. 16:20 And they went forth and preached everywhere, the Lord working together with them and confirming the word through the signs that followed. Amen.

{If you have gone through the Harmony of the Gospels in Mark and wish to continue to read the New Covenant in chronological order start reading next in Acts 1.}

{Or read the New Testament the way it should have been arranged and is closer to chronological order: Mark, Matthew, John, Luke, Acts, James, 1&2 Thessalonians, Galatians, 1&2 Corinthians, Romans, Ephesians, Philippians, Colossians, 1&2 Peter, Jude, Philemon, 1 Timothy, Titus, Hebrews, 2 Timothy, 1-3 John, Revelation. (A reading chart is in Appendix II.)}

{We want your input should you ever find a typo or a better Greek fix for the MLV. Please check: www.modernliteralversion.org/bibles/MLV/MLVBL.pdf for a current update and make sure the typo or fix has not already been applied before submitting to mlvbible (at) gmail (dot) com. Thank you in advance.}

[Luke 1] TOC

1:1 Since many have undertaken *the task* to compile a narrative concerning the matters which have been fully assured among us, 1:2 just-as they gave them to us, who from the beginning became eyewitnesses and attendants of the word, 1:3 it also seemed *good* to me, having followed accurately in all things from the start, to write to you afterwards, most-excellent Theophilus; 1:4 that* you might fully know the certainty concerning the words in which you were instructed.

1:5 It happened in the days of Herod, the king of Judea, *there was* a certain priest named Zacharias, from the class* of Abijah and he had a wife of the daughters from Aaron and her name was Elisabeth. 1:6 And they were both righteous *and* blameless before God, conducting-themselves in all the commandments and ordinances of the Lord. 1:7 And they had no child, insomuch as Elisabeth was barren and they both were advanced in their days.

1:8 Now it happened, while he did priestly duties before God in the order of his class*, 1:9 according to the custom of the priest's office, his lot was to enter into the temple of the Lord and burn-incense. 1:10 And the whole crowd of the people were praying outside in the hour of incense. 1:11 And a messenger of the Lord appeared to him, standing at the right side of *the* altar of incense. 1:12 And Zacharias was disturbed when he saw *him* and fear fell upon him.

1:13 But the messenger said to him, Do not fear, Zacharias, because your supplication is heard and your wife Elisabeth will give-birth to a son to you and you will call his name John. 1:14 And you will have joy and gladness, and many will rejoice at his birth. 1:15 For* he will be great in the sight of the Lord and he may never* drink wine or liquor, and he will be filled with the Holy Spirit, even from his mother's womb. 1:16 And he will turn many of the sons of Israel to the Lord their God. 1:17 And he will go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children and the disobedient *to walk* in the prudence of the righteous; to make-ready a prepared people for *the* Lord.

1:18 And Zacharias said to the messenger, According to what, shall I know this? For* I am an elderly-man and my wife is advanced in her days.

1:19 And the messenger answering said to him, I am Gabriel, who stands before God, and I was sent to speak to you and to proclaim to you this good-news. 1:20 And behold, you will be silent and not able to speak, till the day that these things should happen, because you did not believe my words, which will be fulfilled in their time.

1:21 And the people were expecting Zacharias and they were marveling at his delaying in the temple. 1:22 And when he came out, he was not able to speak to them and they recognized that he had seen a vision in the temple and he was signaling to them and remained mute. 1:23 And it happened, when the days of his ministry* were fulfilled, he went away to his house.

1:24 And after these days Elisabeth his wife conceived, and she hid herself *for* five months, saying, 1:25 Thus the Lord has done to me in the days in which he looked upon *me*, to take away my reproach among men.

1:26 Now in the sixth month Gabriel the messenger was sent by God to a city of Galilee, named Nazareth, 1:27 to a virgin engaged to a man whose name was Joseph, from the house of David, and the virgin's name was Mary. 1:28 And the messenger coming to

her, said, Hail! She who has been favored. The Lord *is* with you. You *are* blessed among women. [1:29] But she seeing him, was *very* disturbed at his saying and was reasoning what sort of greeting this might be. [1:30] And the messenger said to her, Do not fear, Mary; for* you have found favor with God. [1:31] And behold, you will conceive in your womb and bear a son and will call his name JESUS. [1:32] He will be great and will be called the Son of the Highest and the Lord God will give to him the throne of his father David, [1:33] and he will reign over the house of Jacob forever, and there will be no end of his kingdom.

[1:34] And Mary said to the messenger, How will this be, since I do not know a man?

[1:35] And the messenger answering, said to her, The Holy Spirit will come upon you and the power of the Highest will overshadow you; hence the holy thing which is born out of you will also be called the Son of God. [1:36] And behold, Elisabeth your relative, she also has conceived a son in her elderliness, and this is the sixth month with her who was called barren, [1:37] because no word from God will be powerless.

[1:38] And Mary said, Behold, the bondservant of the Lord; let it happen to me according to your word. And the messenger went away from her.

[1:39] And rising* up in these days, Mary went into the hill-country with haste, into a city of Judah; [1:40] and entered into the house of Zacharias and greeted Elisabeth. [1:41] And it happened, when Elisabeth heard the greeting of Mary, the baby jumped in her womb, and Elisabeth was filled with the Holy Spirit; [1:42] and she shouted out with a loud voice and said, You *are* blessed among women and the fruit of your womb *is* blessed. [1:43] And from where, is this to me, that* the mother of my Lord should come to me? [1:44] For* behold, as the voice of your greeting came* into my ears, the baby jumped in my womb in gladness. [1:45] And she who believed is fortunate, because there will be an accomplishment of the things which have been spoken to her from the Lord.

[1:46] And Mary said, My soul elevates the Lord, [1:47] and my spirit was glad in God my Savior. [1:48] Because he has looked upon the humbleness of his bondservant; for* behold, from hereafter all generations will esteem me fortunate. [1:49] Because he who is mighty has done great things to me. And holy is his name. [1:50] And his mercy is toward generations of generations to those who fear him. [1:51] He has made* *his* dominion *known* with his arm. He has scattered the haughty in *the* perception of their heart. [1:52] He has taken down sovereigns from *their* thrones and has exalted *the* humble. [1:53] He has filled *the* hungry with good things, and he has sent the rich away empty. [1:54] He helped Israel his young-servant, *in order* to remember his mercy, [1:55] as he spoke to our fathers, toward Abraham and his seed forever.

[1:56] And Mary remained with her approximately three months and returned to her house.

[1:57] Now Elisabeth's time was fulfilled that she should bear, and she gave-birth to a son. [1:58] And those who dwelt around *her* and her relatives heard that the Lord had magnified his mercy with her, and they rejoiced with her. [1:59] And it happened, that on the eighth day, that they came to circumcise the child, and they *would* have called him Zacharias, after the name of the father. [1:60] And his mother answered and said, Not so, but he will be called John.

[1:61] And they said to her, There is none among your relatives who is called by this name. [1:62] And they signaled to his father, what he might wish him to be called. [1:63] And he asked for a writing-tablet and wrote, saying, His name is John. And they all marveled. [1:64] And his mouth was instantly opened and his tongue *loosed* and he spoke, thanking God. [1:65] And fear became upon all those dwelling around them and all these sayings were

talked-about in all the hill-country of Judea. 1:66 And all who heard them placed them in their heart, saying, What then will this child be? And the hand of the Lord was with him.

1:67 And his father Zacharias was filled with the Holy Spirit and prophesied, saying, 1:68 The Lord, the God of Israel *is* gracious*. Because he has visited and made* redemption for his people, 1:69 and has lifted up a horn of salvation for us in the house of his young-servant David, 1:70 (as he spoke through the mouth of his holy prophets that have been from the ages *past*). 1:71 *We have* salvation from our enemies and from the hand of all who hate us; 1:72 to do *his* mercy with our fathers and to remember his holy covenant*. 1:73 *We have* the oath which he swore to Abraham our father to give to us, 1:74 fearlessly being rescued out of the hand of our enemies, *that* we should give-divine service to him 1:75 in holiness and righteousness all the days of *our* life before him. 1:76 And you, child, will be called the prophet of the Highest; for* 'you will travel before the face of the Lord to prepare his ways.' {Mal. 3:1} 1:77 *You are* to give knowledge of salvation to his people with the forgiveness of their sins, 1:78 through the heart* of mercy of our God, in which the rising *of light* from on high has visited us, 1:79 to appear upon those who sit in darkness and the shadow of death; to steer our feet into the way of peace.

1:80 And the child was growing and becoming-powerful in spirit and was in the wildernesses until the day of his *public* showing to Israel.

{Footnotes: Please read the Preface. * is our universal footnoting for words contained in the Appendix. These words are NOT the same Greek word as the non-asterisk form; i.e. *for is different from for* is different from for. Lk 1:78- Greek: bowels. (The Greeks thought emotions were born there.)}

[Luke 2] TOC

2:1 Now it happened in those days, a decree went out from {F} Caesar Augustus to register all the inhabited-earth. 2:2 This was the first census made when Quirinius became governor of Syria. 2:3 And all went to register themselves, everyone into his own city. 2:4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem, because he was out of the house and family of David; 2:5 to register himself with Mary, who was engaged to him *as his* wife, being pregnant*. 2:6 And it happened, while they were there, the days were fulfilled that she should bear; 2:7 and she bore her firstborn son, and she swaddled and laid him in the manger, because there was no place for them in the boarding-house.

2:8 And there were shepherds in the same country, camping out and keeping watches over their flock by night. 2:9 And behold, a messenger of the Lord stood by them and the glory of the Lord shone around them and they were very afraid. 2:10 And the messenger said to them, Do not be afraid; for* behold, I proclaim to you* good-news of great joy which will be to all the people, 2:11 because there is born to you* today in the city of David, a Savior, who is Christ the Lord. 2:12 And this *is* the sign to you*: you* will find a swaddled baby, lying in a manger. 2:13 And suddenly a crowd of the heavenly host praising God happened *to be* with the messenger and saying, 2:14 Glory to God in the highest and peace upon earth, in men– delight. 2:15 And it happened as the messengers went away from them into heaven, and the men, the shepherds said to one another, We should go to Bethlehem! And should behold this saying that has happened, which the Lord has made known to us.

2:16 And they came, having hurried and found both Mary and Joseph and the baby lying in the manger. 2:17 And when they saw it, they made *it* known *everywhere* concerning the saying which was spoken to them concerning this child. 2:18 And all who heard it

marveled concerning the things which were spoken to them by the shepherds. 2:19 But Mary kept all these sayings to herself, pondering them in her heart. 2:20 And the shepherds returned, glorifying and praising God in all the things that they had heard and seen, just-as it was spoken to them.

2:21 And when eight days were fulfilled for circumcising him, his name was called JESUS, which was so called by the messenger before he was conceived in the womb.

2:22 And when the days of her cleansing according to the Law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the Lord {Lev. 12:2 - 6} 2:23 (as it has been written in the Law of the Lord, 'Every male who opens the womb will be called holy to the Lord'); {Ex. 13:2, 12} 2:24 and to give 'A pair of turtledoves or two young doves *as* a sacrifice according to what is said in the Law of the Lord. {Lev. 12:8, 5:11}

2:25 And behold, there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, waiting for the consolation of Israel and the Holy Spirit was upon him. 2:26 And it had been divinely-spoken to him from the Holy Spirit, *that* he should not see death, before he should see the Lord's Christ. 2:27 And he came in the Spirit into the temple while the parents brought in the child Jesus, that they might do according to the custom of the law concerning him. 2:28 Then he accepted him into his arms and thanked God and said, 2:29 Now Master, dismiss your bondservant according to your word in peace, 2:30 because my eyes have seen your salvation 2:31 which you have prepared before the face of all peoples. 2:32 *He is* a light *for revelation of the Gentiles and the glory of your people Israel.

2:33 And Joseph and his mother were marveling at the things which were spoken concerning him; 2:34 and Simeon gave-thanks for them and said to Mary his mother, Behold, this *child* is destined *for the fall and the resurrection of many in Israel, and *for a sign which is spoken against. 2:35 Now, also a sword will go through your own soul; *that reasonings may be revealed out of many hearts.

2:36 And there was one Anna, a prophetess, the daughter of Phanuel, out of the tribe of Asher (she was advanced in many days, having lived with a husband seven years from her virginity, 2:37 and she *had been* a widow approximately eighty four years), who did not withdraw from the temple, giving-divine service with fasts and supplications night and day. 2:38 And standing up in that same hour, she fully-professed the Lord and spoke concerning him to all those who were waiting for the redemption in Jerusalem. 2:39 And when they had finished all things that were according to the Law of the Lord, they returned into Galilee, to their own city Nazareth.

2:40 And the child was growing and becoming-powerful in spirit, being filled with wisdom and the grace of God was upon him.

2:41 And his parents went yearly to Jerusalem to the feast of the Passover. 2:42 And when he became twelve years *old*, they went up to Jerusalem, according to the custom of the feast; 2:43 and when they had finished the days, as they were returning, the boy Jesus remained back in Jerusalem and Joseph and his mother did not know *it*. 2:44 But supposing him to be in the caravan, they went a day's journey, and they sought him with their relatives and with their acquaintances. 2:45 And when they did not find him, they returned to Jerusalem, seeking after him.

2:46 And it happened, after three days they found him in the temple, sitting in the midst of the teachers, both hearing them and asking them *questions*. 2:47 And all who heard him were astonished at his understanding and his answers. 2:48 And when they saw him, they

were astounded, and his mother said to him, Son, why have you dealt with us thus? Behold, your father and I sought you sorrowing.

2:49 And he said to them, **How is it that you* sought me? Did you* not know it is essential *for* me to be in the *things* of my father?** 2:50 And they did not understand the saying which he spoke to them. 2:51 And he went down with them and came to Nazareth, and he was subject to them and his mother kept all these things in her heart.

2:52 And Jesus progressed in wisdom and stature and in favor with God and men.

{Footnotes: Lk 2:1 Augustus, a title, is a Latin word for a Greek word 'sebastos' which is an adjective that means 'worthy of worship. It is like our Reverend, His Majesty, etc.' This 'worthy of worship' became worse as more and more Emperors took the throne. Even Nero is referred to as the 'Man of Sin' in 2Th 2:3. Caesar is our 'Emperor.' Adjectives in Greek occur after the noun so by rights this is His Reverend Emperor.}

[Luke 3] TOC

{Mk 1:1-8 & Mt 3:1-12 & Lk 3:1-18) Judea near Jordan River 25 or 26 AD.}

3:1 Now in the fifteenth year of the government of Tiberius Caesar, Pontius Pilate being governor of Judea and Herod being tetrarch of Galilee and his brother Philip tetrarch *of the* region of Ituraea and Trachonitis and Lysanias Tetrarch of Abilene, 3:2 in *the time* of Annas and Caiaphas, *the* high-priests, *the* word of God came* to John the son of Zacharias in the wilderness. 3:3 And he came into all the region around the Jordan, preaching *the* immersion* of repentance toward *the* forgiveness of sins; 3:4 as it has been written in the book of the words of Isaiah the prophet, saying, 'The voice of one crying in the wilderness, Prepare the way of the Lord. Make* his paths straight. 3:5 Every valley will be filled and every mountain and hill will be humbled. And the crooked will become straight and the rough ways, smooth. 3:6 And all flesh will see the salvation of God.' {Is. 40:3-5}

3:7 Therefore he said to the crowds that went out to be immersed* by him, You* offspring of vipers, who warned you* to flee from the future wrath? 3:8 Therefore produce fruits worthy of repentance and do not begin to say with yourselves, We have Abraham *for our father; for* I say to you* that God is able to lift *up* children to Abraham from these stones. 3:9 And the ax is also already destined *for the root of the trees. Therefore every tree which is not producing good fruit is cut down and cast into the fire.

3:10 And the crowds asked him, saying, Then* what shall we do?

3:11 And answering, he said to them, He who has two tunics, let him give *one* to him who has none, and he who has food, let him do likewise.

3:12 And tax collectors also came to be immersed* and they said to him, Teacher, what shall we do?

3:13 And he said to them, Appropriate no more than what is appointed for you*.

3:14 And *the* active soldiers also asked him, saying, And we, what shall we do?

And he said to them, Intimidate no one, nor cheat *anyone*, and be content with your* rations.

3:15 But the people *are* expecting and all are reasoning in their hearts concerning John, maybe, he might be the Christ; 3:16 John answered, saying to them all, I indeed immerse* you* in water, but he who is mightier *than* I is coming, the strap of whose shoes I am not sufficient to loose. He will immerse* you* in the Holy Spirit and with fire; 3:17 whose winnowing fan is in his hand and he will thoroughly cleanse his threshing floor and will

gather the grain into his barn, but the chaff he will burn up with unquenchable fire.

3:18 Therefore indeed, encouraging also with many other things, he is proclaiming the good-news to the people.

{Mk 1:14a & Mt 4:12 & Lk 3:19-20 & Jn 4:1-4 Judea to Galilee.}

3:19 But Herod the tetrarch, being reproved by him concerning Herodias his brother's wife and concerning all the evil things which Herod had done, 3:20 also added this to them all, and he locked up John in the prison.

{Mk 1:9-11 & Mt 3:13-17 Lk 3:21-23 Jordan east of Jericho, Spring 27 AD.}

3:21 Now it happened, when all the people were immersed*, (Jesus also having been immersed*), *while* praying, the heaven was opened, 3:22 and the Holy Spirit came down in bodily form, like a dove, upon him and a voice came* from heaven, saying, **You are my beloved Son. I am delighted in you.**

3:23 And he was approximately thirty years *old, when* beginning *to teach*, (as it was supposed, the son of Joseph). *Although* Jesus, himself was *descended* from Heli, 3:24 from Matthat, from Levi, from Melchi, from Jannai, from Joseph, 3:25 from Mattathias, from Amos, from Nahum, from Esli, from Naggai, 3:26 from Maath, from Mattathias, from Semein, from Joseph, from Joda, 3:27 from Joanan, from Rhesa, from Zerubbabel, from Shealtiel, from Neri, 3:28 from Melchi, from Addi, from Cosam, from Elmadam, from Er, 3:29 from Joses, from Eliezer, from Jorim, from Matthat, from Levi, 3:30 from Symeon, from Judas, from Joseph, from Jonam, from Eliakim, 3:31 from Melea, from Menna, from Mattatha, from Nathan, from David, 3:32 from Jesse, from Obed, from Boaz, from Salmon, from Nahshon, 3:33 from Amminadab, from Ram, from Hezron, from Perez, from Judah, 3:34 from Jacob, from Isaac, from Abraham, from Terah, from Nahor, 3:35 from Serug, from Reu, from Peleg, from Eber, from Shelah, 3:36 from Cainan, from Arphaxad, from Shem, from Noah, from Lamech, 3:37 from Methuselah, from Enoch, from Jared, from Mahalaleel, from Cainan, 3:38 from Enos, from Seth, from Adam, *who was* from God.

[Luke 4] TOC

{Mk 1:12-13 & Mt 4:1-11 & Lk 4:1-13.}

4:1 And full of the Holy Spirit, Jesus returned from the Jordan and was led by the Spirit into the wilderness 4:2 being tempted by the Devil *for* forty days. And he ate nothing in those days and when they were finished, later he hungered. 4:3 And the Devil said to him, If you are the Son of God, speak to this stone that* it may become bread.

4:4 And Jesus answered to him, saying, **It has been written, 'Man will not live on bread only, but upon every word of God.'** {Deut. 8:3}

4:5 And the Devil leading him up into a high mountain, showed him all the kingdoms of the inhabited-earth in an instant of time. 4:6 And the Devil said to him, I will give all this authority and the glory of them to you, because it has been given to me, and to whomever I wish *it*; I give *it*. 4:7 Therefore if you worship before me, all *this* will be yours.

4:8 And Jesus answering, said to him, **Go behind me, Adversary! It has been written, 'You will worship the Lord your God and you will give-divine service to him only.'** {Deut. 6:13}

4:9 And he led him to Jerusalem and stood him upon the pinnacle of the temple and said to him, If you are the Son of God, cast yourself downward from here. 4:10 For* it has been written, 'He will command his messengers concerning you, to guard you,' 4:11 and,

'They will lift you up upon *their* hands, lest you might hit your foot against a stone.' {Ps. 91:11-12}

4:12 And Jesus answering, said to him, **It is said, 'You will not test the Lord your God.'** {Deut. 6:16}

4:13 And when the Devil had finished every temptation, he withdrew from him till *another* time.

{Lk 4:14a & Jn 4:44-45 Arrival in Galilee.}

4:14 And Jesus returned in the power of the Spirit into Galilee.

{Mk 1:14b-15 & Mt 4:17 & Lk 4:14b-15.}

And fame went out throughout the whole region around concerning him. 4:15 And he taught in their synagogues, being glorified by all.

4:16 And he came to Nazareth, where he had been reared up and according to his custom, he entered into the synagogue on the Sabbath day and stood up to read. 4:17 And the scroll of the prophet Isaiah was given to him. And having unrolled the scroll and found the place where it was written, 4:18 **'The Spirit of the Lord is upon me, in that he anointed me to proclaim the good-news to the poor. He has sent me to heal the crushed in heart, to preach deliverance to the captives and recovery of sight to the blind, to send forth the downtrodden with deliverance,** 4:19 **to preach the acceptable year of the Lord.'** {Is. 61:1-2} 4:20 And having furled the scroll and giving it back to the attendant, he sat down and the eyes of all were staring at him in the synagogue. 4:21 And he began to say to them, **This Scripture has been fulfilled today in your* ears.**

4:22 And all testified of him and marveled at the words of grace which came out from his mouth and they said, Is this not Joseph's son?

4:23 And he said to them, **You* will certainly say this parable to me, Physician, heal yourself. We have heard how much had happened in Capernaum, do *it* here also in your fatherland.** 4:24 And he said, **Assuredly I say to you*, No prophet is acceptable in his fatherland.** 4:25 **But in truth I say to you*, There were many widows in Israel in the days of Elijah, when the heaven was locked *for* three years and six months, when there became a large famine over all the land;** 4:26 **and Elijah was sent to none of them, except to Zarephath, in the land of Sidon, to a woman who was a widow.** 4:27 **And there were many lepers in Israel in *the time* of Elisha the prophet, and none of them was cleansed, except Naaman the Syrian.**

4:28 And they were all filled with wrath in the synagogue, as they heard these things; 4:29 and they rose* up and cast him forth outside the city and led him to the brow of the mountain on which their city was built, *that* they might propel him off the cliff. 4:30 But going through the middle of them, he traveled *away*.

{Mk 1:21-28 & Lk 4:31-37 Capernaum.}

4:31 And he came down to Capernaum, a city of Galilee. And he was teaching them on the Sabbath day; 4:32 and they were astounded at his teaching, because his word was with authority. 4:33 And a man was in the synagogue, who had a spirit of an unclean demon, and he cried out with a loud voice, 4:34 saying, Ah! What have we to do with you, Jesus you Nazarene? Have you come to destroy us? I know you, who you are, the Holy One of God.

4:35 And Jesus rebuked him, saying, **Hush and come forth out of him.** And when the demon had tossed him down in the middle *of them*, he came out of him, having done him no harm.

4:36 And amazement came* upon all and they spoke to one another, saying, What is this word, because he commands the unclean spirits with authority and power and they come out? 4:37 And there went forth a rumor concerning him into every place of the region around.

{Mk 1:29-34 & Mt 8:14-17 & Lk 4:38-41 Capernaum.}

4:38 And he rose* up from the synagogue and entered into the house of Simon. And Simon's mother-in-law was held by a great fever, and they asked him concerning her. 4:39 And he stood above her and rebuked the fever, and it left her and instantly she rose* up and served them.

4:40 And when the sun was setting, all things, as many *things* as had anyone sick with various diseases led them toward him, and he laid his hands on every one of them and healed them. 4:41 And demons also came out from many, crying out and saying, You are the Christ, the Son of God. And rebuking them, he did not permit them to speak, because they knew that he was the Christ.

{Mk 1:35-39 & Mt 4:23-25 & Lk 4:42-44 Preaching through Galilee.}

4:42 And when it became day, he came out and went into a desolate place and the crowds sought after him and came to him and were holding-onto him, that* he might not go away from them. 4:43 But he said to them, **It is essential *for* me to also proclaim the good-news of the kingdom of God to the other cities, because I have been sent to this *end*.**

4:44 And he was preaching in the synagogues of Galilee.

[Luke 5] TOC

{Mk 1:16-20 & Mt 4:18-22 & Lk 5:1-11 Sea of Galilee near Capernaum.}

5:1 Now it happened, while the crowd jammed *against* him to hear the word of God, that he was standing by the lake of Gennesaret; 5:2 and he saw two ships present by the lake, but the fishermen, having stepped away from them, were rinsing their nets. 5:3 And he stepped onto one of the ships, which was Simon's and asked him to set-sail a little from the land. And he sat down and taught the crowds out of the ship. 5:4 And when he had ceased speaking, he said to Simon, **Set-sail into the deep and lower your* nets *for a catch.**

5:5 And Simon answering, said to him, Master*, we labored through the whole night and took nothing, but at your word I will lower the net. 5:6 And when they had done this, they locked up together a large crowd of fish, and their net was ripping; 5:7 and they signaled to their companions, those in the other ship, that they should come and take *some of* them. And they came and filled both the ships, so-that they began to capsize. 5:8 But Simon Peter, when he saw it, fell down before Jesus' knees, saying, Go away from me, because I am a sinful man, O Lord. 5:9 For* amazement engulfed him and all those with him, at the catch of the fish which they had taken; 5:10 and likewise also James and John, sons of Zebedee, who were partners with Simon.

And Jesus said to Simon, **Do not fear; hereafter you will be catching live men.** 5:11 And when they had brought their ships to land, they left all and followed him.

{Mk 1:40-45 & Mt 8:2-4 & Lk 5:12-16.}

5:12 And it happened, while he was in one of the cities, behold, a man full of leprosy and seeing Jesus and falling upon his face, he besought of him, saying, Lord, if you are

willing, you can cleanse.

5:13 And he stretched out his hand and touched him, saying, **I am willing; be cleansed.** And immediately the leprosy went away from him. 5:14 And he commanded him to tell no one but *said*, **But when you go away, show yourself to the priest and offer *the gift* concerning your cleansing, just-as Moses commanded, *for a testimony to them.** {Lev. 13:49 and 14:2ff}

5:15 But the word concerning him went through *the land even* more and large crowds came together to hear and to be healed by him from their sicknesses. 5:16 But he was departing by himself in the wilderness and prayed.

{Mk 2:1-12 & Mt 9:2-8 & Lk 5:17-26.}

5:17 And it happened on one of those days, that he was teaching, and Pharisees and teachers of the law were sitting by, who had come out of every village of Galilee and Judea and Jerusalem and the power of *the* Lord was *there*, *that* he might heal them.

5:18 And behold, *some* men are carrying a man who was paralyzed upon a cot and they sought to bring him in and to place him before him. 5:19 And not finding through what *way,* they might bring him in because of the crowd, they went up to the housetop and dropped him down through the tiles with his cot into the middle in front of Jesus. 5:20 And seeing their faith, he said to him, **Man, your sins are forgiven you.**

5:21 And the scribes and the Pharisees began to reason, saying, Who is this who is speaking blasphemies? Who can forgive sins, except God only?

5:22 But Jesus fully knowing their reasonings, answering, said to them, **What are you* reasoning in your* hearts? 5:23 Which is easier, to say, Your sins are forgiven you; or to say, Arise and walk? 5:24 But in order that you* may know that the Son of Man has authority upon the earth to forgive sins** (he said to him who was paralyzed), **I say to you, Arise and lift up your cot and go to your house.** 5:25 And instantly he stood up before them and lifted up *that* on which he had been lying and went away to his house, glorifying God.

5:26 And astonishment took all and they glorified God, and they were filled with fear, saying, We have seen glorious things today.

{Mk 2:13-14 & Mt 9:9 & Lk 5:27-28 At or near Capernaum.}

5:27 And after these things he went forth and saw a tax collector, named Levi, sitting at the tax-office and said to him, **Follow me.** 5:28 And having left all, he stood up and followed him.

{Mk 2:15-22 & Mt 9:10-17 & Lk 5:29-39 Capernaum.}

5:29 And Levi made* him a large banquet in his house and there was a large crowd of tax collectors and others who were reclining *at the meal* with them. 5:30 And the Pharisees and their scribes murmured to his disciples, saying, Why do you* eat and drink with the tax collectors and sinners?

5:31 And Jesus answering, said to them, **Those who are healthy have no need of a physician, but those who are ill. 5:32 I have not come to call the righteous but sinners to repentance.**

5:33 And they said to him, Why do the disciples of John fast frequently and are making* supplications; likewise also the *disciples* of the Pharisees, but yours eat and drink?

5:34 And he said to them, **The {F} sons of the bridal-party are not able to fast, while the bridegroom is with them, are they? 5:35 But the days will come when the bridegroom may be taken away from them, then they will fast in those days.**

5:36 And he also spoke a parable to them: **No one puts a patch from a new garment upon an old garment; otherwise the new *and old* will split-apart and also the *patch* from the new will not agree with the old.** 5:37 **And no one puts new wine into old wineskins; otherwise the new wine will burst the *old* wineskins and it will be spilled and the wineskins will be destroyed.** 5:38 **But new wine is put into new wineskins and both are protected together.** 5:39 **And no one having drunk old *wine*, immediately wishes *for* new; for* he says, The old is smoother.**

{Footnotes: Lk 5:34- That is: companions or guests.}

[Luke 6] TOC

{Mk 2:23-28 & Mt 12:1-8 & Lk 6:1-5 Jerusalem to Galilee.}

6:1 Now it happened on a second Sabbath *after the* first, that he was traveling through the grainfields, and his disciples plucked the tops, rubbing them in their hands and were eating *them*. 6:2 But some of the Pharisees said to them, Why are you* doing what is not legal to do on the Sabbaths?

6:3 And Jesus answering them said, **Have you* not read even this, what David did, when he was hungry, he and those who were with him?** 6:4 **How he entered into the house of God and took and ate the showbread and also gave *it* to those who were with him; which it is not legal to eat, *unlawful* except for the priests only?** {1Sam. 21:6} 6:5 And he said to them, **The Son of Man is lord of the Sabbath.**

{Mk 3:1-6 & Mt 12:9-14 & Lk 6:6-11 Probably Galilee.}

6:6 And it happened on another Sabbath, that he entered into the synagogue and taught and a man was there and his right *hand* was dried up. 6:7 And the scribes and the Pharisees were observing *him*, if he will heal *him* on the Sabbath; that* they might find an accusation *against* him. 6:8 But he knew their reasonings, and he said to the man having a dried up hand, **Arise and stand; *you* in the middle.** And rising* up, he stood *there*. 6:9 And Jesus said to them, **I ask you*, is it legal on the Sabbath to do good or to do evil? To save a life or to destroy it?** 6:10 And having looked around on them all, he said to him, **Stretch out your hand.** And he did and his hand was restored like the other. 6:11 But they were filled with madness, and talked with one another *as to* what they might do to Jesus.

{Mk 3:13-19a & Lk 6:12-16 Near Capernaum.}

6:12 And it happened in these days, that he went out into the mountain to pray, and he was persisting through the night in prayer to God. 6:13 And when it became day, he summons his disciples, and he chose from them twelve, whom he also named apostles: 6:14 Simon, whom he also named Peter and Andrew his brother and James and John and Philip and Bartholomew, 6:15 and Matthew and Thomas and James *the son* of Alphaeus and Simon who was called the Zealot, 6:16 and {F} Judas *the son* of James and Judas Iscariot, who became a betrayer.

{Mt 5:1 & Lk 6:17-20.}

6:17 And he came down with them and stood upon the plain and *with* a crowd of his disciples and a large crowd of the people from all Judea and Jerusalem and the sea-coast of Tyre and Sidon, who came to hear him and to be healed of their diseases; 6:18 and those who were troubled by unclean spirits were healed. 6:19 And all the crowd sought to touch him, because power came forth from him and healed *them* all.

{Mt 5:2-12 & Lk 6:20-26.}

6:20 And he lifted up his eyes toward his disciples and said: **You* *the* poor *are* fortunate, because yours* is the kingdom of God.** 6:21 **You* who hunger now *are* fortunate, because you* will be fed. You* who are weeping now *are* fortunate, because you* will laugh.** 6:22 **You* are fortunate, whenever men hate you* and whenever they separate* you* *from themselves* and may reproach you* and may cast out your* name like evil, because of the Son of Man.** 6:23 **Rejoice in that day and jump *for joy,* for* behold your* reward is much in heaven; for* their fathers did to the prophets according to the same things.**

6:24 **However woe to you* who are rich, because you* are having your* consolation!** 6:25 **Woe to you*, who have been filled now, because you* will hunger! Woe to you* who laugh now, because you* will mourn and weep!** 6:26 **Woe *to you**, whenever men speak well of you*, for* their fathers did to the false prophets according to the same things!**

{Mt 5:17-48 & Lk 6:27-36.}

6:27 **But I say to you* who hear, Love* your* enemies, do good to those who hate you*,** 6:28 **speak well of those who curse you*, pray on behalf of those who are railing at you*.** 6:29 **Hold near to him who beats you upon the *one* jaw, the other also, and from him who takes away your garment do not forbid *him* your tunic also.** 6:30 **Give to everyone who asks you, and from him who takes away what is yours, do not ask for *it* back.**

{Mt 7:12 & Lk 6:31.}

6:31 **And just-as you* wish that* men may do to you*, you* also, do likewise to them.** 6:32 **And if you* love* those who love* you*, what gratitude do you* have? For* even sinners love* those who love* them.** 6:33 **And if you* do good to those who are doing good to you*, what gratitude do you* have? For* even sinners are doing the same.** 6:34 **And if you* lend to those of whom you* are hoping to receive, what gratitude do you* have? For* even sinners are lending to sinners, that* they might receive equally.** 6:35 **However love* your* enemies and do kind *things for them* and lend, hoping for nothing again. And your* reward will be much and you* will be sons of the Highest, because he is kind toward the unthankful and evil.** 6:36 **Therefore become compassionate as your* Father is also compassionate.**

{Mt 7:1-6 & Lk 6:37-42.}

6:37 **And do not judge and you* may never* be judged; do not sentence *others* and you* may never* be sentenced; release and you* will be released.** 6:38 **Give and it will be given to you*, good measure, packed-down and shaken *together* and pouring over, they will give into your* bosom. For* with the same measure you* measure, it will be measured to you* again.**

6:39 And he also spoke a parable to them: **Can the blind guide the blind? Will they not both fall into a ditch?** 6:40 **The disciple is not over his teacher, but every one when he is perfected will be like his teacher.** 6:41 **And why do you see the speck that is in your brother's eye, but do not perceive the beam that is in your own eye?** 6:42 **Or how are you able to say to your brother, Brother, Allow *me, that* I may cast out the speck that is in your eye, when you yourself do not see the beam that is in your own eye? You hypocrite, cast out the beam first out of your own eye and then you will see precisely to cast out the speck that is in your brother's eye.**

{Mt 7:13-23 & Lk 6:43-45.}

6:43 **For* there is not a good tree producing rotten fruit; nor *is there* a rotten tree producing good fruit.** 6:44 **For* each tree is known from its own fruit. For* men do not**

collect figs from thorns, nor do they pick grapes from a bush. 6:45 **The good man out of the good treasure of his heart brings forth what is good, and the evil man out of the evil treasure of his heart brings forth what is evil; for* his mouth speaks out of the abundance of the heart.**

{Mt 7:24-29 & Lk 6:46-49.}

6:46 **And why are you* calling me, Lord, Lord and *yet* do not practice the things which I say?** 6:47 **Every one who comes to me and hears my words and is doing them, I will show you* to whom he is similar.** 6:48 **He is similar to a man building a house, who dug and went deep and placed *its* foundation upon the rock and when a deluge happened, the river bursts against the house and was not strong-enough to shake it; for* it had been founded upon the rock.** 6:49 **But he who heard and did not, is similar to a man who built a house upon the earth without a foundation; which the river bursts against and immediately it fell, and the breakup of that house became great.**

{Footnotes: Lk 6:16- OR brother. See Jude 1.}

[Luke 7] TOC

{Mt 8:1, 5-13 & Lk 7:1-10 Capernaum.}

7:1 And since he had fulfilled all his sayings in the ears of the people, he entered into Capernaum. 7:2 And a certain centurion's bondservant, who was precious to him, was ill and about to be dead*. 7:3 And when he heard concerning Jesus, he sent to him elders of the Jews; asking him *that he *might* come and might save his bondservant. 7:4 And when they came to Jesus, they pleaded with him diligently, saying, He is worthy *that you will provide this for him; 7:5 for* he loves* our nation and he built us our synagogue.

7:6 And Jesus went with them. And already when he was not far from the house, the centurion sent friends to him, saying to him, Lord, do not be bothered; for* I am not sufficient that* you should enter under my roof. 7:7 Hence, not even I myself deemed it worthy to come to you, but say *it* with a word and my young-servant will be healed. 7:8 For* I am also a man appointed under authority, having soldiers under myself and I say to this one, Go and he goes, and to another, Come and he comes, and to my bondservant, Do this and he does it.

7:9 And when Jesus heard these things, he marveled at him and turned and said to the crowd that followed him, **I say to you*, I have not found so-great a faith, not even in Israel.** 7:10 And those who were sent, returning to the house, found the sick bondservant healthy.

{Lk 7:11-17 At Nain in Galilee.}

7:11 And it happened on the following-*day*, that he traveled to a city called Nain, and his considerable *number of* disciples and a large crowd traveled together with him. 7:12 Now when he drew near to the gate of the city, behold also, *one* who was dead was being entombed, the only begotten son of his mother and she was a widow and considerable crowd from the city were with her. 7:13 And when the Lord saw her, he had compassion upon her and said to her, **Do not weep.** 7:14 And he came near and touched the funeral bier, and those bearing *it* stopped. And he said, **Young-man, I say to you, Arise.**

7:15 And he who was dead sat up and began to speak. And he gave him to his mother. 7:16 And fear took all and they glorified God, saying, A great prophet has arisen among us and God has visited his people. 7:17 And this word went forth concerning him in the whole *country* of Judea and in all the region around.

{Mt 11:2-30 & Lk 7:18-35 Galilee.}

7:18 And the disciples of John reported to him concerning all these things. 7:19 And John calling to him a certain two of his disciples sent *them* to Jesus, saying, Are you he who is coming or are we expecting another?

7:20 And when the men had come to him, they said, John the Immerser* has sent us to you, saying, Are you he who is coming or are we expecting another? 7:21 He healed many of diseases and disorders and evil spirits in the same hour, and he granted *to* many *of the* blind to see.

7:22 And Jesus answering, said to them, **Go and report to John the things which you* have seen and heard; that the blind recover their sight, the lame walk, the lepers are cleansed and *the* mute hear, the dead arise, the poor have the good-news proclaimed to them.** 7:23 **And he, whoever does not stumble in me, is fortunate.**

7:24 And when the messengers of John went away, he began to say to the crowds concerning John, **What have you* gone out into the wilderness to see? A reed shaken by the wind?** 7:25 **But what have you* gone out to see? A man dressed-up in soft garments? Behold, those who are in glorious garments and being* in splendor, are in *the* royal *courts*.** 7:26 **But what did you* go out to see? A prophet? Yes, I say to you* And more-than a prophet.** 7:27 **This is he concerning whom it has been written, 'Behold, I send my messenger before your face, who will prepare your way in front of you.** {Mal. 3:1} 7:28 **For* I say to you*, Among those born of women there is no prophet greater *than* John the Immerser*; yet he who is little in the kingdom of God is greater *than* he.** 7:29 And all the people and the tax collectors having heard *this*, justified God, having been immersed* in the immersion* of John. 7:30 But the Pharisees and the professors of the law rejected the counsel of God *for themselves, having not been immersed* by him. 7:31 **Then* to what shall be similar to the men of this generation and to what are they similar?** 7:32 **They are similar to children that sit in the marketplace and shouting to one another and saying, We piped to you* and you* did not dance; we mourned for you* and you* did not weep.** 7:33 **For* John the Immerser* has come neither eating bread nor drinking wine, and you* say, He has a demon.** 7:34 **The Son of Man has come eating and drinking, and you* say, Behold, a glutton and a drunkard, a friend of tax collectors and sinners!** 7:35 **And wisdom was justified from all her children.**

7:36 And one of the Pharisees asked him that* he might eat with him. And having entered into the Pharisee's house, he reclined *at a meal.* 7:37 And behold, a woman who was in the city, who was a sinner, when she recognized that he is reclining *at a meal* in the Pharisee's house, she fetched an alabaster flask of perfume, 7:38 and standing by his feet behind, weeping, she began to rain on his feet with her tears and wiped them with the hair of her head and kissed his feet and anointed them with the perfume. 7:39 Now when the Pharisee who had invited him saw it, he spoke with himself, saying, This man, if he were a prophet, would have known who and what sort of woman this is who is touching him, that she is a sinner.

7:40 And Jesus answering, said to him, **Simon, I have something to say to you.**

And he says, Teacher, say *it*.

7:41 **A certain lender had two debtors: the one owed five hundred denarii and the other fifty.** 7:42 **But when they did not have *anything* to repay *him with*, he forgave* them both. Therefore tell me which of them will love* him most?**

7:43 But Simon answering, said, I am taking *it as*, he to whom he forgave* the most.

And he said to him, **You have judged uprightly.**

7:44 And turning to the woman, he said to Simon, **Do you see this woman? I entered into your house, you gave me no water for my feet, but she has rained on my feet with her tears and wiped them with the hairs of her head.** 7:45 **You gave me no kiss, but, from the *time* I came in, she has continually kissed my feet.** 7:46 **You did not anoint my head with oil, but she has anointed my feet with perfume.** 7:47 **Because of which, I say to you, Her sins, which are many, are forgiven, because she loved* much, but to whom little is forgiven, *the same* loves* little.** 7:48 And he said to her, **Your sins are forgiven.**

7:49 And those who reclined *at the meal* with him began to speak with themselves, Who is this, who forgives even sins?

7:50 And he said to the woman, **Your faith has cured you. Go in peace.**

[Luke 8] TOC

{Mk 4:1-25 & Mt 13:1-23 & Lk 8:4-18 Sea of Galilee.}

8:1 And it happened afterwards also *that* he traveled through every city and village, preaching and proclaiming the good-news of the kingdom of God and with him the twelve, 8:2 and some women who had been healed of evil spirits and sicknesses: Mary who was called Magdalene, from whom seven demons had gone out, 8:3 and Joanna the wife of Chuza, Herod's commissioner and Susanna and many others, who were serving them from their possessions.

8:4 Now a large crowd *was* coming together and those who were traveling to him from every city, he spoke through a parable. 8:5 **The sower went forth to sow his seed and as he sowed, some fell by the road, and it was trampled down and the birds of the heaven devoured it.** 8:6 **And other fell upon the rock, and when it sprang up, it dried up, because it had no moisture.** 8:7 **And other fell in *the* midst of the thorns, and the thorns sprang up with it and choked it.** 8:8 **And other fell into the good soil and sprang up and produced fruit a hundred times *over*. As he said these things, he shouted, He who has ears to hear, let him hear.**

8:9 And his disciples asked him, saying, What might this parable be *about*?

8:10 And he said, **It is given to you* to know the mysteries of the kingdom of God, but *it is* in parables to the rest; that* seeing, they may not see; and hearing, they may not understand.** {Is. 6:9} 8:11 **Now the parable is this: the seed is the word of God.** 8:12 **And those by the road are those who hear; thereafter the Devil comes and takes away the word from their heart, that* they may not believe and be saved.** 8:13 **And those upon the rock *are* those who, whenever they hear, accept the word with joy, and these have no root, who for a *short* time believe and in time of temptation, withdraw.** 8:14 **And what fell among the thorns, these are those who have heard and as they are going, they are choked by anxieties and riches and sensual-delights of *this* life and they are not bringing *themselves* to maturity.** 8:15 **And that *seed* in the good soil, these are such as, in a good and beautiful heart, having heard the word, hold-onto it and are bearing-fruit with endurance.**

8:16 **And no one, when he has lit a lamp, hides it with a vessel or places it underneath a bed, but places it upon a lamp-stand, that* those who go in may see the light.** 8:17 **For* *nothing* is hid, that will not become apparent; nor *anything* secret, that will not be known and may come to be apparent.** 8:18 **Therefore beware how you* hear; for* whoever has, *more* will be given to him, and whoever does not have, even what he seems to have will be taken away from him.**

{Mk 3:31-35 & Mt 12:46-50 & Lk 8:19-21.}

8:19 And there came to him his mother and brethren and they were not able to meet with him because of the crowd. 8:20 And it was reported to him, saying, Your mother and your brethren are standing outside, wishing to see you.

8:21 But answering, he said to them, **My mother and my brethren are those who hear the word of God and *are* doing it.**

{Mk 4:35-41 & Mt:8:18-27 & Lk 8:22-25 Sea of Galilee.}

8:22 Now it happened on one of those days, that he stepped onto a ship, himself and his disciples, and he said to them, **We should go over to the other side of the lake.** And they set-sail. 8:23 But *while* they are sailing, he slept and a gale of wind came down toward the lake, and they were filling *with water* and were in peril.

8:24 And having come to him, they aroused him, saying, Master*, Master*! We are perishing. And he was aroused and rebuked the wind and the waves of the water and they ceased and it became calm.

8:25 And he said to them, **Where is your* faith?**

And being afraid they marveled, saying to one another, Who then is this, that he commands even the winds and the water and they obey* him?

{Mk 5:1-21 & Mt 8:28-34 & Lk 8:26-40 Gergesa.}

8:26 And they sailed down to the country of the Gadarenes, which is opposite Galilee. 8:27 And when he had come forth upon the land, a certain man out of the city met him, who had demons, and he had not clothed himself with a garment for a considerable time and did not abide in *any* house, but *lived* in the tombs. 8:28 And when he saw Jesus, and having cried out, he fell down before him and with a loud voice said, What have I to do with you, Jesus, you Son of the Highest God? I beseech of you. Do not torment me. 8:29 For* he was commanding the unclean spirit to come out from the man. For* many times it had seized him and he was guarded and bound with chains and shackles, and ripping the bonds, he was driven by the demon into the wilderness.

8:30 And Jesus asked him, saying, **What is your name?**

And he said, Legion. (Because many demons had entered into him.) 8:31 And he pleaded with him that* he might not command them to go away into the abyss. 8:32 Now a considerable herd of swine was there, feeding at the mountain. And he pleaded with him that* he might permit them to enter into them. And he permitted them. 8:33 And the demons having gone out from the man, entered into the swine and the herd rushed down the cliff into the lake and were drowned. 8:34 And when those who are feeding them saw what had happened, they fled and reported it in the city and in the rural area. 8:35 And they went out to see what had happened, and they came to Jesus and found the man, from whom the demons had gone out, sitting, had on garments and sensible, beside the feet of Jesus, and they were afraid. 8:36 And those who saw it reported to them also how he who was demon-possessed was cured. 8:37 And all the crowd of the region around the Gadarenes asked him to go away from them, because they were held by great fear and he stepped into the ship and returned. 8:38 But the man from whom the demons had gone out of, was beseeching to be *taken* with him.

But Jesus dismissed him, saying, 8:39 **Return to your house and describe how-much God has done for you.** And he went away, preaching down through the whole city how much Jesus had done to him.

8:40 And it happened as Jesus returned, the crowd accepted him; for* they were all

expecting him.

{Mk 5:22-43 & Mt 9:18-26 & Lk 8:41-56 Capernaum.}

8:41 And behold, a man named Jairus came and he possessed *the office of* ruler of the synagogue and he fell beside Jesus' feet and pleaded with him to come into his house; 8:42 because he had an only begotten daughter, approximately twelve years *old* and she was dying. But as he went the crowds were *too close*, choking him.

8:43 And a woman having a flowing of blood twelve years, who had consumed all her livelihood upon physicians, was not strong-enough, to be healed by anyone. 8:44 She came behind him and touched the hem of his garment and instantly the flowing of her blood stopped. 8:45 And Jesus said, **Who touched my *garment*?**

And when all denied, Peter and those with him said, Master*, the crowds are crowding *against* you and are pressing against *you* and you say, Who touched my *garment*?

8:46 But Jesus said, **Someone touched me; for* I knew that power had gone forth from me.**

8:47 And when the woman saw that she was not eluding *him*, she came trembling and falling down before him, reported to him before all the people because of what cause she touched him and how she was healed instantly.

8:48 And he said to her, **Have courage daughter, your faith has cured you; go in peace.**

8:49 While he still spoke, one from the ruler of the synagogue's *house* comes, saying, Your daughter is dead; do not bother the Teacher.

8:50 But Jesus hearing it, answered him, saying, **Do not fear. Only believe and she will be cured.** 8:51 And when he came to the house, he allowed no one to enter in with him, except Peter and John and James and the father and the mother of the child. 8:52 And all were weeping and grieving her. But he said, **Do not weep; she is not dead, but is sleeping.** 8:53 And they laughed at him, knowing that she was dead. 8:54 But he, having put everyone outside and taking-hold of her hand, shouted, saying, **Child, arise.** 8:55 And her spirit returned and she rose* up instantly and he commanded that *something* be given to her to eat. 8:56 And her parents were astonished, but he commanded them to tell no one what had happened.

[Luke 9] TOC

{Mk 6:6b-13 & Mt 9:35-10:42 & Lk 9:1-6 Third circuit of Galilee.}

9:1 And he called the twelve together and gave them power and authority over all demons and to heal diseases. 9:2 And he sent them forth to preach the kingdom of God and to heal the sick. 9:3 And he said to them, **Take nothing *for your* journey, neither staffs, nor knapsack, nor bread, nor silver; nor to have two tunics apiece.** 9:4 **And into whatever house you* enter, remain there and *then* go forth from there.** 9:5 **And as many as may not accept you*, when you* go forth from that city, shake-off even the dust from your* feet *for a testimony against them.** 9:6 And they went out and went throughout the villages, proclaiming the good-news and healing everywhere.

{Mk 6:14-29 & Mt 14:1-12 & Lk 9:7-9.}

9:7 Now Herod the tetrarch heard of all the things happening by him and was perplexed, because it was said by some, that John has arose from the dead; 9:8 and by some, that Elijah had appeared, and by others, that one of the ancient prophets had risen*.

9:9 And Herod said, I beheaded John, but who is this, concerning whom I am hearing such things? And he sought to see him.

{Mk 6:30-32 & Mt 14:13 & Lk 9:10 & Jn 6:1 East shore of Galilee.}

9:10 And the apostles, when they had returned, described to him how-much they had done. And he took them and departed privately into a desolate place of a city called Bethsaida.

{Mk 6:33-44 & Mt 14:14-21 & Lk 9:11-17 & Jn 6:2-14.}

9:11 But the crowds having known it followed him and he having accepted them, spoke to them concerning the kingdom of God and he healed those who had need of healing. 9:12 And the day began to be far-spent, and the twelve came and said to him, Dismiss the crowd, that* they *may* go into the villages and the surrounding rural area and may board and may find nutrition, because we are here in a wilderness place.

9:13 But he said to them, **You*, give them *something* to eat.**

And they said, We have no more than five loaves and two fish; lest we indeed *may* go and may buy food *for all of these people. 9:14 For* they were approximately five thousand men.

And he said to his disciples, **Have them recline in parties, *approximately* fifty apiece.** 9:15 And they did so and made* them all recline. 9:16 And he took the five loaves and the two fish and looking up to heaven, he gave-thanks and broke them, and gave *them* to the disciples to place before the crowd. 9:17 And they ate and were all *well* fed and twelve baskets of broken pieces was lifted up, what was leftover from them *eating*.

9:18 And it happened, as he was praying alone, the disciples were with him and he asked them, saying, **Who do the crowds say that I am?**

9:19 And they answering said, John the Immerser*, but others *say*, Elijah, and others, that one of the ancient prophets has risen*.

9:20 And he said to them, **But who do you* say that I am?**

And Peter answering said, The Christ of God.

{Mk 8:31-9:1 & Mt 16:21-28 & Lk 9:22-27 Caesarea Philippi.}

9:21 But he rebuked and commanded them to tell this to no one, 9:22 saying, **It is essential *for* the Son of Man to suffer many things and to be rejected* by the elders and high-priests and scribes and be killed and arise in the third day.**

9:23 And he said to all, **If anyone wishes to come after me, let him deny himself and lift up his cross and follow me. 9:24 For* whoever wishes to save his life will lose it, but whoever loses his life because of me, this one will save it. 9:25 For* what is a man profited, if he gain the whole world and lose or forfeit his own self? 9:26 For* whoever is ashamed of me and of my words, the Son of Man will be ashamed of him, whenever he comes in his own glory and *the glory* of the Father and of the holy messengers. 9:27 But I tell you* truly, there are some of those who stand here, who may never* taste of death, until they should see the kingdom of God.**

{Mk 9:2-13 & Mt 17:1-13 & Lk 9:28-36 Caesarea Philippi.}

9:28 And it happened approximately eight days after these words, that he took with him Peter and John and James and went up into the mountain to pray. 9:29 And as he was praying, the form of his face was another *form* and his garments *became* white *and* dazzling. 9:30 And behold, two men spoke with him here, who were Moses and Elijah; 9:31 who appeared in glory and spoke of his exodus which he was about to fulfill in Jerusalem.

9:32 Now Peter and those who were with him were heavy with sleep, but *then* thoroughly awake, saw his glory and the two men standing with him.

9:33 And it happened, as they were separating from him, Peter said to Jesus, Master*, it is good for us to be here and we should make* three tabernacles: one for you and one for Moses and one for Elijah; (not knowing *exactly* what he said).

9:34 And while he said these things, there became a cloud and overshadowed them and they feared as they entered into the cloud. 9:35 And a voice came* out of the cloud, saying, **This is my beloved Son; hear him.** 9:36 And when the voice happened, Jesus was found alone. And they were silent and reported to no one in those days any of the things which they had seen.

{Mk 9:14-29 & Mt 17:14-21 & Lk 9:37-43 Region of Caesarea Philippi.}

9:37 And it happened, on the following-*day*, when they had come down from the mountain, a large crowd met him. 9:38 And behold, a man from the crowd cried, saying, Teacher, I beseech of you to look upon my son, because he is my only begotten child. 9:39 And behold, a spirit takes him and he suddenly cries out, and it convulses him with foaming *from the mouth* and it departs from him with difficulty, bruising him. 9:40 And I besought of your disciples that* they might cast it out, and they were not able.

9:41 And answering, Jesus said, **O unbelieving and perverse generation, until when will I be with you* and tolerate you*? Bring your son here.** 9:42 But still as he was coming, the demon rips at him and convulsed *him*. But Jesus rebuked the unclean spirit and healed the boy and gave him back to his father.

{Mk 9:30-32 & Mt 17:22-23 & Lk 9:43-45 Return to Galilee.}

9:43 And they were all astounded at the majesty of God.

But *while all were* marveling upon all the things which Jesus did, he said to his disciples, 9:44 **Put these words into your* ears; for* the Son of Man is about to be given up into the hands of men.** 9:45 But they did not perceive this saying and it was hid from them, that* they might not comprehend it, and they were afraid to ask him concerning this saying.

{Mk 9:33-50 & Mt 18:1-14 & Lk 9:46-50 Sept. 29 AD.}

9:46 Now there entered a reasoning among them, whichever of them was the greater. 9:47 But when Jesus saw the reasoning of their heart, he took a little child and stood him beside himself, 9:48 and said to them, **Whoever accepts this little child in my name accepts me and whoever accept me accepts him who sent me; for* he who is* least among you* all, this one will be great.**

9:49 And John answering, said, Master*, we saw one casting out demons in your name, and we forbid him, because he is not following after us. 9:50 But Jesus said to him, **Do not forbid *him*; for* he who is not against us, is *fighting* on our behalf.**

{Lk 9:51-56 & Jn 7:10; Samaria, Sept: 29 AD.}

9:51 And it happened, when the days were being fulfilled of his taking up, he established his face to go to Jerusalem, 9:52 and sent messengers before his face and they went and entered into a village of the Samaritans, so-then to prepare for him. 9:53 And they did not accept him, because his face was *established to be* going to Jerusalem.

9:54 And when his disciples James and John saw *this*, they said, Lord, do you will *that* we should tell *the* fire to come down from heaven and consume them as Elisha also did?

9:55 But he turned and rebuked them and said, **You* do not know of what spirit you* are.** 9:56 **For* the Son of man did not come to destroy the lives of men but to save**

***them*.**

And they went to another village. 9:57 And it happened as they went on the road, a certain man said to him, I will follow you wherever you go, Lord.

9:58 And Jesus said to him, **The foxes have burrows and the birds of the heaven *have* nests, but the Son of Man has nowhere *that* he may bow his head?**

9:59 And he said to another, **Follow me.**

But he said, Lord, permit me first to go and bury my father**.**

9:60 But Jesus said to him, **Leave the dead to bury their own dead, but you go and thoroughly proclaim the kingdom of God.**

9:61 And another also said, I will follow you, Lord, but permit me first to bid farewell to those *who are* in my house.

9:62 But Jesus said to him, **No one, having put his hand to the plow and looking back, is fit *for the kingdom of God.**

[Luke 10] TOC

{Lk 10:1-24; Probably Judea, Oct: 29 AD.}

10:1 Now after these things the Lord also delegated seventy others and sent them up two *by two* into every city and place before his face, where he himself was about to go.
10:2 Therefore he said to them, **The harvest is indeed large, but the workers are few, therefore beseech of the Lord of the harvest, *that he should put out workers into his harvest.** 10:3 **Go your* ways; behold, I am sending you* forth like lambs in the midst of wolves.** 10:4 **Bear no money-bag, no knapsack, no shoes, and do not greet anyone on the road.** 10:5 **And into whatever house you* enter, say first, Peace *be* to this house.** 10:6 **And if a son of peace is there, your* peace will rest upon it, otherwise it will revisit you*.** 10:7 **And abide in that same house, eating and drinking such things as they give; for* the worker is worthy of his wages. Do not proceed from house to house.**

10:8 **And into whatever city you* enter and *if* they accept you*, eat such things as are placed before you*;** 10:9 **and heal the sick who are in it and say to them, The kingdom of God has drawn near to you*.** 10:10 **But into whatever city you* enter and *if* they do not accept you*, go out into its streets and say,** 10:11 **Even the dust from your* city, that sticks to our feet, we wipe off at you*. However know this, that the kingdom of God has drawn near to you*.** 10:12 **I say to you*, It will be more tolerable in that day for Sodom, than for that city.**

10:13 **Woe to you, Chorazin! Woe to you, Bethsaida! Because if the miracles had happened in Tyre and Sidon, which have happened in you*, they would have repented long-ago, sitting in sackcloth and ashes.** 10:14 **However it will be more tolerable for Tyre and Sidon in the judgment, than for you*.** 10:15 **And you, Capernaum, who has been exalted to heaven? You will step down to Hades.** 10:16 **He who hears you*, hears me; and he who is rejecting you*, rejects me; and he who rejects me, rejects him who sent me**.

10:17 And the seventy returned with joy, saying, Lord, even the demons are subject to us in your name.

10:18 And he said to them, **I viewed the Adversary falling like lightning from heaven.** 10:19 **Behold, I am giving you* authority to trample down serpents and scorpions and over all the power of the enemy and you* may never* be hurt by anything.** 10:20 **However do not rejoice in this, that the spirits are subject to you*, but rejoice that your* names are written in the heavens.**

10:21 Jesus was glad in the spirit in that same hour and said, **I profess you, O Father, Lord of the heaven and the earth, because you hid these things from the wise and understanding and revealed them to infants. Yes Father, because thus it became a delight in front of you.**

10:22 And having turned to the disciples, he said, **All things have been given to me by my Father and no one knows who the Son is, except the Father, and who the Father is, except the Son and he to whomever the Son wills to reveal *him*.**

10:23 And turning to the disciples, he said privately, **The eyes which see what you* see are fortunate.** 10:24 **For* I say to you* that many prophets and kings wished to see the things which you* are seeing and did not see them, and to hear the things which you* are hearing and did not hear them.**

{Lk 10:25-37; Probably Judea.}

10:25 And behold, a certain professor of the law stood up, testing him and saying, Teacher, what shall I do to inherit everlasting life?

10:26 And he said to him, **What is written in the law? How does it read to you?**

10:27 And answering, he said, 'You will love* the Lord your God out of all of your heart and out of all of your soul and out of all of your strength and out of all of your mind, and your neighbor like yourself.' {Deut. 6:5 & Lev. 19:18}

10:28 And he said to him, **You have answered uprightly. Do this and you will live.**

10:29 But he, wishing to justify himself, said to Jesus, And who is my neighbor?

10:30 And Jesus, taking *it in*, said, **A certain man was going down from Jerusalem to Jericho, and he fell among robbers, who both stripped him and laid wounds *on him*. They went away, leaving *him,* being half dead.** 10:31 **And by coincidence a certain priest was going down on that road and when he saw him, he evaded *him*.** 10:32 **And likewise a Levite also happened *to be* in the place, when he came and saw him, evaded *him too*.** 10:33 **But a certain traveling Samaritan came to him and having seen him, had compassion.** 10:34 **And having come *near* to him, he bound up his trauma, pouring on *them* oil and wine, and having mounted him upon his own animal, led him to an inn and cared for him.** 10:35 **And upon the next-day, going out, he took out two denarii and gave them to the innkeeper and said, Care for him, and if you spend over that, I will repay you when I come back again.** 10:36 **Therefore which *one* of these three, seems to have become a neighbor to him who fell among the robbers?**

10:37 And he said, He who did *an act of* mercy with him.

Therefore Jesus said to him, **Go and you, do likewise.**

{Lk 10:38-42; Bethany, near Jerusalem.}

10:38 But it happened as they also traveled, he entered into a certain village and a certain woman named Martha accepted him into her house. 10:39 And she had a sister called Mary, who also sat beside the feet of Jesus and heard his word. 10:40 But Martha was distracted much concerning serving *them*, and she standing by *him*, said, Lord, do you not care that my sister left me to serve alone? Therefore speak to her that* she may jointly help me.

10:41 But Jesus answering, said to her, **Martha, Martha, you are anxious and disturbed concerning many things,** 10:42 **but there is need of one thing and Mary has chosen the good part, which will not be taken away from her.**

{Lk 11:1-13:9; Probably Judea. This section is not found in the other Gospels, but is similar teaching to a different crowd of people.}

11:1 And it happened, as he was praying in a certain place, that when he ceased, one of his disciples said to him, Lord, teach us to pray, just-as John also taught his disciples.

11:2 And he said to them, **Whenever you* pray, say, Our Father, who is in the heavens, let your name be sanctified. Let your kingdom come. Let your will happen as in heaven, also upon the earth.** 11:3 **Give us our** {F} **needful daily bread.** 11:4 **And forgive us our sins; for* we ourselves also forgive everyone who is obligated to us. And do not bring us into temptation, but rescue us from the evil *one*.**

11:5 And he said to them, **Which out of you* will have a friend and will go to him *at* midnight and may say to him, Friend, lend me three loaves,** 11:6 **since a friend has come to me from a journey and I have nothing to place before him.** 11:7 **And he will answer from inside and should say, Do not harass me. The door is already locked and my children are in the bunk with me. I cannot rise* and give you *bread*.** 11:8 **I say to you*, even if he will not rise* and give to him because he is his friend, yet because of his irreverence, he will arise and give him as many as he needs.**

11:9 **And I say to you*, Ask and it will be given *to* you*; seek and you* will find; knock and it will be opened to you*.** 11:10 **For* everyone who asks, receives; and he who is seeking, finds; and to him who knocks, it will be opened.** 11:11 **Now will the son ask for a loaf from any of you* who *is* a father; he will not give him a stone, will he? Or also a fish, he will not give him a serpent instead of a fish, will he?** 11:12 **Or if he asks for an egg, he will not give him a scorpion, will he?** 11:13 **Therefore if you*, possessing evil, know how to give good presents to your* children, how much more will *your** Father from heaven give the Holy Spirit to those who ask him?**

11:14 And he was casting out a demon and it was mute. And it happened, when the demon had gone out, the mute man spoke, and the crowds marveled. 11:15 But some out of them said, He is casting out demons by Beelzebub the ruler of the demons. 11:16 And others, testing *him*, sought from him a sign from heaven.

11:17 But he, knowing their minds, said to them, **Every kingdom divided against itself is made desolate, and a house *divided* against a house falls.** 11:18 **And if the Adversary is also divided against himself, how will his kingdom stand? Because you* say that I cast out demons by Beelzebub** 11:19 **And if I cast out demons by Beelzebub, by whom do your* sons cast them out? Because of this, they will be your* judges.** 11:20 **But if I cast out demons by the finger of God; consequently the kingdom of God has arrive-unexpectedly upon you*.**

11:21 **Whenever the fully armed strong *man* is guarding his own courtyard, his possessions are in peace.** 11:22 **But when the *one* mightier *than* him comes upon *him* and should overcome him, he takes away his full-armor upon which he had confidence in and distributes his haul.** 11:23 **He who is not with me is against me, and he who is not gathering with me, scatters.**

11:24 **The unclean spirit whenever it has come out of the man, goes through waterless places, seeking rest and finding none, it says, I will turn back to my house from where I came out.** 11:25 **And when he has come, he finds it swept and adorned.** 11:26 **Then it goes and takes *with it* seven other spirits more evil *than* itself, and they come and dwell there and the last *state* of that man becomes worse *than* the first.**

11:27 And it happened, as he said these things, a certain woman out of the crowd lifted up her voice and said to him, The womb bearing you and the breasts which you nursed

are fortunate.
11:28 But he said, **But-rather, those who hear the word of God and are observing *it*, are fortunate.**

11:29 And when the crowds accumulated, he began to say, **This generation is an evil *generation*. It is seeking after a sign, and no sign will be given to it except the sign of Jonah the prophet. 11:30 For* just-as Jonah the prophet became a sign to the Ninevites, so the Son of Man will also be to this generation. 11:31 The queen of the south will arise up in the judgment with the men of this generation and will condemn them, because she came from the ends of the earth to hear the wisdom of Solomon, and behold, more-than Solomon is here. 11:32 The men of Nineveh will stand up in the judgment with this generation and will condemn it, because they repented from the preaching of Jonah, and behold, more-than Jonah is here.**

11:33 **No one, when he has lit a lamp, places it in a cellar nor under the peck container, but upon the lamp-stand, that* those who go in may see the radiance *of it*. 11:34 The lamp of the body is the eye; therefore whenever your eye is clear, your whole body is also radiant, but whenever it is evil, your body is also dark. 11:35 Therefore note that the light which is in you is not darkness. 11:36 Therefore if your whole body is radiant, having no part dark, it will be all radiant, as whenever the lamp illuminates you with *its* rays.**

11:37 Now as *he* was speaking, a certain Pharisee asked him *that he might have supper with him and having entered, he leaned-back *at the table.* 11:38 And when the Pharisee saw it, he marveled that he had not first bathed himself before a meal. 11:39 And the Lord said to him, **Now you*, the Pharisees cleanse the outside of the cup and of the platter, but the inside of you* is full from swindling and wickedness. 11:40 You* foolish ones, he who made* the outside, did he not also make* the inside? 11:41 However the things which are within you*, give *those as* charity, and behold, all things are clean to you*.**
11:42 **But woe to you* Pharisees! Because you* tithe mint and rue and every herb and are passing over justice and the love* of God. These things you* ought to have done and not to leave the others *undone*. 11:43 Woe to you* Pharisees! Because you* love* the foremost seats in the synagogues and the greetings in the marketplaces. 11:44 Woe to you*, scribes, and Pharisees, hypocrites! Because you* are like the indistinct tombs and the men who are walking upon *them* do not know *it*.**

11:45 And one of the professors of the law answering, says to him, Teacher, you are also insulting us in saying these things.
11:46 And he said, **Woe also to you* professors of the law! Because you* are loading men *down* with unbearable loads and you* yourselves do not stroke the loads with one of your* fingers. 11:47 Woe to you*! Because you* build the tombs of the prophets and your* fathers killed them. 11:48 Consequently, you* are testifying and consenting to the works of your* fathers, because they indeed killed them and you* build their tombs. 11:49 Therefore the wisdom of God also said, I will send to them prophets and apostles, and *some* out of them they will kill and banish; 11:50 that* the blood of all the prophets, which was shed from the conception of the world, may be sought from this generation; 11:51 from the blood of Abel** {Gen. 4:8} **to the blood of Zechariah, who perished between the altar and the House *of the Lord*.** {Zech. 1:7 (?)} **Yes, I say to you*, It will be sought from this generation. 11:52 Woe to you* professors of the law! Because**

you* took away the key of knowledge. You* did not enter in yourselves and you* forbid those who were entering.

11:53 And as he was saying these things to them, the scribes and the Pharisees, began terribly to hold *everything* against *him* and to quiz him *for unrehearsed answers* concerning many things; 11:54 plotting against him, seeking to trap *him in* something out of his mouth, in order that they might accuse him.

{Footnotes: Lk 11:3- No one knows for sure what the original word means. It is only in the N.T. twice.}

[Luke 12] TOC

12:1 At which *time*, when ten-thousand from the crowd were gathered together, so-that they trampled down one another, he began to say to his disciples first, **Take-heed of yourselves of the leaven of the Pharisees, which is hypocrisy.** 12:2 **But nothing is covered up, that will not be revealed; or secret, that will not be known.** 12:3 **Because as many things as you* have said in the darkness will be heard in the light, and what you* have spoken in the ear in the storerooms will be preached upon the housetops.** 12:4 **And I say to you* my friends, Do not be afraid of those who kill the body and they do not have, after these things, anything more-than *that* to do *against you**.** 12:5 **But I will warn you* whom you* should fear. Fear him, who after he has killed *you* has authority to cast *you** into hell. Yes, I say to you*, Fear him.**

12:6 **Are not five sparrows sold for two copper coins? And not one out of them is forgotten in the sight of God.** 12:7 **But even the hairs of your* head have all been numbered. Therefore do not fear. You* carry more-value than many sparrows.** 12:8 **And I say to you*, Everyone– whomever confess in me in front of men, the Son of Man will also confess in him in front of the messengers of God.** 12:9 **But he who is denying me before men will be denied before the messengers of God.** 12:10 **And every one who will speak a *blasphemous* word at the Son of Man, it will be forgiven him, but to him who has blasphemed at the Holy Spirit it will not be forgiven.** 12:11 **And whenever they bring you* before the synagogues and the rulers and the authorities, do not be anxious *concerning* how or what you* may *need to* make a defense or what you* should say,** 12:12 **for* the Holy Spirit will teach you* in that same hour what you* ought to say.**

12:13 And one out of the crowd said to him, Teacher, tell my brother to divide the inheritance with me.

12:14 But he said to him, **Man, who designated me a justice or a divider over you?**

12:15 And he said to them, **See and keep yourselves from greed, because to no one is his life in *the* abundance from the things which he possesses.**

12:16 And he spoke a parable to them, saying: **The country *side* of a certain rich man was fertile;** 12:17 **and he reasoned with himself, saying, What should I do, because I have nowhere to gather my fruits?** 12:18 **And he said, I will do this: I will take down my barns and build greater *ones.* And I will gather there all my fruits *of labor* and my good things.** 12:19 **And I will say to my soul, Soul, you have many good things laid up *for many years; rest yourself, eat, drink, *and* be joyous.**

12:20 **But God said to him, You foolish one, this night your soul they ask back from you, and the things which you prepared, whose will they be?** 12:21 **So is he who is storing up *treasure* for himself and is not rich toward God.**

12:22 And he said to his disciples, **Therefore I say to you*, Do not be anxious for your* life, what you* might eat; nor yet what you* might clothe *your** body with. 12:23 **The life *you** *have* is more-than the nourishment and the body *is more-than* the clothing. 12:24 Consider the ravens, that they do not sow nor reap; they have no storeroom nor a barn, and God nourishes them. How much more-value do you* carry than the birds! 12:25 And which out of you* by being anxious can add one cubit to his stature? 12:26 Therefore if you* are not able to do even what is least, why are you* anxious concerning the rest? 12:27 Consider the lilies, how they grow. They do not labor nor do they spin; yet I say to you*, Even Solomon in all his glory was not dressed like one of these. 12:28 But if God so dresses-up the grass in the field, which today is *here* and tomorrow is cast into the oven; how much more *will he clothe* you*, O you* of little faith? 12:29 And do not seek what you* might eat or what you* might drink and do not be in *anxious* suspense. 12:30 For* the nations of the world are seeking after all these things, but your* Father knows that you* have need of these things. 12:31 However seek the kingdom of God and all these things will be added to you*. 12:32 Do not fear, little flock, because your* Father was delighted to give you* the kingdom. 12:33 Sell your* possessions and give *as* charity; make* for yourselves money-bags which do not become-obsolete, an unfailing treasure in the heavens, where no thief draws near, nor moth corrupts. 12:34 For* where your* treasure is, your* heart will also be there.**

12:35 **Let your* hips be girded and your* lamps burning; 12:36 and you* yourselves are similar to men waiting for their lord, *as to* when he may vacate from the marriage feast; that*, when he comes and knocks, they may immediately open to him. 12:37 Those bondservants are fortunate, whom the lord when he comes will find watching. Assuredly I say to you* that he will gird himself and make them recline *at the meal* and will come and serve them. 12:38 And if he comes in the second watch and if in the third and may find *them* so, those bondservants are fortunate. 12:39 But know this, that if the householder had known in what hour the thief was coming, he would have watched and would not have left his house *roof* to be burrowed through. 12:40 Therefore *you** also become ready, because in an hour that you* do not think the Son of Man is coming, *he comes*.**

12:41 And Peter said to him, Lord, do you speak this parable to us or even to all?

12:42 And the Lord said, **Who then is the faithful and prudent steward, whom his lord will designate over his bondservants, to give them their food-allowance in season? 12:43 That bondservant is fortunate, whom his lord will find so doing when he comes. 12:44 Truly I say to you* that he will designate him over all that he possesses. 12:45 But if that bondservant says in his heart, my lord delays his coming, and may begin to beat the young-servants and the maidservants, and to eat and drink, and to be drunken; 12:46 the lord of that bondservant will come in a day when he is not expecting and in an hour when he does not know and will flog him and place his part with the unbelieving. 12:47 And that bondservant, who knew his lord's will and did not prepare, nor did according to his will, will be whipped with many *lashes*; 12:48 but he who did not know and did things worthy of lashes, will be whipped with few lashes. And to whomever much is given, much will be required of him and to whom they intrust much, they will ask even-more of him.**

12:49 **I came to cast fire into the earth, and what do I wish, if it is already lit?** 12:50 **But I have an immersion* to be immersed* in, and how I am *so* troubled until it might be finished!** 12:51 **You* are thinking that I have come to give peace in the earth? I tell you*, No, but rather division.** 12:52 **For* there will be from hereafter five in one house divided, three against two and two against three.** 12:53 **Father will be divided against son and son against father; mother against daughter and daughter against her mother; mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law.**

12:54 And he also said to the crowds, **Whenever you* see the cloud rising from the west, immediately you* say, A thunderstorm is coming, and so it happens.** 12:55 **And when *you** *see* a south *wind* blowing, you* say, There will be a burning heat, and it happens.** 12:56 **You* hypocrites, you* know how to {F} decipher the face of the earth and the heaven, but how do you* not *know how* {F} to decipher this time?** 12:57 **And why are you* not judging what is right even from yourselves?** 12:58 **For* as you are going on the road with your opponent *to be* before the ruler,{F} work *hard* to be set-free of him; lest he might drag you down to the judge and the judge might give you to the constable and the constable might cast you into prison.** 12:59 **I say to you, You may never* come out from there, until you should have repaid even the last bronze-coin.**

{Footnotes: Lk 12:56- Greek: test. Lk 12:58- Literally: give work to.}

[Luke 13] TOC

13:1 Now there were some here at the same time reporting to him concerning the Galileans, whose blood Pilate had mingled with their sacrifices. 13:2 And Jesus answering, said to them, **Do you* think that these Galileans became sinners above all the *other* Galileans, because they have suffered these things?** 13:3 **I tell you*, No, but, if you* do not repent, you* will all likewise* perish.** 13:4 **Or those eighteen, upon whom the tower in Siloam fell and killed, do you* think that these became debtors above all *other* men who are dwelling in Jerusalem?** 13:5 **I tell you*, No, but, if you* do not repent, you* will all likewise perish.**

13:6 And he spoke this parable: **A certain man had a fig tree planted in his vineyard, and he came seeking fruit in it and found none.** 13:7 **And he said to the vine-dresser, Behold three years, I come seeking fruit and find none in this fig tree. Cut it down. Why does it also do-away-with the *good* soil?**

13:8 **And answering, he says to him, Lord, Also leave it this year, until I might dig around it and might put in manure;** 13:9 **and if it indeed produces fruit in the future, *good*; otherwise you will cut it down.**

{Lk 13:10-17:10; Probably Peraea. This section is not found in the other Gospels, but is similar teaching to a different crowd of people.}

13:10 And he was teaching in one of the synagogues on the Sabbath day. 13:11 And behold, there was a woman who had a spirit of sickness *for* eighteen years, and she was *always* stooped over and was not able to completely stand-erect. 13:12 And when Jesus saw her, he summoned her and said to her, **Woman, you are released from your sickness.** 13:13 And he laid his hands upon her and instantly she was straightened and glorified God.

13:14 And the ruler of the synagogue, being indignant because Jesus had healed on the Sabbath, answering said to the crowd, There are six days in which men ought to work; therefore be healed, coming in *here* these *days* and not on the day of the Sabbath.

13:15 Therefore the Lord answered him and said, **You* hypocrites, does not each one of you* on the Sabbath loose his bull or his donkey from the manger and lead him away to drink? 13:16 And ought not this woman, being a daughter of Abraham, whom the Adversary had bound, behold, *these* eighteen years, to have been loosed from this bond on the day of the Sabbath?**

13:17 And as he said these things, all who laid in opposition to him were ashamed and all the crowd rejoiced at all the glorious things which happened by him.

13:18 And he said, **The kingdom of God is similar to what? And what shall *I make* it similar to? 13:19 It is similar to a kernel of a mustard-seed, which a man took and cast into his own garden, and it grew and became a great tree, and the birds of the heaven nest in its branches.**

13:20 Again he said, **The kingdom of God shall be similar to what? 13:21 It is similar to leaven, which a woman took and hid in three three-gallon containers of flour, until it all was leavened.**

{Lk 13:22-35; Peraea; Lk 14:1-24 Probably Peraea; Lk 14:25-17:10.}

13:22 And he traveled throughout the cities and villages, teaching and making* his undertaking toward Jerusalem. 13:23 And one said to him, Lord, are they few who are saved?

And he said to them, 13:24 **Struggle to enter in through the narrow gate, because I say to you*, Many will seek to enter in and will not be strong-enough. 13:25 From whenever *time* the householder arose and locked the door and you*, *being* outside, may begin to stand and to knock on the door, saying, Lord, Lord, open to us.**

And answering, he will say to you*, I do not know you* *or* where you* are from.

13:26 **Then you* will begin to say, We did eat and drink before you and you did teach in our streets.**

13:27 **And he will say, I say to you*, I do not know you* *or* where you* are from. Withdraw from me, everyone– the workers of unrighteousness. 13:28 The weeping and the gnashing of teeth will be there, whenever you* see Abraham and Isaac and Jacob and all the prophets, in the kingdom of God and yourselves cast forth outside. 13:29 And they will come from the east and west and the north and south and will recline in the kingdom of God. 13:30 And behold, there are last who will be first and there are first who will be last.**

13:31 Some Pharisees came in that same day, saying to him, Go forth and vacate from here, because Herod wishes to kill you*.

13:32 And he said to them, **Go and say to that fox, Behold, I cast out demons and perform healings today and tomorrow and I am perfected in the third *day*. 13:33 However it is essential *for* me to travel on today and tomorrow and the following *day*, because it is not acceptable *for* a prophet to perish outside of Jerusalem.**

13:34 **O Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How many times I wished to have gathered your children together, in the manner a bird *gathers* her own brood under her wings and you* did not wish *for it*! 13:35 Behold, your* house is left to you* desolate and I say to you* that you* may never* see me, until *the time* will come whenever you* say, He who is coming in the name of the Lord *is* blessed.**

[Luke 14] TOC

14:1 And it happened, when he went into the house of one of the rulers of the Pharisees

on a Sabbath to eat bread, that they were observing him. 14:2 And behold, there was in front of him a certain man having dropsy. 14:3 And answering Jesus spoke to the professors of the law and Pharisees, saying, **Is it legal to heal on the Sabbath?** 14:4 But they were quiet. And he took him and healed him and dismissed him. 14:5 And answering, he said to them, **Which *one* of you* *if* a son or a bull will fall into a well and you* will not immediately pull him up on the Sabbath day?** 14:6 And they are not strong-enough to answer back to him *as* to these things.

14:7 And he spoke a parable to those who were invited, when he took-heed of how they chose out the foremost-places; saying to them: 14:8 **Whenever you are invited by anyone to a marriage feast, do not recline in the foremost seat; lest a more admired man *than* you may have been invited by him,** 14:9 **and he who invited you and him will come and say to you, Give this man *your* place, and then you may begin with shame to hold the last place.** 14:10 **But whenever you are invited, go and lean-back in the last place; that* whenever he who has invited you comes, he may say to you, Friend, go higher toward *me* and then you will have glory before those who recline *at the table* with you.** 14:11 **Because everyone who is exalting himself will be humbled, and he who is humbling himself will be exalted.**

14:12 And he said to him who had also invited him, **Whenever you make* a meal or a supper, do not summon your friends, nor your brethren, nor your relatives, nor rich neighbors; lest they may also invite you too and it might become a repayment for you.** 14:13 **But whenever you make* a banquet, invite the poor, the disabled, the lame, the blind;** 14:14 **and you will be fortunate, because they do not have *anything in which* to repay you; for* you will be repaid in the resurrection of the righteous.**

14:15 And when one of those who reclined *at the meal* with him heard these things, he said to him, *He* who will eat bread in the kingdom of God is fortunate. 14:16 But he said to him, **A certain man made* a large supper, and he invited many;** 14:17 **and he sent forth his bondservant in the hour of supper to say to those who were invited, Come, because all things are already prepared.** 14:18 **And they all with one *desire* began to excuse themselves. The first said to him, I have bought a field and I have a necessity to go out and to see it; I request *of* you, have me excused.** 14:19 **And another said, I have bought five yoke of bulls and I *must* go to test them; I request you have me excused.** 14:20 **And another said, I have married a wife and therefore I cannot come.** 14:21 **And that bondservant came and reported to his lord these things. Then the householder being angry said to his bondservant, Go out quickly into the streets and lanes of the city and bring the poor and disabled and lame and blind in here.** 14:22 **And the bondservant said, Lord, it has happened as you commanded and there is still *more* places.** 14:23 **And the lord said to the bondservant, Go out into the roads and *over the* fences and urge *them* to come in, that* my house may be filled.** 14:24 **For* I say to you* that none of those men who were invited will taste of my supper. For* many are invited but few chosen.**

14:25 Now there traveled together with him large crowds and he turned and said to them, 14:26 **If anyone comes to me and does not hate his own father and mother and wife and children and brethren and sisters, and also, still his own life, he cannot be my disciple.** 14:27 **And whoever does not bear his own cross and come after me, cannot be my disciple.** 14:28 **For* which out of you*, wishing to build a tower, does not first sit**

down and calculate the cost, if he has the *means* toward *its* completion? 14:29 Lest, when he has laid a foundation and is not strong-enough to finish, all who view *it* may begin to mock him, 14:30 saying, This man began to build and was not strong-enough to finish. 14:31 Or what king, as he is going to encounter another king in war, will not sit down first and counsel if he is able with ten-thousand to meet him who is coming against him with twenty thousand? 14:32 Otherwise *while* he is still faraway, having sent an ambassador, he asks for the *terms* of peace. 14:33 Therefore so everyone out of you* who does not bid farewell to all that he possesses, he is not able to be my disciple. 14:34 The salt is good, but if the salt is flavorless, what shall it be seasoned with? 14:35 It is fit neither *for the soil nor *for the manure-pile. Cast it outside. He who has ears to hear, let him hear.

[Luke 15] TOC

15:1 Now all the tax collectors and sinners were drawing near to him to hear him. 15:2 And the Pharisees and the scribes murmured, saying, This man accepts sinners and eats with them.

15:3 And he spoke to them this parable, saying: 15:4 **What man out of you*, having a hundred sheep and having lost one out of them, does not leave the ninety nine in the wilderness and go after what is lost, until he should find it? 15:5 And when he has found it, he places it upon his shoulders, rejoicing. 15:6 And when he comes to his house, he calls together his friends and his neighbors, saying to them, Rejoice with me, because I have found my sheep which was lost. 15:7 I say to you* thus, that there will be joy in heaven over one sinner who repents, *more* than over ninety nine righteous *ones*, who need no repentance.**

15:8 Or what woman having ten two-denarii coins, if she loses one two-denarii coin, does not light a lamp and sweep the house and seek carefully until she should find it? 15:9 And when she has found it, she calls together her friends and her neighbors, saying, Rejoice with me, because I have found the two-denarii coin which I had lost. 15:10 Even so, I say to you*, There becomes joy before the messengers of God over one sinner who repents.

15:11 And he said, **A certain man had two sons. 15:12 And the younger of them said to *his* father, Father, give *me* the part of the estate *that would be* put *toward me*. And he sections his livelihood to them. 15:13 And not many days after, the younger son gathered all together and went abroad into a far country, and he squandered his estate with riotous living there. 15:14 And when he had spent all, there became a mighty famine throughout that country, and he began to fall-short *of things*. 15:15 And he went and joined himself to one of the citizens of that country, and he sent him into his field to feed swine. 15:16 And he desired to fill his belly from the carob pods that the swine ate and no one gave *anything* to him. 15:17 But when he came to himself he said, How many of my father's hired *servants* have an abundance of bread? But I am perishing *here* in famine! 15:18 I will stand up and go to my father and will say to him, Father, I have sinned at heaven and in your sight. 15:19 I am no more worthy to be called your son. Make* me like one of your hired *servants*. 15:20 And standing up, he came to his father. But while he was afar, distant, his father saw him and had compassion and ran and fell upon his neck and kissed him. 15:21 And the son said to him, Father, I have sinned toward heaven and in your sight. I am no more worthy**

to be called your son.

15:22 **But the father said to his bondservants, Bring out the chief robe and clothe him, and give *him* a ring *for his hand and shoes *for his feet;** 15:23 **and bring the fattened calf and sacrifice *it* and *when* eating *it,* we should be joyous.** 15:24 **Because this *one*, my son, was dead and is alive again and he was lost and is found. And they began to be joyous.** 15:25 **Now his elder son was in the field and as he came and drew near to the house, he heard harmony and dancing.** 15:26 **And he called to him one of the young-servants and inquired what these things might be.**

15:27 **And he said to him, Your brother is coming, and your father has sacrificed the fattened calf, because he has received him *back* healthy.** 15:28 **But he was angry and was not willing to go in and therefore his father came out and encouraged him.**

15:29 **But answering, he said to *his* father, Behold, I *did* serve* you *for* so-many years, and I never* passed over a commandment of yours, and *yet* you never* gave me a *young* goat, that* I might be joyous with my friends.** 15:30 **But when this your son came, who has devoured your livelihood with harlots, you sacrificed the fattened calf for him.**

15:31 **And he said to him, Child, you are always with me and all that is mine is yours.** 15:32 **But we ought to be joyous and rejoice, because this *one*, your brother was dead and is alive again, and was lost and is found.**

[Luke 16] TOC

16:1 And he also said to his disciples, **There was a certain rich man, who had a steward, and this one was indicted by him when *he was found* squandering his possessions.** 16:2 **And having summoned him, he said to him, What is this that I am hearing concerning you? Give *me* the account of your stewardship; for* you can no longer be a steward.**

16:3 **And the steward said with himself, What should I do, because my lord is taking away the stewardship from me? I am not strong-enough to dig; I am ashamed to beg.** 16:4 **I know what I should do, that* whenever I am removed *from* the stewardship, they may accept me into their houses.** 16:5 **And calling to him each one of his lord's debtors, he said to the first, How much do you owe to my lord?**

16:6 **And he said, A hundred eight-gallon containers of oil.**

And he said to him, Take *out* your {F} contract and sit down quickly and write fifty.

16:7 **Thereafter he said to another and how much do you owe?**

And he said, A hundred twelve-bushel containers of grain.

And he says to him, Accept your {F} contract and write eighty.

16:8 **And his lord praised the steward of unrighteousness because he had done prudently, because the sons of this world are more prudent to their own generation; over the sons of the light.**

16:9 **And I say to you*, Make* friends for yourselves out of the money of unrighteousness; that*, whenever it fails, they may accept you* into the everlasting tabernacles.** 16:10 **He who is faithful in *the* least *matters* is also faithful in much and he who is unrighteous in *the* least *matters* is also unrighteous in much.** 16:11 **Therefore if you* have not become faithful in the unrighteous money, who will entrust the true *riches* to you*?** 16:12 **And if you* have not become faithful in what is another's, who will give you* what is your* own?** 16:13 **No domestic *servant* is able to serve* two lords; for* either he will hate the one and love* the other; for* either he will hold to one and**

despise the other. You* are not able to serve* God and money.

16:14 And the Pharisees, who are* money-lovers, also heard all these things, and they ridiculed him. 16:15 And he said to them, **You* are those who are justifying yourselves in the sight of men, but God knows your* hearts, because what is exalted among men *is* an abomination in the sight of God.**

16:16 The law and the prophets *were* until John; from that time the good-news of the kingdom of God is proclaimed and everyone violently-enters into it. 16:17 But it is easier *for* the heaven and the earth to pass away, than *for* one serif of the law to fall short. 16:18 Everyone who divorces his wife and marries another, is committing adultery and everyone who marries *the* one who is divorced from a husband is committing adultery.

16:19 Now there was a certain rich man and he was clothed in purple and fine-linen, having been radiantly joyous daily. 16:20 And there was a certain poor *man* named Lazarus, who was laid at his gate, being full of sores, 16:21 and desiring to be fed from the crumbs that fell from the rich man's table. But even the dogs came and licked his sores. 16:22 And it happened, that the poor *man* died and that he was carried away by the messengers into Abraham's bosom and the rich man also died and was buried. 16:23 And in Hades he lifted up his eyes, being* in torments and he sees Abraham from afar and Lazarus in his bosom.

16:24 And shouting, he said, Father Abraham, show-mercy on me and send Lazarus, that* he may dip the tip of his finger in water and may cool my tongue, because I am in anguish in this flame.

16:25 But Abraham said, Child, remember that you received your good things in your life and Lazarus likewise evil things, but now he is comforted here and you are in anguish. 16:26 And upon all things, a great chasm is established between us and you*, *that those who wish to cross over from here to you* may not be able, nor may they ferry over from there to us. 16:27 And he said, Therefore I am requesting *from* you, father, that* you should send him to my father's house; 18 for* I have five brethren; *that he may testify to them, in order that they may also not come into this place of torment.

16:29 But Abraham says to him, They have Moses and the prophets. Let them hear them.

16:30 And he said, No, father Abraham, but if someone goes to them from the dead, they will repent.

16:31 And he said to him, If they do not hear Moses and the prophets, neither will they be persuaded, if someone rises* up from the dead.

{Footnotes: Lk 16:6-7 Greek: writings.}

[Luke 17] TOC

17:1 And he said to his disciples, **It is inevitable that offenses might come, but woe *to him*, through whom they come! 17:2 It is beneficial for him if a millstone rotated by a donkey encompassed his neck and he were tossed into the sea, *rather* than that* he should offend one of these little ones. 17:3 Take-heed to yourselves; and if your brother sins {F} against you, rebuke him, and if he repents, forgive him. 17:4 And if he {F} sins against you seven times in the day and should turn again to you seven times in the day, saying, I repent. You will forgive him.**

17:5 And the apostles said to the Lord, Add to our faith.

17:6 And the Lord said, **If you* have faith like a kernel of a mustard-seed, you* might say to this mulberry tree, Be uprooted and be planted in the sea, and it would obey* you*. 17:7 But which one out of you*, having a bondservant plowing or tending the flock, will say *to him*, when he has come in from the field, Come immediately and lean-back *at the table.* 17:8 But will you* not, *rather* say to him, Prepare something *so* I may dine. And when you gird yourself, serve me, while I eat and drink, and you may eat and may drink after these things. 17:9 He does not *give* gratitude to that bondservant because he did the things *that were* commanded him, does he? I think not. 17:10 So also you*, whenever you* have done all the things that are commanded you*, say, We are useless bondservants because we have done what we were obligated to do.**

{Lk 17:11-37; Borders of Samaria and Galilee; Lk 18:1-14; early 30 AD.}

17:11 And it happened, as he was traveling to Jerusalem, that he was going through *the* middle of Samaria and Galilee. 17:12 And as he entered into a certain village, ten men who were lepers met him there, who stood farther out; 17:13 and they lifted up their voices, saying, Jesus, Master*, have mercy on us.

17:14 And when he saw them, he said to them, **Go and show yourselves to the priests.**

And it happened, as they went, they were cleansed. 17:15 And one out of them, when he saw that he was healed, turned back, with a loud voice glorifying God; 17:16 and he fell upon his face beside his feet, giving-thanks to him and he was a Samaritan.

17:17 And answering, Jesus said, **Were there not ten cleansed? But where *were* the nine? 17:18 Was there no one found, except this immigrant, who returned to give glory to God?** 17:19 And he said to him, **Stand and go-onward. Your faith has cured you.**

17:20 And being asked by the Pharisees when the kingdom of God is coming, he answered them and said, **The kingdom of God is not coming with observation; 17:21 nor will they say, Behold, here! Or, behold there! For* behold, the kingdom of God is within you*.**

17:22 And he said to the disciples, **The days will come, when you* will desire to see one of the days of the Son of Man and you* will not see it. 17:23 And they will say to you*, Behold, here! Behold, there! Do not go away, nor should you* pursue *them*. 17:24 For* just-like the lightning, which flashes from the *one end* under heaven, shines to the *other end* under heaven; so will the Son of Man be in his day. 17:25 But first it is essential for him to suffer many things and to be rejected* by this generation. 17:26 And as it happened in the days of Noah, so it will also be in the days of the Son of Man. 17:27 They ate, they drank, they married, they were betrothed, until the day that Noah entered into the ark and the flood came and destroyed them all. 17:28 Likewise even as it happened in the days of Lot; they ate, they drank, they bought, they sold, they planted, they built; 17:29 but in the day that Lot went out from Sodom it rained fire and brimstone from heaven and destroyed them all. 17:30 According to the same things, it will be in the day that the Son of Man is revealed. 17:31 In that day, he who will be upon the housetop and his goods in the house, let him not go down to take them away and let him who is in the field likewise not turn back. 17:32 Remember Lot's wife. 17:33 Whoever seeks to save his life, will lose it, but whoever loses *it,* will preserve *it.* 17:34 I say to you*, There will be two men upon one bed in that night; the**

one will be taken and the other will be left. [17:35] **There will be two *women* grinding together; the one will be taken and the other will be left.** [17:36] {F} ***There will be two men in the field; the one will be taken and the other will be left.***

[17:37] And they answering say to him, Where, Lord?

And he said to them, **Where the body *is*, the vultures will also be gathered together there.**

{Footnotes: Lk 17:3,4 - Greek: into, toward. Lk 17:36 is not found in the majority of Greek texts. Early attempt to harmonize the gospels; See Mt. 24:40.}

[Luke 18] TOC

[18:1] And he also spoke a parable to them, to *show* that, it is essential for them to always pray and not to be depressed; [18:2] saying: **A certain judge was in a certain city, who did not fear God and did not revere man.** [18:3] **And a widow was in that city, and she came often to him, saying, Avenge me of my opponent.** [18:4] **And he did not wish to, for a time, but after these things, he said with himself, Even if I do not fear God, and do not revere man;** [18:5] **yet because this widow is harassing me, I will avenge her, in order that she may not pester me, coming *often* *for an end *of her opponent*.**

[18:6] And the Lord said, **Hear what the judge of unrighteousness** {F} **said.**

[18:7] **Now should God not do the avenging of his chosen, who are crying to him day and night? Also *should he not* be patient over them?**

[18:8] **I say to you* that he will do the avenging on them quickly.**

However, when the Son of Man comes, will he find then the faith upon the earth?

[18:9] And he spoke this parable to some who have confidence in themselves that they were righteous and scorning the rest: [18:10] **Two men went up into the temple to pray; the *first* one a Pharisee and the other a tax collector.** [18:11] **The Pharisee stood and prayed these things with himself, God, I give-thanks to you, that I am not like the rest of men: swindlers, unrighteous, adulterers or just-like this tax collector.** [18:12] **I fast twice in the week; I tithe of all things, as many *things* as I procure.** [18:13] **And the tax collector, standing from afar, did not even wish to lift up his eyes to heaven, but beat his chest, saying, God, be lenient to me the sinner.** [18:14] **I say to you*, This man went down to his house justified *rather* than the other, because everyone who is exalting himself will be humbled, but he who is humbling himself will be exalted.**

{Mk 10:13-16 & Mt 19:13-15 & Lk 18:15-17 Peraea.}

[18:15] And they were also bringing to him their babies, that* he might touch them, but when the disciples saw it, they rebuked them. [18:16] But Jesus having called them to him, said, **Allow the little children to come to me and do not forbid them; for* the kingdom of God is for such.** [18:17] **Assuredly I say to you*, Whoever does not accept the kingdom of God like a little child, he may never* enter into it.**

{Mk 10:17-31 & Mt 19:16-20:16 & Lk 18:18-30 Peraea.}

[18:18] And a certain ruler asked him, saying, Good Teacher, what shall I do to inherit everlasting life?

[18:19] And Jesus said to him, **Why do you call me good? None is good, except one, *our* God.** [18:20] **You know the commandments: 'Do not commit adultery. Do not murder. Do not steal. Do not falsely testify. Honor your father and your mother.'**

{Ex. 20:12-16 & Deut. 5:16-20.}
18:21 And he said, I have observed all these things from my youth *up*.
18:22 And when Jesus heard these things, he said to him, **One thing is still lacking* for you. Sell all things, as many *things* as you have and distribute to the poor and you will have treasure in heaven and come-here. Follow me.** 18:23 But when he heard these things, he became very sorrowful; for* he was extremely rich. 18:24 And Jesus seeing him when he became very sorrowful, said, **How those who have wealth will hardly enter into the kingdom of God! 18:25 For* it is easier *for* a camel to enter in through a needle's eye, than *for* a rich man to enter into the kingdom of God.**
18:26 And those who heard it said, Then who can be saved?
18:27 But he said, **The things which are impossible with men are possible with God.**
18:28 And Peter said, Behold, we left all and followed you.
18:29 And he said to them, **Assuredly I say to you*, There is no one who has left *his* house or parents or brethren or children, because of the kingdom of God, 18:30 who may not receive again much more in this time and in the world to come everlasting life.**

{Mk 10:32-45 & Mt 20:17-28 & Lk 18:31-34; Peraea or Judea, near Jordan.}
18:31 And he took the twelve with him and said to them, **Behold, we are going up to Jerusalem and all the things that are written through the prophets will be accomplished by the Son of Man. 18:32 For* he will be given up to the Gentiles and will be mocked and insulted and spit on; 18:33 and they will scourge and kill him and he will rise* up in the third day.** 18:34 And they understood none of these things, and this saying was hid from them and they did not know the things which was said.

{Mk 10:46-52 & Mt 20:29-34 & Lk 18:35-43; Jericho.}
18:35 And it happened, as he drew near to Jericho, a certain blind man sat by the road begging. 18:36 And hearing a crowd traveling through, he inquired what this might be. 18:37 And they reported to him, that Jesus the Nazarene is passing by. 18:38 And he cried *out*, saying, Jesus, son of David, show-mercy on me. 18:39 And those preceding, rebuked him that* he should be silent but he cried out much more, Son of David, have mercy on me!
18:40 And Jesus stood *still* and commanded him to be led to him and when he drew near, he asked him, 18:41 saying, **What do you wish that I might do for you?**
And he said, Lord, that* I may recover my sight.
18:42 And Jesus said to him, **Recover your sight. Your faith has cured you.** 18:43 And instantly he recovered his sight and followed him, glorifying God. And all the people, when they saw it, gave praise to God.

{Footnotes: Lk 18:6 Literally: says (but speaks of previous verses). Lk 18:13- OR be propitiated, be atoning.}

[Luke 19] TOC

{Lk 19:1-28; Jericho.}
19:1 And he entered and was going through Jericho. 19:2 And behold, a man called by *the* name Zacchaeus *was there* and he was a chief tax collector and he was rich. 19:3 And he was seeking to see Jesus; who he is, and was not able from the crowd, because he was little in stature. 19:4 And he ran ahead in front of *the crowd* and goes up into a sycamore tree that* he might see him, because he was about to go through that *way*. 19:5 And when Jesus came to the place, he looked up and saw him and said to him, **Zacchaeus, hurry**

and come down; for* it is essential *for* me to abide in your house today. 19:6 And having hurried, he came down and accepted him, rejoicing.

19:7 And when they saw it, they all murmured, saying, He goes to board with a man *who is* a sinner.

19:8 And Zacchaeus stood and said to the Lord, Behold, Lord, I give half of my possessions to the poor and if I have cheated anyone of anything, I repay *them* four times *that*.

19:9 And Jesus said to him, **Today salvation has come* to this house, insomuch as he is also a son of Abraham.** 19:10 **For* the Son of Man came to seek and save what was lost.**

19:11 And as they heard these things, he added and spoke a parable, because he was near to Jerusalem and *because* they supposed that the kingdom of God was to instantly appear. 19:12 Therefore he said: **A certain nobleman went into a far *away* country, to receive for himself a kingdom and to return.** 19:13 **And he called ten bondservants of his and gave them ten two-hundred denarius coins and said to them, Trade *with this* until I come.** 19:14 **But his citizens hated him and sent an ambassador after him, saying, We do not wish that this man reign over us.** 19:15 **And it happened, when he had come back again, having received the kingdom, that he commanded these bondservants, to whom he gave the silver, to be summoned to him, that* he might know what they had made by trading.**

19:16 **And the first came before him, saying, Lord, your two-hundred denarius coin has *been* worked *up* to ten two-hundred denarius coins more.** 19:17 **And he said to him, Well done, you good bondservant, because you became faithful in *the* least *matters*; be *the* authority over *these*, you have ten cities.** 19:18 **And the second came, saying, Your two-hundred denarius coin, Lord, has made* five two-hundred denarius coins.** 19:19 **And he also said to him, You, become *the authority* over five cities.** 19:20 **And another *bondservant* came, saying, Lord, behold, *here is* your two-hundred denarius coin, which I had laid up in a handkerchief;** 19:21 **for* I feared you, because you are an austere man. You lift up *from* what you did not lay down and reap what you did not sow.**

19:22 **But he says to him, I will judge you out of your own mouth, you evil bondservant. You knew that I am an austere man, lifting up *from* what I did not lay down and reaping what I did not sow?** 19:23 **Then why did you not give my silver into *the* bank and when I came *back,* I might have appropriated it with interest?**

19:24 **And he said to those standing beside *him*, Take away the two-hundred denarius coin from him and give *it* to him who has the ten two-hundred denarius coins.**

19:25 **And they said to him, Lord, he has ten two-hundred denarius coins. *Why?***

19:26 **For* I say to you* that to everyone who has will be given, but from him who has not, even what he has will be taken away from him.** 19:27 **However these, my enemies, that did not wish that I should reign over them, lead *them* here and slaughter *them* in front of me.**

{Week of the Crucifixion.)

19:28 And when he had spoken these things, he traveled on in front of *them*, going up to Jerusalem.

19:29 And it happened, when he drew near to Bethphage and Bethany, toward the mountain that is called Olives, he sent two of the disciples, 19:30 saying, **Go your* way into the village before *me*; in which as you* travel in, you* will find a colt tied, on which** {F} **no man *has* sat at anytime. Loose and lead him *here*.** 19:31 **And if anyone asks you*, Why do you* loose him? You* will say to him thus, The Lord has need of him.** 19:32 And those who were sent went away and found just-as he had said to them.

19:33 And as they loosed the colt, its lords said to them, Why do you* loose the colt?

19:34 And they said, The Lord has need of it. 19:35 And they lead him to Jesus and having tossed their garments upon the colt, they mounted Jesus upon *it*. 19:36 And as he traveled, they spread their garments in the road. 19:37 Now *as he was* already drawing near, *even* to the slope of the Mountain of Olives, the whole crowd of the disciples began rejoicing, *and* to praise God with a loud voice concerning all the miracles which they had seen; 19:38 saying, The King that is coming in the name of the Lord *is* blessed; peace in heaven and glory in the highest.

19:39 And some of the Pharisees from the crowd said to him, Teacher, rebuke your disciples.

19:40 And answering, he said to them, **I say to you* that if these *disciples* are silent, *then* the stones will cry out.**

19:41 And when he drew near, he saw the city and wept over it, 19:42 saying, **If you had known in this day, even you, for-sure, the things *which are* for your peace! But now they are hid from your eyes.** 19:43 **Because the days will come upon you, when your enemies will put a military-barrier around you and surround you and crowd you on every side,** 19:44 **and will level you to the bedrock and your children with you, and they will not leave in you one stone upon *another* stone, because you did not know the time of your visitation.**

{Mk 11:12-18 & Mt 21:18, 19, 12, 13 & Lk 19:45-48 Road from Bethany to Jerusalem Mon.}

19:45 And he entered into the temple and began to cast out those *who were* selling and buying in it, 19:46 saying to them, **'It has been written, my house will be a house of prayer, but you* have made* it a den of robbers.'** {Is. 56:7 & Jer. 7:11} 19:47 And he was teaching daily in the temple. But the high-priests and the scribes and the foremost ones of the people sought to destroy him. 19:48 And they did not find what they might do; for* the people all hung on him, listening.

{Footnotes: Lk 19:30- Greek: no one from men.}

[Luke 20] TOC

20:1 And it happened on one of those days, *while* he is teaching the people in the temple and proclaiming the good-news, the priests and the scribes, with the elders stood up; 20:2 and they spoke saying to him, Tell us, by what authority are you doing these things? Or who is he who gave you this authority?

20:3 And answering, he said to them, **I will also ask you* one question and tell me.** 20:4 **The immersion* of John, was it from heaven or from men?**

20:5 And they reasoned with themselves, saying, If we should say, From heaven; he

will say, Then why did you* not believe him? 20:6 But if we say, From men; all the people will stone us; for* they have confidence that John was a prophet. 20:7 And they answered that they did not know where *it was* from.

20:8 And Jesus said to them, **Neither do I tell you* by what authority I am doing these things.**

20:9 And he began to speak to the people this parable: **A man planted a vineyard and rented it to farmers and went abroad for a considerable time.** 20:10 **And in the *harvest* season he sent to the farmers a bondservant, that* they might give to him from the fruit of the vineyard, but the farmers whipped him and sent him away empty *handed*.** 20:11 **And he sent yet another bondservant and they also whipped and dishonored him and sent him away empty**. 20:12 **And he sent yet a third and they also traumatized him and cast him forth.** 20:13 **And the lord of the vineyard said, What should I do? I will send my beloved son; perchance seeing *him*, they will revere him.** 20:14 **But when the farmers saw him, they reasoned among themselves, saying, This is the heir. Come-here. We should kill him, that* the inheritance may become ours.** 20:15 **And they cast him forth outside the vineyard and killed him. Therefore what will the lord of the vineyard do to them?** 20:16 **He will come and destroy these farmers and will give the vineyard to others.**

And when they heard it, they said, Let it not happen!

20:17 But he looked on them and said, **Then* what is this that is written, 'The stone which the builders rejected*, this one has become the head of the corner?'** {Ps. 118:22} 20:18 **Everyone who falls upon that stone will be shattered, but *upon* whomever it falls, it will smash him.**

20:19 And the high-priests and the scribes sought to put hands upon him in that same hour and they feared; for* they knew that he spoke this parable to them. 20:20 And they having observed him, sent forth agents, who pretended to be righteous, that* they might grab him in his speech, *that* they might give him to the rule and to the authority of the governor. 20:21 And they asked him, saying, Teacher, we know that you say and teach uprightly and do not accept the countenance *of men*, but in truth, are teaching the way of God. 20:22 Is it legal for us to give tax to Caesar or not?

20:23 But he perceived their craftiness and said to them, **Why do you* test me?** 20:24 **Show me a denarius. Whose image and inscription has it?**

And answering, they said, Caesar's.

20:25 And he said to them, **Now-then, give to Caesar the things that are Caesar's and to God the things that are God's.** 20:26 And they were not strong-enough to grab his saying before the people and they marveled at his answer and were silent.

20:27 And some of the Sadducees came to him, those who contradict that there is a resurrection; 20:28 and they asked him, saying, Teacher, Moses wrote to us, that* if anyone's brother dies, who had a wife and he should die childless, his brother should take the wife and should raise* up seed to his brother. {Deut. 25:5} 20:29 Therefore there were seven brethren and the first took a wife and died childless; 20:30 and the second took the woman and he died childless; 20:31 and the third took her, and likewise* the seven also left no children and died. 20:32 Later the woman also died. 20:33 Therefore in the resurrection whose wife of them does she become? For* the seven had her *as* wife.

20:34 And Jesus answering, said to them, **The sons of this world marry and are betrothed.** 20:35 **But those who are deemed worthy to obtain that world and the**

resurrection from the dead, neither marry, nor are they betrothed, 20:36 **for* neither are they able to die any more; for* they are equal to the messengers, and are sons of God, being sons of the resurrection.** 20:37 **But that the dead do arise, even Moses divulged in *the place concerning* the bush, as he calls the Lord, the God of Abraham and the God of Isaac and the God of Jacob.** {Ex. 3:6} 20:38 **Now he is not the God of the dead, but of the living; for* all live to him.**

20:39 And some of the scribes answering said, Teacher, you have said well. 20:40 But they did not dare any more to ask him anything.

20:41 And he said to them, **How *is it that* they say the Christ is David's son?** 20:42 **And David himself says in the book of Psalms, 'The Lord said to my Lord, Sit at my right *hand*,** 20:43 **until I should place your enemies *under the* footstool of your feet.** {Ps. 110:1} 20:44 **Therefore David calls him Lord and *so* how is he his son?**

20:45 And he said to his disciples *with* all the people hearing *this*, 20:46 **Take-heed of the scribes, who wish to walk in *long* robes and love greetings in the marketplaces and foremost seats in the synagogues and foremost-places in the suppers;** 20:47 **who are devouring widow's houses and are praying long *prayers* for a pretext. These will receive even-more condemnation.**

[Luke 21] TOC

21:1 And he looked up and saw the rich *men* casting their gifts into the treasury. 21:2 And he also saw a certain poor widow casting two bronze-coins in there. 21:3 And he said, **Truly I say to you*, This poor widow cast in more-than they all.** 21:4 **For* all these cast into the gifts of God out of what is abounding to them, but she cast in out of her deficit, all the livelihood that she had.**

{Lk 21:5-24 & Mt 24:1-28 & Mk 13:1-23 Destruction of Jerusalem in 70 AD. See also: Lk 19:41-44 & Lk 23:28-31.}

21:5 And as some spoke about the temple, how it was adorned with good stones and votive-offerings, he said, 21:6 ***As for* these things which you* are viewing, *the* days will come, in which *one* stone will not be left here upon *another* stone, that will not be torn-down.**

21:7 And they asked him, saying, Therefore teacher, when will these things be? And what *will be* the sign whenever these things are about to happen?

21:8 And he said, **Beware you* are not misled; for* many will come in my name, saying, I am *he*, and, The time has drawn near. Therefore you* do not go after them.** 21:9 **And whenever you* hear of wars and unrest, do not be terrified; for* it is necessary *for* these things to happen first, but the end *is* not immediately *here*.**

21:10 Then he said to them, **Nation will arise against nation and kingdom against kingdom;** 21:11 **and there will be great earthquakes in *different* places and famines and plagues. There will be both terrors and great signs from heaven.** 21:12 **But before all these things, they will lay their hands upon you* and will persecute you*, giving you* up to the synagogues and prisons, leading *you** before kings and governors because of my name.** 21:13 **But it will transpire into a testimony for you*.** 21:14 **Therefore lay *it* into your* hearts, not to meditate beforehand how to make a defense.** 21:15 **For* I will give you* a mouth and wisdom, which all who lay in opposition to you* will not be able to withstand nor to speak against.** 21:16 **But you* will be given up even by parents and brethren and relatives and friends, and they will put to death *some* out of you*.** 21:17 **And you* will be hated by all men because of my name.** 21:18 **And a hair**

out of your* head may never* perish. 21:19 ***You**** ***will*** **procure your* souls in your* endurance.**

21:20 **But whenever you* behold Jerusalem surrounded by encamped armies, then know that her desolation has drawn near.** 21:21 **Then let those who are in Judea escape to the mountains, and let those who are in the midst of her vacate, and do not let those who are in the country enter in it.** 21:22 **Because these are days of vengeance, that all things which are written may be fulfilled.** 21:23 **But woe to those who are pregnant and to those who are nursing in those days! For* a great calamity will be upon the land and wrath among this people.** 21:24 **And they will fall by the edge of the sword and will be captured into all the nations and Jerusalem will be trampled on by the Gentiles, until the times of the Gentiles should be fulfilled.**

{Lk 21:25-28 & Mt 24:29-51 & Mk 13:24-37 & 2Th 1:7-9 Second Coming.}

21:25 **And there will be signs in the sun and moon and stars, and dismay of nations upon the earth, in perplexity *from* the noise of the sea and the billows;** 21:26 **men passing-out from fear and expectation of the things which are coming on the inhabited-earth; for* the powers of the heavens will be shaken.** 21:27 **And then they will see the Son of Man coming in a cloud with power and great glory.** 21:28 **But when these things are beginning to happen, stand-erect and lift up your* heads, because your* redemption is drawing near**.

{Lk 21:29-33 & Mt 24:32-35 & Mk 13:28-31 Destruction of Jerusalem AD 70.}

21:29 And he spoke to them a parable: **Behold the fig tree and all the trees.** 21:30 **Whenever they already cast forth *leaves*, you* know from looking *at them* yourselves that the summer is already near.** 21:31 **So also you*, whenever you* behold these things happening, know that the kingdom of God is near.** 21:32 **Assuredly I say to you*, This generation may never* pass away, until all things should happen.** 21:33 **The heaven and the earth will pass away, but my words may never* pass away.**

{Lk 21:34-36 & Mt 24:36-44 & Mk 13:32-37 Second Coming.}

21:34 **But take-heed to yourselves, lest your* hearts might be burdened with a hangover and drunkenness and anxieties of everyday life and that day might suddenly stand upon you*;** 21:35 **for* it will come like a snare upon all those sitting upon the face of all the earth.** 21:36 **Therefore watch in every season, beseeching, that* you* might be deemed worthy to escape all the things which are about to happen and to stand in front of the Son of Man.**

{Mk 11:19-26 & Mt 21:20-22 & Lk 21:37-38 Road from Bethany to Jerusalem Tues.}

21:37 And every day he was teaching in the temple, and every night he went out and camped in the mountain that is called Olives. 21:38 And all the people came at daybreak to hear him in the temple.

[Luke 22] TOC

{Mk 14:1-2 & Mt 26:1-5 & Lk 22:1-2 mountain Olives, Bethany, Jerusalem, Tues. Evening, Wed. for the Jews.}

22:1 Now the feast of unleavened bread drew near, which is called the Passover. 22:2 And the high-priests and the scribes sought how they might assassinate him; for* they feared the people.

{Mk 14:10-11 & Mt 26:14-16 & Lk 22:3-6 & Jn 12:2-8.}

22:3 And the Adversary entered into Judas who is surnamed Iscariot, being out of the number of the twelve. 22:4 And he went away and spoke with the high-priests and captains, how he might give him to them. 22:5 And they rejoiced and covenanted to give him silver. 22:6 And he professed *agreement* and sought opportunity to give him up to them without the crowd.

{Mk 14:12-17 & Mt 26:17-20 & Lk 22:7-18, 24-30 Bethany to Jerusalem Thurs. Evening.}

22:7 And the day of unleavened bread came in which the Passover ought to be sacrificed. 22:8 And he sent Peter and John, saying, **Go and prepare the Passover for us, that* we may eat.**

22:9 And they said to him, Where do you will that we prepare *it*?

22:10 And he said to them **Behold, when you* have entered into the city, a man bearing a pitcher of water will meet you* there; follow him into the house where he goes.** 22:11 **And you* will say to the householder, The Teacher says to you, Where is the guestroom, where I may eat the Passover with my disciples?** 22:12 **And he will show you* a big furnished upper room. Prepare *it* there.** 22:13 And they went and found just-as he had said to them and they prepared the Passover.

22:14 And when the hour came*, he leaned-back and the twelve apostles with him. 22:15 And he said to them, **I have desired, with *a great* desire, to eat this Passover with you* before I suffer;** 22:16 **for* I say to you*, I may never* eat from it anymore, until it should be fulfilled in the kingdom of God.**

22:17 And he accepted a cup and when he had given-thanks, he said, **Take this and divide it among yourselves.** 22:18 **For* I say to you*, I may never* drink from the fruit of the vine, until the kingdom of God should come.**

{Mk 14:22-25 & Mt 26:26-29 & Lk 22:19-20, 1Cor: 11:23-26.}

22:19 And he took bread and when he had given-thanks, he broke it and gave to them, saying, **This is my body which is given on your* behalf. Practice this in my remembrance.** 22:20 And likewise* *he took* the cup after the supper, saying, **This cup is the** {F} **new covenant* in my blood, which is poured out on your* behalf.**

{Mk 14:18-21, 27-31 & Mt 26:21-25, 31-35 & Lk 22:21-23, 31-38 & Jn 13:21-38.}

22:21 **However behold, the hand of him who is giving me up is with me at the table.** 22:22 **And the Son of Man indeed is going, according to what has been determined; however woe to that man through whom he is given up!** 22:23 And they began to debate together with themselves, who then it might be out of them who was about to do this thing.

22:24 And there happened *to be* also contention among them, which of them is thought to be the greater. 22:25 And he said to them, **The kings of the Gentiles have lordship over them, and those who have authority over them are called benefactors.** 22:26 **But you* *will* not *be* so, but he who is the greater among you*, let him become like the younger, and he who is leader, as he who is serving.** 22:27 **For* which is greater, he who reclines *at the meal* or he who is serving? Is *it* not he who reclines? But I am in your* midst like he who serves.** 22:28 **But you* are those who have remained with me in my temptations;** 22:29 **and I covenant to you*, just-as my father covenanted to me a kingdom,** 22:30 **that* you* may eat and may drink upon my table in my kingdom, and you* will sit upon thrones judging the twelve tribes of Israel.**

22:31 And the Lord said, **Simon, Simon, behold, the Adversary asked for you*, to sift *you** like wheat.** 22:32 **But I besought concerning you, that* your faith may not fail, and when you have turned again, establish your brethren.**
22:33 And he said to him, Lord, I am ready to go with you both to prison and to death.
22:34 And he said, **I tell you, Peter, the rooster may never* crow today, before you will deny knowing me three times.**

22:35 And he said to them, **When I sent you* forth without money-bag and knapsack and shoes, you* did not lack anything, did you*?**
And they said, Nothing.
22:36 Therefore he said to them, **But now, he who has a money-bag, let him take it and likewise a knapsack, and he who has no sword, he will sell his garment and buy one.** 22:37 **For* I say to you* that it is essential *for* this to still be accomplished in me which has been written, 'And he was counted with the lawless; for* the things concerning me *must* have an end.'** {Is. 53:12}
22:38 And they said, Lord, behold, here are two swords.
And he said to them, **It is sufficient.**

{Mk 14:26, 32-42 & Mt 26:30, 36-46 & Lk 22:39-46 & Jn 18:1 Garden between Stream of Kidron and Mountain of Olives, Late Thurs. night.}
22:39 And he came out and went, according to his custom, to the Mountain of Olives, and his disciples also followed him. 22:40 And when he happened *to be* at the place, he said to them, **Pray that you* do not enter into temptation.** 22:41 And he pulled away from them approximately a stone's throw, and placing *himself on his* knees and he prayed, 22:42 saying, **Father, if you are willing to carry this cup away from me, but not my will, but let yours, happen.** 22:43 And a messenger from heaven appeared to him, strengthening him. 22:44 And having become in agony, he prayed more intensely, and his sweat became like thick drops of blood going down upon the soil. 22:45 And when he rose* up from his prayer, he came to the disciples and found that they had fallen-asleep from sorrow, 22:46 and said to them, **Why are you* sleeping? Rise* up and pray, that* you* may not enter into temptation.**

22:47 While he still spoke, behold a crowd and he who was called Judas, one of the twelve, went before them, and he drew near to Jesus to kiss him. 22:48 But Jesus said to him, **Judas, are you giving up the Son of Man with a kiss?**
22:49 And when those who were around him saw what will be *coming*, they said to him, Lord, shall we strike with the sword? 22:50 And a certain one out of them struck the bondservant of the high-priest and took off his right ear.
22:51 But answering, Jesus said, **Permit this.** And he touched his ear and healed him.
22:52 And Jesus said to the high-priests and captains of the temple and elders, that had come against him, **Have you* come out with swords and clubs, like against a robber?**
22:53 **When I was with you* daily in the temple, you* did not stretch out your* hands against me, but this is your* hour and the authority of darkness**.

{Mk 14:66-72 & Mt 26:69-75 & Lk 22:54-62 & Jn 18:25-27.}
22:54 But taking him, they led and brought him into the high-priest's house. But Peter followed from afar.
22:55 And when they had lit a fire in the middle of the courtyard and they had sat down together, Peter sat in the midst of them. 22:56 And a certain maidservant seeing him as he sat in the light *of the fire* and staring at him, said, This man was also with him.

22:57 But he denied him, saying, Woman, I do not know him. 22:58 And after a little bit another saw him and said, You also are *one* out of them.

But Peter said, Man, I am not.

22:59 And *after* approximately a one hour interval, *then* a certain other stoutly affirmed, saying, Of a truth this man was also with him; for* he is a Galilean.

22:60 But Peter said, Man, I do not know what you say. And instantly, while he still spoke *the* rooster crowed. 22:61 And the Lord turned and looked on Peter. And Peter was reminded *of* the word of the Lord, how that he said to him, Before the rooster crow this day you will deny me three times. 22:62 And he went outside and wept bitterly.

{Mk 14:55-65 & Mt 26:59-68 & Lk 22:63-65.}

22:63 And the men who held Jesus mocked him *while* whipping him. 22:64 And having covered him, they were beating his face, and were asking him, saying, Prophesy. Who is it who struck you? 22:65 And they spoke many other things to him, blaspheming.

{Mk 15:1 & Mt 27:1-2 Lk 22:66-23:1 & Jn 18:28 Jerusalem early Friday morning.}

22:66 And as it became day, the eldership of the people was gathered together, both high-priests and scribes, and they led him away into their council, saying, 22:67 If you are the Christ, tell us.

But he said to them, **If I tell you*, you* may never* believe; 22:68 and if I also ask, you* may never* answer or release *me*. 22:69 From hereafter, the Son of Man will be seated at *the* right *hand* of the power of God.**

22:70 And they all said, Then* are you the Son of God?

And he said to them, **You* are saying that I am.**

22:71 And they said, Why do we still have need of testimony? For* we ourselves have heard from his own mouth.

{Footnotes: Lk 22:20 See Appendix under Covenant.}

[Luke 23] TOC

23:1 And the whole crowd of them stood up and led him before Pilate.

{Mk 15:2-5 & Mt 27:11-14 & Lk 23:2-5 & Jn 18:28-38 Jerusalem early Friday morning.}

23:2 And they began to accuse him, saying, We found this man perverting the nation and forbidding to give tribute to Caesar and saying that he himself is Christ a king.

23:3 And Pilate asked him, saying, Are you the King of the Jews?

And answering him, he said, **You say *correctly*.**

23:4 And Pilate said to the high-priests and the crowds, I am finding no crime in this man.

23:5 But they were insisting, saying, He is stirring up the people, teaching throughout all of Judea and beginning from Galilee *even* to here.

{Lk 23:6-12 Jerusalem early Friday morning.}

23:6 But when Pilate heard it, he asked if the man was a Galilean. 23:7 And when he recognized that he is out of Herod's authority, he sent him back to Herod, who himself was also in Jerusalem in these days.

23:8 Now when Herod saw Jesus, he rejoiced exceedingly; for* he was wishing *for* a considerable *time* to see him, because of the many things which he had heard concerning him, and he hoped to see some sign happening by him. 23:9 And he asked him *questions* with considerable words, but he answered him nothing. 23:10 And the high-priests and the scribes stood, intensely accusing him. 23:11 And Herod with his soldiers having scorned

and having mocked *him* and dressed him in bright apparel sent him back to Pilate. 23:12 And Pilate and Herod became friends with one another in that same day; for* they were formerly at enmity between themselves.

23:13 And Pilate called together the high-priests and the rulers and the people, 23:14 and said to them, You* brought this man to me, as one turning away the people *to riot* and behold, I have examined him before you*, *and* found no crime in this man of which you* accuse *a crime* against him. 23:15 But even Herod *found nothing*. For* he sent him back to you*, and behold, nothing worthy of death has been practiced by him. 23:16 Therefore I will discipline him and release him. 23:17 But, he had to release to them one prisoner at the feast *by* necessity.

23:18 But they cried out altogether, saying, Take away this man and release Barabbas to us. 23:19 *He was one* who was cast into prison because of a certain riot which happened in the city and *for* murder.

23:20 Therefore Pilate shouted to *them* again, wishing to release Jesus.

23:21 But they shouted out, saying, Crucify *him*! Crucify him!

23:22 And he said to them the third time, For* what evil has this man done? I have found no crime *worthy* of death in him; therefore I will discipline him and release him. 23:23 But they were urgently asking with loud voices, that he might be crucified. And their voices and *those* of the high-priests prevailed. 23:24 But Pilate decided their request *was* to happen. 23:25 And he released *to them* he who had been cast into the prison because of riot and murder, whom they asked for, but Jesus he gave up to their will.

{Mk 15:20-23 & Mt 27:31-34 & Lk 23:26-33 & Jn 19:17 Road to the Cross, Friday morning.}

23:26 And when they led him away, they grabbed a certain *person named* Simon from Cyrene, coming from the rural area and laid on him the cross, to carry it behind Jesus.

23:27 And a large crowd of the people and of women were also following him. They were grieving and mourning *for* him. 23:28 But Jesus turning to them said, **Daughters of Jerusalem, do not weep for me, however weep for yourselves and for your* children.** 23:29 **Because behold, the days are coming, in which they will say, The barren are fortunate and *the* wombs that did not give-birth and the breasts that did not nurse.** 23:30 **Then they will begin to say to the mountains, Fall upon us, and to the hills, Hide us.** 23:31 **Because if they are doing these things in the green tree, what might happen in the dry?**

23:32 And two others, also criminals, were led with him to be taken away.

{Mk 15:24-32 & Mt 27:35-44 & Lk 23:33-43 & Jn 19:18-27 9:00 until Noon, Friday.}

23:33 And when they came upon the place which is called The Skull, they crucified him and the criminals there, one at *the* right and the other at *the* left. 23:34 And Jesus said, **Father, forgive them; for* they do not know what they are doing**.

And they cast lots, dividing his garments among them. 23:35 And the people stood viewing and the rulers with them also ridiculed *him*, saying, He saved others; let him save himself, if this is the Christ of God, his chosen.

23:36 And the soldiers also mocked him, coming to him and offering him vinegar, 23:37 and saying, If you are the King of the Jews, save yourself. 23:38 And an inscription was also over him written in *the* alphabet of Greek and Latin and Hebrew, THIS IS THE KING OF THE JEWS.

23:39 And one of the criminals who hung *there*, blasphemed him, saying, If you are the Christ save yourself and us!
23:40 But the other answering, rebuked him, saying, Do you not fear even God, because you are in the same condemnation? 23:41 And we indeed *suffer* righteously; for* we are receiving worthy *payment* of what we practiced, but this man has practiced nothing improper.
23:42 And he said, Jesus, remember me Lord, whenever you come in your kingdom.
23:43 And he said to him, **Assuredly I say to you. Today you will be with me in Paradise.**

{Mk 15:34 & Mt 27:45 & Lk 23:44 around Noon.}
23:44 And it was approximately the sixth hour and there became darkness upon the whole earth until the ninth hour.

{Mk 15:34-41 & Mt 27:46-56 & Lk 23:45-49 & Jn 19:28-30 around 5:00 PM.}
23:45 And the sun was darkened and the curtain of the temple was split-apart in the middle. 23:46 And Jesus having shouted with a loud voice, said, **Father, I will intrust my spirit into your hands.** And having said these things, he expired.
23:47 And when the centurion saw what had happened, he glorified God, saying, This was really a righteous man. 23:48 And all the crowds that came together upon this scene, viewing the things that had happened, returned beating their chest. 23:49 And all his acquaintances and the women who followed from Galilee with him, stood from afar, seeing these things.

{Mk 15:42-47 & Mt 27:57-66 & Lk 23:50-56 & Jn 19:31-42 Before The Sabbath.}
23:50 And behold, a man named Joseph, who is* a counselor, a good and righteous man 23:51 (he had not concurred to their counsel and practice), *a man* of Arimathaea, a city of the Jews, who himself was also waiting for the kingdom of God. 23:52 This man having gone to Pilate, asked for the body of Jesus. 23:53 And he took it down and entwined it in a linen cloth and laid it in a hewn out tomb, where a man had not yet laid. 23:54 And it was the day of the Preparation and the Sabbath was dawning. 23:55 And *the* women, who had come with him out of Galilee, followed after and saw the tomb and how his body was laid. 23:56 And they returned and prepared spices and perfumes.

And on the Sabbath they relaxed according to the commandment.

[Luke 24] TOC

{Mk 16:1-8 & Mt 28:1-8 & Lk 24:1-8, 12 & Jn 20:1-10 Dawn and very early Sunday.}
24:1 But on the first *day* of the week, from the deep *fog* of daybreak, they and some *others* with them came to the tomb, bringing the spices which they had prepared. 24:2 And they found the stone rolled away from the tomb. 24:3 And they entered in and did not find the body of the Lord Jesus. 24:4 And it happened, while they were perplexed concerning this, behold, two men stood by them in flashing *white* apparel; 24:5 and when they became fearful and bowing *their* faces down to the earth, they said to them, Why are you* seeking the living with the dead? 24:6 He is not here, but has arisen. *Do you** remember how he spoke to you* when he was still in Galilee, 24:7 saying that it is essential *for* the Son of Man to be given up into the hands of sinful men and to be crucified and to rise* up in the third day? 24:8 And they remembered his words.

{Mk 16:9-11 & Mt 28:9-10 & Lk 24:9-11 & Jn 20:11-18.}

24:9 And they returned from the tomb and reported all these things to the eleven and to all the rest. 24:10 Now they were Mary Magdalene and Joanna and Mary *the mother* of James and the rest of the women with them who told these things to the apostles. 24:11 And their words appeared in their sight like nonsense, and they disbelieved them. 24:12 But Peter stood up and ran to the tomb, and stooping down and looking in, he sees only the linen-strips lying alone, and he went away to his *home*, marveling at what had happened.

{Mk 16:12-13 & Lk 24:13-35 & 1Cor: 15:5 Sunday Afternoon.}

24:13 And behold, two out of them were going that same day to a village named Emmaus, which was sixty furlongs distant from Jerusalem. 24:14 And they conversed with each other concerning all these things which had befell *them*. 24:15 And it happened, while they conversed and debated together, that Jesus himself drew near and traveled together with them. 24:16 But their eyes were held-fast *so as* not to recognize him. 24:17 And he said to them, **What words *are* these which you* are exchanging *back and forth* with one another, as you* are walking? and you* have a gloomy face, *why*?**

24:18 And one whose name *was* Cleopas answering, said to him, Are you sojourning alone in Jerusalem and do not know the things that have happened in her in these days?

24:19 And he said to them, **What things?**

And they said to him, The things concerning Jesus the Nazarene, who became a prophet mighty in works and word before God and all the people; 24:20 and how the high-priests and our rulers gave him up to be condemned to death and crucified him. 24:21 But we were hoping he was *the one* who was about to redeem Israel. But then with all these things, today is bringing the third day since these things happened. 24:22 But some women from us also astonished us, having happened *to be* at the tomb at daybreak, 24:23 and having not found his body, they came, saying, that they had also seen a vision of messengers, who said that he was alive. 24:24 And some of those who were with us, went to the tomb and also found it just-as the women had said, but they did not see him.

24:25 And he said to them, **O *you** foolish *ones* and slow of heart to believe in all that the prophets have spoken! 24:26 Was it not essential for the Christ to suffer these things and to enter into his glory?** 24:27 And beginning from Moses and from all the prophets, he clarified for them in all the Scriptures the things concerning himself. 24:28 And they drew near to the village, where they were going and he made like he was going farther.

24:29 And they constrained him, saying, Abide with us, because it is toward dusk and the day is far-spent. And he entered in to abide with them. 24:30 And it happened, when he had reclined with them *at the table*, he took the bread and gave-thanks and breaking *it* he gave to them. 24:31 And their eyes were opened and they recognized him, and he became unapparent from them. 24:32 And they said to one another, Were our hearts not burning in*side* us, while he spoke to us on the road, and while he opened the Scriptures to us?

24:33 And that same hour they stood up and returned to Jerusalem and found the eleven and those who were accumulated together with them, 24:34 saying, The Lord has really arose and has appeared to Simon. 24:35 And they described the things *that happened* on the road and how he was known by them in the breaking of the bread.

{Mk 16:14 & Lk 24:36-43 & Jn 20:19-25 Sunday Evening.}

24:36 And as they spoke these things, Jesus stood in the midst of them and says to them, **Peace *be* to you*.** 24:37 But they became terrified and fearful and thought that they had viewed a spirit. 24:38 And he said to them, **Why are you* disturbed? And why do questions come up in your* hearts? 24:39 Behold my hands and my feet, that it is I**

myself. Touch me and see, because a spirit does not have flesh and bones, like you* view me having. 24:40 And when he had said this, he showed them his hands and his feet. 24:41 And {F} still disbelieving this from joy and marveling; he said to them, **Do you* have anything edible here?** 24:42 And they gave part of a broiled fish to him and part of the honeycomb. 24:43 And he took and ate *it* before them.

{Lk 24:44-49 & Acts 1:3-8 & 1Cor: 15:7 Jerusalem.}

24:44 And he said to them, **These are the words which I spoke to you*, while I was still with you*, that it is essential *for* all things to be fulfilled, which are written in the Law of Moses and the prophets and the Psalms, concerning me.** 24:45 Then he opened their mind, that they might understand the Scriptures.

{Mk 16:15-18 & Mt 28:18-20 & Lk 24:46-47 Mountain in Galilee; The Great Commission.}

24:46 And he said to them, **Thus it has been written, that it was essential *for* the Christ to suffer and to rise* up from the dead in the third day;** {Isa 53:5?} 24:47 **and that repentance and forgiveness of sins should be preached in his name to all the nations, beginning from Jerusalem.** 24:48 **And you* are witnesses of these things.** 24:49 **And behold, I am sending the promise of my Father upon you*, but you* stick-around in the city of Jerusalem, until you* should be clothed with power from on high.**

{Mk 16:19-20 & Lk 24:50-53 & Acts 1:9-12 Olivet, between Jerusalem and Bethany.}

24:50 And he led them outside until *they were* in Bethany and he lifted up his hands and blessed them. 24:51 And it happened, while he blessed them, he stood away from them and was carried up into heaven. 24:52 And they worshiped him and returned to Jerusalem with great joy 24:53 and they were always in the temple, praising and thanking God.

Amen.

{Lk 24:51 i.e. They were in shock.}

[John 1] TOC

{Much of what is here is not found in the earlier writings of Mark, Matthew and Luke.}

1:1 In the beginning was the Word and the Word was with God and the Word was God. 1:2 The same was in the beginning with God. 1:3 All things became through him, and without him nothing became that has become *into being*. 1:4 In him was life, and the life was the light of men. 1:5 And the light is appearing in the darkness, and the darkness did not {F} overtake it.

1:6 It happened *that* a man *came*, having been sent from God *and* his name was John. 1:7 The same came to *be* a witness, that* he might testify concerning the light, that* all might believe through him. 1:8 He was not the light, but *came* that* he might testify concerning the light. 1:9 There was the true light, *the light* which illuminates every man, coming into the world. 1:10 He was in the world and the world became through him and the world did not know him. 1:11 He came to his own and those who were his own did not receive him. 1:12 But as many as received him, he gave the authority to become children of God to them, to those who believe in his name, 1:13 who were born, not from bloods, nor from the will of the flesh, nor from the will of man, but from God. 1:14 And the Word became flesh and resided among us (and we saw his glory, glory like *that* of the only begotten from the Father), full of grace and truth. 1:15 John testifies concerning him and cries, saying, This was he of whom I spoke, He who is coming after me has become in front of me, because he was before me. 1:16 And we all received out of his fullness and grace in exchange-for grace. 1:17 Because the law was given through Moses; the grace and the truth came* through Jesus Christ. 1:18 No one has seen God at anytime; the only begotten Son, who is in the bosom of the Father, he has described *him*.

1:19 And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem that* they might ask him, Who are you?

1:20 And he confessed and did not deny, and he confessed, I am not the Christ.

1:21 And they asked him, Then* what? Are you Elijah? And he says, I am not. Are you the prophet?

And he answered, No.

1:22 Therefore they said to him, Who are you? That* we might give an answer to those who sent us. What do you say of yourself?

1:23 He said, I am the voice of one crying in the wilderness. Make straight the way of the Lord, as said Isaiah the prophet.

1:24 And those who had been sent, were from the Pharisees. 1:25 And they asked him and said to him, Then* why do you immerse*, if you are not the Christ, neither Elijah, nor the prophet?

1:26 John answered them, saying, I immerse* in water *but* one stands in your* midst whom you* do not know. 1:27 It is he who is coming after me, who has become in front of me. I am not worthy that* I should loose the strap of his shoes. 1:28 These things happened in Bethany on the other side of the Jordan, where John was immersing*.

1:29 On the next-day he sees Jesus coming to him and says, Behold, the Lamb of God, who is taking away the sin of the world! 1:30 This is he concerning whom I said, After me is coming a man who has become in front of me, because he was first; *then* me. 1:31 And I did not know him, but that* he should be manifested to Israel, I came immersing* in water because of this. 1:32 And John testified, saying, I have seen the Spirit coming down like a dove from heaven, and it remained upon him. 1:33 And I did not know him, but he who sent me to immerse* in water, he said to me, **Upon whomever you see the Spirit**

coming down and remaining upon him, this one is he who immerses* in the Holy Spirit. [1:34] And I have seen and have testified that this is the Son of God.

[1:35] Again on the next-day John was standing and *he was with* two out of his disciples; [1:36] and looking at Jesus walking and says, Behold, the Lamb of God! [1:37] And the two disciples heard him speak and they followed Jesus. [1:38] And Jesus, having turned, saw them following and says to them, **What are you* seeking?**

And they said to him, Rabbi (which is to say, *after* being translated, Teacher), where do you abide?

[1:39] He says to them, **Come and see.**

They went and saw where he abode, and they remained with him that day. It was approximately the tenth hour. [1:40] One out of the two who heard *this* from John, was Andrew, Simon Peter's brother and he followed him. [1:41] He finds first his own brother Simon and says to him, We have found the Messiah (which is, *after* being translated, The Christ). [1:42] And he led him to Jesus. And Jesus looked on him and said, **You are Simon, the Son of Jonah, you will be called Cephas,** which is by translation, a Pebble.

[1:43] On the next-day, he wished to go out into Galilee and he finds Philip and Jesus says to him, **Follow me**.

[1:44] Now Philip was from Bethsaida, from the city of Andrew and Peter. [1:45] Philip finds Nathanael and says to him, We have found him, of whom Moses in the law and the prophets wrote, Jesus the Nazarene, the son of Joseph.

[1:46] And Nathanael said to him, Can there be any good thing *coming* out of Nazareth?

Philip says to him, Come and see.

[1:47] Jesus saw Nathanael coming to him and says concerning him, **Behold, truly an Israelite in whom *there* is no treachery!**

[1:48] Nathanael says to him, From where do you know me?

Jesus answered and said to him, **Before Philip summoned you, I saw you when you were under the fig tree**.

[1:49] Nathanael answered and says to him, Rabbi, you are the Son of God; you are the King of Israel.

[1:50] Jesus answered and said to him, ***Is it* because I said to you, I saw you underneath the fig tree *that* you believe? You will see greater things *than* these.** [1:51] And he says to him, **Assuredly, assuredly, I say to you*, From now *on*, you* will see the heaven opened and the messengers of God ascending and coming down upon the Son of Man.**

{Footnotes: Please read the Preface. * is our universal footnoting for words contained in the Appendix. These words are NOT the same Greek word as the non-asterisk form; i.e. *for is different from for* is different from for. Jn 1:5- Or: comprehend.}

[John 2] TOC

[2:1] And in the third day there happened *to be* a marriage in Cana of Galilee, and the mother of Jesus was there; [2:2] and Jesus was also invited to the marriage and his disciples. [2:3] And falling-short of wine, the mother of Jesus says to him, They have no wine.

[2:4] Jesus says to her, **What *is this* to me and you, woman? My hour does not come yet.**

[2:5] His mother says to the servants, Whatever he says to you*, do *it*. [2:6] Now six stone water pots were standing there according to the Jews' cleansing, making room *for* two or

three nine-gallon measures apiece.

2:7 Jesus says to them, **Fill the water pots with water.** And they filled them to the top. 2:8 And he says to them, **Dip-out *some* now and carry *it* to the chief waiter.**

And they carried it. 2:9 And as the chief waiter tasted the water that had become wine and did not know where it is from (but the servants that had dipped-out the water knew), the chief waiter summons the bridegroom, 2:10 and says to him, Every man first places the good wine *on the table*, and whenever they are drunken, then *the* inferior *but* you have kept the good wine until now. 2:11 This *was* the beginning of the signs *which* Jesus did in Cana of Galilee and manifested his glory, and his disciples believed in him.

2:12 After this, he went down to Capernaum, he and his mother and his brethren and his disciples, and they did not abide there many days.

2:13 And the Passover of the Jews was near and Jesus went up to Jerusalem. 2:14 And he found in the temple those who sold bulls and sheep and doves and the money-changers sitting. 2:15 And he made* a scourge from ropes and cast all out of the temple, both the sheep and the bulls, and he poured out the coinage of the brokers and turned over their tables; 2:16 and to those selling the doves he said, **Take these things from here. Do not make* my Father's house a house of merchandise.**

2:17 And his disciples remembered that it is written, 'Zeal of your house will eat me up.' {Ps. 69:9}

2:18 Therefore the Jews answered and said to him, What sign are you showing to us? *Why is it* that you are doing these things?

2:19 Jesus answered and said to them, **Tear-down this temple and I will lift it up in three days.**

2:20 Therefore the Jews said, This temple was forty-six years in building and you will lift it up in three days? 2:21 But he spoke concerning the temple of his body. 2:22 Therefore when he arose from the dead, his disciples remembered that he spoke this, and they believed the Scripture and the word which Jesus had said.

2:23 Now when he was in Jerusalem at the Passover, many believed in his name at the feast, viewing his signs which he was doing. 2:24 But Jesus himself did not entrust himself to them, because of his knowledge of all *men,* 2:25 and because he had no need that* anyone should testify concerning man; for* he himself knew what was in man.

[John 3] TOC

3:1 Now there was a man from the Pharisees, named Nicodemus, a ruler of the Jews. 3:2 This *man* came to *Jesus* by night and said to him, Rabbi, we know that you are a teacher come from God; for* no one is able to do these signs that you are doing, if God is not with him.

3:3 Jesus answered and said to him, **Assuredly, assuredly, I say to you, If one has not been born anew, he is not able to see the kingdom of God.**

3:4 Nicodemus says to him, How is a man able to be born when he is elderly? He is not able to enter into his mother's womb a second time and to be born *again*, is he?

3:5 Jesus answered, **Assuredly, assuredly, I say to you, If one has not been born out of water and the Spirit, he is not able to enter into the kingdom of God!** 3:6 **That which is born from the flesh is flesh, and what is born from the Spirit is spirit.** 3:7 **Do not marvel that I said to you, It is essential for you* to be born anew.** 3:8 **The Spirit is blowing where he wills and you hear his voice, but do not know from where he is**

coming and where he is going so is everyone who is born from the Spirit.
3:9 Nicodemus answered and said to him, How are these things able to happen?
3:10 Jesus answered and said to him, **Are you the teacher of Israel and do not know these things?** 3:11 **Assuredly, assuredly, I say to you, We speak what we know and testify of what we have seen, and you* do not receive our testimony.** 3:12 **If I told you* earthly things and you* do not believe, how will you* believe, if I tell you* heavenly things?** 3:13 **And no one has ascended into heaven, except he who came down from heaven, *that is* the Son of Man, who is in heaven.** 3:14 **And like Moses who exalted the serpent in the wilderness, so it is essential *for* the Son of Man to also be exalted;** 3:15 **in order that everyone who believes in him might not perish but may have everlasting life.**

3:16 **For* God so loved* the world, that he gave his Son, the only begotten, in order that everyone who believes in him might not perish, but may have everlasting life.** 3:17 **For* God did not send the Son into the world in order that he might judge the world, but in order that the world might be saved through him.** 3:18 **He who believes in him is not judged. He who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God.** 3:19 **And this is the judgment, that the light has come into the world and men loved* the darkness rather *than* the light; for* their works were evil.** 3:20 **For* everyone who is practicing evil, hates the light and is not coming to the light, in order that his works should not convict *him*.** 3:21 **But he who practices the truth comes to the light, that* his works might be manifest, that they have been worked in God.**

3:22 After these things Jesus and his disciples came into the land of *the* Jews, and he stayed with them and immersed* *there*. 3:23 And John was also immersing* in Aenon near to Salem, because many *bodies of* water were there and they came and were being immersed*. 3:24 For* John was not yet cast into prison. 3:25 Therefore there happened *to be* a debate from John's disciples with a Jew concerning the cleansing. 3:26 And they came to John and said to him, Rabbi, he who was with you on the other side of the Jordan, to whom you have testified, behold, this *man* immerses* and all men are going to him.
3:27 John answered and said, A man is able to receive nothing, if it has not been given to him from heaven. 3:28 You* yourselves testify, that I said, I am not the Christ, but, that I am sent in front of him. 3:29 He who has the bride is the bridegroom, but the friend of the bridegroom, who is standing and hearing him, rejoices with joy because of the bridegroom's voice. Therefore *in* this, my joy, has been fulfilled. 3:30 It is essential *for* him to grow but *for* me to diminish.

3:31 He who is coming from above is over all. He who is from the earth is from the earth and speaks from the earth. He who is coming from heaven is over all. 3:32 And what he has seen and heard, he is testifying of that, and no one receives his testimony. 3:33 He who has received his testimony has sealed *this*: that God is true. 3:34 For* he whom God has sent speaks the words of God; for* God does not give the Spirit by measure. 3:35 The Father loves* the Son and has given all things into his hand. 3:36 He who believes in the Son has everlasting life, but he who is disobeying the Son will not see life, but the wrath of God is remaining upon him.

[John 4] TOC

{Mk 1:14a & Mt 4:12 & Lk 3:19-20 & Jn 4:1-4 Judea to Galilee.}

4:1 Therefore when the Lord knew that the Pharisees had heard that Jesus is making* and immersing* more disciples than John 4:2 (although Jesus himself did not immerse*, but his disciples *did*), 4:3 he left Judea and went away into Galilee.

` 4:4 And it was essential for him to go through Samaria.

{Jn 4:5-43 Jacob's Well and at Sychar.}

4:5 So he comes to a city of Samaria, called Sychar, close to the parcel of ground that Jacob gave to his son Joseph 4:6 and Jacob's well was there. Therefore Jesus, being fatigued from his journey, sat thus by the well. It was approximately the sixth hour. 4:7 A woman from Samaria comes to dip-out water. Jesus says to her, **Give me *water* to drink.** 4:8 For* his disciples had gone away into the city that* they might buy nourishment.

4:9 Therefore the Samaritan woman says to him, How is it that you, being a Jew, ask a drink from me, who is a Samaritan woman? (For* Jews have no dealings with Samaritans.)

4:10 Jesus answered and said to her, **If you knew the gift of God and who it is that says to you, Give me *water* to drink; you would have asked of him and he would have given you living water.**

4:11 The woman says to him, Lord, you have no bucket and the well is deep. Therefore from where do you have living water? 4:12 You are not greater *than* our father Jacob, who gave us the well and drank out of it himself and his sons and his livestock, are you?

4:13 Jesus answered and said to her, **Everyone who drinks from this water will be thirsty again 4:14 but whoever is drinking from the water that I will give him may never* be thirsty, but the water that I will give him will become in him a well of water leaping up to everlasting life.**

4:15 The woman says to him, Lord, give me this water, that* I may not be thirsty, nor come all the way here to dip-out *water*.

4:16 Jesus says to her, **Go, summon your husband and come here.**

4:17 The woman answered and said, I have no husband.

Jesus says to her, **You said well, I have no husband 4:18 for* you have had five husbands, and he whom you have now is not your husband. You have said this truly.**

4:19 The woman says to him, Lord, I view that you are a prophet. 4:20 Our fathers worshiped in this mountain, and you* *Jews* say, that in Jerusalem is the place where men ought to worship.

4:21 Jesus says to her, **Woman, believe me, the hour is coming, when you* will worship the Father, neither in this mountain nor in Jerusalem. 4:22 You* worship what you* do not know. We worship what we know, because salvation is from the Jews. 4:23 But the hour is coming and now is, when the true worshipers will worship the Father in spirit and truth; for* the Father is seeking such who are worshiping him. 4:24 God is a Spirit and it is essential *for* those who are worshiping him to worship in spirit and truth.**

4:25 The woman says to him, I know that *the* Messiah is coming (he who is called Christ). Whenever he has come, he will proclaim all things to us.

4:26 Jesus says to her, **I who speak to you, am *he*.**

4:27 And his disciples came upon this, and marveled that he was speaking with a woman; nevertheless no one said, What are you seeking? Or, Why are you talking with her?

4:28 So the woman left her water pot and went away into the city and says to the people, 4:29 Come-here. See a man, who told me all things, as many *things* as I have done. This can not be the Christ, can it? 4:30 They went out of the city and were coming to him.

4:31 But in the *time in* between the disciples were asking him, saying, Rabbi, eat.
4:32 But he said to them, **I have food to eat that you* do not know**.
4:33 Therefore the disciples said to one another, Has anyone brought him *anything* to eat?
4:34 Jesus says to them, **My food is that* I should be doing the will of him who sent me and should finish his work.** 4:35 **Do you not say, There are still four months and *then* comes the harvest. Behold, I say to you*, Lift up your* eyes and look at the farmland, because they are already white for *the* harvest.** 4:36 **And he who is reaping receives wages and gathers fruit to everlasting life; that* he who is sowing and he who is reaping may rejoice in unison.** 4:37 **For* in this is the true saying, One is sowing and another is reaping.** 4:38 **I sent you* to reap that which you* have not labored; others have labored and you* have entered into their labor.**

4:39 And many out of the Samaritans from that city believed in him because of the word of the woman, *who was* testifying, He told me all things, as many *things* as I have done. 4:40 So when the Samaritans came to him, they requested him to abide with them and he remained there two days. 4:41 And many more believed because of his word; 4:42 and they said to the woman, We believe no longer because of your speech; for* we have heard for ourselves and know that this is truly the Savior of the world, the Christ.

4:43 And after the two days he went forth from there and went into Galilee. 4:44 For* Jesus himself testified, that a prophet has no honor in his own fatherland.

{Lk 4:14a & Jn 4:44-45 Arrival in Galilee.}
4:45 So when he came into Galilee, the Galileans accepted him, having seen all the things that he did in Jerusalem at the feast; for* they had also gone to the feast.

4:46 Therefore Jesus came again to Cana of Galilee, where he made* the water wine. And there was a certain nobleman, whose son was sick in Capernaum. 4:47 When he heard that Jesus had come out of Judea into Galilee, he went to him and asked him that* he might come down and might heal his son; for* he was about to die. 4:48 Therefore Jesus said to him, **If you* do not see signs and wonders, you* may never* believe.**
4:49 The nobleman says to him, Lord, come down *here* before my child dies.
4:50 Jesus says to him, **Go-onward; your son lives.**
And the man believed the word that Jesus spoke to him and he traveled on. 4:51 And as he was going down, already his bondservants met him and reported, saying, that his boy lives. 4:52 Therefore he inquired from them the hour when he had improved. And they said to him, Yesterday the fever left him *in the* seventh hour. 4:53 Therefore the father knew that *it was* in that hour in which Jesus said to him, **Your son lives.** And he himself and his whole house believed. 4:54 This is again the second sign that Jesus did, having come out of Judea into Galilee.

[John 5] TOC

5:1 The feast of the Jews was after these things, and Jesus went up to Jerusalem. 5:2 Now in Jerusalem by the sheep *gate* there is a pool, called in Hebrew Bethesda, having five porches. 5:3 A large crowd of those who were sick, blind, lame, dried up, lay in these waiting for the moving of the water. 5:4 For* a messenger went down from time to time in the pool and disturbs the water. Therefore he who steps in first after the disturbance of the waters became healthy, from whatever disease he was held by.

5:5 And a certain man was there, who had been thirty eight years in sickness. 5:6 When Jesus saw him lying and having known that he had already been *like this* a long time, he says to him, **Do you wish to become healthy?**

5:7 The sick man answered him, Lord, I do not have a man, that* he might put me in the pool, whenever the water is disturbed. But *while* I am coming, another is going down before me.

5:8 Jesus says to him, **Arise, lift up your pallet and walk.** 5:9 And immediately the man became healthy and lifted up his pallet and walked.

Now on that day, it was the Sabbath. 5:10 So the Jews said to him who had been healed, It is the Sabbath. It is not legal for you to lift up your pallet.

5:11 He answered them, He who made* me healthy, that *man* said to me, Lift up your pallet and walk.

5:12 Therefore they asked him, Who is the man who said to you, Lift up your pallet and walk? 5:13 But he who was healed did not know who it was; for* Jesus had slipped out of *the* crowd *that* was in that place.

5:14 After these things, Jesus finds him in the temple and said to him, **Behold, you have become healthy. Sin no longer, in order that a worse thing might not happen to you.** 5:15 The man went away and reported to the Jews that it was Jesus who had made* him healthy. 5:16 And because of this the Jews persecuted Jesus and sought to kill him because he did these things on the Sabbath.

5:17 But Jesus answered them, **My Father works until now and I work.** 5:18 Therefore, because of this, the Jews sought *even* more to kill him, because he did not only tear-down the Sabbath, but also called God his own Father, making* himself equal with God.

5:19 Therefore Jesus answered and said to them, **Assuredly, assuredly, I say to you*, The Son can do nothing from himself, if he does not see what the Father is doing; for* whatever things he does, the Son is also doing these things likewise. 5:20 For* the Father loves the Son and shows him all things that he himself does and greater works *than* these he will show him, that* you* may marvel. 5:21 For* just-like the Father makes the dead arise and is giving-life to them, so the Son also is giving-life to whom he wills. 5:22 For* the Father judges no one, but has given all judgment to the Son; 5:23 that* all may honor the Son, just-as they are honoring the Father. He who is not honoring the Son, does not honor the Father who sent him.**

5:24 **Assuredly, assuredly, I say to you*, He who hears my word and believes in him who sent me, has everlasting life and does not come into judgment, but has stepped out of death into life.**

5:25 **Assuredly, assuredly, I say to you*, The hour is coming and now is, when the dead will hear the voice of the Son of God, and they who hear will live. 5:26 For* as the Father has life in himself, so he also gave to the Son to have life in himself 5:27 and he also gave him authority to make* judgment, because he is a son of man. 5:28 Do not marvel at this, because the hour is coming, in which all who are in the tombs will hear his voice, 5:29 and will travel out; those who have done good, to the resurrection of life, and those who have practiced evil, to the resurrection of judgment.**

5:30 **I am able to do nothing of myself. As I hear, I judge and my judgment is righteous, because I am not seeking my own will, but the will of the Father who sent me. 5:31 If I testify concerning myself, my testimony is not true. 5:32 It is another who**

is testifying concerning me, and I know that the testimony which he is testifying concerning me is true. 5:33 **You* have sent *people* to John and he has testified to the truth.** 5:34 **But the testimony which I receive is not from man, but I say these things, in order that you* might be saved.** 5:35 **He was the lamp that *was* burning and appearing, and you* were willing to be glad for a season in his light.** 5:36 **But the testimony which I have is greater *than* John's; for* the works which the Father gave me, that* I should finish, the same works which I am doing, testify concerning me, that the Father has sent me.** 5:37 **And the Father who sent me, he has testified concerning me. You* have neither heard his voice at anytime, nor seen his form.** 5:38 **And you* do not have his word remaining in you*, because you* do not believe him whom he sent.** 5:39 **You* are searching the Scriptures because you* think that in them you* have everlasting life, and these are those which are testifying concerning me;** 5:40 **and you* are not willing to come to me, that* you* may have life.**

5:41 **I am not receiving glory from men.** 5:42 **But I know you*, that you* do not have the love* of God in yourselves.** 5:43 **I have come in my Father's name and you* are not receiving me. If another comes in his own name, you* will receive him.** 5:44 **How can you* believe, who receive glory of one another and the glory that *comes* from the only God, you* are not seeking?** 5:45 **Do not think that I will accuse you* to the Father. There is one who is accusing you*, Moses, in whom you* have hoped.** 5:46 **For* if you* believed Moses, you* would believe me; for* he wrote concerning me.** 5:47 **But if you* do not believe the Scriptures, how will you* believe my words?**

[John 6] TOC

{Mk 6:30-32 & Mt 14:13 & Lk 9:10 & Jn 6:1 East shore of Galilee.}

6:1 After these things, Jesus went away to the other side of the sea of Galilee, which is *the sea* of Tiberias.

{Mk 6:33-44 & Mt 14:13-21 & Lk 9:11-17 & Jn 6:2-14.}

6:2 And a large crowd followed him, because they were seeing the signs from him which he did upon those who were sick. 6:3 And Jesus went up into the mountain and sat there with his disciples. 6:4 Now the Passover, the feast of the Jews, was near. 6:5 Therefore Jesus, having lifted up his eyes and having seen that a large crowd is coming to him, says to Philip, **From where will we buy bread, that* these might eat?** 6:6 And he said this, testing him; for* he himself knew what he was about to do.

6:7 Philip answered him, Two hundred denarii' *worth* of loaves is not enough for them, that* each of them might take a little bit.

6:8 One out of his disciples, Andrew, Simon Peter's brother, says to him, 6:9 There is one child here, who has five barley loaves and two little-fish, but what are these among so-many?

6:10 But Jesus said, **Make* the people lean-back *on the soil.*** Now much grass was in the place. So the men reclined, in number approximately five thousand. 6:11 Now Jesus took the loaves, and having given-thanks, he distributed *it* to the disciples and *then* to the disciples who had reclined; also likewise from the little-fish as many as they wished to *eat*. 6:12 And when they were filled, he says to his disciples, **Gather up the broken pieces which was leftover, that* nothing might perish.** 6:13 Therefore they gathered together and filled twelve baskets with broken pieces from the five barley loaves, which were leftover by those who had fed.

6:14 Therefore when the people saw the sign which Jesus had done, they said, This truly is the prophet who is coming into the world.

{Mk 6:45-56 & Mt 14:22-36 & Jn 6:15-21.}

6:15 Therefore Jesus, having known that they were about to come and seize him, that* they might make* him king, departed by himself into the mountain alone.

6:16 And when it became evening, his disciples went down to the sea; 6:17 and they stepped into the ship and were going over the sea to Capernaum. And it had already become dark and Jesus had not *yet* come to them. 6:18 And the sea was aroused *by* a great blowing wind. 6:19 Therefore when they had rowed approximately twenty five or thirty furlongs, they view Jesus walking upon the sea and happening *to be* near the ship and they were afraid. 6:20 But he says to them, **I am *here*. Do not be afraid.** 6:21 Therefore they were willing to receive him into the ship and immediately the ship happened *to be* at the land where they were going.

6:22 On the next-day the crowd that stood on the other side of the sea saw that no other small-boat was there, except the one which his disciples had stepped into, and that Jesus did not go with his disciples into the small-boat, but his disciples alone 6:23 (but other small-boats came from Tiberias near to the place where they ate the bread after the Lord had given-thanks). 6:24 Therefore when the crowd saw that Jesus was not there, nor his disciples, they themselves also stepped into the ships and came to Capernaum, seeking Jesus. 6:25 And when they found him on the other side of the sea, they said to him, Rabbi, when did you come* here?

6:26 Jesus answered them and said, **Assuredly, assuredly, I say to you*, You* are seeking me, not because you* saw signs, but because you* ate from the loaves and were well fed.** 6:27 **Do not work *for* the food which perishes, but *for* the food which remains to everlasting life, which the Son of Man will give to you*; for* him, God, the Father has sealed.**

6:28 Therefore they said to him, What should we do, in order that we may work the works of God?

6:29 Jesus answered and said to them, **This is the work of God, in order that you* might believe in him whom he has sent**.

6:30 Therefore they said to him, Then* what are you doing for a sign, that* we may see *it* and may believe you? What are you working *for us*? 6:31 Our fathers ate the manna in the wilderness; as it has been written, He gave them bread from heaven to eat. {Ex. 16:21, Num. 11:8}

6:32 Therefore Jesus said to them, **Assuredly, assuredly, I say to you*, It was not Moses who had given you* the bread from heaven, but my Father who is giving you* the true bread from heaven.** 6:33 **For* the bread of God is what is coming down from heaven and is giving life to the world.**

6:34 Therefore they said to him, Lord, give us this bread always.

6:35 But Jesus said to them, **I am the bread of life. He who is coming to me may never* hunger and he who believes in me may never* be thirsty at anytime.** 6:36 **But I said to you*, That you* have seen me and yet do not believe.** 6:37 **All that the Father gives me will come to me, and him who is coming to me I may never* cast outside.** 6:38 **Because I have come down from heaven, not that* I should do my own will, but *do* the will of him who sent me.** 6:39 **And this is the will of my Father who sent me, that* of all that he has given me, I should not lose any out of it, but should raise* it up in the last day.** 6:40 **And this is the will of him who sent me, that* everyone who views the Son and believes in him, may have everlasting life, and I will raise* him up in the last day.**

6:41 Therefore the Jews murmured concerning him, because he said, I am the bread which came down from heaven. 6:42 And they said, Is this not Jesus, the son of Joseph, whose father and mother we know? How does he now say, I have come down from heaven?

6:43 Therefore Jesus answered and said to them, **Do not murmur among yourselves.** 6:44 **No one can come to me, if the Father who sent me does not attract him and I will raise* him up in the last day.** 6:45 **It has been written in the prophets, 'And they will all be taught of God.'** {Is. 54:13} **Therefore everyone who hears from the Father and has learned, is coming to me.** 6:46 **Not that anyone has seen the Father, except he who is from God, he has seen the Father.** 6:47 **Assuredly, assuredly, I say to you*, He who believes in me has everlasting life.** 6:48 **I am the bread of life.** 6:49 **Your* fathers ate the manna in the wilderness and they died.** 6:50 **This is the bread which is coming down from heaven, that* anyone may eat from it and may not die.** 6:51 **I am the living bread which came down from heaven; if anyone eats from this bread, he will live forever and also the bread which I will give is my flesh, which I will give on behalf of the life of the world.**

6:52 Therefore the Jews quarreled with one another, saying, How can this man give us his flesh to eat?

6:53 Therefore Jesus said to them, **Assuredly, assuredly, I say to you*, If you* do not eat the flesh of the Son of Man and drink his blood, you* do not have life in yourselves.** 6:54 **He who eats my flesh and drinks my blood has everlasting life and I will raise* him up in the last day.** 6:55 **For* my flesh is truly food and my blood is truly drink.** 6:56 **He who eats my flesh and drinks my blood abides in me and I in him.** 6:57 **As the living Father sent me and I live because of the Father; so he who eats me, he will also live because of me.** 6:58 **This is the bread which came down from heaven not like the manna your fathers ate and died; he who is eating this bread will live forever.** 6:59 He said these things in the synagogue, (teaching in Capernaum).

6:60 Therefore many out of his disciples, when they heard *this*, said, This is a hard saying; who can hear it?

6:61 But Jesus knowing in himself that his disciples murmured concerning this, said to them, **Does this offend you*?** 6:62 **Then* *what* if you* view the Son of Man ascending where he was beforehand?** 6:63 **It is the spirit who is giving-life; the flesh profits nothing. The words that I speak to you* are spirit, are life.** 6:64 **But there are some out of you* who do not believe.** For* Jesus knew from the beginning who they are who do not believe and who is he who will give him up. 6:65 And he said, **Because of this, I have said to you*, that no one is able to come to me, if it has not been given to him from my Father.**

6:66 From that *time*, many of his disciples went back and walked no more with him. 6:67 Therefore Jesus said to the twelve, **You* will not also go away, will you*?**

6:68 Therefore Simon Peter answered him, Lord, to whom will we go? You have the words of everlasting life. 6:69 And we have believed and know that you are the Christ the Son of the living God.

6:70 He answered them, **Did I not choose you* the twelve and one out of you* is a slanderer?** 6:71 Now he spoke of Judas Iscariot, Simon's *son*, being one out of the twelve, for* he was about to give him up *to the Jews*.

[John 7] TOC

{Mk 7:1-23 & Mt 15:1-20 & Jn 7:1 Galilee, probably Capernaum Spring 29 AD.}

7:1 And after these things Jesus walked in Galilee; for* he did not wish to walk in Judea, because the Jews sought to kill him. 7:2 Now the feast of the Jews, *that is* the Feast of Tabernacles, was near. 7:3 Therefore his brethren said to him, Proceed from here and go into Judea, that* your disciples may also view your works which you are doing 7:4 for* no one does anything in secret, and *he* himself seeks to be known publicly. If you are doing these things, manifest yourself to the world. 7:5 For* even his brethren did not believe in him. 7:6 Therefore Jesus says to them, **My time is not yet here, but your* time is always ready.** 7:7 **The world is not able to hate you*, but it hates me, because I am testifying concerning it, that its works are evil.** 7:8 **You*, go up to the feast. I do not go up to this feast yet, because my time is not yet fulfilled.** 7:9 And having said these things to them, he remained *still* in Galilee.

{Lk 9:51-56 & Jn 7:10; Samaria, Sept: 29 AD.}

7:10 But when his brethren had gone up to the feast, then he also went up, not openly, but like *it was* in secret.

{Jn 7:11-10:21; Jerusalem, Oct. 29 AD.}

7:11 Therefore the Jews sought him at the feast and said, Where is he? 7:12 And there was much murmuring among the crowds concerning him. Some said, He is a good man; others said, Not so, but he misleads the crowd. 7:13 Nevertheless no one spoke publicly concerning him because of fear of the Jews.

7:14 But when it was already the middle of the feast Jesus went up into the temple and taught. 7:15 And the Jews were marveling, saying, How does this man know *the* Scriptures, having not learned *them*?

7:16 Therefore Jesus answered them and said, **My teaching is not mine, but his, who sent me.** 7:17 **If anyone is willing to practice his will, he will know concerning the teaching, of what sort *it is*, from God or I speak from myself.** 7:18 **He who speaks from himself is seeking his own glory, but he who is seeking the glory of him who sent him, this one is true and no unrighteousness is in him.** 7:19 **Did Moses not give you* the law and *yet* none out of you* are practicing the law? Why do you* seek to kill me?**

7:20 The crowd answered and said, You have a demon. Who seeks to kill you?

7:21 Jesus answered and said to them, **I did one work and you* all marvel.** 7:22 **Moses has given you* circumcision (not that it is from Moses, but from the fathers), and on the Sabbath you* circumcise a man.** 7:23 **If a man receives circumcision on the Sabbath, that* the Law of Moses may not be torn-down. Are you* bitterly-angry with me, because I made* a man entirely healthy on the Sabbath?** 7:24 **Do not judge according to appearance, but judge righteous judgment.**

7:25 Therefore some out of those from Jerusalem said, Is this not the one whom they seek to kill? 7:26 And behold, he speaks publicly and they say nothing to him. Can it be that the rulers truly know that this is truly the Christ? 7:27 But we know where this man is from, but whenever the Christ comes, no one knows where he is from.

7:28 Therefore Jesus cried out in the temple, teaching and saying, **You* both know me and know where I am from, and I have not come from myself, but he who sent me is true, whom you* do not know.** 7:29 **I know him, because I am from him and he sent me.** 7:30 Therefore they sought to arrest him and *yet* no one put his hand upon him (because his hour had not come yet).

7:31 But many out of the crowd believed in him, and they said, Whenever the Christ comes, he will not do signs more-than those which this man has done, will he? 7:32 The Pharisees heard the crowd murmuring these things concerning him, and the Pharisees and the high-priests sent attendants that* they might arrest him.

7:33 Therefore Jesus said, **I am still with you* *for* a little time and I go to him who sent me.** 7:34 **You* will seek me and will not find *me* and where I am, you* cannot come.**

7:35 Therefore the Jews said among themselves, Where is this man about to travel that we will not find him? He is not about to travel to the Dispersion among the Greeks and teach the Greeks, is he? 7:36 What is this word that he said, You* will seek me and will not find *me*, and where I am, you* cannot come?

7:37 Now on the last day, the great *day* of the feast, Jesus stood and cried out, saying, **If anyone is thirsty, let him come to me and let him drink.** 7:38 **He who believes in me, like the Scripture has said, Rivers of living water will flow out of his belly.** 7:39 But he spoke this concerning the Spirit, which those who believed in him were to receive; for* the Holy Spirit was not yet *given*, because Jesus was not yet glorified.

7:40 Therefore many out of the crowd, having heard the word, said, This is truly the prophet.

7:41 Others said, This is the Christ. Others said, The Christ does not come out of Galilee, does he? 7:42 Did the Scripture not say that the Christ comes out of the seed of David and from Bethlehem, the village where David was? {2Sam. 7:12, Mic. 5:2} 7:43 So there became a split in the crowd because of him. 7:44 And some out of them wished to arrest him, but no one put hands upon him.

7:45 Therefore the attendants came to the high-priests and Pharisees, and they said to them, Why did you* not bring him?

7:46 The attendants answered, A man has never* spoke *like* so, like this man.

7:47 Therefore the Pharisees answered them, You* are not also misled, are you? 7:48 Has any out of the rulers or any out of the Pharisees believed in him? 7:49 But this crowd that does not know the law are cursed.

7:50 Nicodemus says to them (he who came to him by night, being one out of them), 7:51 Our law does not judge a man, if it does not hear from him beforehand and may know what he is doing, does it?

7:52 They answered and said to him, You are not also from Galilee, are you? Search and see that no prophet has arisen out of Galilee.

7:53 And they each went-onward to his own house, [John 8] 8:1 however Jesus went-onward to the Mountain of Olives.

8:2 And *at* daybreak, he came again into the temple and all the people came to him, and he sat down and taught them. 8:3 And the scribes and the Pharisees lead a woman having been overtaken in adultery, and having stood her in the middle *of them*, 8:4 they say to him, testing *him*, Teacher, this woman was overtaken in the very-act of committing adultery. 8:5 Now Moses commanded us in the law to stone such *people*. Then* what do you say of her? 8:6 And they say this, testing him, that* they may have *something* to accuse him.

But Jesus stooped downward and with his finger wrote in the soil and made-like nothing *was happening*. 8:7 But as they remained, asking him, he stood-erect and said to them, **He who is without sin among you*, let him cast a stone at her first.** 8:8 And again he stooped downward and with his finger wrote in the soil. 8:9 And when they heard it, being convicted by their conscience, they went out one by one, beginning from the elder

ones to the last and Jesus and the woman was left alone, in his midst. 8:10 And Jesus stood-erect and said to her, **Woman, where are your accusers? Did no one condemn you?**

8:11 And she said, No one, Lord.

And Jesus said, **Neither do I judge you. Go-onward. Sin no longer from hereafter.**

8:12 Therefore again Jesus spoke to them, saying, **I am the light of the world. He who is following me may never* walk in the darkness, but will have the light of life.**

8:13 Therefore the Pharisees said to him, You are testifying concerning yourself; your testimony is not true.

8:14 Jesus answered and said to them, **Even if I testify concerning myself, my testimony is true, because I know from where I come and where I am going, but you* do not know from where I come or where I am going.** 8:15 **You* judge according to the flesh; I judge no one *according to the flesh*.** 8:16 **And *yet* if I judge, my judgment is true, because I am not alone, but I and the Father who sent me.** 8:17 **And in your* law it has been written, that the testimony of two men is true.** {Deu 19:15} 8:18 **I am he who is testifying concerning myself and the Father who sent me is testifying concerning me.**

8:19 Therefore they said to him, Where is your Father?

Jesus answered, **You* know neither me, nor my Father; if you* knew me, you* would also know my Father.** 8:20 (Jesus spoke these words in the treasury, *as he was* teaching in the temple and no one arrested him, because his hour had not come yet.)

8:21 Therefore Jesus said again to them, **I go away and you* will seek me and will die in your* sin; where I go, you* cannot come.**

8:22 Therefore the Jews said, Will he kill himself, because he says, Where I go, you* cannot come?

8:23 And he said to them, **You* are from below; I am from above. You* are from this world; I am not from this world.** 8:24 **Therefore I said to you*, that you* will die in your* sins; for* if you* do not believe that I am *he*, you* will die in your* sins.**

8:25 Therefore they said to him, Who are you?

And Jesus said to them, **Even what I have also spoken to you* from the beginning.** 8:26 **I have many things to speak and to judge concerning you*, but he who sent me is true, and the things which I heard from him, I speak these to the world.** 8:27 (They did not know that he spoke *concerning* the Father to them.) 8:28 Therefore Jesus said to them, **Whenever you* have exalted the Son of Man, then you* will know that I am *he* and *that* I am doing nothing from myself, but as my Father taught me, I speak these things.** 8:29 **And he who sent me is with me; the Father has not left me alone, because I am always doing *those* things pleasing to him.** 8:30 *As he was* speaking these things, many believed in him.

8:31 Therefore Jesus said to those Jews who had believed him, **If you* abide in my word, *then* you* truly are my disciples;** 8:32 **and you* will know the truth and the truth will make you* free.**

8:33 They answered him, We are Abraham's seed and have been enslaved to no one at anytime. How do you say, You* will become free?

8:34 Jesus answered them, **Assuredly, assuredly, I say to you*, Everyone who practices sin is the bondservant of sin.** 8:35 **And the bondservant does not abide in the house forever; the son abides forever.** 8:36 **Therefore if the Son makes you* free, you* will really be free.** 8:37 **I know that you* are Abraham's seed; yet you* are seeking to**

kill me, because my word is not making room in you*. 8:38 **I speak the things which I have seen with my Father and therefore you* are practicing what you* have seen with your* father.**

8:39 They answered and said to him, Our father is Abraham.

Jesus says to them, **If you* were Abraham's children, you* *would* do the works of Abraham.** 8:40 **But now you* are seeking to kill me, a man who has spoken the truth to you*, which I heard from God. Abraham did not do this.** 8:41 **You* are practicing the works of your* father.**

Therefore they said to him, We have not been born from fornication; we have one Father– God.

8:42 Therefore Jesus said to them, **If God was your* Father, you* would love* me; for* I came out and *have* come from God; for* neither have I come from myself, but *from* he *who* sent me.** 8:43 **Why do you* not know my speech? *Is it* because you* are not able to hear my word?** 8:44 **You* are from *your** father, the Devil, and it is your* will to do the lusts of your* father. He was a murderer from the beginning and has not stood in the truth, because there is no truth in him. Whenever he speaks a lie, he speaks from his own, because he is a liar and the father of it.** 8:45 **But because I speak the truth, you* do not believe me.** 8:46 **Which out of you* convicts me concerning sin? But if I speak *the* truth, why do you* not believe me?** 8:47 **He who is from God hears the words of God*, but* because of this you* do not hear *them*, because you* are not from God.**

8:48 Therefore the Jews answered and said to him, Do we not say well that you are a Samaritan and you have a demon?

8:49 Jesus answered, **I do not have a demon, but I am honoring my Father and you* are dishonoring me.** 8:50 **But I am not seeking my own glory. There is one who is seeking and is judging.** 8:51 **Assuredly, assuredly, I say to you*, If anyone keeps my word, he may never* view *his* death.**

8:52 The Jews said to him, Now we know that you have a demon. Abraham died and the prophets, and you say, If anyone keeps my word, he may never* taste of death. 8:53 You are not greater *than* our father Abraham, who died, are you? And the prophets died; whom are you making* yourself *out to be*?

8:54 Jesus answered, **If I am glorifying myself, my glory is nothing; it is my Father who is glorifying me; of whom you* say, that he is our God.** 8:55 **And you* have not known him, but I know him, and if I say, I do not know him, I will be similar to you*, a liar, but I know him and I am keeping his word.** 8:56 **Your* father Abraham was glad that* he might see my day, and he saw it and rejoiced**.

8:57 Therefore the Jews said to him, You are not yet fifty years old and you have seen Abraham?

8:58 Jesus said to them, **Assuredly, assuredly, I say to you*, Before Abraham was born, I am.** 8:59 Therefore they took up stones that* they might cast *them* at him, but Jesus hid *himself* and went out of the temple, going through the middle of them and so passed *on* by.

[John 9] TOC

9:1 And passing by, he saw a man blind from his birth. 9:2 And his disciples asked him, saying, Rabbi, who sinned, this man or his parents, that* he should be born blind?

9:3 Jesus answered, **Neither did this man sin, nor his parents, but that* the works of God should be manifest in him.** 9:4 **It is essential *for* me to work the works of him**

who sent me, while it is day. The night is coming, when no one can work. 9:5 **Whenever I am in the world, I am the light of the world.** 9:6 When he had spoken these things, he spit on *the* level-ground and made* clay from the spit and anointed the eyes of the blind *man* with the clay, 9:7 and said to him, **Go, wash in the pool of Siloam** (which is by translation, Sent). Therefore he went away and washed and came *back* seeing.

9:8 Therefore the neighbors and those viewing him beforehand, that he was blind, said, Is this not the one sitting and begging *earlier*? 9:9 Others said, It is he. But others said, He is similar to him.

He said, I am *he.*

9:10 Therefore they said to him, How were your eyes opened?

9:11 He answered and said, A man called Jesus made* clay and anointed my eyes and said to me, **Go to the pool of Siloam and wash. And I went away and washed and I recovered *my* sight.**

9:12 Therefore they said to him, Where is he?

He says, I do not know.

9:13 They lead him to the Pharisees, *he* who was previously blind. 9:14 Now it was *the* Sabbath on the day when Jesus made* the clay and opened his eyes. 9:15 Therefore again the Pharisees also asked him how he recovered his sight.

And he said to them, He placed clay upon my eyes and I washed and I *can* see.

9:16 Therefore some out of the Pharisees said, This man is not from God, because he is not keeping the Sabbath.

Others said, How can a man who is a sinner do such signs? And there was a split among them. 9:17 They say to the blind man again, What do you say concerning him, in that he opened your eyes?

And he said, He is a prophet.

9:18 Therefore the Jews did not believe concerning him, that he had been blind and had recovered his sight, until they summoned the parents of him who had recovered his sight, 9:19 and asked them, saying, Is this your* son, who you* say was born blind? Then* how does he see now?

9:20 But his parents answered and said, We know that this is our son and that he was born blind; 9:21 but how he *can* now see, we do not know; or who opened his eyes, we do not know. He has *come* of age*; ask him; he will speak concerning himself. 9:22 His parents said these things, because they feared the Jews; for* the Jews had covenanted already, that* if anyone confesses him *as* Christ, he should become expelled from the synagogue. 9:23 Therefore his parents said, He has *come* of age*; ask him.

9:24 So they summoned the man who was blind a second time and said to him, Give glory to God. We know that this man is a sinner.

9:25 Therefore he answered and said, I do not know if he is a sinner. I know one thing, that I was blind, *but* now I *can* see.

9:26 But they said to him again, What did he do to you? How did he open your eyes?

9:27 He answered them, I told you* already and you* did not hear; why are you* wishing to hear it again? Do you* wish also to become his disciples?

9:28 They reviled him and said, You are his disciple, but we are disciples of Moses. 9:29 We know that God has spoken to Moses, but this *man*, we do not know where he is from.

9:30 The man answered and said to them, For* a marvelous thing is in this, because you* do not know where he is from and *yet* he opened my eyes. 9:31 But we know that God does not hear sinners, but if anyone is god-fearing and *if* he is practicing his will, he hears him. 9:32 It has not *been* heard from the *beginning of the* world, that anyone *has* opened the eyes of a man born blind. 9:33 If this man was not from God, he *would* be unable to do anything.

9:34 They answered and said to him, You were born *and are* entirely in sins and you are teaching us! And they cast him outside.

9:35 Jesus heard that they had cast him outside, and finding him, he said to him, **Do you believe in the Son of God?**

9:36 He answered and said, Who is he, Lord, that* I may believe in him?

9:37 And Jesus said to him, **You have both seen him and he who speaks with you is he.**

9:38 And he said, Lord, I believe. And he worshiped him.

9:39 And Jesus said, **I came into this world *for judgment, that* those who do not see, may see, and those who see, may become blind.**

9:40 And those who were with him from the Pharisees heard these things and said to him, We are not also blind, are we?

9:41 Jesus said to them, **If you* were blind, you* would have no sin, but now you* say, We see, therefore your* sin remains.**

[John 10] TOC

10:1 **Assuredly, assuredly, I say to you*, He who does not enter in through the door into the sheep's pen, but goes up elsewhere, that *man* is a thief and a robber.** 10:2 **But he who enters in through the door is the shepherd of the sheep.** 10:3 **The doorkeeper opens to him, and the sheep hear his voice and he calls his own sheep by name and leads them out.** 10:4 **And whenever he has put out *his* sheep, he travels in front of them and the sheep follow him, because they know his voice.** 10:5 **And they may never* follow another man, but will escape from him, because they do not know the voice of others.** 10:6 (This metaphor Jesus spoke to them, but they did not know what it was that he spoke to them.)

10:7 Therefore Jesus said to them again, **Assuredly, assuredly, I say to you*, I am the door of the sheep.** 10:8 **All things, as many *things* as came *before* are thieves and robbers, but the sheep did not hear them.** 10:9 **I am the door; if anyone enters in through me, he will be saved and will go in and go out and will find pasture.** 10:10 **The thief does not come, except that* he may steal, and may sacrifice and may destroy *you*. I came that* they may have life and may have even-more *of it*.** 10:11 **I am the good shepherd. The good shepherd lays down his life on behalf of the sheep.** 10:12 **But the hired *servant* and not *the* shepherd, whose sheep are not his own, views the wolf coming and leaves the sheep and escapes and the wolf seizes them and scatters the sheep.** 10:13 **Now the hired *servant* escapes because he is a hired *servant* and he himself does not care concerning the sheep.** 10:14 **I am the good shepherd, and I know my own and my own know me,** 10:15 **just-as the Father knows me and I know the Father, and I lay down my life on behalf of the sheep.** 10:16 **And I have other sheep, which are not of this pen; those also it is essential for me to lead and they will hear my voice and there will become one flock, one shepherd.** 10:17 **Because of this, the Father loves* me, because I lay down my life, that* I may take it again.** 10:18 **No one takes it away from me, but I lay it down out of myself. I have authority to lay it down and I have authority to take it *up* again. I received this commandment from my Father.**

10:19 Therefore there became a split again among the Jews because of these words. 10:20 And many out of them said, He has a demon and is mad; why do you* listen him?

10:21 Others said, These are not the sayings of one *who is* demon-possessed. A demon is not able to open the eyes of the blind, is it?

{Jn 10:22-42; Jerusalem and beyond Jordan.}
10:22 And it happened *to be* Hanukkah in Jerusalem. 10:23 It was winter and Jesus was walking in the temple in Solomon's porch. 10:24 Therefore the Jews surrounded him and said to him, Until when, *will* you take *before telling us* if you are the Christ? Tell us frankly.
10:25 Jesus answered them, **I told you* and you* do not believe. The works that I am doing in my Father's name, these are testifying concerning me. 10:26 But you* do not believe, for* you* are not from my sheep just-as I said to you*. 10:27 My sheep hear my voice and I know them and they follow me, 10:28 and I give to them everlasting life, and they may never* perish and no one will take them out of my hand. 10:29 My Father, who has given *them* to me, he is greater *than* all, and no one is able to take *them* out of my Father's hand. 10:30 I and the Father are one.** 10:31 Therefore the Jews bore stones again that* they might stone him. 10:32 Jesus answered them, **Many good works have I showed you* from my Father, because of which of those works do you* stone me?**
10:33 The Jews answered him, saying, We do not stone you concerning a good work, but concerning blasphemy, and because you being a man, are making* yourself God.
10:34 Jesus answered them, **Is it not written in your* law, *that* I said, You* are gods?** {Ps 82:6?} **10:35 If he called them gods, to whom the word of God came* (and the Scripture cannot be torn-down), 10:36 do you* say of him, whom the Father sanctified and sent into the world, You blaspheme, because I said, I am *the* Son of God? 10:37 If I am not doing the works of my Father, *then* do not believe me. 10:38 But if I am doing them, even if you* do not believe me, believe the works; that* you* may know and may believe that the Father is in me and I in him.** 10:39 Therefore they sought again to arrest him and he went forth out of their hand.

10:40 And he went away again on the other side of the Jordan into the place where John was first immersing*, and he remained there. 10:41 And many came to him and they said, John indeed did no sign, but all things, as many *things* as John spoke concerning this man were true. 10:42 And many believed in him there.

[John 11] TOC

{Jn 11:1-46; Peraea to Bethany, Jan. 30 AD.}
11:1 Now a certain man was sick, Lazarus from Bethany, from the village of Mary and her sister Martha. 11:2 And it was that Mary who anointed the Lord with perfume and wiped his feet with her hair, whose brother Lazarus was sick. 11:3 Therefore the sisters sent to him, saying, Lord, behold, he whom you love is sick.
11:4 But when Jesus heard it, he said, **This sickness is not to death, but on behalf of the glory of God, that* the Son of God may be glorified through it.** 11:5 Now Jesus loved* Martha and her sister and Lazarus. 11:6 Therefore when he heard that he was sick, then indeed, he remained in the place *where he was for* two days. 11:7 Thereafter, after this *time*, he says to the disciples, **We should go into Judea again.**
11:8 The disciples say to him, Rabbi, the Jews *just* now were seeking to stone you, and you are going *back* there again?
11:9 Jesus answered, **Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world. 11:10 But if anyone walks in the night, he stumbles, because the light is not in him.** 11:11 He spoke these things and he says to them after this, **Our friend Lazarus has fallen-asleep, but I am**

going-onward, that* I may wake him.

11:12 Therefore the disciples said to him, Lord, if he has fallen-asleep, he will be cured.

11:13 (Now Jesus had spoken concerning his death, but they thought that he spoke concerning the restfulness of sleep.) 11:14 Therefore Jesus said to them frankly then, **Lazarus is dead.** 11:15 **And I rejoice because of you* that I was not there, in order that* you* may believe, but we should go to him.**

11:16 Therefore Thomas, who is called Didymus, said to his fellow disciples, We should also go, that* we may die with him.

11:17 Therefore when Jesus came, he found that he had been in the tomb *for* four days already. 11:18 Now Bethany was near to Jerusalem, approximately fifteen furlongs off; 11:19 and many from the Jews had come to those around Martha and Mary, that* they may console them concerning their brother. 11:20 Therefore Martha, when she heard that Jesus is coming, met him, but Mary still sat in the house. 11:21 Therefore Martha said to Jesus, Lord, if you had been here, my brother would have not died. 11:22 But even now I know that, as many things as you may ask *of* God, God will give you.

11:23 Jesus says to her, **Your brother will rise* up *again*.**

11:24 Martha says to him, I know that he will rise* up in the resurrection at the last day.

11:25 Jesus said to her, **I am the resurrection and the life. He who believes in me, even if he dies, he will live;** 11:26 **and everyone who lives and believes in me may never* die– forever. Do you believe this?**

11:27 She says to him, Yes, Lord. I have believed that you are the Christ, the Son of God, he who comes into the world. 11:28 And when she had said these things, she went away and secretly summoned Mary her sister, saying, The Teacher is here and is summoning you. 11:29 When she heard it, she arose quickly and comes to him. 11:30 (Now Jesus had not yet come into the village, but was in the place where Martha met him.)

11:31 Therefore the Jews who were with her in the house and were consoling her, when they saw Mary, that she stood up quickly and went out, they followed her, saying, She is going to the tomb that* she may weep there.

11:32 Therefore Mary, when she came where Jesus was and saw him, fell down *next* to his feet, saying to him, Lord, if you had been there*, my brother would have not died.

11:33 Therefore when Jesus saw her weeping and the Jews *also* weeping who came with her, he sighed in the spirit and was disturbed, 11:34 and said, **Where have you* laid him?**

They say to him, Lord, come and see.

11:35 Jesus shed-tears.

11:36 Therefore the Jews said, Behold how he loved him!

11:37 But some out of them said, Was this *man*, who opened the eyes of him who was blind, not able to also do *something* in order that this *man* might not have died?

11:38 Therefore Jesus again sighing in himself comes to the tomb. Now it was a cave and a stone lay against it. 11:39 Jesus says, **Lift up the stone**.

Martha, the sister of him who was dead, says to him, Lord, already *the body* stinks *from decay*; for* it is four days *old*.

11:40 Jesus says to her, **Did I not say to you, that, if you believed, you will see the glory of God?** 11:41 So they took away the stone where the dead was laid. And Jesus lifted his eyes upward and said, **Father, I give-thanks to you that you heard me.** 11:42 **And I knew that you always hear me, but because of the crowd who is standing around I said it, that* they may believe that you did send me.** 11:43 And when he had spoken these things, he cried-out with a loud voice, **Lazarus, come-here! *Come* outside!** 11:44 And he who had been dead came out, bound hand and foot with burial wrappings, and his vision

was bound around with a handkerchief. Jesus says to them, **Loose him and allow *him* to go**.

11:45 Therefore many out of the Jews, who came to Mary and saw what Jesus did, believed in him. 11:46 But some out of them went away to the Pharisees and told them the things which Jesus had done.

{Jn 11:47-54; Jerusalem and Ephraim in Judea.}

11:47 Therefore the high-priests and the Pharisees gathered a council and said, What are we doing because this man is doing many signs? 11:48 If we allow him *to continue* so; all men will believe in him. And the Romans will come and take away both our place and our nation.

11:49 But a certain one out of them, Caiaphas, being *the* high-priest that year, said to them, You* know nothing, 11:50 nor do you* reason that it is advantageous for us that* one man should die on behalf of the people and not *that** the whole nation should perish. 11:51 (Now he said this not from himself, but being high-priest that year, he prophesied that Jesus was about to die on behalf of the nation; 11:52 and not only on behalf of the nation, but that* he should also gather together into one the children of God who are scattered.) 11:53 So from that day forth, they counseled together that* they might kill him.

11:54 Therefore Jesus walked no more publicly among the Jews, but went away *from* there into the country near to the wilderness, into a city called Ephraim, and he stayed there with his disciples.

{Jn 11:55-12:1, 9-11 Bethany March 31- April 1, 30 AD.}

11:55 Now the Passover of the Jews was near and many went up to Jerusalem out of the country before the Passover, that* they might purify themselves. 11:56 Therefore they sought Jesus and spoke with one another, as they stood in the temple, What are you* thinking? He may never* come to the feast, *or will he*? 11:57 Now both the high-priests and the Pharisees had given a commandment, that*, if anyone knows where he was, he should divulge *it*, *that they might arrest him.

[John 12] TOC

{Week of the Crucifixion.)

12:1 Therefore Jesus came to Bethany six days before the Passover, where Lazarus was, who had died, whom was aroused from the dead.

12:2 So they made* him a supper there and Martha served, but Lazarus was one of those who reclined *at the meal* with him. 12:3 Therefore Mary took a pound of perfume of precious undiluted nard, and anointed the feet of Jesus and wiped his feet with her hair and the house was filled from the aroma of the perfume. 12:4 Therefore Judas Iscariot, Simon's *son*, one out of his disciples, who was about to give him up, says, 12:5 Why was this perfume not sold* for three hundred denarii and given to the poor? 12:6 Now this he said, not because he cared concerning the poor, but because he was a thief and had the box and bore what was put *in it*.

12:7 Therefore Jesus said, **Allow her, she has kept it *for the day of my burying.** 12:8 **For* the poor you* always have with you*, but you* do not always have me**.

12:9 Therefore a crowd out of the Jews knew that he was there and they came, not only because of Jesus, but that* they might also see Lazarus, whom he had aroused from the dead. 12:10 But the high-priests counseled that* they might also kill Lazarus; 12:11 that because of him many of the Jews went away and believed in Jesus.

12:12 A large crowd came to the feast on the next-day when they heard that Jesus is coming into Jerusalem, 12:13 *and* they took the limbs of the palm trees and went forth to a meeting *up* with him and cried out, Hosanna. He who is coming in the name of the Lord is blessed, the King of Israel. 12:14 And Jesus, having found a young-donkey, sat upon it; as it has been written, 12:15 'Do not fear, daughter of Zion. Behold, your King is coming, sitting upon a donkey's colt.' {Is. 40:9, 62:11, Zech. 9:9} 12:16 (But his disciples did not know these things *at* first, but when Jesus was glorified, then they remembered that these things were written of him and *that* they had done these things to him.) 12:17 Therefore the crowd that was with him testified when he summoned Lazarus out of the tomb and aroused him from the dead. 12:18 Also because of this, the crowd went and met him, because it heard that he had done this sign. 12:19 Therefore the Pharisees said among themselves, You are viewing that you* profit nothing. Behold, the world has gone after him.

12:20 Now there were some Greeks from them coming up that* they might worship at the feast; 12:21 therefore these came to Philip, who was of Bethsaida of Galilee and asked him, saying, Lord, we wish to see Jesus. 12:22 Philip comes and speaks to Andrew, and again Andrew and Philip speak to Jesus.

12:23 And Jesus answered them, saying, **The hour has come, that* the Son of Man should be glorified.** 12:24 **Assuredly, assuredly, I say to you*, If a kernel of grain does not fall into the soil and die, it abides alone by itself, but if it dies, it brings forth much fruit.** 12:25 **He who loves his life will lose it, and he who hates his life in this world will keep it to everlasting life.** 12:26 **If anyone serves me, let him follow me, and where I am, my servant will also be there. And if anyone serves me, the Father will honor him.** 12:27 **Now my soul is disturbed, and what should I say? Father, save me from this hour? But I came to this hour because of this.** 12:28 **Father, glorify your name**.

Therefore a voice came from heaven, *saying*, **I have both glorified it and will glorify it again.**

12:29 Therefore the crowd, that stood *there* and heard it, said, Thunder has happened.

Others said, A messenger has spoken to him.
12:30 Jesus answered and said, **This voice has not come* because of me, but because of you*.** 12:31 **Now is the judgment of this world. Now the ruler of this world will be cast outside.** 12:32 **And if I am exalted out of the earth, I *will* attract all men to myself.**
12:33 But he said this, signifying by what sort of death he was about to die.
12:34 The crowd answered him, We have heard out of the law that the Christ remains forever and how do you say, It is essential *for* the Son of Man to be exalted? Who is this Son of Man?
12:35 Therefore Jesus said to them, **The light is still with you* *for* a little time. Walk while you* have the light, that* darkness might not overtake you* and he who is walking in the darkness does not know where he is going.** 12:36 **While you* have the light, believe in the light, that* you* might become sons of light.**

Jesus spoke these things and he went away and hid *himself* from them. 12:37 But *though* he had done so-many signs in front of them, yet they did not believe in him, 12:38 in order that the word of Isaiah the prophet might be fulfilled, which he spoke, 'Lord, who has believed our report? And to whom has the arm of the Lord been revealed?' {Is. 53:1}
12:39 Because of this they were not able to believe, because Isaiah said again, 12:40 'He has blinded their eyes and he has hardened their heart; that* they should not see with their eyes and should perceive with their heart and should turn and *that** I might heal them.' {Is. 6:9, 10} 12:41 Isaiah said these things, when he saw his glory, and he spoke concerning him. 12:42 Nevertheless many indeed out of the rulers also believed in him, but because of the Pharisees they did not confess *it*, that* they might not become expelled from the synagogue; 12:43 for* they loved* the glory from men rather than the glory from God.

12:44 And Jesus cried and said, **He who believes in me, does not believe in me, but in him who sent me.** 12:45 **And he who views me views him who sent me.** 12:46 **I have come *like* a light into the world, that* everyone who believes in me may not remain in the darkness.** 12:47 **And if anyone hears and does not believe my words, I do not judge him; for* I did not come in order that I may judge the world, but in order that I may save the world.** 12:48 **He who is rejecting me and is not receiving my sayings, has one who judges him; the word that I spoke that will judge him in the last day.** 12:49 **Because I spoke not from myself, but the Father who sent me, he gave me a commandment, what I should say and what I should speak.** 12:50 **And I know that his commandment is everlasting life, because the things which I speak, just-as the Father has said to me, so I speak *to you*.**

[John 13] TOC

{Jn 13:1-20 Thurs. Evening.}
13:1 Now before the feast of the Passover, Jesus knowing that his hour has come that* he should proceed out of this world to his Father, having loved* his own that were in the world, he loved* them to the end. 13:2 And it happened *during* supper, the Devil had already put into the heart of Judas Iscariot, Simon's *son*, that* he should give him up. 13:3 Jesus, knowing that the Father has given all the things into his hands and that he came forth from God and is going to God, 13:4 arises from supper and places aside his garments, and he took a towel and girded himself. 13:5 Thereafter he puts water into the washbasin and began to wash the disciples' feet and to wipe them with the towel with which he was girded.
13:6 Therefore he comes to Simon Peter and he says to him, Lord, *why* are you washing

my feet?
13:7 Jesus answered and said to him, **What I do you do not know now, but you will know after this.**

13:8 Peter says to him, Never* wash my feet.
Jesus answered him, **If I do not wash you, you have no part with me.**
13:9 Simon Peter says to him, Lord, not only my feet, but also my hands and my head.
13:10 Jesus says to him, **He who is bathed does not need to wash, *other* than the feet, but is entirely clean and you* are clean, but not all.** 13:11 (For* he knew him who is giving him up.) Then he said, **You* are not all clean.**

13:12 Therefore when he had washed their feet and *had* taken his garments, having leaned-back again, he said to them, **You* know what I have done for you*?** 13:13 **You* address me as the Teacher and, Lord, and you* say well; for* so I am.** 13:14 **Therefore if, I, the Lord and the Teacher, have washed your* feet, you* also ought to wash one another's feet.** 13:15 **For* I gave you* an example, that* you* also should do like I have done for you*.** 13:16 **Assuredly, assuredly, I say to you*, A bondservant is not greater *than* his lord; nor *is* an apostle greater *than* he who sent him.** 13:17 **If you* know these things, you* are fortunate if you* do them.**
13:18 **I do not speak concerning all of you*. I know whom I have chosen, but in order that the Scripture might be fulfilled, 'He who eats bread with me, lifted up his heel against me.'** {Ps. 41:9} 13:19 **From now on I tell you* before it *is* to happen, that*, whenever it has happened, you* may believe that I am *he.*** 13:20 **Assuredly, assuredly, I say to you*, He who receives anyone, whomever I send, receives me, and he who receives me receives him who sent me.**

{Mk 14:18-21, 27-31 & Mt 26:21-25, 31-35 & Lk 22:21-23, 31-38 & Jn 13:21-38.}
13:21 When Jesus had said these things, he was disturbed in the spirit and testified and said, **Assuredly, assuredly, I say to you* that one out of you* will give me up.**
13:22 Therefore the disciples looked toward one another, being perplexed concerning whom he is talking *about*. 13:23 But one of his disciples was reclining on Jesus' bosom, *the one* whom Jesus loved*. 13:24 Therefore Simon Peter signals to him to inquire, who it might be, concerning whom he is talking *about*. 13:25 But he who had leaned upon Jesus' chest says to him, Lord, who is it?
13:26 Jesus answers, **It is he, to whom I have dipped the morsel and I will give it to him.** So when he had dipped the morsel, he takes *it* and gives it to Judas Iscariot, Simon's son. 13:27 And after the morsel, then the Adversary entered into him. Therefore Jesus says to him, **What you are doing, do quickly.** 13:28 (Now no one of those reclining *at the table* knew *and* to what *purpose* he spoke this to him. 13:29 For* some thought, since Judas had the box, that Jesus said to him, Buy what things we have need of *for the feast; or, that* he should give something to the poor.) 13:30 Therefore, having received the morsel, he went out immediately and it was night.

13:31 Therefore when he had gone out, Jesus says, **Now the Son of Man is glorified and God is glorified in him;** 13:32 **If God has been glorified in him, God will also glorify him in himself and immediately he will glorify him.** 13:33 **Little children, I am still with you* *for* a little while. You* will seek me and as I said to the Jews, Where I am going, you* cannot come. Also now I say to you*,** 13:34 **I am giving to you* a new commandment, that* you* should love* one another; just-as I have loved* you*, that* you* also should love* one another.** 13:35 **All men will know that you* are my disciples by this, if you* have love* among one another.**

13:36 Simon Peter says to him, Lord, where are you going?

Jesus answered him, **I am going where you cannot follow now, but you will follow me later.**

13:37 Peter says to him, Lord, why cannot I follow you even now? I will lay down my life on your behalf.

13:38 Jesus answered him, **Will you lay down your life on my behalf? Assuredly, assuredly, I say to you, The rooster may never* crow, until you have denied me three times.**

[John 14] TOC

{Jn 14-17 Thurs. Night, Friday to the Jews.}

14:1 **Do not let your* heart be disturbed; you* believe in God, believe also in me.** 14:2 **In my Father's house are many abodes; otherwise, I would have told you*. I am going-onward to prepare a place for you*.** 14:3 **And if I go-onward, I will prepare a place for you*. I am coming again and will receive you* to myself; that* where I am, you* may also be *there*.** 14:4 **And I am going where you* know and you* know the way.**

14:5 Thomas says to him, Lord, we do not know where you are going; how can we know the way?

14:6 Jesus says to him, **I am the way and the truth and the life; no one is coming to the Father, except through me.** 14:7 **If you* had known me, you* would have also known my Father; from now on you* know him and have seen him.**

14:8 Philip says to him, Lord, show us the Father and it is enough for us.

14:9 Jesus says to him, **So-much time I have been with you* and you do not know me Philip? He who has seen me has seen the Father. And how *can* you say *this*? Show us the Father?** 14:10 **Do you not believe that I am in the Father and the Father in me? The words that I say to you*, I do not speak from myself, but the Father who is abiding in me; he is doing the works.** 14:11 ***Either* believe me, that I am in the Father and the Father in me, otherwise believe me because of the works themselves.** 14:12 **Assuredly, assuredly, I say to you*, He who believes in me, the works that I am doing, he will also do, and he will do greater *works than* these, because I am going-onward to my Father.** 14:13 **And whatever you* ask in my name, I will do this, that* the Father might be glorified in the Son.** 14:14 **If you* ask anything in my name, I will do that.** 14:15 **If you* love* me, keep my commandments.**

14:16 **And I will request *of* the Father and he will give you* another Helper*, that* he may abide with you* forever,** 14:17 **the Spirit of the truth, whom the world cannot receive, because it does not view him, nor knows him, but you* know him, because he is abiding with you* and will be in you*.** 14:18 **I will not leave you* orphans. I am coming to you*.** 14:19 **Still a little while and the world views me no more, but you* view me, because I am living, you* will also live.** 14:20 **You* will know in that day that I am in my Father and you* in me and I in you*.** 14:21 **He who holds my commandments and is keeping them, that one is he who loves* me and he who loves* me will be loved* by my Father and I will love* him and will manifest myself to him.**

14:22 Judas (not Iscariot) says to him, Lord, what has happened that you are about to manifest yourself to us and not to the world?

14:23 Jesus answered and said to him, **If anyone loves* me, he will keep my word and my Father will love* him and we will come to him and will make* our abode with him.** 14:24 **He who does not love* me, does not keep my words. And the word which you* hear is not mine, but the Father's, *he* who sent me.**

14:25 **I have spoken these things to you*, while I am remaining with you*.** 14:26 **But**

the Helper*, the Holy Spirit, whom the Father will send in my name, he will teach you* all things and will remind you* of all that I said to you*. 14:27 I am leaving peace with you*. I am giving my peace to you*; not like the world gives, I am giving to you*. Let your* heart not be disturbed, nor let it be cowardly. 14:28 You* heard *how* that I said to you*, I am going-onward and I am coming to you*. If you* loved* me, you* would have rejoiced, because I said, I am going to the Father, because the Father is greater *than* I. 14:29 And now I have told you* before it *is* to happen, that*, whenever it has happened, you* may believe. 14:30 I will not speak much longer with you*, for* the ruler of the world is coming and he has nothing in me; 14:31 but that* the world may know that I love* the Father and as the Father commanded me, thus I am doing.

Arise, we should go from here.

[John 15] TOC

15:1 I am the true vine and my Father is the farmer. 15:2 Every branch that is not bringing forth fruit in me, he takes it away and every *branch* that is bringing forth fruit, he prunes it, in order that it may bring forth more fruit. 15:3 Already you* are clean because of the word which I have spoken to you*. 15:4 Abide in me and I in you*. As the branch cannot bring forth fruit from itself, if it does not abide in the vine; so neither can you* if you* do not abide in me. 15:5 I am the vine, you* are the branches. He who abides in me and I in him, this one is bringing forth much fruit, because you* can do nothing separate from me. 15:6 If anyone does not abide in me, he is cast outside like a branch and is dried up, and they gather them and cast them into the fire and it is burned. 15:7 If you* abide in me and my words should abide in you*, ask whatever you* wish and it will be happen for you*. 15:8 My Father is glorified in this, that* you* may bring forth much fruit and will become my disciples.

15:9 Just-as the Father has loved* me, I have also loved* you*. Abide in my love*. 15:10 If you* keep my commandments, you* will abide in my love*; just-as I have kept my Father's commandments and abide in his love*. 15:11 I have spoken to you* these things, that* my joy may abide in you* and *that your* joy may be fulfilled. 15:12 This is my commandment, that* you* should love* one another, just-as I have loved* you*. 15:13 No one has greater love* *than* this: that* someone may lay down his life on behalf of his friends. 15:14 You* are my friends, if you* practice as many things as I command you*. 15:15 I call you* as bondservants no more, because the bondservant does not know what his lord is doing, but I have called you* friends, because all things that I heard from my Father, I have made known to you*. 15:16 You* did not choose me, but I chose you* and appointed* you*, that* you* should go and should bring forth fruit and *that** your* fruit should abide, that* whatever you* ask of the Father in my name, he should give *it to* you*. 15:17 I command you* *to do* these things, that* you* may love* one another.**

15:18 If the world hates you*, you* know that it has hated me before *it hated* you*. 15:19 If you* were of* the world, the world would love its own, but because you* are not of* the world, but I chose you* out of the world, therefore the world is hating you*. 15:20 Remember the word that I said to you*, A bondservant is not greater *than* his lord. If they persecuted me, they will also persecute you*; if they kept my word, they will also keep yours*. 15:21 But they will do all these things to you* because of my name, because they do not know him who sent me. 15:22 If I had not come and spoken to them, they *would* not have had sin, but now they have no excuse concerning their sin. 15:23 He who hates me also hates my Father. 15:24 If I had not done the works

which no other has done among them, they *would* not have had sin, but now they have both seen and hated both me and my Father. 15:25 **But *this happened*, in order that the word might be fulfilled that is written in their law, 'They hated me undeservedly.'** {Ps 109:3}

15:26 **But whenever the Helper* has come, whom I will send to you* from the Father, *who is* the Spirit of the truth, who goes out from the Father, he will testify concerning me;** 15:27 **and you* also testify, because you* have been with me from the beginning.**

[John 16] TOC

16:1 **I have spoken to you* these things, that* you* should not be offended.** 16:2 **They will expel you* from the synagogues. But the hour is coming, that* everyone who kills you* may think that he is offering divine service to God.** 16:3 **And they will do these things *to you**, because they have not known the Father, nor me.** 16:4 **But I have spoken these things to you*, that* whenever the hour has come, you* may remember them, that I told *them* to you*. And I did not say these things to you* from the beginning, because I was with you*.** 16:5 **But now I am going to him who sent me, and none out of you* asks me, Where are you going?** 16:6 **But because I have spoken these things to you*, sorrow has filled your* heart.** 16:7 **But I tell you* the truth. It is advantageous for you* that* I should go away; for* if I do not go away, the Helper* will not come to you*, but if I go-onward, I will send him to you*.** 16:8 **And when he has come, he will convict the world concerning sin and concerning righteousness and concerning judgment.** 16:9 **Concerning sin, indeed, because they did not believe in me;** 16:10 **concerning righteousness, because I am going to my Father and you* view me no more;** 16:11 **and concerning judgment, because the ruler of this world has been judged.** 16:12 **I still have many things to say to you*, but you* cannot bear them now.** 16:13 **But whenever he, the Spirit of the truth, comes, he will guide you* into all the truth; for* he will not speak from himself, but as many things as he may hear, *these* he will speak and he will report to you* the things that are to come.** 16:14 **He will glorify me, because he will receive out of mine and will report *it* to you*.** 16:15 **All things, as many *things* as the Father has are mine, because of this, I said, that he is receiving out of mine and will report *it* to you*.** 16:16 **A little while and you* do not view me, and again a little while and you* will see me, because I am going to the Father.**

16:17 Therefore *some* out of his disciples said to one another, What is this that he says to us, A little while and you* do not view me, and again a little while and you* will see me, also, Because I am going to the Father?

16:18 Therefore they said, What is this that he says, A little while? We do not know *the meaning* what he says.

16:19 Therefore Jesus knew that they were wishing to ask him *the meaning of this* and he said to them, **Are you* debating with one another concerning this, that I said, A little while and you* do not view me, and again, A little while and you* will see me?** 16:20 **Assuredly, assuredly, I say to you* that you* will weep and mourn, but the world will rejoice. But you* will be sorrowful, but your* sorrow will happen *leading you** to joy.** 16:21 **A woman has sorrow whenever she gives-birth, because her hour has come, but whenever the child is born, she remembers the affliction no more, because of the joy that a child has been born into the world.** 16:22 **And therefore you* now indeed have sorrow, but I will see you* again and your* heart will rejoice and no one**

takes your* joy away from you*. 16:23 And in that day you* will not be asking me anything. Assuredly, assuredly, I say to you* that as many things as you* may ask the Father, he will give it to you* in my name. 16:24 Until now you* have asked nothing in my name. Ask and you* will receive, that* your* joy may be fulfilled.

16:25 **I have spoken these things to you* in metaphors, but the hour is coming, when I will no more speak to you* in metaphors, but will proclaim to you* frankly concerning the Father. 16:26 In that day you* will ask in my name and I do not say to you* that I will request *of* the Father concerning you*; 16:27 for* the Father himself loves you*, because you* have loved me and have believed that I came forth from God. 16:28 I came out from the Father and have come into the world, again, I am leaving the world and I am going-onward to the Father.**

16:29 *Then* his disciples speak to him, Behold, now you speak frankly and are not speaking *in* a metaphor. 16:30 Now we know that you know all things and do not have need that* anyone should ask you. We believe that you came forth from God by this.

16:31 Jesus answered them, **Do you* believe now? 16:32 Behold, the hour is coming and has now come, that* you* might be scattered, everyone to his own and you* might leave me alone and *yet* I am not alone, because the Father is with me. 16:33 I have spoken to you* these things, that* you* may have peace in me. You* have affliction in the world, but have courage; I have overcome the world.**

[John 17] TOC

17:1 Jesus spoke these things, and lifted up his eyes to heaven, and said, **Father, the hour has come; glorify your Son, that* your Son may also glorify you; 17:2 just-as you gave him authority over all flesh, that* to all whom you have given him, he will give everlasting life to them. 17:3 And this is everlasting life, that* they should know you, the only true God, and Jesus *as the* Christ, whom you did send. 17:4 I glorified you upon the earth. I accomplished the work which you have given me that* I should be doing. 17:5 And now, Father, glorify me with yourself with the glory which I had with you before the world was. 17:6 I manifested your name to the men whom you have given me out of the world. They were yours and you gave them to me, and they have kept your word. 17:7 Now they know that all things, as many *things* as you have given me, are from you, 17:8 because the words which you gave me I have given to them, and they received *them* and do truly know that I came forth from you and they believed that you sent me.**

17:9 **I am requesting concerning them. I am not requesting concerning the world, but concerning those whom you have given to me, because they are yours. 17:10 And all things that are mine are yours and yours are mine and I am glorified in them. 17:11 And I am no more in the world and these are in the world and I am coming to you. Holy Father, keep them in your name whom you have given me, that* they may be one, just-as we *are one.* 17:12 While I was with them in the world, I was keeping them in your name whom you have given me. I guarded them and not one out of them perished, except the son of destruction; in order that the Scripture might be fulfilled. 17:13 But now I am coming to you, and I speak these things in the world, that* they may have my joy fulfilled in themselves. 17:14 I have given them your word, and the world hated them, because they are not of* the world, just-as I am not of* the world.**

17:15 **I am not requesting that* you should take them from the world, but that* you should keep them from the evil *one.* 17:16 They are not of* the world just-as I am not of* the world. 17:17 Sanctify them in the truth; your word is truth. 17:18 As you did send**

me into the world, I also sent them into the world. [17:19] **And I sanctify myself on their behalf, that* they themselves may also have been sanctified in truth.**

[17:20] **I am not requesting concerning these only, but concerning those who also believe in me through their word;** [17:21] **that* they may all be one; like you, Father, *are* in me and I in you, that* they may also be one in us; that* the world may believe that you did send me.** [17:22] **And the glory which you have given me I have given to them; that* they may be one, just-as we are one;** [17:23] **I in them and you in me, that* they may have been perfected into one and that* the world may know that you did send me and you loved* them, just-as you loved* me.** [17:24] **Father, I wish that* they, whom you have given me, may also be with me where I am, that* they may view my glory, which you gave me, because you loved* me before the conception of the world.** [17:25] **O righteous Father, the world did not know you, but I knew you, and these knew that you did send me;** [17:26] **and I made known to them your name and will make it known; that* the love* with which you loved* me may be in them and I in them.**

[John 18] TOC

{Mk 14:26, 32-42 & Mt 26:30, 36-46 & Lk 22:39-46 & Jn 18:1 Garden between Stream of Kidron and Mountain of Olives, Late Thurs. night}

[18:1] When Jesus had spoken these words, he went forth with his disciples over the winter-stream of Kidron *valley*, where there was a garden, into which he himself and his disciples entered. [18:2] Now Judas, (who is giving him up), also knew the place, because Jesus gathered there often with his disciples. [18:3] Therefore, having received the cohort *of soldiers* and attendants from the high-priests and *the* Pharisees, Judas comes there with lanterns and torches and weapons. [18:4] Therefore Jesus, knowing all the things that were coming upon him, went forth and says to them, **Whom are you* seeking?**

[18:5] They answered him, Jesus the Nazarene.

Jesus says to them, **I am *he*.** And Judas, who was giving him up, was also standing with them. [18:6] Therefore when he said to them, **I am *he*,** they went away and fell to *the* level-ground. [18:7] Therefore again he asked them, **Whom are you* seeking?**

And they said, Jesus the Nazarene.

[18:8] Jesus answered, **I told you* that I am *he*; therefore if you* seek me, allow these *men* to go away.** [18:9] *(This happened* in order that the word might be fulfilled which he spoke, **Out of those whom you have given me, I did not lose one.**) [18:10] Therefore Simon Peter having a sword unsheathed it and struck the high-priest's bondservant and cut off his right ear. Now the bondservant's name was Malchus. [18:11] Therefore Jesus said to Peter, **Put your sword into the sheath. The cup which the Father has given me, should I not drink it?**

[18:12] So the cohort and the commander and the attendants of the Jews, took Jesus and bound him, [18:13] and led him to Annas first; for* he was *the* father-in-law to Caiaphas, who was high-priest that year. [18:14] But it was Caiaphas, who counseled the Jews that it was advantageous for one man to perish on behalf of the people.

[18:15] And Simon Peter and the other disciple followed Jesus. Now that disciple was known to the high-priest and went in with Jesus into the courtyard of the high-priest; [18:16] but Peter was standing outside at the door. Therefore the other disciple, who was known to the high-priest, went out and spoke to the doorkeeper and brought in Peter. [18:17] Therefore the maidservant *who was* the doorkeeper says to Peter, Are you also *one* out of this man's disciples?

He says, I am not. 18:18 Now the bondservants and the attendants were standing *there*, having made* a coal-fire, because it was cold, and they were warming themselves and Peter was standing and warming himself with them.

18:19 Therefore the high-priest asked Jesus concerning his disciples and concerning his teaching. 18:20 Jesus answered him, **I spoke publicly to the world; I always taught in *the* synagogues and in the temple, where the Jews always come together, and I spoke nothing in secret.** 18:21 **Why are you asking me? Ask those who have heard *me*, what I spoke to them. Behold, these know what I said.**

18:22 And when he had said these things, one of the attendants standing beside *him* gave a slap on the cheek to Jesus, saying, *Why* are you answering the high-priest so?

18:23 Jesus answered him, **If I spoke evilly, testify concerning the evil, but if well, why are you whipping me?**

18:24 Annas sent him bound to Caiaphas the high-priest.

{Mk 14:66-72 & Mt 26:69-75 & Lk 22:54-62 & Jn 18:25-27.}

18:25 Now Simon Peter was standing and warming himself. Therefore they said to him, Are you also *one* out of his disciples?

Then* he denied and said, I am not.

18:26 One out of the bondservants of the high-priest, being a relative of him whose ear Peter cut off, says, Did I not see you in the garden with him?

18:27 Then* Peter denied again and immediately the rooster crowed.

{Mk 15:2-5 & Mt 27:11-14 & Lk 23:2-5 & Jn 18:28-38 Jerusalem early Friday morning.}

18:28 Then* they lead Jesus from Caiaphas into the palace and it was morning, and they themselves did not enter into the palace, that* they might not be defiled, but that* they might eat the Passover. 18:29 Therefore Pilate went out to them and said, What accusation are you* bringing against this man?

18:30 They answered and said to him, If this man were not an evildoer, we should not have given him up to you.

18:31 Therefore Pilate said to them, Take him yourselves and judge him according to your* law.

Therefore the Jews said to him, It is not legal for us to kill anyone. 18:32 *(This happened* in order that the word of Jesus might be fulfilled, which he spoke signifying by what sort of death he was about to die.)

18:33 Therefore Pilate entered again into the palace and summoned Jesus and said to him, Are you the King of the Jews?

18:34 Jesus answered him, **Do you say this from yourself or did others say *this* to you concerning me?**

18:35 Pilate answered, I am not a Jew, am I? Your own nation and the high-priests gave you to me. What have you done?

18:36 Jesus answered, **My kingdom is not from this world; if my kingdom were from this world, then my attendants would fight that* I might not be given up to the Jews, but now my kingdom is not from here.**

18:37 Therefore Pilate said to him, Are you not a king?

Jesus answered, **You are saying that I am a king. I have been born to this *end* and I have come into the world to this *end*, that* I might testify to the truth. Everyone who is from the truth hears my voice.**

18:38 Pilate says to him, What is truth? And when he had said this, he went out again

to the Jews and says to them, I am finding no crime in him.

{Mk 15:6-19 & Mt 27:15-30 & Jn 18:39-19:16 Friday, April 7, 30AD.}

18:39 But it is a custom with you*, that* I should release to you* one *prisoner* at the Passover; therefore, do you* will that I should release to you* the King of the Jews?

18:40 Then* they all cried-out again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

{Footnotes: Jn 18:1- Or: of the Cedars.}

[John 19] TOC

19:1 Therefore Pilate took Jesus and scourged him then. 19:2 And the soldiers having braided a crown of thorns, placed it on his head and dressed him in a purple garment; 19:3 and said, Hail, King of the Jews! And they gave him slaps on the cheek.

19:4 Therefore Pilate went outside again and says to them, Behold, I lead him outside to you*, that* you* may know that I am finding no crime in him. 19:5 Then* Jesus came outside, wearing the thorny crown and the purple garment. And *Pilate* says to them, Behold, the man!

19:6 Then* when the high-priests and the attendants saw him, they cried-out, saying, Crucify *him*, crucify him!

Pilate says to them, Take him yourselves and crucify him; for* I am finding no crime in him.

19:7 The Jews answered him, We have a law and according to our law he ought to die, because he made* himself the Son of God.

19:8 Then* when Pilate heard this word, he was more afraid; 19:9 and he entered into the palace again and says to Jesus, Where are you from? But Jesus gave him no answer. 19:10 Therefore Pilate says to him, *Why* do you not speak to me? Do you not know that I have authority to release you and have authority to crucify you?

19:11 Jesus answered, **You have no authority against me, except that it was given to you from above, because of this, he who gave me to you has *the* greater sin.**

19:12 From that *time*, Pilate sought to release him, but the Jews cried out, saying, If you release this man, you are not Caesar's friend. Everyone who makes* himself a king speaks against Caesar. 19:13 Then* when Pilate heard this word, he led Jesus outside and sat down upon the judicial-seat in a place called The Pavement, but in Hebrew, Gabbatha. 19:14 But it was the Preparation of the Passover and was approximately the sixth hour.

And he says to the Jews, Behold, your* King!

19:15 But they cried-out, Take *him* away, take *him* away, crucify him!

Pilate says to them, Shall I crucify your* King?

The high-priests answered, We have no king except Caesar. 19:16 Therefore, he gave him to them then that* he might be crucified and they took Jesus and led *him away*.

{Mk 15:20-23 & Mt 27:31-34 & Lk 23:26-33 & Jn 19:17 Road to the Cross, Friday morning.}

19:17 And he went out, bearing his cross, to the place called The Place of a Skull, *which* is called in Hebrew, Golgotha,

{Mk 15:24-32 & Mt 27:35-44 & Lk 23:33-43 & Jn 19:18-27 9:00 until Noon, Friday.}

19:18 where they crucified him and two others with him, on this side and on that side and Jesus in the middle. 19:19 And Pilate also wrote a title and placed it upon the cross. And it was written, JESUS THE NAZARENE, THE KING OF THE JEWS. 19:20 Therefore many of the Jews read this title, because the place where Jesus was crucified was near to the city, and it was written in Hebrew, in Greek and in Latin.

19:21 Therefore the high-priests of the Jews said to Pilate, Do not write, The King of the Jews, but that he said, I am King of the Jews.
19:22 Pilate answered, I have written what I have written.

19:23 Therefore the soldiers, when they had crucified Jesus, took his garments and made* four parts, a part to every soldier, and also the tunic. Now the tunic was seamless from the top, *and was* entirely woven. 19:24 Therefore they said to one another, We should not split-apart *this tunic*, but should do lots concerning it; whose it will be. *This happened* in order that the Scripture might be fulfilled, which says, 'They divided my garments among them and they cast a lot for my garment.' {Ps. 22. 18} Therefore indeed the soldiers did these things. 19:25 But, his mother and his mother's sister, Mary the *wife* of Clopas and Mary Magdalene stood beside the cross of Jesus.
19:26 Therefore when Jesus saw his mother and the disciple standing beside *her* whom he loved*, he says to his mother, **Woman, behold your son!** 19:27 Thereafter he says to the disciple, **Behold, your mother!** And from that hour the disciple took her to his own *home*.

{Mk 15:34-41 & Mt 27:46-56 & Lk 23:45-49 & Jn 19:28-30 around 5:00 PM.}
19:28 After this Jesus, knowing that all things have been accomplished, that* the Scripture might be accomplished, which says, **'I am thirsty.'** {Ps. 69:21} 19:29 Therefore a vessel was standing full of vinegar and having filled a sponge with vinegar and having placed it around a hyssop, they brought it to his mouth. 19:30 Then* when Jesus had received the vinegar, he said, **It is finished.** And he bowed his head and gave up the spirit.

{Mk 15:42-47 & Mt 27:57-66 & Lk 23:50-56 & Jn 19:31-42 Before The Sabbath.}
19:31 Therefore the Jews asked of Pilate, that* the bodies should not remain upon the cross upon the Sabbath since it was the Preparation, (for* the day of that Sabbath was a high *day*), that* their legs might be fractured and *that** they might be taken away. 19:32 Therefore the soldiers came and indeed fractured the legs of the first and of the other *one* who was crucified together with him, 19:33 but when they came to Jesus and saw that he was dead already, they did not fracture his legs; 19:34 but one of the soldiers pierced his ribs with a spear and immediately blood and water came out *of it*. 19:35 And he who has seen has testified and his testimony is true and he knows that he says true things, that* you* might believe. 19:36 For* these things happened in order that the Scripture might be fulfilled, 'A bone of him will not be crushed.' {Ex. 12:46 & Num. 9:12 & Ps. 34:20.} 19:37 And again another Scripture says, 'They will look at him whom they stabbed.' {Zech. 12:10}

19:38 After these things, Joseph of Arimathaea, being a disciple of Jesus and having been hidden because of *his* fear of the Jews, asked Pilate that* he might take away the body of Jesus and Pilate permitted *him*. Therefore he came and took away his body. 19:39 And Nicodemus also came, he who came to Jesus the first *time* by night, bringing a mixture of myrrh and aloes, approximately a hundred pounds *of it*. 19:40 So they took the body of Jesus and bound it in linen-strips with the spices, as the custom of the Jews is for burial. 19:41 Now in the place where he was crucified there was a garden, and in the garden a new tomb in which a man had not yet laid. 19:42 Therefore they laid Jesus there *and* because of the Jews' Preparation and because the tomb was near.

[John 20] TOC

{Mk 16:1-8 & Mt 28:1-8 & Lk 24:1-8, 12 & Jn 20:1-10 Dawn and very early Sunday.}

20:1 Now on the first *day* of the week Mary Magdalene comes in the morning, while it was still dark, to the tomb and sees the stone lifted away from the tomb. 20:2 Therefore she runs and comes to Simon Peter and to the other disciple whom Jesus loved* and says to them, They have taken away the Lord from the tomb and we do not know where they have laid him.

20:3 Therefore Peter went forth and the other disciple and they went toward the tomb. 20:4 And they both ran in unison and the other disciple ran ahead of Peter and came first to the tomb; 20:5 and stooping down and looking in, he sees the linen-strips laying; nevertheless he did not enter in. 20:6 Then* Simon Peter comes, following him and entered into the tomb, and he views the linen-strips laying, 20:7 and the handkerchief that was upon his head, was not laying with the linen-strips, but was entwined in a separate place. 20:8 Therefore the other disciple also entered in then, who came first to the tomb and he saw and believed. 20:9 (For* they did not yet know the Scripture, that it is essential for him to rise* up from the dead.) 20:10 So the disciples went away again to their *home*.

{Mk 16:9-11 & Mt 28:9-10 & Lk 24:9-11 & Jn 20:11-18.}

20:11 But Mary was standing outside at the tomb weeping. Therefore as she wept, she peered into the tomb; 20:12 and she views two messengers in white sitting, one at the head and one at the feet, where the body of Jesus had laid. 20:13 And they say to her, Woman, why do you weep?

She says to them, Because they have taken away my Lord and I do not know where they have laid him. 20:14 And when she had said these things, she turned herself back and views Jesus standing and did not know that it was Jesus.

20:15 Jesus says to her, **Woman, why are you weeping? Whom are you seeking?**

She, thinking that it is the gardener, says to him, Lord, if you bore him *away* from here, tell me where you have laid him and I will take him away.

20:16 Jesus says to her, **Mary**.

She having turned *around*, says to him, Rabboni; which is to say, Teacher.

20:17 Jesus says to her, **Do not be touching me; for* I have not yet ascended to the Father, but go-onward to my brethren and say to them, I am ascending to my Father and your* Father and my God and your* God.**

20:18 Mary Magdalene comes, reporting to the disciples, that she had seen the Lord, and *that* he had said these things to her.

{Mk 16:14 & Lk 24:36-43 & Jn 20:19-25 Sunday Evening.}

20:19 Therefore when it was evening, on that day, the first *day* of the week and when the doors were locked where the disciples were gathered because of fear of the Jews, Jesus came and stood in the middle and says to them, **Peace *be* to you*.** 20:20 And when he had said this, he showed to them his hands and his ribs. Therefore the disciples rejoiced, when they saw the Lord. 20:21 Then* Jesus said to them again, **Peace to you*; as the Father has sent me; I am also sending you*.** 20:22 And when he had said this, he exhales on *them* and says to them, **Receive the Holy Spirit.** 20:23 **If you* forgive anyone's sins, they are forgiven to them *by God*; if you* hold-fast anyone's *sins, those sins* have been held.**

20:24 But Thomas, one out of the twelve, called {F} Didymus, was not with them when Jesus came. 20:25 Therefore the other disciples said to him, We have seen the Lord.

But he said to them, If I do not see the pattern of the nails in his hands and may put my finger into the pattern of the nails and may put my hand into his ribs, I will never* believe.

{Jn 20:26-31 & 1Cor: 15:5 Sunday after resurrection.}

20:26 And after eight days again his disciples were inside and Thomas with them. Jesus comes, the doors being locked and stood in the middle and said, **Peace to you*.** 20:27 Thereafter he says to Thomas, **Bring your finger here and behold my hands, and bring your hand *here* and put it into my ribs and do not become unbelieving, but believing.**

20:28 And Thomas answered and said to him, My Lord and my God!

20:29 Jesus says to him, **Because you have seen me, you have believed, *but* those who have not seen and *yet* have believed *are* fortunate.**

20:30 Therefore, Jesus indeed did many other signs also before his disciples, which are not written in this book; 20:31 but these are written, that* you* may believe that Jesus is the Christ, the Son of God, and that* believing you* may have life in his name.

{Footnotes: Jn 20:24- Or: twin.}

[John 21] TOC

{Jn 21:1-25 Sea of Galilee.}

21:1 After these things, Jesus manifested himself again to the disciples upon the sea of Tiberias, and he appeared so. 21:2 They were united-together at Galilee: Simon Peter and Thomas called Didymus and Nathanael of Cana and the *sons* of Zebedee and two others out of his disciples. 21:3 Simon Peter says to them, I am going to fish.

They say to him, We are also coming with you. They went forth and immediately entered into the ship, and that night they clutched nothing *in the net*.

21:4 But when it had already become morning, Jesus stood at the beach; nevertheless the disciples did not know that it was Jesus. 21:5 Then* Jesus says to them, **Children, do you* have any fish?**

They answered him, No.

21:6 And he said to them, **Cast the net toward the right part of the ship and you* will find *some*.** Therefore they cast *it* and they were not strong-enough to drag it *into the* ship away from the crowd of fish.

21:7 Therefore that disciple whom Jesus loved* says to Peter, It is the Lord. Then* Simon Peter having heard that it was the Lord, he girded his *outer* clothing upon himself (for* he {F} was naked) and cast himself into the sea. 21:8 But the other disciples came with the small-boat (for* they were not far from the land, but approximately two hundred cubits from it), dragging the net *full* of fish. 21:9 Then as they stepped to the land, they see a coal-fire there and a little-fish laid on *it* and bread.

21:10 Jesus says to them, **Bring *some* of the little-fish which you* have now clutched *in the net*.** 21:11 Simon Peter went up and dragged the net to the land, full of great fish, a hundred and fifty-three and there were so-many, *yet* the net was not split-apart. 21:12 Jesus says to them, **Come-here. Have a meal**.

And none of the disciples dared to probe him, Who are you? Knowing that it was the Lord. 21:13 Then* Jesus comes and takes the bread and gives *it* to them and the little-fish likewise. 21:14 This is already the third time that Jesus appeared to his disciples, after he had arose from the dead.

21:15 Then* when they had broken their fast, Jesus says to Simon Peter, **Simon, *Son* of Jonah, do you {F} love* me more-than these?**

He says to him, Yes, Lord; you know that I {F} love you.

He says to him, **Feed my lambs.**

21:16 He says to him again a second time, **Simon, *Son* of Jonah, do you** {F} **love*** **me?**
He says to him, Yes, Lord; you know that I {F} love you.
He says to him, **Shepherd my sheep.**
21:17 He says to him the third time, **Simon, *Son* of Jonah, Do you** {F} **love me?**
Peter was sorrowful because he said to him the third time, Do you {F} love me *like a friend*? And he said to him, Lord, you know all things; you know that I {F} love you *like a friend*.
Jesus says to him, **Feed my sheep.** 21:18 **Assuredly, assuredly, I say to you, When you were young, you girded yourself and walked where you wish, but whenever you are elderly, you will stretch out your hands and another will gird you and carry you where you do not wish.** 21:19 Now he spoke this signifying by what sort of death he should glorify God. And when he had spoken this, he says to him, **Follow me.**
21:20 But Peter, turning again, sees the disciple whom Jesus loved* following; who also leaned-back upon his chest at the supper and *who had* said, Lord, who is he who is giving you up? 21:21 Peter seeing him says to Jesus, Lord and what *about* this man?
21:22 Jesus says to him, **If I will *for* him to abide until I come, what *is that* pertaining to you? You, follow me!**
21:23 Therefore this saying went forth to the brethren that this disciple does not die. And *yet* Jesus did not say to him that he does not die, but, **If I will that he remains until I come, what *is that* pertaining to you?**

21:24 This is the disciple who is testifying concerning these things and wrote these things and we know that his testimony is true.
21:25 And there are also many other things *testifying to* how-much Jesus did, which if they are written every one, I assume that not even the world itself *could* make* room for the written books.
Amen.

{Footnotes: Jn 21:7- Or: was half dressed. COMPARE: Jn 13:14, Is. 20:2, Mic. 1:8, 11:21:15, 16. Jn 21:15, 16, 17 'Love*' means 'all giving love.' 'Love' means 'a love of a friend.' The Greek defined the various kinds of love by different words.}

[Acts 1] TOC

{Events from 30 - 63 AD are recorded including all the examples of Christian conversions. Tiberius Caesar, Emperor, 14-37 AD. Pontius Pilate, governor of Judea. Herod Antipas, governor of Galilee.}

1:1 O Theophilus, I indeed made* the first account concerning all that Jesus began both to do and to teach, 1:2 till the day in which he was received up, when he had given command-ment through the Holy Spirit to the apostles whom he had chosen.

{Lk 24:44-49 & Acts 1:3-8 & 1Cor: 15:7 Jerusalem.}

1:3 *The apostles* to whom, he also presented himself *as* living with many definite-proofs after he had suffered *on the cross*, being seen by them through*out* forty days and speaking the things concerning the kingdom of God. 1:4 And, {F} being assembled together with them, he commanded them not to depart from Jerusalem, but to remain *until* the promise of the Father, which *he said and* you* *have* heard from me, 1:5 **Because John indeed immersed* in water, but you* will be immersed* in the Holy Spirit after not many days**.

{May 18, 30AD Mount of Olives.}

1:6 Therefore indeed, when they had come together, they asked him, saying, Lord, are you restoring the kingdom to Israel at this time?

1:7 And he said to them, **It is not yours* to know times or seasons, which the Father has placed in his own authority. 1:8 But you* will receive power, when the Holy Spirit comes upon you* and you* will be witnesses to me, both in Jerusalem and in all Judea and Samaria and to the outermost *parts* of the earth**.

{Mk 16:19-20 & Lk 24:50-53 & Acts 1:9-12 Olivet, between Jerusalem and Bethany.}

1:9 And when he had said these things, *while* they *were* looking, he was lifted up, and a cloud received him out of their *staring* eyes. 1:10 And while they were staring as he went into heaven, behold, two men stood beside them in white apparel; 1:11 who also said, Men, Galileans! Why do you* stand looking into heaven? This Jesus, who was received up from you* into heaven will come *back* thus in the manner you* saw him going into heaven.

1:12 Then they returned to Jerusalem from the mountain called Olives, which is near Jerusalem, a Sabbath day's journey off. 1:13 And when they had entered, they went up into the upstairs room, where they were remaining; both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James *the son* of Alphaeus and Simon the Zealot and Judas *the* {F} *son* of James. 1:14 All these *men* with the women and Mary the mother of Jesus and with his brethren persevered united in prayer and supplication.

1:15 And Peter stood up in these days in the midst of the disciples (and a crowd of {F} people were *gathered* together, approximately a hundred and twenty) and said, 1:16 Brethren, it was essential that this Scripture might be fulfilled, which the Holy Spirit said beforehand through *the* mouth of David concerning Judas, who became a guide to those who took Jesus, 1:17 because he was numbered together with us and was allotted his portion in this service.

{Mt 27:3-10 & Acts 1:18-19.}

1:18 (Therefore indeed, this man procured a parcel of ground with the reward of his unrighteousness, and he happened to fall-flat and ruptured in the middle and all his bowels were poured out. 1:19 And it became known to all the dwellers in Jerusalem; so-that in their own language that place was called Akeldama, that is, The Place of Blood.) 1:20 For* it has been written in the book of Psalms, ‘Let his habitation become desolate and do

not let there be one dwelling in it' {Ps. 69:25} and, 'Let another take his overseership.' {Ps. 109:8} 1:21 Therefore of those *men* who have accompanied with us all the time that the Lord Jesus went in and went out among us, 1:22 beginning from the immersion* of John, to the day that he was received up from us, it is essential one of these *is* to become a witness with us of his resurrection. 1:23 And they stood up two, Joseph called Barsabbas, who was surnamed Justus and Matthias. 1:24 And *after* praying, they said, You Lord, knower of the hearts of all, show which one out of these two you have chosen 1:25 to receive the portion of this service and apostleship from which Judas transgressed, *so as* to travel to his own place. 1:26 And they gave *them* their lots and the lot fell upon Matthias, and he was enumerated with the eleven apostles.

{* is our universal footnoting for words contained in the Appendix. These words are NOT the same Greek word as the non-asterisk form; i.e. *for is different from for* is different from for. Acts 1:4- Or: eating with them. Acts 1:13- Or: brother. SEE Jude. Acts 1:15- GREEK: names. SEE Rev. 3:4.}

[Acts 2] TOC

{Sunday May 28, 30AD Jerusalem.}

2:1 {F} And while the day of Pentecost was being fulfilled, they were united in the same *place.* 2:2 And suddenly there became a noise from heaven like *the* bringing of a violent wind and it filled all the house where they were sitting. 2:3 And there appeared to them, divided tongues, like fire, and it sat upon each one of them. 2:4 And they were all filled with the Holy Spirit and began to speak in other languages, as the Spirit gave to them to speak out. 2:5 Now Jews were dwelling in Jerusalem, devout men, from every nation under heaven. 2:6 And when the {F} voice from this happened, the crowd came together and was confused, because each one heard them speaking in his own language. 2:7 And they were astonished and marveled, saying to one another, Behold, are these not all Galileans who are speaking? 2:8 And how are we hearing everyone in our own language in which we were born? 2:9 Parthians and Medes and Elamites and the dwellers in Mesopotamia, in Judea and Cappadocia, in Pontus and Asia, 2:10 in Phrygia and Pamphylia, in Egypt and the parts of Libya toward Cyrene and the inhabiting Romans, both Jews and Jewish-converts, 2:11 Cretans and Arabs, we hear them speaking in our languages the magnificent things of God. 2:12 And all were astonished and were perplexed, saying to one another, What might this {F} mean? 2:13 But others sneering, said, They are full of new-wine.

{Examples of those who were saved in the New Testament: Acts 2:14-42; 8:5-13; 8:30-39; 9:17-18, 22:6-16, 26:12-18; 10:34-48; 16:13-15; 16:25-34; 18:8; 19:1-7.}

2:14 But Peter, standing up with the eleven, lifted up his voice and spoke out to them, saying, Men, Jews and all you* who are dwelling *in* Jerusalem, let this be known to you* and notice my words. 2:15 For* these *men* are not drunken, as you* take *it to be*; for* it is *only* the third hour of the day. 2:16 But this is what has been spoken through the prophet Joel, 2:17 God says, 'And it will be in the last days, I will pour out from My Spirit upon all flesh and your* sons and your* daughters will prophesy and your* young-men will see visions and your* elderly-men will dream dreams. 2:18 For-sure, upon my *male* bondservants and upon my *female* bondservants in those days I will pour out of my Spirit, and they will prophesy. 2:19 And I will give *you** wonders in the heaven above and signs upon the earth below; blood and fire and vapor of smoke. 2:20 The sun will be turned into darkness and the moon into blood, before the great and illustrious day of the Lord comes. 2:21 And it will be, that everyone, whoever calls upon the name of the Lord, will be saved.' {Joel 2:28-32}

2:22 Men, Israelites! Hear these words: Jesus the Nazarene, a man from God having

been shown to you* by miracles and wonders and signs which God did through him in your* midst, just-as you* yourselves also know; 2:23 being given up by what has been determined by the counsel and foreknowledge of God, you* assassinated *him*, having taken *him* and fastened *him* to *a cross* through lawless hands; 2:24 whom God raised* up, having loosed the travail of death, insomuch as it was not possible *for him* to be held-fast by it. 2:25 For* David says *in regard* to him, 'I see the Lord always before my face, because he is at my right *hand*, that* I might not be shaken. 2:26 Therefore my heart was joyous and my tongue was glad. Now my flesh will also reside in hope; 2:27 because you will not forsake my soul to Hades, neither will you give your Holy One to see decay. 2:28 You made known to me the ways of life. You will fill me with joy with your countenance.' {Ps. 16:8-11} 2:29 Brethren, it is legal *for me* to speak publicly to you* concerning the patriarch David, that he is both dead* and was buried and his tomb is with us to this day. 2:30 Therefore being* a prophet and knowing that God had sworn with an oath to him, that from the fruit of his hips, to raise* up the Christ according to the flesh to sit upon his throne. {Ps. 89:3-4, 132:11} 2:31 Foreseeing this, he spoke concerning the resurrection of the Christ, that neither was his soul left to Hades, nor did his flesh see decay. {Ps. 16:10} 2:32 This Jesus, God raised* up, of whom we are all witnesses. 2:33 Therefore being exalted by the right *hand* of God and having received the promise of the Holy Spirit from the Father, he has poured out this, which you* are seeing and hearing now. 2:34 For* David did not ascend into the heavens, but he himself says, 'The Lord said to my Lord, Sit at my right *hand*, 2:35 until I should place your enemies *under the* footstool of your feet.' {Ps. 110:1} 2:36 Therefore let all the house of Israel know with certainty, that God has made* him both Lord and Christ, this Jesus whom you* crucified.

2:37 Now when they heard *this,* they were pierced in their heart and said to Peter and the rest of the apostles, Brethren, what shall we do?

2:38 And Peter said to them, Repent and be immersed* everyone of you* in the name of Jesus Christ to *obtain* the forgiveness of *your** sins, and you* will receive the gift of the Holy Spirit. 2:39 For* to you* is the promise and to your* children and to all who are from afar, as many as the Lord our God may call to him. 2:40 And he testified and encouraged them with many other words, saying, Save yourselves from this crooked generation. 2:41 Therefore indeed, they, who gladly accepted his word, were immersed*. And approximately three thousand souls was added *to them* in that day. 2:42 And they persevered in the apostles' teaching and fellowship and in the breaking of the bread and prayers.

2:43 And there became fear upon every soul and many wonders and signs were happening through the apostles. 2:44 And all who believed were together and had all things common. 2:45 They sold* their properties and possessions and divided them to all, insomuch as anyone had need. 2:46 And persevering, united in the temple and breaking bread in *their* houses daily, they took their nourishment with gladness and simplicity of heart, 2:47 praising God and having favor with all the people. And the Lord added to the {F} congregation* those who were saved daily.

{Footnotes: Acts 2:1- This is Sunday. Acts 1:26-2:1- Chapter and verse divisions were added by man. In the original Acts 1:26 & Acts 2:1 are the same sentence. The 'they' has been disputed by many. Read both Acts 1:26 and Acts 2:1 together without punctuation and decide for yourself. See also Acts 1:5, 2:6. Acts 2:6 This was a miraculous happening, the crowd heard all this like a single voice from afar or figuratively like 'noisy or sounds.' Acts 2:12 Literally: wish to be. Acts 2:47 Or: church/the one true church, Eph 4:1-6; discussed more in the Appendix.}

[Acts 3] TOC

{June 30, 30AD Temple at Jerusalem.}

3:1 Now Peter and John went up at the same *time* into the temple at the hour of prayer, the ninth *hour*. 3:2 And a certain man, being* lame from his mother's womb, was bore *there*, whom they laid daily at the door of the temple which is called Beautiful, to ask charity of those who went into the temple. 3:3 Seeing *that* Peter and John *were* about to go into the temple, he asked *them for* charity. 3:4 And Peter, with John staring toward him, said, Look toward us. 3:5 And he took-heed of them, expecting to receive something from them. 3:6 But Peter said, I do not possess silver and gold, but what I have, that I am giving to you. In the name of Jesus Christ from Nazareth, arise and walk. 3:7 And he clutched him by the right *hand* and lifted him up and instantly his feet and his ankles were strengthened. 3:8 And leaping up, he stood and began to walk, and he entered with them into the temple, walking and leaping and praising God. 3:9 And all the people saw him walking and praising God. 3:10 And they recognized him, that it was he who sat for charity at the Beautiful Gate of the temple, and they were filled with amazement and astonishment at what had befallen him.

3:11 And *as* the lame *man* who had been healed *was* holding-fast *to* Peter and John, all the people ran together to them in the porch that is called Solomon's, *and were* utterly amazed. 3:12 And when Peter saw it, he answered to the people, Men, Israelites! Why are you* marveling at this man? Or why are you* staring at us, as *though* by *our* own power or godliness* we had made* him *able* to walk? 3:13 The God of Abraham and of Isaac and of Jacob, the God of our fathers, has glorified his young-servant Jesus; whom you* indeed gave up and denied him before the face of Pilate, when he had decided to release him. 3:14 But you* denied the Holy and Righteous One and asked for a murderer to be granted to you*, 3:15 and killed the Author of life; whom God lifts up from the dead; of whom we are witnesses. 3:16 And on the faith of his name, this man whom you* are viewing and know, his name has strengthened him. And the faith which is through him has given him this wholeness *of body* before you* all. 3:17 And I know now brethren that you* did it according to ignorance, as also *did* your* rulers. 3:18 But what God proclaimed beforehand through the mouth of all the prophets, *that* the Christ *would* suffer, he thus fulfilled. 3:19 Therefore, repent and turn again, *that* your* sins may be wiped-away, that seasons of relaxation may come from the presence of the Lord; 3:20 and *that* he may send Christ Jesus who was assigned to you*; 3:21 whom it is indeed essential for the heaven to accept till the times of restoration of all things, of which God spoke through the mouth of all his holy prophets that have been from of old. 3:22 Moses indeed said to the fathers, The Lord our God will rise* up for you* a prophet from among your* brethren, like me. You* will listen to him in all things, as many *things* as he may speak to you*. 3:23 And it will be, that every soul if it does not listen to that prophet, will be utterly destroyed from among the people. 3:24 But even all the prophets from Samuel and those who followed afterwards, as many as have spoken, also *spoke of* these days. 3:25 You* are *the* sons of the prophets and of the covenant* which God covenanted with our fathers, saying to Abraham, 'And in your seed, all the families of the earth will be blessed.' {Gen. 22:18, 26:4, 28:14} 3:26 God, having raised* up his young-servant Jesus, sent him to you* first, blessing you*, in turning each *one* of you* away from your* wickednesses.

[Acts 4] TOC

4:1 And as they spoke to the people, the priests and the captain of the temple and the

Sadducees stood by them, 4:2 being pained, because they taught the people and proclaimed the resurrection of the dead in Jesus. 4:3 And they put hands on them and placed them in jail *for the next-day; for* it was already dusk. 4:4 But many of those who heard the word believed, and *the* number of the men happened to be approximately five thousand.

4:5 And it happened upon the next-day, that their rulers and the elders and scribes were gathered together in Jerusalem; 4:6 and Annas the high-priest *was there* and Caiaphas and John and Alexander and as many as were from *the* high-priestly race. 4:7 And when they had stood them in the middle, they inquired, By what power or in what name, have you* done this?

4:8 Then Peter, filled with the Holy Spirit, said to them, You* rulers of the people and elders of Israel, 4:9 if we are examined today on *account of* a good* work *done to* a sick man and by what *means* this man is cured. 4:10 Let it be known to you*, to all *here* and to all the people of Israel, that in the name of Jesus Christ from Nazareth, whom you* crucified, whom God lifts up from the dead; in him, this one who stands before you* *is* healthy. 4:11 He is, 'The stone scorned by you*, the builders, which has become the head of the corner.' {Ps. 118:22} 4:12 And there is salvation in none other; for* neither is there any other name, that is given among men, in which it is essential *for* us to be saved.

4:13 Now viewing the boldness of Peter and John, they marveled, having comprehended that they were illiterate and unskilled men. And they recognized them, that they had been with Jesus. 4:14 But seeing the man who was healed standing with them, they had nothing to speak against it. 4:15 But when they had commanded them to go aside, outside the council, they pondered *these things* with one another, 4:16 saying, What shall we do to these men? For* that indeed a known sign has happened through them and apparent to all who are dwelling in Jerusalem, and we are not able to deny it. 4:17 But in order that it may not circulate on more-than *this* into the people, we will threaten them with *more* threatening to no longer speak to anyone in this name. 4:18 And they called them *back* and commanded them not to speak at all nor teach in the name of Jesus.

4:19 But Peter and John answered and said to them, If it is right in the sight of God to listen to you* rather than to God, you* judge. 4:20 For* we are not able to speak but the things which we saw and heard. 4:21 And when they had additionally threatened them, they released them, finding nothing as to how they will punish them, because of the people, because all glorified God for what had happened. 4:22 For* the man was more-than forty years old, on whom this sign of healing had happened.

4:23 And being released, they came to their own *brethren* and reported how-much the high-priests and the elders had said to them. 4:24 And when they heard it, they lifted up their voice to God united and said, O Lord, you *are* the God who made* the heaven and the earth and the sea and all that is in them; 4:25 who through the mouth of our father David your young-servant, said, 'Why do the Gentiles rage and the peoples meditate on empty things? 4:26 The kings of the earth stood *up* and the rulers were gathered together, against the Lord and against his Christ.' {Ps. 2:1-2} 4:27 For* against truth, against your holy young-servant Jesus, whom you anointed, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, were gathered together 4:28 to do as many things as your hand and your council predetermined to happen. 4:29 And now, Lord, look upon their threats and give to your bondservants to speak your word with all boldness, 4:30 by you stretching out your hand *for healing, and signs and wonders to happen through the name of your holy young-servant Jesus. 4:31 And when they had beseeched *the Lord*, the place was shaken in which they were gathered together, and they were all filled with the Holy Spirit and they

spoke the word of God with boldness.

4:32 And the crowd of those who believed were of one heart and soul and not one *of them* said that anything of the things which he possessed was his own, but they had all things common. 4:33 And the apostles gave their testimony of the resurrection of the Lord Jesus with great power and great grace was upon them all. 4:34 For* neither anyone among them was needy. For* as many as were* owners of parcels of ground or houses, were selling *them* and brought the prices of the things that were sold*, 4:35 and laid them by the apostles' feet and was distributing to each, insomuch as anyone had need.

4:36 And Joses, who was surnamed from the apostles, Barnabas (which is, being translated, Son of Encouragement), a Levite, a native of Cyprus, 4:37 sold a field, possessed by him, and brought the monies and laid it by the apostles' feet.

[Acts 5] TOC

{Late 30 AD - 36 AD Temple at Jerusalem.}

5:1 But a certain man named Ananias, with his wife Sapphira, sold a property, 5:2 and pilfered *part* of the price, his wife also being conscious *of it* and brought a certain part, laid it by the apostles' feet. 5:3 But Peter said, Ananias, why has the Adversary filled your heart to lie to the Holy Spirit and to pilfer *part* of the price of the parcel of ground? 5:4 *While it was* remaining *unsold*, did it not remain yours? And after it was sold*, was* it not *still* in your authority? How is it that you have put this matter in your heart? You have not lied to men, but to God. 5:5 And Ananias hearing these words fell down and expired and there became great fear upon all those who heard these things. 5:6 And when the young-men had stood up, they enshrouded him and carried him out and buried him.

5:7 And it happened *after* an interval of approximately three hours, his wife also came in, not knowing what had happened. 5:8 And Peter answered her, Tell me if you* were given so-much *for* the parcel of ground?

And she said, Yes, *for* so much.

5:9 But Peter said to her, How is it that you* have agreed together to test the Spirit of the Lord? Behold, the feet of those who have buried your husband are at the door and they will carry you out. 5:10 And she fell down instantly by his feet and expired and the young-men came in and found her dead and they carried her out and buried her by her husband. 5:11 And there became great fear upon the whole congregation* and upon all who heard these things.

5:12 And through the hands of the apostles many signs and wonders happened among the people, and they were all united in Solomon's porch. 5:13 But no one of the rest dared to join himself to them, but the people elevated them; 5:14 and more believers were added to the Lord, crowds of both men and women; 5:15 so-that they even carried out the sick in the streets and laid *them* upon cots and pallets, that*, when Peter came by, if-only his shadow might overshadow some of them. 5:16 And the crowds also came together from the cities in and around to Jerusalem, bringing sick ones and those who were troubled by unclean spirits and who were all healed.

5:17 But the high-priest stood up and all those who were with him (which is a sect of the Sadducees) and they were filled with jealousy, 5:18 and they put their hands upon the apostles and placed them in *the* public jail. 5:19 But a messenger of the Lord through *the*

night, opened the prison doors and led them out and said, [5:20] Go and stand and speak in the temple to the people all the words of this life. [5:21] And when they heard *this*, they entered into the temple under the *light of* daybreak and taught. But the high-priest came and those who were with him and called the council together and the Sanhedrin of the sons of Israel and sent to the prison to have them led *out*. [5:22] But the attendants who came, did not find them in the prison. And having turned back, they reported, [5:23] saying, We indeed found the prison locked with all *the* security *intact* and the guards standing outside before the doors, but when we had opened *it*, we found no one inside. [5:24] And as both the captain of the temple and the priest heard these words and *with* the high-priests, they were perplexed concerning them *and* whatever had happened.

[5:25] But a certain one having come, reported to them, Behold, the men whom you* placed in the prison are in the temple standing and teaching the people. [5:26] Then the captain went with the attendants and led them, *but* without violence; for* they feared the people (that* they might not be stoned). [5:27] And when they had led them, they stood *them* before the council. And the high-priest asked them, [5:28] saying, Did we command you* with a *strict* command to not teach in this name? And behold, you* have filled Jerusalem with your* teaching and are intending to bring this man's blood upon us.

[5:29] But answering, Peter and the apostles said, It is essential *for* us to obey God rather than men. [5:30] The God of our fathers lifted up Jesus, whom you* slew, hanging *him* upon a tree. [5:31] *Jesus is the* Author and Savior who God exalted to his right *hand*, to give repentance to Israel and forgiveness of sins. [5:32] And we are witnesses of these things, and *so is* the Holy Spirit, whom God has given to those who obey him.

[5:33] But hearing *this*, they were infuriated and counseled to assassinate them. [5:34] But one in the council stood up there, a Pharisee, named Gamaliel, a teacher of the law, honored by all the people and he commanded *them* to make* the apostles *wait* outside for a little bit. [5:35] And he said to them, Men, Israelites! Take-heed to yourselves *in regard* to these men and what you* are about to do. [5:36] For* before these days rose* up Theudas, giving himself out to be someone, who was assassinated; to whom a number of men, approximately four hundred, joined themselves; and all, as many as obeyed him were disbanded and came* to nothing. [5:37] After this man rose* up Judas, a Galilean, in the days of the census and a considerable *number of* people withdrew after him. He also perished, and all, as many as obeyed him, were scattered. [5:38] And now I say to you*, Withdraw from these men and permit them *to continue* because if this counsel or this work is from men, it will be torn-down; [5:39] but if it is from God, you* will not be able to tear it down; lest you* might be found even to be quarreling against God.

[5:40] And they agreed with him and when they had called the apostles to them, they whipped them and commanded them not to speak in the name of Jesus and released them. [5:41] Therefore indeed, they went *away* from the presence of the council, rejoicing that they were deemed worthy to be dishonored on behalf of the name of Jesus. [5:42] And they did not cease to teach and to proclaim Jesus *as* the Christ every day in the temple and in their house.

[Acts 6] TOC

{Autumn 36 AD. Temple at Jerusalem. Pontius Pilate deposed.}

[6:1] Now in these days *while* the disciples *were* multiplying, there became a murmuring from the Grecian Jews *aimed* toward the Hebrews, because their widows had been left unattended in the daily service. [6:2] And the twelve called the crowd of the disciples to them and said, It is not pleasing *to God for* us *to be* leaving the word of God, to serve tables. [6:3] Therefore brethren, elect from you*, seven men well testified of, full of the Holy

Spirit and of wisdom, whom we may designate over this need. 6:4 But we will persevere in prayer and in the service of the word. 6:5 And the saying pleased the whole crowd and they chose Stephen, a man full of faith and of the Holy Spirit and Philip and Prochorus and Nicanor and Timon and Parmenas and Nicolaus a Jewish-convert from Antioch; 6:6 whom they stood before the apostles and when they had prayed, they laid their hands upon them.

6:7 And the word of God grew, and the number of the disciples *were* extremely multiplied in Jerusalem, and a large crowd of the priests were obedient* to the faith.

6:8 And Stephen, full of grace and power, did great wonders and signs among the people. 6:9 But there stood up some of those who were of the synagogue called *the Synagogue* of the Freedmen both *those* from Cyrene and from Alexandria, and those from Cilicia and Asia, debating with Stephen. 6:10 And they were not strong-enough to withstand the wisdom and the Spirit by which he was speaking. 6:11 Then they instigated men, who said, We have heard him speak blasphemous words at Moses and God. 6:12 And they agitated the people and the elders and the scribes and standing against *him*, seized him and led him into the council.

6:13 And false witnesses stood up, who said, This man does not cease to speak blasphemous words against this holy place and the law; 6:14 for* we have heard him say, that this Jesus the Nazarene will tear-down this place and will change the customs which Moses gave to us. 6:15 And all who sat in the council, staring toward him, saw his face *was* like the face of a messenger.

[Acts 7] TOC

7:1 And the high-priest said, Are then these things so?

7:2 And he said, Brethren and fathers, listen: the God of glory appeared to our father Abraham, when he was in Mesopotamia, before he dwelt in Haran, 7:3 and said to him, Come out of your land and from your relatives and come-here into the land which I will show you. 7:4 Then he came out of the land of the Chaldeans and dwelt in Haran and when his father was dead, *God* exiled him from there, into this land, in which you* are now dwelling. 7:5 And he gave him no inheritance in it, not even a step of *his* foot and he promised to give it to him and to his seed after him *for *his* territory, when *as of yet* he had no child. 7:6 And God spoke thus: That his seed will be a foreigner in an alien land and they will enslave them and mistreat them *for* four hundred years. 7:7 And *God* said, I will judge the nation to which they may be enslaved and they will come forth and give-divine service to me in this place after these *things*. 7:8 And he gave him the covenant* of circumcision and so *to Abraham* was born Isaac and he circumcised him *on* the eighth day, and *to* Isaac *was born* Jacob and *to* Jacob the twelve patriarchs. 7:9 And the patriarchs, being jealous of Joseph, gave him into Egypt. And God was with him, 7:10 and liberated him from all his afflictions and gave him favor and wisdom before Pharaoh king of Egypt, who designated him leader over Egypt and all his house. 7:11 Now there came a famine and great affliction upon all of Egypt and Canaan and our fathers found no sustenance. 7:12 But when Jacob heard of grain being in Egypt, he sent forth our fathers the first time. 7:13 And by the second time, Joseph was recognized by his brethren, and Joseph's race became apparent to the Pharaoh. 7:14 And Joseph sent *them* and called to him Jacob, his father, and all the relatives, seventy five souls. 7:15 And Jacob went down into Egypt and is dead*, he himself and our fathers; 7:16 and were transferred to Shechem and laid in the tomb that Abraham purchased for a price in silver from the sons of Hamor in Shechem. 7:17 But as

the time of the promise drew near, which God swore to Abraham, the people grew and multiplied in Egypt, 7:18 till there rose* up a different king over Egypt, who did not know Joseph. 7:19 This one dealt craftily with our race and mistreated our fathers, making* *them* place their babies outside *in the elements*, *that* they might not live. 7:20 In which season, Moses was born and was handsome to God, and he was nourished three months in his father's house. 7:21 And when he was placed outside *in the elements*, Pharaoh's daughter took *him* for herself and reared him *for her own son.

7:22 And Moses was educated in all the wisdom of the Egyptians, and was mighty in his words and works. 7:23 But when the time of forty years was fulfilled with him, it came into his heart to visit his brethren, the sons of Israel. 7:24 And seeing one *of them* being hurt, he retaliated and avenged him who was subjugated, striking the Egyptian; 7:25 and he supposed that his brethren understood that God is giving them salvation through his hand. But they did not understand. 7:26 And he appeared the next *day* to those who were quarreling and drove them to *make* peace, saying, Men, you* are brethren! Why are you* wronging one another? 7:27 But he who hurt his neighbor thrust him away, saying, Who designated you a ruler and a justice over us? 7:28 You do not wish to assassinate me, in the manner you assassinated the Egyptian yesterday, do you?

7:29 And at this saying, Moses fled and became a foreigner in the land of Midian, where two sons were born *to him*. 7:30 And when forty years were fulfilled, a messenger of the Lord appeared to him in the wilderness of Mount Sinai, in a flame of fire in a bush. 7:31 And when Moses saw it, he marveled *at* the vision *of it* and as he came near to consider *what it was,* there came* a voice of the Lord to him, 7:32 **I *am* the God of your fathers, the God of Abraham and the God of Isaac and the God of Jacob.** And the trembling Moses came*, *and* did not dare to consider *what it was*. 7:33 And the Lord said to him, Loose the shoes from your feet; for* the place in which you stand is holy land. 7:34 *In* seeing, I have seen the mistreatment of my people that is in Egypt and have heard their groaning and I have come down to liberate them. And now come-here, I will send you into Egypt. 7:35 This Moses whom they deny, saying, Who designated you a ruler and a justice? God sent him *to be* both a ruler and a redeemer by the hand of the messenger that appeared to him in the bush. 7:36 This man led them forth, having done wonders and signs in *the* land of Egypt and in *the* Red Sea and in the wilderness *for* forty years. 7:37 This is that Moses, who said to the sons of Israel, The Lord our God will raise* up to you* a prophet out of your* brethren, like me. 7:38 This is he who came* *to be* in the congregation* in the wilderness with the messenger who spoke to him on Mount Sinai and with our fathers. *This is he* who accepted *the* living word to give to us; 7:39 to whom our fathers willed not to become obedient*, but thrust him from themselves and turned back to Egypt in their hearts, 7:40 saying to Aaron, Make* us gods that will travel before us. For* this Moses, who led us forth out of the land of Egypt, we do not know what has become of him. 7:41 And they made* a calf in those days and brought a sacrifice to the idol and were joyous in the works of their hands. 7:42 But God turned and gave them up to give-divine service to the host of heaven; as it has been written in the book of the prophets, 'You* did not offer slaughtered *beasts* and sacrifices to me *for* forty years in the wilderness, O house of Israel, did you*? 7:43 And you* took up the tabernacle of Moloch and the star of the god Remphan, the patterns which you* made* to worship and I will exile you* past Babylon.' {Amos 5:25-27} 7:44 The tabernacle of the testimony was with our fathers in the wilderness, as he, who spoke to Moses, commanded *him* to make* it according to the pattern which he had seen. 7:45 Which also our fathers accepted in succession, brought in with Joshua when they entered in the territory of the nations, that God thrust out before the face of our fathers, to the days of David. 7:46 *David*, who found favor in the sight of God, asked to find a tabernacle for the God of Jacob. 7:47 But Solomon built him a house. 7:48 But the Highest

is not dwelling in temples made* with hands; as says the prophet, 7:49 'The heaven is my throne and the earth the footstool of my feet. What sort of house will you* build me? says the Lord. Or what is the place of my rest? 7:50 Did not my hand make* all these things?' {Is. 66:2}

7:51 You* *are* stiff-necked and non-circumcised in heart and ears. You* are habitually defying the Holy Spirit *just* like your* fathers did, so do you*! 7:52 Which of the prophets did your* fathers not persecute? And they killed those who proclaimed beforehand *God's message* concerning the coming of the Righteous One; of whom you* have now become betrayers and murderers. 7:53 You* who received the law at *the* commandment from *God's* messengers and did not keep it.

7:54 Now hearing these things, they were infuriated in their hearts and they were gnashing their teeth at him. 7:55 But possessing *the* full*ness* of the Holy Spirit, he stared into heaven and saw the glory of God and Jesus standing at *the* right *hand* of God, 7:56 and said, Behold, I am viewing the heavens opened and the Son of Man standing at *the* right *hand* of God. 7:57 But they cried out with a loud voice and held their ears *together* and united, rushed upon him; 7:58 and they cast him outside the city and stoned him. And the witnesses placed *their* garments by the feet of a young-man named Saul. 7:59 And they stoned Stephen, *who was* calling upon *the Lord*, saying, Lord Jesus, accept my spirit. 7:60 And placing his knees *down*, he cried with a loud voice, Lord, do not weigh this, the sin, to them. And when he had said this, he fell-asleep. [Acts 8] 8:1 And Saul was consenting to the assassination of him.

Now there became a great persecution in that day upon the congregation* which was in Jerusalem, and they were all dispersed throughout the regions of Judea and Samaria, except* the apostles. 8:2 And devout men entombed Stephen and made* great a lamentation over him. 8:3 But Saul was devastating the {F} congregation*, going into every house and dragging men and women *away,* he gave them up to prison.

{37 AD. Samaria. Tiberius Caesar dies March 16. Caligula attempts to put his statue in the Temple. Examples of those who were saved in the New Testament: Acts 2:14-42; 8:5-13; 8:30-39; 9:17-18, 22:6-16, 26:12-18; 10:34-48; 16:13-15; 16:25-34; 18:8; 19:1-7.}

8:4 Therefore indeed, those who were dispersed, went through*out the land* proclaiming the word. 8:5 And Philip went down to a city of Samaria and preached to them the Christ. 8:6 And the crowds united *and* took-heed to the things that were spoken by Philip, when they heard and saw the signs which he did. 8:7 For* many of those who had unclean spirits, they, *the spirits*, came out crying with a loud voice. And many who were paralyzed and who were lame, were healed. 8:8 And there became much joy in that city.

8:9 But there was a certain man, Simon by name, who was formerly in the city practicing-magic and astonishing the people of Samaria, saying that he himself was someone great. 8:10 To whom they were taking-heed, from the least to the greatest, saying, This man is the power of God, the Great. 8:11 And they took-heed to him, because for a considerable time he had astonished them with his magic. 8:12 But when they believed Philip proclaiming the good-news concerning the kingdom of God and the name of Jesus Christ, they were being immersed*, both men and women. 8:13 And Simon himself also believed and being immersed*, persevering with Philip and viewing signs and great miracles *that was* happening, he was astonished.

8:14 Now when the apostles who were in Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to them; 8:15 who, when they had come down,

prayed concerning them, *so* *that they might receive the Holy Spirit. 8:16 For* he had not yet fallen upon any of them, but they were* only immersed* into the name of Jesus Christ. 8:17 Then they laid their hands upon them and they received the Holy Spirit.

8:18 But when Simon saw that through the laying on of the apostles' hands the Holy Spirit was given, he offered them monies, 8:19 saying, Give me also this authority, in order that I may lay my hands on whomever *and*, he may receive *the* Holy Spirit.

8:20 But Peter said to him, May your silver together with you be *sent* into destruction! Because you have thought to procure the gift of God with monies. 8:21 You have neither part nor portion in this word, for* your heart is not straight before God. 8:22 Therefore repent from this, your malice and beseech God; if, then, the deliberation of your heart will be forgiven you. 8:23 For* I see that you are in the gall of bitterness and in the bond of unrighteousness.

8:24 And answering, Simon said, You*, beseech on my behalf to the Lord, *that none of the things which you* have spoken may come upon me.

8:25 Therefore indeed, when they had testified and spoken the word of the Lord, they returned to Jerusalem and proclaimed the good-news to many villages of the Samaritans.

{Summer 37 AD. Road from Jerusalem to Gaza.}

8:26 But a messenger of the Lord spoke to Philip, saying, Stand up and go toward the midday *sun* to the road that is going down from Jerusalem to Gaza. This is a wilderness *road*. 8:27 And he stood up and went. And behold, a man of Ethiopia, a eunuch, (a sovereign under Candace, the queen of Ethiopia, who was *in charge* over all her treasure), who had come to Jerusalem to worship, 8:28 *who was* returning and sitting in his chariot and was reading the prophet Isaiah. 8:29 And the Spirit said to Philip, **Go near and join yourself to this chariot.**

{Examples of those who were saved in the New Testament: Acts 2:14-42; 8:5-13; 8:30-39; 9:17-18, 22:6-16, 26:12-18; 10:34-48; 16:13-15; 16:25-34; 18:8; 19:1-7.}

8:30 And Philip running up to him and heard him reading Isaiah the prophet and said, Do you know then what you are reading?

8:31 And he said, For* how can I, if someone does not guide me? And he pleaded with Philip to come up and sit with him. 8:32 Now the passage of the Scripture which he was reading was this, 'He was led like a sheep to the slaughter, and like a lamb before his shearer is voiceless, thus he does not open his mouth. 8:33 His judgment was taken away in his humbleness. But who will describe his generation? Because his life is taken from the earth.' {Is. 53:7, 8} 8:34 And answering Philip, the eunuch said, I am beseeching you, concerning whom is the prophet speaking *about in* this? *Is he speaking* concerning himself or concerning some other *person*?

8:35 And Philip opened his mouth and beginning from this Scripture, proclaimed to him Jesus. 8:36 And as they went on the road, they came to a certain water, and the eunuch says, Behold, *here is* water; what is preventing me *from* being immersed*? {F} 8:37 And Philip said, If you believe from all your heart, it is permitted.

And he answered and said I believe Jesus Christ to be the Son of God.

8:38 And he commanded the chariot to stand still and they both went down into the water, both Philip and the eunuch and he immersed* him. 8:39 And when they came up out of the water, the Spirit of the Lord seized Philip away, and the eunuch saw him no more, for* he went on his way rejoicing.

8:40 But Philip was found in Azotus and going through, he proclaimed the good-news to all the cities, until he came to Caesarea.

{Footnotes: Acts 8:3 Or: church/the one true church/Eph 4:1-6; discussed more in the Appendix. Acts 8:37- is not in the Majority of Greek texts. The last section 'I believe that Jesus Christ is the Son of God.' was quoted in the late 2nd Century by Irenaeus. More on the web site.}

[Acts 9] TOC

{Summer AD 37. Damascus. Saul is around 35 years old. Herod Antipas deposed. Herod Agrippa 1st king, 5th ruler of Galilee & Perea.}

9:1 But Saul, still breathing threatening and murder toward the disciples of the Lord, having come to the high-priest, 9:2 asked of him letters *for Damascus to the synagogues, *that if he found anyone, who were of the Way, both men and women, he might bring them bound to Jerusalem.

9:3 But it happened as he went on, *when* he drew near to Damascus; suddenly a light from heaven flashed around him, 9:4 and he fell upon the earth and heard a voice saying to him, **Saul, Saul, why are you persecuting me?**

9:5 And he said, Who are you, Lord?

And the Lord said, **I am Jesus whom you are persecuting.** {F} ***It is hard for you to kick the cattle-prods.***

9:6 *And trembling and amazed, he said, What do you wish me to do?*

And the Lord said to him, **But stand up and enter into the city and it will be told to you what it is essential *for* you to do.**

9:7 And the men traveling together with him stood speechless, indeed hearing the voice, but viewing no one. 9:8 And Saul arose from the earth, and when his eyes were opened, he saw nothing, but leading him by the hand, they brought *him* into Damascus. 9:9 And he was *there* three days not seeing and did neither eat nor drink.

9:10 Now there was a certain disciple in Damascus, named Ananias, and the Lord said to him in a vision, **Ananias**.

And he said, Behold, I *am here*, Lord.

9:11 And the Lord *said* to him, **Stand up and go to the lane which is called Straight and seek *the one* named Saul, a man from Tarsus, in the house of Judas; for* behold, he is praying; 9:12 and he has seen in a vision, a man named Ananias coming in and laying his hand on him, *that he might recover his sight**.

9:13 But Ananias answered, Lord, I have heard from many concerning this man *and* how-much evil he did to your holy-ones in Jerusalem, 9:14 and he has authority from the high-priests here to bind all who are calling upon your name.

9:15 But the Lord said to him, **Go-onward, because this *man* is a chosen vessel for me, to bear my name before the Gentiles and kings and the sons of Israel; 9:16 for* I will show him how-much it is essential for him to suffer on behalf of my name.**

{Examples of those who were saved in the New Testament: Acts 2:14-42; 8:5-13; 8:30-39; 9:17-18, 22:6-16, 26:12-18; 10:34-48; 16:13-15; 16:25-34; 18:8; 19:1-7.}

9:17 And Ananias went away and entered into the house, and laying his hands upon him said, Brother Saul, the Lord Jesus, who appeared to you on the road *on* which you were going, has sent me, *that you may recover your sight and may be filled with the Holy Spirit. 9:18 And immediately *things* like scales fell from his eyes and he recovered his sight, and he stood up and was immersed*; 9:19 and he took nourishment and was strengthened.

And Saul happened *to be* with the disciples who were in Damascus *for* some days.

9:20 And immediately in the synagogues he preached the Christ, that he is the Son of God.
9:21 And all who heard him were astonished and said, Is this not the one who in Jerusalem made havoc of those who are calling upon this name? And he has come here *for this *purpose*, that* he might bring them bound before the high-priests. 9:22 But Saul was empowered more and was confusing the Jews who are dwelling in Damascus, lecturing that this *Jesus* is the Christ.

9:23 And when a considerable *number of* days were fulfilled, the Jews counseled together to assassinate him; 9:24 but their pact became known to Saul. And they were guarding the gates both day and night *that they might assassinate him. 9:25 But the disciples took him by night and dropped him down through the wall, lowering him in a basket.

{37-39 AD. Arabia. Saul's retirement. Gal. 1:17-18. AD dates vary due to many not putting this in the chronology.}

{Sept. 39 AD. Jerusalem. Paul's first visit there.}

9:26 And when he had come into Jerusalem, he attempted to join himself to the disciples and they were all afraid of him, not believing that he was a disciple. 9:27 But Barnabas took him and led *him* to the apostles and described to them how he had seen the Lord on the road and that he had spoken to him and how in Damascus he had spoke boldly in the name of Lord Jesus. 9:28 And he was with them at Jerusalem, traveling into *it*, speaking boldly in the name of the Lord. 9:29 And he both spoke and debated with the Grecian Jews, but they were undertaking *the task* to assassinate him.

{40-43 AD Paul in Tarsus & Cilicia.}

9:30 And when the brethren fully knew it, they brought him down to Caesarea and sent him forth to Tarsus.

9:31 Therefore indeed, *all* the congregations* throughout all Judea and Galilee and Samaria had peace. They were multiplied, having been built up and having conducted-themselves in the fear of the Lord and in the comfort of the Holy Spirit.

{40 AD. Lydda & Joppa. Herod Antipas banished.}

9:32 And it happened, as Peter went through all *the regions*, he also came down to the holy-ones those dwelling *at* Lydda. 9:33 And he found a certain man named Aeneas there, who was paralyzed *and had been* lying in his pallet *for* eight years. 9:34 And Peter said to him, Aeneas, Jesus Christ heals you. Stand up and spread *your bed* for yourself. And immediately he stood up. 9:35 And all who dwelt *at* Lydda and in Sharon saw him and they turned to the Lord.

9:36 And there was a certain disciple in Joppa named Tabitha, which is called by translation Dorcas. This woman was full of good works and of charity, which she did *always*. 9:37 And it happened in those days, that being sick, she died and when they had bathed her, they laid her in an upstairs room. 9:38 And Lydda was near to Joppa, the disciples, hearing that Peter was in it, sent for him, encouraging *him* not to hesitate to come to them. 9:39 And Peter stood *up* and went with them. And when he had come, they brought him into the upstairs room. And all the widows stood by him weeping and showing the tunics and garments; how-much Dorcas had made*, while she was with them.
9:40 But Peter put them all outside and placed his knees *on the floor* and prayed, and turning to the body, he said, Tabitha, rise* up. And she opened her eyes, and when she saw Peter, she sat up. 9:41 And he gave her his hand and stood her *up*, and summoning the holy-ones and widows, he presented her *as* living. 9:42 And it became known throughout all Joppa and many believed on the Lord. 9:43 And it happened, that he remained a

considerable *number of* days in Joppa with a certain Simon, a tanner.

{Footnote: 9:5b-6- This section of wording is not found in the majority of manuscripts. It is an early attempt to harmonize the accounts of Saul's salvation which was added in the KJV. See 26:14-15.}

[Acts 10] TOC

{40 AD. Caesarea.}

10:1 Now there was a certain man in Caesarea, Cornelius by name, a centurion of the cohort called the Italian *cohort,* 10:2 a devout man, who feared God with all his house and doing much charity for the people and always besought of God. 10:3 He saw openly in a vision, as it was approximately the ninth hour of the day, a messenger of God coming in to him and saying to him, Cornelius. 10:4 And having stared at him and becoming fearful, he said, What is it, Lord?

And he said to him, Your prayers and your charity have gone up *for a memorial before God. 10:5 And now send men to Joppa and send for Simon, who is surnamed Peter. 10:6 He is lodging with a certain Simon, a tanner, whose house is beside *the* sea. {F} *He will tell you what you ought to do.* 10:7 And when the messenger who spoke to Cornelius had went away, he summoned two of his domestic *servants* and a devout soldier of those persevering with him; 10:8 and having described all *these* things to them, he sent them to Joppa.

{40 AD. Joppa.}

10:9 Now on the next-day, as they were traveling and drew near to the city, Peter went up upon the housetop to pray, around the sixth hour. 10:10 And he became very hungry and wished to eat, but as they were preparing *the food*, a trance fell upon him. 10:11 And he views the heaven opened and a certain vessel coming down, like a great sheet bound and dropping down by four edges upon the earth; 10:12 in which were* all *kinds of* four footed mammals and beasts and reptiles of the earth and birds of the heaven. 10:13 And there came* a voice to him, **Stand up Peter; sacrifice and eat.**

10:14 But Peter said, Not-so, Lord, because I have never* eaten anything that is common and unclean.

10:15 And a voice *came* to him again the second time, **What God has cleansed, you, do not make common.** 10:16 And this happened three times and again the vessel was received up into heaven.

10:17 Now as Peter was perplexed in himself what the vision which he had seen might be. And behold, the men who were sent from Cornelius, having made inquiry for Simon's house, stood by the gate, 10:18 and summoning, they inquired if Simon, who was surnamed Peter, was lodging here. 10:19 And as Peter was contemplating concerning the vision, the Spirit said to him, **Behold, men are seeking you.** 10:20 **But *now*, stand up and go down and go with them, making no distinction, because I have sent them.**

10:21 And Peter went down to the men {F} *who were sent from Cornelius to him* and said, Behold, I am he whom you* are seeking. What is the cause through which you* are here?

10:22 And they said, Cornelius a centurion, a righteous man and one who fears God and is well testified of by all the nation of the Jews, was divinely-warned by a holy messenger to send for you to *come to* his house and to hear words from you. 10:23 So he invited them in and lodged them.

{40 AD. Caesarea.}

And on the next-day Peter came out and went together with them and some of the

brethren from Joppa accompanied him. [10:24] And on the next-day they entered into Caesarea. And Cornelius *was* expecting them, having called together his relatives and his intimate friends. [10:25] And when it happened that Peter entered, Cornelius met him and fell down upon his feet and worshiped him. [10:26] But Peter lifted him up, saying, Stand up; I myself am also a man. [10:27] And *while* conversing with him, he went in and finds many gathered together. [10:28] And he said to them, You* yourselves know how it is an illegal thing for a man *who is* a Jew to join himself or to come to a heathen, and *yet* God showed to me that I should not call any man common or unclean. [10:29] Hence also, undeniably I came when I was sent for. Therefore I am inquiring, for what reason did you* send for me?

[10:30] And Cornelius said, Four days till this hour, I was fasting and praying in the ninth hour in my house, and behold, a man stood before me in bright apparel, [10:31] and says, Cornelius, your prayer is heard and your charity is remembered in the sight of God. [10:32] Therefore send to Joppa and call to you Simon, who is surnamed Peter; he is lodging in the house of Simon, a tanner, by *the* sea. When he comes; he will speak to you. [10:33] Therefore promptly I sent for you, and having come, you did well. Therefore now we are all here in the sight of God, to hear all things which have been commanded to you by God.

{Examples of those who were saved in the New Testament: Acts 2:14-42; 8:5-13; 8:30-39; 9:17-18, 22:6-16, 26:12-18; 10:34-48; 16:13-15; 16:25-34; 18:8; 19:1-7.}

[10:34] And Peter opened his mouth and said, In truth, I comprehended that God is not one who shows-partiality [10:35] but in every nation he who fears him and is working righteousness, is acceptable to him. [10:36] The word which he sent to the sons of Israel, proclaiming the good-news of peace through Jesus Christ (he is Lord of all). [10:37] You* know, the word *concerning Jesus* which happened throughout all of Judea, beginning from Galilee, after the immersion* that John preached. [10:38] Jesus who *was* from Nazareth; how God anointed him with the Holy Spirit and with power; who went through*out the land* working good* and healing all who were oppressed by the Devil, because God was with him. [10:39] And we are witnesses of all things which he did both in the country of the Jews and in Jerusalem– whom they also assassinated, hanging *him* upon a tree. [10:40] God lifted him up *on* the third day and gave him to become manifest, [10:41] not to all the people, but to witnesses that were assigned before by God, *even* to us, who ate and drank with him after he rose* up from the dead. [10:42] And he commanded us to preach to the people and to testify that this is he who has been determined by God, Judge of the living and the dead. [10:43] To him all the prophets are testifying, that through his name everyone who believes in him will receive forgiveness of sins.

[10:44] While Peter still spoke these words, the Holy Spirit fell upon all those who heard the word. [10:45] And the believing *ones* out of the circumcision, were astonished, as many as came with Peter, because the gift of the Holy Spirit had also been poured out upon the Gentiles. [10:46] For* they heard them speak in *foreign* languages and elevating God.

Then Peter answered, [10:47] Is anyone able to forbid the water, that these *people* should not be immersed*, who have received the Holy Spirit as well as we? [10:48] And he commanded them to be immersed* in the name of Jesus Christ. Then they requested him to remain a few days.

{Footnotes: Acts 10:6, 21 These sections of wording are not found in the majority of manuscripts.}

11:1 Now the apostles and the brethren who were in Judea heard that the Gentiles had also accepted the word of God. 11:2 And when Peter had come up to Jerusalem, those who were of the circumcision argued with him, 11:3 saying, You went to men uncircumcised and ate with them.

11:4 But Peter began and expounded *the matter* to them afterwards, saying, 11:5 I was in the city of Joppa praying and I saw a vision *while* in a trance, a certain vessel coming down, like a great sheet dropping down from heaven by four edges, and it came to me. 11:6 I considered *it*, having stared into it and I saw the four footed mammals of the earth and *other* beasts and reptiles and birds of the heaven.

11:7 And I heard a voice saying to me, **Stand up Peter; sacrifice and eat**.

11:8 But I said, Not-so, Lord, because anything common or unclean has never* entered into my mouth.

11:9 But a voice answered me the second time from heaven, **What God has cleansed, you, do not make common.** 11:10 And this happened three times and all were pulled up again into heaven. 11:11 And behold, promptly three men stood by the house in which we were, having been sent from Caesarea to me. 11:12 And the Spirit told me to go with them, making no distinction. And these six brethren also came with me, and we entered into the man's house. 11:13 And he reported to us how he had seen the messenger standing in his house and saying to him, Send men to Joppa and send for Simon, whose surname is Peter; 11:14 who will speak to you words, in which you will be saved, you and all your house. 11:15 And as I began to speak, the Holy Spirit fell upon them, just-like upon us in *the* beginning. 11:16 And I remembered the word of the Lord, how he said, **John indeed immersed* in water, but you* will be immersed* in the Holy Spirit.** 11:17 Therefore if God gave to them the equal gift like *he* also *did* to us when we believed on the Lord Jesus Christ, now who was I, that I could forbid God? 11:18 But having heard these things, they were quiet and glorified God, saying, Consequently, God has also given repentance toward life to the Gentiles.

{40-41 AD. Antioch, Phoenicia, Cyprus, etc. The Good-news extended to all the Gentiles. Jan., 41 AD Claudius becomes Emperor.}

11:19 Therefore indeed, they who were dispersed from the affliction which happened upon Stephen went to Phoenicia and Cyprus and Antioch, speaking the word to no one except only to *the* Jews. 11:20 But there were some of them, men from Cyprus and Cyrene, who, when they had come into Antioch, also spoke to the Grecian Jews, proclaiming the Lord Jesus. 11:21 And the hand of the Lord was with them and a large number who believed turned to the Lord.

{42 AD. Jerusalem to Antioch. Herod Agrippa receives kingdom of Judea & Samaria.}

11:22 And the account concerning them was heard in the ears of the congregation* that *was* in Jerusalem. And they sent forth Barnabas to Antioch; 11:23 who, having come and having seen the grace of God, rejoiced and encouraged all with purpose of heart to remain with the Lord, 11:24 because he was a good man and full of the Holy Spirit and of faith and a considerable crowd was added to the Lord.

{43-44 AD. Claudius goes to Britain.}

11:25 And Barnabas went forth to Tarsus to seek Saul; 11:26 and having found him, he brought him to Antioch. And it happened, they were gathered together with the congregation* a whole year and taught a considerable crowd and the disciples were first divinely-called– Christians, in Antioch.

11:27 Now in these days prophets came down from Jerusalem to Antioch. 11:28 And there stood up one of them named Agabus and he signified through the Spirit *that* a great famine is about to be upon all the inhabited-earth; which also happened in the days of Claudius Caesar. 11:29 And the disciples, according to what was their prosperity, determined to send a service *of relief* to the brethren dwelling in Judea; 11:30 which they also did, having sent it to the elders through the hands of Barnabas and Saul.

[Acts 12] TOC

{March 44 AD. Jerusalem.}

12:1 Now throughout that time, Herod the king put forth his hands to mistreat some from the congregation*. 12:2 And he assassinated James the brother of John with the sword. {April 44 AD.} 12:3 And having seen that it was pleasing to the Jews, he also proceeded to take Peter. (And these were the days of unleavened bread.) 12:4 And when he had arrested him, he placed him in prison and gave him to four companies of four soldiers to guard him; intending to bring him up to the people after the Passover. 12:5 Therefore indeed, Peter was kept in the prison, but intense prayer was happening by the congregation* to God on his behalf. 12:6 And when Herod was about to bring him out, in that same night Peter had fallen-asleep between two soldiers, bound with two chains and guards before the door guarded the prison. 12:7 And behold, a messenger of the Lord stood by him and a light shined in the cell and he struck Peter on the ribs and he stood him up, saying, Stand up quickly. And his chains fell off from his hands. 12:8 And the messenger said to him, Gird yourself and tie on your sandals. And he did so. And he says to him, Put your garment around you and follow me. 12:9 And he went out and followed him and he did not know that this was true which was happening through the messenger, but thought he was seeing a vision. 12:10 And when they had gone by *the* first and second prison, they came to the iron gate that brings *them* into the city; which opened by itself for them and they went out and went forward one lane, and immediately the messenger withdrew from him.

12:11 And when Peter came* to himself, he said, Now I truly know, that the Lord has sent forth his messenger and liberated me out of the hand of Herod and from all the expectation of the people of the Jews. 12:12 And being conscious of *it*, he came to the house of Mary the mother of John whose surname was Mark, where a considerable *number* were accumulated together and were praying. 12:13 And when he knocked *at* the door of the gate, a maidservant named Rhoda came to listen *to who was there*. 12:14 And when she recognized Peter's voice, she did not open the gate from joy, but ran in and reported that Peter stood before the gate.

12:15 And they said to her, You are mad. But she stoutly affirmed that it was so.

And they said, It is his messenger.

12:16 But Peter remained *and kept* knocking. And when they had opened *the door*, they saw him and were astonished. 12:17 But he, beckoning to them with the hand to be silent, described to them how the Lord had led him out of the prison. And he said, Report these things to James and to the brethren. And he came out and went to another place. 12:18 When it became day, there was not *just* a little disturbance among the soldiers, *as to* what then had become of Peter. 12:19 And when Herod had sought for him and did not find him, he examined the guards and commanded *them* to be led away *for execution*. And he went down from Judea to Caesarea and stayed there.

{Around May 44 AD. Caesarea. Herod Agrippa dies. Palestine reunited to Rome.}

12:20 Now Herod was quarreling with those from Tyre and Sidon. But they came here to him united and sought peace and they persuaded Blastus who *was* over the king's

bedroom. *This was done* because their country is nourished from the king's *country*. 12:21 And upon an appointed day Herod dressed himself in royal apparel and sat upon the judicial-seat and *publicly* addressed them. 12:22 And the public shouted out, *saying*, *This is* the voice of a god and not of a man! 12:23 And instantly a messenger of the Lord struck him, because he did not give God *the* glory and he expired, having become maggot-eaten.

12:24 But the word of God grew and multiplied.

{Spring 44 AD. Antioch to Jerusalem back to Antioch (Acts 11:30), sending relief.}
12:25 And Barnabas and Saul returned to Jerusalem, when they had fulfilled their service, taking with them John whose surname was Mark.

[Acts 13] TOC

{45-48 AD. Asia Minor. Paul's first missionary journey from Antioch to Perga, Cyprus, Antioch in Pisidia, Iconium, Lystra, Derbe and back to Antioch in Syria.}
13:1 Now there were some prophets and teachers in the congregation* that was in Antioch: both Barnabas and Symeon who was called Niger and Lucius from Cyrene and Manaen, a foster-brother of Herod the Tetrarch and Saul. 13:2 Now *while* they *were* ministering* to the Lord and fasted, the Holy Spirit said, **Separate*** **Barnabas and Saul for me *for the work to which I have called them.** 13:3 Then when they had fasted and prayed and laid their hands on them, they dismissed them.

13:4 Therefore indeed, these men, being sent out by the Holy Spirit, went down to Seleucia and sailed to Cyprus from there. 13:5 And when they happened *to be* in Salamis, they proclaimed the word of God in the synagogues of the Jews and they also had John, an attendant. 13:6 And when they had gone through the island to Paphos, they found a certain magician, a false prophet, a Jew, whose name was Son of Joshua; 13:7 who was with the proconsul, Sergius Paulus, a man of understanding. This one sought to hear the word of God having called to him Barnabas and Saul. 13:8 But Elymas the magician (for* so is his name by translation) was withstanding them, seeking to pervert the proconsul away from the faith. 13:9 But Saul, who is also *called* Paul, being filled with the Holy Spirit, having stared toward him, 13:10 said, O full of all treachery and all villainy, you son of the Devil, you enemy of all righteousness, will you not cease perverting the straight ways of the Lord? 13:11 And now, behold, the hand of *the* Lord is upon you and you will be blind and *will* not see the sun till *next* season. And instantly dimness and darkness fell upon him, and going around, he sought someone to lead him by the hand. 13:12 Then when he saw what had happen, the proconsul believed, being astounded by the teaching of the Lord.

13:13 Now Paul with those around him, having set-sail from Paphos, came to Perga in Pamphylia, and John having departed from them, returned to Jerusalem.
13:14 But they, going through from Perga, came to Antioch of Pisidia {Asia Minor.}, and they went into the synagogue on the Sabbath day and sat down. 13:15 And after the public-reading of the law and the prophets, the rulers of the synagogue sent for them, saying, Brethren, if there is a word of encouragement to the people in you*, speak *it*.
13:16 And Paul stood up and beckoning with the hand, said,
Men, Israelites, and you* who fear God, listen: 13:17 The God of this people chose our fathers and exalted the people in their foreign residency, in the land of Egypt and with a high arm he led them forth out of it. 13:18 And he put up with their mannerisms in the

wilderness *for* approximately the time of forty years. 13:19 And when he had demolished seven nations in the land of Canaan, he gave to them their land for an inheritance, *for* approximately four hundred and fifty years. 13:20 And he gave *them* judges after these things until Samuel the prophet. 13:21 And from thereon they asked for a king. And God gave to them Saul the son of Kish, a man of the tribe of Benjamin, *for* forty years. 13:22 And when he had removed him, he lifted *up* David to be their king; to whom he also testified and said, I have found David the son of Jesse, a man according to my *own* heart, who will do all my will.

13:23 God brought salvation from the seed of this *man David,* according to a promise to Israel, 13:24 when John preached beforehand *the* immersion* of repentance to Israel, before his face *and before* his entrance. 13:25 And as John was fulfilling his course, he said, Who do you* perceive that I am? I am not *he*. But behold, there is one coming after me the shoes of whose feet I am not worthy to loosen. 13:26 Brethren, sons from the race of Abraham and those among you* who fear God, to us is sent forth the word of this salvation. 13:27 For* those dwelling in Jerusalem and their rulers, being ignorant of him and the voices of the prophets who are read on every Sabbath, they fulfilled *them* by judging *him to death.* 13:28 And *though* no one found a crime *worthy* of death *in him*, they *still* asked Pilate to assassinate him. 13:29 And when they had finished all things that were written concerning him, they took him down from the tree and laid him in a tomb. 13:30 But God lifted him up from the dead; 13:31 and he was seen for many days by those who came up with him from Galilee to Jerusalem, who are his witnesses to the people. 13:32 And we proclaim to you* the good-news of the promise which came* to the fathers, that God has fulfilled this for us, their children, in that he raised* up Jesus; 13:33 as it has also been written in the second Psalm, 'You are my Son; I have fathered you today.' {Ps. 2:7} 13:34 And that he raised* him up from the dead, no longer to return to decay, he has spoken thus, I will give you* the faithful *and* holy things of David. 13:35 Hence he also says in another psalm, 'You will not give your Holy One to see decay.' {Ps. 16:10} 13:36 For* indeed David, having attended to the counsel of God in his own generation, fell-asleep and was added to his fathers and saw decay; 13:37 but he whom God lifted up saw no decay. 13:38 Therefore brethren, let it be known to you* that forgiveness of sins is proclaimed to you* through this man; 13:39 and in him everyone who believes is justified from all things, from which you* could not be justified by the Law of Moses. 13:40 Therefore beware, that what has been spoken in the prophets might not come upon you*: 13:41 'Behold, you* despisers and marvel and disappear, because I am working a work in your* days, *a work* which you* may never* believe, *even* if someone describes it to you*.' {Hab. 1:5}

13:42 But *as* the Jews *were* going out of the synagogue, the Gentiles pleaded with *him* that *these* words might be spoken to them at the ensuing Sabbath. 13:43 And when the synagogue dissolved, many of the Jews and the pious Jewish-converts followed Paul and Barnabas; who speaking *to them*, persuaded them to remain in the grace of God.

13:44 And the next Sabbath almost the whole city was gathered together to hear the word of God. 13:45 But when the Jews saw the crowds, they were filled with jealousy and contradicted the things which were spoken by Paul, contradicting and blaspheming *him*.

13:46 But Paul and Barnabas spoke out boldly and said, It was necessary that the word of God should first be spoken to you*. But since you* are thrusting it from youselves and are judging yourselves unworthy of everlasting life, behold, we turn to the Gentiles. 13:47 For* so the Lord has commanded us, *saying*, 'I have placed you to *be* a light of the Gentiles, that you should be *for salvation to the outermost *parts* of the earth.' {Is. 42:6}

13:48 And as the Gentiles heard this, they rejoiced and glorified the word of the Lord and as many as believed were appointed toward everlasting life. 13:49 And the word of the Lord was carried through all the country.

13:50 But the Jews spurred on the pious and prominent women and the foremost ones of the city and aroused a persecution against Paul and Barnabas and cast them out of their borders. 13:51 But they shook-off the dirt of their feet against them and came to Iconium. 13:52 And the disciples were being filled from joy and the Holy Spirit.

[Acts 14] TOC

14:1 Now it happened in Iconium according to the same thing, they entered together into the synagogue of the Jews and spoke so-that a large crowd believed, both from the Jews and Greeks. 14:2 But the disobeying Jews aroused and embittered the souls of the Gentiles against the brethren. 14:3 Therefore they indeed stayed a considerable time *there* speaking boldly in the Lord, (him testifying to the word of his grace), giving signs and wonders to happen through their hands. 14:4 But the crowd of the city was split-apart, and some were with the Jews and some with the apostles. 14:5 And when it became an impulse *of* both of the Gentiles and of the Jews with their rulers, to abuse them and to stone them, 14:6 they fled for refuge, being conscious of it, to the cities of Lycaonia, Lystra and Derbe and the region around *them*. 14:7 And they were proclaiming the good-news there.

14:8 And a certain man, who sat in Lystra, being* powerless in his feet, being lame from his mother's womb, who had never* walked. 14:9 This *man* heard Paul speaking, who, having stared at him and seeing that he had faith to be cured, 14:10 said with a loud voice, Stand uprightly upon your feet. And he leaped up and walked.

14:11 Now when the crowd saw what Paul had done, they lifted up their voice, saying in Lycaonian, The gods have come down to us who are similar to men. 14:12 And indeed, they called Barnabas, Zeus, but Paul, Hermes, since he was leading the speech. 14:13 Now the priest of Zeus whose *temple* was before their city, brought oxen and garlands to the gates and wished to sacrifice *them* with the crowds.

14:14 But when the apostles, Barnabas and Paul, heard of it, they ripped their garments and dashed into the crowd, crying out 14:15 and saying, Men! Why are you* doing these things? We are also human, of like-feelings with you* *and are* proclaiming to you* good-news to turn *you* away from these futile things to the living God, who made* the heaven and the earth and the sea and all that is in them; 14:16 who permitted all the nations to conduct-themselves, in the generations gone-by, in their own ways. 14:17 Although he did not leave himself unwitnessed, *by* doing good, giving rainfalls and fruitful seasons to us from heaven, filling the hearts for you* with nourishment and joy. 14:18 And saying these things, with difficulty they made the crowds cease from sacrificing to us.

14:19 But Jews came upon *us there* from Antioch and Iconium and having persuaded the crowds, they stoned Paul and dragged him outside the city, supposing him to have died. 14:20 But the disciples surrounded him *and* he rose* up and entered into the city and he went forth on the next-day with Barnabas to Derbe. 14:21 And when they had proclaimed the good-news to that city and had made considerable *number of* disciples, they returned to Lystra and Iconium and Antioch, 14:22 further strengthening the souls of the disciples, encouraging them to remain in the faith and that it is essential for us through many afflictions to enter into the kingdom of God. 14:23 And when they had assigned elders to them in every congregation* and had prayed with fasting, they intrusted them to the Lord, in whom they had believed.

14:24 And they went through Pisidia and came to Pamphylia. 14:25 And when they had spoken the word in Perga, they went down to Attalia; 14:26 and they sailed from there to Antioch, from where they had been given to the grace of God *for the work which they

had fulfilled.

{48-50 AD. Antioch. April 5, 49 AD Roman troops & Jews collide at the Passover.}

14:27 And when they had come and had gathered the congregation* together, they reported how-much God had done with them and that he had opened a door of faith to the Gentiles. 14:28 And they stayed there with the disciples *for* not *just* a little time.

[Acts 15] TOC

{50 AD. Jerusalem. Caractacus of Britain conquered and sent to Rome.}

15:1 And some, having came down from Judea, were teaching the brethren, *saying,* If you* are not circumcised after the custom of Moses, you* are unable to be saved. 15:2 Therefore when it happened, (not *just* a little dissension and debate by Paul and Barnabas with them), *the brethren* appointed Paul and Barnabas and some others of them, to go up to Jerusalem to the apostles and elders concerning this debate.

15:3 Therefore indeed, being sent onward by the congregation*, they went through both Phoenicia and Samaria, describing the conversion of the Gentiles and they produced great joy in all the brethren. 15:4 And when they had come to Jerusalem, they were accepted by the congregation* and the apostles and the elders and they reported how-much God had done with them. 15:5 But there rose up some of the sect of the Pharisees who believed, saying, It is essential to circumcise them and to command them to keep the Law of Moses.

15:6 And the apostles and the elders were gathered together to see concerning this {F} matter. 15:7 And after much debate had happened, Peter standing up, said to them, Brethren, you* know that from *the* good days of old, God was choosing among us, that through my mouth the Gentiles should hear the word of the good-news and believe. 15:8 And God, *the* knower of hearts, testifies of them, giving them the Holy Spirit, just-as *he* also *did* to us; 15:9 and he made no distinction between us and them, cleansing their hearts in the faith. 15:10 Therefore now why are you* testing God, that you* should place a yoke upon the neck of the disciples which neither our fathers nor we were strong-enough to bear? 15:11 But we believe that we will be saved through the grace of *the* Lord Jesus and they also according to the *same* manner.

15:12 And all the crowd was silent, and they heard Barnabas and Paul describing how-much God did, *in* signs and wonders, among the Gentiles through them.

15:13 And after they were silent, James answered, saying, Brethren, hear me. 15:14 Symeon has described just-as *beforehand*, *how* God visited the nations first, to take out of them a people for his name. 15:15 And the words of the prophets agree in this; as it has been written, 15:16 'I will turn back after these things and I will build the tabernacle of David again, which has fallen. And I will build its ruins again. And I will straighten it, 15:17 *that the rest of men may seek out the Lord and all the nations, upon whom my name is called, says the Lord who is doing all these things,' {Amos 9:11, 12} 15:18 (this was known from *the beginning of* the world with God *seen in* all of his works.)

15:19 Hence I judge not to trouble those who are turning to God from among the Gentiles; 15:20 but that we inform them by letter, that they abstain from the pollutions of idols and from fornication and from what is strangled and from blood. 15:21 For* Moses has those who preach him in every city, from ancient generations, being read in the synagogues every Sabbath.

15:22 Then it seemed *good* to the apostles and the elders, with the whole congregation*,

to send chosen men from them*selves*: Judas called Barsabbas and Silas; leading men among the brethren, to Antioch with Paul and Barnabas.

15:23 And they wrote through their hand these things:

The apostles and the elders and brethren to the brethren who are from the Gentiles in Antioch and Syria and Cilicia. Hail *to you*!

15:24 Since we have heard that some who went out from us have disturbed you* with words, upsetting your* souls; saying *you* must* be circumcised and to keep the law, to whom we ordered no *such thing*; 15:25 it seemed *good* to us, having become united, to choose out men and send them to you* with our beloved Barnabas and Paul, 15:26 men who have given up their lives on behalf of the name of our Lord Jesus Christ. 15:27 Therefore we have sent Judas and Silas, who themselves will also report to you* the same things through *their* speech. 15:28 For* it seemed *good* to the Holy Spirit and to us, to place no more burden upon you* except* these necessary things: 15:29 that you* abstain from idol-sacrifices and from blood and from things strangled and from fornication. Keeping yourselves from these, you* will be practicing, well.

Good-bye.

{James' letter is written.}

15:30 Therefore indeed, when they were dismissed, they came down to Antioch, and having gathered the crowd together, they gave *them* the letter. 15:31 And when they had read it, they rejoiced for the encouragement. 15:32 And Judas and Silas, also being themselves prophets, encouraged the brethren with many words and further strengthened them. 15:33 And after they had spent some time *there*, they were dismissed in peace from the brethren to those who had sent them forth. 15:34 {F} *But it seemed good to Silas to remain there.* 15:35 But Paul and Barnabas stayed in Antioch, teaching and proclaiming the word of the Lord, with many others also.

{Early 51-53 AD. Antioch into Asia Minor & Europe. Paul's second missionary journey. Felix make governor of Judea. Famine at Rome. Jews expelled from Rome.}

15:36 And after some days Paul said to Barnabas, We should return now *and* visit the brethren in every city in which we proclaimed the word of the Lord *and see* how they are holding *up.* 15:37 And Barnabas also intended to take with them John, who was called Mark. 15:38 But Paul did not deem it worthy to take with them him who withdrew from them from Pamphylia and did not go with them to the work. 15:39 Then* there became a sharp-disagreement, so-that they departed from one another and Barnabas took Mark with him and sailed away to Cyprus; 15:40 but Paul went forth, having chosen Silas, being given to the grace of the Lord by the brethren. 15:41 And he went through Syria and Cilicia, further strengthening the congregations*.

{Footnotes: Acts 15:6- Greek: word. Acts 15:34- This verse is missing from the majority of texts.}

[Acts 16] TOC

{52 AD. Paul going toward Europe.}

16:1 And he arrived in Derbe and Lystra and behold, a certain disciple was there, named Timothy, the son of a certain Jewess who believed, but his father was a Greek. 16:2 He was being testified of by the brethren in Lystra and Iconium. 16:3 This one, Paul wished to go forth with him, and he took *Timothy* and circumcised him because of the Jews who were* in those places; for* they all knew that his father was Greek. 16:4 And as they traveled

through the cities, they gave them the decrees to keep what had been decided by the apostles and the elders who were in Jerusalem. 16:5 Therefore indeed, the congregations* were strengthened in the faith and abounded in number daily.

16:6 And they went through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia; 16:7 and when they had come to Mysia, they attempted to go to Bithyna, and the Spirit did not permit them; 16:8 and passing by Mysia, they came down to Troas. 16:9 And a vision appeared to Paul in the night. There was a certain man, a Macedonian, standing, pleading with him and saying, Cross over into Macedonia and help us. 16:10 And when he had seen the vision, immediately we sought to go forth into Macedonia, concluding that the Lord had called us to proclaim the good-news to them.

{Examples of those who were saved in the New Testament: Acts 2:14-42; 8:5-13; 8:30-39; 9:17-18, 22:6-16, 26:12-18; 10:34-48; 16:13-15; 16:25-34; 18:8; 19:1-7.}

16:11 Therefore setting-sail from Troas, we made a straight route to Samothrace and the next *day* to Neapolis; 16:12 and from there to Philippi, which is *the* first city of *that* part of Macedonia, a *Roman* colony. And we were in this city staying *for* some days. 16:13 And on the Sabbath day we went forth outside the city by a river side, where we supposed there was a *place of* prayer, and we sat down and spoke to the women who had come together. 16:14 And a certain woman named Lydia heard us, a seller of purple of the city of Thyatira, one who worshiped God, whose heart the Lord opened to take-heed to the things which were spoken by Paul. 16:15 And when she and her household was immersed*, she pleaded with us, saying, If you* have judged me to be faithful to the Lord, come into my house and abide *there*. And she constrained us.

{52 AD. Philippi.}

16:16 And it happened, as we were going to *the place of* prayer, that a certain maidservant having a spirit of divination met us, who provided her lords much business by fortune-telling. 16:17 This *maidservant* cried out following after Paul and us, saying, These men are bondservants of the Highest God, who are proclaiming to us the way of salvation. 16:18 And she did this for many days. But Paul, being pained, turned and said to the spirit, I command you in the name of Jesus Christ to come out of her. And it came out that same hour.

16:19 But when her lords saw that the hope of their business was gone, they grabbed Paul and Silas and dragged them into the marketplace before the rulers. 16:20 When they had brought them to the magistrates, they said, These men, being* Jews, are disturbing our city, 16:21 and are proclaiming customs which it is not legal for us to accept or to do being Romans. 16:22 And the crowd stood up together against them and the magistrates ripped their garments off of them and commanded *the sergeants* to lash *them* with rods. 16:23 And when they had laid many lashes upon them, they cast them into prison, commanding the jailor to securely guard them. 16:24 Having received such a command, he cast them into the inner prison and secured their feet in the wood stocks.

{Examples of those who were saved in the New Testament: Acts 2:14-42; 8:5-13; 8:30-39; 9:17-18, 22:6-16, 26:12-18; 10:34-48; 16:13-15; 16:25-34; 18:8; 19:1-7.}

16:25 But toward midnight Paul and Silas were praying and singing hymns to God and the prisoners were the audience for them; 16:26 and suddenly there became a great earthquake, so-that the foundations of the prison were shaken and instantly all the doors

were opened and everyone's bonds were lax. 16:27 And the jailor, having come* out of sleep and seeing the prison doors open, drew his sword and was about to assassinate himself, supposing that the prisoners had escaped. 16:28 But Paul shouted with a loud voice, saying, Do nothing evil to yourself; for* we are all here.

16:29 And he asked for lights and dashed in and became trembling, fell down before Paul and Silas, 16:30 and brought them out and said, Lords, what is essential for me to do in order that I might be saved?

16:31 And they said, Believe on the Lord Jesus Christ and you will be saved, you and your house. 16:32 And they spoke the word of the Lord to him, with all who were in his house. 16:33 And having taken them in that *same* hour of the night, he bathed their lashes, and was instantly immersed*, he and all his *household.* 16:34 And he brought them up into his house and laid a table *for them* and was glad, with all his household, having believed in God.

16:35 But when it became day, the magistrates sent the sergeants, saying, Release those men.

16:36 And the jailor reported these words to Paul, *saying*, The magistrates have sent *me* that* you* should be released. Therefore come forth now and go in peace.

16:37 But Paul said to them, They have whipped us in public, uncondemned men who are* Romans and have cast us into prison, and are they now casting us out secretly? No, but let them come themselves and let them lead us out.

16:38 And the sergeants reported these words to the magistrates and they feared when they heard that they were Romans; 16:39 and they came and pleaded with them, and when they had led them out, they asked them to go away from the city.

16:40 And they came out of the prison and entered into *the house* of Lydia and when they had seen the brethren, they encouraged them and went out.

[Acts 17] TOC

{52 AD. Thessalonica, Berea. Preaching in Macedonia.}

17:1 Now when they had traveled through Amphipolis and Apollonia, they came to Thessalonica, where there was the synagogue of the Jews. 17:2 And Paul, according to his custom, went in to them and upon three Sabbath days reasoned with them from the Scriptures, 17:3 opening and placing before *them* that it was essential *for* the Christ to have suffered and to have risen* up from the dead, and that this Jesus, whom I am proclaiming to you*, is the Christ. 17:4 And some of them obeyed and adhered to Paul and Silas and a large crowd of the pious Greeks, and not *just* a few of the foremost women. 17:5 But the disobedient Jews, took to them some evil men from *among* the market-loafers and amassing a crowd, the city was in an uproar, and standing against the house of Jason, they sought to bring them to the public. 17:6 And when they did not find them, they dragged Jason and some brethren before the city rulers, crying, These *men* who have unsettled the inhabited-earth are also here; 17:7 whom Jason has accepted and all these practice *things which are* adverse to the decrees of Caesar, saying that there is another king*, one called* Jesus. 17:8 And they disturbed the crowd and city rulers, when they heard these things, 17:9 and when they had taken sufficient *money* from Jason and the rest, they released them.

17:10 And the brethren immediately sent out Paul and Silas through *the* night to Berea; who, when they had come *there*, went into the synagogue of the Jews. 17:11 Now these *Jews* were more noble *than* those in Thessalonica, in that they accepted the word with all eagerness, examining the Scriptures daily, *to see* if these things were so. 17:12 Therefore

indeed, many of them believed; also of the prominent Greek women and of *the* men, not *just* a few. 17:13 But when the Jews of Thessalonica had knowledge that the word of God was also proclaimed by Paul in Berea, they also came there, stirring up the crowds. 17:14 And then the brethren immediately sent forth Paul to go *as far* as to the sea, but both Silas and Timothy remained back there.

{52-53 AD. Paul at Athens, Greece.}

17:15 But those standing over Paul lead him to Athens and receiving a commandment to Silas and Timothy that* they might come to him as quickly *as possible*. They went out *there*.

17:16 Now while Paul waited for them in Athens, his spirit was irritated with himself, viewing the idol ridden city. 17:17 So he reasoned in the synagogue with the Jews and the pious ones and in the marketplace every day with those who chance upon him. 17:18 And also some of the Epicurean and Stoic philosophers encountered him. And some said, Whatever does this babbler wish to say?

Others *said*, He seems to be a proclaimer of strange {F} gods, because he preached Jesus and the resurrection.

17:19 Now they grabbed him and brought him to the Areopagus, saying, Are we able to know what this new teaching is which is spoken by you? 17:20 For* you are bringing some surprising things to our ears. Therefore we intend to know what these things might {F} mean. 17:21 (Now all from Athens and the inhabiting strangers had leisure time *for nothing other *than* to tell and to hear something new.)

17:22 And Paul stood in the middle of the Areopagus and said, Men of Athens, in all things, I view that you* are religious. 17:23 For* as I went through *the city* and reviewing your* objects of worship, I also found an altar in which had been written, TO AN UNKNOWN GOD. Therefore I am proclaiming to you*, who are ignorant, this one to whom you* are devout. 17:24 The God that made* the world and all things in it, being* Lord of heaven and earth, he is not dwelling in temples made* with hands; 17:25 nor is he assisted by men's hands, *as if* needy for anything, *he* himself giving to all, life and breath and in all things. 17:26 And he made* of one blood every nation of men to dwell upon all the face of the earth, having determined *their* appointed seasons and the borders of their residence; 17:27 *that they are* to seek the Lord, if, then, they might grope after him and might find him, although, he is* not far from each one of us. 17:28 For* we live and move and have our being in him; as even some have said in your* own poets; for* we are also his offspring. 17:29 Therefore {F} being the offspring of God, we ought not to suppose that the Divine* is similar to gold or silver or stone, *or* carvings *done* by *the* craft and the contemplation of man. 17:30 Therefore indeed, God overlooked the times of ignorance. Now, he is commanding all men everywhere to repent; 17:31 because he has established a future day in which to judge the inhabited-earth in righteousness by the man whom he has determined *beforehand*; providing *the* faith to all, *by* having raised* him from the dead.

17:32 Now when they heard of the resurrection of the dead, some sneered, but others said, We will hear you concerning this yet again. 17:33 Thus Paul went out from the midst of them. 17:34 But some men, joining themselves to him, believed; among whom was also Dionysius the Areopagite and a woman named Damaris and others with them.

{Footnotes: Acts 17:18- Greek: demons. Acts 17:20- Greek: wish to be. Acts 17:29- Possible reference to a Stoic poet, Aratus of Soli in Cilicia.}

{52-53 AD. Paul at Corinth in Greece.}
18:1 After these things Paul departed from Athens and came to Corinth. 18:2 And he found a certain Jew named Aquila, a man of Pontus by race, who recently had come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart out of Rome. And he came to them; 18:3 and because he was of the same craft, he remained and worked with them, for* they were tent makers *by* trade. 18:4 And he reasoned in the synagogue every Sabbath and persuaded Jews and Greeks.

18:5 But when Silas and Timothy came down from Macedonia, Paul was troubled in spirit, testifying to the Jews *that* Jesus *was* the Christ. 18:6 Now when they themselves *did* resist *us* and *were* blaspheming *God*, he shook-off his garment and said to them, Your* blood *be* upon your* own heads. I am clean. From hereafter I will go to the Gentiles. 18:7 And he proceeded from there and went into the house of a certain man named Justus, one who worshiped God, whose house was adjoining to the synagogue.

{Examples of those who were saved in the New Testament: Acts 2:14-42; 8:5-13; 8:30-39; 9:17-18, 22:6-16, 26:12-18; 10:34-48; 16:13-15; 16:25-34; 18:8; 19:1-7.}
18:8 And Crispus, the ruler of the synagogue, believed in the Lord with all his house, and many of the Corinthians hearing, believed and were being immersed*.

18:9 And the Lord said to Paul through a vision in the night, **Do not be afraid, but speak *out* and do not be silent,** 18:10 **because I am with you and no one will lay *a hand* on you to mistreat you, because I have many people in this city.** 18:11 And he stuck-around *there* a year and six months, teaching the word of God among them.

{Paul's First & Second Letter to the Thessalonians are written.}
18:12 But Gallio being proconsul of Achaia, the Jews stood up united against Paul and brought him before the judicial-seat, 18:13 saying, This *man* is persuading men to worship God contrary to the law. 18:14 But as Paul was about to open his mouth, Gallio said to the Jews, Therefore if it was indeed some wrongdoing or evil villainy, O you* Jews, I might tolerate you* according to reason. 18:15 But if there are debates concerning words and names and the law which *is* according to you*, look to it yourselves; for* I am not willing to be a judge of these things. 18:16 And he drove them away from the judicial-seat. 18:17 And all the Greeks grabbed Sosthenes, the ruler of the synagogue and beat him in front of the judicial-seat. And Gallio was not about to *judge* anything. 18:18 And Paul, having remained after this still a considerable *number of* days, bid farewell to the brethren.

{September, 54 AD. Paul leaves Europe toward Antioch. Claudius dies; Nero becomes Emperor at Rome in Oct.}
And he sailed away to Syria and with him Priscilla and Aquila; having sheared his head in Cenchreae; for* he had a vow. 18:19 And they arrived in Ephesus and he left them there*, but he himself entered into the synagogue and reasoned with the Jews. 18:20 And they *were* requesting him to remain on *for* more time, he did not signal-agreement; 18:21 but bidding farewell to them and saying, It is certainly essential for me to make* the coming feast in Jerusalem but I will revisit you* again, God willing. He set-sail from Ephesus.
18:22 And when he had come down into Caesarea, he went up and greeted the congregation* and went down into Antioch.

{Late 54 AD. Paul's Third Missionary Journey. Josephus, age 16, starts his literary career.}

18:23 And having spent some time *there*, he came out and went through the region of Galatia and afterwards Phrygia, further strengthening all the disciples.

18:24 Now a certain Jew named Apollos, a native of Alexandria, a cultured man, arrived in Ephesus, and he was mighty in the Scriptures. 18:25 This man had been instructed in the way of the Lord, and being zealous in spirit, he spoke and taught accurately the things concerning the Lord, *but* only knowing the immersion* of John. 18:26 And he began to speak boldly in the synagogue. But when Aquila and Priscilla heard him, they took him *over* to them and expounded to him the way of God more accurately. 18:27 And when he intended to go into Achaia, the brethren exhorted him and wrote to the disciples to accept him and when he came, he supported those much who had believed through the grace; 18:28 for* he intensely was thoroughly refuting the Jews in public, showing through the Scriptures that Jesus was the Christ.

[Acts 19] TOC

{May, 55 - May 58 AD. Ephesus. Paul's Letter to the Galatians is written.}

{Examples of those who were saved in the New Testament: Acts 2:14-42; 8:5-13; 8:30-39; 9:17-18, 22:6-16, 26:12-18; 10:34-48; 16:13-15; 16:25-34; 18:8; 19:1-7.}

19:1 And it happened, that while Apollos was in Corinth, Paul having gone through the upper parts *of the country* came to Ephesus and found some disciples. 19:2 He said to them, Did you* receive the Holy Spirit when you* believed?

And they said to him, But if there is a Holy Spirit, we did not hear *of such*.

19:3 And he said to them, Then* into what were you* immersed*?

And they said, Into the immersion* of John.

19:4 And Paul said, John indeed immersed* in *the* immersion* of repentance, saying to the people that* they should believe in him who is coming after him, that is, in the Christ Jesus. 19:5 And when they heard this, they were immersed* into the name of the Lord Jesus. 19:6 And when Paul had laid his hands upon them, the Holy Spirit came upon them, and they spoke in *foreign* languages and prophesied. 19:7 And they were in all approximately twelve men.

19:8 And he entered into the synagogue and spoke boldly for three months, reasoning and persuading *as to* the things concerning the kingdom of God. 19:9 But when some were hardened and disobedient, speaking evil of the Way before the crowd, he withdrew from them and separated* the disciples, reasoning daily in the school of a certain *one named* Tyrannus. 19:10 And this happened for two years; so-that all those dwelling in Asia heard the word of the Lord Jesus, both Jews and Greeks. 19:11 And God did exceptional miracles through the hands of Paul; 19:12 so-that even handkerchiefs or aprons from *the touch of* his skin were carried away to those who were sick and the diseases were set-free from them and the evil spirits went out from them.

19:13 But also, some from the strolling Jews, exorcists, undertook *the task* to name the name of the Lord Jesus over those who had the evil spirits, saying, I implore you* *by* the Jesus whom Paul is preaching. 19:14 And there were some (seven sons of Sceva) *and* a Jew, a high-priest, who *were* doing this.

19:15 And the evil spirit answered and said to them, Jesus I know and Paul I know, but who are you*? 19:16 And the man in whom the evil spirit was, leaped upon them and mastered them and prevailed against them, so-that they escaped out of that house, naked and traumatized.

19:17 And this became known to all, both Jews and Greeks, dwelling in Ephesus, and fear fell upon them all and the name of the Lord Jesus was elevated. 19:18 Many of those who had also believed came, confessing and proclaiming their practices. 19:19 And a considerable *number* of those who practiced magical arts brought their books together and burned them in the sight of all, and they calculated the price of them and found it *to be* fifty thousand pieces of silver. 19:20 So the word of the Lord grew and prevailed in dominion.

19:21 Now when these things were fulfilled, Paul purposed in the spirit, when he had gone through Macedonia and Achaia, to go to Jerusalem, saying, After becoming there, it is essential for me to also see Rome. 19:22 And having sent Timothy and Erastus, two of those serving him, into Macedonia, he himself held back in Asia for a *short* time.

{56-58 AD. Ephesus. Paul's First Letter to the Corinthians is written.}

19:23 And it happened throughout that time *there was* not *just* a little disturbance concerning the Way. 19:24 For* a certain *man,* named Demetrius, (a silversmith making* silver shrines of Artemis), provided not *just* a little business to the craftsmen; 19:25 whom he accumulated together with the *other* workers of such things and said, Men, you* know that we have our prosperity from this business . 19:26 And you* view and hear, that not only from Ephesus, but almost all of Asia, this Paul has persuaded and seduced a considerable *number of* people, saying that they are not gods, which are born through *man's* hands. 19:27 And not only is there peril *in* that this career of ours may come into disrepute, but also that the temple of the great goddess Artemis *is* to be counted *for nothing and her majesty is also about to be demolished, whom all Asia and the inhabited-earth is worshiping.

19:28 And when they heard this they became full of wrath and cried out, saying, Great is Artemis of Ephesus. 19:29 And all the city was filled with confusion and they rushed united into the theater, having seized Paul's traveling-associates, Gaius and Aristarchus, *who were* Macedonians. 19:30 And when Paul intended to enter into the public *area*, the disciples did not permit him. 19:31 And also, some *of those* from Asia, being his friends, sent for him and pleaded with him not to give himself to the theater *crowd*. 19:32 Therefore some cried one thing and some another; for* the assembly was confused, and most did not know why they had come together. 19:33 And they pushed Alexander forward out of the crowd *with* the Jews, casting him forward. And Alexander beckoned with the hand and wished to make a defense to the public. 19:34 But when they fully knew that he was a Jew, one voice became out of all, for approximately two hours, crying, Great is Artemis of the Ephesians. 19:35 And having the composure of the crowd, the *town* scribe says, Men of Ephesus, for* what man is there who does not know that the city of the Ephesians is temple-keeper of the great goddess Artemis and of the *image* which fell from Zeus? 19:36 Therefore these things being undeniable, it is essential for you* to possess composure and to do nothing *that is* rash. 19:37 For* you* have brought *here* these men, *who are* neither temple looters nor are blaspheming your goddess. 19:38 Therefore indeed, if Demetrius and the craftsmen who are with him, have an account toward anyone, the lower-courts have been brought *here* and there are proconsuls *here*. Let them accuse one another. 19:39 But if you* seek anything concerning other things, it will be interpreted in the lawful assembly. 19:40 For* we also are in peril to be accused concerning today's riot, no cause exists *for it* and concerning it, we will not be able to give account of this conspiracy. 19:41 And when he had spoken these things, he dismissed the assembly.

{May 58 to March 59 AD. Games in honor of Diana at Ephesus. 10 months in Europe (Macedonia & Greece). Paul's Second Letter to the Corinthians is written.}

20:1 And after the uproar ceased, having called the disciples, Paul hugged *them*. *Then* he went away *from them*, *ready* to go into Macedonia.

20:2 And when he had gone through those parts and had encouraged them with many words, he came into Greece. 20:3 And he made *his stay there* three months. {AD 58, Paul's Letter to the Romans is written.}

When a pact *against* him by the Jews came* *to be* as he was about to set-sail *for Syria, it became *his* intention to return through Macedonia. 20:4 And Sopater from Berea and *the* Thessalonians, Aristarchus and Secundus and Gaius, from Derbe and Timothy and Tychicus and Trophimus of Asia, accompanied him to Asia. 20:5 But these having gone *before*, were remaining in Troas for us. 20:6 And we sailed away from Philippi after the days of unleavened bread and came to them in Troas in five days, where we stayed seven days.

20:7 And on the first *day* of the week, when the disciples were gathered together to break bread, Paul reasoned *many things* with them, being about to go away on the next-day, and prolonged {F} his speech till midnight. 20:8 And there were a considerable *number of* torches in the upstairs room where we were gathered together. 20:9 And a certain young-man named Eutychus was sitting in the window, being carried away by deep sleep, and as Paul reasoning yet longer, being carried away by his sleep, he fell downward from the third story and was lifted up *being* dead. 20:10 And Paul went down and fell upon him and having embraced him, said, Do not be in an uproar, for* his life is in him. 20:11 And when he had gone up and had broken the bread and had eaten and had conversed with them *for* a considerable *time*, even till dawn, so he went away. 20:12 And they brought the living child *Eutychus upstairs* and they were immeasurably comforted.

20:13 But having gone to the ship, we set-sail to Assos, being about to take in Paul from there; for* so he had commanded, he himself being about to go on foot. 20:14 And when he encountered us in Assos, we took him in and came to Mitylene. 20:15 And sailing from there, we arrived the next *day* opposite Chios, and the next-day we put *the ship* in at Samos, and having remained in Trogyllium, the day after we came to Miletus. 20:16 For* Paul had decided to sail *by* Ephesus; for* he was hurrying, *that it might not happen to him to loiter *any* in Asia; if it was possible for him to come* into Jerusalem *on* the day of Pentecost.

{Early 59 AD. Miletus.}

20:17 And from Miletus, he sent to Ephesus and called to him the elders of the congregation*. 20:18 And when they came* to him, he said to them, You* yourselves know, from the first day on which I stepped into Asia, how I was with you* all the time, 20:19 serving* the Lord with all humility and with many tears and with tests which befall me by the pacts of the Jews; 20:20 how I did not shrink-back from anything that is advantageous to you*, proclaiming and teaching you* in public and in every house, 20:21 testifying both to Jews and to Greeks repentance toward God and faith toward our Lord Jesus. 20:22 And now, behold, I travel bound in the spirit to Jerusalem, not knowing the things that will meet with me *there*, 20:23 except* that the Holy Spirit is testifying to me in every city, saying that bonds and afflictions are remaining *for* me. 20:24 But I make* account of nothing, nor am I holding my life as precious to myself, as *I desire* to finish my course with joy and the service which I received from the Lord Jesus, to testify the good-news

of the grace of God. 20:25 And now, behold, I know that you* all, among whom I went *around* preaching the kingdom of God, will see my face no more, 20:26 because I testify to you* today, that I am clean from the blood of all men. 20:27 For* I did not shrink-back from proclaiming to you* the whole counsel of God. 20:28 Therefore take-heed to yourselves and to all the flock, in which the Holy Spirit has made you* overseers, to shepherd the congregation* of the Lord and God, which *the Lord* acquired through his own blood. 20:29 I know that after my goodbye cruel wolves will enter into you*, not sparing the flock; 20:30 and from among yourselves men will stand up, speaking perverse things, to pull away the disciples after themselves. 20:31 Hence watch, remembering *for* three years I ceased not *from* admonishing everyone night and day with tears. 20:32 And now I intrust you* brethren to God and to the word of his grace, which is able to build *you** up and to give you* the inheritance among all those who are sanctified. 20:33 I coveted no one's silver or gold or garment. 20:34 You* yourselves know that these hands attended to my needs and to those who were with me. 20:35 I showed you* *an example* in all things, that so laboring you* ought to help the weak and to remember the words of the Lord Jesus, that he himself said, **It is more fortunate to give than to receive.**

20:36 And when he had spoken these things, he placed *his* knees *on the ground* and prayed with them all. 20:37 And there became considerable weeping of all and having fallen upon Paul's neck, they kissed him, 20:38 sorrowing especially upon the word which he had spoken, because they are about to view his face no more. And they sent him onward to the ship.

{Footnotes: Acts 20:7- Or: his sermon.}

[Acts 21] TOC

{Early 59 AD. Journey to Jerusalem.}

21:1 And when it happened that they pulled away from them and had set-sail, we made a straight route to Cos and the following-*day* to Rhodes and from there to Patara. 21:2 And having found a ship, ferrying *people* over into Phoenicia, we stepped on and set-sail. 21:3 And when Cyprus appeared, leaving it on the left, we sailed to Syria and brought *the ship* into Tyre; for* the ship was to unload her cargo there. 21:4 And having found disciples, we remained there* seven days and these *disciples* said to Paul through the Spirit, that he should not go up to Jerusalem. 21:5 And when it happened that we had completed the days *there*, we came out and traveled *on*, and they all, with *their* wives and children, sent us onward until we were outside the city and having placed our knees *down* upon the beach, we prayed, 21:6 and having hugged one another, we stepped onto the ship, but they returned to their own.

21:7 And when we had terminated the voyage from Tyre, we arrived in Ptolemais, and we greeted the brethren and remained with them *for* one day. 21:8 And on the next-day Paul and those around him having went out, came to Caesarea and entering into the house of Philip the evangelist, who was one of the seven, we remained with him. 21:9 Now this man had four prophesying virgin daughters. 21:10 And *while* we were remaining *there* even more days, a certain prophet from Judea named Agabus came down. 21:11 And coming to us and taking Paul's belt, and having bound his own feet and hands, said, The Holy Spirit says these things, **The Jews in Jerusalem will bind thus the man whose belt this is and will give him into the hands of the Gentiles.** 21:12 And when we heard these things, both we and those locally pleaded with him not to go up to Jerusalem.

21:13 And Paul answered, What are you* doing, weeping and crushing my heart? For* I am not only ready to be bound, but also to die in Jerusalem on behalf of the name of the Lord Jesus.
21:14 And when he was not persuaded, we were quiet, saying, Let the will of the Lord happen.

{End of Paul's Third Missionary Journey.}

21:15 And after these days we packed up our baggage and went up to Jerusalem. 21:16 And there also went with us *some* of the disciples from Caesarea, leading *us to* one *named* Mnason from Cyprus, an old disciple *in the faith*, with whom *they said* we should lodge.
21:17 And when we came* to Jerusalem, the brethren gladly accepted us.

{May 23, 59 AD. Jerusalem.}

21:18 And the next *day* Paul went in with us to James, and all the elders came. 21:19 And when he had greeted them, he described one by one each of the things which God had done among the Gentiles through his service. 21:20 And when they heard it, they glorified the Lord, saying to him, You are *now* viewing brother, how many tens of thousands there are of the Jews who have believed, and they being* all zealous *ones* of the law; 21:21 and they have been instructed concerning you, that you are teaching all the Jews throughout the nations apostasy from Moses, telling them not to circumcise their children nor to walk after the customs. 21:22 Then* what is it? It is essential for the crowd to certainly come together; for* they will hear that you have come. 21:23 Therefore you do this *thing*, what we say to you. We have four men who have a vow upon themselves. 21:24 *Paul*, take these and purify yourself with them and be spent for them, that* they may shave *their* heads and all may know that there is no truth in the things of which they have been instructed concerning you, but you yourself also march *accordingly*, observing the law. 21:25 But concerning the Gentiles who have believed, we *have* informed *them* by letter, *after* deciding, to observe no such thing, except to keep themselves from idol-sacrifices and from blood and from what is strangled and from fornication. 21:26 Then Paul took the men and the next-day went into the temple purifying himself with them, *thus* thoroughly proclaiming the fulfillment of the days of purification, until the offering was offered on behalf of everyone of them.

21:27 And when the seven days were about to be finished, the Jews from Asia, when they saw him in the temple, incited all the crowd and put hands upon him, 21:28 crying out, Men, Israelites, help! This is the man who is teaching against the people, all men everywhere, and *against* the law and this place, and still he also brought Greeks into the temple and has desecrated this holy place. 21:29 For* they had seen Trophimus the Ephesian with him before in the city, whom they supposed that Paul had brought into the temple. 21:30 And all the city was moved and there happened *to be* a running of the people together, and they grabbed Paul and dragged him outside the temple and immediately the doors were locked. 21:31 But *as they were* seeking to kill him, information came up to the commander of the cohort, that all Jerusalem had incited *to riot*. 21:32 And promptly having taken soldiers and centurions, he ran down upon them. And when they saw the commander and the soldiers, they ceased beating Paul. 21:33 Now the commander drew near and grabbed him and commanded him to be bound with two chains, and inquired who he might be and what he had been doing. 21:34 And some in the crowd cried one thing, some another, and when he was not able to know the certainty *of what happened* because of *the* uproar, he commanded him to be brought into the encampment. 21:35 And when he came* upon the steps, it befell *him* to be bore by the soldiers because of the violence of the crowd; 21:36 for* the crowd of the people followed after, crying out, Take him away.

21:37 But when Paul was about to be brought into the encampment, he says to the commander, Is it legal for me to speak to you?

And he said, Do you know Greek? 21:38 Are you not then the Egyptian, who before these days unsettled *the city* and led the four thousand men of the Assassins out into the wilderness?

21:39 But Paul said, I am a Jew, indeed a man from Tarsus in Cilicia, a citizen of no insignificant city and I beseech of you, permit me to speak to the people. 21:40 And when he had permitted him, Paul, standing upon the steps, beckoned with the hand to the people, and when there became much silence, he shouted to them in the Hebrew language, saying, [Acts 22] 22:1 Brethren and fathers! Hear my defense which I now make to you*. 22:2 And when they heard that he shouted to them in the Hebrew language, this provided even more quietness and he says, 22:3 Indeed, I am a Jew, born in Tarsus of Cilicia, but reared in this city, at the feet of Gamaliel, having been educated according to the exactness of the law of our forefathers, being* a zealous one of God, just-as you* all are today; 22:4 and I persecuted this Way to the death, binding and giving into prisons both men and women. 22:5 As also the high-priest and all the eldership *can* testify of me; from whom I also accepted letters to the brethren and I went to Damascus to bring those who were also there to Jerusalem in bonds that* they might be punished.

{Examples of those who were saved in the New Testament: Acts 2:14-42; 8:5-13; 8:30-39; 9:17-18, 22:6-16, 26:12-18; 10:34-48; 16:13-15; 16:25-34; 18:8; 19:1-7.}

22:6 And it happened, that, as I traveled and drawing near to Damascus, around midday, suddenly there flashed around me a considerable light from heaven. 22:7 And I fell to the solid-ground and heard a voice saying to me, **Saul, Saul, why are you persecuting me?**

22:8 And I answered, Who are you, Lord?

And he said to me, **I am Jesus the Nazarene, whom you are persecuting.**

22:9 And those who were with me indeed saw the light and became fearful, but they did not hear *with understanding* the voice of him who spoke to me. 22:10 And I said, What should I do, Lord?

And the Lord said to me, **Stand up and go into Damascus, and it will be told to you there concerning all things which are appointed for you to do.**

22:11 And I did not see from the glory of that light, being led by the hand by those who were with me, I came into Damascus. 22:12 And a certain *man named* Ananias, a devout man according to the law, well testified of by all the Jews dwelling there, 22:13 came to me and standing by me said to me, Brother Saul, recover your sight. And I looked up at him in the same hour. 22:14 And he said, The God of our fathers has assigned you to know his will and to see the Righteous One and to hear a voice from his mouth. 22:15 Because you will be a witness for him to all men of what you have seen and heard. 22:16 And now why are you hesitating? Stand up and be immersed* and bathe away your sins, calling upon the name of the Lord.

22:17 And it happened, that, when I had returned to Jerusalem and while I prayed in the temple, I became in a trance, 22:18 and saw him saying to me, **Hurry and go forth quickly out of Jerusalem, because they will not accept the testimony from you concerning me.**

22:19 And I said, Lord, they themselves know those who believed on you that I was imprisoning and whipping *them* in every synagogue; 22:20 and when the blood of Stephen your witness was shed, I had also been standing by and *was* consenting to the assassination of him, keeping the garments of those assassinating him.

22:21 And he said to me, **Go, because I will send you forth to the Gentiles far from *here***.

22:22 And they heard him till this word and they lifted up their voice and said, Take such a one away from the earth; for* it is not proper *for* him to live.
22:23 Now as they were crying out and tossing off their garments and casting dust into the air, 22:24 the commander commanded him *to* be brought into the encampment, saying, *He is* to be interrogated by scourges, that* we might fully know because of what crime they shouted out *against* him so.
22:25 And when they had stretched him out with the straps, Paul said to the centurion that stood by, Is it legal for you* to scourge a man who is a Roman and uncondemned?
22:26 And when the centurion heard it, he went to the commander and reported to him, saying, See, what are you about to do? For* this man is a Roman.
22:27 And the commander came and said to him, Tell me, if you are a Roman.
And he said, Yes.
22:28 And the commander answered, I procured this citizenship with a large sum.
And Paul said, But I am *Roman* born.
22:29 Then* they who were about to interrogate him, immediately withdrew from him and the commander was also afraid when he recognized that he was a Roman and because he had bound him.

22:30 But on the next-day, intending to know the certainty *of* why he was accused by the Jews, he loosed him from his bonds and commanded the high-priests and all the council to come together and brought Paul down and stood *him* among them.

[Acts 23] TOC

{May 25, 59 AD. Paul sent to the political capital at Caesarea.}
23:1 And Paul, staring at the council, said, Brethren, I have behaved-as a *Jewish* citizen before God in all good conscience till this day.
23:2 And the high-priest Ananias commanded those who stood beside him to beat him on the mouth.
23:3 Then Paul said to him, God is about to beat you, you whitewashed wall. And you sit judging me according to the law and *yet* violating the law, you are commanding me to be beaten.
23:4 And those who stood beside *him* said, Are you reviling God's high-priest?
23:5 And Paul said, Brethren, I did not know that he was *the* high-priest; for* it has been written, 'You will not speak evilly of a ruler of your people.' {Ex. 22:28} 23:6 But when Paul knew that the one part were Sadducees and the other Pharisees, he cried out in the council, Brethren, I am a Pharisee, a son of a Pharisee. I am being judged concerning the hope and resurrection of the dead. 23:7 And when he said this, there became a dissension from the Pharisees and the assembly was split-apart. 23:8 (The Sadducees indeed say that there is no resurrection, neither messenger nor spirit, but the Pharisees are confessing both.)
23:9 And there became a great outcry and part of the scribes of the Pharisees stood up and were quarreling, saying, We are finding no evil in this man and what if a spirit has spoken to him or a messenger? We should not quarrel against God. 23:10 Now when much dissension happened, the commander, being scared, lest Paul might be torn to shreds by them, commanded the soldiers to go down and seize him from the midst of them and bring him into the encampment.

23:11 And the Lord stood by him the next night and said, **Paul, have courage; for* as you have testified concerning me in Jerusalem, so it is essential *for* you to also testify in Rome**.

23:12 And when it became day, some of the Jews made* a conspiracy and vowed, saying *they are* neither to eat nor to drink until they should have killed Paul. 23:13 And they were more-than forty that had made* this gang. 23:14 And they came to the high-priests and the elders and said, We have vowed, *being* accursed, to taste nothing until we should have killed Paul. 23:15 Therefore now, you*, with the council, disclose *it* to the commander *that tomorrow he may bring him down to you*, as *if you** are about to investigate more accurately the things concerning him. And we are ready to kill him before he draws near.
23:16 But Paul's sister's son heard of their *murderous* plot and he came and entered into the encampment and reported to Paul. 23:17 And Paul called to him one of the centurions and said, Lead this young-man away to the commander; for* he has something to report to him.
23:18 Therefore indeed, he took him and brought him to the commander and says, Paul the prisoner called me to him and asked me to bring this young-man to you, who has something to say to you.
23:19 And the commander grabbed his hand and departed privately and inquired, What is it that you have to report to me?
23:20 And he said, The Jews have covenanted *together* to ask you *that tomorrow you might bring Paul down to the *Jewish* council, (as *if* you are about to inquire more accurately something concerning him). 23:21 Therefore do not be persuaded by them; for* more-than forty out of them are plotting against him, who have vowed neither to eat nor to drink until they should have assassinated him and they are ready now, waiting for the promise from you.
23:22 Therefore indeed, the commander released the young-man, commanding him, Tell no one that you have disclosed these things to me. 23:23 And he called to him a certain two of the centurions and said, Prepare *for* the third hour of the night two hundred soldiers and seventy horsemen and two hundred spearmen, *that they should go to Caesarea, 23:24 and animals to be present, that* having mounted Paul upon *one of them*, they might save him for Felix the governor. 23:25 And he wrote a letter containing *in* this pattern:

23:26 Claudius Lysias to the most-excellent governor Felix. Hail *to you*. 23:27 This man was taken by the Jews and was about to be assassinated by them, when I stood against them with the soldiers and liberated him, having learned that he was a Roman. 23:28 And intending to know the accusation (because of which they accused him), I brought him down to their council; 23:29 whom I found to be accused concerning debates of their law, but having nothing *in way of* an accusation worthy of death or of bonds. 23:30 And when it was divulged to me that *there was* a *murderous* pact about to be *carried out* by the Jews *for the man, I promptly sent him to you, also commanding his accusers to speak the things to *you about* him before you. Good-bye.

23:31 Therefore indeed, the soldiers, according to the commands given to them, took Paul and brought him through *the* night to Antipatris. 23:32 But on the next-day they permitted the horsemen to go with him and returned to the encampment. 23:33 And having came to Caesarea and having given over the letter to the governor, they also presented Paul before him. 23:34 And the governor having read it and having asked what province he was from, and after inquiring, *found he was* from Cilicia. 23:35 He said, I will hear you

fully, whenever your accusers have also come. And he commanded him to be kept in Herod's palace.

[Acts 24] TOC

{May 30, 59 AD. Paul before Felix, a prisoner two years at Caesarea. In 59 AD Festus becomes governor of Judea.}

24:1 And after five days the high-priest Ananias came down with the elders and an orator, Tertullus, and they disclosed to the governor *the charges* against Paul. 24:2 And having been called, Tertullus began to accuse *Paul*, saying, *We are* obtaining much peace through you and public-reforms *are* happening to this nation through your forethought. 24:3 We accept it both in all things and everywhere, with all thanksgiving, most-excellent Felix. 24:4 But in order that I may not hinder you more, I plead with you by your gentleness to hear us briefly. 24:5 For* we have found this man a plague and *he is* moving *this* dissension to all the Jews throughout the inhabited-earth. And *he is* a ringleader of the sect of the Nazarenes; 24:6 who also attempted to profane the temple; whom we also took-hold of. {F} *And was willing to be judged according to our law.* 24:7 *And Lysias the commander having come near, with much violence, did take away Paul out of our hands,* 24:8 *having commanded his accusers to come to you.* From whom you will be able, *by* examining him yourself, to fully know concerning all these things of which we are accusing him. 24:9 And the Jews banded together in the attack, claiming these things to be so.

24:10 And when the governor had signaled to him to speak, Paul answered, I know you have been a judge to this nation out of many years *experience*, I cheerfully am making my defense *concerning* the things concerning myself. 24:11 You *surely* are able to know that it is not more-than twelve days since I went up to worship in Jerusalem; 24:12 and they did not find me reasoning *angrily* with anyone or making* of a hostile crowd in the temple, nor in the synagogues, nor in the city, 24:13 nor are they able to present to you *the things* concerning *me of* which they now are accusing me. 24:14 But I confess this to you, that after The Way which they call a sect, so I give-divine service to the God of our forefathers, believing all things which are according to the law and which are written in the prophets. 24:15 I have hope toward God, which these themselves also wait for, that there is about to be a resurrection of *the* dead, both of *the* righteous and unrighteous. 24:16 And I apply myself in this, having a guilt-free conscience always toward God and men. 24:17 Now after many years I came bringing charity and offerings to my nation; 24:18 in which, they found me purified in the temple, not with a crowd, nor with an uproar. But *it was* some Jews from Asia, 24:19 who ought to be here and to accuse *me* before you, if they have anything to *accuse* me. 24:20 Or let these men themselves say what wrongdoing they found in me when I stood before the council, 24:21 or concerning this one voice, that I cried out standing among them. I am being judged by you* today concerning the resurrection of the dead.

24:22 But Felix, having heard these things and knowing more accurately concerning The Way, postponed *judging* them, saying, Whenever Lysias the commander comes down, I will investigate the things against you*. 24:23 And he commanded the centurion to guard Paul and to *let him* have relief *from bonds*, and not to forbid any of his friends to attend or to come to him.

24:24 And after some days, Felix came with Drusilla, his wife, who was a Jewess and sent for Paul and heard him concerning the faith in Christ. 24:25 And as he reasoned

concerning righteousness and self-control and the future judgment, Felix becoming fearful, answered, Go-onward now, and when I take an opportunity, I will call you to me. [24:26] (He *was* hoping in the same time *that* monies will be given to him by Paul, *that he might loose him.) Hence he sent for him frequently and conversed with him. [24:27] But when two years were fulfilled, Felix received a successor, Porcius Festus, and wishing to lay up favors for himself with the Jews, Felix left Paul bound.

{Acts 24:6b,7,8a are missing from the majority of Greek texts.}

[Acts 25] TOC

{July, 61 AD. Paul's appearance to Caesar.}

[25:1] Therefore after three days, having stepped into the province, Festus went up to Jerusalem from Caesarea. [25:2] And the high-priest and the foremost ones of the Jews disclosed to him *things* against Paul, and they pleaded with him, [25:3] asking a favor against him, that he might send for him to *come to* Jerusalem; making* a plot to assassinate him on the road.

[25:4] Therefore indeed, Festus answered, that Paul was to be kept in Caesarea and that he himself was about to go out *there* shortly. [25:5] Therefore he says, let those who are of power among you* go down with me and if there is anything in this man, let them accuse him.

[25:6] And when he had stayed with them more than ten days, he went down to Caesarea. And on the next-day he sat upon the judicial-seat and commanded Paul to be brought *before him*. [25:7] And when he had come, the Jews who had come down from Jerusalem stood around him, bringing many and cruel accusations against Paul, which they were not strong-enough to show.

[25:8] *Then Paul,* making his defense, *said*, Neither against the law of the Jews nor against the temple nor against Caesar, have I sinned in anything.

[25:9] But Festus, wishing to lay up a favor for himself with the Jews, answering Paul, said, Are you willing to go to Jerusalem and to be judged there concerning these things before me?

[25:10] But Paul said, I am standing before Caesar's judicial-seat, where I ought to be judged. I did not wrong the Jews, as you also fully well know. [25:11] For* if I indeed do wrong and have practiced anything worthy of death, I do not renounce to die, but if none of those things is *true* of which they are accusing me, no one is able to grant me to them. I appeal to Caesar. [25:12] Then Festus, when he had spoken with the council, answered, You have appealed to Caesar, *then* to Caesar you will go.

[25:13] Now when some days had elapsed, Agrippa the King and Bernice arrived in Caesarea and greeted Festus. [25:14] And as they stayed there many days, Festus submitted to the King, the things according to Paul*'s case*, saying, There is a certain man, a prisoner, left by Felix; [25:15] concerning whom, when I happened *to be* in Jerusalem, the high-priests and the elders of the Jews disclosed *things to me*, asking for a sentence against him. [25:16] To whom I answered, It is not a custom of the Romans to grant any man to destruction, before he who is accused might have the accusers face to face and might receive a chance for defense concerning the accusation. [25:17] Therefore when they had come together here, I did not postpone *their meeting*, but on the following-*day* sat upon the judicial-seat and commanded the man to be brought. [25:18] Concerning whom, when the accusers stood up, they brought no accusation of things as I perceived; [25:19] but had some debates with him concerning their own religion and concerning a certain Jesus, who was dead, whom Paul

claimed to be alive. [25:20] But I, being perplexed *about* the debate concerning this, asked if he was willing to go to Jerusalem and to be judged there concerning these things. [25:21] But when Paul had appealed to be kept *for the decision of {F} the Emperor, I commanded him to be kept until I might send him to Caesar. [25:22] And Agrippa said to Festus, I was also wishing to hear the man myself.

And he says, Tomorrow you will hear him.

[25:23] Then* on the next-day with much pomp, Agrippa and Bernice came and entered into the auditorium with both the commanders and men according to prominence, who are from the city and Festus having commanded, Paul was brought *before him*. [25:24] And Festus says, King Agrippa and all who are here with us, you* view this man, concerning whom all the crowd of the Jews petitioned me, both in Jerusalem and here, crying that it is essential for him to not live any longer. [25:25] But I comprehended that he had practiced nothing worthy of death and I decided to send him *since* he himself also appealed to {F} the Emperor; [25:26] concerning whom I do not have any certainty *as what* to write to my lord. Hence I have brought him before you* and especially before you, King Agrippa, that, after *his* examination happens, I may have something to write. [25:27] For* it seems unreasonable to me *to be* sending a prisoner and not to signify the accusations against him.

{Footnotes: Acts 25:2, 5; 27:1- This is the Greek word 'sebastos', Latin is Augustus. See footnote on Luke 2:1. This could be translated as Reverend, His Majesty, all meaning the Emperor.}

[Acts 26] TOC

{August, AD 61. Paul before Agrippa.}

[26:1] And Agrippa said to Paul, It is permitted *for* you to speak on behalf of yourself. Then Paul stretched out his hand and made his defense. [26:2] Concerning all of which I am accused by the Jews, King Agrippa, I deem myself fortunate today, being about to make my defense before you; [26:3] especially *because* you are an expert of all customs and debates which are in *regard to* the Jews. Hence I beseech of you to hear me patiently. [26:4] Then* my lifestyle indeed which happened from my youth up, from the beginning in my own nation and in Jerusalem, all the Jews know *this*. [26:5] If they are willing to testify, (knowing me beforehand, from the start), that I lived as a Pharisee according to the strictest sect of our religion. [26:6] And now I stand *here* being judged against the hope of the promise that came* by God to our fathers; [26:7] to which our twelve tribes, intensely giving-divine service to *God* night and day, are hoping to achieve *the promise*. And I am accused by the Jews concerning this hope, *O* king! [26:8] Why is it judged *as* unbelievable with you*, if God is awakening the dead? [26:9] I indeed thought with myself that I ought to do many things adverse to the name of Jesus the Nazarene. [26:10] I also did this in Jerusalem and I locked up many of the holy-ones in prisons, having received authority from the high-priests and when they were assassinated I voted against them. [26:11] And punishing them often in all the synagogues, I urged *them* to blaspheme, and being mad even-more with them, I persecuted *them* insofar as *possible* even to the cities outside *our nation*.

{Examples of those who were saved in the New Testament: Acts 2:14-42; 8:5-13; 8:30-39; 9:17-18, 22:6-16, 26:12-18; 10:34-48; 16:13-15; 16:25-34; 18:8; 19:1-7.}

[26:12] In which I also went to Damascus with the authority and commission from the high-priests. [26:13] On the road in *the* middle of *the* day, O king, I saw a light from heaven beyond the brilliance of the sun shining around me and those who went with me. [26:14] And when we had all fallen down to the earth, I heard a voice and saying to me in the Hebrew

language, **Saul, Saul, why are you persecuting me? It is hard for you to kick against *the* cattle-prods.**

26:15 And I said, Who are you, Lord?

And the Lord said, **I am Jesus whom you are persecuting.** 26:16 **But rise* up and stand upon your feet; for* to this end I have appeared to you, to assign you *to be* an attendant and a witness both of the things which you have seen and of the things which I will *make* appear to you.** 26:17 ***I am* liberating you from the people and from the Gentiles, to whom I am sending you,** 26:18 **to open their eyes, that they may return from darkness to light and from the authority of the Adversary to God, that they may receive forgiveness of sins and a portion among those who are sanctified in faith, that *is* in me.**

26:19 Hence, O King Agrippa, I did not become disobedient to the heavenly vision. 26:20 But *I was* proclaiming first to them in Damascus and in Jerusalem and *then* to all the country of Judea and to the Gentiles, to repent and to turn to God, practicing works worthy of repentance. 26:21 Because of these things, the Jews took me in the temple and attempted to slay me. 26:22 Therefore having obtained the assistance that is from God, I stand to this day testifying both to *the* little and to *the* great, saying nothing outside of what the prophets and Moses said was about to happen. 26:23 If the Christ *is* to suffer, if *he is* first from the resurrection of the dead, *then* he is about to proclaim light to the people and to the Gentiles.

26:24 And he made his defense *with* these things.

Festus says with a loud voice, Paul, you are mad; your much scholarship is turning you mad.

26:25 But Paul says, I am not mad, most-excellent Festus, but I speak out *the* words of truth and self-discipline. 26:26 For* the king knows concerning these things, to whom I also speak boldly; for* I have confidence that not any of these things is eluding him; for* this has not been done in a corner. 26:27 King Agrippa, Do you believe the prophets? I know that you believe.

26:28 And Agrippa said to Paul, Are you persuading me to become a Christian in a little *while*?

26:29 And Paul said, I pray to God, that both in a little *while* or in much *time*, not only you, but also all who hear me today, *are* to become such; the sort of *person* I am, except-for these bonds.

26:30 And *after Paul* spoke these things, the king stood up and the governor and Bernice and those who sat with them; 26:31 and when they had departed, they spoke to one another, saying, This man is practicing nothing worthy of death or bonds.

26:32 And Agrippa said to Festus, This man might have been released, if he had not appealed to Caesar.

[Acts 27] TOC

{Aug. 21 - Nov. 1, 61 AD. Mediterranean Sea. The voyage to Rome.}

27:1 And when it was decided that we should sail toward Italy, they gave Paul and some other prisoners to a centurion named Julius, of the Emperor's cohort. 27:2 And having stepped *on board*, in a ship of Adramyttium, which was about to sail to the places throughout *the coast of* Asia, we set-sail, *also* being with us *was* Aristarchus, a Macedonian of Thessalonica. 27:3 And the next-day we brought *the ship* into Sidon and Julius treated Paul humanely and permitted *him* to go to *his* friends and be cared for. 27:4 And setting-sail to sea from there, we sailed under the lee of Cyprus, because the winds

were adverse. 27:5 And when we had sailed through the sea against Cilicia and Pamphylia, we came to Myra, *a city* of Lycia. 27:6 And the centurion found a ship from Alexandria there sailing to Italy, and he has us step onto it. 27:7 And voyaging slowly *for* a considerable number of days and having happened *to be* against Cnidus, with difficulty, the wind *was* not permitting us *to land*. We sailed under the lee of Crete, over against Salmone; 27:8 and coasting-along it with difficulty, we came to a certain place called Good Harbors; which was near the city of Lasea.

27:9 And when a considerable *amount* of time had elapsed and the voyage was already dangerous, because the Fast had already passed, Paul advised them, 27:10 and said to them, Men, I view that the voyage is about to be with disaster and much damage, not only of the load and the ship, but also of our lives. 27:11 But the centurion was persuaded by the helmsman and by the ship-owner, rather than by the things spoken by Paul. 27:12 But the harbor being* unfit for a wintering, most counseled to set-sail to sea from there, if somehow they might arrive and winter near Phoenix, a harbor of Crete, looking down northwest and down southwest. 27:13 And when the south *wind* blew softly, supposing that they had taken-hold of their purpose, they lifted *the anchor* up and coasted-along, closer to Crete. 27:14 But not long after, a typhoon wind, called Euroclydon, was cast against it; 27:15 and when the ship was seized and it was not able to face the wind, we gave way *to it,* and were carried along *by the wind*. 27:16 And running under the lee of an isle called Clauda, with difficulty, we were strong-enough to become skippers of the boat; 27:17 and when they had lifted it up, they used cables, undergirding the ship, and, fearing lest they might fall *upon* the *sandbars of* Syrtis, they lowered the tackling and so we were carried along. 27:18 But being extremely storm-tossed, the following-*day* they made* a jettison *of the cargo*; 27:19 and the third day they tossed out the tackling of the ship with their own hands. 27:20 And neither sun nor stars appearing upon *us for* many days and not *just* a little storm lay upon *us,* all hope that we might be saved was furthermore taken away. 27:21 And when they had been* long without food, then Paul stood forth in the midst of them and said, O men, you* indeed ought to have been obedient to me and not have set-sail from Crete and *then* to have gained this disaster and damage. 27:22 And now, I am advising you* to be cheerful; for* *there will be* no termination of life from *among* you*, however of the ship, *yes*. 27:23 For* there stood beside me this night a messenger of the God, whose I am, whom I also am giving-divine service to, 27:24 saying, Do not fear, Paul; it is essential *for* you to stand before Caesar and behold, God has granted to you all those who are sailing with you. 27:25 Hence, lords, be cheerful; for* I believe God, that it will be so according to the manner it has been spoken to me. 27:26 But it is essential for us to fall onto a certain island.

27:27 But when it became the fourteenth night, as we were carried *to and fro* in the Adriatic *Sea*, in the middle of the night the sailors perceived some country was approaching them. 27:28 And having sounded, they found twenty fathoms, and *after* a little bit *of* an interval *of time*, having sounded again, they found fifteen fathoms. 27:29 And fearing lest we might fall into rough places, they tossed *the* four anchors from the stern and *began* praying *for* it to become day. 27:30 But the sailors seeking to escape out of the ship and having lowered the boat into the sea in pretext, as *though* they were about to heave out anchors from the prow, 27:31 Paul said to the centurion and to the soldiers, If these *sailors* do not remain in the ship, you* are not able to be saved. 27:32 Then the soldiers cut off the ropes of the boat and let her fall off. 27:33 And till it was about to become day, Paul encouraged them all to take some nourishment, saying, Today is the fourteenth day that you* were expecting *to arrive* and *that* you* are continuing without food, having taken

nothing *to eat*. [27:34] Hence I am encouraging you* to take some nourishment; for* this is* for your* salvation; for* not a hair will fall from head of one of you. [27:35] And when he had said these things and had taken bread, he gave-thanks to God before all, and he broke it and began to eat. [27:36] When all became cheerful, they themselves also took nourishment. [27:37] And we were in the ship, all two hundred and seventy six souls. [27:38] And being satisfied with nourishment, they lightened the ship, casting the grain out into the sea.

{Nov. 1, 61 AD. Shipwreck on Malta.}

[27:39] And when it became day, they did not recognize the land, but they perceived a certain bay with a beach and they counseled if they could drive the ship upon it. [27:40] And taking off the *couplings to the* anchors, they permitted them *to fall* in the sea, at the same time laxing the rudders' couplings, and lifting up the foresail to the blowing *wind*, they headed toward the beach. [27:41] But falling into a place at the intersection of two seas, they beached the cargo-ship, and indeed the prow stuck and remained unshakable, but the stern began to be dissolved by the violence of the waves. [27:42] And the soldiers' counsel happened *to be* that* they should kill the prisoners, (anyone *of them* might swim away and escape). [27:43] But the centurion, intending to save Paul, did forbid them from *their* will, and commanded those who were able to swim to toss themselves over first and go out to land; [27:44] and the rest, some upon planks and some upon *other* things from the ship. And so it happened, all were saved upon the land.

[Acts 28] TOC

{Nov. - Feb. 62 AD. Malta.}

[28:1] And having been saved, then we recognized that the island was called Malta. [28:2] And the barbarians provided us exceptional kindliness; for* they lit a fire and received us all, because of the standing rainfall and because of the cold. [28:3] But when Paul twisted together a bunch of brush and having laid *it* upon the fire, a viper came out of the warmth and attached to his hand. [28:4] And when the barbarians saw the snake hanging from his hand, they said to one another, This man is certainly a murderer, whom, being saved out of the sea, justice did not permit *him* to live. [28:5] Therefore indeed, he shook-off the snake into the fire *and* suffered no evil. [28:6] But they were expecting that he was about to swell up or to suddenly fall down dead. But expecting *it* for a long time and viewing nothing improper happening to him, having a turnabout, they said that he was a god.

[28:7] Now in the *regions* around that place, were* farms possessed by the foremost one of the island, named Publius, who accepted us and lodged us courteously three days. [28:8] And it happened, that the father of Publius lay *sick*, troubled with fevers and dysentery; to whom Paul having entered and prayed *and* laid his hands on him, healed him. [28:9] Therefore when this happened, the rest who had sicknesses in the island also came and were healed, [28:10] who also honored us with many honors, and when we sailed, they placed on *the ship* the things *for *our* need.

[28:11] And after three months, we were led to a ship from Alexandria with a insignia of The Twin Brothers which had wintered in the island.

{March, 62 - March 64. Rome.}

[28:12] And bringing *the ship* into Syracuse, we remained there three days. [28:13] From where we went around and arrived at Rhegium and after one day a south *wind* came upon *us* and on the second *day* we came to Puteoli; [28:14] where we found brethren and were encouraged to remain with them seven days and so we came to Rome. [28:15] And the

brethren from there, when they heard concerning us, came to meet us up to the Market of Appius and the Three Taverns; whom when Paul saw, he thanked God and took courage.

28:16 And when we came to Rome, the centurion gave the prisoners to the camp-commander, but Paul was permitted to abide by himself with the soldier guarding him.

28:17 And it happened, that after three days Paul called together those who were the foremost of the Jews and when they came together, he said to them, Brethren, I have done nothing adverse to the people or the customs of our forefathers. I, a prisoner from Jerusalem, was given up into the hands of the Romans. 28:18 The Romans, who, when they had examined me, wished to release me, because no crime exists *worthy* of death in me. 28:19 But when the Jews spoke against *it*, I was urged to appeal to Caesar; not that I had anything of which to accuse my nation. 28:20 Then*, because of this cause, I pleaded with you* to see and to speak with *me*; for* I am encompassed *with* this chain because of the hope of Israel.

28:21 And they said to him, We neither accepted writings from Judea concerning you, nor did any of the brethren come here and report or speak any evil concerning you. 28:22 But we deem *it* worthy to hear from you what things you are mindful of; for* indeed, concerning this sect, it is known to us that it is spoken against everywhere.

28:23 And when they had appointed him a day, they came to him, into his lodging in great number; to whom he expounded *the matter,* testifying the kingdom of God and persuading them the things concerning Jesus, both from the Law of Moses and from the prophets, from morning until dusk. 28:24 And some believed and some disbelieved the things which were spoken. 28:25 And when they disagreed among themselves, they dismissed *themselves* after Paul had spoken *just* one word, The Holy Spirit spoke well through Isaiah the prophet to our fathers, 28:26 saying, 'You go to this people and say, In hearing you* will hear and *yet* may never* understand, and seeing you* will see and *yet* may never* see; 28:27 for* this people's heart has become-callous and they have selectively heard with their ears and they have closed their eyes. Lest, they should see with their eyes and should hear with their ears and should understand with their heart and should return and I will heal them.' {Is. 6:9f}

28:28 Therefore let it be known to you*, that this salvation from God is sent to the Gentiles and they will hear. 28:29 And when he had said these words, the Jews went away, having much debate among themselves.

28:30 And Paul remained two whole years in his own rented-house and was accepting all who traveled to him, 28:31 preaching the kingdom of God and teaching the things concerning the Lord Jesus Christ with all boldness, unforbidden *by any*.

{Actually writing of Acts AD 63.} {Note: the actual writing of Mark, Matthew & Luke. 60-67 AD.} {Paul's Letters to the Ephesians, Philippians, Colossians 62-64 AD were written.} {Peter's First & Second Letter were written, 60-64? AD.} {64 AD. Paul's release from prison and visitation to various congregations*.} {July, 64 AD. The Great Fire at Rome, Christians accused of setting it.} {Jude's Letter was written; AD 60-70? AD.} {Paul's Letter to Philemon, Timothy, Titus, were written.} {Letter to the Hebrews was written. AD 65? For sure sometime before the destruction of Jerusalem. A final attempt for salvation to the Jews.} {Paul's second imprisonment. Autumn 65 AD. Rome. Paul's Second Letter to Timothy was written.} {Paul's martyrdom at Rome. 66 AD.} {Revelation around 67-70 AD or unlikely after the other letters of John.} {AD 70. Destruction of Jerusalem by Titus; the final proof to the Jews, the Messiah had come.} {John's Gospel could have been 67-90 AD. For sure as a supplement after the other three Gospels.} {Letters of John AD 67-90.} {End of the Harmony of the New Covenant.}

[Romans 1] TOC

1:1 Paul, bondservant of Jesus Christ, a called apostle, separated* to the good-news of God, 1:2 which he promised beforehand through his prophets in the holy Scriptures, 1:3 concerning his Son, (who was born from *the* seed of David according to the flesh, 1:4 who has been determined *as being* the Son of God with power, according to the spirit of holiness, out of the resurrection of the dead), Jesus Christ our Lord. 1:5 Through whom, we received grace and apostleship, to *the* obedience of faith in all the nations, on behalf of his name; 1:6 among whom you* are also called of Jesus Christ. 1:7 To all those who are in Rome, beloved of God, called holy-ones: grace to you* and peace from God our Father and the Lord Jesus Christ.

1:8 First indeed, I am giving-thanks to my God through Jesus Christ on behalf of you* all, that your* faith is proclaimed in all the world. 1:9 For* God is my witness, whom I am giving-divine service in my spirit in the good-news of his Son, how constantly I make* mention of you*. 1:10 I beseech *God*, if somehow now, I will be prospered by the will of God to come to you* someday, 1:11 for* I am longing to see you*, that* I may give to you* some spiritual gift*, *that* you* may be established; 1:12 and that is *also that* I might be comforted together among you*, through the faith, both yours* and mine, *that is* in one another. 1:13 Now brethren, I do not wish you* to be ignorant that I often purposed to come to you* (and was prevented till presently), that* I might also have some fruit among you*, just-as among the rest of the Gentiles. 1:14 I am a debtor both to Greeks and to Barbarians, both to the wise and to the foolish. 1:15 So, *as* in me, *I am* eager to proclaim the good-news to you* also who are in Rome.

1:16 For* I am not ashamed of the good-news of Christ; for* it is the power of God *for salvation to everyone who believes; both to the Jew first and to the Greek. 1:17 For* in it *the* righteousness of God is revealed out of faith into faith; just-as it has been written, 'But the righteous will live from faith.' {Hab. 2:4}

1:18 For* the wrath of God is revealed from heaven upon all ungodliness and unrighteousness of men, who are holding back the truth in unrighteousness; 1:19 because what is known of God is apparent in them; for* God manifested it to them. 1:20 For* the invisible things of him are clearly seen from the creation of the world, being perceived by the produced things, *both* his eternal power and divinity; *that* they may be without defense; 1:21 because having known God, they did not glorify him as God, nor gave-thanks, but became-futile in their reasonings and their heart, which has no understanding, was darkened. 1:22 They are foolish, claiming to be wise, 1:23 and changed the glory of the incorruptible God into the likeness of an image of corruptible man, of birds, of four footed mammals and reptiles.

1:24 Hence also, God gave them up in the lusts of their hearts to uncleanness, *that* their bodies should be dishonored among themselves. 1:25 They exchanged the truth of God into a lie and worshiped and gave-divine service to the created thing *rather* than the Creator, who is gracious* forever. Amen.

1:26 Because of this, God gave them up to passions of dishonor; for* their females exchanged the natural use into what is beyond *anything* natural; 1:27 and the males also likewise, leaving the natural use of the female, burned in their lust toward one another, males with males working indecent deeds and receiving in themselves the recompense

which was essential from their error.

1:28 And just-as they did not approve to have God in *their* full knowledge, God gave them up to an unapproved mind, to do those things which are not proper. 1:29 They were filled with all unrighteousness, fornication, wickedness, greed, malice; full of envy, murder, strife, treachery, maliciousness. *They are* malicious whisperers, 1:30 slandering, spiteful to God, insolent, haughty, boasters, inventors of evil things, disobedient to parents, 1:31 without understanding, covenant-breakers, cold-hearted, implacable *and* unmerciful. 1:32 Who, having fully known the ordinance of God, (*that* those who practice such things are worthy of death), are not only doing the same things, but also are consenting with those who practice them.

[Romans 2] TOC

2:1 Hence you are without defense, O man, who judges; for* in what you are judging another, you are condemning yourself; for* you who judge are practicing the same things. 2:2 Now we know that the judgment of God is according to truth upon those who practice such things. 2:3 Now O man, who is judging those who practice such things and you are practicing the same *yourself.* Are you reasoning that you will escape the judgment of God? 2:4 Or do you despise the riches of his kindness and forbearance and patience, being ignorant that the kindness of God leads you to repentance? 2:5 But you store up wrath for yourself according to your hardness and unrepentant heart in the day of wrath and revelation of the righteous judgment of God; 2:6 who will 'repay to each one according to his works'. {Ps 62:12} 2:7 Indeed eternal life to those who are seeking, according to endurance, in doing good for glory and honor and incorruption. 2:8 But to those *who act* out of selfish ambition and who are indeed disobedient to the truth, but obey unrighteousness, *he will repay with* wrath and anger, 2:9 affliction and distress, upon every soul of man who is working evil, both of the Jew first and of the Greek. 2:10 But glory and honor and peace to every man who is working good, to the Jew first and also to the Greek; 2:11 for* there is no partiality with God.

2:12 For* as many as have sinned without the law will also perish without the law. And as many as have sinned under the law will be judged through the law. 2:13 For* the hearers of the law are not righteous before God, but the doers of the law will be justified. 2:14 For* whenever *the* Gentiles, not having the law, practice the things of the law by nature, these, not having the law, are the law to themselves; 2:15 in that they show the work of the law written in their hearts, their conscience testifying together with *their hearts,* and between one another, their reasonings *are* accusing or either defending *them*; 2:16 in *the* day when God will judge the secrets of men through Jesus Christ, according to my good-news.

2:17 Behold, you who is named a Jew and rest upon the law and boast in God, 2:18 and know his will and approve the things that carry more-value, being instructed out of the law, 2:19 and have confidence that you yourself are a guide of the blind, a light of those *who are* in darkness, 2:20 a corrector of the foolish, a teacher of infants, having in the law the form of knowledge and of the truth. 2:21 Therefore you who are teaching another, are you not teaching yourself? You who are preaching a man should not steal, are you stealing? 2:22 You who say a man should not commit adultery, are you committing adultery? You who detest idols, are you a temple looter? 2:23 You who are boasting in the law, through your transgression of the law, are you dishonoring God? 2:24 'For* the name of God is blasphemed among the Gentiles because of you*,' just-as it has been written. {Is. 52:5} 2:25 For* circumcision indeed profits, if you practice *the* law, but if you are a transgressor of the law, your circumcision has become uncircumcision. 2:26 Therefore if

the uncircumcision are keeping the ordinances of the law, will his uncircumcision not be counted toward circumcision? 2:27 And the uncircumcision *who is* accomplishing the law by nature, will judge you, who are a transgressor of the law through the writing and circumcision. 2:28 For* he is not a Jew who *appears as one* openly; neither is circumcision that which is openly in *the* flesh, 2:29 but a Jew is he who *is so* hidden, and *the* circumcision *is* that of the heart, in spirit, not in a writing; whose praise is not from men, but from God.

[Romans 3] TOC

3:1 Therefore what is the supremacy of the Jew? Or what is the profit of circumcision? 3:2 Much, according to every manner! For* indeed, first, that they were entrusted with the oracles of God. 3:3 For* what if some disbelieved? Their unbelief will not do-away-with the faith*fulness* of God, will it? 3:4 Let it not happen! Now, let God become true, but every man a liar; as it has been written, '*That you may be justified in your words and may overcome when you are judged.' {Ps. 51:4} 3:5 For* if our unrighteousness is establishing the righteousness of God, what will we say? The God who brings upon *us* wrath is not unrighteous, is he? (I speak according to *the manner of* man.) 3:6 Let it not happen! Otherwise how will God judge the world? 3:7 But if the truth of God through my lie abounded to his glory, why am I also still being judged like a sinner? 3:8 And why should we not do evil, in order that good may come (just-as we are blasphemed and just-as some say we speak *likewise**)? Whose condemnation is just!

3:9 Then* what? Are we special? Certainly not; for* we accused, before both Jews and Greeks, that they are all under sin; 3:10 as it has been written, 'There is none righteous, not even one. 3:11 There are none who are understanding. There are none who are seeking out God. 3:12 They shunned *God*. They became-useless at the same time. There is no *one* practicing kindness; there is not insofar as *even* one.' {Ps. 14:1ff & 53:1ff} 3:13 'Their throat *is* an open burial chamber; they were treacherous with their tongues.' {Ps. 5:9} 'The poison of asps *is* under their lips.' {Ps. 140:3} 3:14 'Whose mouth is full of evil-cursing and bitterness.' {Ps. 10:7?} 3:15 'Their feet *are* swift to shed blood; 3:16 downfall and miseries *are* in their ways; 3:17 and they did not know *the* way of peace.' {Is. 59:7,8} 3:18 'There is no fear of God before their eyes.' {Ps. 36:1}

3:19 Now we know that inasmuch as the law says, it is speaking to those in the law; that* every mouth may be sealed and all the world may become under the sentence of God; 3:20 because no flesh will be justified in his sight from the works of the law; for* through the law *comes* the full knowledge of sin.

3:21 But now *the* righteousness of God has been manifested separate from the law, being testified by the law and the prophets; 3:22 even *the* righteousness of God through faith of Jesus Christ toward all and upon all those who believe; for* there is no distinction; 3:23 for* all have sinned and fall-short of the glory of God. 3:24 *All those who believe,* being justified freely by his grace, through the redemption which *is* in Christ Jesus, 3:25 whom God purposed *to be* an atonement in his blood, through the faith, *for an example of his righteousness because of the passing over of the sins done beforehand, in the forbearance of God, 3:26 to *be* the example of his righteousness in this current time, *that* he may himself be righteous and justifying him who *is* from *the* faith of Jesus.

3:27 Therefore where is the boasting? It was locked out. Through what law? Of works? No, but through a law through faith. 3:28 Therefore we reason that a man is justified in faith

separate from the works of the law. 3:29 Or is God *the God* of Jews only? Is he not *the God* of Gentiles also? Yes, of Gentiles also. 3:30 Since God is one, *it is he* who will justify the circumcision out of faith and the uncircumcision through the faith. 3:31 Therefore do we do-away-with the law through the faith? Let it not happen! But *through the faith,* we are establishing *the* law.

[Romans 4] TOC

4:1 Then* what will we say, that Abraham, our father, has found according to the flesh? 4:2 For* if Abraham was justified out of works, he has *grounds for* boasting, but not toward God. 4:3 For* what does the Scripture say? 'And Abraham believed God and it was counted to him *for righteousness.' {Gen 15:6} 4:4 Now to him who is working, the reward is not counted according to grace, but according to debt. 4:5 But to him who is not working, but believes on him who justifies the ungodly, his faith is counted *for righteousness. 4:6 Just-as David also says *concerning* the good-fortune upon the man to whom God counts righteousness separate from works, 4:7 *saying*, 'Fortunate are those whose lawlessnesses are forgiven and whose sins are covered. 4:8 The man to whom the Lord may never* count sin, is fortunate.' {Ps. 32:1,2} 4:9 Then* *is* this good-fortune *placed* upon the circumcision or also upon the uncircumcision? For* we say that his faith was counted to Abraham *for righteousness. 4:10 Then* how was it counted? When he was in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision. 4:11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision, *that* he might be the father of all those who believe, *even while* in uncircumcision, *that* righteousness might also be counted to them; 4:12 and the father of circumcision, to those who are not only from the circumcision, but who also are marching in the footprints of that faith of our father Abraham which he had in uncircumcision.

4:13 For* the promise *was* to Abraham or to his seed, for him to be heir of the world, but not through the law, *but* through the righteousness of faith. 4:14 For* if those who are from the law are heirs, the faith is made void and the promise is done-away-with. 4:15 For* the law is working wrath; for* where there is no law, neither is there transgression. 4:16 Because of this *it is* out of faith, that* *it may be* according to grace; *that* the promise may be steadfast to all the seed; not to what *is* only from the law, but also to what *is* out of *the* faith of Abraham, who is the father of us all, 4:17 (as it has been written, 'I have made you a father of many nations' {Gen. 17:5}), before him whom he believed– God, who is giving-life to the dead and is calling the things that are not, as *though* they were. 4:18 *Abraham* who contrary to hope believed upon hope, *that* he might become a father of many nations, according to what had been spoken, So your seed will be. {Gen. 15:5}

4:19 And not being weak in faith, he did not consider his own body, already sterile, (being* nearly a hundred years), and the deadness of Sarah's womb. 4:20 Yet, *looking* toward the promise of God, he did not doubt through unbelief, but became empowered through faith, giving glory to God, 4:21 and being fully assured that what he had promised, he was able also to perform. 4:22 Hence it was also counted to him *for righteousness. 4:23 Now it was not written, 'It was counted to him,' because of him only; 4:24 but also, because of us to whom it is about to be counted, who believe on him who lifted up Jesus our Lord from the dead, 4:25 who was given up because of our trespasses and was lifted up because of our justification.

[Romans 5] TOC

5:1 Therefore being justified out of faith, we have peace with God through our Lord

Jesus Christ; [5:2] through whom we also have had our access in the faith into this grace in which we stand, and we are boasting in hope of the glory of God. [5:3] But not only *in this*, but we are also boasting in our afflictions, knowing that affliction is working endurance; [5:4] and endurance, approved character, and an approved character, hope; [5:5] and hope does not make one ashamed, because the love* of God has been poured out in our hearts through the Holy Spirit who was given to us. [5:6] For* *while* we were still weak, according to *the proper* time Christ died on behalf of the ungodly. [5:7] For* scarcely will one die on behalf of a righteous man; for* perhaps someone might even dare to die on behalf of the good man. [5:8] But God is establishing his own love* toward us, *in* that, *while* we were still sinners, Christ died on our behalf. [5:9] Then* much more, being now justified in his blood, we will be saved from the wrath *of God* through him. [5:10] For* if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, we will be saved by his life; [5:11] and not only *so*, but *we are* also boasting in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

[5:12] Because of this, as sin entered into the world through one man and death through sin, and so death has gone forth to all men, in which all have sinned. [5:13] For* till the law sin was in the world, but sin is not charged to one's account when there is no law. [5:14] But death reigned from Adam till Moses, even over those who had not sinned in the likeness of the transgression of Adam, who is a pattern of the future *one.* [5:15] But not like the trespass, so also *is* the gift*. For* if the many died by the trespass of the one, much more did the grace of God and the gift by the grace of the one man, Jesus Christ, abound to the many. [5:16] And the gift is not through one who sinned; for* indeed the judgment *came* from one to condemnation, but the gift* *came* from many trespasses to an *act of* righteousness. [5:17] For* if, by the trespass of the one, death reigned through the one; much more they, who are receiving the abundance of the grace and of the gift of righteousness, will reign in life through the one, *who is* Jesus Christ. [5:18] Then* consequently, as through one trespass *the judgment came* to all men to condemnation; so through one *act of* righteousness *the gift* also *came* to all men to justification of life. [5:19] For* as through the one man's disobedience* the many were designated *as* sinners, so also through the obedience of the one the many will be designated *as* righteous. [5:20] But the law entered in besides, that* the trespass might increase, but where sin increased, grace over abounded; [5:21] that*, as sin reigned in death, so grace might also reign through righteousness to everlasting life through Jesus Christ our Lord.

[Romans 6] TOC

[6:1] Then* what will we say? Are we remaining in sin, in order that grace may increase? [6:2] Let it not happen! We who died to sin, how will we live in it any longer? [6:3] Or are you* ignorant that as many as were immersed* into Christ Jesus were immersed* into his death? [6:4] Therefore we were buried together with him through the immersion* into death; that* just-like Christ was lifted up from the dead through the glory of the Father, so we might also walk in newness of life. [6:5] For* if we have become unified with *him* in the likeness of his death, we will also be *unified with him in the likeness* of his resurrection. [6:6] Knowing this, that our old man was crucified together with *him*, in order that the body of sin might be done-away, that *we are* to no longer be enslaved to sin; [6:7] for* he who has died has been justified away from sin. [6:8] But if we died with Christ, we believe that we will also live together with him; [6:9] knowing that Christ having been lifted up from the dead dies no more; death has no more lordship over him. [6:10] For* the death that he died, he died to sin once for all, but the life that he is living, he is living to God. [6:11] So you*

also, count yourselves to be indeed dead to sin, but living to God in Christ Jesus our Lord.

6:12 Therefore do not let sin reign in your* mortal body, to the end, *that* you* might obey* it in its lusts; 6:13 nor present your* members to sin *as* instruments of unrighteousness, but present yourselves to God, as living from the dead and your* members *as* instruments of righteousness to God. 6:14 For* sin will not have lordship over you*; for* you* are not under law, but under grace. 6:15 Then* what? Shall we sin, because we are not under law, but under grace? Let it not happen! 6:16 Do you* not know, that to whom you* present yourselves *as* bondservants to obedience*, you* are *the* bondservants to whom you* obey*; either of sin to death or of obedience* to righteousness? 6:17 But gratitude to God, that, *though* you* were bondservants of sin, you* obeyed* from the heart to that pattern of teaching to which you* were given; 6:18 and having been made free from sin, you* were enslaved to righteousness.

6:19 I speak *in* human *terms* because of the weakness of your* flesh; for* as you* presented your* members *as* bondservants to uncleanness and to lawlessness *leading* to *more* lawlessness, so now present your* members *as* bondservants to righteousness *leading* to sanctification. 6:20 For* when you* were bondservants of sin, you* were free *in regard* to righteousness. 6:21 Therefore what fruit did you* have then in the things of which you* are now ashamed? For* the end of those things is death. 6:22 But now, having been made free from sin and having been enslaved to God, you* have your* fruit *leading* to sanctification and the end everlasting life. 6:23 For* the compensation of sin is death, but the gift* of God is everlasting life in Christ Jesus our Lord.

[Romans 7] TOC

7:1 Or are you* ignorant, brethren (for* I am speaking to men who know the law), that the law has lordship over a man inasmuch time as he is living? 7:2 For* the woman in wedlock is bound by law to the living husband, but if the husband dies, she is {F} discharged from the law of the husband. 7:3 Then* consequently, if while the husband is living, she becomes *joined* to another man, she will be divinely-called– an adulteress. But if the husband dies, she is free from the law, she is not an adulteress, *even* if she had become *joined* to another man. 7:4 So-then my brethren, you* were also put to death to the law through the body of Christ; *that* you* should become *joined* to another, *that is* to him who was lifted up from the dead, that* we might bear-fruit to God. 7:5 For* when we were in the flesh, the sinful passions which were through the law, were working in our members, *that* they might bear-fruit to death. 7:6 But now we have been {F} discharged from the law, having died *in that* in which we were held; so-that we serve* in newness of the spirit and not in oldness of the writing.

7:7 Then* what shall we say? *Is* the law sin? Let it not happen! But, I had not known sin, except through the law; for* I had not known {F} coveting, except the law had said, Do not {F} covet. 7:8 But sin, having taken a starting-point, worked in me through the commandment all *manner of* {F} coveting; for* separate from the law sin *is* dead. 7:9 But I was previously alive separate from the law, but when the commandment came, sin lived again *through me* and I died; 7:10 and the commandment, which *was* to life, I found this *to be* to death; 7:11 for* sin, having taken a starting-point through the commandment, deceived me and through it killed me. 7:12 So-that the law indeed is holy and the commandment holy and righteous and good. 7:13 Then* what is good to me, has it become death? Let it not happen! But sin, in order that it might appear *as* sin, through what is good to me, was working death; in order that sin might become surpassingly sinful

through the commandment. 7:14 For* we know that the law is spiritual, but I am fleshly, sold* under sin.

7:15 For* I do not know what I am working; for* not what I will– I am practicing this, but what I hate– I am practicing this. 7:16 But if what I do not will, this I am practicing, I assent with the law; that *it is* good. 7:17 So now no longer am I working it, but *the* sin which is dwelling in me. 7:18 For* I know nothing good is dwelling in me, that is in my flesh; for* it is lying beside with me to will *it*, but to work what is good, I am not finding *it*. 7:19 For* the good which I will, I am not practicing, but the evil which I do not will– I am doing this. 7:20 But if what I do not will, this I am practicing, no longer am I working it, but *the* sin which is dwelling in me. 7:21 Consequently, I find the law to me, that when I am willing to practice the good things, evil is lying beside *me*.

7:22 For* I delight-inwardly in the law of God according to the inward man. 7:23 But I am seeing a different law in my members, warring against the law of my mind and capturing me in the law of sin which is in my members. 7:24 *O* I *am* a miserable man! Who will rescue me out of the body of this death? 7:25 I am giving-thanks to God through Jesus Christ our Lord. Then* consequently, I myself, indeed, serve* the law of God with the mind, but with the flesh *I serve** the law of sin.

{Footnotes: Rom 7:2, 6- GREEK: done-away. Rom 7:7, 8- GREEK: lust or desire for. * is our universal footnoting for words contained in the Appendix. These words are NOT the same Greek word as the non-asterisk form; i.e. *for is different from for* is different from for.}

[Romans 8] TOC

8:1 Consequently now *there is* no condemnation to those who are in Christ Jesus, who are not walking according to the flesh, but according to the Spirit. 8:2 For* the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death. 8:3 For* the law *being* powerless, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and concerning sin, condemned sin in the flesh; 8:4 in order that the ordinance of the law might be fulfilled in us, who are not walking according to the flesh, but *walk* according to the Spirit. 8:5 For* those who are according to the flesh are mindful of the things of the flesh, but those who are according to the Spirit *are mindful* of the things of the Spirit. 8:6 For* the mind-set of the flesh is death, but the mind-set of the Spirit is life and peace; 8:7 because the mind-set of the flesh is enmity at God; for* it is not subject to the law of God, for* neither is it able *to be*; 8:8 and those who are in the flesh are not able to please God. 8:9 But you* are not in the flesh but in the Spirit, if indeed* the Spirit of God is dwelling in you*. But if anyone does not have the Spirit of Christ, he is not his. 8:10 But if Christ is in you*, the body is indeed dead because of sin, but the spirit is life because of righteousness. 8:11 But if the Spirit of him who lifted up Jesus from the dead is dwelling in you*, he who lifted up the Christ from the dead will also give-life to your* mortal bodies through his Spirit who is dwelling in you*.

8:12 Then* consequently, brethren, we are debtors *but* not to the flesh, *not* to live according to the flesh; 8:13 for* if you* live according to the flesh, you* are about to die, but if you* put to death the practices of the body in spirit, you* will live. 8:14 For* as many as are led by *the* Spirit of God, these are sons of God. 8:15 For* you* did not receive the spirit of bondage again to fear, but you* received the spirit of sonship, in which we cry, Abba, Father. 8:16 The Spirit himself is testifying with our spirit, that we are children of God; 8:17 and if children, then heirs; indeed, heirs of God and joint heirs with Christ; if indeed* we are suffering together with *him*, that* we might also be glorified together with *him*.

8:18 For* I reason that the sufferings of this current time are not worthy *in comparison* with the glory which is about to be revealed to us. 8:19 For* the earnest expectation of the creation is waiting for the revealing of the sons of God. 8:20 For* the creation was subjected to futility, not voluntarily, but because of him who subjected it, in hope 8:21 that even the creation itself will be made free from the bondage of corruption into the freedom of the glory of the children of God. 8:22 For* we know that the whole creation groans and travails together *in pain* till now. 8:23 But not only *they*, but we ourselves also who have the first-fruit of the Spirit, even we ourselves are groaning in ourselves, waiting for *our* sonship, *that is*, the redemption of our body. 8:24 For* we were saved in hope, but hope that is seen is not hope; for* who also hopes for what he sees? 8:25 But if we hope for what we do not see, *then* we are waiting for *it* through endurance.

8:26 Now likewise* the Spirit is also jointly helping our weaknesses; for* we do not know what we are praying for as we ought, but the Spirit himself is interceding on our behalf with unspeakable groans; 8:27 and he who is searching the hearts knows what the mind-set of the Spirit is, because he is interceding on behalf of the holy-ones according to *the will of* God. 8:28 Now we know that all things work together toward good, to those who love* God, to those who are called according to *his* purpose. 8:29 Because, whom he knew beforehand, he also predetermined *to be* transformed to the image of his Son, to this end, he himself might be the firstborn among many brethren; 8:30 and whom he predetermined, he also called these and whom he called, he also justified these and whom he justified, he also glorified these.

8:31 Then* what will we say to these things? If God *is working* on our behalf, who *is* against us? 8:32 He who did not spare his own Son, but gave him up on our behalf all, how will he not also grant to us all things with him? 8:33 Who shall accuse *anything* against God's chosen? *It is* God who justifies. 8:34 Who is he who condemns? It is Christ Jesus who died, but also rather, who was also lifted up from the dead, who is by the right *hand* of God, who also is interceding on our behalf.

8:35 Who will separate us from the love* of Christ? Shall affliction or distress or persecution or famine or nakedness or peril or sword? 8:36 Just-as it has been written, 'Because of you we are put to death all day long. We were counted as sheep of *the* slaughter.' {Ps. 44:22} 8:37 But we are victorious in all these things through him who loved* us. 8:38 For* I have confidence, that neither death, nor life, nor messengers, nor principalities, nor powers, nor present things, nor future things, 8:39 nor height, nor depth, nor any other created thing, will be able to separate us from the love* of God, which is in Christ Jesus our Lord.

[Romans 9] TOC

9:1 I say the truth in Christ, I am not lying, my conscience *is* testifying with me in the Holy Spirit, 9:2 that I have great sorrow and constant anguish in my heart. 9:3 For* I was praying that I myself were accursed from Christ on behalf of my brethren, my relatives according to the flesh, 9:4 who are Israelites, whose *is* the sonship and the glory and the covenants* and the institution of the law and the divine service and the promises; 9:5 whose are the fathers and from whom is Christ according to the flesh, who is over all: God *is* gracious* forever. Amen.

9:6 But *it is* not such-as that the word of God has fallen short. For* they *are* not all

Israel, (those who *are* from Israel); 9:7 nor, are they all children, because they are Abraham's seed, but, 'In Isaac your seed will be called.' {Gen. 21:12} 9:8 That is, it is not the children of the flesh who are children of God, but the children of the promise are counted *for a seed. 9:9 For* this is *the* word of promise, 'I will come according to this season and Sarah will have a son.' {Gen. 18:10} 9:10 Now not only *so*, but also Rebecca having impregnation out of one, our father Isaac; 9:11 for* *the children* not yet being born, neither practicing anything good or evil, that* the purpose of God according to *his* choosing might stand, not from works, but from him who is calling. 9:12 It was said to her, 'The greater will serve* the inferior.' {Gen. 25:23} 9:13 Just-as it has been written, 'Jacob I loved*, but Esau I hated.' {Mal. 1:2,3}

9:14 Then* what shall we say? There is not unrighteousness with God, is there? Let it not happen! 9:15 For* he says to Moses, 'I will show-mercy on whomever I show-mercy and I will have pity on whomever I have pity.' {Ex. 33:19} 9:16 Then* consequently, *it is* not of him who wills, nor of him who runs, but of he who shows-mercy– God. 9:17 For* the Scripture says to Pharaoh, 'I have lifted you up *for this same thing, *that I might show in you my power and *that my name might be proclaimed in all the earth.' {Ex. 9:16} 9:18 Then* consequently, he shows-mercy on whom he wills and he hardens whom he wills.

9:19 Therefore you will say to me, Why is he still finding-fault? For* who is withstanding his will? 9:20 But-rather, O man, who are you who answers back against God? The molded thing will not say to him who molded *it*, why did you make* me so, will it? 9:21 Or does the potter not have authority over the clay, to make* out of the same batch one vessel *for honor and another *for dishonor? 9:22 But *what* if God, willing to show his wrath and to make his power known, carried *us,* vessels of wrath framed *for destruction, in much patience; 9:23 and that* he might make known the riches of his glory upon vessels of mercy, which he prepared beforehand *for glory, 9:24 *that is* us, whom he also invited, not only from the Jews, but also from the Gentiles?

9:25 As he says also in Hosea, 'I will call those who *are* not my people, my people, and those not beloved, beloved.' {Ho. 2:23} 9:26 And it will be, in the place where it was said to them, 'You* *are* not my people; they will be called sons of the living God there.' {Ho. 1:10} 9:27 Now Isaiah cries on behalf of Israel, 'If the number of the sons of Israel is like the sand of the sea, *only* the remnant will be saved; 9:28 for* *he is* finishing and cutting-short the word in righteousness because having been cut-short, the Lord will make* the word upon the earth.' {Is. 10:22, 23} 9:29 And, as Isaiah has said before, 'If the Lord of Hosts had not left us a seed, we would have become like Sodom and would have been similar to Gomorrah.' {Is. 1:9}

9:30 Then* what shall we say? That the Gentiles, who were not pursuing righteousness, grabbed righteousness, even the righteousness from faith. 9:31 But Israel, pursuing a law of righteousness, did not attain *the* law of righteousness. 9:32 Why? Because *it was* not from faith, but as *it was* from works of *the* law, for* they stumbled *on* the stone of stumbling; 9:33 just-as it has been written, 'Behold, I place a stone of stumbling and a rock of offense in Zion and everyone who believes on him will not be ashamed.' {Is. 8:14 & 28:16}

[Romans 10] TOC

10:1 Brethren, indeed the delight of my heart and my supplication to God on behalf of Israel, is *for *their* salvation. 10:2 For* I testify of them that they have a zeal for God, but not according to full knowledge. 10:3 For* being ignorant of God's righteousness and

seeking to establish their own righteousness, they did not subject themselves to the righteousness of God. 10:4 For* Christ *is* the end of *the* law *for righteousness to everyone who believes. 10:5 For* Moses writes *of* the righteousness which *is* from the law, 'That the man who practices those things will live by them.' {Lev. 18:5 Ezek. 20:11} 10:6 But the righteousness which is from faith says thus, 'Do not say in your heart, Who will ascend into heaven?' (That is, to bring Christ down.) 10:7 Or, 'Who will come down into the abyss?' (That is, to bring Christ up from *the* dead.) 10:8 But what does it say? 'The word is near you, in your mouth and in your heart.' {Deut. 30:12-14?} This is the word of the faith which we are preaching: 10:9 that if you confess *the* Lord Jesus with your mouth and *if you* believe in your heart that God lifted him up from the dead, you will be saved; 10:10 for* it is being believed with the heart toward righteousness and it is being confessed with the mouth toward salvation. 10:11 For* the Scripture says, 'Everyone who believes on him will not be ashamed.' {Is. 28:16} 10:12 For* there is no distinction between Jew and Greek; for* the same *Lord is* Lord of all and is rich to all who is calling upon him; 10:13 for* everyone, 'Whomever calls upon the name of the Lord will be saved.' {Joel 2:32} 10:14 Then* how will they call *on him* in whom they have not believed? And how will they believe in him whom they have not heard? And how will they hear without *someone* preaching? 10:15 And how will they preach, if they are not sent? Just-as it has been written, 'Beautiful are the feet of those who are proclaiming the good-news of peace *and* of those who are proclaiming the good-news of good things!' {Is. 52:7}

10:16 But *they did* not all obey* the good-news. For* Isaiah says, 'Lord, who has believed our report?' {Is. 53:1} 10:17 Consequently, belief *comes* from hearing and hearing through *the* word of God. 10:18 But I say, 'Did they not hear?' But-rather, 'Their sounds went out into all the earth and their words to the ends of the inhabited-earth.' {Ps. 19:4} 10:19 But I say, Did Israel not know? First Moses says, 'I will provoke you* to jealousy with *what is* no nation. I will rouse you* to anger with a nation which has no understanding.' {Deut. 32:21} 10:20 And Isaiah is very daring and says, 'I was found by those who are not seeking me. I became manifest to those who are not asking for me.' {Is. 65:1} 10:21 But as to Israel he says, 'All the day long I outstretch my hands to a disobedient and contradicting people.' {Is. 65:2}

[Romans 11] TOC

11:1 Therefore I say, God has not thrust away his people, has he? Let it not happen! For* I am also an Israelite, from the seed of Abraham, from *the* tribe of Benjamin. 11:2 God did not thrust away his people which he knew beforehand. Or do you* not know what the Scripture says of Elijah? How he petitions God against Israel, saying, 11:3 'Lord, they have killed your prophets and have made ruins of your altars, and I am left alone and they are seeking my life.' {1Ki. 19:10,14} 11:4 But what does the divine-answer say to him? 'I have left to myself seven thousand men, who have not bowed the knee to Baal.' {1Ki. 19:18} 11:5 So also, then* in this current time there has also become a remnant according to the chosen of grace. 11:6 But if *it is* by grace, *it is* no more from works, otherwise grace becomes grace no more. But if from works, no more is it grace; otherwise work is work no more. 11:7 Then* what? What Israel is seeking after, this it did not obtain, but the chosen obtained *it* and the rest were hardened; 11:8 just-as it has been written, 'God gave them a spirit of stupor, eyes that* they should not see and ears that* they should not hear, until this very day.' {Is. 29:10} 11:9 And David says, 'Let their table become a snare and a trap and an offense and a repayment to them. 11:10 Let their eyes be darkened that* they might not see and always bow down their backs.' {Ps. 62;22, 23}

11:11 Therefore I say, They have not tripped that* they might fall, have they? Let it not happen! But salvation *has come* to the Gentiles by their trespass, *that* they might provoke them to jealousy. 11:12 Now if their trespass is *the* riches of *the* world and their loss *is* the riches of the Gentiles; how much more *is* their fullness? 11:13 For* I speak to you* who are Gentiles, inasmuch as I am indeed an apostle of Gentiles, I glorify my service; 11:14 if somehow I provoke to jealousy *those who are* my flesh and might save some out of them. 11:15 For* if the casting away of them *is* the reconciling of the world, what *will* the receiving *of them be*, except life from *the* dead?

11:16 And if the first-fruit *is* holy, so *is* the batch and if the root *is* holy, so *are* the branches. 11:17 But if some of the branches were broken off, and you, being a wild olive, were grafted in among them and became a fellow partner of the root of the plumpness of the olive tree with them. 11:18 Do not boast against the branches, but if are you boasting against *them*, *it is* not you who is bearing the root, but the root *which is bearing* you. 11:19 Therefore you will say, Branches were broken off, that* I might be grafted in. 11:20 Well; they were broken off by their unbelief and *so* you stand in the faith. Do not be cavalier, but fear; 11:21 for* if God did not spare the natural branches, lest neither will he spare you. 11:22 Therefore behold the kindness and severity of God indeed toward those who fell; *it is* severity *upon them*, but kindness upon you, if you remain in the kindness *of God*: otherwise you also will be cut off. 11:23 And also those, if they do not remain in their unbelief will be grafted in; for* God is able to graft them in again. 11:24 For* if you were cut off from what is according to nature a wild olive tree and were grafted contrary to nature into a good olive tree; how much more will these, which are the natural *branches*, be grafted into their own olive tree?

11:25 For* brethren, I do not wish you* to be ignorant of this mystery (that* you* may not be *too* prudent with yourselves), that a hardening has become in part to Israel, till the fullness of the Gentiles should come in; 11:26 and all Israel will thus be saved; just-as it has been written, 'There will come out of Zion, he who rescues and he will turn away ungodliness from Jacob. 11:27 And this *is* my covenant* to them, when I may take away their sins.' {Is. 59:20-21, 27:9} 11:28 *They are* indeed enemies because of you* according to the good-news, but according to the choice, *they are* beloved because of the fathers. 11:29 For* the gifts* and the calling of God *are* unregrettable. 11:30 For* as you* were also previously disobedient to God, but now you* have been shown-mercy by their disobedience, 11:31 so now these also have been disobedient, that* in your* mercy, they might also be shown-mercy. 11:32 For* God has locked up together all to disobedience, that* he might show-mercy upon all.

11:33 O the depth of the riches, both of the wisdom and the knowledge of God! How unsearchable *are* his judgments and untraceable his ways! 11:34 For* who has known the mind of the Lord? Or who has become his counselor? 11:35 Or who has first-given to him and it will be repaid to him *again?* 11:36 *It is* because all things *are* from him and through him and to him. To him *is* the glory forever. Amen.

[Romans 12] TOC

12:1 Therefore brethren, I am encouraging you* through the mercies from God, to present your* bodies *as* a living sacrifice, holy, acceptable to God, *which is* your* logical divine service. 12:2 And not to fashion yourselves to this age, but be transfigured *by* the renewal of your* mind, *that* you* may test what is that good and acceptable and perfect

will of God.

12:3 For* I say, through the grace that was given to me, to everyone who is among you*, not to have high-notions, beyond what he ought to be mindful of. But to be mindful of *this grace*, *that* he should be sensible, just-as God has divided to each man a measure of faith. 12:4 For* just-as we have many members in one body and all the members do not have the same function; 12:5 so we, the many, are one body in Christ and each one members of one another. 12:6 And having assorted gifts* according to the grace that was given to us; if prophecy, *then prophesy* according to the analogy of the faith; 12:7 if service, *give yourselves* to the service; if he who is teaching, to the teaching; 12:8 if he who is encouraging, to the encouragement; he who is giving, *do* with liberality; he who is governing, *do* with diligence; he who is showing-mercy *on another*, *do* with joyfulness.

12:9 *Let* the love* *be* without hypocrisy, abhorring evil things, joining yourselves to good. 12:10 *Be* tenderly loving to one another in *the* love of the brethren; be the leader for one another in honor; 12:11 not lazy in diligence *but* zealous in spirit; serving* the Lord; 12:12 rejoicing in hope; enduring in affliction; persevering in prayer; 12:13 sharing in the needs of the holy-ones; pursuing hospitality. 12:14 Speak well of those who are persecuting you*; speak well and do not curse. 12:15 Rejoice with those who are rejoicing and weep with those who are weeping. 12:16 Be mindful of the same things toward one another. Do not be mindful of the exalted things, but involve yourself with the humble. Do not become *too* prudent with yourselves. 12:17 Give to no one evil in exchange-for evil. Plan-for good things before all men. 12:18 If possible, what *is* from you *should* be at peace with all men.
12:19 Beloved, *do* not *be* avenging yourselves, but give a chance for the wrath *of God*; for* it has been written, 'Vengeance *is* for me. I will repay, says the Lord.' {Deut. 32:25} 12:20 Therefore if your enemy hungers, feed him; if he is thirsty, give him *something* to drink; for* in doing this, you will pile up hot-coals of fire upon his head. 12:21 Do not be overcome by evil, but overcome evil with good.

[Romans 13] TOC

13:1 Let every soul be subject to the authorities which are superior to *him*; for* there is no authority if not by God, and the authorities which are, have been appointed by God. 13:2 So-then he who is resisting the authority, is withstanding the commandment of God and those who withstand will receive judgment for themselves. 13:3 For* rulers are not a terror to the good works, but to the evil *works*. And you do not wish to be afraid of the authority, do you? Do what is good and you will have praise from the same; 13:4 for* he is a servant of God to you *for good. But if you practice evil, be afraid; for* he is not wearing the sword vainly; for* he is a servant of God, an avenger *for wrath to him who is doing evil. 13:5 Hence *it is* a necessity to be subject *to him*, not only because of the wrath, but also because of conscience. 13:6 For* you* are also paying taxes because of this; for* they are ministers* of God, persevering *for this same thing. 13:7 Therefore give to all their dues: tribute to whom tribute; tax to whom tax; fear to whom fear; honor to whom honor.

13:8 Owe no one anything, except to love* one another; for* he who loves* another has fulfilled the law. 13:9 For* this, 'You will not commit adultery, You will not murder, You will not steal, You will not covet and if there is any other commandment, it is summed up in this word, in this: 'You will love* your neighbor like yourself.' {Ex. 20:13-15, 17; Lev. 19:18} 13:10 Love* works no ill to his neighbor. Therefore love* *is the* fulfillment of the law.

13:11 Also this, knowing the time, that *it is* already *the* hour we should be aroused out of sleep; for* now salvation is nearer to us than when we *first* believed. 13:12 The night has progressed and the day has drawn near; therefore we should place away from ourselves the works of darkness and should clothe ourselves with the weapon of light. 13:13 We should walk decently, like in the day; not in reveling and drunkenness, not in sleeping-around and unbridled-lusts, not in strife and jealousy. 13:14 But clothe yourselves with the Lord Jesus Christ and do not practice forethought *for the lusts of the flesh.

[Romans 14] TOC

14:1 But receive him who is weak in the faith, *yet* not *for the discerning *which comes* from reasonings. 14:2 One man has faith to eat all things, but another who is weak eats herbs. 14:3 Do not let him who eats scorn him who does not eat, and do not let him who does not eat judge him who eats; for* God has received him. 14:4 Who are you who is judging another's domestic *servant*? He stands or falls to his own lord. Now, he will be made to stand; for* God has power to make him stand. 14:5 One man is judging one day above another; another is judging every day *the same*. Let each one be fully assured in his own mind. 14:6 He who is mindful of the day, is mindful of it to the Lord and he who is not mindful of the day, is not mindful of it to the Lord and he who eats, eats to the Lord, for* he gives-thanks to God. And he who does not eat, he does not eat to the Lord and gives-thanks to God. 14:7 For* none of us is living to himself and none dies to himself. 14:8 For* *in* both, if we live, we live to the Lord; and if we die, we die to the Lord; therefore *in* both, if we live or die, we are the Lord's. 14:9 For* Christ both died and rose* up and lived *for this, that* he might have lordship over both the dead and the living. 14:10 But you, why do you judge your brother? Or you again, why do you scorn your brother? For* we will all stand before the judicial-seat of Christ. 14:11 For* it has been written, 'As I live, says the Lord, every knee will bow to me and every tongue will confess to God.' {Is. 45:23} 14:12 Then* consequently, each one of us will give an account concerning himself to God.

14:13 Therefore we should not judge one another any longer, but rather judge this: *you are* not to place a stumbling block or offense in *the way of* the brother. 14:14 I know and have confidence in the Lord Jesus, that nothing is desecrated through itself, except to him who counts something to be desecrated, to him *it is* desecrated. 14:15 But if your brother is made sorrowful because of food, you no longer walk according to love*. Do not destroy him, on behalf of whom Christ died, with your food. 14:16 Then* do not let your* good be blasphemed; 14:17 for* the kingdom of God is not *about* food and drink, but righteousness and peace and joy in the Holy Spirit. 14:18 For* he who is serving* Christ in these things is well pleasing to God and tested by men. 14:19 Then* consequently, we may pursue the things of peace and the things for building up one another. 14:20 Do not tear-down the work of God because of food. All things indeed are clean, but *it is* evil to that man who eats through a stumbling block. 14:21 It is good not to eat meat, nor to drink wine, nor *anything* in which your brother stumbles or is offended or is weak. 14:22 Do you have faith? Have it to yourself before God! He who is not judging himself in what he is approving, is fortunate. 14:23 But he is making distinction has been condemned if he eats, because *he does* not *eat* out of faith, and whatever is not out of faith is sin.

14:24 Now to him who is able to establish you* according to my good-news and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept-silent in times everlasting, 14:25 but now is manifested and by the prophetic Scriptures, according to the commandment of the everlasting God, is made known to all the nations

to obedience of faith; [14:26] to the only wise God, through Jesus Christ: to whom *is* the glory forever. Amen.

[Romans 15] TOC

[15:1] Now we who are strong ought to bear the weaknesses of the powerless and not to please ourselves. [15:2] Let each one of us please his neighbor *for what is good toward building *him* up. [15:3] For* also Christ did not please himself, but, as it has been written, 'The reproaches of those who are reproaching you fell upon me.' {Ps. 69:9} [15:4] For* as many things as were written beforehand were written *for our instruction, in order that through endurance and through encouragement of the Scriptures we might have hope. [15:5] Now the God of endurance and encouragement gives to you* to be mindful of the same thing with one another according to Christ Jesus, [15:6] that* you* may glorify the God and Father of our Lord Jesus Christ united with one mouth. [15:7] Hence receive one another, just-as Christ also received you*, to the glory of God. [15:8] But I say that Christ Jesus has become a servant of the circumcision on behalf of the truth of God, *that* he might confirm the promises *given* to the fathers, [15:9] and that the Gentiles might glorify God on behalf of his mercy; as it has been written, 'Therefore I will profess you among the Gentiles and sing-praise to your name.' {Ps. 18:49} [15:10] And again he says, 'Gentiles be joyous with his people.' {Deut. 32:43} [15:11] And again, 'Praise the Lord, all the Gentiles, and let all the peoples praise him.' {Ps. 117:1} [15:12] And again, Isaiah says, 'There will be the root of Jesse and he who rises* up to rule over the Gentiles; upon him the Gentiles will hope.' {Is. 11:1, 10} [15:13] Now the God of hope may fill you* with all joy and peace in believing, *that* you* may abound in hope in the power of the Holy Spirit.

[15:14] And my brethren, I also have confidence in myself concerning you*, that you* yourselves are full of goodness, filled with all knowledge, also able to admonish one another. [15:15] But I write more-daringly to you* brethren in part, as reminding you* again, because of the grace which was given to me by God, [15:16] *that* I might be a minister* of Jesus Christ to the Gentiles, doing the sacred work of the good-news of God, that* the offering up of the Gentiles might become acceptable, being sanctified by the Holy Spirit.
[15:17] Therefore I have my boasting in Christ Jesus *in* the things pertaining to God. [15:18] For* I will not dare to speak of anything except those which Christ worked through me, *for the obedience of the Gentiles, by word and works, [15:19] in the power of signs and wonders, in the power of the Spirit of God. So-then, I have fulfilled the good-news of Christ from Jerusalem and the surrounding *area*, as far as Illyricum. [15:20] And so, *I am* making it my aim to proclaim the good-news, not where Christ was *already* named, that* I might not build upon another's foundation; [15:21] but, as it has been written, 'They will see, to whom it was not reported concerning him. And those who have not heard will understand.' {Is. 52:15}

[15:22] Hence also, I was hindered these many *times* from coming to you*, [15:23] but now, having no longer a place in these districts and having a longing to come to you* from many years *ago*. [15:24] Like whenever I travel through toward Spain, I will come to you*, (for* I am hoping to see you* as I go through and to be sent onward by you*, if first in part from you*, *that* I should be filled,)– [15:25] but now, I am traveling to Jerusalem, serving the holy-ones. [15:26] For* Macedonia and Achaia were delighted to make* a certain generosity to the poor among the holy-ones who are in Jerusalem. [15:27] For* they were delighted and they are their debtors. For* if the Gentiles have been sharing in the spiritual things of them, they owe it *to them* also to minister* to them in fleshly things. [15:28] Therefore when

I have finished this and have sealed this fruit to them, I will go into Spain through you*.
15:29 And I know that, when I come to you*, I will come in the fullness of the blessing of the good-news of Christ.

15:30 Now brethren, I am encouraging you* through our Lord Jesus Christ and through the love* of the Spirit, that you* struggle together with me, *and* on my behalf in your* prayers to God; 15:31 that* I may be rescued from those who are disobedient in Judea and that* my service which *I have* *for Jerusalem might become acceptable to the holy-ones; 15:32 that* I may come to you* in joy through the will of God and I may rest together with you*. 15:33 Now the God of peace be with you* all. Amen.

[Romans 16] TOC

16:1 I commend to you* Phoebe our sister, who is a servant *of my needs* from the congregation* in Cenchreae: 16:2 that* you* may receive her in the Lord, worthy of the holy-ones and *that** you* may stand beside her in whatever she has need from you*. For* she herself has also become an assistant of many and of me myself.

16:3 Greet Prisca and Aquila my fellow workers in Christ Jesus, 16:4 who have risked their own necks on behalf of my life; whom I not only give-thanks, but also all the congregations* of the Gentiles; 16:5 and *greet* the congregation* that is in their house. Greet Epaenetus, my beloved, who is the first-fruit of Achaia to Christ. 16:6 Greet Mary, who labored much *for us. 16:7 Greet Andronicus and Junias, my relatives and my fellow captives, who are notable *even* among the apostles, who also happened *to be* in Christ before me. 16:8 Greet Amplias my beloved in the Lord. 16:9 Greet Urbanus our fellow worker in Christ and Stachys my beloved. 16:10 Greet Apelles, the approved, in Christ. Greet those who are from the *household* of Aristobulus. 16:11 Greet Herodion my relative. Greet those of the *household* of Narcissus, that are in the Lord. 16:12 Greet Tryphaena and Tryphosa, who are laboring in the Lord. Greet Persis the beloved, who labored much in the Lord. 16:13 Greet Rufus the chosen in the Lord and his mother and mine. 16:14 Greet Asyncritus, Phlegon, Hermes, Hermas, Patrobas and the brethren who are with them. 16:15 Greet Philologus and Julia, Nereus and his sister and Olympas and all the holy-ones who are with them. 16:16 Greet one another with a holy kiss. The congregations* of Christ greet you*.

16:17 Now brethren, I am encouraging you*, note those who are the *cause of* dissensions and offenses contrary to the teaching which you* learned *and are* practicing and shun away from them. 16:18 For* such are not serving* our Lord Jesus Christ, but their own belly, and they deceive the hearts of the guiltless through their smooth-talk and blessings.
16:19 For* your* obedience has reached out to all men. Therefore I rejoice over you*, but I wish for you* to be indeed wise *as* to *what is* good and harmless to *what is* evil. 16:20 And the God of peace will crush the Adversary under your* feet shortly.

The grace of our Lord Jesus Christ is with you*.

16:21 Timothy my fellow worker greets you*, and Lucius and Jason and Sosipater, my relatives. 16:22 I Tertius, who writes *this* letter, greet you* in *the* Lord. 16:23 Gaius greets you*, my host and of the whole congregation*. Erastus the steward of the city greets you* and Quartus the brother. 16:24 The grace of our Lord Jesus Christ is with all of you*. Amen.

{This section in the Majority Text is located as Romans 14:24 - 14:26.}

16:25 (14:24) *Now to him who is able to establish you* according to my good-news and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept-silent in times everlasting,* 16:26 (14:25) *but now is manifested and by the prophetic Scriptures, according to the commandment of the everlasting God, is made known to all the nations to obedience of faith;* 16:27 (14:26) *to the only wise God, through Jesus Christ: to whom is the glory forever. Amen.*

[1 Corinthians 1] TOC

1:1 Paul, a called apostle of Jesus Christ through the will of God and Sosthenes the brother, 1:2 to the congregation* of God which is in Corinth– those who are sanctified in Christ Jesus, called holy-ones, with all who are calling upon the name of our Lord Jesus Christ in every place, both theirs and ours: 1:3 grace to you* and peace from God our Father and the Lord Jesus Christ.

1:4 I am always giving-thanks to my God concerning you*, for the grace of God which was given to you* in Christ Jesus; 1:5 that you* were enriched in him in everything, in all speech and all knowledge; 1:6 just-as the testimony of Christ was steadfast in you*; 1:7 so-that you* are not lacking of any gift*; waiting for the revelation of our Lord Jesus Christ, 1:8 who will also confirm you* to the end, *so that you* are* irreproachable in the day of our Lord Jesus Christ. 1:9 God is faithful, through whom you* were called into the fellowship of his Son, Jesus Christ our Lord.

1:10 Now brethren, I am encouraging you* through the name of our Lord Jesus Christ, that* you* all should speak the same thing and there should be no splits among you*, but you* should be perfected *together* in the same mind and in the same viewpoint. 1:11 For* it has been indicated to me concerning you*, my brethren, by the *household* of Chloe, that strifes are among you*. 1:12 Now I am saying this, that each one of you* says, I am indeed of Paul! I *am indeed* of Apollos! I *am indeed* of Cephas! I *am indeed* of Christ!
1:13 Has Christ been divided? Paul was not crucified on your* behalf, was he? Or were you* immersed* into the name of Paul? 1:14 I thank God that I immersed* none of you* except Crispus and Gaius; 1:15 that* no one might say that you* were immersed* into my name. 1:16 And I also immersed* the household of Stephanas; furthermore, I do not know if I immersed* any other. 1:17 For* Christ sent me not to immerse*, but to proclaim the good-news; not in wisdom of words, (that* the cross of Christ might not be made void).

1:18 For* the word of the cross is indeed foolishness to those who are perishing, but to us who are being saved, it is the power of God. 1:19 For* it has been written, 'I will destroy the wisdom of the wise and I will reject the understanding of the intelligent.' {Is. 29:14, Ps. 33:10} 1:20 Where is the wise? Where is the scribe? Where is the debater of this world? Has God not made the wisdom of the world foolish? 1:21 For* since, in the wisdom of God the world through its wisdom did not know God, it delighted God through the foolishness of the preaching to save those who believe. 1:22 Since Jews ask for a sign and Greeks seek wisdom; 1:23 but we preach Christ crucified, indeed an offense to *the* Jews but foolishness to *the* Greeks; 1:24 but to those who are called, both Jews and Greeks, Christ *is* the power of God and the wisdom of God. 1:25 Because the foolish things of God are wiser than men, and the weakness of God is mightier than men.

1:26 For* you* see your calling brethren, that not many are wise according to the flesh, not many mighty, not many noble. 1:27 But God chose the foolish things of the world, that* he might shame the wise, and God chose the weak things of the world, that* he might shame the strong; 1:28 and God chose the ignoble things of the world and the things that are scorned and the things that are not, in order that he might do-away-with the things that are; 1:29 *that no flesh might boast before God. 1:30 But you* are from him, in Christ Jesus, who has become to us wisdom and righteousness and sanctification and redemption from God; 1:31 that*, as it has been written, 'He who boasts, let him boast in the Lord.' {Jer. 9:24}

[1 Corinthians 2] TOC

2:1 And brethren, when I came to you* proclaiming the testimony of God to you*, I did not come according to superiority of speech or of wisdom. 2:2 For* I decided not to know anything among you*, except Jesus Christ and him crucified. 2:3 And I happened *to be* with you* in weakness and in fear and in much trembling. 2:4 And my speech and my preaching was not in persuasive words of human wisdom, but in *the* demonstration of the Spirit and of power, 2:5 in order that your* faith should not be in the wisdom of men, but *be* in the power of God.

2:6 Now we are speaking wisdom among those who are mature; yet a wisdom not of this age, nor of the rulers of this age, who are being done-away-with; 2:7 but we are speaking God's wisdom in a mystery, the *wisdom* that has been hidden, which God predetermined before the ages *for our glory. 2:8 *It is this mystery* which none of the rulers of this world has known; for* had they known it, they would not have crucified the Lord of Glory; 2:9 but as it has been written, 'Things which *the* eye did not see and *the* ear did not hear and *things which* did not enter into the heart of man, which God prepared for those who love* him.' {Is. 64:4}

2:10 But God revealed *them* to us through his Spirit; for* the Spirit is searching all things, even the depths of God. 2:11 For* who among men knows the things of a man, except the spirit of the man, which is in him? So also, the things of God no one knows, except the Spirit of God. 2:12 But we did not receive the spirit of the world, but the {F} Spirit who is from God; that* we might know the things which were granted to us by God. 2:13 We also speak these things, not in words which human wisdom is teaching, but which the Holy Spirit is teaching; combining spiritual things with spiritual *words.*

2:14 Now the physical man does not accept the things from the Spirit of God; for* they are foolishness to him, and he cannot know them, because they are spiritually examined. 2:15 But he who is spiritual is indeed examining all things but he himself is examined by no one. 2:16 For* who has known the mind of the Lord, who will lecture him? But we have the mind of Christ.

{Footnotes: 1Cor 2:12 Spirit who OR spirit that (meaning just a simple contrast like 'things of the world, things from God.' All punctuation and verse numbering is man-made. * is our universal footnoting for words contained in the Appendix. These words are NOT the same Greek word as the non-asterisk form; i.e. *for is different from for* is different from for.}

[1 Corinthians 3] TOC

3:1 And brethren, I was not able to speak to you* as to spiritual *people*, but as to fleshly *ones*, as to infants in Christ. 3:2 I gave you* milk to drink and not food, for* you* were not able *to eat it.* Neither are you* able even now, 3:3 for* you* are still fleshly. For* where there is jealousy and strife and dissensions among you*, are you* not fleshly and are you* not walking according to *the manner of* man?

3:4 For* whenever one says, I am indeed of Paul, but another, I *am* of Apollos, are you* not fleshly? 3:5 Therefore, who is Paul? And who is Apollos? But servants through whom you* believed, and each as the Lord gave to him. 3:6 I planted, Apollos watered, but God was causing the growth. 3:7 So-then neither is he who is planting anything, nor he who is watering, but God who is causing the growth. 3:8 Now the one who is planting and the one who is watering are one, but each will receive his own reward according to his own labor. 3:9 For* we are God's fellow workers. You* are God's cultivation, God's building.

3:10 According to the grace of God which was given to me, like a wise expert-builder
I have laid a foundation, and another is building on *it*. But let each one beware how he is
building on *it*. 3:11 For* no one is able to lay another foundation beside what is laid, which
is Jesus Christ. 3:12 But if anyone is building on this foundation *with* gold, silver, previous
stones, wood, grass, straw, 3:13 each one's work will become apparent. For* the day will
indicate it, because it is revealed in fire, and the fire will test each one's work of what sort
it is. 3:14 If anyone's work remains which he built upon *it*, he will receive a reward. 3:15 If
the work of anyone will be burned, he will forfeit *that work*, but he himself will be saved,
but so as through fire.

3:16 Do you* not know that you* are a temple of God and the Spirit of God is dwelling
in you*? 3:17 If anyone corrupts the temple of God, God will have corruption *for* him; for*
the temple of God is holy and such are you*.

3:18 Let no one deceive himself. If anyone thinks that he is wise in this world among
you*, let him become foolish, in order that he may become wise. 3:19 For* the wisdom of
this world is foolishness before God. For* it has been written, '*It is* he who is grabbing the
wise in their craftiness;' {Job 5:13} 3:20 and again, 'The Lord knows the reasonings of the
wise that they are futile.' {Ps. 94:11} 3:21 So-then let no one boast in men. For* all things are
yours*, 3:22 whether Paul or Apollos or Cephas or the world or life or death or things that
are present or things future. All things are yours*, 3:23 and you* are Christ's, and Christ is
God's.

[1 Corinthians 4] TOC

4:1 So let a man count us as attendants of Christ and stewards of the mysteries of God.
4:2 But furthermore, it is required in stewards, that* one should be found faithful. 4:3 But *it*
is at *the* least *concern* to me that* I might be judged by you* or by a human *judgment* day.
But I am not *even* judging myself. 4:4 For* I am conscious of nothing in myself, but I have
not been justified by this. But he who is judging me is the Lord. 4:5 So-then judge nothing
before the time, until the Lord should come, who will both illuminate the hidden things
of darkness and make manifest the counsels of the hearts, and then the praise from God
will happen for each.

4:6 Now brethren, I fashioned these things to myself and Apollos because of you*; in
order that you* may learn in us not to have a mind-set *to go* beyond what has been written;
that* no one should be arrogant on behalf of one against the other. 4:7 For* who is making
the distinction between you? And what do you have that you did not receive? But if you
did receive it, why are you boasting as if you had not received it? 4:8 Already you* are
satisfied, already you* were enriched, you* have come to reign without us, and yet, I wish-
that you* did yet reign, that* we also might reign together with you*. 4:9 For* I think that
God has showed us, the apostles, last of all, as men doomed to death, because we have
become a spectacle to the world, both to messengers and men. 4:10 We *are* foolish because
of Christ, but you* *are* prudent in Christ. We *are* weak, but you* *are* strong. You* *are*
glorious but we *have* dishonor. 4:11 We both are hungry and thirsty even to this current
hour and are naked and are battered and are homeless; 4:12 and we are laboring, working
with our own hands. Being reviled, we speak well of *them*; being persecuted, we are
tolerating *it*; 4:13 being blasphemed, we are encouraging. We have become like the scum
of the world, the garbage of all things, even until now.

4:14 I am not writing these things *to be* embarrassing you*, but I am admonishing *you** as my beloved children. 4:15 For* *even* if you* have ten thousand tutors in Christ, but *you** *do* not *have* many fathers, for* I fathered you* in Christ Jesus through the good-news. 4:16 Therefore I am encouraging you*. Become imitators of me. 4:17 Because of this, I have sent Timothy to you*, who is my beloved and faithful child in the Lord, who will remind you* of my ways, the *ones* in Christ, just-as I am teaching everywhere in every congregation*. 4:18 Now some are arrogant as *though* I was not coming to you*. 4:19 But I will come to you* shortly, if the Lord wills, and I will know, not the speech of those who are arrogant, but the power. 4:20 For* the kingdom of God is not in speech, but in power. 4:21 What do you* wish? Should I come to you* with a rod or with love* and a spirit of meekness?

[1 Corinthians 5] TOC

5:1 Fornication is heard literally *to be* among you* (and such fornication which is not even named among the Gentiles), that someone has his father's wife. 5:2 And you* are arrogant and did not rather mourn, that* he who had done this work might be taken away out of your* midst. 5:3 For* indeed, as being absent in body, but being present* in spirit, I have already judged him thus who has worked this, (as *though* I were present*), 5:4 in the name of our Lord Jesus Christ. When you* and my spirit are gathered together with the power of our Lord Jesus, 5:5 to give such a one to the Adversary *for the utter-ruin of the flesh, that* the spirit might be saved in the day of the Lord Jesus.

5:6 Your* boasting is not good. Do you* not know that a little leaven leavens the whole batch? 5:7 Clean out the old leaven, that* you* may be a new batch, just-as you* are unleavened. For* Christ our Passover has also been sacrificed on our behalf. 5:8 So-then we should celebrate the festival, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

5:9 I have written to you* in my letter not to socialize with fornicators; 5:10 and certainly not *meaning* with the fornicators of this world or with the greedy and swindlers or with idolaters; otherwise, you* are consequently* obligated to go forth out of the world. 5:11 But now, I have written to you* not to socialize with anyone who is named a brother, if *he is* either a fornicator or greedy or an idolater or a reviler or a drunkard or a swindler; do not even eat with such *a person.* 5:12 For* what do I even have to do with judging those who are outside? Do you* not judge those who are inside? 5:13 But God will judge those who are outside and take away the evil man from *among* yourselves.

[1 Corinthians 6] TOC

6:1 Do any of you* dare, having a matter *of strife* toward the other, go to court before the unrighteous and not before the holy-ones? 6:2 Or do you* not know that the holy-ones will judge the world? And if the world is judged by you*, are you* unworthy of the smallest courts? 6:3 Do you* not know that we will judge *the* messengers? Why not also the things *of* everyday life? 6:4 Therefore if you* indeed have courts *concerning* things of everyday life, *why* are you* seating those who are scorned in the congregation* *as judges*? 6:5 I am saying *this* to shame you*. So is there not one wise *person* among you*? Not even one who will be able to judge between his brethren? 6:6 But brother is going to court with brother and that before unbelievers! 6:7 Therefore, *it is* indeed already a literal loss among you* that you* have lawsuits with one another. Why not rather *just* be defrauded? 6:8 No,

but you* yourselves do wrong and defraud and *you* do* these things *to* brethren.
6:9 Or do you* not know that the unrighteous will not inherit the kingdom of God? Do not be misled. Neither fornicators, nor idolaters, nor adulterers, nor perverts, nor homosexuals, 6:10 nor the greedy, nor thieves, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God. 6:11 And some of you* were these, but you* were bathed, but you* were sanctified, but you* were justified in the name of the Lord Jesus and in the Spirit of our God.

6:12 All things are legal for me, but not all things are advantageous. All things are legal for me, but I will not be brought under the authority by anything. 6:13 Foods *are* for the belly and the belly *is* for foods, but God will do-away-with both this and these. But the body is not for fornication, but for the Lord, and the Lord for the body.
6:14 Now God both lifted up the Lord and will lift us up through his power. 6:15 Do you* not know that your* bodies are members of Christ? Therefore should I take away the members of Christ and make* them members of a harlot? Let it not happen! 6:16 Therefore do you* not know that he who is joined to a harlot is one body? For* he says, The two will become one flesh. {Gen. 2:24} 6:17 But he who is joined to the Lord is one spirit. 6:18 Flee fornication. Every sin, whatever a man practices, *is* outside the body, but he who fornicates sins toward his own body. 6:19 Or do you* not know that your* body is a temple of the Holy Spirit who is in you*, whom you* have from God? And you* are not your* own; 6:20 for* you* were bought with a price. Glorify God in your* body and in your* spirit which is God's!

[1 Corinthians 7] TOC

7:1 Now concerning the things of which you* wrote to me: *it is* good for a man not to touch a woman *sexually*. 7:2 But, because of fornications, let each *man* have his own wife and let each woman have her own husband. 7:3 Let the husband give to the wife her owed benevolence and likewise also the wife to the husband. 7:4 The wife does not have authority over her own body, but the husband and likewise also the husband does not have authority over his own body, but the wife. 7:5 Do not deprive one another, lest it is from agreement for a season, that* you* may occupy yourselves with fasting and with prayer and you* may come together to the same again, in order that the Adversary may not tempt you* because of your* shortage of self-control. 7:6 But I am saying this by concession, not by commandment. 7:7 For* I wish that all men were even as I *am* myself. But each man has his own gift* from God, one so but another thus.

7:8 But I say to the unmarried and to widows, it is good for them if they remain even as I *am*. 7:9 But if they do not have self-control, let them marry; for* it is better to marry than to be inflamed. 7:10 But I command to the married, (not I, but the Lord), That the wife is not to be separated from her husband 7:11 (but even if she is separated, let him remain unmarried or let her be reconciled to her husband), and that the husband *is* not to leave his wife.
7:12 But to the rest I say, (not the Lord); if any brother has an unbelieving wife and she consents to dwell with him, let him not leave her. 7:13 And *if* a wife who has an unbelieving husband and he consents to dwell with her, let her not leave her husband. 7:14 For* the unbelieving husband is sanctified by the wife and the unbelieving wife is sanctified by the husband. Consequently, your* children were unclean, but now they are holy. 7:15 Yet if the unbelieving *spouse* separates, let him separate; the brother or the sister is not enslaved in such. Now God has called us in peace. 7:16 For* O wife, how do you

know if you will save your husband? Or O husband, how do you know if you will save your wife?

7:17 Except as God has divided to each one, as the Lord has called each, so let him walk. And so I command in all the congregations*. 7:18 Was anyone called being circumcised? Let him not be uncircumcised. Has any been called in uncircumcision? Let him not be circumcised. 7:19 Circumcision is nothing and uncircumcision is nothing, but the keeping of the commandments of God. 7:20 Let each one remain in that calling in which he was called. 7:21 Were you called being a bondservant? Let it not be a care to you, but if you are also able to become free; use *it* rather. 7:22 For* he who was called in the Lord being a bondservant, is the Lord's freedman; likewise he who was called being free, is Christ's bondservant. 7:23 You* were bought with a price; do not become bondservants of men. 7:24 Brethren, let each one abide with God in that in which he was called.

7:25 Now concerning virgins I have no commandment of the Lord, but I give my viewpoint, as one who has been shown-mercy by the Lord to be faithful. 7:26 Therefore I suppose this to be* good because of the present necessity that is upon us; that it is good for a man to be like he is. 7:27 Are you bound to a wife? Do not seek divorce. Are you loosed from a wife? Do not seek a wife. 7:28 But even if you marry, you have not sinned, and if a virgin marries, she has not sinned. Yet such will have affliction in the flesh and I *would* spare you*.

7:29 But, I say this, brethren, the time is limited, that* furthermore both those who have wives may be as *though* they had none; 7:30 and those who weep, as *though* they did not weep, and those who rejoice, as *though* they did not rejoice, and those who buy, as *though* they did not have; 7:31 and those who use this world, as *though* they did not make full use of *it*; for* the fashion of this world is passing away.

7:32 But I wish *for* you* to be carefree. He who is unmarried is anxious for the things of the Lord, how he will please the Lord; 7:33 but he who is married is anxious for the things of the world, how he may please his wife. 7:34 He has been divided. The *unmarried* woman (also the virgin) is anxious for that which *is* of the Lord, that* she may be holy both in body and in spirit, but she who is married is anxious for the things of the world, how she will please her husband. 7:35 And I say this is advantageous for yourselves*, not that* I may cast a noose upon you*, but *for what is decent and that you* may be devoted to the Lord without distraction.

7:36 But if anyone supposes he is behaving improperly toward his virgin, if she is beyond her prime and thus it ought to happen, let him do what he wills; he is not sinning; let them marry. 7:37 But he who stands, grounded in his heart, having no necessity, but has the authority concerning his own will and he has decided this in his own heart to keep his own virgin, he does well. 7:38 So-then both he who betroths *his own virgin* does well, and he who does not betroth *his own virgin* is doing better.

7:39 A wife is bound by law inasmuch time as her husband is living, but if the husband has fallen-asleep, she is free to be married to whom she wills*, but* only in the Lord. 7:40 But she is fortunate if she remains so, according to my viewpoint and I think that I also have the Spirit of God.

[1 Corinthians 8] TOC

8:1 Now concerning idol-sacrifices: we know that all have knowledge. Knowledge is arrogant, but love* builds up. 8:2 But if anyone thinks to have known anything, he has known nothing yet like he ought to know; 8:3 but if anyone loves* God, this one is known by him. 8:4 Therefore concerning the food of idol-sacrifices, we know that an idol is

nothing in the world and that there is no other God except one. 8:5 For* if indeed* there are *so* called gods, if in heaven or upon the earth; as there are many *such* gods and many *such* lords, 8:6 but to us *there is* one God, the Father, from whom are all things and we *are* *for him, and one Lord, Jesus Christ, through whom are all things and we through him. 8:7 But that knowledge *is* not in all *people*, but some until now, with the consciousness of the idol, eat *it* like an idol-sacrifice, and their conscience is defiled, being weak. 8:8 But food does not present us to God; for* neither, if we eat, do we abound? Nor, if we do not eat, are we lacking?

8:9 But beware lest this liberty of yours* might become a stumbling block to the weak. 8:10 For* if anyone sees you, (you who has knowledge), reclining *at a table* in an idol's sanctuary, will not his conscience, being weak, be built up, *that* he might eat idol-sacrifices? 8:11 And the weak brother will perish on *account of* your knowledge, *but* Christ died because of him. 8:12 And thus *by* sinning *directly* at the brethren and beating their conscience when it is weak, you* are sinning *directly* at Christ. 8:13 Hence, if food is offending my brother, I should never* eat *that* meat forever, that* I may not offend my brother.

[1 Corinthians 9] TOC

9:1 Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are you* not my work in the Lord? 9:2 If I am not an apostle to others, but yet I am to you*; for* you* are the seal of my apostleship in the Lord.

9:3 My defense to those who are examining me is this: 9:4 have we no authority to eat and to drink? 9:5 Have we no authority to lead around a wife, (a sister *in the Lord)*, even as the rest of the apostles and the brethren of the Lord and Cephas? 9:6 Or *is it* only Barnabas and I *who* have no authority not to work? 9:7 Does anyone ever make war *while supplying* his own rations? Who plants a vineyard and does not eat from its fruit? Or who shepherds a flock and does not drink from the milk of the flock? 9:8 I am not speaking these things according to human *standards*. Or is the law not also saying these things? 9:9 For* it has been written in the Law of Moses, 'You will not muzzle a threshing bull.' {Deut. 25:4} There is not care *only* for the bulls with God, is there? 9:10 Or does he certainly say it because of us? For* it was written because of us, that the one who is plowing ought to plow in hope and the one who is threshing *ought to thresh* in hope to partake of his hope.

9:11 If we sowed spiritual things to you*, is it a great thing if we will reap your* fleshly things? 9:12 If others are partaking of *this* authority over you*, *do* we not yet more? But we did not use this authority, but we are forbearing all things, that* we should give no hindrance to the good-news of Christ. 9:13 Do you* not know that those who work *at* the sacred things, eat from *the things of* the temple and those who wait-upon the altar have their part with the altar? 9:14 So, the Lord also commanded that those who are proclaiming the good-news, to live out of the good-news. 9:15 But I used none of these things and I do not write these things that* it may become so with me; for* *it would be* good for me rather to die, than that* anyone should make my boasting void. 9:16 For* if I proclaim the good-news, it is not boasting to me; for* necessity is laid upon me, but woe is to me, if I do not proclaim the good-news. 9:17 For* if I am doing this voluntarily, I have a reward, but if *I do so* involuntarily, I have a stewardship entrusted to me. 9:18 Then* what is my reward? That*, when I proclaim the good-news of the Christ, I may place the good-news *before you** without cost, *that* I may not make full use of my authority in the good-news.

9:19 For* *although* {F} I was free from all, I enslaved myself to all, in order that I might gain *all* the more. 9:20 And I became like a Jew to the Jews, in order that I might gain Jews.

I became like *those* under *the* law to those *who are* under *the* law, in order that I might gain those *who are* under *the* law. 9:21 *I became* to those *who are* lawless, like *the* lawless, (not being lawless to God, but lawful to Christ), in order that I might gain those *who are* lawless. 9:22 I have become like the weak to those *who are* weak, in order that I might gain the weak. I have become all things to all men, in order that I may certainly save some. 9:23 And I am doing this because of the good-news, in order that I might become a fellow partner of it.

9:24 Do you* not know that those who run in *the* stadium, all indeed run, but *only* one receives the prize? So run that* you* may grab *it*. 9:25 And everyone who struggles *in the race* exercises self-control in all things. Therefore indeed, they *do it* in order that they may receive a corruptible crown, but we an incorruptible *crown.* 9:26 Now-then, I run as so, not with uncertainty. I am combating as so, not *just* whipping *the* air; 9:27 but I am buffeting my body and enslaving *it*; lest *somehow after* having preached to others, I myself might become unapproved.

{Footnotes: 1Co 9:19 I was a free *man* from all, I was a bondservant to all.}

[1 Corinthians 10] TOC

10:1 Now brethren, I do not wish you* to be ignorant that our fathers were all under the cloud and all went through the sea; 10:2 and were all immersed* into Moses in the cloud and in the sea; 10:3 and all ate the same spiritual food; 10:4 and all drank the same spiritual drink; for* they drank from a spiritual rock following *them* and the rock was Christ. 10:5 Yet God was not delighted with most of them; for* they were overthrown in the wilderness. 10:6 Now these things became our examples, *that* we should not be desirers of evil things, as they also lusted. 10:7 Do not become idolaters, as some of them were; as it has been written, 'The people sat down to eat and drink and rose* up to play.' {Ex. 32:6} 10:8 Neither should we fornicate, like some of them fornicated and twenty three thousand fell in one day. 10:9 Nor should we test the Christ, just as some of them also tested *him* and perished by the serpents. 10:10 Nor murmur, like some of them also murmured and perished by the destroyer. 10:11 Now all these things befell them *as* examples, and they were written for our admonition, upon whom the ends of the ages have arrived. 10:12 So-then he who thinks he stands, let him beware, lest he might fall! 10:13 No temptation has taken you* except *common* human *temptations*, but God is faithful, who will not allow you* to be tempted beyond what you* are able to undergo, but with the temptation, he will also make* an outlet.

10:14 Hence, my beloved, flee from idolatry. 10:15 I speak as to prudent men. You*, judge what I say. 10:16 The cup of blessing *for* which we are giving-thanks, is it not a {F} fellowship of the blood of Christ? The bread which we are breaking, is it not a {F} fellowship of the body of Christ? 10:17 Because we, who are many, are one bread, one body; for* we all are partaking from the one bread.

10:18 Beware *of* Israel, according to the flesh: are not those who eat the sacrifices partners with the altar? 10:19 Then what do I say? That an idol is anything or that an idol-sacrifice is anything? 10:20 But *I say*, that the things which the Gentiles sacrifice, they are sacrificing to demons and not to God and I do not wish you* to become partners with demons.

10:21 You* cannot drink the cup of the Lord and the cup of demons. You* cannot partake of the table of the Lord and of the table of demons. 10:22 Or are we provoking the Lord to jealousy? We are not mightier than him, are we?

10:23 All things are legal for me, but not all things are advantageous. All things are legal for me, but not all things build up. 10:24 Let no one seek his own, but each one *seek* the *good* of the other. 10:25 Eat everything that is sold in the meat-markets, judging nothing because of conscience, 10:26 for* the earth is the Lord's and its fullness. 10:27 But if anyone of the unbelieving invites you* *to a feast* and you* wish to go; eat whatever is placed before you*, judging nothing because of conscience. 10:28 But if anyone says to you*, This has been an idol-sacrifice, do not eat, because of him who divulged it and *because of* conscience; for* the earth is the Lord's and its fullness. 10:29 I say, not your conscience, but *conscience* of the other; for* why is my freedom judged by another conscience? 10:30 If I partake with gratitude, why am I blasphemed on behalf of what I give-thanks? 10:31 Therefore whether you* eat or drink or whatever you* are doing, do all to the glory of God. 10:32 Do not become a stumbling block, either to Jews or to Greeks or to the {F} congregation* of God; 10:33 just-as I am also pleasing all *people* in all things, not seeking what is advantageous for me, but what *is advantageous* for many, that* they may be saved.

{Footnotes: 1Co 10:16- tradition and some translations used 'communion' for the word 'fellowship' which is the common translation throughout the rest of the New Covenant. 1Co 10:32 Or: church/the one true church, Eph 4:1-6; discussed more in the Appendix.}

[1 Corinthians 11] TOC

11:1 Become imitators of me, just-as I also am of Christ.

11:2 Now I praise you* brethren that you* have remembered me in all things and are holding-onto the traditions, just-as I gave them to you*. 11:3 But I wish you* to know, that the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God. 11:4 Every man praying or prophesying, having *something* on his head, shames his head. 11:5 But every woman praying or prophesying with her head unveiled shames her head; for* it is one and the same thing as if she were shaved. 11:6 For* if a woman is not veiled, let her *hair* also be sheared, but if it is shameful to a woman to be sheared or shaved, let her be veiled. 11:7 For* a man indeed ought not to have his head veiled, being* *that he is the* image and glory of God, but the woman is *the* glory of the man. 11:8 For* the man is not from the woman, but the woman *is* from the man; 11:9 for* neither was the man created because of the woman, but the woman because of the man. 11:10 Because of this the woman ought to have *a sign of* authority upon her head, because of the messengers. 11:11 However, neither is the man without the woman, nor the woman without the man, in the Lord. 11:12 For* like the woman is from the man, so the man is also through the woman, but all things are from God. 11:13 Judge you* among yourselves. Is it suitable that a woman pray to God unveiled? 11:14 Or does not even nature itself teach you*, that, if a man indeed has long-hair, it is a dishonor to him? 11:15 But if a woman has long-hair, it is a glory to her, because *her* hair is given to her instead of a *head* dressing. 11:16 But if anyone seems to be contentious, we have no such custom, nor the congregations* of God.

11:17 But *in* commanding this, I am not praising you*, because you* are not coming together *for the best but *for the worst. 11:18 For* indeed, first *of all*, when you* come together in the congregation*, I am hearing that splits exist in you*, and I believe some part *of it.* 11:19 For* there must also be sects among you*, that* those who are approved *ones* may become apparent among you*. 11:20 Therefore when you* come together, it is not possible

to eat the Lord's supper; 11:21 for* in your* eating each one is taking his own supper before *others can*, and one is hungry and another is drunken. 11:22 For* do you* not have houses in which to eat and drink *in*? Or do you* despise the {F} congregation* of God and are shaming those who have nothing? What should I say to you*? Should I praise you*? I should not praise *you** in this.

{Mk 14:22-25 & Mt 26:26-29 & Lk 22:19-20, 1Cor: 11:23-26.}

11:23 For* I received from the Lord what I also gave to you*, that the Lord Jesus in the night in which he was given up took bread; 11:24 and when he had given-thanks, he broke it and said, **Take, eat. This is my body, which is being broken on your* behalf. Practice this in my remembrance.** 11:25 Likewise* also the cup, after the supper, saying, **This cup is the {F} new covenant* in my blood. Practice this in my remembrance whenever you* drink *it*.** 11:26 For* whenever you* eat this bread and drink this cup, you* are proclaiming the Lord's death till whenever he comes.

11:27 So-then whoever eats this bread or drinks the cup of the Lord, unworthily of the Lord, will be liable to the body and of the blood of the Lord. 11:28 But let a man test himself and so let him eat from the bread and let him drink out of the cup. 11:29 For* he who unworthily eats and drinks, is eating and drinking judgment to himself, if he does not discern the body of the Lord.

11:30 Because of this, many among you* are weak and sick and a considerable *number* fall-asleep. 11:31 For* if we discerned ourselves, we should not be judged. 11:32 But being judged, we are disciplined by the Lord, that* we may not be condemned with the world. 11:33 So-then my brethren, when you* come together to eat, wait for one another. 11:34 But if anyone is hungry, let him eat in *his own* house; that* you* may not come together *for judgment. And the rest I will set in order whenever I come.

{Footnotes: 1Co 11:22 Or: church/the one true church, Eph 4:1-6; discussed more in the Appendix. 1Co 11:25 See Appendix under Covenant.}

[1 Corinthians 12] TOC

12:1 Now brethren, I do not wish you* to be ignorant concerning spiritual *gifts*. 12:2 You* know that when you* were Gentiles *you* were* led away to those voiceless idols, as you* might be led *now*. 12:3 Hence I make known to you*, that no one speaking in the Spirit of God says, Jesus is accursed, and no one can say, Jesus is Lord, except in the Holy Spirit.

12:4 Now there are diversities of gifts*, but the same Spirit. 12:5 And there are diversities of services and the same Lord. 12:6 And there are diversities of workings, but it is the same God, who is working all things in all. 12:7 But to each one is given the manifestation of the Spirit for what is advantageous: 12:8 for* the word of wisdom is given to one through the Spirit, and to another, the word of knowledge, according to the same Spirit; 12:9 and to another, *miraculous* faith, in the same Spirit; and to another, gifts* of healing, in the same Spirit; 12:10 and to another, workings of miracles; and to another, prophecy; and to another, the discerning of spirits; to another, varieties of languages; and to another, the translation of *foreign* languages; 12:11 but the one and the same Spirit is working all these things, sectioning to each one *in* his own *way* just-as he wills.

12:12 For* just-as the body is one and has many members and all the members of the one body, being many, are one body; so also is Christ. 12:13 For* also, we were all immersed* into one body, in one Spirit, whether Jews or Greeks, whether bond or free, and all were given to drink into one Spirit. 12:14 For* the body is not one member, but

many. 12:15 If the foot says, Because I am not the hand, I am not from the body; by this, is it not from the body? 12:16 And if the ear says, Because I am not the eye, I am not from the body; by this, is it not from the body? 12:17 If the whole body were an eye, where *is* the hearing? If the whole *body* were hearing, where *is* the sense of smell? 12:18 But now God has placed the members, each one of them, in the body, just-as he willed. 12:19 And if they were all one member, where is the body? 12:20 But now they are indeed many members, but one body. 12:21 And the eye cannot say to the hand, I have no need of you; or again the head to the feet, I have no need of you*. 12:22 But much rather, those members of the body that seem to be* weaker are necessary; 12:23 and those *parts* of the body, which we think to be *more* dishonored, we place even-more honor upon these, and our indecent *parts* have even-more decency; 12:24 but our decent *parts* have no need. But God mixed the body together, giving even-more honor to that *part* which lacks; 12:25 that* no splits should be in the body, but *that** the members should have the same anxiety on behalf of one another. 12:26 And if one member is suffering, all the members are suffering with *it*. If one member is glorified, all the members are rejoicing with *it*. 12:27 Now you* are the body of Christ and members individually. 12:28 And God has indeed placed some in the {F} congregation*, first apostles, second prophets, third teachers, thereafter miracles, thereafter gifts* of healing, helps, those who pilot *others*, *those with* varieties of languages. 12:29 All are not apostles, are they? All are not prophets, are they? All are not teachers, are they? All are not *workers of* miracles, are they? 12:30 All do not have gifts* of healing, do they? All do not speak with *foreign* languages, do they? All do not translate, do they? 12:31 But be zealous for the better gifts*. And I show to you* still a surpassingly-better way.

{Footnotes: 1Co 12:28 Or: church/the one true church, Eph 4:1-6; discussed more in the Appendix.}

[1 Corinthians 13] TOC

13:1 If I speak with the languages of men and of messengers, but do not have love*, I have become *like* noisy brass or a clanging cymbal. 13:2 And if I have *the gift of* prophecy and *if* I know all mysteries and all knowledge, and if I have all faith, so-then to remove mountains, but *if* I do not have love*, I am nothing. 13:3 And if I handout all *of* my possessions and if I give my body that* I will be burned, but *if* I do not have love*, it profits me nothing. 13:4 Love* is patient *and* is kind. Love* is not jealous. Love* does not brag, is not arrogant, 13:5 does not behave improperly, does not seek its own, does not irritate, does not reason evil, 13:6 does not rejoice in unrighteousness, but rejoices with the truth. 13:7 *Love** forbears all things, believes all things, hopes all things, endures all things. 13:8 Love* never* falls short.

But if *there are* prophesies, they will be done-away; if *there are foreign* languages, they will cease; if *there is* knowledge, it will be done-away.

13:9 But we know in part and we prophesy in part; 13:10 but whenever the finished thing comes, then *what is* in part will be done-away. 13:11 When I was an infant, I spoke like an infant, I had the mind-set like *that of* an infant, I reasoned like an infant. Now that I have become a man, I have done-away-with the things of the infant. 13:12 For* now we see in a mirror, dimly, but then face to face. I know now in part, but then I will fully know just-as I was also fully known.

13:13 But these three are remaining now: faith, hope, love*, and the greatest of these is love*.

[1 Corinthians 14] TOC

14:1 Pursue love*; yet be zealous for spiritual *gifts*, but rather that* you* may prophesy.
14:2 For* he who speaks in a *foreign* language does not speak to men, but to God; for* no one hears *with understanding*, but he speaks mysteries in the spirit. 14:3 But he who prophesies speaks to men *for* building up and encouragement and consolation. 14:4 He who speaks in a *foreign* language builds himself up, but he who prophesies builds up the congregation*. 14:5 Now I wish *for* all *of* you* to speak with *foreign* languages, but more that* you* may prophesy, for* greater is he who is prophesying than he who is speaking with *foreign* languages, unless he translates, that* the congregation* may receive building up.

14:6 But brethren, now if I come to you* speaking with *foreign* languages, what shall I profit you*, if I do not speak to you* either in revelation or in knowledge or in prophesying or in teaching? 14:7 Even the lifeless things give *forth* a voice, whether flute or harp, if they do not give a distinction in the sounds, how shall it be known what is piped or harped? 14:8 For* if the trumpet gives an indistinct voice, who will prepare himself *for war? 14:9 So you* also, if you* do not give distinct speech through the *foreign* language, how shall it be known what is spoken? For* you* will be speaking into the air. 14:10 If the varieties of *foreign* voices in the world are so-great, *as* it may be, and *yet* none are unintelligible. 14:11 Therefore if I do not know the power of the voice, I will be a barbarian to him who speaks *with it* and he who speaks will be a barbarian to me. 14:12 So you* also, since you* are zealous of spiritual *gifts*, seek in order that you* may abound to the building up of the congregation*. 14:13 Hence let him who speaks in a *foreign* language pray in order that he may translate.

14:14 For* if I pray in a *foreign* language, my spirit prays, but my mind is unfruitful. 14:15 Then* what is it? I will pray with the spirit and I will also pray with the mind. I will sing-praise with the spirit and I will also sing-praise with the mind. 14:16 Otherwise if you give-thanks with the spirit, how will he who fills the place of the unskilled say the amen upon your giving of thanks, since he does not know what you are saying? 14:17 For* you indeed give-thanks well, but the other is not built up. 14:18 I give-thanks to my God, I speak with *foreign* languages more than you* all. 14:19 But in the congregation*, I wish to speak five words through my mind in order that I might also instruct others, than ten thousand words in a *foreign* language.

14:20 Brethren, do not become children in *your* mind-sets, (but be infants in malice), but become mature in *your* mind-sets. 14:21 It has been written in the law, 'I will speak to this people in other languages and by other lips, and thus they will not even hear me, says the Lord.' {Is. 28:11-12} 14:22 So-then *foreign* languages are *for a sign, not to those who believe, but to the unbelieving, but prophesying *is for a sign*, not to the unbelieving, but to those who believe. 14:23 Therefore if the whole congregation* comes together and *if* all speak with *foreign* languages and *if* unskilled or unbelieving *people* come in, will they not say that you* are mad? 14:24 But if all prophesy and some unbelieving or unskilled *person* comes in, he is {F} reproved by all. He is judged by all. 14:25 And thus, the secrets of his heart become apparent, and so he will fall down upon his face and worship God, reporting that God really is among you*.

14:26 Then* what is it, brethren? Whenever you* come together, each one of you* has a psalm, has a teaching, has a revelation, has a *foreign* language, has a translation. Let all things happen *for *the* building up. 14:27 If anyone speaks in a *foreign* language, *let it be* according to two or three *at* the most and up individually, and let one translate. 14:28 But if there is no translator, let him be silent in the congregation*, and let him speak to himself and to God. 14:29 And let the prophets speak *by* two or three and let the others discern. 14:30 But if *a prophesy* is revealed to another sitting by, let the first be silent. 14:31 For* you* all

can prophesy one by one, that* all may learn and all may be encouraged. 14:32 The spirits of the prophets are subject to the prophets; 14:33 for* God is not *a God* of unrest, but of peace.

As in all the congregations* of the holy-ones, 14:34 let your* women be silent in the congregations*; for* it is not permitted for them to speak, but to be subject, as the law also says. 14:35 And if they wish to learn anything, let them ask their own husbands in *their own* house; for* it is shameful for women to speak in a congregation*. 14:36 What? Was it from you* that the word of God went forth? Or did it arrive only *for you*?

14:37 If anyone thinks he is a prophet or spiritual, let him fully know of the things which I write to you*, that they are the commandments from the Lord. 14:38 But if anyone is ignorant, let him be ignorant.

14:39 So-then my brethren, be zealous to prophesy and do not forbid *people* to speak with *foreign* languages. 14:40 But let all things happen decently and according to *some* order.

{Footnotes: 1Co 14:24- Or: convicted.}

[1 Corinthians 15] TOC

15:1 Now I make known to you* brethren, the good-news which I proclaimed to you*, which you* also received, in which you* also stand, 15:2 through which you* are also saved, if you* are holding-onto the word which I proclaimed to you*– unless you* vainly believed. 15:3 For* I gave to you*, first of all, what I also received: that Christ died on behalf of our sins according to the Scriptures; 15:4 and that he was buried, and that he has been lifted up *on* the third day according to the Scriptures.

{1 Cor 15:5-7, Mt 28:16-17, Mk 16:12-13, Lk 24:13-35, 44-49, Jn 20:26-31, Acts 1:3-8.}

15:5 And that he appeared to Cephas; then to the twelve; 15:6 thereafter he appeared to over five hundred brethren at once, out of whom most remain until now, but some have also fallen-asleep; 15:7 thereafter he appeared to James; thereafter to all the apostles; 15:8 and last of all, like to the premature-baby, he appeared also to me. 15:9 For* I am the least of the apostles, who is not sufficient to be called an apostle, because I persecuted the {F} congregation* of God. 15:10 But I am what I am by the grace of God and his grace *which was given* to me has not become empty, but I labored even-more than they all *did;* yet not I, but the grace of God which was with me. 15:11 Then* whether *it is* I, or *it is* they, so we preach and so you* believed.

15:12 Now if Christ is preached that he has been lifted up from the dead, how do some among you* say that there is no resurrection of the dead? 15:13 But if there is no resurrection of the dead, not even Christ has been lifted up; 15:14 and if Christ has not been lifted up, consequently, our preaching is empty, your* faith is also empty. 15:15 Now, we are also found *to be* false witnesses of God, because we testified against God *in saying* that he lifted up Christ; whom consequently, he did not lift up, if indeed* the dead are not lifted up. 15:16 For* if the dead are not lifted up, not even Christ has been lifted up; 15:17 and if Christ has not been lifted up, your* faith is futile. You* are still in your* sins. 15:18 Consequently, also they who have fallen-asleep in Christ have perished. 15:19 If we have hoped in Christ, only in this life, we become the most pitiful of all men.

15:20 But now Christ has been lifted up from the dead, he became the first-fruit of

those who have fallen-asleep. 15:21 For* since death *came* through a man, the resurrection of the dead also *came* through a man. 15:22 For* as all die in Adam, so all will also be given-life in Christ. 15:23 But each in his own order: Christ the first-fruit; thereafter those *who are* Christ's at his presence. 15:24 Thereafter *is* the end, whenever he gives up the kingdom to the God and Father; whenever he does-away-with all rule and all authority and power. 15:25 For* it is essential for him to reign, till whenever he has placed all his enemies under his feet. {Ps. 110:1} 15:26 *The* last enemy done-away-with *is* death. 15:27 For* he has made all things subject under his feet. {Ps 8:6} But whenever he says, All things are made subject, it is evident that *it is all things* outside, who did subject all things to him. 15:28 And whenever all things have been subjected to him, then the Son himself will also be subjected to him who did subject all things to him, that* God may be all in all.

15:29 Otherwise what will they do who are immersed* on behalf of the dead? If the dead are not literally lifted up, why then are they immersed* on behalf of the dead? 15:30 Why are we also in peril every hour? 15:31 I die daily by your* boasting which I have in Christ Jesus our Lord. 15:32 If I quarreled with beasts in Ephesus according to *the manner of* man, what does it profit me? If the dead are not lifted up, 'We should eat and drink, for* tomorrow we die.' {Is. 22:13} 15:33 Do not be misled: evil associations corrupt virtuous {F} morals. 15:34 Be righteously sober and do not sin; for* some have ignorance of God. I say *this* to shame you*.

15:35 But someone will say, How are the dead lifted up? And with what *manner of* body do they come? 15:36 *You* foolish one, what you yourself sow is not given-life if it does not die; 15:37 and what you sow, you do not sow the body that will become, but a naked kernel, it may be of wheat or anyone of the rest *of the grains*; 15:38 but God gives it a body just-as it pleased him and to each seed a body of its own.

15:39 All flesh is not the same flesh, but *there is* one *flesh* of men and another flesh of animals and another flesh of birds and another of fish.

15:40 *There are* also heavenly bodies and earthly bodies, but the glory of the heavenly is one but the *glory* of the earthly is another. 15:41 There is one glory of the sun and another glory of the moon and another glory of the stars; for* *one* star carries more-value in glory than *that* of *another* star.

15:42 So also is the resurrection of the dead. *If* it is sown in corruption; it is lifted up in incorruption. 15:43 It is sown in dishonor; it is lifted up in glory. It is sown in weakness; it is lifted up in power. 15:44 It is sown a physical body; it is lifted up a spiritual body. If there is a physical body, there is also a spiritual body. 15:45 So also it has been written, 'The first man Adam became a living soul.' {Gen. 2:7} The last Adam is giving-life *for *our* spirit. 15:46 But the spiritual *was* not first, but the physical*, and* thereafter the spiritual. 15:47 The first man *is* out of the earth, *the* terrestrial; the second man, the Lord, *is* out of heaven. 15:48 Such-as *is* the terrestrial, such *are* those also who are terrestrial and such-as is the heavenly, such also *are* those who are heavenly. 15:49 And as we have worn the image of the terrestrial, we should also wear the image of the heavenly. 15:50 Now brethren, I say this, that flesh and blood cannot inherit the kingdom of God; neither does corruption inherit incorruption.

15:51 Behold, I tell you* a mystery: we indeed will not all fall-asleep, but we will all be changed, 15:52 in *the* briefest moment, in the blink of an eye, at the last trumpet; for* *the last trumpet* will sound and the dead will be lifted up incorruptible and we will be changed. 15:53 For* it is essential this corruptible *body* to be clothed with incorruption and this mortal to be clothed with immortality. 15:54 But whenever this corruptible *body* has been clothed with incorruption and *whenever* this mortal has been clothed with

immortality, then the saying that has been written will happen, Death is swallowed up in victory. {Isa 25:8} 15:55 O death, where is your sting? O Hades, where is your victory? 15:56 The sting of death is sin, and the power of sin is the law; 15:57 but gratitude to God, who is giving us the victory through our Lord Jesus Christ. 15:58 So-then my beloved brethren, become grounded, unmovable, always abounding in the work of the Lord, knowing that your* labor is not empty in the Lord.

{Footnotes: 1 Co 15:9 Or: church/the one true church, Eph 4:1-6; discussed more in the Appendix. 1Co 15:33- OR customs OR habits. (Inward & outward).}

[1 Corinthians 16] TOC

16:1 Now concerning the collection which *is* *for the holy-ones, as I commanded to the congregations* of Galatia, so you* also, practice *such*. 16:2 {F} Every first *day* of *the* week, let each one of you* place beside himself, storing up *from* whatever he prospers *in*, that* whenever I come, no collections may happen then. 16:3 And whenever I come, I will send whomever you* approve, with letters to carry your* favor to Jerusalem; 16:4 and if it is also worthy for me to travel *there*; they will travel with me. 16:5 But I will come to you*, whenever I have gone through Macedonia; for* I am going through Macedonia. 16:6 And it may be that I will remain or even spend the winter with you*, that* you* may send me onward wherever I go. 16:7 For* I do not wish to see you* now on *the* way, but I am hoping to remain with you* *some* time, if the Lord permits. 16:8 But I will remain in Ephesus until Pentecost; 16:9 for* a large and effective door is opened to me and many *are* laying in opposition to *me*.

16:10 Now if Timothy comes, see *to it*, that* he may become fearless toward you*; for* he is working the work of the Lord, as I also *am*. 16:11 Therefore let no one scorn him. But send him onward in peace, that* he may come to me; for* I am waiting for him with the brethren. 16:12 Now concerning Apollos the brother, I encouraged him many *times* that* he should come to you* with the brethren and it was certainly not *his* will that* he should come now, but he will come whenever he has an opportunity.

16:13 Watch. Stand-firm in the faith. Be manly. Be powerful. 16:14 Let all your* things happen in love*.

16:15 Now you* know the house of Stephanas, that it is the first-fruit of Achaia and that they have appointed themselves to serve the holy-ones. I encourage you* brethren, 16:16 that* you* may also be subject to those *who are* such and to everyone working together with *us* and laboring *with them*. 16:17 Now I am rejoicing in the presence of Stephanas and Fortunatus and Achaicus, because they fulfilled this lack of yours*, 16:18 for* they gave-rest to my spirit and yours*. Therefore recognize those *who are* such.

16:19 The congregations* of Asia greet you*. Aquila and Priscilla greet you* much in the Lord, together with the congregation* that is in their house. 16:20 All the brethren greet you*. Greet one another with a holy kiss.

16:21 The greeting from me Paul with my own hand. 16:22 If anyone does not love the Lord Jesus Christ, let him be accursed. Lord, come! Lord, come! 16:23 The grace of the Lord Jesus Christ be with you*. 16:24 My love* be with you* all in Christ Jesus. Amen.

{Footnotes: 1Co 16:1-3- Acts 24:17; Romans 15:27; 2 Corinthians 8, 9; Gal 2:10. 1Co 16:2- Greek: According to one of *the*. An idiom in Greek.}

[2 Corinthians 1] TOC

1:1 Paul, an apostle of Jesus Christ through the will of God and Timothy our brother, to the congregation* of God which is in Corinth, with all the holy-ones who are in all of Achaia: 1:2 grace to you* and peace from God our Father and the Lord Jesus Christ.

1:3 The God and Father of our Lord Jesus Christ, the Father of the mercies and God of all encouragement *is* gracious*; 1:4 who is encouraging us in our every affliction, *that* we may be able to encourage those who are in any affliction, through the encouragement with which we ourselves are encouraged by God. 1:5 Because as the sufferings of Christ abound to us, so our encouragement also abounds through Christ. 1:6 But whether we are afflicted, *it is* on behalf of your* encouragement and salvation; which is working in the endurance of the same sufferings which we also are suffering; and our hope is steadfast on your* behalf. If whether we are encouraged, *it is* on behalf of your* encouragement and salvation, 1:7 knowing that, as you* are partners of the sufferings, so you* are also of the comfort. 1:8 For* brethren, we do not wish you* to be ignorant in regard to our affliction which happened to us in Asia, that we were burdened *down* surpassingly, beyond our power, so-that we despaired even of life. 1:9 But, we ourselves have had the condemnation of death in ourselves, that* we should not have confidence in ourselves, but in God, who lifts up the dead. 1:10 He rescued us out of so-great a death and is rescuing *us*; in whom we have hoped that he will also still rescue *us*. 1:11 *You** *are* also working together by your* supplication on our behalf; that* the gift* to us from {F} many might be a thanksgiving through many *people* on our behalf.

1:12 For* this is our boasting, the testimony of our conscience, that in clarity and sincerity of God, not in fleshly wisdom but in *the* grace of God, we conducted ourselves in the world and even-more toward you*. 1:13 For* we are writing no other things to you*, but what you* are reading or even *what* you* know. Now I hope you* will fully know *these things we write* to the end; 1:14 as you* also recognized us in part, that we are your* boasting, just-as you* are also ours, in the day of our Lord Jesus.

1:15 And in this confidence, I intended to come to you* beforehand, that* you* might have a second favor *from me*; 1:16 and through you* to go through Macedonia, and from Macedonia to come to you* again and to be sent onward to Judea by you*. 1:17 Therefore *while I was* intending this then, I did not consequently use fickleness, did I? Or what I will, do I will them according to the flesh, that* there should be with me the yes, yes and the no, no? 1:18 But as God is faithful, our word toward you* did not become yes and no. 1:19 For* the Son of God, Jesus Christ, who was preached among you* through us, *that is* through me and Silvanus and Timothy, did not become yes and no, but in him it has become yes. 1:20 For* as many things as *are* the promises of God, in him *is* the yes and in him *is* the amen, for glory to God through us. 1:21 Now he who is confirming us with you* in Christ and anointed us is God, 1:22 who also sealed us and gave *us* the down-payment of the Spirit in our hearts.

1:23 Now I call God *as* a witness upon my soul, that to spare you*, I came to Corinth no more. 1:24 Not that we have lordship over your* faith, but are fellow workers of your* joy; for* you* stand fast in the faith.

{Footnotes: 1:11 Literally: many faces; i.e. many mouths.}

[2 Corinthians 2] TOC

2:1 But I decided this for myself, that *I wished* not to come to you* again with sorrow. 2:2 For* if I make you* sorry, who is it who also makes me joyous except he who is made sorry from me? 2:3 And I wrote this same thing to you*, that*, having come, I might not have sorrow from them of whom I ought to rejoice; having confidence in you* all, that my joy is *the joy* of you* all. 2:4 For* I wrote to you* out of much affliction and dismay of heart with many tears; not that* you* should be made sorry, but that you* may know the love* that I have even-more toward you*.

2:5 But if anyone has caused-sorrow, he has not caused-sorrow to me, (that* I may not burden *him*), but in part to you* all. 2:6 Sufficient to such a one is this penalty which was *inflicted* by the many; 2:7 so-that you*, rather instead, forgive* him and encourage him, lest such a one might be swallowed up with his sorrow even-more. 2:8 Hence I encourage you* to validate *your** love* toward him. 2:9 For* I even wrote *for this *reason;* that* I might know the trial of you*, if you* are obedient in all things. 2:10 But to whom you* forgive* anything, I also *forgive**. For* what I have also forgiven*, (*him* of whom I have forgiven* is because of you*), *I have forgiven** in the presence of Christ; 2:11 that* we should not be taken-advantage of by the Adversary; for* we are not ignorant of his devices.

2:12 Now when I came to Troas *for the good-news of Christ and when a door was opened to me in the Lord, 2:13 I had no relief in my spirit, *because* I did not find Titus my brother, but bidding farewell to them, I went forth into Macedonia.

2:14 Now gratitude to God, who always makes us triumph in Christ and the aroma of his knowledge in every place is manifest through us. 2:15 Because we are a sweet-fragrance of Christ to God, in those who are saved and in those who are perishing; 2:16 to the one an aroma from death to death, but to the other an aroma from life to life. And who is sufficient *in* these things? 2:17 For* we are not as the rest *who are* peddling the word of God, but as from sincerity, but as from God, in the sight of God, we speak in Christ.

[2 Corinthians 3] TOC

3:1 Are we beginning again to commend ourselves? *As* if we do not need, as some, letters of commendation to you* or *ones* of commendation from you*? 3:2 You* are our letter, inscribed in our hearts, known and read by all men; 3:3 being manifested that you* are a letter of Christ, *who are* served by us, not inscribed with ink, but with the Spirit of the living God; not in tablets *of* stone, but in tablets in fleshly hearts. 3:4 And we have such confidence through Christ toward God; 3:5 not that we are sufficient from ourselves, to reason anything as out of ourselves, but our sufficiency is from God; 3:6 who also made us sufficient as servants of a new covenant*; not of the writing, but of the Spirit; for* the writing kills, but the Spirit gives-life. 3:7 But if the service of death, by writings having been engraved in stones, happened with glory, so-that the sons of Israel could not stare at the face of Moses because of the glory of his countenance, which was being done-away-with. 3:8 How will the service of the Spirit not rather be with glory? 3:9 For* if the service of condemnation has glory, *how* much rather is the service of righteousness abounding in glory. 3:10 For* even what has also been made glorious, has not been made glorious in this respect, because of the glory which surpasses *it*. 3:11 For* if what was being done-away *was* with glory, what remains *is* much more in glory.

3:12 Therefore having such a hope, we are using much boldness, 3:13 and *are* not just-as Moses, *who* placed a veil upon his face, that the sons of Israel might not stare at the end

of what was being done-away-with. 3:14 But their minds were hardened; for* till this day, the same veil remains upon the public-reading of the old covenant*, not being unveiled, which is done-away in Christ. 3:15 But to this day, when Moses is read, a veil is laying upon their heart. 3:16 But whenever one has turned to the Lord, the veil is taken away. 3:17 Now the Lord is the Spirit and where the Spirit of the Lord *is*, there *is* freedom. 3:18 But we all, with an unveiled face, see the reflection of the glory of the Lord, *and* are being transfigured into the same image from glory to glory, just-as from *the* Lord, *the* Spirit.

[2 Corinthians 4] TOC

4:1 Therefore seeing we have this service, just-as we have been shown-mercy, we are not depressed. 4:2 But we have scoffed at the hidden things of shame, not walking in craftiness, nor adulterating the word of God, but by the manifestation of the truth, commending ourselves to every man's conscience in the sight of God. 4:3 And even if our good-news is hidden, it is hidden among those who are perishing, 4:4 in whom the god of this world has blinded the minds of the unbelieving, *that* the illumination of the good-news of the glory of Christ, who is the image of God, should not dawn for them. 4:5 For* we are not preaching ourselves, but Christ Jesus as Lord and ourselves as your* bondservants because of Jesus. 4:6 Because *it is* God, who said, 'Illumination shine' {Gen. 1:3} out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

4:7 But we have this treasure in clay vessels, that* the excellence of the power may be from God and not from ourselves. 4:8 *We are* pressed in every *way*, but not distressed; perplexed, but not despairing; 4:9 pursued, but not forsaken; cast down, but not being destroyed; 4:10 always carrying around in the body the death of the Lord Jesus, that* the life of Jesus may also be manifested in our body. 4:11 For* we who live are habitually given up to death because of Jesus, that* the life of Jesus may also be manifested in our mortal flesh. 4:12 So-then indeed, death is working in us, but life in you*. 4:13 But having the same spirit of the faith, according to what has been written, 'I believed and hence I spoke.' {Ps. 116:10} We also believe and hence we also speak; 4:14 knowing that he who lifted up the Lord Jesus will also lift us up through Jesus and will present us with you*. 4:15 For* all things *are* because of you*, in order that the grace *that is* increasing through the many, may *cause* the thanksgiving abound to the glory of God.

4:16 Hence we are not depressed, but even if the outward *man* is decaying, but *yet* our inward *man* is renewed day *in* and day *out*. 4:17 For* the momentary light *weight* of our affliction, is working for us a surpassingly-better everlasting weight of glory; 4:18 *because* we are not noting the things which are seen, but *note* the things which are not seen; for* the things which are seen are temporary, but the things which are not seen are everlasting.
[2 Corinthians 5] 5:1 For* we know that if the earthly house of our tabernacle should be torn-down, we have a building from God, a house not made* with hands, everlasting in the heavens. 5:2 For* indeed we are groaning in this *house*, longing to be clothed with our house which is from heaven; 5:3 if actually *in* also being clothed, we will not be found naked. 5:4 For* indeed we who are in this tabernacle are groaning, being burdened; since we do not wish to be stripped, but to be clothed, that* the mortal may be swallowed up by life. 5:5 Now God is the one who worked us *for this same thing, who also gave to us the down-payment of the Spirit. 5:6 Therefore *we are* always being courageous and knowing that, while we are at home in the body, we are away from home away from the Lord 5:7 (for* we are walking in faith, not through sight). 5:8 But we are courageous and are

delighted rather to be away from home, away from the body and to be at home with the Lord. 5:9 Hence we also make it our aim to be well pleasing to him, whether at home, or away from home. 5:10 For* it is essential *for* all of us to appear in front of the judicial-seat of Christ; that* each one may get back the things *done* in the body, for what he practiced, whether good or evil.

5:11 Therefore knowing the fear of the Lord, we are persuading men, but we are made manifest to God, and I hope that we are also made manifest in your* consciences. 5:12 For* we are not again commending ourselves to you*, but *we are* giving you* a starting-point of boasting on our behalf, in order that* you* may have *an answer for* those who boast in countenance and not in heart. 5:13 For* whether we are crazy, it is to God; or whether we are sensible, it is for you*. 5:14 For* the love* of Christ is holding us together with *him*, having judged this: that one died on behalf of all, consequently, all died; 5:15 and he died on behalf of all, that* those who are living should no longer live to themselves, but to him who died and rose again on behalf of them. 5:16 So-then from hereafter we know no one according to the flesh, but even if we have known Christ according to the flesh, but now we know *him as such* no more. 5:17 So-then if anyone is in Christ, *he is* a new creation; the old things have passed away; behold, all things have become new. 5:18 But all things are from God, who reconciled us to himself through Jesus Christ and gave the service of reconciliation to us; 5:19 as that, God was reconciling the world to himself in Christ not counting to them their trespasses and having placed the word of reconciliation with us. 5:20 Therefore we are ambassadors on behalf of Christ; God *is* encouraging *you** through us. We beseech *you** on behalf of Christ, be reconciled to God. 5:21 For* him who knew no sin, he was made* *the* sin *offering* on our behalf; that* we might become the righteousness of God in him. [2 Corinthians 6] TOC 6:1 And working together *with him,* we also encourage *you** that you* do not accept the grace of God in vain; 6:2 (for* he says, 'I heard you at an acceptable time and I helped you in a day of salvation;' {Is. 49:8} behold, now is the acceptable time; behold, now is the day of salvation), 6:3 giving no one a stumbling block in anything, that* our service might not be blamed. 6:4 But *we are* commending ourselves in everything, as servants of God: in much endurance, in afflictions, in calamities, in distresses, 6:5 in lashes, in prisons, in unrest, in labors, in sleeplessness, in fasts; 6:6 in purity, in knowledge, in patience, in kindness, in the Holy Spirit, in love* without hypocrisy, 6:7 in the word of truth, in the power of God; through the weapon of righteousness, from the right and from the left, 6:8 through glory and dishonor, through defamation and good-repute; as misleaders and *yet* true; 6:9 as being ignorant and *yet* fully know; as dying and behold, we live; as disciplined and *yet* not put to death; 6:10 as sorrowful, yet *even* habitually rejoicing; as poor, yet enriching many; as having nothing and *yet* having all things.

6:11 Our mouth is open to you*, O Corinthians, our heart is widened. 6:12 You* are not distressed by us, but you* are distressed by your* own affections, 6:13 but the same *as* recompense, (I speak *to you* as to *my* children). You* also, be widened *in your* hearts*.

6:14 Do not become unequally yoked with unbelievers; for* what partnership has righteousness and lawlessness? And what fellowship has light with darkness? 6:15 And what agreement has Christ with Belial? Or what part has a believer with an unbeliever? 6:16 And what alliance has a temple of God with idols? For* you* are a temple of the living God; just-as God said, 'I will dwell in them and walk in them, and I will be their God and they will be a people to me.' 6:17 Hence 'Come out from the midst of them and be separate*,' says the Lord, 'And touch no unclean thing, and I will accept you* 6:18 and will

be a Father to you* and you* will be sons and daughters to me, says the Lord Almighty.' {Lev. 26:11-12; 2Sam. 7:7, 14; Is. 52:11; Jer. 32:38, 51:45; Ezek. 20:34, 41, 37:27; Amos 4:13} [2 Corinthians 7] 7:1 Therefore beloved, having these promises, we should cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.

7:2 Make room for us: we wronged no one, we corrupted no one, we took-advantage of no one. 7:3 I am not saying *this* toward *your** condemnation; for* I have said before, that you* are in our hearts, *that* we may die together and we may live together. 7:4 My boldness *of speech* toward you* *is* much; my boasting on your* behalf *is* much. I am filled with comfort. I overflow with joy in all our affliction.

7:5 For* even when we had come into Macedonia our flesh had no relief, but *we were* afflicted in every *way*; outside *were* quarrels, inside *were* fears. 7:6 But God, who encourages the humble, encouraged us by the presence of Titus; 7:7 and not only by his presence, but also by the encouragement with which he was encouraged in you*, while reporting to us your* longing, your* anguish, your* zeal on my behalf; so-that I rejoiced yet more. 7:8 Because even if I made you* sorry with my letter, I am not regretting *it*; even if I did regret *it.* For* I see that the letter made you* sorry, even if but for a season. 7:9 I now rejoice, not that you* were made sorry, but that you* were made sorry to repentance; for* you* were made sorry according to *the will of* God, in order that you* might suffer-damage in nothing from us. 7:10 For* the sorrow *that is* according *to the will* of God is working unregrettable repentance *for salvation, but the sorrow of the world is working death. 7:11 For* behold how much diligence this thing, (your* being sorry according to *the will of* God), has worked in you*: a defense, indignation, fear, longing, zeal, vengeance! In everything you* commend yourselves to be pure in the matter. 7:12 Consequently, if I also wrote to you*, I *did* not *write* because of he who did wrong, nor because of he who had been wronged, but because of your* diligent-aid on our behalf might be made manifest to you* in the sight of God. 7:13 Because of this we have been comforted in your* comfort, we rejoiced even-more upon the joy of Titus, because his spirit has been given-rest by all of you*. 7:14 Because if I have boasted in anything on your* behalf to him, I was not ashamed, but as we spoke all things to you* in truth, so also, our boasting which *was* before Titus became truth. 7:15 And his affection is even-more toward you*, while he is remembering the obedience of you* all, how with fear and trembling you* accepted him. 7:16 I rejoice that in everything I have courage in you*.

[2 Corinthians 8] TOC

8:1 Now brethren, we are making known to you* the grace of God which has been given in the congregations* of Macedonia; 8:2 because the abundance of their joy in much trial of affliction and in the depth of their poverty abounded to the riches of their liberality. 8:3 Because according to their power, I testify, and *yet* beyond their power, *they gave* of their own accord. 8:4 *They were* beseeching from us, with much pleading, *to help in* the favor and the fellowship of the service *of relief* to the holy-ones; 8:5 and, not *only* as we had hoped, but they gave themselves first to the Lord and to us through the will of God. 8:6 *That* we might encourage Titus, that* just-as he made a beginning before, so he might also finish this grace in you*. 8:7 But as you* are abounding in everything, in faith and in word and in knowledge and in all diligence and in the love* from you* to us, *see* that* you* also may abound in this grace. 8:8 I do not speak according to commandment, but *I am* testing the genuineness of your* love* through the diligence of others. 8:9 For* you* know the grace of our Lord Jesus Christ, that, *though* he was rich, yet he became-poor

because of you*, that* you* might be enriched through his poverty. 8:10 And I give *my* viewpoint in this; for* this is advantageous for you*, who were the first to make a beginning from *the* past-year, not only the doing *of this*, but also the will *to do it.* 8:11 But now also, finish the doing *of it*; *that just-as *there was* the eagerness to wish *it*, so *there may* also *be* the finishing *of it* out of what you* have. 8:12 For* if the eagerness lays before *you**, according to whatever someone has, it is acceptable, not according to *what* he does not have. 8:13 For* *I do* not *say* that* *there should be* relief to others but affliction to you*, but from equality, your* abundance in this current time *is* *for their lack, 8:14 that* their abundance may also become *for your* lack, *that there may become equality, 8:15 as it has been written, 'He who *gathered* much had no increase, and he who *gathered* little had no less.' {Ex. 16:18}

8:16 But gratitude *is* to God, who is giving the same diligent-aid into the heart of Titus on your* behalf. 8:17 Because he indeed accepted our encouragement, but being* more diligent, he went forth to you* of his own accord. 8:18 And we have sent the brother with him whose praise in the good-news *is known* through all the congregations*; 8:19 and not only *this*, but also, having been assigned by the congregations* *as* our traveling-associate with this grace, which is served by us to the glory of the Lord himself and *to show* our eagerness. 8:20 *We are* avoiding this, lest anyone might blame us in *the matter of* this lavish donation which is served by us; 8:21 planning-for good things, not only in the sight of the Lord, but also in the sight of men. 8:22 And we have sent with them our brother, whom we have proven many times diligent in many things, but now much more diligent, *by* the large confidence which *he has* in you*. 8:23 If *anyone inquires* in regard to Titus, whether our brethren, the ambassadors* of the congregations* (the glory of Christ)– *he is* my partner and *my* fellow worker *for you*. 8:24 Therefore show to them, the example of your* love* and of our boasting on your* behalf, in the face of the congregations*.

[2 Corinthians 9] TOC

9:1 For* indeed, concerning the *relief* service *for the holy-ones, it is superfluous for me to write to you*: 9:2 for* I know your* eagerness, of which I am boasting on your* behalf to the Macedonians, that Achaia has been prepared in *the* past-year, and the zeal from you* has stimulated most *of them.* 9:3 But I have sent the brethren, that* our boasting on your* behalf may not be made void in this respect; that*, just-as I said, you* may have been prepared; 9:4 lest, if *any* Macedonians come with me and might find you* unprepared, we (that* we should not say, you*) should be ashamed in this firmness of boasting. 9:5 Therefore I deemed it necessary to encourage the brethren, that* they should go beforehand to you* and should prearrange your* proclaimed {F} bounty. That this is to be ready, as a {F} bounty and not as *something from* greed. 9:6 But *I say* this, He who is sowing sparingly will also reap sparingly, and he who is sowing upon *his* {F} bounty will also reap upon *his* {F} bounty. 9:7 *Let* each man *give* just-as he proposes in his heart; not out of sorrow or out of {f} necessity; for* God loves* a joyful giver. 9:8 And God is able to make all grace abound to you*; that* having all self-sufficiency in everything, you* may always abound to every good work; 9:9 as it has been written, 'He has scattered *them*, he has given to the poor; his righteousness remains forever.'{Ps. 112:9} 9:10 And he who is supplying seed to the sower and bread *for food, may supply and may multiply your* seed and may cause the growth of the fruits of your* righteousness. 9:11 You* are enriched in everything to all liberality, which is working through us thanksgiving to God. 9:12 Because the service of this ministry* not only is replenishing the lacks *of things* of the holy-ones, but is also abounding through many thanksgivings to God; 9:13 *because* through the trial *of you** from

this service they are glorifying God upon the subjection of your* confession to the good-news of Christ and *at* the liberality of *your** generosity toward them and toward all; 9:14 and in their supplication on your* behalf, a longing for you* because of the surpassing grace of God upon you*. 9:15 But gratitude *is* to God for his indescribable gift.

{Footnotes: 2Co 9:5-6 Elsewhere 'blessing'. 2Co 9:7 Or maybe: compulsion. * is our universal footnoting for words contained in the Appendix. These words are NOT the same Greek word as the non-asterisk form; i.e. *for is different from for* is different from for.}

[2 Corinthians 10] TOC

10:1 Now I, Paul, myself, encourage you* through the meekness and gentleness of Christ, who *when* face to face *am* indeed humble among you*, but being absent am courageous toward you*. 10:2 Now I beseech *you**, that being present*, I may not *need to* be courageous with the confidence with which I reason to be daring toward some, (those who reason *of* us as if we walked according to the flesh). 10:3 For* *although* we are walking in the flesh, we are not warring according to the flesh. 10:4 For* the weapons of our warfare *are* not fleshly, but *are* mighty with God, toward *the* demolition of strongholds, 10:5 demolishing *evil* reasonings and every exalted thing *that is* lifting itself up against the knowledge of God and capturing every device *of the Adversary* to the obedience of Christ; 10:6 and having in readiness to avenge all disobedience*, whenever your* obedience is fulfilled.

10:7 Are you* looking at these according to *their* countenance? If anyone has confidence in himself that he is Christ's, let him count this again from *within* himself, that, just-as he *is* Christ's, so *are* we also Christ's. 10:8 For* even if I am boasting even-more *of* anything concerning our authority (which the Lord gave to us *for *your** building up and not *for your* demolition), I will not be ashamed; 10:9 that* I may not seem as if *I wished* to make you* fearful through my letters. 10:10 Because indeed he says, The letters are weighty and strong, but the body's presence is weak and the speech has been nothing. 10:11 Let such a one count this, that, such-as we are in word through letters when we are absent, such *will we* also *be* in works, when we are present*. 10:12 For* we are not daring to class or compare ourselves with some of those who are commending themselves, but they themselves, measuring themselves by themselves and comparing themselves with themselves, are without understanding. 10:13 Now we will not boast in the immeasurable things, but according to the measure of the standard* which the God of measure divided to us *which is able* to reach even to you*. 10:14 For* we do not overstretch ourselves, as *though we are* not reaching toward you*; {F} for* we attained even to you* in the good-news of Christ. 10:15 *We were* not boasting in the immeasurable things, *(that is* in another's labors), but having hope that as your* faith grows, we will be magnified by you*, according to our standard*, *for abundance, 10:16 *reaching out* to proclaim the good-news to what *lies* beyond you* and not to boast in the things prepared in another's standard*. 10:17 But he who is boasting, let him boast in the Lord. 10:18 For* he who commends himself is not approved *after being tested*, but whom the Lord is commending.

{Footnotes: 2Co 10:14 Or: for* even as far as you, we arrived with the good-news. }

[2 Corinthians 11] TOC

11:1 I wish-that you* *would* tolerate me in a little foolishness, but even *as* you* are tolerating *other things* from me. 11:2 For* I am jealous over you* with a jealousy of God; for* I espoused you* to one husband, to present *you** *as* a pure virgin to Christ. 11:3 But I

fear, lest *somehow*, as the serpent deceived Eve in his craftiness, so your* minds might be corrupted from the clarity and the purity that is *leading* to Christ. 11:4 For* if he who indeed comes, is preaching another Jesus, whom we did not preach or *if* you* accept a different spirit, which you* did not receive or a different good-news, which you* did not accept, you* were tolerating *him* well. 11:5 For* I reason to have fallen-short in nothing *compared to* the preeminent apostles. 11:6 But even if *I am* unskilled in speech, but *nevertheless I am* not in knowledge! In every *thing*, we have made *this* manifest to you* in all things. 11:7 Or did I practice *some* sin *in* humbling myself that* you* might be exalted, because I proclaimed freely the good-news of God to you*? 11:8 I robbed other congregations*, taking compensation *from them* for a service to you*. 11:9 And being present* with you* and falling-short, I did not encumber anyone; for* the brethren who came from Macedonia, replenished my lack *of things* and in everything I kept and will keep myself not burdensome to you*. 11:10 As the truth of Christ is in me, that this boasting will not be sealed up in me in the districts of Achaia. 11:11 Why? Because I do not love* you*? God knows *I do*. 11:12 But what I am doing, I will also *continue to* be doing *it* in order that I may cut off the starting-point from those who wish for a starting-point in order that they may be found just-as we in what they are boasting. 11:13 For* such *men are* false apostles, workers of treachery, fashioning themselves into apostles of Christ. 11:14 And *it is* no marvelous thing; for* even the Adversary fashions himself into a messenger of light. 11:15 Therefore *it is* no great thing if his servants also fashion themselves as servants of righteousness, whose end will be according to their works.

11:16 I say again, not anyone should think me to be foolish; otherwise, (even if as foolish), accept me that* I may also boast a little. 11:17 That which I speak in this firmness of boasting, I do not speak according to the Lord, but as in foolishness. 11:18 Since many are boasting according to the flesh, I will also boast. 11:19 For* you*, being *so* prudent, are tolerating the foolish gladly. 11:20 For* you* tolerate *it*, if anyone is enslaving *you**, if anyone is devouring *you**, if anyone is taking *from you**, if anyone is lifting himself up, if anyone is whipping you* upon the face. 11:21 I speak according to *our* dishonor, as *though* we were weak. Yet in what anyone may be daring (I speak in foolishness), I am also daring. 11:22 Are they Hebrews? I also. Are they Israelites? I also. Are they the seed of Abraham? I also. 11:23 Are they servants of Christ? (I speak, *as if* having insanity) I *am* beyond *them*; in labors even-more, in lashes surpassingly, in prisons even-more, in deaths often. 11:24 Five times, I received forty *lashes* except one by the Jews. 11:25 I was lashed with rods three times. I was stoned once. I was shipwrecked three times. I have been a night and a day in the depth *of the sea*; 11:26 often in journeys, in perils of rivers, in perils of robbers, in perils from *my own* race, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils by false brethren; 11:27 in labor and hardship, often in sleeplessness, in famine and thirst, often in fasts, in cold and nakedness. 11:28 Plus *there are* those things which are outside, my daily pressure *which is my* anxiety for all the congregations*. 11:29 Who is weak and I am not weak? Who is offended and I am not inflamed? 11:30 If it is essential *for me* to be boasting, I will boast *in* the things which *are* from my weakness. 11:31 The God and Father of the Lord Jesus Christ, he who is gracious* forever, knows that I am not lying. 11:32 In Damascus the Ethnarch of Aretas, the king, guarded the Damascenes' city wishing to arrest me; 11:33 and I was lowered through a window in a hamper *and* through the wall and escaped his hands.

[2 Corinthians 12] TOC

12:1 It is not advantageous for me to boast! For* I will come to visions and revelations

of the Lord. 12:2 I know a man in Christ, *who* fourteen years before, (whether in *the* body, I do not know or outside of the body, I do not know; God knows), such a one was seized up to *the* third heaven. 12:3 And I know such a man (whether in the body or outside of the body, I do not know; God knows), 12:4 that he was taken away into Paradise and heard inexpressible words, which it is not legal for man to utter. 12:5 I will boast on behalf of such a one, but I will not boast on my own behalf, except in my weaknesses. 12:6 For* if I wish to boast, I will not be foolish; for* I will speak the truth, but I am refraining *because* no one should reason *of* me beyond what he sees *from* me or hears anything out of me. 12:7 And, in order that I should not promote myself by the excellence of the revelations, a thorn in the flesh was given to me, a messenger of the Adversary that* it might batter me, that* I should not promote myself. 12:8 I pleaded with the Lord three times in regard to this thing, that* it might withdraw from me. 12:9 And he has said to me, **My grace is enough for you; for* my power is perfected in weakness.** Therefore I will rather gladly boast in my weaknesses, that* the power of Christ might reside upon me. 12:10 Hence I delight in weaknesses, in insults, in calamities, in persecutions, in distresses, on behalf of Christ; for* when I may be weak, then I am strong.

12:11 I have become a boasting fool. You* urged me *to it*. For* I ought to have been commended by you*; for* I fell-short in nothing *over* those preeminent apostles, even if I am nothing. 12:12 Indeed the signs of an apostle were worked among you* in all endurance, in signs and wonders and miracles. 12:13 For* in what is it that you* were lesser, over the rest *of the* congregations*, except *in* that I myself did not encumber you*? Forgive* me this unrighteousness!

12:14 Behold, I am ready to come to you* the third time, and I will not encumber you*; for* I am not seeking *what is* yours*, but you*; for* the children ought not to store up for the parents, but the parents for the children. 12:15 And I will gladly spend and be utterly spent on behalf of your* souls; even if, *when* loving* you* even-more, *means* I am loved* even-less. 12:16 But let it be *so, nevertheless,* I did not burden you*, but, being* crafty, I took you* with treachery. 12:17 *By* anyone whom I have sent to you*, did I take-advantage of you* through him? 12:18 I encouraged Titus and I sent the brother with *him*. Did Titus take-advantage of any of you*? Did we not walk in the same spirit? *Did we* not *walk* in the same footprints?

12:19 Again, do you* think that we are defending ourselves to you*? We speak in Christ in the sight of God. But beloved, all things *are* on behalf of your* building up. 12:20 For* I fear, lest, when I come, I should find you* such-as I do not will and *I* myself might be found by you* such-as you* do not will; lest *there should be* strifes, jealousies, wrath, selfish ambitions, slander, malicious whisperers, arrogance, unrests; 12:21 lest again when I come my God will humble me before you* and I might mourn for many of those who have sinned before and have not repented of the uncleanness and fornication and unbridled-lusts which they practiced.

[2 Corinthians 13] TOC

13:1 This *will be the* third time I am coming to you*. (Upon *the* mouth of two or three witnesses every word will be established.) {Deut. 19:15} 13:2 I have told *you** beforehand and I do say *again* like beforehand, being present* the second time and *so* being absent now, I am writing to *warn* those who have sinned before and to all the rest, that, if I come again, I will not spare *them*, 13:3 since you* are seeking proof of Christ speaking in me; who

is not weak toward you*, but is mighty in you*. 13:4 For* even if he was crucified out of weakness, but *yet* he is living out of *the* power of God. For* we are also weak in him, but *yet* we will live with him out of *the* power of God toward you*. 13:5 Test yourselves, if you* are in the faith. Test yourselves. Or do you* not fully know yourselves, that Jesus Christ is in you*? Lest you* are unapproved! 13:6 But I hope that you* will know that we are not unapproved. 13:7 Now I pray to God that you* do no evil; not that* we may appear approved, but that* you* may do what is good, but *even if* we may be as unapproved. 13:8 For* we can do nothing against the truth, but *can* on behalf of the truth. 13:9 For* we rejoice, when we may be weak, but you* may be mighty. We are also praying for this: your* perfecting. 13:10 Because of this, I am writing these things while being absent, that* I may not *need to* treat *you** sharply being present*, according to the authority which the Lord gave me *for building up and not *for demolition.

13:11 Furthermore brethren: rejoice; be perfected; be comforted; be mindful of the same thing; be at peace and the God of love* and peace will be with you*. 13:12 Greet one another with a holy kiss. 13:13 All the holy-ones greet you*. 13:14 The grace of the Lord Jesus Christ and the love* of God and the fellowship of the Holy Spirit, *is* with you* all.

Amen.

[Galatians 1] TOC

1:1 Paul, an apostle, (not from men, neither through man, but through Jesus Christ and God the Father, who lifted him up from *the* dead), 1:2 and all the brethren who are with me, to the congregations* of Galatia: 1:3 grace to you* and peace from God the Father and our Lord Jesus Christ, 1:4 who gave himself concerning our sins, *that he might liberate us out of this present evil age, according to the will of our God and Father: 1:5 to whom *is* the glory forever and ever. Amen.

1:6 I marvel that you* are so quickly transferring yourselves from him who called you* in the grace of Christ to a different good-news; 1:7 which is not another *good-news*, except *now* there are some who are disturbing you* and wish to pervert the good-news of Christ. 1:8 But even if we or a messenger from heaven, should proclaim to you* any good-news contrary to what we proclaimed to you*, let him be accursed. 1:9 As we have said before, so now I say again, if anyone proclaims to you* any good-news *other* than what you* received, let him be accursed. 1:10 For* am I now persuading men or God? Or am I seeking to please men? For* if I were still pleasing men, I would not be a bondservant of Christ.

1:11 For* I am making known to you*, brethren, the good-news which was proclaimed by me, that it is not according to man. 1:12 For* I neither received it from man, nor was I taught *it*, but *I received it* through a revelation of Jesus Christ. 1:13 For* you* have heard of my previous conduct in Judaism, how that I surpassingly persecuted the {F} congregation* of God and made havoc of it; 1:14 and *how* I progressed in Judaism beyond many *of my* contemporaries in my own race, possessing even-more zealousness for the ancestral traditions. 1:15 But when God was delighted– he separated* me from my mother's womb, having called me through his grace, 1:16 to reveal his Son in me, that* I may proclaim him among the nations. Immediately, I did not consult with flesh and blood; 1:17 nor did I go up into Jerusalem to those *who were* apostles before me, but I went away into Arabia, and I returned again into Damascus.

1:18 Thereafter, after three years, I went up to Jerusalem to become-acquainted with Peter and remained with him fifteen days. 1:19 But I did not see *any* other of the apostles, except James the Lord's brother. 1:20 Now concerning the things which I write to you*, behold, in the sight of God, I am not lying. 1:21 Thereafter I came to the districts of Syria and Cilicia. 1:22 And I was still unrecognized by face to the congregations* of Judea which *were* in Christ; 1:23 but they were only hearing that, He who previously persecuted us is now proclaiming the good-news of the faith of which he previously made havoc. 1:24 And they glorified God in me.

{Footnotes: Gal 1:13- Or: church/the one true church, Eph 4:1-6; discussed more in the Appendix.}

[Galatians 2] TOC

2:1 Thereafter after fourteen years, I went up again to Jerusalem with Barnabas, also taking Titus with me. 2:2 And I went up according to revelation, and I myself submitted to them the good-news which I am preaching among the Gentiles, (but privately before those of repute), lest I might be running or had run in vain.

2:3 But not even Titus who was with me, being a Greek, was urged to be circumcised. 2:4 But *it was* because of false brethren who were smuggled in, who entered in beside *us* to spy out our freedom which we have in Christ Jesus, that* they might enslave us; 2:5 to

whom, even for an hour, we did not yield to *their* subjection; in order that the truth of the good-news might remain with you*.

2:6 Now nothing was contributed to me *from* those of repute *and* from those reputed to be someone (what sort of *person* they were previously, carries nothing of any-value to me; God does not accept the countenance of man). 2:7 But instead, when they saw that I had been entrusted *with* the good-news of the uncircumcision, just-as Peter *had been* with *the good-news* of the circumcision 2:8 (for* he who worked in Peter to the apostleship of the circumcision also worked in me to the Gentiles). 2:9 and having known the grace which was given to me, James and Cephas and John, (those reputed to be pillars), gave to Barnabas and me the right *hand* of fellowship, that* indeed we *should go* to the Gentiles but they *should go* to the circumcision, 2:10 *adding* only that* we should remember the poor; which I was diligent also to do this same thing.

2:11 But when Peter came to Antioch, I withstood him to *his* face, because he was to be condemned. 2:12 For* he was eating with the Gentiles before some came from James. But when they came, he shrank-back and separated* himself, fearing those who were from the circumcision. 2:13 And the rest of the Jews were also hypocrites with him; so-that even Barnabas was led away by their hypocrisy. 2:14 But when I saw that they are not acting-uprightly according to the truth of the good-news, I said to Peter in front of *them* all, If you, being* a Jew, are living *like* a Gentile and not *like* a Jew, why do you urge the Gentiles to *live like* Jews?

2:15 We *are* Jews by nature and not sinners from the Gentiles; 2:16 knowing that a man is not justified from *the* works of *the* law, if *it is* not through faith of Jesus Christ also we believed in Christ Jesus, that* we might be justified from *our* faith in Christ and not from *the* works of *the* law, because no flesh will be justified from the works of the law.

2:17 But if seeking to be justified in Christ; if we ourselves were also found *to be* sinners, *is* then Christ a servant of sin? Let it not happen! 2:18 For* if I build up again those things which I have torn-down, I establish myself *as* a transgressor. 2:19 For* through the law I died to the law, that* I might live to God.

2:20 I have been crucified together with Christ. I am now no longer living, but Christ is living in me and that *life* which I am now living in the flesh, I am living in faith, *the faith* which is of the Son of God, who loved* me and gave himself up on my behalf. 2:21 I am not nullifying the grace of God; for* if righteousness *is* through the law, consequently, Christ died undeservedly.

[Galatians 3] TOC

3:1 O foolish Galatians, who bewitched you* not to obey the truth, before whose eyes, Jesus Christ was portrayed among you* *as* crucified? 3:2 I only wish to learn this from you*. Did you* receive the Spirit from *the* works of *the* law or from the hearing of faith? 3:3 Are you* so foolish? Having begun in the Spirit, are you* now being perfected in the flesh? 3:4 You* suffered vainly so-many things? If actually also *it was* vainly. 3:5 Therefore is the one supplying the Spirit to you* and working miracles among you*, *are they* from the works of the law or from the hearing of faith?

3:6 Just-as Abraham believed God and it was counted to him *for righteousness. {Gen. 15:6?} 3:7 Consequently, know that those who *are* from faith, they are sons of Abraham. 3:8 And the Scripture foreseeing that God *would* justify the Gentiles from faith, proclaimed the good-news beforehand to Abraham, *saying,* 'All the nations will be blessed in you.' {Gen. 12:3, 18:18, 22:18, 26:4, 28:14} 3:9 So-then those who are *sons* from faith are blessed with the faithful Abraham. 3:10 For* as many as are from *the* works of *the* law are under a curse;

for* it has been written, ‘Cursed *is* everyone who does not remain in all things which are written in the book of the law, *and* to do them.’ {Deut. 27:26} 3:11 Now it is evident that no one is justified in *the* law before God, because, ‘The righteous will live from faith.’ {Hab. 2:4} 3:12 And the law is not from faith, but, ‘The man who does them will live in them.’ {Lev. 18:5} 3:13 Christ bought us up out of the curse of the law, having become a curse on our behalf; for* it has been written, ‘Cursed *is* everyone who hangs upon a tree,’ {Deut. 21:23} 3:14 that* the blessing of Abraham might happen to the Gentiles in Christ Jesus; that* we might receive the promise of the Spirit through the faith.

3:15 Brethren, I am speaking according to *the manner of* man, even a man's covenant* when it has been validated, no one nullifies or alters it with provisions. 3:16 Now the promises were spoken to Abraham and to his seed. He did not say and to seeds, as of many, but as of one and ‘to your seed,’ which is Christ. {Gen. 22:18, 26:4} 3:17 Now I am saying this: the law, having happened four hundred and thirty years after*ward*, is not invalidating a covenant* validated beforehand by God *in reference* to Christ, to this end, *that* it should do-away-with the promise. 3:18 For* if the inheritance is out of *the* law, it is no more out of *the* promise, but God has granted it to Abraham through *the* promise. 3:19 Then* why is the law? It was added because of transgressions, till whenever the seed has come to whom the promise has been made; having been appointed through messengers by the hand of a intermediary. 3:20 Now a intermediary is not of one, but God is one. 3:21 Then* *is* the law against the promises of God? Let it not happen! For* if there had been a law given which could give-life, righteousness really would have been from the law. 3:22 But the Scriptures locked up together all things under sin, that* the promise *which comes* from *the* faith of Jesus Christ might be given to those who believe.

3:23 But before the faith came, we were kept under the law, having been locked up together to the faith which was about to be revealed. 3:24 So-that the law has become our tutor *to bring us* to Christ, that* we might be justified from *the* faith. 3:25 But when the faith came, we are no longer under a tutor. 3:26 For* you* are all sons of God, through the faith, in Christ Jesus. 3:27 For* as many as were immersed* into Christ were clothed with Christ. 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is no male and female; for* you* all are one in Christ Jesus. 3:29 And if you* *are* Christ's, you* are also Abraham's seed and heirs according to *the* promise.

[Galatians 4] TOC

4:1 But I say inasmuch time as the heir is an infant, he carries nothing *of* more-value than *that* of a bondservant, *though* he is lord of all; 4:2 but is under guardians and stewards till the appointed-day of the father. 4:3 So, when we were infants, we were also enslaved under the fundamental principles of the world. 4:4 But when the fullness of the time came, God sent forth his Son, born out of a woman, born under the law, 4:5 that* he might buy those up who were under the law, that* we might receive the sonship. 4:6 And because you* are sons, God sent forth the Spirit of his Son into your hearts, crying, Abba, Father. 4:7 So-that you are no longer a bondservant, but a son, and if a son, then an heir of God through Christ.

4:8 But indeed *back* then, not knowing God, you* were enslaved to those who by nature are not gods. 4:9 But now, having known God or rather being known by God, how are you* turning back again to the weak and poor fundamental principles? Do you* again wish to be enslaved to these anew? 4:10 You* observe days and months and seasons and years. 4:11 I fear for you*, lest *somehow* I have vainly labored toward you*.

4:12 Brethren, I beseech of you*, become like I *am*, because I *have* also *become* like you* *are*. You* did not wrong me; 4:13 but you* know that I proclaimed the good-news to you* beforehand because of a weakness of the flesh. 4:14 And my test, which *was* in my flesh; you* did not scorn, nor spurn but you* accepted me as a messenger of God, *even* as Christ Jesus. 4:15 Then* what *is* your good-fortune? For* I testify of you*, that, if possible, you* would have given your* eyes to me, having popped them out. 4:16 So-then have I become your* enemy, telling the truth to you*? 4:17 They are zealous for you* in no good way. But they wish to lock you* out *from us*, that* you* may be zealous for them. 4:18 But it is always good to be zealous in a good thing and not only when I am present* with you*. 4:19 My little children, of whom I am in travail again till whenever Christ has been formed in you*. 4:20 But I wishing to be present* with you* now and to change my voice, because I am perplexed by you*.

4:21 Tell me, you* who wish to be under the law, do you* not hear the law? 4:22 For* it has been written, that Abraham had two sons, one from the maidservant and one from the free *woman.* 4:23 But indeed the *son* from the maidservant is born according to the flesh, but the *son* from the free *woman is born* through the promise. 4:24 Which things are allegorized; for* these *women* are two covenants*; indeed one from Mount Sinai, which is Hagar, giving-birth to children into bondage. 4:25 For* this Hagar is Mount Sinai in Arabia and corresponds to the Jerusalem that is now and she is enslaved with her children. 4:26 But the Jerusalem that is above is free, which is the mother of all of us. 4:27 For* it has been written, 'O barren who is not bearing *children,* be joyous; burst *forth* and cry, you who is not travail, because more are the children of the desolate rather than from her who has the husband.' {Is. 54:1} 4:28 Now brethren, we are children of *the* promise according to Isaac. 4:29 But as then, he who was born according to the flesh persecuted him *who was born* according to the Spirit, so it is also now. 4:30 But what does the Scripture say? Cast out the maidservant and her son; for* the son of the maidservant may never* inherit with the son of the free *woman.* 4:31 Consequently, brethren, we are not children of a maidservant, but of the free *woman*.

[Galatians 5] TOC

5:1 Therefore stand-firm in the freedom to which Christ made us free and do not be held again in a yoke of bondage.

5:2 Behold, I Paul say to you*, that, if you* are circumcised, Christ will profit you* nothing. 5:3 Now, I am testifying again to every man who receives circumcision, that he is a debtor to do the whole law. 5:4 You* have been done-away-with, *cut off* from Christ, you* who are being justified by the law; you* have fallen from the grace *of God.* 5:5 For* we are waiting for the hope of righteousness from faith by the Spirit. 5:6 For* in Christ Jesus neither circumcision, nor uncircumcision prevails *over* anything, but faith working through love*. 5:7 You* were running well; who hindered you* that you* should not obey the truth? 5:8 This persuasion is not from him who is calling you*. 5:9 A little leaven leavens the whole batch. 5:10 I have confidence in you* in the Lord, that you* will not be mindful of another *person* and he who is disturbing you* will bear his judgment, whoever he is. 5:11 But I, brethren, if I still preach circumcision, why am I still persecuted? Consequently, has the offense of the cross been done-away? 5:12 I wish-that those who are unsettling you* will even castrate themselves.

5:13 For* brethren, you* were called to freedom; only do not *use* your* freedom *for a starting-point for the flesh, but serve* one another through love*. 5:14 For* all *the* law is

fulfilled in one word, in this: 'You will love* your neighbor like yourself.' {Lev. 19:18} 5:15 But if you* are biting and devouring one another, beware, *that* you* may not be consumed by one another.

5:16 But I say, walk by the Spirit and you* may never* accomplish the lust of the flesh. 5:17 For* the flesh lusts against the Spirit and the Spirit against the flesh, and these lay in opposition to one another; that* you* may not do the things that you* would wish. 5:18 But if you* are led by *the* Spirit, you* are not under the law.

5:19 Now the works of the flesh are apparent, which are: adultery, fornication, uncleanness, unbridled-lusts, 5:20 idolatry, sorcery, enmities, strife, jealousies, wraths, selfish ambitions, dissensions, sects, 5:21 envies, murders, drunkenness, revelings and things similar to these; which I am telling to you* beforehand, also just-as I did say to you* beforehand, that those who practicing similar things– they will not inherit the kingdom of God!

5:22 But the fruit of the Spirit is love*, joy, peace, patience, kindness, goodness, faith, 5:23 meekness *and* self-control. There is no law against such. 5:24 And those who are of Christ have crucified the flesh with the passions and its lusts.

5:25 If we live by *the* Spirit, we should also march by the Spirit. 5:26 Do not become conceited, inflaming one another, envying one another.

[Galatians 6] TOC

6:1 Brethren, even if a man is overtaken in any trespass, you* who are spiritual, mend such a one in a spirit of meekness; noting *any trespass* in yourself *that* you might not also be tempted. 6:2 Bear the burdens of one another and thus fulfill the law of Christ. 6:3 For* if anyone thinks *himself* to be something when he is nothing, he is deceiving himself. 6:4 But let each one test his own work and then he will have his boasting toward himself alone and not toward his neighbor. 6:5 For* each one will bear his own load.

6:6 But let him, who is instructed in the word, share with him who instructs in all good things. 6:7 Do not be misled. God is not ridiculed; for* whatever a man sows, he will also reap. 6:8 Because he who is sowing to his own flesh will reap corruption from the flesh, but he who is sowing to the Spirit will reap everlasting life from the Spirit.

6:9 And do not be depressed *while* doing good; for* we will reap in time, if we do not faint. 6:10 Then* consequently, as we have opportunity, we should work what is good toward all men and especially toward those who are of the household of the faith.

6:11 Behold, how-large *the letters of the* alphabet, I write to you* with my own hand. 6:12 As many as wish to have a good* countenance in the flesh, they are urging you* to be circumcised; only in order that they may not be persecuted for the cross of Christ. 6:13 For* not even those who have been circumcision themselves keep the law, but they wish you* to be circumcised, that* they may boast in your* flesh. 6:14 But let it not happen for me to boast, except in the cross of our Lord Jesus Christ, through whom the world has been crucified to me and I to the world. 6:15 For* in Christ Jesus neither any circumcision nor uncircumcision prevails, but a new creation. 6:16 And as many as will march by this standard*, peace *be* upon them and mercy and upon the Israel of God.

6:17 Furthermore let no one harass me, for* I bear the brands of the Lord Jesus on my body.

6:18 The grace of our Lord Jesus Christ be with your* spirit, brethren. Amen.

[Ephesians 1] TOC

1:1 Paul, an apostle of Jesus Christ through the will of God, to the holy-ones who are in Ephesus and *the* faithful in Christ Jesus: 1:2 grace to you* and peace from God our Father and *the* Lord Jesus Christ.

1:3 The God and Father of our Lord Jesus Christ *is* gracious*, who has blessed us with every spiritual blessing in the heavenly *places* in Christ, 1:4 just-as he chose us in him before the conception of the world, that we should be holy and unblemished in the sight of him in love*. 1:5 Having predetermined us to *the* sonship through Jesus Christ to himself, according to the delight of his will, 1:6 to the praise of the glory of his grace, in which he has favored us in the beloved, 1:7 in whom we have our redemption through his blood, the forgiveness of our trespasses according to the riches of his grace. 1:8 *The grace* which he made to abound toward us in all wisdom and prudence, 1:9 making known to us the mystery of his will, according to his delight which he purposed in him, 1:10 to a stewardship of the fullness of the times, to sum up all things in Christ, the things in the heavens and the things upon the earth; in him. 1:11 In whom, we were also made an inheritance, having been predetermined according to the purpose of him who is working all things after the counsel of his will. 1:12 *That* we should be *holy* to the praise of his glory, we who had hoped before in Christ, 1:13 in whom you* also having heard the word of the truth, the good-news of your* salvation, in whom, having also believed, you* were sealed with the Holy Spirit of promise, 1:14 which is a down-payment of our inheritance, to the redemption of *God's* ownership, to the praise of his glory.

1:15 Because of this, I, also, having heard of *the* faith in the Lord Jesus which is in you* and the love* which *you* have* toward all the holy-ones, 1:16 do not cease giving-thanks on your* behalf, making* mention of you* in my prayers; 1:17 that* the God of our Lord Jesus Christ, the Father of glory, may give to you* a spirit of wisdom and revelation in the full knowledge of him. 1:18 The eyes of your* heart *are* being enlightened, *that* you* may know what is the hope of his calling and what *are* the riches of the glory of his inheritance among the holy-ones, 1:19 And what *is* the surpassing greatness *is* of his power toward us who believe, according to the working of the dominion of his power, 1:20 which he worked in Christ, when he lifted him up from the dead and seated him by his right *hand* in the heavenly *places*, 1:21 up above all rule and authority and power and lordship and every name *that is* named, not only in this age, but also in the future *age.* 1:22 And he subjected all things under his feet and gave him to be head over all things to the {F} congregation*, 1:23 which is his body, the fullness of him the one who fills all in all.

{Footnotes: Eph 1:22 Or: church/the one true church, Eph 4:1-6; discussed more in the Appendix.}

[Ephesians 2] TOC

2:1 And you* were dead in trespasses and sins, 2:2 in which you* previously walked according to the {F} age of this world, according to the ruler of the authorities of the air, of the spirit who now is working in the sons of disobedience; 2:3 among whom we also all conducted ourselves previously in the lusts of our flesh, practicing the wills of the flesh and of the mind and we were by nature children of wrath, even as the rest. 2:4 But God, being rich in mercy, because of his much love* with which he loved* us, 2:5 even when we were dead through our trespasses, he made* us alive together with Christ; by grace you* have been saved. 2:6 And *God* lifted *us* up together with him and seated *us* together with

him in the heavenly *places*, in Christ Jesus; 2:7 that* in the ages to come he might show the surpassing riches of his grace in kindness toward us in Christ Jesus. 2:8 For* you* have been saved by the grace, through the faith, and this *is* not from yourselves, *it is* the gift of God; 2:9 not from works, that* no one should boast. 2:10 For* we are his product, created in Christ Jesus for good works, which God prepared beforehand that* we should walk in them.

2:11 Hence remember, that previously you* *were* the Gentiles in the flesh, who are called uncircumcision by what is called circumcision, made by hands in the flesh; 2:12 that you* were in that time separate from Christ, having been alienated from the citizenship of Israel and strangers from the covenants* of the promise, having no hope and godless in the world. 2:13 But now in Christ Jesus you* who were previously from afar have become near *to him* in the blood of Christ. 2:14 For* he is our peace, who made* *us* both one and tore-down the middle wall of the fence, 2:15 having done-away-with the enmity in his flesh, *which is* the Law of commandments in decrees; that* he might create in himself from the two one new man, *thus* making* peace; 2:16 and might reconcile them both in one body to God through the cross, having killed the enmity in it. 2:17 And he came and proclaimed peace to you* who were from afar and *peace* to those who were near; 2:18 because through him we both have our access in one Spirit to the Father. 2:19 Then* consequently, you* are no longer strangers and foreigners, but you* are fellow citizens with the holy-ones and *members* of the household of God, 2:20 being built upon the foundation of the apostles and prophets. Jesus Christ himself is the cornerstone; 2:21 in whom all *the* building, fitly framed together, is growing into a holy temple in the Lord; 2:22 in whom you* are also built together into a residence of God in *the* Spirit.

{Footnotes: Eph 2:2- i.e. current things of this world. Please read the Preface-Appendix II. * is our universal footnoting for words contained in the Appendix. These words are NOT the same Greek word as the non-asterisk form; i.e. *for is different from for* is different from for.}

[Ephesians 3] TOC

3:1 Because of this, I, Paul, *am* the prisoner of Christ Jesus on behalf of you* Gentiles, 3:2 if actually you* have heard of the stewardship of the grace of God which was given to me *for you*; 3:3 that he made known the mystery to me according to revelation, just-as I wrote before in few *words*, 3:4 to which, you* are able, *by* reading *it*, to perceive my understanding in the mystery of Christ; 3:5 which was not made known to the sons of men in other generations, as it now was revealed to his holy apostles and prophets in the Spirit. 3:6 *The mystery is* that the Gentiles are joint heirs and a joint body and joint partakers of his promise in Christ through the good-news, 3:7 of which I became a servant, according to the gift of that grace of God which was given me according to the working of his power. 3:8 This grace was given to me the least of all the holy-ones, to proclaim the untraceable riches of Christ among the Gentiles; 3:9 and to enlighten all *with* what the stewardship of the mystery *is*, which has been hidden from the ages, in God who created all things through Jesus Christ; 3:10 in order that now the multifaceted wisdom of God might be made known through the {F} congregation* to the principalities and the authorities in the heavenly *places*. 3:11 *This was* according to the everlasting purpose which he made* in Christ Jesus our Lord; 3:12 in whom we have boldness and access in confidence through his faith. 3:13 Hence I ask you* not to be depressed at my afflictions on your* behalf, which are your* glory.

3:14 Because of this, I am bowing my knees to the Father and our Lord Jesus Christ,

3:15 from whom every family in the heavens and upon *the* earth is named, 3:16 that* he may give you*, according to the riches of his glory, to be powerful with *his* power, through his Spirit in the inward man; 3:17 *for* the Christ to dwell in your* hearts through the faith, 3:18 being rooted and having been founded in love, that* you may have strength to grab, with all the holy-ones, of what is the width and length and depth and height, 3:19 and to know the love* of Christ which surpasses knowledge, that* you* may be filled to all the fullness of God.

3:20 Now to him who is able to do, exceptionally beyond all things, what we are asking or are perceiving, according to the power that is working in us, 3:21 to him *is* the glory in the congregation* in Christ Jesus to all generations forever and ever. Amen.

{Footnotes: Eph 3:10 Or: church/the one true church, Eph 4:1-6; discussed more in the Appendix.}

[Ephesians 4] TOC

4:1 Therefore, I, the prisoner in the Lord, am encouraging you* to walk worthily of the calling in which you* were called, 4:2 with all humility and meekness, with patience tolerating one another in love*. 4:3 Be diligent to keep the unity of the Spirit in the bond of peace. 4:4 *There is* one body and one Spirit, just-as you* were also called in one hope of your* calling; 4:5 one Lord, one faith, one immersion*, 4:6 one God and Father of all, who is over all and through all and in us all. 4:7 Now the grace was given to each one of us according to the measure of the gift of Christ.

4:8 Hence he says, 'When he ascended onto high, he captured captivity and gave presents to men.' {Ps 68:18} 4:9 Now this *saying*, He ascended, (what is it *saying*?) except that he also came down into the downward parts of the earth first? 4:10 He who came down is also the same *as he* who ascended up above all the heavens, that* he might fulfill all things. 4:11 And he gave some *to be* apostles, and some *to be* prophets, and some *to be* evangelists, and some *to be* shepherds and teachers. 4:12 *He did this* *for the equipping of the holy-ones, *for the work of the service, *for the building up of the body of Christ, 4:13 till we all might achieve to the unity of the faith and of the full knowledge of the Son of God, to a mature man, to the measure of the stature of the fullness of Christ, 4:14 in order that we may no longer be infants, bobbing on the waves and being carried about by every wind of teaching, by the trickery of men, by craftiness, with the schemes of error. 4:15 But telling the truth in love*, we may grow up in all things into him, who is the head, the Christ; 4:16 from whom all the body is fitly framed and knitted together, through every supplying joint, according to the working in measure of each part, that makes* the growth of the body to the building up of itself in love*.

4:17 Therefore I am saying and testifying this in the Lord: you* *are* to walk no longer as the rest *of the* Gentiles are also walking, in the futility of their mind, 4:18 being darkened in their mind, having been alienated from the life of God, because of the ignorance that is in them, because of the hardening of their heart; 4:19 who are apathetic, they gave themselves up to unbridled-lusts, *for the working of all uncleanness with greed.

4:20 But you* did not so learn Christ; 4:21 if actually you* heard him and were taught by him, as *the* truth is in Jesus; 4:22 to have placed away from yourselves the old man, according to your* former conduct, which is corrupt according to the lusts of deceitfulness; 4:23 and to be young again in the spirit of your* mind, 4:24 and to be clothed with the new man, which has been created according to God, in righteousness and holiness of the truth.

4:25 Hence, placing *all* lying away from yourselves, speak each *one the* truth with his neighbor, because we are members of one another. 4:26 'Be angry and do not sin.' {Ps. 4:4} Do not let the sun set upon your* anger, 4:27 nor give a chance to the Devil. 4:28 Let the one who steals, steal no longer, but rather let him labor, working *at* what is good with his hands, in order that he may have *something* to give to the one who has need. 4:29 Let no rotten speech go out from your* mouth. But if any *speech is* good for the building up of a need, *do this* that* it may give grace to those who are hearing. 4:30 And do not make the Holy Spirit of God sorrowful, in whom you* were sealed to the day of redemption. 4:31 Let all bitterness and wrath and anger and outcrying and blasphemy, be taken away from you*, *along* with all malice; 4:32 and become kind to one another, affectionate, forgiving* each other, just-as God also forgave* us in Christ.

[Ephesians 5] TOC

5:1 Therefore become imitators of God, as beloved children, 5:2 and walk in love*, just-as Christ also loved* us and gave himself up on our behalf *as* an offering and a sacrifice to God *for an aroma of a sweet-fragrance.

5:3 But do not let fornication and all uncleanness or greed be even named among you*, as is suitable to holy-ones; 5:4 nor obscenity, nor foolish talk or petty jesting, which are not proper, but rather *the* giving of thanks. 5:5 For* this you* know, that no fornicator, nor unclean *person*, nor greedy *person*, who is an idolater, has any inheritance in the kingdom of Christ and God. 5:6 Let no one deceive you* with empty words; for* because of these things the wrath of God is coming upon the sons of disobedience. 5:7 Therefore do not become joint partakers with them. 5:8 For* you* were previously *in* darkness, but now *you** *are* light in the Lord. Walk as children of light 5:9 (for* the fruit of the Spirit is in all goodness and righteousness and truth), 5:10 testing what is well pleasing to the Lord. 5:11 And have no fellowship with the unfruitful works of darkness, but also rather reprove them; 5:12 for* it is shameful even to speak of the things happening by them covertly. 5:13 But all things when they are reproved are made manifest by the light; for* everything that is made manifest is light. 5:14 Hence he says, Arise, you who are sleeping and rise* up from the dead and Christ will appear upon you. {Is. 60:1? Maybe an early hymn?}

5:15 Therefore beware how accurately you* are walking, not as unwise, but as wise; 5:16 buying up the time, because the days are evil. 5:17 Because of this, do not become foolish, but understand what the will of the Lord is. 5:18 And do not be drunken with wine, in which there is riotousness, but be filled with the Spirit; 5:19 speaking to one another in psalms and hymns and spiritual songs, singing and singing-praise in your* heart to the Lord; 5:20 giving-thanks always over all things in the name of our Lord Jesus Christ to God, even the Father; 5:21 subjecting yourselves to one another in the fear of Christ.

5:22 Wives be subject to your* own husbands, as to the Lord. 5:23 Because the husband is the head of the wife as Christ is also the head of the {F} congregation*, he is the savior of the body. 5:24 But as the congregation* is subject to Christ, so *let* the wives also *be subject* to their own husbands in everything.

5:25 Husbands, love* your* wives, just-as Christ also loved* the congregation* and gave himself up on her behalf; 5:26 in order that he might sanctify her, having cleansed her in the bath of water by the word, 5:27 that* he might present the congregation* to himself a glorious *congregation**, not having stain or wrinkle or any such thing, but that* she should

be holy and unblemished. 5:28 So husbands also ought to love* their own wives as their own bodies. He who loves* his own wife loves* himself. 5:29 For* no one ever hated his own flesh, but is nourishing and cherishing it, just-as the Lord also *does* the {F} congregation*; 5:30 because we are members of his body, out of his flesh and out of his bones. 5:31 Because of this, a man will leave his father and mother and will be joined to his wife, and the two will become one flesh. 5:32 This mystery is great, but I am speaking *in regard* to Christ and the {F} congregation*. 5:33 However let each one of you* accordingly love* his own wife like himself, and *let* the wife *see* that* she should fear her husband.

{Eph 5:23 & 5:29 & 5:32 Or: church/the one true church, Eph 4:1-6; discussed more in the Appendix.}

[Ephesians 6] TOC

6:1 Children, obey* your* parents in the Lord; for* this is righteous. 6:2 Honor your father and mother (which is the first commandment with a promise), 6:3 that* it may become well with you and you may be upon the earth a long time. 6:4 And, you* fathers, do not rouse your* children to anger, but rear them in the discipline and admonition of the Lord.

6:5 Bondservants, be obedient* to those who are your* lords according to the flesh with fear and trembling, in clarity of your* heart, as to Christ; 6:6 not according to eye-service, like men-pleasers, but as bondservants of Christ, practicing the will of God from the soul; 6:7 serving* with benevolence to the Lord and not to men. 6:8 Knowing that if each one is doing anything good, he will get this back from the Lord, whether bond or free. 6:9 And lords, do the same things toward them and be lax *with the* threatening; knowing that your own Lord is also in the heavens and there is no partiality with him.

6:10 Furthermore, my brethren, be empowered in the Lord and in the dominion of his power. 6:11 Clothe yourselves with the full-armor of God, that you* may be able to stand *up* before the schemes of the Devil. 6:12 Because our wrestling is not with flesh and blood, but with the principalities, with the authorities, with the world dominions of the darkness of the world, with the spiritual *hosts* of wickedness in the heavenly *places.* 6:13 Because of this, take up the full-armor of God, that* you* may be able to withstand in the evil day, and to stand *straight*, having worked against all things. 6:14 Therefore stand, having girded your* hips with truth and having clothed yourselves with the breastplate of righteousness, 6:15 and having tied *each of* the feet with the readiness of the good-news of peace. 6:16 Upon all *these*, take up the shield of the faith, with which you* will be able to quench all the fiery darts of the evil *one.* 6:17 And to accept the helmet of salvation and the sword of the Spirit, which is the word of God, 6:18 through all prayer and supplication praying in all seasons in the Spirit and to this same thing, watching with all perseverance and supplication concerning all the holy-ones. 6:19 And *pray* on my behalf, that* *the* word may be given to me, in opening my mouth to make known the mystery of the good-news in boldness, 6:20 over which, I am an ambassador in chains; that* I may speak boldly in it, as I ought to speak.

6:21 But that* you* may also know the things in *regard to* me, what I am doing; I will make known to you* all things. Tychicus, the beloved brother and faithful servant in the Lord, 6:22 whom, I have sent to you* *for this same thing, that* you* may know the things concerning us and *that** he may encourage your* hearts.

6:23 Peace and love* be to the brethren with faith, from God the Father and the Lord Jesus Christ. 6:24 Grace be with all those who love* our Lord Jesus Christ with an incorruptible *love*. Amen.

[Philippians 1] TOC

1:1 Paul and Timothy, bondservants of Jesus Christ, to all the holy-ones in Christ Jesus who are in Philippi, with the overseers and {F} deacons: 1:2 grace to you* and peace from God our Father and the Lord Jesus Christ.

1:3 I am giving-thanks to my God upon every remembrance of you*, 1:4 always in every supplication of mine on behalf of all of you*, making* my supplication with joy, 1:5 for your* fellowship in the good-news from the first day till now. 1:6 I have confidence of this same thing, that he who began a good work in you* will perfect it till the day of Jesus Christ; 1:7 just-as it is a righteous thing for me to be mindful of this on behalf of all of you*, because I have you* in my heart, both in my bonds and in the defense and confirmation of the good-news, all of you* being joint partners of the grace with me. 1:8 For* God is my witness, how I am longing after all of you* in the affections of Christ Jesus. 1:9 And I am praying for this: that* your* love* may abound still more and more in full knowledge and all comprehension; 1:10 *that* you* may approve the things that are carrying more-value; that* you* may be sincere and guilt-free in the day of Christ; 1:11 having been filled from the fruits of righteousness, which *come* through Jesus Christ, to the glory and praise of God.

1:12 Now brethren, I am intending for you* to know that the things against me have come rather *for the progress of the good-news; 1:13 so-that my bonds became apparent in Christ in the whole palace guard and to all the rest; 1:14 and that most of the brethren in the Lord, having confidence because of my bonds, are even-more daring to speak fearlessly the word *of God*. 1:15 Some indeed are preaching Christ even because of envy and strife, but some also through *their* delight. 1:16 Those are indeed proclaiming Christ out of selfish ambition, not purely, assuming to bring affliction to my bonds. 1:17 But the *latter* ones *do it* out of love*, knowing that I am destined *for the defense of the good-news. 1:18 For* what *then*? Except* *that* in every manner, whether in pretext or whether in truth, Christ is proclaimed, and I am rejoicing in this, but also, I will rejoice *again*. 1:19 For* I know that this will transpire *for my salvation, through your* supplication and the supply of the Spirit of Jesus Christ, 1:20 according to my earnest expectation and hope, that I will be shamed in nothing, but *that* with all boldness, as always, *so* now Christ will also be magnified in my body, whether through life or through death. 1:21 For* to me to live *is* Christ and to die *is* gain. 1:22 But if to live in the flesh– *if* this will bring fruit from my work, and what will I select for myself? I do not know. 1:23 But I am troubled from the two *ends*, having the desire, *that* I should vacate and be with Christ*, but it is* much, much better 1:24 now to remain in the flesh *and is* more necessary because of you*. 1:25 And having confidence *of* this, I know that I will remain, and I will abide together with you* all, *for your* progress and joy in the faith; 1:26 that* your* boasting may abound in Christ Jesus in me through my presence with you* again. 1:27 Only behave-as citizens worthy of the good-news of Christ; that*, whether I come and see you* or be absent, I may hear *about* the things concerning you*, that you* are standing fast in one spirit, with one soul contending together for the faith of the good-news. 1:28 And *do* not be terrified in anything by those who lay in opposition to *you**; which to them indeed is an example of destruction, but to you* *is an example* of salvation and this *is* from God. 1:29 Because it has been granted to you* on behalf of Christ, not only to believe in him, but also to suffer on his behalf; 1:30 having the same struggle which you* saw in me and now are hearing to be in me.

These words are NOT the same Greek word as the non-asterisk form; i.e. *for is different from for* is different from for. Phil 1:1- See 1 Timothy Chapter 3 footnote.}

[Philippians 2] TOC

2:1 Therefore if *there is* any encouragement in Christ, if any consolation of love*, if any fellowship of the Spirit, if any affections and mercies, 2:2 fulfill my joy, *which is* that* you* may be mindful of the same thing, having the same love*, fellowship in spirit*, being mindful of the one thing 2:3 (nothing according to selfish ambition or through empty conceit but in humility): deeming one another superior to yourselves; 2:4 each *of you**, do not note the things of yourselves, but also each *of you*, note* the things of others. 2:5 For* let this mind-set be in you*, which *was* also in Christ Jesus: 2:6 who, existing in the form of God, did not deem the being equal with God a seizure, 2:7 but emptied himself, having taken the form of a bondservant, having become in the likeness of men; 2:8 and having been found in fashion as a man, he humbled himself, having become obedient as far as death, even the death of the cross. 2:9 Hence God also highly exalted him and granted to him the name which is over every name; 2:10 that* every knee should bow in the name of Jesus, *all* in heavenly *places* and *in* earthly and *in the* subterranean, 2:11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

2:12 So-then my beloved, just-as you* have always obeyed*, not only as in my presence, but now much more in my absence, work out your* own salvation with fear and trembling. 2:13 For* it is God who is working in you* both to will and to work, on behalf of his delight. 2:14 Do all things without murmurings and questionings, 2:15 in order that you* might become blameless and harmless children of God, flawless in the midst of a crooked and perverse generation, among whom you* are seen as illuminations in the world. 2:16 *Keep* holding *onto* the word of life, *for a boast to me in the day of Christ, that I did not run in vain nor labor in vain. 2:17 But even if I am a drink-offering upon the sacrifice and ministry* of your* faith, I am rejoicing and *even* rejoicing together with all of you*. 2:18 Now you* also, rejoice in the same thing and rejoice together with me.

2:19 Now I am hoping, in the Lord Jesus, to send Timothy to you* shortly, that* I may also be in good* spirits*, when I know *about* the things concerning you*. 2:20 For* I have no one equal in spirit*, who will be genuinely anxious *about* the things concerning you*. 2:21 For* they are all seeking their own, not the things of Jesus Christ. 2:22 But you* know the trial of him, that, as a child *serves* a father, *so* he served* with me *for the good-news. 2:23 Therefore I am indeed hoping to send him promptly, as I may look away from things concerning me, 2:24 but I have confidence in the Lord that I myself will also come shortly.

2:25 But I deemed it necessary to send to you* Epaphroditus, my brother and fellow worker and fellow soldier and your* ambassador* and minister* to my need; 2:26 since he longed after you* all and was disheartened, because you* had heard that he was sick. 2:27 For* indeed he was sick– close to death. But God showed-mercy on him, now not him only, but also me, that* I might not have sorrow upon sorrow. 2:28 Therefore I have sent him more diligently, that*, when you* see him again, you* may rejoice and *that** I may be sorrow-free. 2:29 Therefore accept him in the Lord with all joy, and hold those who are such *as* admired; 2:30 because he drew near *almost* as far as death, because of the work of the Christ, disregarding his life in order that* he might fill the lack in your* ministry* toward me.

[Philippians 3] TOC

3:1 Furthermore, my brethren, rejoice in the Lord. Indeed, it is not tedious for me to write the same things to you*, but *for* your* certainty. 3:2 Beware of the dogs; beware of the evil workers; beware of the mutilation. 3:3 For* we are the circumcision, who are giving-divine service in the Spirit of God and boast in Christ Jesus and have no confidence in the flesh; 3:4 although I myself might have confidence in the flesh; if any other is thinking to have confidence in the flesh, I yet *even* more. 3:5 *I was* circumcised *on* the eighth day, from the race of Israel, of the tribe of Benjamin, a Hebrew out of Hebrews; according to the law, a Pharisee; 3:6 according to zeal, *I was* persecuting the {F} congregation*; according to the righteousness which is in the law, I became blameless. 3:7 But what things were gain to me, I have deemed these a forfeiture because of Christ. 3:8 But therefore, I am also deeming all things indeed to be a forfeiture because of the superiority of the knowledge of Christ Jesus my Lord, because of whom, I did forfeit all things and am deeming *them* to be *but* trash, that* I may gain Christ, 3:9 and may be found in him, not having a righteousness of my own, which is from the law, but which is through *the* faith of Christ, the righteousness which is from God on the faith, 3:10 that I may know him and the power of his resurrection and the fellowship of his sufferings, being transformed to his death; 3:11 if somehow I may achieve to the resurrection from the dead. 3:12 Not that I have already received *it* or have already been perfected *in this*, but I am pursuing *it*, if I might grab that for which I was also grabbed by Christ Jesus. 3:13 Brethren, I do not reason to have grabbed *it*, but one thing *I* indeed *do*, forgetting the things which are behind *me* and stretching forth to the things which are in front of *me*. 3:14 I am pursuing toward the goal for the prize of the upward calling of God in Christ Jesus. 3:15 Therefore as many as *are* mature, we should be mindful of this and if you* are mindful of anything differently, God will also reveal this to you*; 3:16 however in what we have attained, let us march by the same standard*, let us be mindful of the same things.

3:17 Brethren, become joint imitators with me, and note those who are walking so, just-as you* have us *as* an example . 3:18 For* many are walking, (of whom I told you* often *before* and tell you* now even weeping), *who are* the enemies of the cross of Christ: 3:19 whose end is destruction, whose god is the belly and *whose* glory is in their shame, who are mindful of earthly things. 3:20 For* our citizenship exists in the heavens; out of which we are also waiting for a Savior, the Lord Jesus Christ. 3:21 He will fashion the body of our humbleness, *that* it may become transformed to the body of his glory according to the working of which he is able to even subject all things to himself.

{Footnotes: Phil 3:6 Or: church/the one true church, Eph 4:1-6; discussed more in the Appendix.}

[Philippians 4] TOC

4:1 So-then my brethren, beloved and longed for, my joy and crown, so stand fast in the Lord, my beloved.

4:2 I am encouraging Euodia and I am encouraging Syntyche to be mindful of the same thing in the Lord. 4:3 Yes, I am also requesting you, genuine colleague, help these *women*, who contended together with me in the good-news, with Clement also and the rest of my fellow workers, whose names are in the Book of Life.

4:4 Rejoice in the Lord always. Again I will say, Rejoice. 4:5 Let your* forbearance be known to all men. The Lord is near. 4:6 Be anxious in nothing, but in everything let your*

requests be made known to God by prayer and supplication with thanksgiving. 4:7 And the peace of God, which is superior to every *frame of* mind, will guard your* hearts and your* minds in Christ Jesus.

4:8 Furthermore brethren, as many things as are true, as many as *are* honorable, as many as *are* righteous, as many as *are* pure, as many as *are* lovely, as many as *have* good-repute; if there is any virtue and if there is any praise, reason *on* these things. 4:9 The things which you* both learned and received and heard and saw in me, practice these things and the God of peace will be with you*.

4:10 But I rejoice in *the* Lord greatly, that now at last, you* have bloomed again *the desire* to be mindful of *things* on my behalf; on this, you* were even mindful of *me*, but you* had no opportunity. 4:11 Not that I am speaking according to *my* lack *of things*; for* I have learned to be content in whatever *state* I am *in.* 4:12 I know *how* to be humbled and I also know *how* to abound. I have been initiated in everything and in all things, both to be *well* fed and to be hungry, both to abound and to fall-short. 4:13 I am strong in all things in Christ who is empowering me.

4:14 However you* did well, having shared with my affliction. 4:15 Now you* also know, you* Philippians, that in the beginning of the good-news, when I went out from Macedonia, no congregation* shared with me in the {F} matter of the giving and receiving except you* only. 4:16 Because even in Thessalonica you* sent once and *then* twice to my need. 4:17 Not that I am seeking after a present, but I am seeking after the fruit that increases to your* account. 4:18 But I have all things and I am abounding. I am filled, having accepted from Epaphroditus the things *that came* from you*, an aroma of a sweet-fragrance, an acceptable sacrifice, well pleasing to God. 4:19 And my God will fill every need of yours* according to his riches in glory in Christ Jesus. 4:20 Now to our God and Father *be* the glory forever and ever. Amen.

4:21 Greet every holy-one in Christ Jesus. The brethren who are with me greet you*. 4:22 All the holy-ones greet you*, especially those who are from Caesar's household.

4:23 The grace of the Lord Jesus Christ be with all of you*. Amen.

{Footnotes: Phil 4:15- Greek: word. Or: The Word.}

[Colossians 1] TOC

1:1 Paul, an apostle of Jesus Christ through the will of God, and Timothy our brother,
1:2 to the holy and faithful brethren in Christ *who are* in Colosse: grace to you* and peace
from God our Father and *the* Lord Jesus Christ.

1:3 We are giving-thanks to the God and Father of our Lord Jesus Christ, always
praying concerning you*, 1:4 having heard of your* faith in Christ Jesus and of the love*
which *you** *have* toward all the holy-ones, 1:5 because of the hope that is laid up for you*
in the heavens, of which you* heard beforehand in the word of the truth of the good-news.
1:6 *This good-news* which is present* with you*; just-as *it* also *is* in all the world and is
bearing-fruit, just-as *it* also *does* in you*, since the day you* heard and fully knew the grace
of God in truth; 1:7 just-as you* also learned of Epaphras our beloved fellow bondservant,
who is a faithful servant of Christ on your* behalf, 1:8 who also indicated to us your* love*
in the Spirit.

1:9 Because of this, we also, from the day we heard *it*, do not cease praying and asking
on your* behalf, that* you* may be filled with the full knowledge of his will in all spiritual
wisdom and understanding, 1:10 *for* you* to walk worthy of the Lord for* pleasing *him* in
everything, bearing-fruit in every good work and growing into the full knowledge of God;
1:11 empowered with all power, according to the dominion of his glory, *for all endurance
and patience with joy 1:12 giving-thanks to the Father. He who made us sufficient *for the
part of the lot of the holy-ones in light. 1:13 He rescued us out of the authority of darkness
and transplanted us into the kingdom of the Son of his love*; 1:14 in whom we have our
redemption, the forgiveness of our sins, 1:15 who is the image of the invisible God, the
firstborn of all creation; 1:16 because all things were created by him, the things in the
heavens and the things upon the earth, the visible and invisible. Whether thrones or
lordships or principalities or authorities, all things have been created through him and *for
him. 1:17 And he is before all things and all things have been established in him. 1:18 And
he is the head of the body, the {F} congregation*; who is the beginning, the firstborn from
the dead; that* he might become foremost in all things. 1:19 Because all the fullness was
delighted to dwell in him; 1:20 and through him to reconcile all things to himself, whether
things upon the earth or things upon the heavens, having made peace through the blood
of his cross; through him. 1:21 And you* were previously alienated and *were* enemies in
your* mind *and* in your* evil works, yet now he has reconciled *you** 1:22 in the body of his
flesh through death, to present you* holy and unblemished and irreproachable in the sight
of him; 1:23 if actually you* are abiding in the faith, having been founded and *being*
grounded and not moved away from the hope of the good-news which you* heard, which
was preached in all creation which *is* under heaven; of which I, Paul, became a servant.

1:24 Now I am rejoicing in my sufferings on your* behalf and I am filling up in my
flesh, the deficit of the afflictions of Christ on behalf of his body, which is the {F}
congregation*; 1:25 of which I became a servant, according to the stewardship of God which
was given to me *for you*, to fulfill the word of God, 1:26 the mystery that has been hid
from the ages and generations, but now it has been manifested to his holy-ones. 1:27 To
whom God willed to make known among the Gentiles what *are* the riches of the glory of
this mystery, which is Christ in you*, the hope of glory. 1:28 *The Christ* whom we are
proclaiming, admonishing every man and teaching every man in all wisdom, that* we may
present every man mature in Christ Jesus; 1:29 *for which I also labor, struggling according
to his working, which works in power in me.

{Footnotes: Co 1:24 Or: church/the one true church, Eph 4:1-6; discussed more in the Appendix.}

[Colossians 2] TOC

2:1 For* I wish you* to know how-vast a struggle I have concerning you* and those in Laodicea and as many as have not seen my face in *the* flesh; 2:2 in order that their hearts might be encouraged, being knitted together in love* and in *the* all riches of the full assurance of understanding, to *the* full knowledge of the mystery of God and Father and of Christ, 2:3 in whom all the treasures of wisdom and knowledge are hidden.

2:4 But I am saying *all of* this, in order that no one may delude you* with persuasive words. 2:5 For* even if I am absent in the flesh, but *yet* I am with you* in the spirit, rejoicing and seeing your* order and the firmness of your* faith in Christ.

2:6 Therefore as you* received Christ Jesus the Lord, *so* walk in him, 2:7 having been rooted and being built up in him and steadfast in the faith, just-as you* were taught, abounding in thanksgiving.

2:8 Beware *that* there will be not anyone who is leading you* away as prey through his philosophy and vain deceitfulness, according to the tradition of men, according to the fundamental principles of the world and not according to Christ, 2:9 because all the fullness of the Deity is dwelling in him bodily. 2:10 And you* are fulfilled in him, who is the head of all principality and authority; 2:11 in whom you* were also circumcised with a circumcision not made* with hands, in the stripping off of the body of the sins of the flesh, in the circumcision of Christ, 2:12 having been buried together with him in the immersion*, in which you* were also lifted up together with him through the faith in the working of God, who lifted him up from the dead. 2:13 And you*, being dead in your* trespasses and the uncircumcision of your* flesh, he made* *you** alive together with him, having forgiven* us all our trespasses; 2:14 having wiped-away the handwriting in the decrees *that were* against us, which were adverse to us. He has also taken it out of the midst *of us*, nailing it to the cross; 2:15 having stripped off the principalities and the authorities, he publicly made a show of them, triumphing over them in it.

2:16 Therefore do not let anyone judge you* in food or in drink or in the respect of a feast day or a new month or a Sabbath day; 2:17 which are a shadow of the future things, but the body is Christ's. 2:18 Let no one arbitrate against you*, willing *it so* in *your** humility and *in* a religion of the messengers; stepping *you* further* into the things which he has not seen, vainly arrogant by his fleshly mind, 2:19 and not holding-fast *to* the head, from whom all the body *is* being supplied and knitted together through the joints and ligaments, which is growing with the growth of God.

2:20 If you* died with Christ from the fundamental principles of the world, why, (as *though* living in the world), are you* submissive to its decrees: 2:21 *such as*, do not touch; do not taste; do not handle; 2:22 (which things in the using are all *leading* to corruption), according to the commandments and teachings of men? 2:23 Which indeed in man-made religion have a reason *which comes* from *man's* wisdom and humility and unsparing cruelty of the body*, but are* not of any value toward the indulgence of the flesh.

[Colossians 3] TOC

3:1 Therefore if you* were lifted up together with Christ, seek the things which are above, where Christ is, seated by the right *hand* of God. 3:2 Be mindful of the things which are above, not the things which are upon the earth. 3:3 For* you* died and your* life is hid with Christ in God. 3:4 Whenever Christ, *who is* our life, is manifested, then you* will also be manifested with him in glory.

3:5 Therefore put to death your* members which are upon the earth: fornication, uncleanness, passion, evil desire and greed, which is idolatry. 3:6 Because of these things the wrath of God is coming upon the sons of disobedience; 3:7 among whom you* also previously walked, when you* lived in these things. 3:8 But also now, place all these things away from yourselves: anger, wrath, malice, blasphemy, obscene speech from your* mouth.

3:9 Do not lie to one another; since you* have stripped off the old man with his practices, 3:10 and were clothed with the new *man*, who is being renewed to *the* full knowledge according to the image of him who created him; 3:11 where there is no Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondservant, *or* free *man*, but Christ is all and in all.

3:12 Therefore as God's chosen, holy and beloved, be clothed with a heart* of mercy, kindness, humility, meekness, patience, 3:13 tolerating one another and forgiving* each other. If anyone has a complaint toward anyone; just-as the Christ forgave* you*, so you* also *forgive**. 3:14 But over all these things *put on* love*, which is the bond of maturity. 3:15 And let the peace of God be arbitrating in your* hearts, to which you* were also called in one body, and become thankful. 3:16 Let the word of Christ dwell in you* richly, in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your* heart to the Lord. 3:17 And whatever you* do in word or in works, *do* all things in the name of the Lord Jesus, giving-thanks to the God and Father through him.

3:18 Wives, be subject to your* own husbands, as is proper in the Lord.

3:19 Husbands, love* your* wives and do not be bitter toward them.

3:20 Children, obey* your* parents in all things, for* this is well pleasing in the Lord.

3:21 Fathers, do not aggravate your* children, in order that they may not be discouraged.

3:22 Bondservants obey those who are your* lords according to the flesh in all things; not with eye-service, like men-pleasers, but in clarity of heart, fearing God.

3:23 And whatever you* do, work from *your* soul, as *you would* to the Lord and not *as* to men; 3:24 knowing that from the Lord you* will receive the payment of the inheritance; for* you* are serving* the Lord Christ. 3:25 But he who does wrong will get back what he did wrong and there is no partiality *with God*. **[Colossians 4]** 4:1 Lords, provide what is just and equal to your* bondservants; knowing that you* also have a Lord in the heavens.

4:2 Persevere in prayer, watching in it, with thanksgiving; 4:3 praying at the same time concerning us also, that* God may open a door of the word to us, to speak the mystery of Christ, because of which I have also been bound; 4:4 that* I may manifest it, as I ought to speak. 4:5 Walk in wisdom toward those who are outside, buying up the time. 4:6 Let your* speech always be with grace, seasoned with salt, that you* may know how you* ought to answer each one.

4:7 Tychicus will make all my things known to you*, the beloved brother and faithful

servant and *my* fellow bondservant in the Lord; 4:8 whom I have sent to you* *for this same thing, that* he might know *about* the things concerning you* and *that* he may comfort your* hearts; 4:9 together with Onesimus, the faithful and beloved brother, who is one out of you*. They will make known to you* all things which *are done* here.

4:10 Aristarchus my fellow captive greets you* and Mark, the cousin of Barnabas (concerning whom you* received commandments; if he comes to you*, accept him), 4:11 and Jesus who is called Justus, who is out of the circumcision. These *are my* only fellow workers to the kingdom of God, men who have become a comfort to me. 4:12 Epaphras, who is one out of you*, a bondservant of Christ, greets you*. *He is* always fighting on your* behalf in his prayers, that* you* may stand perfect and be fulfilled in all the will of God. 4:13 For* I am testifying of him, that he has much zeal on your* behalf and those in Laodicea and those in Hierapolis. 4:14 Luke, the beloved physician and Demas greet you*. 4:15 Greet the brethren who are in Laodicea and Nymphas and the congregation* that is in his house.

4:16 And whenever this letter has been read among you*, do *forward it*, that* it should also be read in the congregation* of the Laodiceans, and that* you* also should read the letter from Laodicea. 4:17 And say to Archippus, The service which you have received in the Lord, beware that* you should fulfill it.

4:18 The greeting from me, Paul, with my own hand. Remember my bonds. Grace be with you*. Amen.

{Footnotes: Col 3:12- Greek: bowels.}

[1 Thessalonians 1] TOC

1:1 Paul and Silvanus and Timothy to the congregation* of the Thessalonians in God the Father and the Lord Jesus Christ: grace to you* and peace from God our Father and *the* Lord Jesus Christ.

1:2 We are always giving-thanks to God concerning you* all, making* mention of you* in our prayers; 1:3 constantly remembering your* work of the faith and labor of love* and endurance of hope in our Lord Jesus Christ, in front of our God and Father, 1:4 having known your* choice, brethren *who are* beloved by God. 1:5 *You** *know* because our good-news did not only come* to you* in word, but also in power and in the Holy Spirit and in much full assurance; just-as you* know what *manner of men* we became among you* because of you*. 1:6 And you* became imitators of us and of the Lord, having accepted the word in much affliction with joy of the Holy Spirit; 1:7 so-that you* became examples to all who believe in Macedonia and in Achaia. 1:8 For* the word of the Lord has echoed forth from you*, not only in Macedonia and in Achaia, but also in every place your* faith toward God has gone forth; so-that we do not need to say anything. 1:9 For* they themselves are reporting concerning us what sort of entrance we had toward you* and how you* turned from idols to God *and turned* to serve* a living and true God, 1:10 and to await his Son Jesus, from the heavens, whom he lifted up from the dead; who rescues us from the wrath to come.

[1 Thessalonians 2] TOC

2:1 For* brethren, you* yourselves know our entrance to you*, that it has not become empty. 2:2 But having suffered before and been abused in Philippi, as you* know, we were bold in our God to speak to you* the good-news of God *even* with *our* large struggle.

2:3 For* our encouragement *is* not from deceit, nor from uncleanness, nor in treachery. 2:4 But just-as we have been approved by God to be entrusted with the good-news, so we are speaking; not as pleasing men, but God who tests our hearts. 2:5 For* as you* know, we neither previously came* *with* words of flattery, nor by pretext of greed, (God is *our* witness); 2:6 nor *were we* seeking glory from men, neither from you* nor from others, when we were able to burden *you** as apostles of Christ. 2:7 But we became mild in your* midst, as a nurse may cherish her own children. 2:8 So having kindly-feelings of you*, we were delighted to have given to you*, not only the good-news of God, but also our own souls, because you* have become beloved to us.

2:9 For* brethren, you* remember our labor and hardship. For* *we were* working night and day, *that* we might not burden any of you* *while* we preached to you* the good-news of God. 2:10 You* and God are witnesses, how we became holy and righteous and blameless toward you* who believe. 2:11 Just-as you* know how we *dealt with* each one of you*, like a father with his own children, encouraging you* and consoling *you** 2:12 and testifying, *that* you* should walk worthy of God, who calls you* into his own kingdom and glory.

2:13 And because of this, we also are constantly giving-thanks to God, that, when you* accepted the word of God from our report, you* accepted *it* not *as* the word of men, but as it truly is, the word of God which is also working in you* who believe. 2:14 For* brethren, you* became imitators of the {F} congregations* of God in Christ Jesus which are in Judea, because you* also suffered the same things by your* own countrymen, just-as they did by the Jews. 2:15 *The Jews* who both killed the Lord Jesus and their own prophets and

banished us and did not please God and are adverse to all men; [2:16] forbidding us to speak to the Gentiles in order that they might be saved; *that* they should always fill up their sins, but the wrath has arrived-unexpectedly upon them– to the end.

[2:17] But brethren, being orphaned from you* in presence, *but* not in heart, *even* for a hour's time, we were even-more diligent to see your* face with much desire. [2:18] Hence we wished to come to you*, indeed, I, Paul, once and *again tried* twice, and the Adversary hindered us. [2:19] For* what *is* our hope or joy or crown of boasting, or *is it* not also you*, *which is* in front of our Lord Jesus Christ at his presence? [2:20] For* you* are our glory and our joy.

{Footnotes: 1Th 2:14 Or: church/the one true church, Eph 4:1-6; discussed more in the Appendix.}

[1 Thessalonians 3] TOC

[3:1] Hence, no longer forbearing *it*, we were delighted to be left behind in Athens alone. [3:2] And we sent Timothy, our brother and God's servant and fellow worker in the good-news of Christ, *that* he might establish and comfort you*, in regard to your* faith; [3:3] that no one be stirred *up* by these afflictions; for* *you** yourselves know that we are destined *for this. [3:4] For* even when we were with you*, we told you* beforehand that we are about to be afflicted; just-as it happened and you* know. [3:5] Because of this I also, no longer forbearing *it*, sent *Timothy*, *that* I might know your* faith, lest the tempter had tempted you* and our labor might become vain. [3:6] But when Timothy came now to us from you* and brought us good-news of your* faith and love* and that you* have a good remembrance of us, always, longing to see us, just-as we also *long to see* you*. [3:7] Because of this brethren, we were comforted over you* in all our affliction and calamity through your* faith, [3:8] because now we live, if you* are standing fast in the Lord. [3:9] For* what thanksgiving are we able to repay to God concerning you*? For all the joy with which we are rejoicing in front of our God *is* because of you*, [3:10] exceptionally beseeching *God* night and day, *that* we may see your* face and may perfect the deficit in your* faith.

[3:11] Now may our God and Father himself and our Lord Jesus Christ, steer our way to you*. [3:12] And may the Lord *make* you* increase and abound in love* one toward another and toward all men, just-as we also *do* toward you*; [3:13] *that* he might establish your* hearts blameless in holiness in front of our God and Father, in the presence of our Lord Jesus Christ, with all his holy-ones.

[1 Thessalonians 4] TOC

[4:1] Then* furthermore brethren, we request and are encouraging you* in the Lord Jesus, even as you* received from us how you* ought to walk and to please God, that* you* might abound *even* more. [4:2] For* you* know what commands we gave you* through the Lord Jesus. [4:3] For* this is the will of God, your* sanctification, that you* abstain from fornication; [4:4] that each one of you* know how to procure his own vessel in sanctification and honor, [4:5] not in the passion of lust, just-as the Gentiles who do not know God. [4:6] Also, that no one goes beyond limits and takes-advantage of his brother in the matter, because the Lord is an avenger concerning all these things, as we *have* also told you* beforehand and testified. [4:7] For* God called us not for uncleanness, but in sanctification. [4:8] Therefore he who is rejecting *this*, is not rejecting man, but God, who also gives his Holy Spirit to you*.

4:9 Now concerning brotherly-love you* have no need that one writes to you*; for* you* yourselves are taught by God, *that* you* should love* one another; 4:10 for* you* are also doing it toward all the brethren who *are* in all *of* Macedonia. But we encourage you*, brethren, that you* abound more and more, 4:11 and that you* make it your aim to be quiet and to do your* own business and to work with your* own hands (just-as we commanded you*), 4:12 that* you* may walk decently toward those who are outside and may have need of nothing.

4:13 But we do not wish you*, brethren, to be ignorant concerning those who have fallen-asleep; in order that you* may not be sorrowful like the rest who have no hope. 4:14 For* if we believe that Jesus died and rose* up again, so those who have fallen-asleep {F} in Jesus, God will also bring with him. 4:15 For* this we are saying to you* in *the* word of *the* Lord, that we, the living, who are left toward the presence of the Lord, may never* attain *heaven before* those who have fallen-asleep. 4:16 Because the Lord himself will come down from heaven, with a commanding yell, with the voice of the archangel and with the trumpet of God and the dead in Christ will rise* up first; 4:17 thereafter we, the living, who are left, will be taken away at the same time with them in the clouds, to meet the Lord in the air and so we will always be with the Lord. 4:18 So-then encourage one another with these words.

{Footnotes: 1Th 4:14- Or: through.}

[1 Thessalonians 5] TOC

5:1 Now brethren you* have no need that anything be written to you* concerning the times and the seasons. 5:2 For* you yourselves know accurately that the day of the Lord so comes like a thief in the night. 5:3 For* whenever they are saying, Peace and security; then sudden utter-ruin stands by them, like having travail in *the* womb, and they may never* escape. 5:4 But brethren, you* are not in darkness, that* the day might overtake you* like a thief. 5:5 You* are all sons of light and sons of the day. We are not of the night, nor of darkness; 5:6 then* consequently, do not sleep, like the rest also do, but we should watch and should be sober. 5:7 For* those who are sleeping, sleep in the night and those who are drunken are drunken in the night. 5:8 But we should be sober, since we are of the day; clothing yourselves with the breastplate of faith and love*, and the hope of salvation like a helmet. 5:9 Because God has not appointed* us to wrath, but to the acquisition of salvation through our Lord Jesus Christ, 5:10 who died on our behalf, that*, whether we should watch or sleep, we should live at the same time with him. 5:11 Hence encourage one another and build each other up, just-as you* are also doing.

5:12 But we request you*, brethren, to know those who are laboring among you* and are governing over you* and admonishing you* in the Lord; 5:13 and to deem them exceptionally in love* because of their work. Be at peace among yourselves. 5:14 And brethren, we encourage you*, admonish the disorderly, console the fainthearted, hold up the weak, be patient toward all. 5:15 See that no one repays evil in exchange-for evil to anyone, but always pursue what is good, both toward one another and toward all. 5:16 Rejoice always; 5:17 pray constantly; 5:18 give-thanks in everything; for* this is the will of God in Christ Jesus toward you*. 5:19 Do not quench the Spirit; 5:20 do not scorn prophesying; 5:21 test all things; hold-onto what is good; 5:22 abstain from every form of evil.

5:23 And may the God of peace himself sanctify you* entirely and may your* whole spirit and soul and body be kept blameless in the presence of our Lord Jesus Christ. 5:24 Faithful is he who calls you*, who will also do *it*.

5:25 Brethren, pray concerning us.

5:26 Greet all the brethren with a holy kiss. 5:27 I am imploring you* *by* the Lord that this letter be read to all the holy brethren.

5:28 The grace of our Lord Jesus Christ be with you*. Amen.

[2 Thessalonians 1] TOC

1:1 Paul and Silvanus and Timothy, to the congregation* of the Thessalonians in God our Father and the Lord Jesus Christ: 1:2 Grace to you* and peace from God our Father and the Lord Jesus Christ.

1:3 We always ought to thank God concerning you* brethren, just-as it is worthy, because your* faith is growing substantially and the love* of each one of you* all toward one another is increasing; 1:4 so-that we ourselves boast in you* in the congregations* of God on behalf of your* endurance and faith in all your* persecutions and in the afflictions which you* are tolerating. 1:5 *This is* an example of the righteous judgment of God; *that* you* may be deemed worthy of the kingdom of God, on behalf of which you* are also suffering; 1:6 if indeed* *it is* a righteous thing with God to repay affliction to those who are afflicting you*; 1:7 and to you* who are afflicted with us, a rest at the revelation of the Lord Jesus from heaven with his messengers of power, 1:8 with flames of fire, giving vengeance to those who do not know God and to those who do not obey* the good-news of our Lord Jesus Christ, 1:9 who will suffer-punishment, the sentence of everlasting utter-ruin away from the face of the Lord and away from the glory of his power, 1:10 whenever he may come to be glorified in his holy-ones and to be marveled *at* in all those who believed (because our testimony to you* was believed) in that day. 1:11 Also, toward this *end*, we are always praying concerning you*, that* our God might deem you* worthy of your* calling and might fulfill every delight of goodness and *every* work of faith, in power, 1:12 *that the name of our Lord Jesus Christ might be glorified in you* and you* in him, according to the grace of our God and the Lord Jesus Christ.

[2 Thessalonians 2] TOC

2:1 Now we ask you*, brethren, on behalf of the presence of our Lord Jesus Christ and our gathering together to him, 2:2 *that* you* might not be quickly shaken from your* mind, nor be alarmed, (either through spirit, or through word, or through letter, as *if it came* through us), as that the day of the Christ is present. 2:3 Do not let anyone deceive you* in any manner, that *day will not come,* if the apostasy does not come first and the man of sin should be revealed, the son of destruction, 2:4 he who lays in opposition to *us* and promotes himself against all that is called a god or what is worshiped; so-that he sits in the temple of God as a god, showing himself– that he is a god. 2:5 Are you* not remembering that (being with you* still), I told you* these things? 2:6 And now you* know what is holding *it* back, *that* he may be revealed in his own time. 2:7 For* the mystery of lawlessness is already working; only *there is* one who is holding *it* back now, until he should become from the midst *of us*. 2:8 And then the lawless one will be revealed, whom the Lord Jesus will consume with the breath of his mouth and do-away-with *him* by the appearing of his presence; 2:9 *even he*, whose presence is according to the working of the Adversary with all power and signs and lying wonders, 2:10 and with all deceitfulness of unrighteousness in those who are perishing, because they did not accept the love* of the truth, *that* they might be saved. 2:11 And because of this, God will send them a working of error, *that* they may believe a lie; 2:12 that* they all might be judged who did not believe the truth, but were delighted in unrighteousness.

2:13 But we ought to thank God concerning you* brethren, beloved by *the* Lord, because God selected you* *for himself* from the beginning to salvation in sanctification of the Spirit and belief of *the* truth; 2:14 to which he called you* through our good-news, *for

the acquisition of the glory of our Lord Jesus Christ. 2:15 Then* consequently, brethren, stand fast and hold-fast the traditions which you* were taught, whether through speech or through our letter.

2:16 Now our Lord Jesus Christ himself and God and Father who loved* us and gave us everlasting comfort and good hope through grace, 2:17 may comfort your* hearts and may establish them in every word and good work.

[2 Thessalonians 3] TOC

3:1 Furthermore, brethren, pray concerning us, that* the word of the Lord may run *onward* and may be glorified, just-as *it is* also with you*; 3:2 and that* we may be rescued from improper and evil men; for* the faith is not in all. 3:3 But the Lord is faithful, who will establish you* and guard you* from the evil *one.* 3:4 And we have confidence in the Lord *with regard* to you*, that you* are both doing and will practice the things which we command you*. 3:5 And may the Lord steer your* hearts into the love* of God and into the endurance of Christ.

3:6 Now brethren, we are commanding you* in the name of our Lord Jesus Christ, to withdraw yourselves from every brother who is walking disorderly and not according to the tradition which they received from us. 3:7 For* *you** yourselves know how you* ought to imitate us. Because we did not act-disorderly among you*; 3:8 neither did we eat bread freely from anyone's hand, but in labor and hardship, working night and day, *that* we might not burden anyone of you*; 3:9 not because we did not have the authority, but that* we might give ourselves as an example to you*, *that* you* might imitate us. 3:10 For* even when we were with you*, this we commanded you*, If anyone is not willing to work, neither let him eat. 3:11 For* we hear of some who are walking disorderly among you*, working *at* nothing, but are busybodies. 3:12 Now we are commanding and are encouraging through our Lord Jesus Christ, those *who are* such that* they work with quietness and should eat their own bread. 3:13 But you* brethren, do not be depressed *in* doing good. 3:14 And if anyone is not obeying* our word through this letter, mark that man and do not socialize with him, in order that he may be embarrassed. 3:15 And *yet* do not deem *him* as an enemy, but admonish him like a brother.

3:16 Now the Lord of peace himself give you* peace always *and* in every manner. The Lord be with you* all.

3:17 The greeting from me, Paul, I thus am writing with my own hand, which is the sign in every letter. 3:18 The grace of our Lord Jesus Christ be with you* all. Amen.

[1 Timothy 1] TOC

1:1 Paul, an apostle of Jesus Christ, according to the commandment of God our Savior and Lord Jesus Christ, our hope; 1:2 to Timothy, my genuine child in *the* faith: grace, mercy, peace, from God our Father and Christ Jesus our Lord.

1:3 As I encouraged you to remain in Ephesus, *when I was* going into Macedonia, that* you might command some not to teach a different teaching, 1:4 nor to take-heed to fables and unending genealogies, which provide *more* debates, rather than a stewardship of God which *is* in faith. 1:5 But the end of the command is love* out of a clean heart and a good conscience and faith without hypocrisy; 1:6 from which some have deviated *by* having turned aside to empty-talking; 1:7 wishing to be teachers of the law, perceiving neither what they are saying, nor *the things* concerning what they are confidently confirming. 1:8 But we know that the law is good, if anyone uses it lawfully, 1:9 knowing this: that law is not {F} laid *down* for *the* righteous, but for the lawless and rebellious, for the ungodly and sinners, for the unholy and profane, *for* killers of their fathers and killers of their mothers, for murderers, 1:10 for fornicators, for homosexuals, for kidnappers, for liars, for perjurers and if any other which lays in opposition to sound* teaching; 1:11 according to the good-news of the glory of the blessed* God, with which I was entrusted.

1:12 And I have gratitude *to* the one who empowered me, *namely,* Christ Jesus our Lord, because he deemed me faithful, placing me into *his* service; 1:13 *even though* I was a former blasphemer and a persecutor and an insolent *man*, but I was shown-mercy, because I did *it* being ignorant in unbelief; 1:14 and the grace of our Lord overwhelmed *me* with *the* faith and love* which is in Christ Jesus. 1:15 Faithful is the saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am foremost. 1:16 But I was shown-mercy because of this, that* in me *as* foremost, Jesus Christ might show all his patience, for a pattern of those who are *afterward* about to believe on him *for everlasting life. 1:17 Now to the King everlasting, incorruptible, invisible, the only wise God, *is* honor and glory forever and ever. Amen.

1:18 I intrust this command to you, my child Timothy, according to the prophesies preceding upon you, that* you may be warring the good warfare by them; 1:19 having faith and a good conscience, which some have thrust away, are shipwrecked concerning the faith; 1:20 of whom are Hymenaeus and Alexander; whom I gave to the Adversary, that* they might be disciplined not to blaspheme.

{Footnotes: Please read the Preface. * is our universal footnoting for words contained in the Appendix. These words are NOT the same Greek word as the non-asterisk form; i.e. *for is different from for* is different from for. 1Ti 1:9- Or: destined.}

[1 Timothy 2] TOC

2:1 Therefore I encourage first of all that supplications, prayers, intercessions, thanksgivings, be made* on behalf of all men, 2:2 on behalf of kings and all who are in superior-stations; that* we may lead a tranquil and quiet life in all godliness* and honesty. 2:3 For* this is good and acceptable in the sight of God our Savior; 2:4 who wishes all men to be saved and to come to the full knowledge of *the* truth. 2:5 For* *there is* one God, one intermediary of God and of men, *the* man, Christ Jesus, 2:6 who gave himself *as* a ransom on behalf of all; the testimony *given* in its own times; 2:7 to which I was appointed* a

preacher and an apostle, (I am speaking *the* truth in Christ, I am not lying), *and* a teacher of the nations in faith and truth.

2:8 {F} Therefore I will that the men pray in every place, lifting up holy hands, without wrath and reasoning.
2:9 Likewise* also, *let* the women adorn themselves in a respectable array, with modesty and self-discipline; not with braided hair or gold or pearls or costly garments; 2:10 but what is suitable to women professing godliness through good works. 2:11 Let a woman learn in quietness with all subjection. 2:12 Now I do not permit a woman to teach, nor to dominate a man, but to be in quietness.
2:13 For* Adam was first molded, thereafter Eve; 2:14 and Adam was not deceived, but the woman having been deceived has become *the one* in transgression; 2:15 but she will be saved through her childbearing, if they remain in faith and love* and sanctification with self-discipline.

{Footnotes: 1Tim 2:8-12 is probably meant in a religious place or congregation* otherwise verse 12 would be a Bible contradiction.}

[1 Timothy 3] TOC

3:1 Faithful is the saying, If a man is aspiring to the overseership, he is desiring a good work. 3:2 Therefore it is essential *for* the overseer to be: unimpeachable, the husband of one wife, temperate, sensible, orderly, hospitable, skilled in teaching; 3:3 not a drunkard, not a bully, not covetous, but gentle, not quarrelsome, not a money-lover; 3:4 one who is governing his own house well , having *his* children in subjection with all honesty; 3:5 (but if anyone does not know how to govern his own house, how will he care for the congregation* of God?;) 3:6 not a new-convert, (that* when he is puffed up, he might not fall into the condemnation of the Devil). 3:7 But it is also essential for him to have a good testimony from those who are outside *the congregation**; that* he may not fall into reproach and the snare of the Devil.
3:8 {F} Deacons likewise* *must be* honorable, not double-tongued, not taking-heed to much wine, not covetous; 3:9 holding the mystery of the faith in a clean conscience. 3:10 And let these also first be tested; thereafter let them {F} serve, if they are irreproachable.
3:11 *Their* wives likewise* *must be* honorable, not slanderers, *but* temperate, faithful in all things.
3:12 Let {F} deacons be husbands of one wife, governing *their* children and their own houses well. 3:13 For* those who have {F} served well acquire for themselves a good rank and much boldness in *the* faith which is in Christ Jesus.

3:14 I am writing these things to you, hoping to come to you shortly; 3:15 but if I am slow, that* you may know how men ought to conduct themselves in the house of God, which is the congregation* of the living God, the pillar and base of the truth. 3:16 And confessedly great is the mystery of godliness*: God was manifested in *the* flesh, was justified in *the* spirit, was seen by messengers, was preached among the nations, was believed *on* in the world, was received up in glory.

{Footnotes: 1Ti 3:8,9,12,13- The Greek word is diakonos; 'deacon' is the transliteration. This word and its compounds in all other contexts are translated 'serve', 'servant', or 'service' (see 3:10 & 3:13). Because 'elder' ('overseer' in Phil. 1:1) a known office of the congregation* is used, this context calls for an office or serving position in the congregation*. The actual word in Greek means 'servant' who serves in reference to his job. The same word is used by Paul to describe a 'policeman' (in modern terms) in Rom.

13:4. Context could also mean 'Those who minister,' in general. Other Greek synonyms in the MLV are translated 'domestic servant' 'attendant' 'attendants' 'minister*' and 'bondservant.'}

[1 Timothy 4] TOC

4:1 But the Spirit expressly says, **In later times some will withdraw from the faith, taking-heed to misleading spirits and teachings of demons,** 4:2 **through the hypocrisy of men who speak lies, branded in their own conscience;** 4:3 **forbidding to marry *and commanding* to abstain from food, which God created *for reception with thanksgiving by those who believe and recognize the truth,** 4:4 **because every created thing of God *is* good and casting off nothing if it is received with thanksgiving,** 4:5 **for* it is sanctified through the word of God and *through* intercession.**

4:6 If you suggest to the brethren these things, you will be a good servant of Jesus Christ, nourished in the words of the faith and of the good teaching which you have followed closely. 4:7 But renounce profane and old-wives' fables and exercise yourself to godliness*; 4:8 for* bodily exercise is profitable for a little *health*, but godliness* is profitable for all things, having promise of the life which *is* now and the future *one*.

4:9 Faithful is the saying and worthy of all acceptance. 4:10 For* we are also laboring and are reproached toward this *end*, because we have hope on the living God, who is the Savior of all men, especially of those who believe. 4:11 Command and teach these things.

4:12 Let no one despise your youth, but become a pattern, in word, in spirit, in conduct, in love*, in faith, in purity, to those who believe. 4:13 Until I come, take-heed to public-reading, to encouragement, to teaching. 4:14 Do not neglect the gift* that is in you, which was given to you through prophecy, with the laying on of the hands of the eldership. 4:15 Meditate on these things; be *diligent* in them; that* your progress may be apparent to all. 4:16 Take-heed to yourself and to your teaching. Abide in these things; for* *in* practicing this, you will save both yourself and those who hear you.

[1 Timothy 5] TOC

5:1 Do not berate an elder *man*, but encourage him like a father; the young-men like brethren; 5:2 the elder *women* like mothers; the younger *women* like sisters, in all purity. 5:3 Honor widows who are really widows. 5:4 But if any widow has children or grandchildren, let them learn first to be devout toward their own family and to give back reimbursement to their parents; for* this is acceptable in the sight of God. 5:5 Now she who really is a widow and is alone and remains in supplications and prayers night and day has *her* hope in God. 5:6 But she who is self-indulgent is dead while she lives. 5:7 Also command these things, in order that they may be unimpeachable. 5:8 But if anyone is not {F} planning-for his own and especially his own household, he has denied the faith and is worse *than* an unbeliever. 5:9 Let no one be enrolled as a widow *who is* less than sixty years old, having become the wife of one man, 5:10 being testified of in good works; if she has reared children, if she has been hospitable to strangers, if she has washed the holy-ones' feet, if she has relieved the afflicted, if she has followed after every good work.

5:11 But renounce younger widows; for* whenever they are promiscuous against Christ, they wish to marry; 5:12 having condemnation, because they have rejected *their* first faith. 5:13 And at the same time, they also are learning *to be* idle, strolling from house to house, and not only idle, but also gossips and busybodies, speaking things which they ought not *to speak*. 5:14 Therefore I will that the younger *widows* marry, be childbearing, manage the house, give no starting-point to those who lay in opposition to *them* because

of reviling: 5:15 for* already some have turned aside after the Adversary.
5:16 If any believing *man* or believing *woman* has *relatives who are* widows, they should relieve them and do not let the congregation* be burdened; that* it may relieve those who really are widows.

5:17 The elders who govern well, let them be deemed worthy of double honor, especially those who are laboring in the word and in teaching. 5:18 For* the Scripture says, 'You will not muzzle a threshing bull.' {Deut. 25:4} And, 'The worker is worthy of his wages.' {Lev. 19:13} 5:19 Do not accept an accusation against an elder, unless upon *the testimony of* two or three witnesses. 5:20 Reprove those who are sinning in the sight of all, that* the rest may also be in fear. 5:21 I am thoroughly testifying before God and the Lord Jesus Christ and the chosen messengers, that* you should observe these things without prejudice, doing nothing according to bias. 5:22 Lay hands on no one quickly, nor share in another's sins. Keep yourself pure! 5:23 No longer be a drinker of water *only*, but use a little wine because of your stomach and your frequent sicknesses. 5:24 Some men's sins are evident, leading *them* to judgment, but even for some, they *will* follow after *them later*. 5:25 Likewise* also, good works are evident, and those that are contrariwise, can not be hid.

{Footnotes: 1Ti 5:9 Planning in the short term- Or: provide.}

[1 Timothy 6] TOC

6:1 Let as many as are bondservants under the yoke deem their own masters worthy of all honor, that* the name of God and the teaching may not be blasphemed. 6:2 And those who have believing masters, let them not despise them, because they are brethren, but rather let them serve* them, because they are believing and beloved who are being helped *by your* good* work. Teach and encourage these things.

6:3 If anyone is teaching a different teaching and is not coming near to sound* words, *even* the words of our Lord Jesus Christ and to the teaching which is according to godliness*; 6:4 he is puffed up, knowing nothing, but being mentally diseased concerning debates and quarrels over words, out of which become: envy, strife, blasphemies, evil suspicions, 6:5 incessant wrangling of men who have been corrupted in the mind and who have been deprived of the truth, supposing that godliness* *is* a method to earnings. Withdraw yourself from such.
6:6 But godliness* with contentment is a great method to earnings; 6:7 for* we brought nothing into the world, nor *it is* evident that we are able to carry anything out; 6:8 but we will be content with these, having nourishment and clothes. 6:9 But those who intend to be rich are falling into a temptation and a snare and many foolish and harmful lusts, which are drowning men in utter-ruin and *everlasting* destruction. 6:10 For* the love of money is a root of all *kinds* of evils; of which some aspiring to, have been mislead from the faith and they themselves are staked-through by many sorrows.

6:11 But you, O man of God, flee these things and pursue righteousness, godliness*, faith, love*, endurance, meekness. 6:12 Fight the good fight of the faith, grab the everlasting life, to which you were called and professed the good confession in the sight of many witnesses. 6:13 I am commanding you in the sight of God, who gives-life to all things and of Christ Jesus, who before Pontius Pilate testified the good confession; 6:14 that you keep the commandment, unstained, unimpeachable, till the appearing of our Lord Jesus Christ. 6:15 Which in its own times, he will show, the Blessed* and only Sovereign, the King of

those who are reigning and a Lord of the ones who have lordship over *others*; 6:16 *he* who only has immortality, dwelling in unapproachable light; whom no one has seen, nor is able to see: to whom *is* honor and everlasting dominion. Amen.

6:17 Command those who are rich in this current world, not to be cavalier, nor to have hope on the uncertainty of riches, but *have hope* in the living God, who richly provides to us all things toward enjoyment; 6:18 *also command them* to work *what is* good, to be rich in good works, to be liberal in giving, generous, 6:19 storing up for themselves a good foundation toward the future, that* they may grab everlasting life.

6:20 O Timothy, guard the deposit consigned *to you*, turning away from the profane empty-talk and oppositions of the falsely named knowledge; 6:21 which some professing have deviated concerning the faith.

Grace be with you. Amen.

[2 Timothy 1] TOC

1:1 Paul, an apostle of Jesus Christ, through the will of God, according to the promise of the life which is in Christ Jesus. 1:2 To Timothy, my beloved child: grace, mercy, peace, from God the Father and Christ Jesus our Lord.

1:3 I have gratitude to God, whom I give-divine service from my ancestors in a clean conscience, how constant is my mention concerning you in my supplications, night and day. 1:4 *I am* longing to see you, having remembered your tears, that* I may be filled with joy; 1:5 receiving a reminder of *the* faith without hypocrisy, which is in you, which dwelt first in your grandmother Lois and your mother Eunice, now I also have confidence *it is* in you. 1:6 Because of which cause, I am reminding you to rekindle the gift* of God, which is in you through the laying on of my hands. 1:7 For* God did not give us a spirit of cowardice, but of power and love* and self-discipline. 1:8 Therefore do not be ashamed of the testimony of our Lord, nor of me, his prisoner, but suffer-hardship together with the good-news according to the power of God, 1:9 who saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given *to* us in Christ Jesus before times everlasting, 1:10 but is now made manifest through the appearing of our Savior, Jesus Christ, who indeed having done-away-with death *has* illuminated *both* life and incorruption through the good-news, 1:11 to which I was appointed* a preacher and an apostle and a teacher of *the* Gentiles. 1:12 Because of which cause, I also am suffering these things *too*, but I am not ashamed; for* I know him whom I have believed and I have been persuaded that he is able to guard the deposit consigned *to me* *for that day. 1:13 Hold *to* the pattern of sound* words which you have heard from me, in faith and love* which is in Christ Jesus. 1:14 Guard the good deposit consigned *to you* through the Holy Spirit who is dwelling in us.

1:15 You know this, that all who are in Asia turned away from me; of whom are Phygelus and Hermogenes. 1:16 May the Lord give mercy to the house of Onesiphorus, because he often refreshed me and was not ashamed of my chain; 1:17 but, when he happened *to be* in Rome, he diligently sought me and found me, 1:18 (may the Lord give to him to find mercy from the Lord in that day), and how-much he served *me* in Ephesus, you know *this* quite-well.

[2 Timothy 2] TOC

2:1 Therefore you, my child, be empowered with the grace that is in Christ Jesus. 2:2 And the things which you have heard from me among many witnesses, intrust these to faithful men, who will also be competent to teach others. 2:3 Therefore suffer evil treatment as a good soldier of Jesus Christ. 2:4 No active soldier entangles himself in the {F} tradeoffs of *this* life, that* he may please the one who enlisted him as a soldier. 2:5 And if anyone also contends *in the games*, he is not crowned, if he has not contended lawfully. 2:6 It is essential first *for* the farmer who labors to receive of the fruits. 2:7 Perceive the things I am saying; for* the Lord may give you understanding in all things. 2:8 Remember Jesus Christ, who arose from the dead, *was born* out of *the* seed of David, according to my good-news; 2:9 in which I am suffering evil treatment, *even* as far as bonds, like a criminal, but the word of God is not bound. 2:10 Therefore I endure all things because of the chosen, that* they may also obtain the salvation that is in Christ Jesus with everlasting glory. 2:11 Faithful is the saying, For* if we died with him, we will also live together with him: 2:12 if we endure, we will also reign with him; if we are denying *him*, he will also

deny us; 2:13 if we are unfaithful, he is remaining faithful; he is not able to deny himself.

2:14 Remind them of these things, thoroughly testifying before the Lord, *that they are* not to quarrel over words, *which is* useful *for nothing, *but leads* to the catastrophe of those who hear. 2:15 Be diligent to present yourself approved to God, an unashamed worker, {F} cutting-straight the word of truth. 2:16 But avoid profane empty-talk; for* they will progress more in ungodliness, 2:17 and their word will eat-away like gangrene; of whom are Hymenaeus and Philetus. 2:18 Men who have deviated concerning the truth, saying that the resurrection has happened already and are perverting the faith of some. 2:19 Nevertheless the solid foundation of God stands, having this seal, 'The Lord knows those who are his,' {Num. 16:5} and 'Let everyone who names the name of the Lord withdraw from unrighteousness.' {Is. 26:13} 2:20 Now vessels are not only golden and silver in a great house, but also wooden and clay, and some to honor but others to dishonor. 2:21 Therefore if one cleanses himself from these, he will be a vessel *for honor, having been sanctified and useful to the master, having been prepared *for every good work. 2:22 But flee the youthful lusts; pursue righteousness, faith, love*, *and* peace, with those who are calling upon the Lord out of a clean heart. 2:23 But renounce foolish and non-instructive debates, knowing that they give-birth to quarrels. 2:24 And it is essential *for* the Lord's bondservant to not quarrel, but to be mild toward all, skilled in teaching, tolerating *it when* being mistreated, 2:25 in meekness {F} educating those who are placing themselves in opposition; *if* maybe God might give them repentance *to come* to the full knowledge of the truth, 2:26 and they may sober up out of the snare of the Devil, having been caught live by him to his will.

{Footnotes: Please read the Preface. * is our universal footnoting for words contained in the Appendix. These words are NOT the same Greek word as the non-asterisk form; i.e. *for is different from for* is different from for. 2Ti 2:4 OR: occupations of *civilian* life. 2Ti 2:15- Or: handling correctly. 1Ti 2:25- Or: disciplining OR correcting (an all inclusive word to describe what parents do for their children).}

[2 Timothy 3] TOC

3:1 But know this, that in the last days grievous times will be present. 3:2 For* men will be lovers of themselves, money-lovers, boasters, haughty, blasphemers, disobedient to parents, unthankful, unholy, 3:3 cold-hearted, implacable, slanderers, without self-control, untamed, not lovers of good, 3:4 betrayers, rash, puffed up, loving sensual-delight rather than loving God; 3:5 holding *to* a form of godliness*, but having denied its power. And turn away from these *people*. 3:6 For* out of these *people* are those who are sneaking into houses and capturing immature women, *who are* piled up with sins, led away by various lusts, 3:7 always learning and never able to come to the full knowledge of the truth. 3:8 Now in the manner *that* Jannes and Jambres withstood Moses so also, are these withstanding the truth. Men who are utterly corrupt in mind, unapproved concerning the faith. 3:9 But they will progress no more-than *this*. For* their mindlessness will be obvious to all men, as that of those *men* also became.

3:10 But you have followed closely my teaching, lead, purpose, faith, patience, love*, endurance, 3:11 persecutions *and* sufferings, such-as happened to me in Antioch, in Iconium, *and* in Lystra. I underwent *many* persecutions such-as *these*, and the Lord rescued me out of all *of them.* 3:12 But even all who wish to live devoutly in Christ Jesus will be persecuted. 3:13 But wicked men and impostors will progress *from bad* to worse, misleading and being misled. 3:14 But you, abide in the things which you have learned and were entrusted with, having known from whom you have learned *them*. 3:15 And you have

known, that from a baby, the sacred Scriptures which *are* able to make you wise to salvation through faith which is in Christ Jesus.

3:16 All Scripture is God breathed and *is* profitable for teaching, for conviction, for correction, for education which *is* in righteousness, 3:17 in order that the man of God may be complete, utterly equipped *for every good work.

[2 Timothy 4] TOC

4:1 Therefore I am thoroughly testifying before God and the Lord Jesus Christ, who is about to judge the living and the dead according to his appearing and his kingdom. 4:2 Preach the word. Stand-ready opportunely and inopportunely. Reprove, rebuke *and* encourage with all patience and teaching. 4:3 For* the time will come when they will not tolerate the sound teaching, but having itchy ears, will pile up for themselves teachers according to their own lusts; 4:4 and will indeed turn their hearing away from the truth and turn aside to fables. 4:5 But you, be sober in all things, suffer evil treatment, do the work of an evangelist, fully assure your service.

4:6 For* I am already a drink-offering and the time of my departure stands-ready. 4:7 I have fought the good fight. I have finished the course. I have kept the faith. 4:8 Furthermore the crown of righteousness is laid up for me, which the Lord, the righteous judge, will give to me in that day, and not only to me, but also to all those who have loved* his appearing.

4:9 Be diligent to come to me shortly; 4:10 for* Demas forsook me and went to Thessalonica, having loved* this current age; Crescens to Galatia, Titus to Dalmatia. 4:11 Only Luke is with me. Take Mark and bring him with you; for* he is useful to me *for service. 4:12 But Tychicus I sent to Ephesus. 4:13 Bring the coat that I left in Troas with Carpus when you come and *also bring* the books, especially the parchments. 4:14 Alexander the coppersmith showed to me many evils. May the Lord give to him according to his works; 4:15 whom you also, guard *against*; for* he has exceedingly withstood our words. 4:16 In my first defense no one came together *for my defense*, but all forsook me; may it not be counted *against* them. 4:17 But the Lord stood beside me and empowered me; that* the preaching might be fully assured through me and *that** all the Gentiles might hear and I was rescued out of the mouth of the lion. 4:18 The Lord will rescue me from every evil work and will save me *for his heavenly kingdom: to whom *is* the glory forever and ever. Amen.

4:19 Greet Prisca and Aquila and the house of Onesiphorus. 4:20 Erastus remained in Corinth, but I left Trophimus sick in Miletus. 4:21 Be diligent to come before winter. Eubulus greets you and Pudens and Linus and Claudia and all the brethren.

4:22 The Lord Jesus Christ, be with your spirit. Grace be with you*. Amen.

[Titus 1] TOC

1:1 Paul, a bondservant of God and apostle of Jesus Christ, according to *the* faith of God's chosen and the full knowledge of *the* truth which is according to godliness*, 1:2 in hope of everlasting life, which God, who cannot lie, promised before times everlasting.
1:3 But in his own seasons, he manifested his word in *the* preaching in which I was entrusted, according to the commandment of God our Savior.
1:4 To Titus, my genuine child according to *the* common faith: grace, mercy, peace from God the Father and Lord Jesus Christ, our Savior.
1:5 Because of this, I left you in Crete, that* you might amend the things which are lacking* and should designate elders in every city, as I commanded you. 1:6 If anyone is irreproachable, the husband of one wife, having believing children, *who is* not in an accusation of riotousness or rebellious. 1:7 For* it is essential *for* the overseer to be irreproachable as God's steward; not self-willed, not quick-tempered, not a drunkard, not a bully, not covetous; 1:8 but hospitable, who loves good, sensible, just, holy, self-controlled; 1:9 holding to the faithful word which is according to the teaching, that* he may be able both to encourage with the sound teaching and to convict those who contradict *it*.

1:10 For* there are many even rebellious men, empty-talkers and deceivers, especially those out of *the* circumcision, 1:11 whom it is essential to gag; men who are perverting whole houses, teaching things which they ought not *teach*, because of shameful covetous. 1:12 One out of themselves, a prophet of their own, said, Cretans are liars habitually, evil beasts, idle gluttons. 1:13 This testimony is true. Because of which cause, reprove them sharply, that* they may be sound in the faith, 1:14 not taking-heed to Jewish fables and commandments of men who turn away from the truth. 1:15 Indeed, all things are clean to the clean, but nothing is clean to those who have been defiled and *are* unbelieving, but both their mind and their conscience have been defiled. 1:16 They are professing that they know God, but they are denying him by their works, being detestable and disobedient and unapproved toward every good work.

[Titus 2] TOC

2:1 But *as for* you, speak the things which are suitable to the sound teaching. 2:2 *Teach* that elderly-men be temperate, honorable, sensible, sound in faith, in love*, in endurance.
2:3 Likewise*, *teach* that elderly-women, be reverent in demeanor, not slanderers nor enslaved to much wine, *but* teachers of what is good, 2:4 that* they may train the young *women* to be lovers of *their* husbands, to love *their* children, 2:5 *and to be* sensible, pure, homemakers, *and* kind, being subject to their own husbands, that* the word of God may not be blasphemed. 2:6 Likewise* encourage the young-men to be sensible, 2:7 providing yourself as an example of good works concerning all things; in the teaching *have* integrity, honesty, incorruption, 2:8 sound speech *that is* not condemnable; that* he might be embarrassed *who is* from *the* adverse *side*, having no evil thing to say concerning us.
2:9 *Encourage* a bondservant to be subject to their own masters and to be well pleasing *to them* in all things, not contradicting *them*; 2:10 not pilfering *things*, but showing all good faith*fulness*; that* they may adorn the teaching of God our Savior in all things. 2:11 For* the grace of God has appeared, which *is* salvation to all men, 2:12 educating us that*, (having denied ungodliness and worldly lusts), we should live with self-discipline and righteously and devoutly in this current world; 2:13 waiting for the blessed* hope and appearing of the glory of the great God and our Savior Jesus Christ; 2:14 who gave himself on our behalf, that* he might redeem us from all lawlessness and might cleanse a treasured

people for himself, zealous of good works. 2:15 Speak and encourage and reprove these things with every commandment. Let no one despise you.

[Titus 3] TOC

3:1 Remind them to be subject to principalities and authorities, to be obedient, to be prepared *for every good work, 3:2 to blaspheme no one, not quarrelsome, *but* to be gentle, showing all meekness toward all men. 3:3 For* we were also previously foolish, disobedient, misled, serving* various lusts and sensual-delights, leading *lives* in malice and envy, spiteful, hating one another. 3:4 But when the kindness of God our Savior and his love of mankind appeared: 3:5 he saved us (not from *any* works *done* in righteousness, which we practiced), but according to his mercy, through the bath of rebirth and renewal of the Holy Spirit, 3:6 which he poured out upon us richly, through Jesus Christ our Savior; 3:7 that*, being justified by his grace, we might become heirs according to the hope of everlasting life. 3:8 Faithful is the saying and I will *that* you, to confidently confirm concerning these things, that* those who have believed God may be anxious to first establish themselves in good works. These things are good and profitable to men. 3:9 But avoid foolish debates and genealogies and strifes and quarrels about-law; for* they are unprofitable and futile. 3:10 Renounce a sectarian man after a first and second admonition; 3:11 knowing that such a one is perverted and is sinning, being self-condemned.

3:12 When I send Artemas to you or Tychicus, be diligent to come to me in Nicopolis; for* I have decided to winter there. 3:13 Send Zenas the professor of the law and Apollos onward diligently that* nothing may be lacking* with them. 3:14 And let our *people* also learn to first establish themselves in good works *for necessary needs, that* they may not be unfruitful.

3:15 All who are with me greet you*. Greet those who love us in faith.

Grace be with you* all. Amen.

[Philemon] TOC

1:1 Paul, a prisoner of Christ Jesus and Timothy our brother, to Philemon our beloved and fellow worker, 1:2 and to Apphia the beloved and to Archippus our fellow soldier and to the congregation* in your house: 1:3 grace to you* and peace from God our Father and the Lord Jesus Christ.

1:4 I am always giving-thanks to my God, making* mention of you in my prayers, 1:5 hearing of your love* and of the faith which you have toward the Lord Jesus and toward all the holy-ones; 1:6 *that the fellowship of your faith might become effective in the full knowledge of every good thing, which is in you*, to Christ Jesus. 1:7 For* we have much gratitude and comfort in your love*, because the hearts* of the holy-ones have been given-rest through you, brother.

1:8 Hence, having much boldness in Christ to command you what is proper, 1:9 yet because of love* I *would* rather encourage *you*, being such a one as Paul *the* elderly-man and now also a prisoner of Jesus Christ. 1:10 I am encouraging you concerning my child, whom I have fathered in my bonds, Onesimus, 1:11 who was not useful to you previously, but is useful to you now and to me whom I have sent back *to you*. 1:12 But you receive him, that is, my heart*; 1:13 whom I was intending to hold *here* with me, that* he might serve me in the bonds of the good-news on your behalf. 1:14 But I wished to do nothing without your viewpoint; that* your good *deed* may not be as according to necessity, but willfully. 1:15 For* perhaps because of this, he was separated *from you* for a season, in order that you may have him *in the* everlasting *world*; 1:16 no longer as a bondservant, but beyond a bondservant, a beloved brother, especially to me, but how much rather to you, both in the flesh and in the Lord. 1:17 Therefore if you have me *like* a partner, receive him like myself. 1:18 But if he has wronged you *in* anything or owes *you anything*, charge this to my account. 1:19 I, Paul, write it with my own hand. I will compensate *you*; in order that I may not say to you, You are even owing yourself to me. 1:20 Yes, brother, let me derive benefit from you in the Lord. Give-rest to my heart* in *the* Lord.

1:21 I write to you, having confidence in your obedience, knowing that you will do even beyond what I am saying. 1:22 But also at the same time, prepare me a lodging. For* I am hoping that through your* prayers I will be granted to you*.

1:23 Epaphras, my fellow captive in Christ Jesus, greets you; 1:24 *so do* my fellow workers Mark, Aristarchus, Demas, Luke.

1:25 The grace of our Lord Jesus Christ be with your* spirit. Amen.

[Hebrews 1] TOC

1:1 God, who long-ago spoke, in many parts and in many manners, in the prophets to the fathers, has in the end of these days spoken to us in *his* Son, 1:2 whom he appointed* heir of all things, through whom also he made* the ages. 1:3 *It is he* who, being the brightness of his glory and the *exact* representation of his essence, and *is* carrying all things by his word of power. When he had made* a cleansing of our sins through himself, he sat down by *the* right *hand* of the Majesty on high; 1:4 having become so-much better than the messengers, inasmuch as he has inherited a more excellent name than they.

1:5 For* to which of the messengers has he previously said, 'You are my Son; I have fathered you today.'? And again, 'I will be a Father to him and he will be a Son to me.'? {Ps. 2:7, 89:26, 27} 1:6 And again, whenever he brought the firstborn into the inhabited-earth, he says, 'And let all the messengers of God worship him.' 1:7 And indeed toward the messengers he says, 'Who makes* his messengers, spirits, and his ministers*, a flame of fire.' 1:8 But *he says* of the Son, 'Your throne, O God, is forever and ever; the scepter of uprightness is the scepter of your kingdom. 1:9 You have loved* righteousness and hated lawlessness. Therefore God, your God, has anointed you with the oil of gladness above your companions.' {Ps. 45:6, 7} 1:10 And, 'You, Lord, in the beginning founded the earth and the heavens are the works of your hands: 1:11 they will perish, but you are remaining and they will all become-obsolete like a garment; 1:12 and you will coil them up like an *outer* dressing and they will be changed, but you are the same and your years will not fail.' {Ps. 102:25} 1:13 But of which of the messengers has he previously said, 'Sit at my right *hand*, until I should place your enemies *under the* footstool of your feet? {Ps. 110:1}

1:14 Are they not all ministering* spirits, sent forth into service because of those who are about to inherit salvation?

[Hebrews 2] TOC

2:1 Because of this, we ought to take-heed even-more to the things which were heard, lest we might drift away. 2:2 For* if the word spoken through *the* messengers became steadfast and every transgression and disobedience* received a just reward; 2:3 how shall we escape, if we neglect so-great a salvation, having received *it in the* beginning *when* spoken through the Lord, which was confirmed to us by those who heard *it*? 2:4 God *was* testifying together with them, both by signs and by wonders and by various powers and by distributions of the Holy Spirit, according to his own will.

2:5 For* he did not subject the future inhabited-earth to messengers, *about* which we are speaking. 2:6 But a certain *writer* has testified somewhere, saying, 'What is man, that you remember him? Or the son of man, that you visit him? 2:7 You made him a bit inferior, *that is lesser* than the messengers. You crowned him with glory and honor. 2:8 You subjected all things underneath his feet.' {Ps. 8:4-6} For* in that he subjected all things to him, he left nothing that is not subject to him. But we now do not yet see all things subjected to him. 2:9 But we see Jesus who has been made a bit inferior, *that is lesser* than *the* messengers, crowned with glory and honor, because of the suffering of the death *he underwent*,* that by the grace of God he should taste of death on behalf of everyone. 2:10 For* it was suitable for him, because whom are all things and through whom are all things, in bringing many sons to glory, to perfect the author of their salvation through sufferings. 2:11 For* both he who is sanctifying and those who are sanctified are all from one. Because of which cause, he is not ashamed to call them brethren, 2:12 saying, 'I will proclaim your name to my brethren, in the midst of the congregation* I will sing hymns to you.' {Ps.

22:22} 2:13 And again, 'I will have confidence in him.' And again, 'Behold, *here* I *am* and the children whom God has given me.' {Ps. 18:2, 2Sam. 22. 3, Is. 8:17, Is. 8:18} 2:14 Therefore since the children have shared in flesh and blood, in like-manner he partook of the same; in order that through death, he might do-away-with the one who had the dominion of death, that is the Devil; 2:15 and he might set-free those, as many as *were* in fear of death, *who were* liable to bondage throughout all their life. 2:16 For* surely he does not help messengers, but he helps the seed of Abraham. 2:17 Hence he was obligated to have been similar to his brethren in all things, that* he might become a merciful and faithful high-priest in things pertaining to God, *that* he should make atonement for the sins of the people. 2:18 For* in that he himself has suffered being tempted, he is able to help those who are tempted.

[Hebrews 3] TOC

3:1 Hence, holy brethren, partakers of a heavenly calling, consider Jesus Christ, the Apostle and High-Priest of our confession; 3:2 who was faithful to him who made* him *such*, as Moses also was in all his house. 3:3 For* he has been deemed worthy of more glory than Moses, inasmuch as the one who constructed *the house* has more honor *than* the house. 3:4 For* every house is constructed by someone, but the one who constructed all things is God. 3:5 And Moses indeed was faithful in all his house as a bondservant, *for a testimony of those things which were to be spoken *later*; 3:6 but Christ *was faithful* as a son, over his house; whose house we are, if indeed* we hold-onto our boldness and the boasting of our hope steadfast till the end. 3:7 Hence, as the Holy Spirit says, **'Today if you* hear his voice, 3:8 do not harden your* hearts, as in the rebellion, in the day of the testing in the wilderness, 3:9 where your* fathers tested me, proving me, and saw my works forty years. 3:10 Hence I was displeased with this generation and said, They are habitually misled in their hearts, but they did not know my ways. 3:11 As I swore in my wrath, they will not enter into my rest.'** {Num. 14:22, Ps. 95:7-11} 3:12 Beware brethren, lest there will be an evil heart of unbelief in anyone of you*, in withdrawing from the living God. 3:13 But encourage one another daily, up to what is called today; in order that none out of you* may be hardened by the deceitfulness of sin. 3:14 For* we have become companions of Christ, if indeed* we hold-onto the beginning of our firmness steadfast till the end; 3:15 while it is said, 'If you* hear his voice today, do not harden your* hearts, as in the rebellion.' {Num. 14:29} 3:16 For* some who had heard *it* rebelled. But was it not all those who came out of Egypt through Moses? 3:17 And with whom was he displeased *with for* forty years? Was it not with those who sinned, whose carcasses fell in the wilderness? 3:18 And to whom did he swear *that* they might not enter into his rest, except to those who were disobedient? 3:19 And we see that they were not able to enter because of unbelief.

[Hebrews 4] TOC

4:1 Therefore, since a promise was left of entering into his rest, let us fear lest any out of you* seem to have fallen-short of it. 4:2 For* indeed we have had the good-news proclaimed to us, just-as they also *had*. But the word of hearing did not profit them, *because* it had not been mixed together with those who heard *it* in the faith. 4:3 For* we who have believed are entering into that rest; just-as he has said, '**As I swore in my wrath, they will not enter into my rest,**' although the works have happened from the conception of the world. {Ps. 95:7:11, Num. 14:22} 4:4 For* he has thus spoken somewhere concerning the seventh *day*, 'And God rested on the seventh day from all his works'; {Gen.

2:2} 4:5 and in this *passage* again, 'They will not enter into my rest.' {Ps. 95:11} 4:6 Therefore since it is left *for* some to enter into it and those to whom the good-news was proclaimed beforehand did not enter into *it* because of disobedience, 4:7 he again determines a certain day as today, saying in David, after so-much time, (just-as it has been said *beforehand*), 'Today if you* hear his voice, do not harden your* hearts.' {Ps. 95:7, 8} 4:8 For* if Joshua had given-rest to them, he would not have spoken concerning another day after these things. 4:9 Consequently, a Sabbath-rest is left for the people of God. 4:10 For* the one who entered into his rest has also rested from his works, as God did from his. 4:11 Therefore let us be diligent to enter into that rest, in order that no one might fall into the same example of disobedience.

4:12 For* the word of God is living and effective and sharper beyond *that of* any two edged sword and *is* penetrating *even* to the division of both soul and spirit, of both joints and marrow and is a judge of the contemplations and deliberations of the heart. 4:13 And there is no created thing unapparent before him, but all things are naked and laid-bare to the eyes of him to whom *we will give* our account.

4:14 Therefore having a great high-priest, Jesus the Son of God, who has gone through the heavens, let us hold-fast our confession. 4:15 For* we do not have a high-priest who is unable to sympathize with our weaknesses, but one who has been tempted in all things according to *our* likeness, *yet* without sin. 4:16 Therefore let us come to the throne of the grace with boldness, in order that we may receive mercy and may find grace *for opportune help.

[Hebrews 5] TOC

5:1 For* every high-priest, being taken from *among* men, is designated *to act* on behalf of men in things pertaining to God, that* he may offer both gifts and sacrifices on behalf of sins; 5:2 he who is able to moderate his emotions with the ignorant and *the* misled, since he himself is also encompassed *by* weakness; 5:3 and because of this *weakness* he is obligated to offer *sacrifices* on behalf of sins concerning the people so also concerning himself. 5:4 And no one takes the honor for himself, but he who is called by God, just-as Aaron was. 5:5 So Christ also did not glorify himself to become a high-priest, but he who spoke to him, 'You are my Son; I have fathered you* today.' {Ps. 2:7} 5:6 Just-as he also says in another *passage,* 'You are a priest forever according to the order of Melchizedek.' {Ps. 110:4} 5:7 *It is he* who in the days of his flesh, has offered up prayers and supplications with a strong outcry and tears to him who was able to save him from death and having been heard for his piety. 5:8 Although being a Son, he learned obedience from the things which he suffered; 5:9 and having been perfected, he became the cause of everlasting salvation to all those who obey* him; 5:10 being addressed by God, *as* high-priest according to the order of Melchizedek.

5:11 Concerning whom we have many things to say and it is difficult to clarify, since you* have become sluggish in hearing. 5:12 For* *indeed*, because of the time, you* ought to be teachers *by now, but* you* again have need that someone teach you* the fundamental principles of the beginning oracles of God, and have become such as have need of milk and not of solid nourishment. 5:13 For* everyone who partakes of milk is inexperienced from the word of righteousness; for* he is an infant. 5:14 But solid nourishment is for mature men, those who have their senses exercised to the discerning of both good and evil because of habit.

[Hebrews 6] TOC

6:1 Hence leaving the word of the beginning *principles* of Christ, we should carry *onward* to maturity; not putting down again a foundation of repentance from dead works and of faith toward God, 6:2 of the teaching of {F} immersions* and of *the* laying on of hands and of resurrection of the dead and of everlasting judgment. 6:3 And we might do this, if indeed* God permits. 6:4 For* those who were once enlightened and have tasted of the heavenly gift and had become partakers of the Holy Spirit 6:5 and have tasted the good word of God and the powers of the future world 6:6 and *then* fell away, it is impossible to renew them again to repentance, *because they are* again crucifying for themselves the Son of God and disgracing *him*. 6:7 For* the soil which has drunk the rainfall that comes often upon it and bears *forth* vegetation fit for them because of whom it is also cultivated, receives blessing from God. 6:8 But if it brings forth thorns and thistles, it is unapproved and near to a curse; whose end is *for burning.

6:9 But, beloved, we have confidence *of* better things concerning you* and *better things* holding to salvation, even if we speak so. 6:10 For* God is not unrighteous to forget your* work and the labor of love* which you* showed toward his name, in that you* served the holy-ones and *still* serving *them*. 6:11 And we are desiring each one of you* to show the same diligence to the full assurance of hope even to the end; 6:12 that* you* should not become sluggish, but imitators of those who are inheriting the promises through faith and patience.

6:13 For* when God made a promise to Abraham, since he could swear according to none greater, he swore according to himself, 6:14 saying, Absolutely *in* blessing, I will bless you and multiplying, I will multiply you. {Gen. 22:17} 6:15 And thus *Abraham*, having been patient, obtained the promise. 6:16 For* indeed, men swear according to the greater and the oath *made* *for confirmation *is* an end in every dispute of theirs. 6:17 In which God, intending to show even-more to the heirs of the promise the unchangeable *will* of his counsel, mediated *this* with an oath; 6:18 that* through two unchangeable matters, in which *it is* impossible *for* God to lie, we may have a strong encouragement, who have fled for refuge, to take-hold of the hope that lays before us. 6:19 *This hope* which we have as an anchor of the soul, *is* both secure and steadfast and entering into the inner *side* of the curtain; 6:20 where a forerunner Jesus entered on our behalf, having become a high-priest forever according to the order of Melchizedek.

{Footnotes: Heb 6:2 Or 'ceremonial washings'.}

[Hebrews 7] TOC

7:1 For* this Melchizedek, King of Salem, priest of the Highest God, who met Abraham returning from the butcher of the kings and blessed him, 7:2 to whom Abraham also divided a tenth of all. Being first, by translation, King of righteousness and thereafter also King of Salem, which is King of peace; 7:3 *he was* without father, without mother, without genealogy, having neither beginning of days nor end of life, but made similar to the Son of God, remains a continual priest.

7:4 Now view how-great this *man was*, to whom even Abraham, the patriarch, gave a tenth out of the spoils. 7:5 And they indeed from the sons of Levi who receive the priest's office have *the* commandment to take-tithes from the people according to the law, that is,

of their brethren, although these have come out of the hips of Abraham. 7:6 But he whose genealogy is not traced from them has taken-tithes of Abraham and has blessed him who has the promises. 7:7 But without any dispute the inferior is blessed by the better. 7:8 And men indeed receive tithes who die here, but there, it is testified that he is living. 7:9 And, as to say, through Abraham even Levi, who receives tithes, has paid-tithes; 7:10 for* he was still in the hips of his father, when Melchizedek met him.

7:11 Therefore if there indeed was perfection through the Levitical priesthood (for the people had the law instituted upon it), what need *was there* still *for* another priest to rise up according to the order of Melchizedek and not to be named according to the order of Aaron? 7:12 For* when the priesthood is transferred, there also becomes, out of necessity, a transfer of the law. 7:13 For* he belongs to another tribe of whom these things are said, from which no one has taken-heed at the altar. 7:14 For* it is evident that our Lord has risen up out of Judah; as to which tribe Moses spoke nothing concerning the priesthood. 7:15 And *what we say* is still even-more evident, if there stands up another priest, according to the likeness of Melchizedek, 7:16 who has become, not according to the law of a fleshly commandment, but according to the power of an indestructible life; 7:17 for* he testifies, 'You are a priest forever, according to the order of Melchizedek.' {Ps. 110:4} 7:18 For* indeed, there becomes a nullifying of a commandment that preceded because of its weakness and unprofitableness 7:19 (for the law perfected nothing) and a bringing in of a better hope, through which we are drawing near to God. 7:20 And inasmuch as *it is* not without the taking of an oath for they indeed have become priests without an oath, 7:21 but he with an oath through him who says of him, 'The Lord swore and will not regret, you are a priest forever, according to the order of Melchizedek.' {Ps. 110:4} 7:22 According to so-much *more*, Jesus has also become the guarantee of a better {F} covenant*. 7:23 And they have become indeed many priests *in number*, because they are prevented by death from remaining *in office*; 7:24 but because he remains forever, he has his perpetual priesthood. 7:25 Hence he is also able to completely save those who come to God through him, to this end, *he is* always living *that* he may intercede on their behalf.

7:26 For* such a high-priest is suitable for us, holy, guiltless, undefiled, separated from sinners and became exalted *in* the heavens; 7:27 who has no daily necessity to offer up sacrifices like the high-priests, (beforehand on behalf of their own sins), and thereafter for* those of the people; for* he did this once for all, when he offered up himself. 7:28 For* the law designates men *as* high-priests, who have weakness, but the word of the oath, which was after the law, *appoints* a Son, perfected forever.

{Footnotes: Heb 7:22 and throughout Hebrews: the English words, 'covenant' and 'testament' used by various translations are the same Greek word. The Old or New Testament is exactly the same as The Old or New Covenant. Covenant was adapted throughout the MLV because it also has a verb form. More is in the Appendix.}

[Hebrews 8] TOC

8:1 Now a summation on the things which we are saying *is this*: we have such a high-priest, who sat down by *the* right *hand* of the throne of the Majesty in the heavens, 8:2 a minister* of the holy-places and of the true tabernacle, which the Lord pitched and not man. 8:3 For* every high-priest is designated, *that* he may offer both gifts and sacrifices; hence *it is* necessary to have also something that he may offer. 8:4 Now if he indeed was upon *the* earth, he would not even be a priest, seeing there are the priests who offer the

gifts according to the law; 8:5 who gives-divine service to *what is* a copy and shadow of the heavenly things, just-as Moses was divinely-warned when he was about to finish the tabernacle; for* he says, You will you make* all things according to the pattern that was shown to you in the mountain. {Ex 25:40} 8:6 But now he has obtained a more excellent ministry*, inasmuch as he is also the intermediary of a better {F} covenant*, which has been instituted upon better promises.

8:7 For* if that first {F} *covenant** had been blameless, then no place would have been sought for a second. 8:8 For* finding-fault with them, he says, 'Behold, the days are coming, says the Lord, That I will accomplish a {F} new covenant* with the house of Israel and with the house of Judah; 8:9 not according to the covenant* that I made* with their fathers in the day that I took *them* by their hand to lead them forth out of the land of Egypt, because they did not remain in my {F} covenant* and I neglected them, says the Lord. 8:10 Because this is the {F} covenant* that I will covenant* with the house of Israel after those days, says the Lord. I *will* give my laws into their mind and I will also write them upon their hearts. And I will be a God to them and they will be a people to me; 8:11 and they may never* *need to* teach, saying, Know the Lord; *to* each one his fellow-citizen and each one his brother, because all will know me, from the least to the greatest of them. 8:12 Because I will be lenient to their unrighteousness; I may never* remember their lawlessness and their sins anymore.' {Jer. 31:31-34}

8:13 In the saying, a *new covenant**, the first has become-obsolete. But what becomes-obsolete and is aged, it is near to disappearing.

{Footnotes: Heb 8:4,6- SEE 7:22 footnote or Appendix.}

[Hebrews 9] TOC

9:1 Then indeed even *the* first *tabernacle* had ordinances of divine service *to God* and its holy-place, a worldly *one*. 9:2 For* the first tabernacle was prepared which is called holy, in which *were* the lamp-stand and the table and the showbread. 9:3 But, the tabernacle which is called the holy of holies *was* after the second curtain; 9:4 holding a golden altar of incense and the ark of the covenant* covered *all* around in every side with gold, in which *was the* golden jar holding the manna and Aaron's rod which had sprouted and the tablets of the covenant*; 9:5 and up above it *the* cherubim of glory overshadowing the mercy-seat; concerning which things it is now not *the time* to speak *of them* individually.

9:6 Now these things having thus always been prepared, the priests indeed go into the first tabernacle, finishing the divine services *to God*; 9:7 but into the second the high-priest *went* alone, once for all in the year, not without blood, which he offers on behalf of himself and *on behalf of* the sins of ignorance of the people. 9:8 The Holy Spirit indicating this, that the way into the holy-places has still not been made manifest, while the first tabernacle still has a standing. 9:9 *This tabernacle,* (which *is* a figure toward the present time); according to which are offered both gifts and sacrifices that cannot, according to the conscience, perfect he who is giving-divine service to *God*, 9:10 *being* only fleshly ordinances, (with foods, drinks and assorted ceremonial washings*), laid upon us till a time of reformation.

9:11 But Christ having come *as* a high-priest of the future good things, through the greater and more perfect tabernacle, not made* with hands, that is to say, not of this creation, 9:12 nor yet through the blood of he-goats and calves, but through his own blood, entered in once for all into the holy-place, having found everlasting redemption. 9:13 For* if the blood of he-goats and oxen and the ashes of a heifer, sprinkling those who have

been desecrated, sanctify for the cleanness of the flesh; 9:14 how much more the blood of Christ, (who through the everlasting Spirit offered himself unblemished to God), will cleanse your* conscience from dead works, *that* you may give-divine service to the living God.

9:15 And because of this, he is the intermediary of a {F} new covenant*, *that *his* death having happened *for the redemption of the transgressions that were against the first {F} covenant*, those who have been called may receive the promise of the everlasting inheritance. 9:16 For* where *there is* a {F} covenant*, *it is* a necessity *for* the death of him who covenanted *it* to be brought *about*. 9:17 For* a {F} covenant* is steadfast upon death; since it is never* in power while he who covenanted it is living. 9:18 Hence even the first *covenant** has not been dedicated without blood. 9:19 For* when every commandment had been spoken by Moses to all the people according to *the* law, he took the blood of the calves and the he-goats, with water and scarlet wool and hyssop and sprinkled both the book itself and all the people, 9:20 saying, 'This is the blood of the covenant* which God commanded toward you*.' {Ex. 24:8} 9:21 Now likewise he sprinkled the tabernacle with the blood and all the vessels of the ministry*. 9:22 And according to the law, I may say, almost all things are cleansed with blood and no forgiveness happens without the shedding of blood.

9:23 Therefore indeed it was a necessity that the copies of the things in the heavens should be cleansed with these, but the heavenly things themselves with better sacrifices than these. 9:24 For* Christ did not enter into a holy-place made* with hands, counterparts to the true *one*, but into heaven itself, now to appear before the face of God on our behalf. 9:25 Nor *did he enter* that* he should offer himself often, as the high-priest enters into the holy-place yearly with another's blood; 9:26 since it was often essential *for* him to suffer from the conception of the world, but now once for all upon the end of the ages, he has been manifested *for the nullifying of sin through the sacrifice of himself. 9:27 And inasmuch as it is laid up for men to die once and after this *is the* judgment; 9:28 so Christ, (having been offered once for all, *that* he should carry the sins of many), will also appear a second time, separate from sin, to those who wait for him, *for salvation.

{Footnotes: Heb 9:15-17 SEE 7:22 footnote or Appendix.}

[Hebrews 10] TOC

10:1 For* the law, having a shadow of the future good things, (not the same image of the matters), they are never* able to perfect those who come near with the same continual sacrifices which they are offering yearly. 10:2 Otherwise, *why* would they not have ceased being offered? Because those who are giving-divine service to *God*, once having been cleansed, *would then* have no more consciousness of sins. 10:3 But in those *sacrifices* there is a remembrance made of sins yearly. 10:4 For* it is impossible that the blood of oxen and he-goats should take away sins. 10:5 Hence when he comes into the world, he says, 'You did not wish *to have* sacrifice and offering, but you did perfect a body for me. 10:6 You were not delighted in whole burnt-offerings and *sacrifices* concerning sin. 10:7 then I said, (as it has been written concerning me in the volume of the book), Behold, I come to do your will, O God.' {Ps. 40:6-8} 10:8 *After* saying *this* above, You do not wish, nor were delighted in sacrifice and offering and whole burnt-offerings and *sacrifices* concerning sin, (which are offered according to the law), 10:9 then he has said, 'Behold, I come to do your will, O God.' {Ps. 40:6-8} He {F} abolishes the first {F} *covenant**, in order that he should establish the second {F} *covenant**. 10:10 In which we will have been sanctified through the

offering of the body of Jesus Christ once for all. 10:11 And indeed every priest has stood daily ministering* and often offering the same sacrifices, which are never* able to take away sins. 10:12 But when he had offered one continual sacrifice on behalf of sins, he sat down at *the* right *hand* of God; 10:13 furthermore waiting until his enemies should be placed *under the* footstool of his feet. 10:14 For* he has perfected the sanctified by one continual offering. 10:15 And the Holy Spirit also testifies to us; for* after he has said, 10:16 'This is the covenant* that I will covenant* *for them after those days, says the Lord, I will give my laws upon their heart and I will also write them upon their minds.' 10:17 And 'I may never* remember their sins and their lawlessness anymore.' {Jer. 31:33-34} 10:18 Now where *the* forgiveness of these is, there is no more an offering concerning sin.

10:19 Therefore brethren, having boldness at the entrance *into* the holy-places by the blood of Jesus, 10:20 a way which he dedicated for us, a fresh and living *way*, through the curtain, that is to say, his flesh; 10:21 and *having* a great priest over the house of God; 10:22 let us come near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and having our body bathed with clean water. 10:23 We should hold-onto the confession of our hope– unwavering; for* he who promised is faithful. 10:24 And let us consider one another *for motivating *each other* to love* and to good works; 10:25 not forsaking our own gathering together, just-as *the* custom *is* with some, but encouraging *one another*, and so-much more, inasmuch as you* are seeing the day drawing near.

10:26 For* if we sin willfully after receiving the full knowledge of the truth, a sacrifice is left no more *for us* concerning sins, 10:27 but a certain fearful expectancy of judgment and a zeal of fire which is about to devour the adversaries. 10:28 Anyone rejecting *the* Law of Moses dies without mercy upon *the word of* two or three witnesses. 10:29 How much worse punishment, do you* think he will be deemed worthy of, who has trampled under foot the Son of God and has deemed common the blood of the covenant* in which he was sanctified and has insulted the Spirit of the grace? 10:30 For* we know him who said, 'Vengeance *is* for me. I will repay says the Lord.' And again, 'The Lord will judge his people.' {Deut. 32:35-36, Ps. 135:14} 10:31 It is a fearful thing to fall into the hands of the living God.

10:32 But remind *yourselves* of the former days, in which, after you* were enlightened, you* endured a large conflict of sufferings; 10:33 *in* this indeed, you* were made a spectacle both by reproaches and afflictions, but *in* this too, you became partners with those who conducted themselves so. 10:34 For* you* also sympathized with those who were in bonds and accepted the plunder of your* possessions with joy, knowing that you* have for yourselves a better possession in the heavens and an abiding one. 10:35 Therefore do not cast away your* boldness, which has great reward. 10:36 For* you* have need of endurance, that*, having done the will of God, you* may get the promise. 10:37 'For* yet a little while, *O* how-much? *O* how-much? He who is coming will come and will not delay. 10:38 But my righteous one will live from faith and if he shrinks-back, my soul does not delight in him.' {Is. 26:20, Hab. 2:3-4} 10:39 But we are not from this shrinking-back *leading* to destruction, but *we are* from *the* faith *leading* to the preservation of the soul.

{Footnotes: Heb 10:8a Or: take away (permanently) OR assassinates. 10:8b SEE 7:22 footnote or the Appendix.}

11:1 Now faith is *the* essence of *things* hoped for, a conviction of matters not seen. 11:2 For* the elders testified in this; 11:3 in faith we perceive that the ages have been framed by the word of God, toward the things seen, not having become from *things* which appear. 11:4 In faith Abel offered a more *excellent* sacrifice to God than Cain, through which he was witnessed to be righteous, God testifying in *regard to* his gifts and through it he still speaks, *although* being dead. 11:5 In faith Enoch was transferred, not to see death, and he was not found, because God transferred him; for* it had been testified *of him* to be well pleasing to God before his transfer. 11:6 And without faith *it is* impossible to be well pleasing *to God*; for* it is essential *for* the one who comes to God to believe that he is and *that* he becomes a rewarder to those who are seeking him out. 11:7 In faith Noah, being divinely-warned concerning things not yet seen, being scared, prepared an ark *for the salvation of his house; through which he condemned the world and became an heir of the righteousness which is according to faith. 11:8 In faith Abraham, obeyed* when he was called to go out to the place which he was about to receive *for an inheritance, and he went out, not knowing where he was going. 11:9 In faith he sojourned in the land of promise, as an alien, dwelling in tents with Isaac and Jacob, the joint heirs with him of the same promise. 11:10 For* he waited for the city which has the foundations, whose craftsman and contractor is God. 11:11 In faith even Sarah herself received power to conceive seed and bore *a son* beyond *the* time of *her fertile* age*, since she deemed him faithful who had promised. 11:12 And hence from one sterile *man*, these were born *descendants* just-as the stars of heaven in a multitude and *as* innumerable as the sand beside the sea shore.

11:13 These all died according to faith, not having received the promises, but having seen *them* and having been persuaded *of them* and having greeted them from farther out and having confessed that they were strangers and travelers upon the earth. 11:14 For* those who are saying such things disclose that they are seeking after a fatherland of their own. 11:15 And if they indeed were remembering that *country* from which they went out, they might have had opportunity to revisit. 11:16 But now they are aspiring for a better *country*, that is, a heavenly one. Hence God is not ashamed of them, to be called their God; for* he has prepared a city for them.

11:17 In faith Abraham, being tested, had offered up Isaac. And he who had accepted the promises was offering up his only begotten *son*; 11:18 even he to whom it was said, In Isaac your seed will be called. {Gen. 21:12} 11:19 Reasoning that God *is* able to lift up even *him* from the dead; from where he did also get him back in a figure. 11:20 In faith Isaac blessed Jacob and Esau, concerning future things. 11:21 In faith Jacob, *when he was* dying, blessed each of the sons of Joseph, and worshiped, *resting* upon the tip of his staff. 11:22 In faith Joseph, when he was *almost* dead*, made mention concerning the exodus of the sons of Israel, and commanded *them* concerning his bones.

11:23 In faith Moses, when he was born, was hid three months by his parents, because they saw he was a handsome child, and they were not afraid of the king's command. 11:24 In faith Moses, having become great, denied to be called the son of Pharaoh's daughter; 11:25 having selected *for himself* to be mistreated with the people of God rather than to have temporary enjoyment of sin. 11:26 *He was* deeming the reproach of Christ greater riches *than* the treasures of Egypt; for* he was looking toward the reward. 11:27 In faith he left Egypt, not fearing the wrath of the king; for* he persevered, as seeing him who is invisible. 11:28 In faith he had made* the Passover and the splashing of the blood *on the door frames*, in order that the destroyer of the firstborn should not touch them. 11:29 In faith they crossed over the Red Sea as *if* through dry *land*; from which the Egyptians taking an

attempt were swallowed up.
11:30 In faith the walls of Jericho fell down, having been surrounded for seven days.
11:31 In faith Rahab the harlot did not perish with those who were disobedient, having accepted the spies with peace.

11:32 And what more should I say? For* the time will fail me if I describe *the things* concerning Gideon, Barak, and also Samson and Jephthah; both David and Samuel and the prophets: 11:33 who through faith conquered kingdoms, worked righteousness, obtained promises, sealed the mouths of lions, 11:34 quenched the power of fire, escaped the edge of the sword, were empowered from weakness, became mighty in war, the encampments of aliens bowed *down*. 11:35 Women received *back* their dead from a resurrection. And others were tortured, not accepting their redemption; that* they might obtain a better resurrection, 11:36 and others received a trial from mocking and scourges, but *even* more, from bonds and prison: 11:37 they were stoned; they were sawed *in two*; they were tempted; they were murdered with the sword; they went around in sheepskins, in goat hides; *they were* lacking, afflicted, *and* mistreated, 11:38 (of whom the world was not worthy), made to wander in *the* wildernesses and mountains and caves and the holes of the earth. 11:39 And all these, having been {F} testified of through the faith, did not get the promise 11:40 God having foreseen something better concerning us, that* they should not be perfected separate from us.

{Footnotes: Heb 11:39 OR: witnessed to through *their* faith.}

[Hebrews 12] TOC

12:1 Therefore, *since* we also have so-great a cloud of witnesses encompassing us, let us place away from ourselves every interference and the {F} easily restricting sin and run with endurance the contest laying before us. 12:2 Looking away from *things, look* toward Jesus, the author and perfecter of the faith, who endured the cross in exchange-for the joy that laid before him, despising shame and has sat down by the right *hand* of the throne of God. 12:3 For* study him who has endured such dispute by sinners to himself, that* you* might not be weary, fainting in your* souls. 12:4 You* have not yet withstood as far as blood, *in your* struggle against sin. 12:5 And you* have forgotten the encouragement which reasons with you* as with sons, 'My son, do not regard-lightly the disciplining of the Lord, nor faint when you are reproved by him; 12:6 For* whom the Lord loves*, he disciplines and scourges every son, whom he is accepting.' {Prov. 3:11-12, Job 5:17} 12:7 *For disciplining you* endure ; God is dealing with you* as with sons; for* what is *the* son whom *his* father does not discipline? 12:8 But if you* are without discipline, of which all have become partakers, consequently, you* are illegitimate and not sons. 12:9 Thereafter, we have indeed had the fathers of our flesh *as* a corrector *of us* and we revered them. Will we not much rather be made subject to the Father of spirits and live? 12:10 For* they indeed disciplined *us* *for a few days according to what *did* seem *right* to them, but *he does it* upon what is advantageous for *us*, *that* we may receive of his holiness. 12:11 Now indeed all disciplining does not seem to be *a thing* of joy for the present*, but of sorrow; yet later it gives peaceful fruit of righteousness to those who have been exercised because of it. 12:12 Hence straighten your drooping hands and the paralyzed knees; 12:13 and make* straight tracks for your* feet, that* what is lame may not be turned aside, but rather should be healed.

12:14 Pursue peace with all men and the sanctification without which no one will see the Lord: 12:15 exercising the oversight *of yourselves* lest *there is* anyone who falls-short

of the grace of God; lest any root of bitterness springing upward might trouble you* and the many might be defiled through this; 12:16 lest *there is* any fornicator or profane *person*, like Esau, who gave *away* his birthright in exchange-for one dinner. 12:17 For* you* know thereafter that even wishing to inherit the blessing, he was rejected*; for* he found no chance for repentance although he sought it with tears.

12:18 For* you* have not come to a mountain which has been touched and burned with fire and to blackness and to darkness and to whirlwind, 12:19 and to the noise of a trumpet and to the voice of words; which *voice* those who heard renounced, *asking* the word not to be added to them. 12:20 For* they were not able to carry *out* what was ordered, 'Even if a beast might touch the mountain, it will be stoned.' {Ex. 19:12-13, 16, Deut. 4:11} 12:21 And so fearful was the manifestation, *that* Moses said, 'I am fearful and trembling. {Deut. 9:19} 12:22 But you* have come to Mount Zion and to the city of the living God, to the heavenly Jerusalem and to tens of thousands of messengers, 12:23 to the festal-gathering and to the {F} congregation* of the firstborn *ones* registered in the heavens and to God, the Judge of all, and to the spirits of perfected righteous men, 12:24 and to Jesus the intermediary of a {F} new covenant* and to the blood of sprinkling which speaks better than *that of* Abel. 12:25 Beware *that* you* do not renounce him who speaks. For* if they did not escape when they renounced him who divinely-warned *them* upon the earth, much more we *may not escape* who are turning away from him who *warns* from the heavens; 12:26 whose voice then shook the earth. But now he has promised, saying, 'Still once for all, I do not only shake the earth, but also the heaven.' {Hag. 2:6} 12:27 And the *saying*, 'still once for all,' indicates the transfer of those things which are shaken, as of things that have been made*, in order that those things *which are* not shaken may remain. 12:28 Hence, receiving an unshakable kingdom, let us have grace, through which we give-divine service *in ways* well pleasing to God with reverence and piety; 12:29 for* our God is a consuming fire.

{Footnotes: Heb 12:1 Or: popular sin; what stands around us well.Heb 12:22 Or: church/the one true church, Eph 4:1-6; discussed more in the Appendix. 12:24 SEE 7:22 footnote or Appendix.}

[Hebrews 13] TOC

13:1 Let brotherly-love abide. 13:2 Do not forget hospitality; for* through this some, *being* eluded, have lodged messengers. 13:3 Remember those who are prisoners, as *though* bound together with them; those who are mistreated, as *though* being *mistreated* yourselves also in the body. 13:4 *Let* marriage *be* honored among all and *let* the marriage-bed *be* undefiled, but fornicators and adulterers God will judge. 13:5 In the manner *of life,* be content with present* things not *being* a money-lover; for* he himself has said, I may never* be lax *concerning* you, nor should I ever forsake you. 13:6 So-that we, being courageous, may say, The Lord is my helper and I will not fear. What will man do to me? {Ps. 56:4, 11; 118:6}

13:7 Remember your* leaders, men who spoke to you* the word of God, and review *the* outcome of *their* conduct, imitate the faith *of such*. 13:8 Jesus Christ *is* the same yesterday and today and forever. 13:9 Do not be carried away by various and strange teachings; for* *it is* good that the heart be established by grace; not by foods, in which those who walked have not been profited. 13:10 We have an altar, from which those who give-divine service to the tabernacle have no authority to eat. 13:11 For* the bodies of those creatures, whose blood is brought into the holy-place through the high-priest *as an offering* concerning sin, are burned outside the encampment. 13:12 Now-then Jesus also suffered outside the gate,

that* he might sanctify the people through his own blood. 13:13 Therefore let us go forth to him outside the encampment, carrying his reproach. 13:14 For* we do not have an abiding city here, but we are seeking after the future *city.* 13:15 Therefore, let us *always* offer up a sacrifice of praising through him to God, that is, the fruit of *our* lips confessing to his name. 13:16 But do not forget the practice of good* and fellowship; for God is well pleased with such sacrifices. 13:17 Obey your* leaders and yield yourselves *to them*; for* they are watching *out* on behalf of your* souls, as those who will give account; that* they may do this with joy and not groaning; for* this *would be* detrimental to you*.

13:18 Pray concerning us; for* we have confidence that we have a good conscience, wishing to conduct ourselves *in a* good *manner* in all things. 13:19 And I am encouraging *you** even-more to do this, that* I may be restored to you* shortly.

13:20 Now the God of peace, who brought up the great shepherd of the sheep, our Lord Jesus, from the dead with the blood of an everlasting covenant*, 13:21 may he perfect you* in every good work, *that* you* should practice his will, doing what is well pleasing in his sight in you*, through Jesus Christ: to whom *is* the glory forever and ever. Amen.

13:22 But I am encouraging you*, brethren, tolerate the word of encouragement, for* I have informed you* by letter through bits *of information*. 13:23 Do you* know that our brother Timothy has been released? With whom, I will see you* if he comes shortly.

13:24 Greet all your* leaders and all the holy-ones. Those from Italy greet you*.

13:25 Grace be with you* all. Amen.

[James 1] TOC

1:1 James, a bondservant of God and of the Lord Jesus Christ, to the twelve tribes, those *who are* in the dispersion. Hail *to you**!

1:2 My brethren, deem it *with* all joy, whenever you* fall into various temptations, 1:3 knowing that the testing of your* faith is working endurance. 1:4 And let endurance have *its* perfect work, that* you* may be perfect and whole, lacking* in nothing.

1:5 But if anyone of you* lacks* wisdom, let him ask from God, who gives to all liberally and does not reproach *any*, and it will be given to him. 1:6 But let him ask in faith, doubting nothing. For* he who is doubting resembles a wave of the sea being blown by the wind and tossed *around*. 1:7 For* do not let that man assume that he will receive anything from the Lord– 1:8 an indecisive man is restless in all his ways.

1:9 Now let the humble brother boast in his elevation, 1:10 but the rich *brother* in his humbleness, because like the flower of the grass, he will pass away. 1:11 For* the sun has risen with the burning heat and dried up the grass and its flower falls and the beauty of its face perished. So shall the rich man also fade away in his pursuits.

1:12 The man who is enduring temptation is fortunate, because having become approved, he will receive the crown of life, which the Lord promised to those who love* him. 1:13 Let no one say when he is tempted, I am tempted by God, for* God is not tempted by evils and he himself tempts no one. 1:14 But each *person* is tempted, when he is pulled away and enticed by his own lust. 1:15 Thereafter when this lust has conceived, it bears sin and sin when it has matured, gives-birth to death. 1:16 Do not be misled, my beloved brethren!

1:17 Every good *act of* giving and every perfect gift is from above, coming down from the Father of lights, with whom there is no change, nor a shadow of turning. 1:18 Having willed *it*, he gave-birth to us by the word of truth, *that* we might be a kind of first-fruit of his created things.

1:19 So-then my beloved brethren, let every man be quick in order to hear, slow in order to speak, *and* slow to wrath. 1:20 For* the wrath of man is not working the righteousness of God. 1:21 Hence having laid away from yourselves all filthiness and the abundance of malice, accept the implanted word with meekness, which is able to save your* souls.

1:22 But become doers of the word and not hearers only, deluding yourselves. 1:23 Because if anyone is a hearer of the word and not a doer, he resembles a man considering his face *(which was his* from birth) in a mirror. 1:24 For* he *has* considered himself and has gone away and immediately forgot what sort of man he was. 1:25 But he who has peered into the perfect law, the *law* of freedom and remains *in it*, this one, having not become a forgetful hearer but a doer who works, this one will be fortunate {F} in his practices.

1:26 If anyone among you* thinks himself to be religious, *though* he does not bridle his tongue but deceives his heart, this one's religion is futile. 1:27 A clean and undefiled religion before our God and Father is this: to {F} visit {F} the orphans and widows in their affliction and to keep oneself unstained from the world.

{Footnotes: James 1:25- Or: actions, doings. James 1:27a- Many try to use the other meaning of this

Greek word: oversee; James 1:27b Or: the fatherless. See the History Section in the Appendix. Please read the Preface. * is our universal footnoting for words contained in the Appendix. These words are NOT the same Greek word as the non-asterisk form; i.e. *for is different from for* is different from for.}

[James 2] TOC

2:1 My brethren, do not have the faith of our Lord Jesus Christ, *the Lord* of glory, with partiality. 2:2 For* if a man comes into your* congregation* with a gold ring, in bright apparel and *if* a poor man in filthy apparel also comes in, 2:3 you* may have looked upon him who is wearing the bright apparel and may have said to him, Sit here; good; and you* may have said to the poor *person*, Stand there or sit here under my footstool. 2:4 And did you* not discern among yourselves and *then* became judges with evil reasonings?

2:5 Listen, my beloved brethren. Did God not choose the poor of the world *to be* rich in faith and heirs of the kingdom which he promised to those who love* him? 2:6 But you* have dishonored the poor. Are the rich not oppressing you*? And are they *not* dragging you* into *the* courts? 2:7 Are they not blaspheming the good name, the one which was named upon you*? 2:8 Nevertheless, if you* accomplish the royal law, according to the Scripture, 'You will love* your neighbor like yourself,' you* are doing well. {Lev. 19:18} 2:9 But if you* have shown-partiality, you* work sin, being convicted by the law as transgressors.

2:10 For* whoever keeps the whole law and yet trips in one *point*, he has become liable to all *of it*. 2:11 For* he who said, You shall not commit adultery, also said, You shall not murder. {Ex. 20:13-14, Deut. 5:17-18} But if you will not commit adultery, but *yet* you will *commit* murder, you have become a transgressor of the law. 2:12 Speak so and practice so, as men who are about to be judged by *the* law of freedom. 2:13 For* judgment *is* merciless to him who has not practiced mercy; mercy wins over judgment.

2:14 What does it profit, my brethren, if someone says he has faith, but does not have works? That faith cannot save him, can it? 2:15 But if a brother or sister is* naked and may have a lack* of daily nourishment, 2:16 and one out of you* may say to them, Go in peace. Be warmed and fed. And yet you* do not give them the body's requirements; what does it profit? 2:17 So also *your* faith, if it does not have works, is dead in itself.

2:18 But someone will say, You have faith, and I have works. Show me your faith away from your works. I will also show you my faith by my works. 2:19 You believe that God is one; you are doing well. The demons also believe and shudder. 2:20 But are you willing to know, O vain man, that faith is dead without works?

2:21 Was not Abraham our father justified from works, when he offered up Isaac his son upon the altar? 2:22 You see that faith was working together with his works and faith is perfected from works; 2:23 and the Scripture was fulfilled which says, 'And Abraham believed God and it was counted to him *for righteousness', and he was called the friend of God. {Gen 15:6} 2:24 Now-then, you* see that a man is justified from works and not from faith alone. 2:25 And likewise, was not Rahab the harlot also justified from works, in that she accepted the messengers and sent them out another way? 2:26 For* as the body without the spirit is dead, so faith without works is also dead.

[James 3] TOC

3:1 My brethren, do not let many *of you** become teachers, knowing that we will receive a severer judgment. 3:2 For*we all trip in many things. If anyone does not trip in speech, this one is a perfect man, also able to bridle the whole body. 3:3 Behold we put the

horses' bridles into their mouths that they may obey us, and we direct their whole body.
3:4 Behold also the ships, *though* they are so-great and are driven by hard winds, yet they are directed by a small rudder, wherever the impulse of the steersman is intending.

3:5 So the tongue is also a little member and boosts of magnificent things. Behold, how-vast a forest is lit by *such* a little fire! 3:6 And the tongue is a fire, the world of unrighteousness. Thus the tongue is designated among our members *as* what stains the whole body and ignites the cycle of {F} life and is ignited by hell. 3:7 For* every nature of beasts and birds, of reptiles and sea-creatures, is tamed and has been tamed by human nature. 3:8 But none of mankind is able to tame the tongue; *it is* an uncontrollable evil, *it is* full of deadly poison. 3:9 We thank God and *the* Father with it and we curse men with it, those who became according to the likeness of God. 3:10 Thanks and cursing comes out from the same mouth. My brethren, these things do not need to become so! 3:11 The spring is not gushing sweet and bitter *water* from the same hole *in the ground, is it*? 3:12 My brethren, a fig tree is not able to produce olives or a vine figs, are they? Thus no spring *is able* to produce *both* salty and sweet water.

3:13 Who is wise and knowledgeable among you*? Let him show out of his good conduct his works in meekness of wisdom. 3:14 But if you* have bitter jealousy and selfish ambition in your* heart, do not boast and lie against the truth. 3:15 This wisdom is not *a wisdom* that comes down from above, but is earthly, physical, demonic. 3:16 For* where jealousy and selfish ambition *are*, there *is* unrest and every evil matter. 3:17 But the wisdom that is from above is indeed first pure, thereafter *is* peaceful, gentle, compliant, full of mercy and good fruits, impartial and without hypocrisy. 3:18 And the fruit of righteousness is sown in peace by those who are making* peace.

{Footnotes: James 3:6- Literally: birth or origin or generations.}

[James 4] TOC

4:1 From where do *the* wars and quarrels among you* *come from*? *Is it* not from here, from your* *own* sensual-delights which are warring in your* members? 4:2 You* lust and do not have; you* murder and are jealous and cannot obtain; you* quarrel and make war; you* do not have, because you* do not ask. 4:3 You* ask and do not receive, because you* ask evilly, that* you* may spend *it* in your* sensual-delights.

4:4 Adulterers and adulteresses, do you* not know that the friendship of the world is enmity with God? Therefore whoever wills to be a friend of the world is standing *as* an enemy of God. 4:5 Or are you* thinking that the Scripture speaks with emptiness? Does the Spirit which dwells in us long to envy? 4:6 But he is giving more grace. Hence *the Scripture* says, 'God resists the haughty, but gives grace to the humble.' {Prov 3:34}

4:7 Therefore be subject to God and withstand the Devil and he will flee from you*. 4:8 Draw near to God and he will draw near to you*. You* sinners! You* indecisive! Cleanse your* hands and purify your* hearts! 4:9 Be miserable and mourn and weep. Let your* laughter be turned to mourning and your* joy to gloom. 4:10 Humble yourselves in the sight of the Lord and he will exalt you*.

4:11 Brethren do not speak against one another. He who is speaking against a brother and is judging his brother, is speaking against the law and is judging the law. Now if you are judging the law, you are not a doer of the law, but a judge. 4:12 There is the one lawgiver, who is able to save and to destroy; who are you who judges another?

4:13 Come now, you* who are saying, Today and tomorrow, we should go into this city and spend one year there and be a merchant and make* a gain. 4:14 You* do not know what tomorrow *will bring*, for* what *is* your* life? For* it will be a vapor, which appears for a little *while* and thereafter disappears. 4:15 Instead of that, you* should say, If the Lord wills, and we should also live, *then* we may do this or that. 4:16 But now you* boast in your* egotism. All such boasting is evil. 4:17 Therefore knowing to do good and not doing *it*, to him, it is sin.

[James 5] TOC

5:1 Come now *you** rich, weep, howling in your* miseries, which are coming upon *you**. 5:2 Your* riches have rotted and your* garments have become moth-eaten. 5:3 Your* gold and silver have tarnished, and their tarnish will be *for a testimony *against* you* and will eat your* flesh like fire. You* *have* stored up *treasure* in *the* last days. 5:4 Behold, the wages of the workers who mowed your* farmlands, *these wages* which have been defrauded by you*, are crying out *against you** and the cries of those who reaped have entered into the ears of the Lord of Hosts. 5:5 You* have caroused upon the land and are self-indulgent; you* have nourished your* hearts as in a day of slaughter. 5:6 You* have sentenced *others*, you* have murdered the righteous; he is not resisting you*.

5:7 Therefore brethren, be patient until the presence of the Lord. Behold, the farmer who is waiting for the precious fruit of the earth, is patient over it, until it might receive *the* morning and evening rainfall. 5:8 You* also, be patient; establish your* hearts, because the presence of the Lord has drawn near. 5:9 Brethren, do not groan against one another, that* you* may not be judged. Behold, the judge stands before the doors.

5:10 Brethren, take *as* an example of suffering evil treatment and of patience the prophets who spoke in the name of the Lord. 5:11 Behold, we esteem those fortunate who are enduring. You* have heard of the endurance of Job and have seen the end of the Lord, how that he is very affectionate and compassionate.

5:12 But before all things my brethren, do not swear, neither *by* the heaven, nor *by* the earth, nor *by* any other oath, but let your* yes be yes and your* no *be* no; that* you* may not fall into hypocrisy.

5:13 Is anyone among you* suffering evil treatment? Let him pray. Is anyone cheerful? Let him sing-praise. 5:14 Is anyone among you* sick? Let him call for the elders of the congregation*, and let them pray over him, anointing him with oil in the name of the Lord. 5:15 And the prayer of the faith will save him who is weary and the Lord will lift him up, even if he has been practicing sins, it will be forgiven him.

5:16 Therefore confess your* trespasses to one another and pray on behalf of one another, *that you* may be healed. The supplication of a righteous man prevails– much *in its* working. 5:17 Elijah was a man of like-feelings with us and he prayed with *intense* prayer that it might not rain, and it did not rain upon the land *for* three years and six months. 5:18 And he prayed again, and the heaven gave rainfall and the land sprouted her fruit.

5:19 Brethren, if anyone among you* are misled from the truth and someone should return him *to it*; 5:20 let him know, that he who turns a sinner from the error of his way will save a soul from death and will hide a multitude of sins.

[1 Peter 1] TOC

1:1 Peter, an apostle of Jesus Christ, to the chosen who are travelers of the dispersion in Pontus, Galatia, Cappadocia, Asia and Bithyna, 1:2 according to the foreknowledge of God the Father, in *the* sanctification of the Spirit, to obedience and sprinkling of the blood of Jesus Christ: grace to you* and may peace be multiplied.

1:3 The God and Father of our Lord Jesus Christ *is* gracious*, who according to his much mercy has born us again to a living hope through the resurrection of Jesus Christ from the dead, 1:4 to an incorruptible inheritance, undefiled and unfading, guarded in the heavens *for you*. 1:5 *You** who by the power of God are being kept through faith to a salvation ready to be revealed in the last time. 1:6 In which you* are glad, *though* now *for* a little *while,* if it is essential, having been sorrowful in various tests, 1:7 that* the trial of your* faith, (*being* more precious *than* gold, which is perishing), *even* now being proven through fire, may be found *for praise and honor and to glory in the revelation of Jesus Christ. 1:8 Whom, *though* having not seen *him*, you* love*; in whom, *though* now you* do not see him, yet believing, you* are glad with joy unspeakable and glorified; 1:9 getting *to* the end of your* faith, *that is* the salvation of *your** souls. 1:10 Concerning which salvation the prophets, who prophesied concerning the grace that *should come* to you*, sought out and searched out; 1:11 searching what *time* or what *sort of* time the Spirit of Christ in them indicated, when it testified beforehand the sufferings of Christ and the glories *following* after these things. 1:12 To whom it was revealed, that they were not serving themselves, but to you* the same things, which now have been reported to you* through those who proclaimed the good-news to you* in the Holy Spirit sent forth from heaven; which things messengers desire to peer *into*.

1:13 Hence girding up the hips of your* mind, be sober and hope perfectly upon the grace being brought to you* in the revelation of Jesus Christ; 1:14 like children of obedience not fashioning yourselves to your* former lusts in *the time of* your* ignorance; 1:15 but according to the holy one, he who called you*, you* yourselves also become holy in all *your** conduct; 1:16 because it has been written, 'Become holy, because I am holy.' {Lev. 11:44-45, 19:2, 20:7,26} 1:17 And if you* call on the Father, who judges without showing partiality according to each one's work, conduct yourselves in fear *during* the time of your* foreign residency *here*; 1:18 knowing that you* were not redeemed with corruptible things– with silver or with gold, *nor* from your* futile conduct handed down from your* forefathers. 1:19 But as of a lamb unblemished and unstained, *you were redeemed* with precious blood of Christ: 1:20 who indeed, having been known beforehand, before the conception of the world, but was manifested upon the last times because of you*, 1:21 who, through him, believe in God who lifted him up from the dead and gave him glory; so-that your* faith and hope might be in God. 1:22 Seeing you* have purified your* souls in your* obedience to the truth through *the* Spirit toward brotherly-love without hypocrisy, intensely love* one another from a clean heart; 1:23 having been born again, not out of corruptible seed, but from *the* incorruptible, through the word of God, which is living and remaining forever. 1:24 Because, 'All flesh is like grass and all the glory of man is like the flower of grass. The grass dried up and the flower of it fell away. 1:25 But the word of the Lord is abiding forever.' {Is. 40:6-9} And this is the word of the good-news which was proclaimed to you*.

[1 Peter 2] TOC

2:1 Therefore having placed away from yourselves all malice and all treachery and hypocrisies and envies and all slanders, 2:2 as newborn babies, long for the logical milk which is without treachery, that* you* may grow in it; 2:3 if indeed*, you* have tasted that the Lord is kind; 2:4 coming to him, a living stone, indeed rejected* by men, but with God chosen *and* precious. 2:5 You*, like living stones, are also built up *as* a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. 2:6 Because it is contained in Scripture, 'Behold, I place in Zion a cornerstone, chosen *and* precious and he who believes in him may never* be ashamed.' {Is. 28:16} 2:7 Therefore to you* who believe is the honor, but *to the* disobedient, '*The* stone which the builders rejected*, this became the head of the corner;' {Ps. 118:22} 2:8 and, 'A stone of stumbling and a rock of offense;' {Is. 8:14} to those who are stumbling in the word, being disobedient; also they were appointed* *for that. 2:9 But you* are a chosen race, a royal priesthood, a holy nation, a people *for *God's* ownership, *that you* may proclaim the virtues of him who called you* out of darkness into his marvelous light; 2:10 who previously were no people, but now are the people of God; who had not been shown-mercy, but now have been shown-mercy.

2:11 Beloved, I am encouraging you* *to be* like foreigners and travelers, to abstain from fleshly lusts, which are warring against the soul; 2:12 having your* good conduct *seen* among the Gentiles; that*, in what they are speaking against you*, like evildoers, they may (having been eyewitnesses from your* good works) glorify God in the day of visitation.

2:13 Therefore be subject to every human creation because of the Lord: whether to the king, as *he* is superior to *you**; 2:14 or to governors, as *they are* sent through him *for vengeance *on* evildoers and praise of *those who are* doers of good. 2:15 Because so is the will of God, that *by* doing good you* might hush the ignorance of foolish men; 2:16 as free and *yet* not having your* freedom as a covering of malice, but as bondservants of God. 2:17 Honor all *men*. Love* the brotherhood. Fear God. Honor the king.

2:18 Domestic *servants*, be subject to your* masters with all fear; not only to the good and gentle, but also to the crooked. 2:19 For* this is acceptable, if anyone undergoes sorrows because of *his* conscience toward God, suffering wrongfully. 2:20 For* what credit is it, if, when you* are sinning and are battered *for it*, you* will endure *it*? But if, when you* are doing good and are suffering *for it*, you* will endure *it*; this is acceptable with God. 2:21 For* to this you* were called, because Christ also suffered on our behalf, leaving you* a model, that* you* should follow in his footprints. 2:22 *He* who did no sin, nor was treachery found in his mouth; 2:23 who, when he was reviled, did not revile again *in return*; *when* suffering, did not threaten, but gave *himself* to him who judges righteously. 2:24 He, himself, carried our sins in his body upon the tree, that* we might live to righteousness, having died to sins; by whose wounds you* were healed. 2:25 For* you* were misled like sheep, but are now returned to the Shepherd and Overseer of your* souls.

[1 Peter 3] TOC

3:1 Likewise, wives be subject to your* own husbands; that*, even if any are disobeying the word, they might be gained without the word through the conduct of their wives; 3:2 having been eyewitnesses of your* pure conduct *coupled* with fear; 3:3 whose adornment, do not let it be the outward *adornment* of braiding the hair and of placing on of gold or of clothing of *expensive* garments; 3:4 but *let it be* the hidden human *things* of the heart, in the incorruptible *clothing* of a meek and quiet spirit, which is greatly-valued in the sight

of God. 3:5 For* so, the holy women, those also hoping in God, previously adorned themselves, being subject to their own husbands; 3:6 as Sarah obeyed* Abraham, calling him lord; whose children you* became, doing good and not fearing any terror.

3:7 You* husbands, likewise, dwell with *your** *wives* according to *the* knowledge, bestowing honor to the wife, as the weaker vessel, as also being joint heirs of the grace of life; *that* your* prayers may not be hindered.

3:8 Now *to* the end, *be* like-minded, sympathetic, loving the brethren, affectionate, friendly; 3:9 not giving evil in exchange-for evil or reviling in exchange-for reviling, but instead speaking well of *others*; knowing that you* were called *for this, that* you* should inherit a blessing. 3:10 For* he who wills to love* life and see good days, let his tongue cease from *speaking* evil and *also* his lips not to speak treachery. 3:11 Let him shun evil and let him do good. Let him seek peace and let him pursue it, 3:12 because the eyes of the Lord are upon the righteous. And his ears toward their supplication. But the face of the Lord is against those who are practicing evil.

3:13 And who is he who will mistreat you*, if you* become imitators of what is good? 3:14 But even if you* should suffer because of righteousness*, you* are* fortunate. And do not fear *because of* their fear, nor should you* be disturbed; 3:15 but sanctify the Lord God in your* hearts, and *be* prepared habitually to *make* a defense to everyone who is asking you* for a reason concerning the hope *which is* in you*, with meekness and fear; 3:16 having a good conscience; that*, in what they are speaking against you* as evildoers, they may be ashamed who are railing at your* good conduct in Christ. 3:17 For* *it is* better to suffer for doing good than *for* doing evil, (if the will of God wills *it*). 3:18 Because Christ also suffered once for all on behalf of *our* sins, the righteous on behalf of the unrighteous, that* he might bring you* to God; having been indeed put to death in the flesh, but given-life in the Spirit; 3:19 in which, he also went and preached to the spirits in prison, 3:20 who previously were disobedient, when the patience of God was waiting in the days of Noah, *while* the ark *was* being prepared, in which a few, that is, eight souls, were saved through water; 3:21 which also *our* counterpart– immersion* saves us now, not the removal of the filth of the flesh, but the pledge of a good conscience toward God, through the resurrection of Jesus Christ; 3:22 who is by *the* right *hand* of God, having gone into heaven; *with* messengers and authorities and powers being made subject to him.

[1 Peter 4] TOC

4:1 Therefore Christ having suffered on our behalf *who are* in *the* flesh, you* also arm yourselves with the same mind, because he who has suffered in the flesh has ceased from sin; 4:2 *that* you should no longer have *your* life, (the rest of your* time in the flesh), in the lusts of men, but in the will of God. 4:3 For* the time which has passed away from *our* life is enough for us to have worked the will of the Gentiles and to have conducted-ourselves in unbridled-lusts, lusts, drunkenness, revelings, drinking-bouts and illegal idolatries; 4:4 in which they are surprised *by* you*, *that you are* not running with *them* into the same outpouring of riotousness, blaspheming *you**; 4:5 who will give account to him who is ready to judge the living and the dead. 4:6 For* to this end the good-news was proclaimed even to the dead, that* they might be judged indeed according to men in the flesh, but may live according to God in the Spirit.

4:7 But the end of all things has drawn near. Therefore, be sensible and be sober to

prayers. 4:8 But before all things, having the intense love* *for yourselves, because love* will hide a multitude of sins. 4:9 *Be* hospitable to one another without murmurings; 4:10 just-as each has received a gift*, serving it among yourselves, as good stewards of *the* various grace*s* of God. 4:11 If anyone is speaking, *speak* as *the* oracles of God; if anyone is serving, *serve* as from the strength as God is supplying; that* God may be glorified in all things through Jesus Christ: to whom is the glory and the dominion forever and ever. Amen.

4:12 Beloved, do not be surprised by the fiery ordeal among you*, happening to you* *for a test, as *though* a strange thing is befalling to you*. 4:13 But just-as you* are sharing in the sufferings of Christ *with us*, rejoice, that* in the revelation of his glory, you* may also rejoice, being glad. 4:14 If you* are reproached in the name of Christ, *you* are* fortunate, because the *Spirit* of glory and the Spirit of God rests upon you*. He is indeed blasphemed according to their part, but he is glorified according to your part. 4:15 For* do not let any of you* suffer like a murderer or a thief or an evildoer or like a meddler in the affairs of others. 4:16 But if *a man suffers* as a Christian, let him not be ashamed, but let him glorify God in this respect. 4:17 Because the time *has come for* judgment to begin from the house of God and if *it begins* first from us, what *will be* the end of those who are disobedient to the good-news of God? 4:18 And if the righteous is scarcely saved, where will the ungodly and *the* sinner appear? 4:19 So-then let them who also suffer according to the will of God as to a faithful Creator be intrusting their souls in good doing.

[1 Peter 5] TOC

5:1 I am encouraging the elders who *are* among you*, *as I,* who *am* a fellow elder and a witness of the sufferings of Christ, and a partner of the glory which is about to be revealed. 5:2 Shepherd the flock of God which *is* among you*, exercising the oversight, not by compulsion, but willfully, and not covetously, but eagerly; 5:3 and not like *one* lording it over *his* lot, but you* yourselves become examples to the flock. 5:4 And when the Chief-Shepherd is manifested, you* will get the unfading crown of glory. 5:5 Likewise, you* *the* younger, be subject to the elder. And all *of you** be subject to one another, clothe yourself with humility, because 'God resists the haughty, but is giving grace to the humble.' {Prov. 3:34} 5:6 Therefore humble yourselves under the powerful hand of God, that* he may exalt you* in time; 5:7 tossing all your* anxiety upon him, because with him there is care concerning you*. 5:8 Be sober! Be watchful! Your* opponent, the Devil, like a roaring lion, is walking around seeking whom he may swallow, 5:9 to whom, you* withstand, *being* solid in the faith, knowing that the same sufferings are accomplished in your* brotherhood which *is* in *the* world. 5:10 And the God of all grace, who called you* to his everlasting glory in Christ Jesus, after you* have suffered a little while, he himself may perfect you*, will establish, will strengthen *and* will found *you**. 5:11 To him *is* the glory and the dominion forever and ever. Amen.

5:12 Through Silvanus, our faithful brother, as I count *him*, I have written to you* through a *very* few *words*, encouraging and testifying that this is the true grace of God into which you* have stood fast. 5:13 She who is in Babylon, chosen together with *you**, greets you*, and *so does* Mark my son. 5:14 Greet one another with a kiss of love*.

Peace be to you* all who are in Christ Jesus. Amen.

[2 Peter 1] TOC

1:1 Simon Peter, a bondservant and apostle of Jesus Christ, to those who are allotted an equally precious faith with us, in the righteousness of our God and Savior Jesus Christ: 1:2 may grace and peace be multiplied to you* in the full knowledge of God and of Jesus our Lord.

1:3 As his divine* power has been bestowed to us as a gift, (all things *pertaining* to life and godliness*), through the full knowledge of him who called us through glory and virtue; 1:4 through which he has bestowed to us as a gift his precious and great promises; that* through these you* might become partners of the divine* nature, having escaped the corruption in the world with *its* lust.

1:5 Now also *for* this same *reason*, besides having brought in all diligence, supply in your* faith, virtue, and in *your** virtue, knowledge 1:6 and in *your** knowledge, self-control, and in *your** self-control, endurance, and in *your** endurance, godliness*; 1:7 and in *your** godliness*, brotherly-love, and in *your** brotherly-love, love*. 1:8 For* *if* these things exist and increase in you*, none designate you* idle or unfruitful toward the full knowledge of our Lord Jesus Christ. 1:9 For* the one is blind in whom these things are not present*, *being* short-sighted, having forgetfulness of the cleansing from his old sins. 1:10 Hence brethren, be diligent to make* your* calling and choice steadfast; for* if you* are doing these things, you* may never* trip; 1:11 for* so the entrance into the everlasting kingdom of our Lord and Savior Jesus Christ will be richly supplied to you*.

1:12 Hence I will not neglect to remind you* habitually concerning these things, although you* know them and have been established in the present* truth. 1:13 And I deemed it righteous, inasmuch as I am in this tabernacle, to arouse you* in a reminder; 1:14 knowing that the removal of my tabernacle is *coming* quickly, just-as our Lord Jesus Christ indicated to me. 1:15 But, I will also be diligent to have these things in remembrance for you* every-time after my exodus. 1:16 For* we did not follow wisely devised fables, when we made known to you* the power and presence of our Lord Jesus Christ, but we became eyewitnesses of his majesty. 1:17 For* he received honor and glory from God the Father when such a voice was carried to him by the Majestic Glory, **This is my beloved Son, in whom I am delighted.** 1:18 And we heard this voice being carried from heaven, being with him in the holy mountain. 1:19 And we have the steadfast prophetic word; to which you* are doing well *and* taking-heed, (as to a lamp appearing in a dreary place, until the day might dawn and the {F} morning-star might rise) in your* hearts. 1:20 Knowing this first, that every prophecy of Scripture does not come* from *one's* own interpretation. 1:21 For* no prophecy was ever brought *about* by *the* will of man, but the holy men of God spoke *the word* being carried by the Holy Spirit.

{Footnotes: 2Pet 1:19 Or Venus; literally 'light-bearer'; metaphorically Jesus.}

[2 Peter 2] TOC

2:1 But false prophets happened *to be* also among the people, as false teachers will also be among you*, who will smuggle in sects of destruction, denying even the Master that bought them, bringing quick destruction upon themselves. 2:2 And many will follow their unbridled-lusts, because of whom the way of the truth will be blasphemed. 2:3 And in *their* greed, they will be merchants of you* with fabricated words; to whom the

condemnation from long-ago is not idle and their destruction will not slumber.

2:4 For* if God did not spare messengers who sinned, but threw them into hell and gave them to restraints of blackness, to be kept *for judgment; 2:5 and *if he* did not spare the ancient world, but kept Noah, the eighth *person spared*, a preacher of righteousness, when he brought a flood upon the world of the ungodly; 2:6 and *if by* incinerating the cities of Sodom and Gomorrah, he condemned *them* to catastrophe, having made them an example *for* those who are about to be ungodly; 2:7 and *if* he rescued righteous Lot, *who had been* subjugated by the conduct of the immoral in their unbridled-lusts 2:8 (for* that righteous man, *who was* dwelling with them, was tormenting *his* righteous soul by seeing and hearing *their* lawless works day by day). 2:9 The Lord knows how to rescue the devout out of temptation and to keep the unrighteous to the day of judgment to be punished; 2:10 and especially those who conduct-themselves after the flesh in the lust of defilement and despise lordship.

Daring *and* self-willed, they do not tremble to blaspheme *heavenly* glories; 2:11 where messengers, (*though* being greater in strength and power), do not bring a blasphemous judgment against them before the Lord. 2:12 But these *men are* like natural unreasoning creatures, having been born *for apprehension and corruption, blaspheming in what they are ignorant of and in their corruption they will be utterly corrupted. 2:13 *They are* getting the wages of unrighteousness; *those* who deem *it* a sensual-delight *to be* carousing in *the* day*light*. *They are* stains and blemishes, reveling in their *own acts of* deceitfulness, they feast sumptuously alongside you*, 2:14 having eyes full of an adulteress and unceasing sin; enticing unstable souls; having a heart exercised in greed; children of *the* curse; 2:15 leaving *the* straight way. They were misled, having followed the way of Balaam the *son* of Beor, who loved* the wages of unrighteousness; 2:16 but he had *his* reproof from his own violation of the law: *when* a voiceless donkey spoke with a human voice and did forbid the insanity of the prophet.

2:17 These *people* are waterless springs and clouds driven by a gale to whom the blackness of darkness has been kept forever. 2:18 For* speaking flattering-words of futility, they entice with the lusts of the flesh *and* with unbridled-lusts, those who really had escaped from those who conduct themselves in error. 2:19 *They are* promising them freedom, while they themselves are* bondservants of corruption. For* in what someone has been succumbed, in this he is also enslaved. 2:20 For* if they, having escaped the defilements of the world with the full knowledge of the Lord and Savior Jesus Christ, but are again entangled and succumbed *in these things*, the last *state* has become worse with them *than* the first. 2:21 For* it was better for them to have not known fully the way of righteousness, than, having fully known *it*, to turn back from the holy commandment given to them. 2:22 But it has befallen them according to the true proverb, 'The dog turning to his own vomit again,' and the sow that had bathed to wallowing in the mud. {Prov. 26:11}

[2 Peter 3] TOC

3:1 Beloved, this is already the second letter that I am writing to you*, and in both of them I am awakening your* sincere mind in a reminder; 3:2 to remember the words which were spoken before by the holy prophets and the commandments of the Lord and Savior through your* apostles.

3:3 Knowing this first, that in the last of the days, mockers will come, conducting-themselves according to their own lusts, 3:4 and saying, Where is the promise of his presence? For* from the day that the fathers fell-asleep, all things remain as they were from the beginning of the creation. 3:5 For* this is eluding them, (willing *it to be so*): that

there were heavens from long-ago and an earth established out of water and through water
by the word of God; 3:6 through which *water* the world that was then, was destroyed, being
flooded with water. 3:7 But the heavens and the earth that are now, by his word have been
stored up for fire, being kept to the day of judgment and destruction of ungodly men.

3:8 But beloved, let this one thing not elude you*, that one day is with the Lord like a
thousand years and a thousand years like one day. 3:9 The Lord is not slow *concerning* his
promise, as some deem slowness, but is patient toward us, not willing *for* any to perish,
but *for* all to make room *for repentance.
3:10 But the day of the Lord will come like a thief in the night; in which the heavens
will pass away with a crashing-sound and the elements will be dissolved *by* burning with
a burning heat, and the earth and the works which are in it will be burned up. 3:11
Therefore these things are all to be dissolved, *seeing* what sort of *things* you* ought to
possess in *all* holy conduct and godliness*, 3:12 expecting and diligently wanting the
presence of the day of God, because of which *the* heavens being on fire will be dissolved
and the elements will melt, burning with a burning heat. 3:13 But, according to his promise,
we are expecting new heavens and a new earth, in which dwells righteousness.

3:14 Hence, beloved, expecting these things, be diligent that you* may be found in
peace, unstained and unblemished in his sight. 3:15 And deem the patience of our Lord *to
be* salvation; just-as our beloved brother Paul also wrote to you* according to the wisdom
given to him; 3:16 as also in all *his* letters, speaking in them concerning these things; in
which some things are difficult to perceive, which the unlearned and unstable are twisting,
as *they* also *do with* the rest of the Scriptures, to their own destruction. 3:17 Therefore
beloved, knowing beforehand *these things*, guard yourselves that* you* might not fall from
your* own firmness, being led away with the error of the immoral. 3:18 But grow in the
grace and knowledge of our Lord and Savior Jesus Christ. Glory *is* to him, both now and
to the *final* day of *this* age. Amen.

[1 John 1] TOC

1:1 What was from the beginning, what we have heard, what we have seen with our eyes, what we saw and our hands touched, concerning the Word of life 1:2 and the life was manifested and we have seen and testify and are reporting to you* the life, the everlasting *life*, which was with the Father and was manifested to us. 1:3 That which we have seen and heard we report to you*, that* you* also may have fellowship with us, but also our fellowship is with the Father and with his Son Jesus Christ; 1:4 and we are writing these things, that* our joy may be fulfilled.

1:5 And this is the message which we have heard from him and are reporting to you*, that God is light and there is no darkness in him – none *at all*. 1:6 If we say that we have fellowship with him and *then* should walk in the darkness, we are lying and do not practice the truth. 1:7 But if we walk in the light, as he is in the light, we have fellowship with one another and the blood of Jesus Christ his Son is cleansing us from all sin. 1:8 If we say that we have no sin, we are misleading ourselves and the truth is not in us. 1:9 If we confess our sins, he is faithful and righteous {F} to forgive us our sins and to cleanse us from all unrighteousness. 1:10 If we say that we have not sinned, we make* him a liar and his word is not in us.

{Footnotes: Please read the Preface. * is our universal footnoting for words contained in the Appendix. These words are NOT the same Greek word as the non-asterisk form; i.e. *for is different from for* is different from for. 1Jn 1:9 is the abbreviated form of 'in order that he might forgive us our sins and *in order that* he might cleanse us from...'}

[1 John 2] TOC

2:1 My little children, these things I am writing to you* that* you* may not sin. And if anyone should sin, we have a Helper* with the Father, Jesus Christ the righteous. 2:2 And he is the atonement on behalf of our sins, and not on behalf of ours only, but also on behalf of the whole world. 2:3 And we know by this that we have known him; if we keep his commandments. 2:4 He who says, I know him and is not keeping his commandments, is a liar and the truth is not in him; 2:5 but whoever keeps his word, truly the love* of God has been perfected in him. We know by this that we are in him. 2:6 He who says he {F} abides in him, also ought to walk so; just-as he walked.

2:7 Brethren, I write no new commandment to you*, but an old commandment which you* *have* had from the beginning. The old commandment is the word which you* heard from the beginning. 2:8 Again, I am writing a new commandment to you*, which is true in him and in you*, because the darkness is passing away and the true light is already appearing. 2:9 He who says he is in the light and hates his brother, is in the darkness even until now. 2:10 He who loves* his brother abides in the light and there is no offense in him. 2:11 But he who hates his brother is in the darkness and is walking in the darkness and does not know where he is going, because the darkness has blinded his eyes.

2:12 I am writing to you*, *my* little children, because *your** sins have been forgiven you* because of his name. 2:13 I am writing to you*, fathers, because you* have known him who is from *the* beginning. I write to you*, young-men, because you* have overcome the evil *one*. I write to you*, little children, because you* have known the Father. 2:14 I have written to you*, fathers, because you* have known him who is from *the* beginning. I have written to you*, young men, because you* are strong and the word of God abides in you* and you*

have overcome the evil *one*.

2:15 Do not love* the world, nor the things *which are* in the world. If anyone loves* the world, the love* of the Father is not in him. 2:16 Because all that is in the world, the lust of the flesh and the lust of the eyes and the egotism of life, is not from the Father, but is from the world. 2:17 And the world is passing away and its lust, but he who practices the will of God abides forever.

2:18 Little children, it is the last hour and just-as you* heard that the antichrist is coming, even now many antichrists have come* *to be*; hence we know that it is the last hour. 2:19 They went out from us, but they were not of* us; for* if they had been of* us, they would have remained with us, but *they went out*, that* they might be made manifest that all *of them* are not of* us. 2:20 And you* have an anointing from the Holy One and you* know all things. 2:21 I have not written to you* because you* do not know the truth, but because you* know it and because every lie is not of* the truth. 2:22 Who is the liar except he who is denying that Jesus is the Christ? This is the antichrist, he who is denying the Father and the Son. 2:23 Everyone who is denying the Son, he does not have the Father. 2:24 Therefore let this abide in you* which you* heard from the beginning. If what you* heard from the beginning abides in you*, you* will also abide in the Son and in the Father. 2:25 And this is the promise which he promised us, everlasting life. 2:26 I have written to you* these things concerning those who are misleading you*. 2:27 And *as for* you*, the anointing which you* received from him abides in you* and you* do not need that* anyone should teach you*, but as the same anointing teaches you* concerning all things and is true and is not a lie and just-as it taught you*, you* will abide in him. 2:28 And now, *my* little children, abide in him; that*, whenever he is made manifest, we may have boldness and should not be ashamed in his presence. 2:29 If you* know that he is righteous, you* also know that everyone who practices righteousness has been born from him.

{Footnotes: 1Jn 2:6- The word 'abide' as used throughout the Letters of John also can be translated as 'dwell' or 'remain' (as in 2:19).

[1 John 3] TOC

3:1 Behold what sort of love* the Father has given to us, that* we might be called children of God. Because of this, the world does not know you*, because it did not know him. 3:2 Beloved, we are now *the* children of God and it was not yet manifested what we will be. But we know that, if he is manifested, we will be similar to him, because we will see him just-as he is. 3:3 And everyone who has this hope *set* on him purifies himself, just-as he is pure. 3:4 Everyone who practices sin also practices lawlessness, and sin is lawlessness. 3:5 And you* know that he was manifested in order that he might take away our sins, and in him is no sin. {Isa. 53:4} 3:6 Everyone who abides in him is not sinning. Everyone who sins has not seen him, nor has known him. 3:7 *My* little children, let no one mislead you*. He who practices righteousness is righteous, just-as he is righteous. 3:8 He who practices sin is from the Devil, because from the beginning the Devil is sinning, to this *end* the Son of God was manifested, that* he might dissolve the works of the Devil. 3:9 Everyone who has been born from God does not practice sin, because his seed abides in him and he is not able to *practice* sin, because he has been born from God. 3:10 The children of God and the children of the Devil are apparent in this, everyone who does not practice righteousness is not from God, nor *is* he who does not love* his brother. 3:11 Because this is the message which you* heard from the beginning, that* we should love* one another; 3:12 not as Cain *who* was from the evil *one* and slaughtered his brother. And

he slew him because of what? Because his works were evil and his brother's righteous. {Gen. 4:8}

3:13 Do not marvel my brethren, if the world hates you*. 3:14 We know that we have stepped out of death into life, because we love* the brethren. He who does not love* his brother abides in death. 3:15 Everyone who hates his brother is a murderer and you* know that no murderer has everlasting life abiding in him. 3:16 We know love* by this , because he laid down his life on our behalf and we ought to lay down our lives on behalf of the brethren. 3:17 But whoever has a good livelihood in the world and may view his brother having need and might lock his heart* from him, how does the love* of God abide in him? 3:18 My little children, do not love* in word, nor with the tongue, but in works and in truth. 3:19 And we know by this that we are from the truth and will persuade our hearts *from fear* in front of him; 3:20 because if our heart condemns us, God is greater *than* our heart and he knows all things. 3:21 Beloved, if our heart does not condemn us, we have boldness toward God; 3:22 and whatever we ask, we receive from him, because we are keeping his commandments and practice the things which are pleasing in his sight. 3:23 And this is his commandment, that* we should believe in the name of his Son Jesus Christ and should love* one another, just-as he gave commandment *to us*. 3:24 And he who is keeping his commandments abides in him and he in him. And we know by this that he abides in us, from the Spirit whom he gave us.

{1Jn 3:17- Greek: bowels.}

[1 John 4] TOC

4:1 Beloved, do not believe every spirit, but test the spirits, *to see* if they are from God, because many false prophets have gone out into the world. 4:2 You* know by this the Spirit of God. Every spirit which confesses that Jesus Christ has come in the flesh is from God; 4:3 and every spirit that does not confess Jesus Christ *as* having come in the flesh, is not from God and this is the *spirit* of the antichrist, which you* have heard *of*, that it is coming, and now it is already in the world. 4:4 You* are from God, *my* little children and have overcome them, because greater is he who is in you* than he who is in the world. 4:5 They are from the world. Therefore they speak *as* from the world and the world hears them. 4:6 We are from God. He who knows God, hears us; he who is not from God does not hear us. We know from this, {F} the spirit of the truth and the spirit of the deceit.

4:7 Beloved, we should love* one another, because love* is from God, and everyone who loves* has been born from God and knows God. 4:8 He who does not love*, does not know God, because God is love*. 4:9 In this, the love* of God was manifested in us, that God has sent his only begotten Son into the world that* we might live through him. 4:10 In this is love*, not that we loved* God, but that he loved* us and sent his Son *to be* the atonement on behalf of our sins. 4:11 Beloved, if God so loved* us, we also ought to love* one another. 4:12 No one has seen God at anytime; if we love* one another, God is abiding in us and his love* is perfected in us. 4:13 We know by this that we abide in him and he in us, because he has given to us from his Spirit. 4:14 And we have seen and testify that the Father has sent the Son *to be* the Savior of the world. 4:15 Whoever confesses that Jesus is the Son of God, God abides in him and he in God. 4:16 And we know and have believed the love* which God has in us. God is love*, and he who abides in love* abides in God and God abides in him. 4:17 In this, love* has been perfected with us, that* we may have boldness in the day of judgment, because just-as he is *perfect*, we *are* also *perfect* in this

world. 4:18 There is no fear in love*, but perfect love* casts out fear, because fear has punishment, and he who fears is not perfected in love*. 4:19 We should love* him, because he loved* us first. 4:20 If anyone says, I love* God and *then* might hate his brother, he is a liar; for* he who does not love* his brother, whom he has seen, how is he able to love* God, whom he has not seen? 4:21 And we have this commandment from him, that* he who loves* God should also love* his brother.

{Footnotes: 1Jn 4:6- Or: the Spirit of the Truth and the Spirit of the Deceit. A contrast, God vs. the Evil One.}

[1 John 5] TOC

5:1 Everyone who believes that Jesus is the Christ has been born from God and everyone who loves* him who fathered *us*, also should love* him who has been born from him. 5:2 We know by this that we love* the children of God, whenever we love* God and *whenever* we are keeping his commandments. 5:3 For* this is the love* of God, that* we should keep his commandments and his commandments are not burdensome. 5:4 Because whatever has been born from God overcomes the world and this is the victory, your* faith, that has overcome the world. 5:5 Who is he who overcomes the world, except he who believes that Jesus is the Son of God? 5:6 This is he who came through water and blood– Jesus Christ; not only in the water, but in the water and in the blood. And it is the Spirit who is testifying, because the Spirit is the truth. 5:7 Because there are three who are testifying, {F} 5:8 the Spirit and the water and the blood and the three are in the one. 5:9 If we receive the testimony of men, the testimony of God is greater, because the testimony of God is this, that he testified concerning his Son. 5:10 He who believes in the Son of God has the testimony in himself. He who does not believe God, has made* him a liar, because he has not believed in the testimony that God has testified concerning his Son. 5:11 And the testimony is this, that God gave to us everlasting life and this life is in his Son. 5:12 He who has the Son, has life; he who does not have the Son of God, does not have the life.

5:13 I have written these things to you* who believe in the name of the Son of God, that* you* may know that you* have everlasting life, and that* you* may believe in the name of the Son of God. 5:14 And this is the boldness which we have toward him, that if we ask anything according to his will, he hears us; 5:15 and if we know that he hears us whatever we ask, we know that we have the requests which we have asked from him. 5:16 If anyone sees his brother sinning {F} sin not to death, he will ask and *God* will give him life *for* those who are not sinning to death. There is {F} sin to death. I do not say that* he should ask concerning that. 5:17 All unrighteousness is sin and there is sin not *leading* to death.

5:18 We know that everyone who has been born from God is not sinning, but he who was born from God guards himself and the evil *one* does not touch him. 5:19 We know that we are from God and the whole world lies in the evil *one*. 5:20 And we know that the Son of God *has* come and has given us perception, that* we might know him who is true and we are in him who is true, *that is* in his son, Jesus Christ. He is the true God and everlasting life. 5:21 *My* little children, guard yourselves from idols. Amen.

{Footnotes: 1Jn 5.7b-8a is not in most of the Greek Manuscripts. It was put there from the Catholic Latin Bible. 1Jn 5:16a- Or: a sin not *leading* to death. 1Jn 5:16b- Or: a sin *leading* to death.}

[2 John] TOC

1:1 The elder to the chosen {F} lady and her children, whom I love* in truth, and not only I, but also all those who know the truth; 1:2 because of the truth which abides in us and it will be with us forever. 1:3 Grace, mercy, peace will be with us, from God the Father and from *the* Lord Jesus Christ, the Son of the Father, in truth and love*.

1:4 I rejoice exceedingly that I have found *some* out of your children walking in truth, just-as we received commandment from the Father. 1:5 And now I ask you {F} lady, not as *though* I write to you a new commandment, but what we had from the beginning, that* we should love* one another. 1:6 And this is love*, that* we should walk according to his commandments. This is the commandment, just-as you* heard from the beginning, that* you* should walk in it. 1:7 Because many misleaders have entered into the world, those who are not confessing Jesus Christ *as* coming in the flesh. This is the misleader and the antichrist. 1:8 Beware *in* yourselves, that* you* should not destroy the things which we have worked *in you**, but *that** we may receive a full reward. 1:9 Everyone who transgresses and does not abide in the teaching of Christ, does not have God. He who abides in the teaching of Christ, this *one* has both the Father and the Son. 1:10 If anyone is coming to you* and is not bringing this teaching, do not receive him into *your** house and do not say hello to him; 1:11 for* he who says hello to him is sharing in his evil works.

1:12 Having many things to write to you*, I did not intend *to write them* with paper and ink, but I am hoping to come to you* and to speak {F} mouth to mouth, that* our joy may be fulfilled. 1:13 The children of your chosen sister greet you. Amen.

{Footnotes: 2Jn 1:1,5- Or: Kyria; (A proper name). Lady is most likely a salutation like 'Sir' or 'Lady,' used figuratively for a congregation* which fits the plural you* & singular you in verse 12-13) 2Jn 1:12- i.e., face to face.}

[3 John] TOC

1:1 The elder to Gaius the beloved, whom I love* in truth. 1:2 Beloved, I am praying *for* you to prosper and to be healthy concerning all things, just-as your soul prospers. 1:3 For* I rejoiced exceedingly of brethren coming and testifying of *your* truth, just-as you are walking in truth. 1:4 I have no greater joy *than* these things, that* I may hear my children *are* walking in the truth.

1:5 Beloved, you practice faithfully whatever work you do toward the brethren and toward strangers; 1:6 who testified to your* love* before the congregation*; whom you will do well to send onward worthily of God. 1:7 For* on behalf of the Name they went forth, taking nothing from the Gentiles. 1:8 Therefore we ought to receive those *who are* such, that* we should become fellow workers with the truth.

1:9 I wrote to the congregation*, but Diotrephes, who loves to be foremost among them, is not accepting us. 1:10 Because of this, if I come, I will bring to remembrance his works which he practices, gossiping against us with evil words and not content with these, he himself does not accept the brethren and those who intend *to come*, he forbids and casts *them* out of the congregation*.

1:11 Beloved, do not imitate what is evil, but what is good. He who practices good is from God. He who practices evil has not seen God. 1:12 Demetrius was testified of by all and by the truth itself. But we also are testifying and you* know that our testimony is true.

1:13 I had many things to write *to you*, but I do not wish to write *them* to you with ink and reed. 1:14 But I hope to see you immediately and we will speak {F} mouth to mouth. Peace to you*. The friends greet you*. Greet the friends according to name.

{Footnotes: 3Jn 1:14, i.e., face to face.}

[Jude] TOC

1:1 Jude, a bondservant of Jesus Christ and brother of James, to the called *who are* sanctified in God the Father and kept in Jesus Christ: 1:2 mercy to you*, and may peace and love* be multiplied.

1:3 Beloved, while I was making* all diligence to write to you* concerning our common salvation, I had a necessity to write to you* encouraging you* to earnestly fight for the faith given once for all to the holy-ones.

1:4 For* some men sneaked in *among you**, those who have been written *about, from* long-ago *for this condemnation *of the* ungodly, *who are* transferring the grace of our God into unbridled-lusts and denying our only Master, God *the Father*, and our Lord Jesus Christ.

1:5 And I intend to remind you*, *though* you* have *fully* known this once, that the Lord, when he had saved people out of the land of Egypt; a second time, he destroyed those who did not believe. 1:6 And the messengers who did not keep *to* their own principality, but left their own house, he keeps to the judgment of the great day in eternal bonds under blackness. 1:7 As Sodom and Gomorrah and the cities around them in a similar manner with these, having indulged in fornication and having gone after other flesh, lay before *us* as an example, held under the sentence of everlasting fire. {Gen 19:1-38}

1:8 Nevertheless, these dreaming likewise, also indeed are defiling the flesh and are rejecting lordship and are blaspheming *the heavenly* glories.

1:9 But Michael the archangel, when arguing with the Devil, *after* he reasoned concerning the body of Moses, he did not dare to bring a judging of blasphemy against him, but said, The Lord rebuke you. {Deut 34: 5,6}

1:10 But these *men*, they indeed blaspheme as many things as they do not know. And as many things as they know naturally, like the unreasoning creatures *they are*, they corrupt themselves in those things.

1:11 Woe to them! Because they went in the way of Cain and poured themselves into the error of Balaam's reward and perished in the dispute of Korah. {Gen 4:8; Num 22:1-41; Num 16:1-50}

1:12 These *people* are hidden-reefs in your* love-feasts, sumptuously feasting fearlessly alongside *you**, shepherding themselves, *they are* waterless clouds, carried away by *the* winds; unfruitful autumn trees, twice dead, uprooted, 1:13 wild waves of the sea, foaming forth their own shames, misleading stars– for whom the blackness of darkness has been kept forever.

1:14 And Enoch, seventh from Adam, also prophesied *about* these *people*, saying, Behold, the Lord {F} came in *among* tens of thousands *of* his holy-ones, 1:15 to make a judgment against all, and to convict all the ungodly of them, concerning all their works of ungodliness which they did *in* ungodly *ways* and concerning all the hard *things* which ungodly sinners have spoken against him.

1:16 These *men* are murmurers, complainers, conducting-themselves according to their lusts and their mouth is speaking flattering-words, admiring faces because of profit.

1:17 But you*, beloved, remember the words which have been spoken before by the apostles of our Lord Jesus Christ; 1:18 that they told you* that in the last time there will be mockers, conducting-themselves according to their own lusts of ungodlinesses. 1:19 These are the ones who are causing-splits, *who are* physical, not having *the* Spirit. 1:20 But as for you*, beloved, *keep* building yourselves up in your* most holy faith, praying in the Holy

Spirit.

1:21 Keep yourselves in God's love*, waiting for the mercy of our Lord Jesus Christ *for everlasting life. 1:22 And indeed show-mercy on some, making a distinction; 1:23 but save others with fear, seizing them out of the fire, hating even the tunic stained from the flesh.

1:24 Now to him who is able to guard us from falling and to stand *us* in the sight of his glory unblemished in gladness, 1:25 to the only wise God our Savior, *is the* glory *and* majesty, dominion and authority, both now and forever. Amen.

{Footnotes: Jude 1:14- Or: with tens of thousands *of* his holy-ones, Or: with his holy tens of thousands. * is our universal footnoting for words contained in the Appendix. These words are NOT the same Greek word as the non-asterisk form; i.e. *for is different from for* is different from for.}

[Revelation 1] TOC

1:1 The Revelation of Jesus Christ, which God gave him to show to his bondservants; what things is essential to happen shortly and he sent and signified *it* through his messenger to his bondservant John; 1:2 who testifies of the word of God and of the testimony of Jesus Christ; as many things as he saw. 1:3 He who reads and those who hear the words of the prophecy and *are* keeping the things which have been written in it *are* fortunate; for* the time *is* near.

1:4 John to the seven congregations* which are in Asia: grace to you* and peace from God who is and who was and who is to come, and from the seven spirits that are before his throne; 1:5 and from Jesus Christ, *who is* the faithful witness, the firstborn from the dead and the ruler of the kings of the earth. To him who loves* us and bathed us from our sins in his blood; 1:6 and he made* us a kingdom, priests to his God and Father; to him *is* the glory and the dominion forever and ever. Amen.

1:7 Behold, he is coming with the clouds, and every eye will see him and those who stabbed him, and all the tribes of the earth will grieve over him. Yes *he comes*, Amen.

1:8 **I am the Alpha and the Omega, says the Lord God, Who is and who was and who is to come, the Almighty**.

1:9 I John, your* brother and partner with you* in affliction and *the* kingdom and endurance *which are* in Christ Jesus, happened *to be* on the island called Patmos, because of the word of God and because of the testimony of Jesus Christ. 1:10 I became in the spirit on the Lord's day and I heard behind me a great voice, like *that* of a trumpet 1:11 saying, **What you see, write in a book and send *it* to the seven congregations*: to Ephesus and to Smyrna and to Pergamus and to Thyatira and to Sardis and to Philadelphia and to Laodicea.** 1:12 And I turned there to see the voice which spoke with me. And having turned I saw seven golden lamp-stands; 1:13 and in the middle of the seven lamp-stands one similar to a son of man, clothed with a long-robe and girded around the breasts with a golden belt. 1:14 And his head and his hair were white like white wool, *like* snow, and his eyes were like a flame of fire; 1:15 and his feet similar to polished brass, as if *they* had been refined in a furnace, and his voice like the voice of many waters. 1:16 And he had in his right hand seven stars and a sharp two edged sword came out from his mouth and his appearance was as the sun appears in its power. 1:17 And when I saw him, I fell before his feet like one dead. And he placed his right *hand* upon me, saying, **Do not fear; I am the first and the last,** 1:18 **and the Living One, and I became dead and behold, I am living forever and ever and I have the keys of death and of Hades. Amen.** 1:19 **Therefore write the things which you saw and the things which are and the things which are about to happen after these things.** 1:20 **The mystery of the seven stars which you saw in my right *hand* and the seven golden lamp-stands *is this*: the seven stars are the messengers of the seven congregations* and the seven lamp-stands are seven congregations*.**

[Revelation 2] TOC

2:1 **Write to the messenger of the congregation* in Ephesus:**

He who is holding-fast the seven stars in his right *hand* and who is walking in the middle of the seven golden lamp-stands says these things: 2:2 **I know your works and your labor and endurance and that you are not able to bear evil men and you tested those who are calling themselves to be apostles and are not and found them false;** 2:3 **and you have endurance and did bear because of my name and have not**

fatigued. 2:4 But I have *this* against you; that you left your first love*. 2:5 Therefore remember from where you have fallen and repent and do the first works; otherwise I am coming to you shortly and will move your lamp-stand out of its place, if you do not repent. 2:6 But this you have, that you hate the works of the Nicolaitans, which I also hate. 2:7 He who has an ear, let him hear what the Spirit says to the congregations*. To him who is overcoming, I will give to him to eat from the Tree of Life, which is in *the* middle of the Paradise of God.

2:8 And write to the messenger of the congregation* in Smyrna:

The first and the last, who became dead and lived *again* says these things: 2:9 I know your works, your affliction and your poverty (but you are rich) and the blasphemy of those who say they are Jews and they are not, but are a synagogue of the Adversary. 2:10 Let no one fear the things which you are about to suffer. Behold indeed, the Devil is about to cast *some* from you* into prison, in order that you* may be tested and you* will have affliction ten days. Become faithful to death and I will give you the crown of life. 2:11 He who has an ear, let him hear what the Spirit says to the congregations*. He who is overcoming may never* be hurt from the second death.

2:12 And write to the messenger of the congregation* in Pergamus:

He who has the sharp two edged sword says these things: 2:13 I know your works and where you dwell– where the Adversary's throne is, and you are holding-fast my name and did not deny my faith in the days of Antipas, my witness, my faithful one, who was killed before you*, where the Adversary is dwelling. 2:14 But I have a few things against you, because you have there *some* holding-fast the teaching of Balaam, who taught Balak to cast an offense before the sons of Israel, to eat idol-sacrifices and to fornicate. 2:15 So you also have *some* holding-fast the similar teaching of the Nicolaitans. 2:16 Therefore repent; otherwise I am coming to you shortly and make war with them with the sword of my mouth. 2:17 He who has an ear, let him hear what the Spirit says to the congregations*. To him who is overcoming, I will give to him to eat from the hidden manna and I will give him a white voting-pebble and a new name written upon the voting-pebble, which no one knows except he who is receiving it.

2:18 And write to the messenger of the congregation* in Thyatira:

The Son of God, who has his eyes like a flame of fire and his feet are similar to polished brass says these things: 2:19 I know your works and love* and faith and service and endurance and that your last works are more-than the first. 2:20 But I have *this* against you, that you are allowing {F} your woman Jezebel, she who calls herself a prophetess, and she *who* is teaching and misleading my bondservants to fornicate and to eat idol-sacrifices. 2:21 And I gave her time, in order that she might repent, and she is not willing to repent from her fornication. 2:22 Behold, I cast her onto a bed and those who are committing adultery with her into great affliction, if they do not repent from her works. 2:23 And I will kill her children with death, and all the congregations* will know that I am he who is searching the brains and hearts and I will give to each one of you* according to your* works. 2:24 But I say to you* and to the rest who are in Thyatira, as many as are not holding *to* this teaching, who did not know the deep *things* of the Adversary, as they are saying. I cast upon you* no other burden. 2:25 However hold-fast *to* what you* have, till whenever I have come. 2:26 And he who is overcoming and he who is keeping my works to the end, to him I

will give authority over the nations. 2:27 And he will shepherd them with an iron rod, as the vessels of the potter are crushed; as I have also received of my Father; 2:28 and I will give him the morning star. 2:29 He who has an ear, let him hear what the Spirit says to the congregations*.

{Footnotes: Re 2:20- Or maybe: your wife Jezebel.}

[Revelation 3] TOC

3:1 And write to the messenger of the congregation* in Sardis:

He who has the seven spirits of God and the seven stars says these things: I know your works, that you have a name, that you live; and you are dead. 3:2 Become watchful and establish the rest of the things, which are about to be cast away; for* I have not found your works fulfilled before my God. 3:3 Therefore remember how you have received and heard, and keep *it* and repent. Therefore if you do not watch, I will come upon you like a thief and you may never* know what hour I will come upon you. 3:4 But you have a few names in Sardis who did not defile their garments and they will walk with me in white, because they are worthy. 3:5 He who is overcoming this, he will be dressed in white garments, and I will never* wipe-away his name out of the Book of Life and I will confess his name before my Father and before his messengers. 3:6 He who has an ear, let him hear what the Spirit says to the congregations*.

3:7 And write to the messenger of the congregation* in Philadelphia:

He who is holy, who is true, who has the key of David, who opens and no one will lock and who locks and no one opens says these things: 3:8 I know your works (behold, I have given *you* an opened door *which is* before you, which no one can lock), that you have little power and *you have* kept my word and did not deny my name. 3:9 Behold, I give *them* from the synagogue of the Adversary, those who say they are Jews and they are not, but are lying. Behold, I will make* them that* they should come and should worship before your feet and should know that I have loved* you. 3:10 Because you kept the word of my endurance, I also will keep you from the hour of testing, that *hour* which is about to come upon the whole inhabited-earth, to test those who are dwelling upon the earth. 3:11 I am coming shortly. Hold-fast what you have, in order that no one may take your crown. 3:12 He who is overcoming, I will make* him a pillar in the temple of my God and he may never* go outside any more and I will write upon him the name of my God and the name of the city of my God, the new Jerusalem, which comes down out of heaven from my God and my own new name. 3:13 He who has an ear, let him hear what the Spirit says to the congregations*.

3:14 And write to the messenger of the congregation* in Laodicea:

The Amen, the faithful and true witness, the beginning of the creation of God, says these things: 3:15 I know your works, that you are neither cold nor hot. I wish-that you might be cold or hot. 3:16 So because you are lukewarm and not hot nor cold, I am about to puke you out of my mouth. 3:17 Because you say, I am rich and have been enriched and have need of nothing, and do not know that you are the miserable and the pitiful and *are* poor and blind and naked. 3:18 I am counseling you to buy gold from me, refined from fire, in order that you may be enriched, and *with* white garments, that* you may dress yourself and *that the shame of your nakedness may**

not be made manifest, and that* you may anoint your eyes with eye-salve, in order that you may see. 3:19 **As many as I may love, I reprove and discipline; therefore be zealous and repent.** 3:20 **Behold, I stand at the door and knock; if anyone hears my voice and *if* he opens the door, I will go in to him and will dine with him and he with me.** 3:21 **He who is overcoming, I will give to him to sit with me in my throne, as I also overcame and sat down with my Father in his throne.** 3:22 **He who has an ear, let him hear what the Spirit says to the congregations*.**

[Revelation 4] TOC

4:1 After these things I saw and behold, a door had opened in heaven and the first voice which I heard, *a voice* like *that* of a trumpet speaking with me, saying, Come up here and I will show you what things is essential to happen after these things. 4:2 And immediately I became in the spirit and behold, a throne was laying in heaven and *he was* sitting upon the throne, 4:3 and he who was sitting, *was* similar in appearance *to* a jasper stone and a carnelian and *there was* a rainbow surrounding the throne, similar in appearance to an emerald. 4:4 And twenty-four thrones *were* surrounding the throne and twenty-four elders sitting upon the thrones, dressed in white garments, and upon their heads golden crowns. 4:5 And lightnings and voices and thunders come out from the throne. And *there were* seven torches of fire burning before the throne, which are the seven spirits of God; 4:6 and before his throne, like a glassy sea similar to crystal, and in the middle of the throne and surrounding the throne, four living creatures full of eyes in front of and behind. 4:7 And the first living creature *was* similar to a lion and the second living creature *was* similar to a calf and the third living creature having a face like *that* of a man and the fourth living creature *was* similar to a flying eagle. 4:8 And the four living creatures, themselves, having six wings apiece, are full of eyes, surrounding and inside and they have no rest day and night, saying, Holy, holy, holy, *is* the Lord God, the Almighty, who was and who is and who is to come. 4:9 And whenever the living creatures gave glory and honor and thanks to him who is sitting upon the throne, to him who lives forever and ever, 4:10 the twenty-four elders will fall down before him who is sitting upon the throne and will worship him who is living forever and ever and will cast their crowns before the throne, saying, 4:11 Worthy are you, our Lord and our God– the holy one, to receive the glory and the honor and the power because you created all things and because they are your will and were created.

[Revelation 5] TOC

5:1 And I saw upon the right *hand* of him who sat upon the throne a book written inside and *on* the back, having been sealed with seven seals. 5:2 And I saw a strong messenger preaching with a great voice, Who is worthy to open the book and to loose its seals? 5:3 And no one in the heaven or upon the earth or underneath the earth, was able to open the book or to look at it. 5:4 And I was weeping much, because no one was found worthy to open and to read the book or to look at it. 5:5 And one from the elders says to me, Do not weep; behold, the Lion that is from the tribe of Judah, the Root of David, has overcome, he who is opening the book and its seven seals. 5:6 And I saw in the middle of the throne and of the four living creatures and in *the* middle of the elders, a Lamb standing, as *one* having been slaughtered, having seven horns and seven eyes, which are the seven spirits of God, having been sent forth into all the earth. 5:7 And he came and he takes *it* out of the right *hand* of him who sat upon the throne. 5:8 And when he had taken the book, the four living creatures and the twenty-four elders fell down before the Lamb,

having each one a harp and golden bowls full of incense, which are the prayers of the holy-ones. [5:9] And they are singing a new song, saying, Worthy are you to take the book and to open its seals, because you were slaughtered and bought us for God with your blood from every tribe and language and people and nation, [5:10] and made* us kings and priests to our God, and they will reign upon earth.

[5:11] And I saw and I heard a voice like *that* of many messengers; and the living creatures and the elders surrounding the throne, tens of thousands of tens of thousands; [5:12] saying with a great voice, Worthy is the Lamb who has been slaughtered to receive the power and the riches and wisdom and strength and honor and glory and blessing. [5:13] And every created thing which is in the heaven and upon the earth and underneath the earth and upon the sea and all things in them, I heard saying, To him who is sitting upon the throne and to the Lamb, *is* the blessing and the honor and the glory and the dominion, forever and ever. Amen.

[5:14] And the four living creatures said, Amen. And the elders fell down and worshiped *him*.

[Revelation 6] TOC

[6:1] And I saw that the Lamb opened one out of the seven seals and I heard one out of the four living creatures saying as with a voice of thunder, Come and see. [6:2] And I saw and behold a white horse and he who sat upon it had a bow, and a crown was given to him and he came forth overcoming and that* he might overcome.

[6:3] And when he opened the second seal, I heard the second living creature saying, Come. [6:4] And another *horse* came forth, a red horse, and to him who sat upon it was given to take peace from the earth, that* they should slaughter one another and a great sword was given to him.

[6:5] And when he opened the third seal, I heard the third living creature saying, Come and behold. And behold, I saw a black horse and he who sat upon it had a balance in his hand. [6:6] And I heard a voice in the midst of the four living creatures saying, A liter container of wheat for a denarius and three liter containers of barley for a denarius, and do not hurt the oil and the wine.

[6:7] And when he opened the fourth seal, I heard the voice of the fourth living creature saying, Come and behold. [6:8] And behold, a pale-green horse and he who sat upon him, his name was Death and Hades followed with him. And there was given to him authority upon the fourth *part* of the earth, to kill with sword and with famine and with death and by the beasts of the earth.

[6:9] And when he opened the fifth seal, I saw underneath the altar the souls of those who had been slaughtered because of the word of God and because of the testimony of the lamb which they held. [6:10] And they cried with a great voice, saying, Until when, O Master, the holy and true, do you not judge and avenge our blood from those who dwell upon the earth? [6:11] And a white robe was given to each, and it was said to them, that* they should still rest themselves *for* a time, until both their fellow bondservants and those who are about to be killed as they were, should be fulfilled.

[6:12] And I saw when he opened the sixth seal and a great earthquake happened, and the sun became black like hairy sackcloth and the whole moon became like blood; [6:13] and

the stars of the heaven fell to the earth, like a fig tree casting its unripe *figs* when it is shaken by a great wind. 6:14 And the heaven departed like a scroll when it is coiled up, and every mountain and *every* island were moved out of their places. 6:15 And the kings of the earth and the great-men and the commanders and the rich and the strong and every bondservant and free *man*, hid themselves in the caves and in the rocks of the mountains; 6:16 and they say to the mountains and to the rocks, Fall upon us and hide us from the face of him who is sitting upon the throne and from the wrath of the Lamb; 6:17 for* the great day of his wrath has come, and who is able to stand?

[Revelation 7] TOC

7:1 After this I saw four messengers standing upon the four corners of the earth, holding-fast the four winds of the earth, in order that no wind should blow upon the earth nor upon the sea nor upon any tree. 7:2 And I saw another messenger ascending from the rising of the sun, having the seal of the living God. And he cried with a great voice to the four messengers to whom it was given to hurt the earth and the sea, 7:3 saying, Do not hurt the earth, nor the sea, nor the trees, till we might seal the bondservants of our God upon their foreheads.

7:4 And I heard the number of those who were sealed, a hundred and forty-four thousand, sealed out of every tribe of the sons of Israel: 7:5 twelve thousand out of the tribe of Judah; twelve thousand out of the tribe of Reuben; twelve thousand out of the tribe of Gad; 7:6 twelve thousand out of the tribe of Asher; twelve thousand out of the tribe of Naphtali; twelve thousand out of the tribe of Manasseh; 7:7 twelve thousand out of the tribe of Simeon; twelve thousand out of the tribe of Levi; twelve thousand out of the tribe of Issachar; 7:8 twelve thousand out of the tribe of Zebulun; twelve thousand out of the tribe of Joseph; twelve thousand out of the tribe of Benjamin having been sealed.

7:9 After these things I saw and behold, a large crowd, which no one was able to number, out of every nation and tribes and peoples and languages, standing before the throne and before the Lamb, dressed in white robes and palm trees in their hands; 7:10 and they are crying with a great voice, saying, Salvation to our God who is sitting upon the throne and to the Lamb.

7:11 And all the messengers were standing surrounding the throne and the elders and the four living creatures, and they fell before the throne upon their faces and worshiped God, 7:12 saying, Amen: blessing and glory and wisdom and thanksgiving and honor and power and strength to our God forever and ever. Amen.

7:13 And one out of the elders answered, saying to me, These who are dressed in white robes, who are they and from where did they come?

7:14 And I said to him, My lord, you know.

And he said to me, These are those who are coming out of the great affliction and they rinsed their robes and made them white in the blood of the Lamb. 7:15 Because of this they are before the throne of God, and they give-divine service to him day and night in his temple and he who is sitting upon the throne will reside over them. 7:16 They will not be hungry anymore, nor thirsty anymore; nor should *the heat of* the sun fall upon them, nor any heat, 7:17 because the Lamb, who is in the midst of the throne, is shepherding them and is guiding them to the springs of waters of life and God will wipe-away every tear from their eyes.

[Revelation 8] TOC

8:1 And when he opened the seventh seal, there became a silence in heaven *for* approximately an half hour. 8:2 And I saw the seven messengers who stand before God, and seven trumpets were given to them.

8:3 And another messenger came and stood over the altar, having a golden censer, and much incense was given to him in order that he should give it to the prayers of all the holy-ones upon the golden altar which was before the throne. 8:4 And the smoke of the incense, with the prayers of the holy-ones, went up before God out of the messenger's hand. 8:5 And the messenger took the censer, and he filled it from the fire of the altar and cast it upon the earth and there became thunders and voices and lightnings and an earthquake.

8:6 And the seven messengers who had the seven trumpets prepared themselves in order they might sound *them*.

8:7 And the first *trumpet* sounded and there became hail and fire, mingled with blood and they were cast upon the earth and one third of the earth was burnt up and one third of the trees was burnt up and all *the* pale-green grass was burnt up.

8:8 And the second messenger sounded and *something* like a great mountain burning with fire was cast into the sea and one third of the sea became blood; 8:9 and one third of the created things, (those who had life), died which were in the sea, and one third of the ships decayed.

8:10 And the third messenger sounded and a great star fell from heaven, burning like a torch and it fell upon one third of the rivers and upon the springs of the waters; 8:11 and the name of the star is called Wormwood and one third of the waters became wormwood, and many men died from the waters, because they were made bitter.

8:12 And the fourth messenger sounded and one third of the sun was pounded and one third of the moon and one third of the stars; in order that one third of them should be darkened and the day might not appear *for* one third of it and the night likewise.

8:13 And I saw and I heard an eagle, flying in mid-heaven, saying with a great voice, Woe, woe, woe, to those who are dwelling upon the earth, from the rest of the voices of the trumpet of the three messengers, who are about to sound.

[Revelation 9] TOC

9:1 And the fifth messenger sounded and I saw a star from heaven fallen to the earth and the key of the pit of the abyss was given to him. 9:2 And he opened the pit of the abyss, and smoke went up out of the pit, like the smoke of a burning furnace, and the sun and the air were darkened from the smoke of the pit. 9:3 And locusts came forth out of the smoke upon the earth, and authority was given to them, like the scorpions of the earth have authority. 9:4 And it was said to them that* they should not hurt the grass of the earth, nor any pale-green thing, nor any tree, except only men who do not have the seal of God upon their foreheads. 9:5 And it was given to them that* they should not kill them, but that* they should be tormented five months and their torment was like the torment of a scorpion, whenever it strikes a man. 9:6 And in those days men will seek death and will never* find it, and they will desire to die and death will flee from them. 9:7 And the likeness of the locusts *were* similar to horses prepared *for war, and upon their heads like crowns similar

to gold and their faces were like men's faces. 9:8 And they had hair like the hair of women and their teeth were like *the teeth* of lions. 9:9 And they had breastplates, like iron breastplates, and the {F} sound of their wings was like the sound of chariots, of many horses running to war. 9:10 And they have tails similar to scorpions and stings, and they have their authority in their tails to hurt men *for* five months. 9:11 They have the messenger of the abyss as king over them. His name in Hebrew is Abaddon but in the Greek *language* he has the name Apollyon.

9:12 The first Woe has gone away. Behold, two Woes still are coming after these things.

9:13 And the sixth messenger sounded and I heard a voice out of the four horns of the golden altar which is before God, 9:14 *someone* saying to the sixth messenger who has the trumpet, Loose the four messengers who are bound upon the great river Euphrates. 9:15 And the four messengers were loosed, that had been prepared *for the hour and day and month and year, that* they should kill one third of men. 9:16 And the number of the armies of the horse*men* was twice tens of thousands of tens of thousands. I heard the number of them. 9:17 And so I saw the horses in the vision and those who sat upon them, having fiery breastplates of hyacinth and of brimstone and the heads of lions; and fire and smoke and brimstone is coming out from their mouths. 9:18 From these three wounds, one third of men was killed from the fire and the smoke and the brimstone, which came out from their mouths. 9:19 For* the authority of the horses is in their mouth and in their tails; for* their tails are similar to serpents and have heads, and with them they hurt *men*. 9:20 And the rest of mankind, who were not killed with these wounds, did not repent of the works of their hands, that* they should not worship the demons and the golden and silver and brass and stone and wooden idols; which can neither see, nor hear, nor walk. 9:21 And they did not repent of their murders, nor of their sorceries, nor of their fornication, nor of their stealing.

{Footnotes: Re 9:9- voice or language. Re 9:16- Or: infinite number.}

[Revelation 10] TOC

10:1 And I saw a strong messenger coming down from heaven, dressed with a cloud, and the rainbow was upon his head and his face was like the sun and his feet like pillars of fire; 10:2 and having in his hand, a book, having been opened and he placed his right foot upon the sea and his left upon the earth; 10:3 and he cried with a great voice, like a lion roars and when he cried, the seven thunders spoke their voices.

10:4 And when the seven thunders spoke *their voices*, I was about to write and I heard a voice from heaven saying, Seal up the things which the seven thunders spoke and do not write them. 10:5 And the messenger whom I saw standing upon the sea and upon the earth lifted up his right hand to heaven, 10:6 and swore by him who is living forever and ever, who created the heaven and the things in it and the earth and the things in it and the sea and the things in it– that *there* will be no longer a *delay of* time. 10:7 But in the days of the voice of the seventh messenger, whenever he is about to sound, and the mystery of God may be finished, as he proclaimed the good-news to his bondservants, the prophets. 10:8 And the voice which I heard from heaven, *I heard it* again speaking with me and saying, Go, take the book which is open in the hand of the messenger who is standing upon the sea and upon the earth. 10:9 And I went to the messenger, saying to him that he should give me the book.

And he says to me, Take it and eat it up, and it will make your belly bitter, but in your mouth it will be sweet like honey. [10:10] And I took the book out of the messenger's hand and ate it up, and it was sweet like honey in my mouth and when I had eaten it, my belly was made bitter.

[10:11] And he is saying to me, It is essential for you to prophesy again over many peoples and nations and languages and kings.

[Revelation 11] TOC

[11:1] And a reed similar to a rod was given to me and one says, Arise and measure the temple of God and the altar and those who are worshiping in it. [11:2] And the courtyard which is outside the temple cast outside and do not measure it, because it has been given to the nations and they will trample on the holy city forty-two months.

[11:3] And I will give to my two witnesses and they will prophesy one thousand two hundred and sixty days, having been dressed in sackcloth. [11:4] These are the two olive trees and the two lamp-stands, standing before the Lord of the earth. [11:5] And if anyone wishes to hurt them, fire comes out of their mouth and devours their enemies, and if anyone wishes to hurt them, it is essential for him to thus be killed. [11:6] These have the authority to lock the heaven, in order that no rainfall may rain *on* the days of their prophecy and they have authority over the waters to turn them into blood and to strike the earth with every *kind of* wound, whenever they will *it*.

[11:7] And whenever they finished their testimony, the beast which is ascending out of the abyss, will make* war with them and overcome them and kill them. [11:8] And the corpses of them *lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also their Lord was crucified. [11:9] And *some* from among the peoples and tribes and languages and nations look upon their corpses three and a half days and do not allow their corpses to be laid in a tomb. [11:10] And those who are dwelling upon the earth rejoice over them and will be joyous, and they will send gifts to one another, because these two prophets tormented those who dwell upon the earth. [11:11] And after the three and a half days the spirit of life from God entered into them and they stood upon their feet, and great fear fell upon those who view them. [11:12] And they heard a great voice out of heaven saying to them, Come up here. And they went up into heaven in the cloud, and their enemies viewed them. [11:13] And in that day there became a great earthquake and the tenth *part* of the city fell, and the names of seven thousand men were killed in the earthquake and the rest became fearful and gave glory to the God of heaven.

[11:14] The second Woe has gone away. Behold, the third Woe is coming shortly.

[11:15] And the seventh messenger sounded, and there became great voices in heaven saying, The kingdom of the world has become *the kingdom* of our Lord and of his Christ and he will reign forever and ever.

[11:16] And the twenty-four elders, who sit before God upon their thrones, fell upon their faces and worshiped God, [11:17] saying, We give-thanks to you, O Lord God, the Almighty, who are and who was, because you have taken your great power and reigned. [11:18] And the nations were angry and your wrath came and the time of the dead to be judged and *the time* to give their reward to your bondservants, the prophets, and to the holy-ones, and to those who fear your name, to the little and to the great, and to *have* decay *for* those who are corrupting the earth.

[11:19] And the temple of God *which is* in heaven was opened, and the ark of his

covenant* was seen in his temple, and there became lightnings and voices and thunders and an earthquake and great hail.

[Revelation 12] TOC

12:1 And a great sign was seen in heaven, a woman dressed with the sun and the moon underneath her feet and upon her head a crown of twelve stars; 12:2 and she was pregnant, and was crying, being in travail and in torment to bear *forth*. 12:3 And another sign was seen in heaven and behold, a great red dragon, having seven heads and ten horns and seven diadems upon his heads. 12:4 And his tail drags one third of the stars of heaven and he cast them to the earth and the dragon is standing before the woman who is about to bear, in order that whenever she has bore, he may devour her child. 12:5 And she bore a son, a male *child*, who is about to shepherd all the nations with an iron rod and her child was taken away to God and to his throne. 12:6 And the woman fled into the wilderness, where she has a place prepared by God, that* they may nourish her there *one* thousand two hundred and sixty days.

12:7 And there became a war in heaven. Michael and his messengers *going forth* to make war with the dragon, and the dragon and his messengers made war. 12:8 And they did not prevail, neither was a place found for him any more in heaven. 12:9 And the great dragon was cast down, the ancient serpent, who is called the Devil and the Adversary, the misleader of the whole inhabited-earth; he was cast down to the earth and his messengers were cast down with him. 12:10 And I heard a great voice in heaven, saying, Now the salvation and the power and the kingdom of our God and the authority of his Christ has become, because the accuser of our brethren is cast down, who is accusing them before our God day and night. 12:11 And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they did not love* their life even to death. 12:12 Because of this, be joyous, O heavens and you* who are dwelling in them. Woe to the earth and to the sea, because the Devil has gone down to you*, having great wrath, knowing that he has little time.

12:13 And when the dragon saw that he was cast down to the earth, he persecuted the woman who bears the male *child.* 12:14 And the two wings of the great eagle were given to the woman, in order that she may fly into the wilderness to her place, *that she may be nourished there *for* a time and times and half a time, from the face of the serpent. 12:15 And the serpent cast water like a river out of his mouth after the woman, that* he might make* the river whisk her away. 12:16 And the earth helped the woman and the earth opened her mouth and swallowed up the river which the dragon cast out of his mouth. 12:17 And the dragon was angry with the woman and went away to make* war with the rest of her seed, who are keeping the commandments of God and holding the testimony of Jesus.

[Revelation 13] TOC

13:1 And I stood upon the sand of the sea, and I saw a beast ascending out of the sea, having ten horns and seven heads and upon his horns ten diadems and names of blasphemy upon his heads. 13:2 And the beast which I saw was similar to a leopard and his feet were like *the feet* of a bear and his mouth like the mouth of a lion and the dragon gave him his power and his throne and great authority. 13:3 And *I saw* one of his heads as *though* he had been slaughtered to death, and his deadly wound was healed and the whole earth marveled after the beast; 13:4 and they worshiped the dragon who gave his authority to the

beast, and they worshiped the beast, saying, Who is similar to the beast? And who is able to make war with him? 13:5 And a mouth speaking great things and blasphemies was given to him, and authority to practice war forty-two months was given to him. 13:6 And he opened his mouth to blaspheme toward God, to blaspheme his name and his tabernacle, *and blaspheme* those who are residing in the heaven. 13:7 And it was given to him to make* war with the holy-ones and to overcome them and authority over every tribe and people and language and nation was given to him. 13:8 And all who are dwelling upon the earth will worship him, *every one* whose name has not been written from the conception of the world in the Book of Life of the Lamb who has been slaughtered. 13:9 If anyone has an ear, let him hear. 13:10 If anyone holds *those in* captivity, he is going *into captivity*; if anyone kills with the sword, it is essential *for* him to be killed with the sword. Here is the endurance and the faith of the holy-ones.

13:11 And I saw another beast ascending out of the earth, and he had two horns similar to a lamb and he spoke like a dragon. 13:12 And he practiced all the authority of the first beast in his sight and makes* the earth and those who are dwelling in it that* they should worship the first beast, whose wound of death was healed. 13:13 And he does great signs, even makes* fire in order that it might come down from heaven upon the earth in the sight of men. 13:14 And he is misleading those of mine who are dwelling upon the earth because of the signs which was given to him to do in the sight of the beast; saying to those who dwell upon the earth to make* an image to the beast, who has the wound *of death* from the sword and lived. 13:15 And it was given to it to give breath to the image, to the beast, that* the image of the beast should speak and *that** it should make* as many as would not worship the image of the beast *that** they should be killed. 13:16 And he makes* all, the little and the great, and the rich and the poor. and the free and the bond, in order that there may be marks given to them upon their right hand or upon their foreheads; 13:17 and that* no one may be able to buy or to sell, except he who has the mark, *which is* the name of the beast or the number of its name. 13:18 Here is wisdom. He who has perception, let him calculate the number of the beast; for* it is the number of a man and his number is six hundred *and* sixty-six.

[Revelation 14] TOC

14:1 And I saw and behold, the Lamb standing upon the Mount Zion and with him *one* hundred and forty-four thousand, having his name and the name of his Father, written upon their foreheads. 14:2 And I heard a voice from heaven, like the voice of many waters and like the voice of much thunder. And the voice which I heard *was* like *that* of harpists harping with their harps. 14:3 And they are singing a new song before the throne and before the four living creatures and the elders and no one could learn the song except the hundred and forty-four thousand, who had been bought out of the earth. 14:4 These are those who were not defiled with women; for* they are virgins. These are those who are following the Lamb wherever he goes. These were bought by Jesus from among men, *as* the first-fruit to God and to the Lamb. 14:5 And no lie was found in their mouth. They are unblemished.

14:6 And I saw a messenger flying in mid-heaven, having *the* everlasting good-news to proclaim to those who dwell upon the earth and to every nation and tribe and language and people; 14:7 and he says with a great voice, Fear the Lord and give him glory, because the hour of his judgment has come and worship him who made* the heaven and the earth and sea and springs of waters.

14:8 And another, a second messenger, followed, saying, Fallen, fallen is Babylon the great, who has given all the nations to drink out of the wine of the wrath of her fornication.

14:9 And another messenger, a third, followed them, saying with a great voice, If anyone is worshiping the beast and his image and receives a mark upon his forehead or upon his hand, 14:10 he will also drink out of the wine of the wrath of God. *The wrath* which is prepared unmixed in the cup of his anger, and he will be tormented with fire and brimstone before the holy messengers and before the Lamb; 14:11 and the smoke of their torment is going up forever and ever, and they have no rest day and night, who are worshiping the beast and his image and if anyone receives the mark of his name. 14:12 Here is the endurance of the holy-ones, those who are keeping the commandments of God and the faith of Jesus.

14:13 And I heard the voice from heaven saying to me, Write, fortunate are the dead who die in the Lord from now. Yes, says the Spirit, that* they should rest themselves from their labors, and their works follow with them.

14:14 And I saw and behold, a white cloud, and upon the cloud *I saw* one sitting similar to a son of man, having upon his head a golden crown and in his hand a sharp sickle. 14:15 And another messenger came out from the temple, crying with a great voice to him who sat upon the cloud, Send forth your sickle and reap, because the hour to reap has come, because the harvest of the earth is ripe. 14:16 And he who sat upon the cloud cast his sickle upon the earth, and the earth was reaped.

14:17 Another messenger came out from the temple which is in heaven, he also having a sharp sickle. 14:18 And another messenger came out from the altar, he who has authority over fire, and he shouted to him who had the sharp sickle with a great outcry, saying, Send forth your sharp sickle and pick the clusters from the earth, because her grapes are prime. 14:19 And the messenger cast his sickle into the earth and picked *the clusters* of the vine of the earth and cast it into the winepress, the great *winepress* of the wrath of God. 14:20 And the winepress was trampled on outside the city and there came out blood from the winepress, even to the bridles of the horses, up to *one* thousand six hundred furlongs.

[Revelation 15] TOC

15:1 And I saw another sign in heaven, great and marvelous, seven messengers having seven wounds, *which are* the last, because the wrath of God was finished in them.

15:2 And I saw like a sea of glass mingled with fire, and those who are overcoming from the beast and from his image and from the number of his name, standing upon the glassy sea, having harps of God. 15:3 And they are singing the song of Moses the bondservant of God and the song of the Lamb, saying, Great and marvelous are your works, O Lord God, the Almighty; righteous and true are your ways, you *the* King of the nations. 15:4 Who may never* fear you, Lord, and should glorify your name? Because only you are holy, because all the nations will come and worship before you, because your righteousness was manifest.

15:5 And after I saw these things and *behold,* the temple of the tabernacle of the testimony in heaven was opened; 15:6 and there came out from the temple the seven messengers who had the seven wounds, having been clothed with clean *and* bright flax-

linen and girded around their chests with golden belts. [15:7] And one out of the four living creatures gave to the seven messengers seven golden bowls full of the wrath of God, who is living forever and ever. [15:8] And the temple was filled with smoke from the glory of God and from his power and no one was able to enter into the temple, till the seven wounds of the seven messengers should be finished.

[Revelation 16] TOC

[16:1] And I heard a great voice out of the temple, saying to the seven messengers, Go and pour out the seven bowls of the wrath of God into the earth.

[16:2] And the first went and poured out his bowl into the earth, and it became an evil sore and wicked toward the men who had the mark of the beast and who are worshiping his image.

[16:3] And the second poured out his bowl into the sea, and it became blood like *that* of a dead man, and every living soul died, *and* the things that were in the sea.

[16:4] And the third messenger poured out his bowl into the rivers and the springs of the waters, and it became blood. [16:5] And I heard the messenger of the waters saying, Righteous are you, who are and who was, you *the* Holy One, because you judged these things; [16:6] because they shed the blood of the holy-ones and the prophets and you gave blood to them to drink for* they are worthy. [16:7] And I heard from the altar saying, Yes, O Lord God, the Almighty, true and righteous are your judgments.

[16:8] And the fourth messenger poured out his bowl upon the sun, and it was given to it to burn men with fire. [16:9] And men were burnt with great heat and the men blasphemed the name of God who has the authority over these wounds, and they did not repent to give him glory.

[16:10] And the fifth messenger poured out his bowl upon the throne of the beast, and his kingdom became darkened, and they gnawed their tongues out of pain, [16:11] and they blasphemed the God of heaven out of their pains and out of their sores, and they did not repent from their works.

[16:12] And the sixth poured out his bowl upon the great river Euphrates, and its water was dried up, in order that the way of the kings who *come* from the rising of the sun might be made ready. [16:13] And I saw out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet, three unclean spirits like frogs; [16:14] for* they are spirits of demons, doing signs; which go out to the kings of the whole inhabited-earth, to gather them together to the war of the great day of God the Almighty. [16:15] (Behold, I am coming like a thief. He who is watching and keeping his garments is fortunate, that* he may not walk naked and *that** they may see his indecency.) [16:16] And they gathered them together into the place which in Hebrew is called Har-Magedon.

[16:17] And the seventh poured out his bowl upon the air, and there came forth a great voice from the temple of heaven, from the throne, saying, It has happened. [16:18] And there became lightnings and voices and thunders, and there became a great earthquake, such-as has not happened since men have been upon the earth, so-great an earthquake– so great! [16:19] And the great city became *divided* into three parts and the cities of the nations fell and

Babylon the great was remembered in the sight of God, to give to her the cup of the wine of the fierceness of his wrath. [16:20] And every island fled away and the mountains were not found. [16:21] And great hail, approximately a {F} talant's poundage, comes down from heaven upon men and men blasphemed God from the wound of the hail, because its wound is extremely great.

{Footnote: a talant is 58-80 lbs. of silver.}

[Revelation 17] TOC

[17:1] And one out of the seven messengers who had the seven bowls came and spoke with me, saying, Come-here. I will show you the judgment of the large harlot who is sitting upon many waters; [17:2] with whom the kings of the earth fornicated and those who are dwelling in the earth were made drunken with the wine of her fornication. [17:3] And he carried me away in the Spirit into a wilderness and I saw a woman sitting upon a scarlet beast, full of names of blasphemy, having seven heads and ten horns. [17:4] And the woman was dressed in purple and scarlet arrayed with gold and precious stone and pearls, having in her hand a golden cup full of abominations and the unclean things of her fornication of the earth, [17:5] and a name written upon her forehead, MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH. [17:6] And I saw the woman drunken from the blood of the holy-ones and from the blood of the witnesses of Jesus. And I marveled when I saw her– with great marvel! [17:7] And the messenger said to me, Why did you marvel? I will tell you the mystery of the woman and of the beast which is bearing her, which has the seven heads and the ten horns. [17:8] The beast which you saw was and is not, and is about to come up out of the abyss and to go into destruction. And those who are dwelling upon the earth will marvel, those whose names have not been written in the Book of Life from the conception of the world, when they see the beast, how that he was and is not and will be present*.

[17:9] Here *is* the mind that has wisdom: the seven heads are seven mountains, where the woman is sitting; [17:10] and they are seven kings; the five have fallen, the one is, the other has not yet come, and when he should come, it is essential for him to remain a little while. [17:11] And the beast that was and is not, is himself also an eighth and is out of the seven, and he goes into destruction. [17:12] And the ten horns that you saw are ten kings, who did not yet receive a kingdom, but they receive authority like kings, with the beast, *for* one hour. [17:13] These have one intention and they distribute their power and authority to the beast. [17:14] These will make war *with* the Lamb and the Lamb will overcome them because he is Lord of lords and King of kings, and those called and chosen and faithful with him. [17:15] And he says to me, The waters which you saw, where the harlot is sitting, are peoples and crowds and nations and languages. [17:16] And the ten horns which you saw and the beast, these will hate the harlot and will make* her desolate and will make her naked and will eat her flesh and will burn her up in fire. [17:17] For* God gave to their hearts to do his intention and to do *it with* one intention and to give their kingdom to the beast, till the words of God should be finished. [17:18] And the woman whom you saw is the great city, which has a kingdom over the kings of the earth.

[Revelation 18] TOC

[18:1] After these things, I saw another messenger coming down from heaven, having great authority, and the earth was illuminated from his glory. [18:2] And he cried with a great

voice, saying, Babylon the great has fallen and it has become a residence of demons and a prison of every unclean spirit and a prison of every unclean and spiteful bird. 18:3 Because out of the wine of the wrath of her fornication all the nations have fallen, and the kings of the earth fornicated with her and the merchants of the earth were enriched from the power of her promiscuity.

18:4 And I heard another voice from heaven, saying, Come forth, my people, out of her, in order that you* might not have fellowship with her sins and in order that you* might not receive out of her wounds, 18:5 because her sins have reached even to heaven and God has remembered her wrongdoing. 18:6 Repay to her as she has also given *to you** and you* do this double to her– double *again* according to her works; in the cup which she mixed, mix to her double *again*. 18:7 Inasmuch as she glorified herself and was promiscuous, give to her so-much *more* torment and mourning, because she says in her heart, I am sitting *as* a queen and I am no widow and may never* see mourning. 18:8 Because of this in one day her wounds will come– death and mourning and famine. And she will be utterly burned with fire, because strong is the Lord God who judged her. 18:9 And the kings of the earth, who fornicated and were promiscuous with her, will weep and grieve over her, whenever they look upon the smoke of her fire, 18:10 standing from afar because of *their* fear of her torment, saying, Woe, woe, the great city, Babylon, the strong city! Because in one hour your judgment has come. 18:11 And the merchants of the earth will weep and will mourn over her, because no one is buying their cargo any more; 18:12 cargo of {F} gold, silver, precious stone, pearl, fine-linen, purple, silk, scarlet, and all citron wood and every vessel of ivory and every vessel made out of *the* most precious wood and of brass and iron and marble; 18:13 and cinnamon, spice, incense, perfume, frankincense, wine, oil, fine-flour, grain, sheep, *other* animals, and of horses and of chariots and of bodies and souls of men. 18:14 And the autumn-fruits which your soul lusted after have gone away from you and all things which were luxurious and bright have perished from you and you may never* find them anymore. 18:15 The merchants of these things, who were enriched from her, will stand from afar because of the fear of her torment, weeping and mourning. 18:16 And *they are* saying, Woe, woe, the great city, she who was dressed in fine-linen, and purple and scarlet and arrayed in gold, precious stone and pearls! 18:17 Because in an hour so-many riches was made desolate. And every helmsman and everyone who sails any place and sailors and as many as are working from the sea, stood from afar, 18:18 and cried out, seeing the smoke of her fire, saying, What *city* is similar to the great city? 18:19 And they cast dirt upon their heads and cried, weeping and mourning and saying, Woe, woe, the great city, in which all who had their ships in the sea were enriched out of her costliness! Because in one hour she was made desolate. 18:20 *O* heaven be joyous over her and *you** holy-ones and *you** apostles and *you** prophets, because God has judged your* judgment {F} on her.

18:21 And a strong messenger took up a stone like a great millstone and cast it into the sea, saying, So Babylon, the great city, will be cast down, with a violent-impulse, and may never* be found anymore. 18:22 And the voice of harpists and musicians and flute-players and trumpeters may never* be heard in you anymore, and no craftsman, of whatever craft, may never* be found in you anymore, and the voice of a mill may never* be heard in you anymore; 18:23 and the light of a lamp may never* appear in you anymore, and the voice of the bridegroom and of the bride may never* be heard in you anymore. Your merchants were the great-men of the earth, because all the nations were misled with your sorcery. 18:24 And in her, the bloods of prophets and of holy-ones and of all who have been slaughtered upon the earth was found.

{Footnotes: Re 18:12,13- in the list of merchandise 'and' was removed between many of the words and replaced with a comma. Re 18:20- Greek: out of. Or: from.}

[Revelation 19] TOC

19:1 After these things, I heard as *it was* a large voice of a large crowd in heaven, saying, Hallelujah! Salvation and power and glory, *is* from our God: 19:2 because true and righteous are his judgments, because he has judged the great harlot, she who was corrupting the earth with her fornication and he has avenged the blood of his bondservants from her hand.

19:3 And they said a second time, Hallelujah. And her smoke goes up forever and ever.

19:4 And the twenty-four elders and the four living creatures fell down and worshiped God who is sitting upon the throne, saying, Amen. Hallelujah.

19:5 And a voice came forth from the throne, saying, Praise our God, all his bondservants, and those who fear him, the little and the great.

19:6 And I heard as *it was* the voice of a large crowd and like the voice of many waters and like the voice of mighty thunders, saying, Hallelujah, because the Lord our God, the Almighty reigns. 19:7 We should rejoice and should be glad and should give the glory to him, because the marriage of the Lamb has come and his wife has prepared herself. 19:8 And it was given to her that* she might dress herself in fine-linen, bright and clean; for* the fine-linen is the righteousnesses of the holy-ones.

19:9 And he says to me, Write, those who are invited to the marriage supper of the Lamb are fortunate. And he says to me, These are true words of God. 19:10 And I fell down in front of his feet to worship him. And he says to me, See that *you do* not *do that*. I am a fellow bondservant with you and with your brethren who are holding the testimony of Jesus. Worship God; for* the testimony of Jesus is the spirit of prophecy.

19:11 And I saw the heaven opened, and behold, a white horse and he who sat upon it being called Faithful and True, and he is judging in righteousness and is making war. 19:12 And his eyes *are* a flame of fire and upon his head *are* many diadems, and he has names written which no one knows except he himself. 19:13 And he is dressed in a garment dipped in blood and his name is called The Word of God. 19:14 And the armies which are in heaven followed him upon white horses, clothed in fine-linen, white *and* clean. 19:15 And a sharp two edged sword comes out from his mouth, in order that he might strike the nations with it and he will shepherd them with an iron rod and he tramples on the winepress of the fierceness of the wrath of God, the Almighty. 19:16 And he has upon his garment and upon his thigh a name written, KING OF KINGS and LORD OF LORDS.

19:17 And I saw a messenger standing in the sun, and he cried with a great voice, saying to all the birds that fly in mid-heaven, Come-here. Be gathered together to the great supper of God; 19:18 in order that you* may eat the flesh of kings and the flesh of commanders and the flesh of mighty men and the flesh of horses and of those who sit upon them and the flesh of all men, both free and bond and both little and great.

19:19 And I saw the beast and the kings of the earth and their armies, gathered together to make* war with him who sat upon the horse and with his army. 19:20 And the beast was clutched and with him the false prophet who made* the signs in his sight, with which he misled those who had received the mark of the beast and those who are worshiping his image. The two were cast *while* living into the lake of fire which is burning with brimstone. 19:21 And the rest were killed with the sword of him who sat upon the horse,

which came forth out of his mouth and all the birds were fed from their flesh.

[Revelation 20] TOC

20:1 And I saw a messenger coming down from heaven, having the key of the abyss and a great chain in his hand. 20:2 And he took-hold of the dragon, the ancient serpent, who is the Devil and the Adversary, the one who is misleading all the world and bound him a thousand years, 20:3 and cast him into the abyss and lock *it* and sealed *it* above him, in order that he may not mislead the nations anymore, till the thousand years might be finished. It is essential *for* him to be loosed *for* a little time after these things.

20:4 And I saw thrones and they sat upon them and judgment was given to them and *I saw* the souls of those who had been decapitated because of the testimony of Jesus and because of the word of God and those who did not worship the beast, nor his image and did not receive the mark upon their forehead and upon their hand, and they lived and reigned with Christ the thousand years. 20:5 And the rest of the dead did not live till the thousand years might be finished. This is the first resurrection. 20:6 Fortunate and holy is he who has part in the first resurrection; over these the second death has no authority, but they will be priests of God and of Christ and will reign with him a thousand years.

20:7 And when the thousand years might be finished, the Adversary will be loosed out of his prison, 20:8 and will go out to mislead the nations which are in the four corners of the earth, Gog and Magog, to gather them together into the war. The number of whom is like the sand of the sea. 20:9 And they went up over the width of the earth and surrounded the encampment of the holy-ones and the beloved city and fire from God came down out of heaven and devoured them. 20:10 And the Devil who is misleading them was cast into the lake of fire and brimstone, where the beast and the false prophet are also, and they will be tormented day and night forever and ever.

20:11 And I saw a great white throne and him who sat upon it, from whose face the earth and the heaven fled away, and no place was found for them. 20:12 And I saw the dead, the great and the little, standing before the throne, and books were opened and another book was opened, which is *the* Book of Life and the dead were judged out of the things which have been written in the books, according to their works. 20:13 And the sea gave up the dead who were in it, and death and Hades gave up the dead who were in them and they were judged everyone according to their works. 20:14 And death and Hades were cast into the lake of fire. This is the second death, *that is* the lake of fire. 20:15 And if anyone was not found written in the Book of Life, he was cast into the lake of fire.

[Revelation 21] TOC

21:1 And I saw a new heaven and a new earth; for* the first heaven and the first earth have passed away, and the sea is no more. 21:2 And I saw the holy city, new Jerusalem, coming down from heaven of God, prepared as a bride adorned for* her husband. 21:3 And I heard a great voice from heaven saying, Behold, the tabernacle of God is with men and he will reside with them and they will be his people and God himself will be with them *and will be* their God. 21:4 And he will wipe-away every tear from their eyes, and death will be no more; neither will there be mourning, nor crying, nor pain, any more. The first things have passed away.

21:5 And he who is sitting upon the throne said, **Behold, I am making* all things**

new. And he says to me, Write, because these words are faithful and true. 21:6 And he said to me, **I have become *new*. I am the Alpha and the Omega, the beginning and the end. I will give freely to him who is thirsty out of the spring of the water of life.** 21:7 **He who is overcoming will inherit these things, and I will be his God and he will be my son.** 21:8 **But to the cowardly and unbelieving and sinners and detestable and murderers and fornicators and sorcerers and idolaters and to all the false *witnesses*, their part *will be* in the lake that is burning with fire and brimstone; which is the second death.**

21:9 And one out of the seven messengers who had the seven bowls full of the last seven wounds came and spoke with me, saying, Come-here. I will show you the bride, the wife of the Lamb. 21:10 And he carried me away in the spirit to a mountain great and high and showed me the great holy city Jerusalem, coming down from heaven from God, 21:11 having the glory of God. Her illumination was similar to a most precious stone, like a crystal-like jasper stone; 21:12 having a great and high wall ; having twelve gates and upon the gates twelve messengers, and names written *on them*, which are the names of the twelve tribes of the sons of Israel. 21:13 Three gates were on the east and three gates were on the north, and three gates were on the south, and three gates were on the west. 21:14 And the wall of the city had twelve foundations and on them twelve names of the twelve apostles of the Lamb. 21:15 And he who spoke with me had a measure, a golden reed, in order that he might measure the city and its gates and its wall. 21:16 And the city lies four cornered and the length *is* as the width and he measured the city with the reed, {F} twelve thousand *and* twelve furlongs, the length and the width and its height are equal. 21:17 And he measured its wall, a hundred and forty-four cubits, *according to* the measure of a man, that is, of a messenger. 21:18 And the structure of its wall was jasper and the city was purest gold, similar to purest glass. 21:19 The foundations of the wall of the city were adorned with all *manner of* precious stones. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; 21:20 the fifth, sardonyx; the sixth, carnelian; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, hyacinth; the twelfth, amethyst. 21:21 And the twelve gates were twelve pearls; each one of the gates was from one pearl, respectively and the street of the city was purest gold like transparent glass. 21:22 And I saw no temple in it; for* the Lord God the Almighty and the Lamb, are its temple. 21:23 And the city has no need of the sun, neither of the moon, that* they should appear in it; for* the glory of God illuminated it and its lamp *is* the Lamb. 21:24 And the nations will walk in its light and the kings of the earth bring their glory and the honor of the nations into it. 21:25 And its gates may never* be locked by day (for* there will be no night there). 21:26 And they will bring the glory and the honor of the nations into it. 21:27 And anything defiled may never* enter into it or *anything* practicing an abomination and a lie; except those who have been written in the Lamb's Book of Life.

{Footnotes: Re 21:16- A 1380 mile cube. Approximately 1/5 the size of the earth by volume if literal.}

[Revelation 22] TOC

22:1 And he showed me a river of *the* clean water of life, bright like crystal, going out from the throne of God and of the Lamb, 22:2 in the middle of its street. And on this side and on that side of the river was the Tree of Life, producing twelve fruits, giving its fruit monthly and the leaves of the tree were *for the healing of the nations. 22:3 And there will be no curse there and the throne of God and of the Lamb will be in it. And his bondservants will give-divine service to him; 22:4 and they will see his face, and his name

will be upon their foreheads. 22:5 And there will be no night there, and they do not need a lamp or a light, because the Lord God will illuminate them and they will reign forever and ever.

22:6 And he says to me, These words are faithful and true and the Lord, the God of the spirits of the prophets, sent his messengers to show to his bondservants what things is essential to happen shortly.
22:7 **And behold, I am coming shortly. He who keeps the words of the prophecy of this book is fortunate**.

22:8 And I, John, am he who heard and saw these things. And when I heard and saw, I fell down to worship in front of the feet of the messenger who shows me these things. 22:9 And he says to me, See that *you do* not *do that*. I am a fellow bondservant with you and with your brethren the prophets and with those who are keeping the words of this book. Worship God.

22:10 And he says to me, Do not seal up the words of the prophecy of this book, because the time is near. 22:11 He who is doing wrong, let him still do wrong and he who *is* filthy, let him still be filthy and the *one who is* righteous, let him still do righteousness and the *one who is* holy, let him still be made holy.
22:12 **Behold, I am coming shortly, and my reward is with me, to give to each one as his work will be.** 22:13 **I am the Alpha and the Omega, the beginning and the end, the first and the last**.
22:14 Those who are practicing his commandments *are* fortunate, that* their authority will be in the Tree of Life and they may enter in by the gates into the city. 22:15 Outside are the dogs and the sorcerers and the fornicators and the murderers and the idolaters and everyone who loves and practices a lie.

22:16 **I, Jesus, have sent my messenger to testify to you* these things in the congregations*. I am the root and the offspring of David, the bright, the morning star.**

22:17 And the Spirit and the bride say, **Come.** And he who hears, let him say, Come. And he who is thirsty, let him come. He who wills, let him take the water of life freely.

22:18 I testify with everyone who hears the words of the prophecy of this book, if anyone adds to them, God will add to him the wounds which are written in this book. {Deut 4:2?} 22:19 And if anyone takes away from the words of the book of this prophecy, God takes away his part from the Tree of Life and out of the holy city, which are written in this book.

22:20 He who is testifying of these things says, **Yes, I am coming shortly. Amen**.

Yes come, Lord Jesus.

22:21 The grace of the Lord Jesus Christ be with all the holy-ones. Amen.

{End of the Holy New Covenant: Modern Literal Version. To God is the glory, the power, and dominion forever and ever. Amen}

[APPENDIX II] TOC

SIMPLE READING SCHEDULE

This is a simple reading schedule that is designed to be followed for 20 minutes a day over a 2 month period. Empty your mind, don't try to understand everything, and don't bring your pre-conceived ideas of what is written. Read the New Testament like a child would. The arrangement is for better understanding by letting books build on each other.

Use Sundays to catch up on days you could not spend 20 minutes with the Word of God. If you have never read the Bible, always start with the New Testament. The New Testament is what you will be judged by, not the Old Testament. **Never read the Old Testament & New Testament together**, that is too confusing even for the mature Christian.

Spend the first Monday reading the Preface & Appendixes to familiarize yourself with the MLV's style of translation.

Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	Mark 1-3	Mark 4-7	Mark 8-11	Mark 12-14	Mk 15-Mt 4
Matthew 5-8	Matthew 9-12	Matthew 13-16	Matthew 17-21	Matthew 22-25	Mt 26-28
John 1-4	John 5-7	John 8-11	John 12-16	John 17-21	Luke 1-3
Luke 4-7	Luke 8-10	Luke 11-14	Luke 15-18	Luke 19-21	Luke 22-24
Acts 1-4	Acts 5-8	Acts 9-12	Acts 13-16	Acts 17-20	Acts 21-24
Acts 25-28	James 1-5	1 & 2 Th	Galatians 1-6	1Cor 1-8	1Cor 9-15
1Cor 16 - 2Cor 6	2Cor 7-13	Rom 1-5	Rom 6-11	Rom 12-16	Ephesians 1-6
Philippians 1-4	Colossians 1-4	1 & 2 Peter	Jude - 1Tim 4	1Tim 5- Heb 2	Hebrews 3-9
Hebrews 10-13	1 John - 3 John	Revelation 1-3	Revelation 4-9	Rev 10-14	Rev 15-20
Rev 21-22					

Notes to Translators of Foreign Language Bibles

This translation is literal enough to the original Greek language in English that it could be used as a medium from which to translate a foreign language New Testament. Many languages of the world have no translation available.

The Modern Literal Version has been used by missionaries who do not know Greek as a basis for a Bible translation for which there is no native tongue translation. Even though this results in a paraphrase, it is more accurate and a faster way to deliver the Word of God than trying to teach English. We pray that Christians from countries would create their own translation, using the original Greek Majority Text.

We can supply you with a list of all the English words which occur in the Modern Literal Version. You type the equivalent foreign language word next to them. We can then computer generate your ‘native tongue’ translation. You will still need to rearrange English word order (subject verb object) to the native tongue sentence structure.

All that is asked is that you make sure the reader knows this is a translation from the English Modern Literal Version to their language, not directly translated from the original Greek language.

Greek History During New Testament Times

In the first century, the entire known world was under Roman rule and the universal language was Koine Greek (common Greek). The language became dead two centuries later (nevermore to change). Even though many have tried to make the Greek language ‘change’ with new theologies, only translation principles have changed.

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

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

Jews did not speak to Samaritans or women in public (John 4).

The soldiers of the Roman military were also the police. If a guard lost his prisoner(s) his life was forfeited in exchange (and not a quick death); that is why many guards committed suicide (various examples in Acts.) When you were called back to Rome, one was given the 'suicide' option or to be killed.

Part of a day to the Jews, equaled an entire day and night. In modern terms the Bible indicates that Jesus said he will be in the tomb three days and three nights (Mt 12:40) but this is by Jewish thinking or custom. Jesus was buried Friday (Day of Preparation; Day 1). He was in the tomb from 6:00 PM Friday to 6:00 PM Saturday (The Sabbath; Day 2). He arose sometime around dawn Sunday (the first day of the week; Day 3). The 'ninth hour' in those days is 3:00 PM in modern time.

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

MODERN LITERAL VERSION NEW TESTAMENT BIBLE ACCURACY CHART TOC

In order to highlight some of the issues we have found with translation accuracy in various bibles, we have compiled a chart that compares the amount of English words translated from the Greek words. By using a random number generator, we have picked some of the Strong's numbers between 1 and 5624 and added G1096 the most troublesome Greek verb we know. We hope this will illustrate our faithfulness to our own guidelines in making the MLV as literal as possible:

1. To translate the original language, word-for-word into English. Then to further boost the accuracy of the MLV, to translate the same Greek word into as few different English words as possible. We also do this for English words by not using them for different Greek words...

Specifically, we compare the MLV to the KJV and the NASB. This is simply because they are the only bibles that have an easily accessible English to Greek Lexicon and a Greek to English concordance that we need to compile this chart, **not** because they are 'the most' inaccurate. We have now a similar concordance for the MLV in book form (late 2014). This concordance with Greek addition is available in E-sword (same time release).

Modern bibles claim to be accurate, but most do not even italicize, or otherwise highlight, *supplied words*, (words that are not in the Greek, but are implied by context). The reader should be able to decide whether or not to include the words of man in the Word of God. The reader is unable to do this in any so-called 'accurate' bible translation that does not highlight supplied words.

We believe that the translators should translate the Greek into English as literally as possible (within the scope of readability) and should not commentate, indoctrinate, or follow man-made tradition, that is, insert the translator's opinion on what the verse means. For example,

John 3:16:
For* God so loved* the world, that he gave his Son, the only begotten, in order that everyone who believes in him might not perish, but may have everlasting life. (MLV)

'For God loved the world in this way: He gave His One and Only Son, so that everyone who believes in Him will not perish but have everlasting life. (Holman Christian Study Bible)

The translators of the HCSB made a conditional statement (might be saved) into a 'proof positive' statement by a simple verb tense change (will be saved) and they are not the only ones to have done this (NASB, NIV, etc.).

To keep the chart below simple, only one of the main base words have been kept; not the various tenses or plurals or leading verbs. (For example, BE for all of the: be, is, was, were, and being.)

Comparison Chart of Greek Words to English Renderings

Strong	Part of Speech	MLV 2013:	King James Version (KJV):	New American Standard (NASB):	New King James Version
1096	Verb	become, happen, come, born,(4)	arise, assembled, become, befall, behave, brought, come to pass, continue, divided, draw, ended, fall, finished, follow, found, fulfilled, God forbid, grow, happen, have, kept, made, married, ordained to be, partake, pass, performed, published,	accomplished, appeared, arise, arrived, become, be, brought, been done, been made, been...came, began, behaved, come into being, carried, born, breaking*, came, came to pass, comes to pass, dawn, decided*, developing, done, drawing, during, elapsed, existed*, falling, feeling, fell, finished, followed, formed, found, get, give, granted,	against, arise, arrive, assemble, awake, be, become, behaved, born, brought, ceased, certainly, come, continued, dawn, divided, do, drawing, ended, falling, fell, finished, following, forbid, found, fulfilled, give, grow, happen, have, heard, kept,

Strong	Part of Speech	MLV 2013:	King James Version (KJV):	New American Standard (NASB):	New King James Version
			require, seem, showed, soon as it was, sound, taken, turned, use, wax, will, would, wrought. (40)	grown*, had, happen, join*, made, occur, performed, prove, put, reached, realized, results, show, spent, split, spoken, starting, take place, taken, thundered*, took place, turns, would. (60)*(sorry don't know why the *)*	law, lived, loses, made, marry, means, occurred, offered, pass, past, performed, place, preferred, proclaimed, proved, ran, reached, revealed, rising, seemed, showed, sounded, spent, take, this, turned, vanished. (64)
2932	Verb	procure. (1)	possess, purchase, provide, obtain. (4)	acquire, gain, get, obtain, possess. (5)	possess, purchased, obtain, provide (4)
69	Verb	watch. (1)	watch. (1)	alert, keep on the alert, keep watch. (4)	watch, watchful (2)
2872	Verb	fatigued, labor. (2)	(bestow) labour, toil, be wearied. (3)	diligently labor, grown weary, hard-working, labor, toil, weary, work hard, workers. (8)	labor, toil, hardworking, wearied (4)
3225		NA (not in Strong's System)			
1803	Noun	NA (a number)			
3701	Noun	vision. (1)	vision. (1)	vision. (1)	vision. (1)
618	Verb	taken away from, receive again, receive. (3)	receive, take. (2)	receive, receive back, took...aside. (3)	receive, took (2)
3703		NA (only occurs once in N.T.)			
1313	Adjective	different, excellent. (2)	differing, divers, more excellent. (3)	differ, more excellent, various. (3)	excellent, differing, various (3)
Our random number kept coming up with Greek words with only 1 or 2 occurrences, so had to change a little to only adopt words with 10 or more occurrences in the New Testament, which turned out to be a lot harder than you would think.					
321	Verb	bring up, NAUTICAL: set sail. (2)	bring (again, forth, up again), depart, launch (forth), lead (up), loose, offer, sail, set forth, take up.(14?)	bring, launched, led, put out to sea, putting out to sea, set sail, setting sail. (7)	sail, +up, brought, sea, bring, departed, led, offered, +out. (11)
4815	Verb	take, conceive, help. (3)	catch, conceive, help, take. (4)	arrest, became pregnant, conceive, help, seized, taken. (6)	conceive, arrested, help, seized, take, seize. (6)
1448	Verb	draw near. (2)			near, hand, approach, close (4)
1223	Preposition	through, +3956: always, +5101: why, because of. (5)	after, always, among, at, to avoid, because of, briefly, by, for (cause)... Fore, from, in, by occasion of, of, by reason of, for sake, that, thereby, therefore, though, throughout, to, wherefore, with, within. (24)	account, after, afterward, always*, because, between*, briefly*, charge*, constantly, continually*, during, forever*, gives, means, over, presence, reason, sake, sakes, since, so then*, so*, therefore*, this reason*, this*, though, through, through the agency, through*, view, way, what, why, why*. (33)	through, by, for, because, therefore, of, with, in, from, after, reason, always, throughout, account, all, among, another, at, briefly, how, or, purpose, sakes, so, that, though, to, wait, within (29)
314	Verb	read. (1)	read. (1)	read, reader. (2)	read, reader. (2)
1247	Verb	serve. (1)	administer, minister, serve, use the office of a deacon. (4)	administered, administration, cared, contributing...support, do...the serving, employ...in serving, minister, ministered, ministering, servant, serve, serve as deacons,	minister, serve, administer, deacons, provided (6)

Strong	Part of Speech	MLV 2013:	King James Version (KJV):	New American Standard (NASB):	New King James Version
				served, served as deacons, serves, services...rendered, serving, take care, wait. (19)	
5319	Verb	make manifest, manifest. (2)	appear, manifestly declare, make manifest, manifest, manifest forth, shew (self). (6)	appear, become visible, disclose, displayed, made...evident, made known, made manifest, make...clear, manifest, revealed, show. (11)	manifest, appear, show, known, clearly, diffuses, reveal, seen, (8)
3586	Noun	wood, wood stocks, staffs, tree. (4)	staff, stocks, tree, wood. (4)	clubs, cross, stocks, tree, wood. (5)	tree, club, woods, stocks (4)
1256	Verb	reason, reason with. (2)	dispute, preach, preach unto, reason, reason with, speak. (6)	addressed, argued, carrying on a discussion, discussed, discussing, reasoned, reasoning, talking. (8)	reason, dispute, speak (3)
4762	Verb	turn. (1)	convert, turn again, turn back, turn again, turn self, turn self about. (6)	converted, returned, turn, turned away, turned back, turning. (6)	turn, turn around, turn back, converted, (4)
1994 (Ironic, this is a compound of 4762.)	Verb	turn, return. (2)	come, come again, go, go again, convert, return, turn, turn about, turn again. (9)	back, return, take back, turn, turn back, turned again, turned around, turning, turning around. (9)	turn, turn around, return, turn back, converted, go (6)
3319	Adjective	in the middle, in the midst. (2)	among, X before them, between, + forth, mid(-day, -night), midst, way. (8?)	among, before*, between, center, forward*, midday*, middle, midnight*, midst, two, way, within*. (12)	midst, among, middle, midnight, way, between, center, forward, here, midday. (10)
268	Noun	sinner. (1)	sinful, sinner. (2)	sinful, sinner. (2)	sinner, sinful (3)
5368	Verb	love, kiss. (2)	kiss, love. (2)	kiss, love. (2)	love, kiss. (2)
4750	Noun	mouth, edge. (2)	edge, face, mouth. (3)	edge, face, lips, mouth, say*, testimony, utterance, voice, words. (9)	mouth, face, edge, say, spoken (5)
1432	Adverb	freely. (1)	without a cause, freely, for naught, in vain. (4)	freely. (1)	freely, free, cause, vain (4)
TOTALS	**24 words**	**49 renderings + 5 for error. 54 renderings.**	**150 renderings**	**214 renderings**	**192 renderings (this may be a little high due to the fact a computer without human editing did the stats.)**

Note: because the MLV concordance is not a finished work we have added a 10% error to the final MLV total.

If you have any other translation information to add to this chart please send it along to the email address below.

Conclusion:
The King James Version uses almost 3 times as many words or phrases for the corresponding Greek words than the Modern Literal Version does and the New American Standard Bible 1995 uses over 4 times as many. The New King James Version falls in between them. As literal as the King James Version was, Jay P. Green Sr. in his revision of the Englishman's Concordance showed the English word 'will' (not future tense) was used for 69 different Greek words. So the Modern Literal Version does meet its claim to be the 'world's most accurate bible translation.'

The MLV is NOT under the control of any denomination or publishing company and is not the current work of any either. Remember the MLV is OPEN TO ALL who have 'thus saith the Greek' fixes. Submit them to create an even more accurate MLV. Anyone who wants to help in various others ways is always welcome. To volunteer or to send corrections for the Modern Literal Version, please contact one of us at: mlvbible (at) gmail (dot) com

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KJV & NASB statistics are from concordances.org. MLV statistics are from the "The New Koine Greek Textbook." NKJV statistics

were from Accordance 10 Software.

OTHER DISCUSSIONS

BY (and ‘under') is the literal translation of the Greek word G5229. Otherwise, 'by' is a substitution, since the pure English translation just does not really conform to normal English. Most of the previous ones in the MLV (before we fixed them) were primarily ‘through' (‘dia' G1223) which is now down to 3 or ‘from' or ‘out of' (‘ek' G1537) now down to 6 different words or the literal ‘in' (‘en' G1722) unknown number are left. Interesting fact from this, is ‘by faith' or ‘by the faith' was never truly literal (oh well the Th.D.'s will have to adjust).

Subjunctive Mood verbs ‘*usually state a thing as conditional, possible (but not accomplished) or something merely entertained as a thought. It may be a statement viewed emotionally, as desired, doubted, or wished.*’ (Roberts Grammar, pg. 130.) Subjunctive mood verbs have always been a problem in translations in the past 600 years and have plagued the MLV as well. These verbs are denoted by the words ‘should, may or might’ and are added in front of them. These subjunctive mood verbs in Greek are most often preceded by a ‘conditional particle’ or some other part of speech (see G302, G1437, G1437a, G1875, G2579, G3752). These conditional statements, when translated into English, begin with words like ‘if, whoever, whatever, whenever’ and the ‘should, may or might’ is usually dropped, (too wordy and confusing for modern English). Some of these conditional statements are denoted at the beginning with ‘*that’ (G3705), ‘that*’ or ‘in order that’(G2443). We have translated all of these, as in Mark 4:27, for the sake of remaining as literal as possible, even though modern English would abbreviate the sentence down to the first ‘should’.

In Greek translation places where subjunctive mood verbs occur with G3661 are generally changed to imperative mood (determined by context). An example is the ending of Mark 5:7 where the demon is speaking to Jesus and saying: ‘Do not torment me’ whereas the subjunctive mood would be meaningless: ‘You may not torment me.’ Even though a conditional statement does carry a future tense feeling, the improper use of ‘shall’ and ‘will’ was dropped. (‘Shall’ is Old English present tense of ‘should’ as well as first person future tense; a current 13 year old has no idea about ‘shall’ meaning ‘should.’) Even though, ‘may never’ and ‘should we give?’ might sound better as ‘will never’ or ‘shall we give?’ we opted to keep subjunctive mood as such as opposed to making them future tense. ‘Will’ in modern language, even though ‘it has not happened,’ is frequently thought of as ‘is absolutely going to take place,’ which would be incorrect in most places. The inspired writers could have use future tense if that was what they meant.

TRADITIONS AND SELLING BIBLES
The purpose of the MLV is not financial gain. We have removed many traditional or transliterated words by translating them unless they are ‘thus saith the Greek’ such words as: angel, baptism, baptize, baptist, blessed, church, doctrine, gospel, saint, and satan. We have not followed traditional translations unless they too are ‘thus saith the Greek.’ We will ***not*** be putting them back in for Money’s sake. People need to learn about what God really said and pitch out tradition.

TALKING TO OTHERS ABOUT THE MLV TOC

One of the best ways to describe the "Modern Literal Version" New Testament translation is that it is the *first* to adopt many significant translation principles:
1. It was the *first* translation to use the power of modern computers. All the way back in 1987.
2. The MLV was the *first* to attempt to keep Greek uniformity. (Same Greek word translation into the same English word(s) whenever possible.)
3. The MLV was the *first* and *only* to attempt to keep English uniformity. In other words keeping one specific English word to represent only one specific Greek word or one of its meanings. (The worst example probably is the word ‘*will*’ which is the translation of 69 different Greek words in the KJV.)
4. The *first* translation that has no contradictions. The MLV began its journey because of the Mt 5:17 (abolish) vs. Eph 2:15 (abolish) one found in most modern translations; same English word used for 2 different Greek words. Jesus came to not tear down the old law but to fulfil it, and then abolished it with his dead on the cross, thereby implementing the 'New Covenant.'
5. The MLV was the *first* bible translation to be open on the internet for anyone to submit corrections, updates or help, since 1998 and the *only* published translation to stay open with yearly and web updates.
6. The MLV is the *first* to be done by a group of people not divided among committees which instantly creates inconsistent translations. This means some books in the MLV may have had 40 or more people look over them for Greek or English problems. No other translation has had this kind of manpower devoted to it!
7. The MLV is the *first* and *only* translation to ever deal with the word ‘for’, by translating all the ‘for’ conjunctions as ‘because.’

Other uncommon translation principles that set us apart:

A. You* (plural) vs. You (singular). Many insights are lost because there is no way to know who is being addressed, a crowd or an

individual.
B. The ‘Checks & balance system’ of being an ‘Open Translation’ with the possibility of over a million people watching has kept the MLV pure from denominational or theological slants. No one has ever submitted ‘indoctrinations’ because they know the next person will just take them out.
C. 12-13 year old reading level.
D. All wording is in Modern English, each can be looked up at dictionary.com or in a regular dictionary.
E. You have the ability to read the New Testament in chronological order; start in Mark and continue.
F. The MLV translates the transliterated words which still plague translations by being repeated over and over because of tradition, for example ‘Satan’ is ‘The Adversary’ and ‘angel’ is now ‘messenger’ (a serious issue because people didn't know 'messenger' and 'angel' are from the same Greek word), etc.
G. This is probably the best translation anyone could use if studying Greek, because of its uniformity.
H. The MLV is literal (word-for-word) translation; other translation styles primarily use paraphrase. Literal is ‘God says' and paraphrase is ‘The translators interprets what God said for you.'

THE NEW KOINE GREEK TEXTBOOK (Offshoot of the MLV)

A Greek Lexicon created during the production of the “Modern Literal Version” with an English concordance, Greek concordance and analytical Greek concordance with some dictionary like additions is available in Volume I & II at amazon.com

The e-Sword version has the ability to click almost any word in the MLV and the lexicon, concordance and dictionary sections will appear in the dictionary window. This will be a *first* NO other translation has ever achieved! The modules are available at www.biblesupport.com "Modern Literal Version 2015" (MLV.bblx) & "Modern Literal Version Dictionary, Concordance + Greek (MLVDC+G.dctx).

CONSTANTLY CHANGING VERSES OR WORDING THROUGH THE YEARS TOC
Mt 1:1 - ‘lineage,’ ‘generation,’ ‘birth,’ ‘birth records,’ ‘genealogy,’ (G1078).
Jn 3:16 - ‘should,’ ‘may,’ ‘might.’ Subjunctive mood .
Acts 2:38 - ‘*for,’ ‘into,’ ‘leading to,’ ‘leading toward.’ This is due to the fact no one reads the Appendix like they should. People who are defending Acts 2:38 keep wanting something beside ‘for.’ Which was never the translation in the MLV; see list above. ‘For’ in English can mean ‘because’ but this word is ‘eis’ (G1519). No translation has ever used ‘because’ or ‘because of’ in Acts 2:38, including the ones made by the Baptist denomination.
1 Cor 9:26 - ‘boxing,’ ‘fighting,’ ‘warring,’ ‘battling,’ (G4439) and ‘punching,’ ‘beating,’ ‘whipping,’ ‘slapping at,’ ‘whipping at,’ (G1194).
Phil 2:6 - ‘award,’ ‘prize,’ ‘robbery,’ ‘seizure,’ (G725).
Heb 3:17 - ‘dead-bodies,’ ‘carcasses,’ ‘corpses,’ (G2966).
James 1:25 ‘complete,’ ‘finished,’ ‘perfect,’ (G5046).
1 Pet 3:21 ‘demand,’ ‘interrogation,’ ‘pledge,’ (G1906).
'Congregation*' originally ‘church’ was also ‘assembly’ for years, (G1577).
‘Comfort’ and ‘encourage’ are the same Greek word and often vary back and forth in verses, (G3870).
‘Devil’ to ‘Slanderer’ and changed back again. ‘Slanderer’ is the translation of Devil. G1228.
‘Out of’ and ‘from’ when from the Greek preposition ‘ek’ (G1537). This is changed often.
‘Satan’ to ‘Adversary’ and changed back again. Adversary is the translation of Satan, (G4567).
‘To’ and ‘toward’ changed back and forth; (same Greek wording or case). Usually G1519 or G4314.
‘Select, prefer, elect, choose’ changed back and forth, (G142 and G143).

WORKING FOR UK ENGLISH DICTIONARY
These are the UK spellings of some American words: allegorised apostatise armour axe counseled dishonour dishonoured flavourless honour labour longsuffering neighbour offence recognise travelling worshipping.

It might also disturb British and Commonwealth nationals the strange American way of leaving punctuation inside quotation marks, like so:

“This just isn’t right.” When you were expecting: “This is the way to do it”.

THE MODERN LITERAL VERSION WORDING STATISTICS TOC
(According to Corel Paradox 11/2014.)

http://www.ChristianLibrary.org/bibles/bs (Web search engine for the MLV)

The English language has 450,000 base words of which could be used to translate the 5401 Greek words of which make up the Greek New Testament. About 630 Bible Greek words actually have more than one meaning even after careful consideration of which English word to substitute; the context determines which meaning is used. Of the 5401 different Greek words, 1877 only occur once, 589 are proper names, 1450 are compounds of two words that should be translated the same or very similarly as if the two words were not in compound or contracted form. No language can be treated purely like a math equation; however, the MLV represents a best effort to do so.

The English words used in the Modern Literal Version total 6340 unique words including tenses, plurals, etc.

The following list requires a Greek Interlinear to look up the corresponding Greek word. (H) denotes the word is a Helper word which is used to express tense, mood, direction, intensity, person and such. (WG) is a Word Group, one base word and 1 or more of its compounds. (1,2,3, etc) is just the number of Greek words this English word renders. Ones in BOLD have no Greek counterpart (just Helper words). Even with 450,000 English words, English just doesn't have enough synonyms for everyone of the 5401 Greek words. (Sorry, this list is not finished with all the explanations, i.e. (...) sections.)

PRONOUNS: he, her, herself, him, himself, his, I, it, its, itself, me, mine, my, myself, one, one's, ones, oneself, our, ours, ourselves, own, same, she, that, their, theirs, them, themselves, these, they, this, there, those, us, we, what, whatever, which, whichever, who, whoever, whom, whomever, whose, you, your, yours, yourself, yourselves. (This are helper words and about 3 actual Greek words used commonly as pronouns.)

MONEY & MEASURING: container, containers, coin, coins, copper-coin, copper-coins, denarius, four-denarii, money.

[183] a (ALWAYS SUPPLIED), after (5, (H)), again (1, (H)), against (2WG, (H)), all (2-WG), among (1WG, 1, (H)), **an** (ALWAYS SUPPLIED), and (1WG, 1, (H)), any (1, (H)), anyone (1WG, 1), anything (1WG, 1), as (1WG, (H)), at (2WG, (H)), away (2WG, (H)), back (1, (H)), be (am, been, being, is, was, were; 3WG, (H)), bear(-s, bore), because (3, 2WG), before (1WG, 9, (H)), birds (2), birth (2WG), born (2WG), both (2), bring (bringing, brings, brought; 2WG, 2), but (2), by (1 Literal, 4 substitutes), call (called, calling, calls, 2WG), centurion (-s) (1 Latin & 1 Greek), come (came, comes, coming; 3, 4WG), died (3WG), do (did, doing, done; 1WG, 2, (H)), donkey (1WG, 1), drink (drinks) (2WG, 1), down ((H) 2WG), each (3), eat (eats, eaten 1WG, 1), even (2WG, 1), ever (2), every (3), feed (fed) (1WG, 1), feet (2), foot, (1WG, 1), fill (filled, filling) (2WG), first (1WG, 1), fish (3), food (2WG), fruit (fruits) (2), full (2, H)), here, (2WG, 1) for (without *asterisks*; LITERALLY: to; rare dative case, 3 WG, (H)), **forth (H)**, from (rare genitive case, 3WG, (H)), **fully (H)**, go (goes, going, gone, went; 1, 6 WG), goat (-s, 2) gives-birth, giving (2), have (had, has, having, (H), 2WG), here (2WG, 1), how (2WG, 1), if, in, into (2WG, (H)), leave (leaving) (2), lee (2), left (1WG, 1), life (3), let (2?, (H)), little, lord (1 WG Greek & 1 Aramaic), lot (lots) (3), meet (met, 2WG), **make (made, makes; making, (H)),** many (1WG, 3), **may (H), might (H),** more (4, (H)), much (1WG, 1), mute (2), near (2WG), [neither, never, no, nowhere, nor, not, (2WG)], now (2WG, 1), of, (literal genitive case; 1 WG, (H)), off (2WG, (H)), on (2WG, (H), rarely dative case), one (1WG, Pronoun), order (1, 1WG), onto (2), out (1WG; (H)), over (3?, (H)), pass (passed, passing) (1WG, 1), permit (2), put (2WG, 1), recline (reclined, reclines, reclining; 2WG), room (3), same (5), **side (H),** slept (2), **shall (H)**, son (3), than, (7), the (1, (H)), **thing (-s, (H; neutered nouns)),** time (1WG, 5), to (Literal dative case, (H), 5?), **together (H)**, toward (3WG), tree, (trees) (1WG, 2), times (MULTIPLY; (H)), under (1WG, 1), **utterly (H),** up (1WG, (H)), upon (1WG, (H)), **very (H)**, well (1 WG, 1), [when, whenever, (6?, (H))], [where, wherever, (7)], why (5), **will (would; a verb tense (H))** with (3WG, very rare dative case, (H)), without (1WG, (H)), womb (3), yet (1WG, 1, (H)). **[Denoted by a ~, tilde in e-Sword.]**

English words that come from related Greek words or compounds or synonyms about 1763 words, [Denoted in E-sword by a ^, caret.]:
Adversary, Alexandria, Antioch, Asia, Athens, Augustus, Berea, Canaan, Christ, Christs, Creator, Cyprus, Cyrene, Derbe, Elderly, Galatia, Gentile, God, Greek, Hebrew, Holy, Jerusalem, Jew, Jewess, Jewish, Jews, Jonah, Joshua, Judah, justice, Latin, Levi, Lord's, Nazarene, Preparation, Rahab, Sabbath, Sabbaths, Samaria, Samaritan, Samaritans, Saul, Savior, Sidon, Simon, Tarsus, Tyre, Zeus, abide, abides, able, abode, abound, abounded, abounding, abounds, above, abroad, abundance, accept, acceptable, accepted, accepting, accepts, accomplish, accomplished, accomplishing, according, account, accumulated, accurately, accusation, accusations, accuse, accused, accusing, add, addressed, adds, adultery, adversaries, adverse, afar, affection, affectionate, affections, agreement, alive, alone, also, altar, although, always, amazed, ambassador, ambassadors, ambition, anger, anguish, anoint, anointed, anointing, another, answer, answers, anxieties, anxiety, anxious, anymore, apostles, appear, appearance, appeared, appearing, appears, appointed, approximately, approve, approved, approving, armies, army, arose, around, arouse, aroused, ashamed, ask, asked, asking, asks, assigned, ate,

atonement, attached, attempted, authority, avenge, avenged, avenging, avoid, avoiding, awakening, barley, basket, baskets, bath, bathe, bathed, beast, beasts, beautiful, became-useless, becoming-powerful, beforehand, beg, began, begged, begging, beginning, begun, behind, believing, beneficial, besides, betrothed, better, beyond, bind, binding, binds, bird, birth, bitter, blackness, blameless, blessed, blessing, blessings, block, block, blood, boast, boasted, boasting, bodily, body, bond-servant, bond-servants, bond, bondage, bondservant, bondservants, book, books, boosts, borders, bought, bound, bow, bowed, bowing, braided, braiding, branch, branches, brass, break, breaking, breath, breathed, breathing, brethren, bridle, bright, brimstone, broke, broken, brood, build, building, built, burden, burdened, burdensome, burial, buried, burn, burned, burning, burnt, burst, bursts, bury, burying, busybodies, buy, buying, calculate, calf, camped, camping, cannot, captive, captives, captivity, captured, care, cared, carousing, carpenter, carried, carries, carry, carrying, cast, casting, casts, catch, catching, caught, cause, cease, certainty, chance, change, changed, cheerful, chief, child, childbearing, children, choke, choked, choking, choose, choosing, chose, chosen, circumcise, circumcised, circumcising, circumcision, citizen, citizens, citizenship, city, clean, cleanness, cleanse, cleansed, cleansing, cliff, close, clothe, clothed, clothing, cloud, coil, coiled, cold, collector, come-here, comfort, comforted, command, commanded, commanded, commanding, commandment, commandments, commands, commit, committed, committing, common, complete, completed, completely, conceit, condemn, condemnation, condemned, condemning, condemns, conduct, confess, confessed, confesses, confessing, confidence, confirm, confirmed, confirming, congregation*, consequently, consolation, consume, consumed, consuming, contemplating, contended, contending, contends, content, conversed, conviction, convulsed, convulses, convulsing, corrupt, corrupted, corruption, corrupts, cost, cot, council, counsel, counseled, counselor, countenance, courage, court, courts, covenant, covenant, covenanted, cover, covered, coveting, cowardly, craft, create, created, cried, cries, crime, crowd, crowds, crucified, crucify, crucifying, cry, crying, cured, current, curse, cursed, cursing, custom, customs, cut, cutting, daily, dance, danced, dancing, daring, dark, darkened, darkness, daughter, dawn, day, dead, deadly, deadness, death, debate, debated, debating, debt, debtor, debtors, debts, decay, deceive, deceived, deceives, deceiving, decided, declare, declared, declaring, decree, decrees, deem, deemed, deep, defense, deficit, defile, defiled, defilement, deliberations, delight, demon, demons, denied, denies, deny, denying, depart, departed, departs, depth, describe, described, describes, describing, desire, desolate, despise, destroy, destroyed, destroyer, detestable, devout, die, different, difficult, difficulty, diligent, diligently, dipped, disciple, disciples, discipline, disciplined, disciplines, disciplining, disease, diseased, dishonor, dishonored, disobedient, disorderly, dissension, dissensions, dissolve, distinction, disturbance, disturbed, disturbing, divide, divided, division, divorce, divorced, divorces, doing, dominion, dominions, downward, drag, dragged, drank, dress, dressed, dried, drinking, dropsy, drove, drowned, drunk, drunkard, drunken, drunkenness, dry, dwell, dwelling, dwells, dwelt, ear, eating, eats, eighteen, eighth, elder, elderly, elderly, elders, embraced, emerald, empowered, emptied, empty, enough, enriched, enslave, enslaved, entirely, entombed, entrust, entrusted, equal, equality, equally, escape, escaped, escapes, establish, established, establishing, eunuch, eunuchs, even-more, evening, everywhere, evident, evil, exalted, example, exchange, exchanged, exercise, exercised, exile, exiled, expectation, expired, extremely, eye, eye, eyes, eyewitness, eyewitnesses, face, fail, faith, fall, fallen, falling, falls, false, false, falsely, fame, far, farther, fashion, fashioning, father, fathers, fattened, fear, fearful, fears, fed, fell, fellow, fellowship, fiery, fifty, fig, fight, figs, figure, fills, filth, filthy, fine-linen, finish, finished, finishing, fire, firmness, five, flashed, flashes, flashing, fled, flesh, fleshly, flock, flood, flooded, flow, flowing, foaming, foams, follow, followed, following, fool, foolish, foolishness, forbid, forbidding, forbids, forefathers, foreigner, foreigners, foremost, forfeiture, forgotten, form, formed, fornication, fortunate, forty, found, foundation, four, fourteen, fourteenth, framed, free, fulfill, fulfilled, fulfillment, fully-professed, gain, garment, garments, gate, gates, gather, gathered, gathering, gathers, gave-rest, gave-thanks, gave, genealogies, genealogy, gentiles, gentle, gentleness, gift, gird, girded, give-rest, give, given-rest, given, gives, giving, gladly, glorified, glorious, glory, gnashing, gold, good, good-news, good-repute, good, governor, governors, grab, grabbed, grain, grew, groan, groaned, groaning, groans, grounded, grow, growing, grown, grows, growth, guard, guarded, guarding, guards, guide, hair, half, hand, hands, hanging, hangs, harden, hardened, hardness, head, heal, healed, healing, healing, heals, healthy, hear, heard, hearing, hears, heart, hearts, heat, heaven, heavenly, height, heir, heirs, held, hell, help, helped, helping, helps, hence, hewn, hid, hidden, hide, high, hire, hired, hold, holding, holds, holiness, holy, home, honor, honored, honoring, honors, hope, hoped, hopes, hoping, hospitable, hour, house, household, houses, human, humble, hundred, hung, hungry, husband, husbands, hyacinth, hymn, hymns, hypocrisy, hypocrite, hypocrites, idle, idol, idols, ignorance, illumination, imitators, implore, impossible, incense, increase, increased, increases, increasing, indecent, infant, infants, inferior, inheritance, insanity, inscription, inside, instead, insulted, intend, intended, intending, intense, intensely, interceding, interval, invite, invited, iron, jealous, jealousies, jealousy, join, joined, joining, joint, journey, joy, judge, judged, judges, judging, judgment, judgments, just-as, just, keep, keeping, keeps, kept, kind, kindliness, kindness, king, kiss, knew, know, knowing, knowledge, known, knows, labor, lack, laid, lamb, lambs, lamp, lamps, language, languages, later, law, lawgiver, lay, laying, lays, lead, leader, leaders, leading, leads, leaped, leaping, learn, least, leaven, led, lend, lenient, less, lest, letter, lie, lied, lies, lift, lifted, lifting, lifts, light, like, likeness, listen, listening, lit, live, lived, living, load, lock, locked, locking, lodge, lodged, lodging, long-ago, long, longed, longer, longing, look, looked, looking, lordship, love, loved, lover, lovers, loves, loving, lust, lusts, lying, lying, mad, made, maggot, maggots, magnificent, majesty, make-ready, malicious, man, manifest, manifestation, manifested, mankind, marriage, marry, marvel, marveled, marveling, marvelous, mature, matured, meal, measure, measured, measures, measuring, meditate, men, merchandise, merchant, mercy, messengers, middle, mighty, mill, mind-set, mind, minds, mingled, miserable, mislead, misleader, misleading, mistreat, mistreated, mix, mixed, mocking, molded, money-lover, money-lovers, month, months, morning, mother, mothers, mounted, mourn, mourned, mourning, moved, murder, murdered, murderer, murderers, murders, murmur, murmured, murmuring, murmurings, naked, name's, name, named, natural, necessary, need, needs, needy, net, new, next-day, night, noise, nothing, nourish, nourished, nourishes, nourishment, number, numbered, oath, obedient, obedient, obey, obeyed, observe, observed, observing, obtain, obtained, obtaining, offer, offered, offering, offers, offspring, old, olive, once, only, open, opened, opening, openly, opens, opportunity, opposite, opposition, oppositions, other, others, otherwise, ought, outcry, outside, outward, overshadowing, overtake, overtaken, pained, paralytic, paralyzed, parents, part, partake, partakers, partakes, partiality, partner, partners, partook, parts, passion, passions, past, patience, pattern, peace, people, peoples, perceive, perceived,

perceiving, perception, perfect, perfected, perfecting, perfection, perfume, peril, perish, perplexed, persevered, persuade, persuaded, persuading, persuasive, pervert, perverted, pierced, pile, place, place, place, placed, places, places, placing, placing, plant, pleading, please, pleased, pleasing, plot, plotting, pluck, plunder, pondered, pondering, poor, possessions, potter, poured, pouring, power, powerful, powerless, practice, practiced, practices, practicing, praise, praised, praising, pray, prayed, prayer, praying, prays, preach, preached, preaching, precious, prepare, prepared, preparing, present, press, pressed, pressing, prevail, prevailed, prevails, preventing, price, priests, priest, priesthood, priests, prime, prison, prisoner, prisoners, prisons, prize, proclaim, proclaimed, proclaiming, proconsul, proconsuls, produce, produced, produces, producing, profane, profit, profited, profits, progress, promise, promised, promises, promising, proof, proper, prophesies, prophet, prophets, prosperity, proving, pulled, punish, punished, punishing, punishment, purity, purple, purpose, purposed, pursue, pursued, pursuing, puts, putting, quarrel, quarreled, quarreling, quarrels, quick, quickly, quiet, quietness, rained, ran, reach, reached, reaching, read, readiness, reading, reads, ready, rear, reared, reason, reasoned, reasoning, receive, received, receives, receiving, recognized, reconcile, reconciled, reconciling, redemption, region, regions, reign, rejoice, rejoiced, rejoices, rejoicing, relative, relatives, religion, religious, remain, remained, remaining, remains, remember, remembered, remembering, remembers, remembrance, remind, reminded, reminder, reminding, remnant, renew, renewed, repaid, repay, report, reported, reporting, reproach, reproaches, reproof, reside, residence, rest, rest, rested, resurrection, return, returned, returning, revile, reviling, reward, riches, ridiculed, righteous, righteousness, righteousnesses, ring, rinsed, rinsing, rip, ripped, rips, rise, risen, rises, rising, river, road, roaring, roars, rod, rods, roll, rolled, roosters, rooster, rooted, rose, rotted, rotten, royal, rule, ruler, rulers, run, running, runs, sacred, sacrifice, sacrificed, sacrificing, said, sail, sailed, sailing, sails, salt, salted, salvation, sat, save, saved, saw, say, saying, says, scatter, scattered, scatters, scorned, scourge, scourged, scourges, scripture, scriptures, sea, seal, sealed, seas, seated, second, secure, secured, see, seed, seeing, seek, seeking, seeks, seen, sees, seize, seized, self-control, self-controlled, self-discipline, selfish, sell, seller, selling, sells, send, sending, sends, sensible, sensual-delight, sent, sentence, separate, separating, service, set-sail, set, setting, seven, seventy, shadow, shake-off, shake, shame, shameful, shames, shed, shedding, sheep, shepherd, shepherds, shine, shined, shone, shook-off, shook, short, shortly, shouted, shouting, shoveled, show, showed, showing, shown-partiality, shown, shows-partiality, shows, sick, sickness, sicknesses, sight, signaled, signaling, silent, silver, similar, sin, since, sing, singing, sinned, sinning, sins, sit, sitting, six, slaps, slaughter, slaughtered, sleep, slow, smuggle, smuggled, so-great, sober, soldier, soldiers, sore, sores, sorrow, sorrowful, sorrowing, sorrows, sort, sought, soul, souls, speak, speaking, speaks, spectacle, speech, speechless, spend, spit, spiteful, split, spoke, spoken, sprang, spread, sprinkling, sprung, stain, stand, standing, stands, star, stars, step, stepped, stepping, steps, steward, stirred, stirring, stone, stoned, stones, stood, stoop, stooped, stooping, store, stored, storing, straight, straighten, strange, strength, strengthen, strengthened, strengthening, stretch, stretched, stretching, strike, strikes, stripped, stripping, strong, struck, struggle, stumble, stumbles, stumbling, subject, such, suddenly, suffer, suffered, suffering, sufferings, suffers, sufficient, sum, summed, summon, summoned, summoning, summons, sung, superiority, supper, supplications, supplied, supply, supplying, surpassingly, surround, surrounded, surrounding, swim, sword, sympathize, sympathized, synagogue, synagogues, tabernacle, tabernacles, tackling, take-heed, take-tithes, take, taken-tithes, taken, takes, taking, talants, talant, talk, talked, taught, tax, teach, teacher, teachers, teaching, teachings, tear-down, tell, temple, tempt, tempted, tempts, ten-thousand, tens, tenth, terrified, test, tested, testified, testifies, testify, testifying, testimonies, testimony, testing, tetrarch, thank, thanked, thanking, thanks, thereafter, therefore, third, thirst, thoroughly, thousand, thousands, three, threshing, through, thrust, tie, tied, tithe, tithes, together, told, tolerate, tolerating, tomb, tombs, took-heed, took, top, torment, tormented, torn-down, toss, tossed, tossing, touch, touched, trade, trading, trample, trampled, tramples, transfer, transferred, transferring, transformed, translate, translated, translates, translation, travail, travails, travel, traveled, traveling, treachery, treasure, treasures, treatment, trembling, trial, tribe, tribes, tribute, trouble, troubled, true, truly, truth, turn, turned, turning, turns, twelve, twice, twice, two, unable, unblemished, uncertainty, understand, understanding, understands, understood, unfading, ungodly, united, unspeakable, unveiled, upper, upright, uproar, use, used, useful, useless, using, validated, victory, viewed, viewing, villainy, violent, vision, visions, voyage, voyaging, wait, waited, waiting, walk, wall, war, warring, washed, watch, watched, watches, watching, water, waves, way, weak, weakness, weeping, well, whisperers, white, whole, wicked, wife, wild, wilderness, wildernesses, will, willed, willfully, willing, wills, wind, winepress, winter, wipe, wise, wiser, withdraw, within, withstood, witness, witnesses, women, word, words, work, worked, worker, workers, working, works, world, worship, worshiped, worshiping, worthily, worthy, wounds, wrath, write, writing, writings, written, wrote, year, years, yoke, yoked, young-men, young, zealous.

English words in the MLV that come from only one Greek word about 4366:

*for, *that, *that*, Aaron, Abaddon, Abba, Abel, abhorring, Abiathar, abiding, Abijah, Abilene, ability, Abiud, abodes, abomination, abominations, about-law, Abraham, absence, absent, absolutely, abstain, abundantly, abuse, abused, abyss, acceptance, access, accompanied, accomplishment, accord, accursed, accuser, accusers, accustomed, Achaia, Achaicus, achieve, Achim, acquaintances, acquire, acquired, acquisition, act-disorderly, acting-uprightly, active, Adam, added, Addi, address, adhered, adjoining, admired, admiring, admonish, admonishing, admonition, adorn, adorned, adornment, Adramyttium, Adriatic, adulterating, adulterers, adulteress, adulteresses, adulteries, adulterous, advanced, advancing, advantageous, adversary, advised, advising, Aeneas, Aenon, affairs, affectionate, affirmed, afflicted, afflicting, affliction, afflictions, afraid, afterwards, Agabus, age, age*, aged, agents, ages, aggravate, agitated, agony, agree, agreeable, agreed, Agrippa, Ah, Ahaz, ahead, aim, air, Akeldama, alabaster, alarmed, Alexander, alien, alienated, aliens, allegorized, alliance, allotted, allow, allowed, allowing, allows, Almighty, almost, aloes, alongside, Alpha, alphabet, Alphaeus, already, altars, alters, altogether, amassing, amazement, ambassador*, ambassadors*, ambitions, amen, amend, amethyst, Amminadab, Amon, Amos, Amphipolis, Amplias, analogy, Ananias, ancestors, ancestral, anchor, anchored, anchors, ancient, ancients, Andrew, Andronicus, anew, angry, animal, animals, ankles, Anna, Annas, another's, answered, answering, antichrist, antichrists, anticipated, Antipas, Antipatris, any-value, anytime, apathetic, Apelles, apiece, Apollonia, Apollos, Apollyon, apostasy, apostle, apostleship, apparel, apparent, apparition, appeal, appealed, Apphia, Appius, apply, appointed-day, appointed*, apprehension, approaching, appropriate, appropriated, aprons, Aquila, Arabia, Arabs, arbitrating, archangel, Archelaus, Archippus, are*, area, areas,

Areopagite, Areopagus, Aretas, argued, arguing, Arimathaea, arise, arisen, arises, Aristarchus, Aristobulus, ark, arm, armed, arms, aroma, arose, Arphaxad, array, arrayed, arrest, arrested, arrive, arrive-unexpectedly, arrived, arrogance, arrogant, Artemas, Artemis, arts, Asa, ascend, ascended, ascending, ascends, ascertained, Asher, ashes, aside, aspiring, asps, assassins, assembled, assembly, assent, assign, assistance, assistant, assisted, associations, assorted, Assos, assume, assuming, assurance, assure, assured, assuredly, astonished, astonishing, astonishment, astounded, Asyncritus, attack, attain, attained, Attalia, attempt, attend, attendant, attendants, attended, attire, audience, auditorium, austere, author, authorities, autumn, autumn-fruits, avenger, await, awake, ax, Azor, Azotus, Baal, babbler, babies, baby, Babylon, backs, baggage, Balaam, Balak, balance, banded, banish, banished, bank, bankers, banquet, Barabbas, Barachiah, Barak, barbarian, barbarians, barn, Barnabas, barns, barren, Barsabbas, Bartholomew, Bartimaeus, base, bashed, batch, batter, battered, bay, be*, beach, beached, beam, bear, bear-fruit, bearing, bearing-fruit, bears-fruit, beat, beaten, beating, beats, beauty, became-poor, became-futile, became, beckoned, beckoning, become-obsolete, become-acquainted, become-callous, become, becomes-obsolete, becomes, becoming, bed, bedrock, bedroom, Beelzebub, been*, befall, befallen, befalling, befell, begin, beginnings, begotten, behalf, behave-as, behave, behaved-as, behaving, beheaded, behold, being*, Belial, belief, believe, believed, believer, believers, believes, belly, belongs, beloved, below, belt, belts, benefactors, benefit, benevolence, Benjamin, Beor, berate, Bernice, beryl, beseech, beseeched, beseeching, besought, best, bestowed, bestowing, Bethany, Bethesda, Bethlehem, Bethphage, Bethsaida, betrayer, betrayers, betroth, betroths, between, beware, bewitched, bias, bid, bidding, bier, billows, birthday, birthright, bit, Bithyna, biting, bits, bitterly, bitterly-angry, bitterness, black, blade, blame, blamed, blaspheme, blasphemed, blasphemer, blasphemers, blasphemes, blasphemies, blaspheming, blasphemous, blasphemy, Blastus, blemishes, bless, blessed, blew, blind, blinded, blink, bloods, bloomed, blow, blowing, blown, Boanerges, board, boarding-house, boasters, boasts, boat, Boaz, bobbing, bodies, bold, boldly, boldness, bonds, bone, bones, bore, borne, borrow, bosom, bother, bothered, bothering, bottom, bounty, bow, bowels, bowl, bowls, box, boy, boys, brag, brains, branded, brands, bread, breakup, breastplate, breastplates, breasts, bridal-party, bride, bridegroom, bridles, briefest, briefly, brightness, brilliance, broad, broadcast, broadcasted, broiled, broke, brokers, bronze-coins, bronze-coin, brother, brotherhood, brotherly-love, brothers, Brothers, brow, bruised, bruising, brush, bucket, buffeting, builders, buildings, builds, bull, bulls, bully, bunch, bundles, bunk, burdens, burn-incense, burnt-offerings, burrow, burrowed, burrows, bush, business, but-rather, butcher, buys, cables, Caesar, Caesarea, Caiaphas, Cain, Cainan, calamities, calamity, calculated, calm, calves, camel, camp-commander, can, Cana, Canaanite, Candace, Capernaum, Cappadocia, capsize, captain, captains, capturing, caravan, carcasses, career, carefree, carefully, cargo-ship, cargo, carnelian, carob, caroused, Carpus, carvings, case, castrate, catastrophe, cattle-prods, cause, caused-sorrow, causing, causing-splits, cavalier, cave, caves, ceased, celebrate, cell, cellar, Cenchreae, censer, census, Cephas, ceremonial, certain, certain-person, certainly, chaff, chain, chains, chairs, chalcedony, Chaldeans, chamber, chambers, character, charge, charged, chariot, chariots, charity, chasm, cheat, cheated, cheek, cheerfully, cherish, cherishes, cherishing, Cherubim, chest, chests, Chief-Shepherd, childhood, childless, Chios, Chloe, choice, Chorazin, Christian, Christians, chrysolite, chrysoprase, Chuza, Cilicia, cinnamon, circle, circulate, cities, citron, claimed, claiming, clanging, clarified, clarify, clarity, class, class*, Clauda, Claudia, Claudius, clay, cleanses, clear, clearly, Clement, Cleopas, cloak, Clopas, closed, closely, closer, cloth, clothes, clouds, clubs, clusters, clutched, Cnidus, coal-fire, coasted, coasting, coat, cohort, coin, coinage, coincidence, cold-hearted, colleague, collect, collected, collecting, collection, collections, collectors, colony, Colosse, colt, combating, combining, comforted, commander, commanders, commend, commendation, commended, commending, commends, commission, commissioner, companies, companions, compare, comparing, compassion, compassionate, compel, compelled, compels, compensate, compensation, competent, compile, complainers, complaint, completion, compliant, composure, comprehend, comprehension, compulsion, comrade, comrades, conceited, conceive, conceived, concerning, concession, concluding, concurred, conduct-themselves, conducted-themselves, conducted, conducted-ourselves, conducting-themselves, conducting, confessedly, confession, confidently, confirmation, conflict, confused, confusing, confusion, congregations*, conscience, consciences, conscious, consciousness, consenting, consents, consider, considerable, considered, considering, consigned, console, consoling, conspiracy, constable, constant, constantly, constrained, constructed, consult, contained, containing, contemplation, contemplations, contemporaries, contention, contentious, contentment, contest, continual, continually, continuing, contract, contractor, contradict, contradicted, contradicting, contrariwise, contrary, contributed, conversing, conversion, convict, convicted, convicts, cool, copies, coppersmith, copy, Corban, Corinth, Corinthians, Cornelius, corner, cornered, corners, cornerstone, corpse, corpses, correction, corrector, corresponds, corruptible, corrupting, Cos, Cosam, costliness, costly, cots, could, Council, councils, counseled, counseling, counsels, count, counted, counterpart, counting, country, countrymen, counts, couplings, courageous, course, courteously, courtyard, cousin, covenant-breakers, covenants*, covering, covertly, covet, coveted, covetous, covetously, cowardice, cowardly, craftily, craftiness, craftsman, craftsmen, crafty, crashing-sound, crazy, creation, creature, creatures, credit, Crescens, Cretans, Crete, cried-out, crimeless, criminal, criminals, crippled, Crispus, crooked, cross, crossed, crow, crowding, crowed, crowing, crown, crowned, crowns, crows, cruel, cruelty, crumbs, crush, crushed, crushing, cry-out, crystal, crystal-like, cubit, cubits, cultivated, cultivation, cultured, cumin, cup, cups, curtain, cushion, cut-short, cutting-straight, cutting-short, cycle, cymbal, Dalmanutha, Dalmatia, damage, Damaris, Damascenes, Damascus, dangerous, Daniel, dare, dared, darnel, darts, dashed, daughter-in-law, daughters, David, dawning, days, daytime, dazzling, deacons, dead*, deaf, dealing, dealings, dealt, deaths, debater, debates, decapitated, Decapolis, decayed, decaying, deceit, deceitfulness, deceitfulnesses, deceivers, decency, decent, decently, deciding, decipher, decision, dedicated, deeds, deeming, deeply, defamation, defending, deficit, defilements, definite-proofs, defraud, defrauded, defying, deity, delay, delaying, delays, delegated, deliberation, delight-inwardly, delighted, deliverance, delude, deluding, deluge, Demas, demeanor, Demetrius, demolished, demolishing, demolition, demon-possessed, demonic, demonstration, den, depart, departing, departure, deposit, depository, depressed, deprive, deprived, depths, derive, desecrate, desecrated, desecrates, designate, designated, designates, desired, desirers, desiring, desolation, despaired, despairing, despisers, despising, destined, destruction, determined, determines, detest, detrimental, devastating, deviated, device, devices, Devil, devised, devoted, devour, devoured, devouring, devours, devoutly, diadems, Didymus, dies, differently, dig, diligence, diligent-aid, dill, diminish, dimly, dimness, dine, dinner, Dionysius, Diotrephes, dip, dip-out, dipped-out, dips, direct, directed, dirt, disabled, disagreed, disappear, disappeared, disappearing, disappears, disaster, disbanded, disbelieved,

disbelieves, disbelieving, discern, discerned, discerning, discharged, disclose, disclosed, discouraged, diseases, disfigure, disgrace, disgracing, dish, disheartened, dishonoring, dismal, dismay, dismiss, dismissed, disobedience, disobedience*, disobey, disobeying, disorder, disorders, dispersed, dispersion, displeased, dispute, disregarding, disrepute, dissolved, distant, distinct, distinctly, distracted, distraction, distress, distressed, distresses, distribute, distributed, distributes, distributions, districts, disturbances, ditch, diversities, divider, dividing, divination, divine-answer, divine, divine*, divinely-called, divinely-warned, divinely-spoken, divinity, divorcement, divulge, divulged, do-away-with, document, doer, doers, does-away-with, dog, dogs, domestic, dominate, donation, done-away-with, done-away, doomed, door, doorkeeper, doors, Dorcas, double-tongued, doubt, doubting, doubts, dove, doves, down-payment, downfall, downtrodden, dragging, dragnet, dragon, drags, drawing, drawn, drawn-away, draws, dream, dreamers, dreams, dreary, dressed-up, dresses-up, dressing, drift, drink-offering, drinker, drinking-bouts, drive, driven, drooping, dropped, dropping, drops, drowning, drunkards, Drusilla, dues, dug, dumbfounded, dusk, dust, duties, dwellers, dying, dysentery, eager, eagerly, eagerness, eagle, earnest, earnestly, earnings, ears, earth, earthly, earthquake, earthquakes, easier, easily, east, easy, eat-away, Eber, echoed, edge, edged, edges, edible, educated, educating, education, effective, egg, egotism, Egypt, Egyptian, Egyptians, eight-gallon, eight, eighteen, eighty, Elamites, elapsed, elderliness, elderly-man, elderly-men, Eldership, Eleazar, elect, elements, elevated, elevates, elevating, elevation, eleven, eleventh, Eli, Eliakim, Eliezer, Elijah, Elisabeth, Elisha, Eliud, Elmadam, Eloi, elsewhere, elude, eluded, eluding, Elymas, embarrassed, embarrassing, embittered, embracing, Emmaus, emotions, Emperor, empowering, empty-talk, empty-talking, empty-head, empty-talkers, encamped, encampment, encampments, encircled, encompassed, encompassing, encounter, encountered, encourage, encouraged, encouragement, encourages, encouraging, encumber, ended, ends, endurance, endure, endured, endures, enduring, enemies, enemy, engaged, engraved, enjoyment, enlighten, enlightened, enlisted, enmities, enmity, Enoch, enormous, Enos, enraged, enriching, enrolled, enshrouded, enslaving, ensnare, ensuing, entangled, entangles, entice, enticed, enticing, entrance, entwined, enumerated, envies, envy, envying, Epaenetus, Epaphras, Epaphroditus, Ephesian, Ephesians, Ephesus, ephphatha, Ephraim, Epicurean, epileptic, equipped, equipping, Er, Erastus, error, Esau, Esli, especially, espoused, essence, essential, estate, esteem, eternal, Ethiopia, Ethnarch, Eubulus, Eunice, Euodia, Euphrates, Euroclydon, Eutychus, evaded, evangelist, evangelists, Eve, even-less, everlasting, every-time, everyday, everyone, evil-cursing, evildoer, evildoers, evilly, evils, exactness, exalt, exalting, exalts, examination, examined, examining, examples, exceedingly, excellence, excellent, except-for, except, except*, exceptional, exceptionally, exchange-for, exchanging, excuse, excused, executioner, exercises, exercising, exhales, exhorted, exist, existed, existing, exists, exodus, exorcists, expect, expectancy, expecting, expel, expelled, expert-builder, expert, explain, expounded, expressly, eye-service, eye-salve, fables, fabric, fabricated, face, faces, fade, fails, faint, faintheartedness, fainting, fair-weather, faithful, faithfully, fall-flat, fall-short, fall-asleep, fallen-short, fallen-asleep, falling-short, falls-short, families, family, famine, famines, fan, far-spent, faraway, farewell, farmer, farmers, farmland, farmlands, farms, fashioned, fashions, fast, fasted, fastened, fasting, fasts, father-in-law, fathered, fatherland, fathoms, fatigued, favor, favored, favors, feared, fearing, feast, feasting, feeding, feel, Felix, fell-short, fell, fell-asleep, fellow-citizen, female, females, fence, fences, ferried, ferry, ferrying, fertile, festal-gathering, festival, Festus, fetched, fever, fevered, fevers, few, fickleness, field, fields, fierce, fierceness, fifteen, fifteenth, fifth, fighting, filthiness, final, find, finding, finding-fault, finds, fine-flour, finger, fingers, firmness, first-given, first-fruit, firstborn, fishermen, fishhook, fist, fit, fitly, flame, flames, flask, flattering-words, flattery, flavorless, flawless, flax-linen, flee, flog, floor, flour, flower, flute, flute-players, fly, flying, foliage, follows, food-allowance, foods, footed, footprints, footstool, for-sure, for*, forbear, forbearance, forbearing, forbears, forbidden, forecourt, forehead, foreheads, foreign, foreknowledge, foremost-places, forerunner, foresail, foreseeing, foreseen, forest, forethought, forever, forfeit, forgave, forgave*, forget, forgetful, forgetfulness, forgetting, forgive, forgive*, forgiven, forgiven*, forgiveness, forgives, forgiving*, forgot, forgotten, former, formerly, fornicate, fornicated, fornicates, fornications, fornicator, fornicators, forsake, forsaken, forsaking, forsook, Fortunatus, fortune-telling, foster-brother, fought, found-fault, found, foundations, founded, four-denarii, fourth, fox, foxes, frankincense, frankly, freedman, Freedmen, freedom, freely, frequent, frequently, fresh, friend, friendly, friends, friendship, frogs, front, fruitful, fulfilling, full-armor, fullness, function, fundamental, funeral, furled, furlongs, furnace, furnished, furthermore, futile, futility, future, Gabbatha, Gabriel, Gad, Gadarenes, gag, gained, gains, Gaius, Galatians, gale, Galilean, Galileans, Galilee, gall, Gallio, Gamaliel, gang, gangrene, garbage, garden, gardener, garlands, gave-divine, gave-thanks, gave-birth, Gaza, generation, generations, generosity, generous, Gennesaret, genuine, genuinely, genuineness, Gergesenes, gesture, get, Gethsemane, getting, Gideon, gift*, gifts, gifts*, girding, girl, give-thanks, give-life, give-divine, give-birth, given-thanks, given-life, giver, gives-thanks, gives-divine, gives-life, giving-birth, giving-divine, giving-life, giving-thanks, glad, gladness, glass, glassy, gleaming, gloom, gloomy, glories, glorified, glorify, glorifying, glutton, gluttons, gnat, gnawed, go-onward, goal, god-fearing, goddess, godless, godliness, godliness*, gods, Gog, going-onward, golden, Golgotha, Gomorrah, gone-by, good-fortune, good-bye, goodbye, goodness, goods, gossiping, gossips, govern, governing, government, grabbing, grace, gracious*, graft, grafted, grainfields, grandmother, grant, granted, grapes, grass, gratitude, great-men, greater, greatest, greatly-valued, greatly, greatness, Grecian, Greece, greed, greedy, Greeks, green, greet, greeted, greeting, greetings, greets, grieve, grieved, grieving, grievous, grinding, grinds, grope, ground, groups, guarantee, guardians, guestroom, guides, guiding, guilt-free, guiltless, gushing, ha, habit, habitation, habitually, Hades, Hagar, hail, Hail, hairs, hairy, Hallelujah, Hamor, hamper, handed, handkerchief, handkerchiefs, handle, handout, handsome, handwriting, hanged, hangover, Hanukkah, happen, happened, happening, happens, Har-Magedon, Haran, harass, harassing, harbor, Harbors, hard, hardening, hardens, hardly, hardship, harlot, harlots, harm, harmful, harmless, harmony, harp, harped, harping, harpists, harps, harvest, haste, hate, hated, hates, hating, haughtiness, haughty, haul, hauled, havoc, he-goats, headed, heads, healings, hearer, hearers, heart*, hearts*, heathen, heave, heavens, heavy, Hebrews, heel, heifer, held-fast, Heli, hello, helmet, helmsman, helper, Helper*, hem, hems, herb, herbs, herd, hereafter, Hermas, Hermes, Hermogenes, Herod, Herodians, Herodias, Herodion, hesitate, hesitating, Hezekiah, Hezron, hid, hidden-reefs, hide, hides, Hierapolis, high-notions, high-priest, high-priestly, high-priests, higher, highest, highly, hill-country, hill, hills, hinder, hindered, hindrance, hips, hit, hold-onto, hold-fast, holding-onto, holding-fast, hole, holes, Holies, holy-ones, holy-one, Holy-place, Holy-places, homeless, homemakers, homosexuals, honesty, honey, honeycomb, honorable, horn, horns, horse, horsemen, horses, Hosanna, Hosea, hospitality, host, hostile, Hosts, hot-coals, hot, hours, householder, housetop, housetops, how-great, how-large, how-much, how-vast,

however, howling, hugged, humanely, humbled, humbleness, humbles, humbling, humility, hunger, hungered, hungers, hurried, hurry, hurrying, hurt, hush, hushed, Hymenaeus, hypocrisies, hyssop, Iconium, idol-sacrifice, idol's, idol=sacrifices, idolater, idolaters, idolatries, idolatry, Idumaea, if-only, ignited, ignites, ignoble, ignorant, ill, illegal, illegitimate, illiterate, illness, illuminate, illuminated, illuminates, illumination, illuminations, illustrious, Illyricum, image, imitate, Immanuel, immature, immeasurable, immeasurably, immediately, immerse*, immersed*, Immerser*, immerses*, immersing*, immersion, immigrant, immoral, immortality, impartial, impediment, implacable, implanted, imploring, impostors, impregnation, imprisoning, improper, improperly, improved, impulse, inasmuch, incessant, incinerated, incinerating, incited, incorruptible, incorruption, indecency, indecisive, indescribable, indestructible, indicate, indicated, indicates, indicating, indicted, indignant, indignation, indistinct, individually, indulged, indulgence, inevitable, inexperienced, inexpressible, inflamed, inflaming, inform, information, informed, infuriated, ingest, inhabited-earth, inhabiting, inherit, inherited, inheriting, initiated, ink, inn, inner, innkeeper, innocent, innumerable, inopportunely, inquire, inquired, inquiring, inquiry, inscribed, insignia, insignificant, insisting, insofar, insolent, insomuch, instant, instantly, instigated, instituted, institution, instruct, instructed, instruction, instructs, instruments, insulting, insults, integrity, intelligent, intention, intercede, intercession, intercessions, interest, interference, intermediary, interpretation, interpreted, interrogate, interrogated, intersection, intimate, intimidate, intrust, intrusted, intrusting, invalidated, invalidating, inventors, investigate, invisible, invite, invites, involuntarily, involve, inward, iota, irreproachable, irritate, irritated, is*, Isaac, Isaiah, Iscariot, island, isle, Israel, Israelite, Israelites, Issachar, Italian, Italy, itchy, Ituraea, ivory, Jacob, jail, jailor, Jairus, Jambres, James, jammed, Jannai, Jannes, jar, Jared, Jason, jasper, jaw, Jechoniah, Jehoram, Jehoshaphat, Jephthah, Jeremiah, Jericho, Jesse, jesting, Jesus, Jewish-converts, Jewish-convert, Jezebel, Joanan, Joanna, Job, Joda, Joel, John, joint, jointly, joints, Jonam, Joppa, Jordan, Jorim, Joseph, Joses, Josiah, Jotham, journeys, joyful, joyfulness, joyous, Judaism, Judas, Jude, Judea, judicial-seat, Julia, Julius, jump, jumped, Junias, just-like, justification, justified, justifies, justify, justifying, Justus, kept-silent, kernel, kettles, key, keys, kick, kidnappers, Kidron, kill, killed, killers, killing, kills, kindly-feelings, kinfolk, kingdom, kingdoms, kings, Kish, kissed, knapsack, knee, kneeling, knees, knelt, knit, knitted, knock, knocked, knocking, knocks, knower, knowledgeable, Korah, kumi, labored, laboring, labors, lack, lack*, lacking, lacking*, lacks, lacks*, lady, laid-bare, lake, Lama, lame, Lamech, lamentation, lamp-stand, lamp-stands, land, lane, lanes, lanterns, Laodicea, Laodiceans, large, Lasea, lash, lashed, lashes, last, late, laugh, laughter, launderer, lavish, lawful, lawfully, lawless, lawlessness, lawlessnesses, laws, lawsuits, lax, laxing, Lazarus, lazy, lean-back, leaned, leaned-back, learned, learning, leather, leavened, leavens, leaves, Lebbaeus, lecture, lecturing, leftover, legal, legion, legions, legs, leisure, lender, lending, length, lengthen, leopard, leper, lepers, leprosy, lesser, letters, level, level-ground, Levite, Levites, Levitical, liable, liar, liars, liberal, liberality, liberally, liberate, liberated, liberating, liberty, Libya, licked, lifeless, lifestyle, ligaments, light, lightened, lightning, lights, like-feelings, like-manner, like-minded, likewise, likewise*, lilies, limbs, limited, limits, lineage, linen, linen-strips, Linus, lion, lions, lips, liquor, liter, literal, literally, livelihood, lives, livestock, loaded, loading, loads, loaf, loan, loaves, locally, locks, locusts, logical, Lois, loiter, long-robe, long, long-hair, loose, loosed, loosen, loosening, loosens, looter, looters, lord, lording, lords, lordships, lose, loses, loss, lost, Lot, loud, louder, love-feasts, love*, loved*, lovely, loves*, loving*, lower, lower-courts, lowered, lowering, Lucius, Luke, lukewarm, lusted, lusts, luxurious, Lycaonia, Lycaonian, Lycia, Lydda, Lydia, Lysanias, Lysias, Lystra, Maath, Macedonia, Macedonian, Macedonians, made-like, madness, Magadan, Magdalene, magic, magical, magician, magistrates, magnified, magnify, Magog, Mahalaleel, maidservant, maidservants, majestic, make*, makers, makes*, making*, Malchus, male, males, malice, maliciousness, Malta, mammals, man-made, Manaen, manage, Manasseh, manger, manly, manna, manner, mannerisms, manners, manure, manure-pile, marble, march, marching, mark, Mark, market-loafers, Market, marketplace, marketplaces, marks, marriage-bed, married, marries, marrow, marrying, Martha, Mary, master, Master, Master*, mastered, masters, Mattatha, Mattathias, matter, matters, Matthan, Matthat, Matthew, Matthias, maturity, maybe, mean, means, meat, meat-markets, meddler, Medes, mediated, medicated, meek, meekness, meeting, Melchi, Melchizedek, Melea, melt, member, members, memorial, men-pleasers, mend, mending, Menna, mentally, mention, merchants, mercies, merciful, merciless, mercy-seat, Mesopotamia, message, messenger, messengers, Messiah, metaphor, metaphors, method, Methuselah, Michael, mid-heaven, midday, Midian, midnight, midst, mightier, mild, mile, Miletus, military-barrier, milk, mill-house, millstone, mind-sets, mindful, mindlessness, minister*, ministered*, ministering*, ministers*, ministry*, mint, miracle, miracles, mirror, miseries, misleaders, misleads, misled, mistreatment, Mitylene, mixture, Mnason, mock, mocked, mockers, model, moderate, modesty, moisture, Moloch, moment, momentary, moments, money-changers, money-bag, money-bags, money, Money, monies, moon, morals, more-daringly, more-than, more-value, morning-star, morsel, mortal, Moses, most-excellent, moth-eaten, moth, mother-in-law, mothers, motivating, Mount, mountain, mountains, mouth, mouths, move, moving, mowed, mud, mulberry, multifaceted, multiplied, multiply, multiplying, multitude, murmurers, musicians, must, mustard-seed, mutilation, muzzle, Myra, myrrh, Mysia, mysteries, mystery, Naaman, Naggai, Nahor, Nahshon, Nahum, nailing, nails, Nain, nakedness, names, Naphtali, Narcissus, nard, narrative, narrow, Nathan, Nathanael, nation, nations, native, naturally, nature, Nazarenes, Nazareth, Neapolis, nearer, nearly, necessity, neck, necks, needful, needle, neglect, neglected, neglecting, neighbor, neighbors, Nereus, Neri, nest, nests, nets, never, never*, nevertheless, new-wine, new-convert, newborn, newness, next, Nicanor, Nicodemus, Nicolaitans, Nicolaus, Nicopolis, Niger, nights, nine, nine-gallon, ninety, Nineveh, Ninevites, ninth, Noah, noble, nobleman, noisy, non-salty, non-circumcised, non-instructive, none, nonsense, noose, north, northwest, not-so, notable, note, notice, noting, nourishing, now-then, nullifies, nullify, nullifying, nurse, nursed, nursing, nutrition, Nymphas, O, oaths, Obed, obedience, obey*, obeyed*, obeying*, objects, obligated, obscene, obscenity, observation, obvious, occupy, of*, offend, offended, offending, offends, offense, offenses, offerings, office, often, oil, old-wives', oldness, Olive, Olives, Olympas, Omega, one-eyed, Onesimus, Onesiphorus, onward, opponent, opportune, opportunely, oracles, orator, ordeal, ordered, orderly, ordinance, ordinances, orphaned, orphans, out, outcome, outcrying, outer, outermost, outlet, outpouring, outstretch, oven, overcame, overcome, overcomes, overcoming, overflow, overlooked, overseer, overseers, overseership, overshadow, overshadowed, oversight, overstretch, overtakes, overthrown, overwhelmed, owe, owed, owes, owing, owners, ownership, oxen, packed, packed-down, pact, pacts, paid-tithes, pain, pains, pair, palace, pale-green, pallet, pallets, palm, Pamphylia, paper, Paphos, parable, parables, paradise, parcel, parcels, parchments, Parmenas, partaking, Parthians, parties, partnership, passage, passing-out, passover, past-year, pasture,

Patara, patch, paths, patient, patiently, Patmos, patriarch, patriarchs, Patrobas, patterns, Paul, Paulus, paused, pauses, Pavement, pay, paying, payment, peaceful, peacemakers, pearl, pearls, pebble, peck, peddling, peer, peered, Peleg, pen, penalty, penetrating, Pentecost, perchance, Perez, perfecter, perfectly, perform, perfumes, Perga, Pergamus, perhaps, perils, perished, perishes, perishing, perjure, perjurers, permits, permitting, perpetual, perplexity, persecute, persecuted, persecuting, persecution, persecutions, persecutor, perseverance, persevere, persevering, Persis, persisting, persuasion, pertaining, perverse, perverting, perverts, pester, Peter, petitioned, petitions, petty, Phanuel, Pharaoh, Pharisee, Pharisees, Philadelphia, Philemon, Philetus, Philip, Philippi, Philippians, Philologus, philosophers, philosophy, Phlegon, Phoebe, Phoenicia, Phoenix, Phrygia, Phygelus, phylacteries, physical, physician, physicians, pick, picked, pieces, piety, Pilate, piled, pilfer, pilfered, pilfering, pillar, pillars, pilot, pinnacle, pint, pious, piped, Pisidia, pit, pitched, pitcher, pitchers, pitiful, pity, plague, plagues, plain, plainly, plan-for, planing-for, planks, planted, planting, plants, plate, platter, play, plead, pleaded, pledge, plow, plowing, plucked, plucking, plumpness, plus, pods, poets, point, poison, polished, pollutions, pomp, Pontius, Pontus, pool, popped, porch, porches, Porcius, portion, portrayed, possess, possessed, possesses, possessing, possession, possible, postpone, postponed, pot, pots, pound, poundage, pounded, pounds, pour, poverty, powers, practicing-magic, prayers, preacher, prearrange, precede, preceded, precedes, preceding, precisely, predefined, predetermined, preeminent, pregnant, pregnant*, prejudice, premature-baby, presence, presented, presently, presents, preservation, preserve, pressure, preteen, pretended, pretext, prevented, preventing, previous, previously, prey, priced, prices, priestly, principalities, principality, principles, Prisca, Priscilla, privately, probe, proceed, proceeded, Prochorus, proclaimed, proclaims, procure, procured, product, profess, professed, professing, professor, professors, profit's, profitable, progressed, prolonged, prominence, prominent, promiscuity, promiscuous, promote, promotes, promptly, propel, properties, property, prophecy, prophesied, prophesy, prophesying, prophetess, prophetic, proposes, prosper, prospered, prospers, protected, proven, proverb, provide, provided, provides, providing, province, provisions, provoke, provoking, prow, prudence, prudent, prudently, prunes, psalm, psalms, Ptolemais, public-reforms, public-reading, publicly, Publius, Pudens, puffed, puke, pull, puppies, purchased, pure, purely, purest, purification, purified, purifies, purify, purifying, pursuits, pushed, Puteoli, quarrelsome, Quartus, queen, quench, quenched, question, questionings, questions, quick-tempered, Quirinius, quite-well, quizzing, Rabbi, Rabboni, race, Rachel, radiance, radiant, radiantly, rage, railing, rain (noun & verb), rainbow, rainfall, raise*, raised*, Ram, Ramah, rank, ransom, rash, rather, rations, ravenous, ravens, rays, really, reap, reaped, reapers, reaping, reasonings, reasons, Rebecca, rebelled, rebellion, rebellious, rebirth, rebuke, rebuked, rebuking, recently, reception, recognize, recognized, recompense, reconciliation, recover, recovered, recovery, red, Red, redeem, redeemed, redeemer, reed, refined, reflection, reformation, refraining, refreshed, refuge, refuses, refuted, regard-lightly, regard, register, registered, regret, regretted, regretting, Rehoboam, reigned, reigning, reigns, reimbursement, reject, rejected, rejected*, rejecting, rejects, rekindle, relaxation, relaxed, release, released, relief, relieve, relieved, removal, remove, removed, Remphan, renewal, renounce, renounced, rent, rented, rented-house, repayment, repays, repent, repentance, repented, repents, repetitious, replenished, replenishing, report, reports, representation, reproached, reproaching, reprove, reproved, reptiles, repute, reputed, request, requested, requesting, requests, required, requirements, rescue, rescued, rescues, rescuing, resembles, resided, residency, residing, resist, resisted, resisting, resists, respect, respectable, respectively, restfulness, restless, restoration, restore, restored, restores, restoring, restraints, restricting, rests, retaliated, Reu, Reuben, reveal, revealed, revealing, revelation, revelations, reveling, revelings, revere, revered, reverence, reverent, reviled, reviler, revilers, revisit, rewarder, Rhegium, Rhesa, Rhoda, Rhodes, ribs, rich, richly, ridden, right, righteously, ringleader, riot, rioters, riotous, riotousness, ripe, ripping, rise*, risen*, rises*, rising*, risked, rivers, roads, robbed, robber, robbers, robe, robes, rock, rocks, rocky, Roman, Romans, Rome, roof, root, roots, ropes, rose*, rotated, rough, rouse, route, rowed, rowing, rows, rubbing, rudder, rudders, rue, Rufus, ruins, rumor, ruptured, rural, rushed, rust, Ruth, sabachthani, Sabbath-rest, sackcloth, sacrifices, Sadducees, Sadoc, sailors, Salamis, Salem, Salmon, Salmone, Salome, salty, Samos, Samothrace, Samson, Samuel, sanctification, sanctified, sanctifies, sanctify, sanctifying, sanctuary, sand, Sanhedrin, Sapphira, sapphire, Sarah, Sardis, sardonyx, satisfied, saves, sawed, sayings, scales, scarcely, scared, scarlet, scene, scepter, Sceva, schemes, scholarship, school, scoffed, scolded, scorn, scorning, scorpion, scorpions, scribe, scribes, scroll, scum, Scythian, sea-creatures, sea-coast, sea-creature, sealing, seals, seamless, search, searched, searching, season, seasoned, seasons, seat, seating, seats, secondly, secret, secretly, secrets, sect, sectarian, sectioning, sections, sects, Secundus, securely, security, seduced, seeds, seem, seemed, seems, seizes, seizing, seizure, select, selected, selectively, Seleucia, self-indulgent, self-sufficiency, self-willed, self-condemned, Semein, sense, senses, sensual-delights, sentries, sentry, separate*, separated, separated*, separates, separates*, sergeants, Sergius, serpent, serpents, Serug, servant, servants, serve, serve*, served, served*, serves, service, services, serving, serving*, set-free, Seth, setting-sail, settle, settles, seventh, severity, sewer, sews, shackles, shaken, shamed, shaming, share, shared, sharing, Sharon, sharp, sharp-disagreement, sharper, sharply, shattered, shave, shaved, Shealtiel, sheared, shearer, sheath, Shechem, shed-tears, sheepskins, sheet, Shelah, Shem, shepherding, shield, shines, shining, ship, ship-owner, ships, shipwrecked, shoes, shook, shooting, shoots, shore, short-sighted, shortage, shortened, shot, shoulders, shoveled, showbread, showing-mercy, shown-mercy, shows-mercy, shrank-back, shreds, shrines, shrink-back, shrinking-back, shrinks-back, shudder, shun, shunned, sickle, sift, sighed, sighing, sign, signal-agreement, signals, signified, signify, signifying, signs, Silas, silence, silk, Siloam, Silvanus, silversmith, Simeon, simplicity, Sinai, sincere, sincerity, sinful, sing-praise, singing-praise, sink, sinner, sinners, sister, sisters, sits, sixth, sixty, skeptical, skilled, skin, skippers, skull, slander, slanderer, slanderers, slandering, slanders, slap, slapped, slay, sleep, sleeping, sleeping-around, sleeplessness, slept, slew, slipped, slowly, slowness, sluggish, slumber, slumbered, small-boat, small-boats, small, small-fish, smallest, smash, smell, smoke, smoking, smooth, smooth-talk, smoother, Smyrna, snake, snare, sneaked, sneaking, sneered, sneering, snow, so-then, so-many, so-much, so-that, so, socialize, Sodom, soft, softly, soil, sojourned, sojourning, solid, solid-ground, Solomon, some, someday, somehow, someone, something, somewhere, song, songs, sons, sonship, Sopater, sorcerers, sorceries, sorcery, sorrow-free, sorrowful, sorry, Sosipater, Sosthenes, sound, sound*, sounded, sounds, south, southwest, sovereign, sovereigns, sow, sowed, sower, sowing, sown, sows, Spain, spare, sparing, sparingly, sparrows, spat, spear, spearmen, special, speck, spend, spent, spice, spices, spies, spilled, spin, spinning, spirit, Spirit, spirit*, spirits, spirits*, spiritual, spiritually, splashing, splendor, split-apart, splits, spoils, sponge, spreading, spring, springing, springs, sprinkled, sprout, sprouted, spurn, spurred, spy, squall, squandered, squandering, squares,

stabbed, Stachys, stadium, staff, staffs, stained, stains, staked-through, stand-ready, stand-erect, stand-firm, standard*, stands-ready, stare, stared, staring, start, starting-point, starving, stature, stayed, staying, steadfast, steal, stealing, steals, steer, steersman, Stephanas, Stephen, sterile, stern, stewards, stewardship, stick-around, sticks, stiff-necked, still, stimulated, stinks, stocks, Stoic, stole, stomach, stood-erect, stopped, storeroom, storerooms, storm-tossed, storm, story, stoutly, straightened, strain, stranger, strangers, strangled, strap, straps, straw, street, streets, strictest, strife, strifes, striking, stroke, strolling, strong-enough, strongholds, structure, stuck-around, stuck, study, stumbled, stupor, subjected, subjecting, subjection, subjugated, submissive, submitted, substantially, subterranean, succession, successor, succumbed, such-as, sudden, suffer-hardship, suffer-punishment, suffer-damage, suffers-violently, sufficiency, suggest, suitable, summation, summer, sumptuously, sun, sunk, superfluous, superior, superior-stations, suppers, supplication, supported, suppose, supposed, supposes, supposing, supremacy, surely, surname, surnamed, surpasses, surpassing, surpassingly-better, surprised, surprising, Susanna, suspense, suspicions, sustenance, swaddled, swallow, swallowed, swear, swears, sweat, sweep, sweet, sweet-fragrance, swell, swept, swift, swindler, swindlers, swindling, swine, swords, swore, sworn, sycamore, Sychar, Symeon, sympathetic, Syntyche, Syracuse, Syria, Syrian, Syrophoenician, Syrtis, Tabitha, table, tables, tablets, tail, tails, take-advantage, take-hold, taken-hold, taken-advantage, taken-heed, takes-advantage, taking-hold, taking-heed, talants, Talitha, talked-about, talking, Tamar, tame, tamed, tanner, tarnish, tarnished, taste, tasted, Taverns, tax-office, taxes, teaches, tear, tears, tedious, teeth, telling, temperate, temple-keeper, temples, temporary, temptation, temptations, tempter, ten, tender, tenderly, tending, tent, tents, Terah, terminated, termination, terrestrial, terribly, territory, terror, terrors, Tertius, Tertullus, tests, thankful, thanksgiving, thanksgivings, that*, theater, thefts, then, then*, Theophilus, thereafter, thereon, Thessalonians, Thessalonica, Theudas, thick, thief, thieves, thigh, think, thinking, thinks, thirsty, thirty, thistles, Thomas, thorn, thorns, thorny, thoroughfares, thought, threaten, threatened, threatening, threats, three-gallon, threw, throat, throne, thrones, throughout, throw, thunder, thunders, thunderstorm, thus, Thyatira, Tiberias, Tiberius, tiles, till, Timaeus, Timon, Timothy, tip, title, Titus, today, tolerable, tomorrow, tongue, tongues, too, took-advantage, took-hold, tooth, topaz, tops, torch, torches, tore-down, tormenting, torments, torn, tortured, torturers, touching, towel, tower, towns, traced, Trachonitis, tracks, tradeoffs, tradition, traditions, train, trance, tranquil, transfigured, transgress, transgressed, transgresses, transgressing, transgression, transgressions, transgressor, transgressors, translator, transparent, transpire, transplanted, trap, trash, trauma, traumatized, travelers, traveling-associates, traveling, traveling-associate, travels, treacherous, treasured, treasury, treat, treated, tremble, trespass, trespasses, trickery, trimmed, trip, tripped, trips, triumph, triumphing, Troas, Trogyllium, Trophimus, trumpet, trumpeters, trumpets, Tryphaena, Tryphosa, tunic, tunics, turnabout, turtledoves, tutor, tutors, twelfth, twelve-bushel, twenty, Twin, twisted, twisting, two-hundred, two-denarii, Tychicus, typhoon, Tyrannus, unapparent, unapproachable, unapproved, unashamed, unattended, unbearable, unbelief, unbelievable, unbeliever, unbelievers, unbelieving, unbridled-lusts, unchangeable, uncircumcision, unclean, uncleanness, uncondemned, uncontrollable, undefiled, undeniable, undeniably, undergirding, undergo, undergoes, underneath, undertaken, undertaking, undertook, underwent, undeservedly, undiluted, unending, unequally, unfailing, unfaithful, unfit, unforbidden, unfruitful, ungodliness, unholy, unified, unimpeachable, unintelligible, unison, united-together, unity, unknown, unlearned, unleavened, unless, unload, unmarried, unmerciful, unmixed, unmovable, unoccupied, unprepared, unprofitable, unprofitableness, unquenchable, unreasonable, unreasoning, unrecognized, unregrettable, unrepentant, unrest, unrests, unrighteous, unrighteousness, unripe, unrolled, unroofed, unsearchable, unsettled, unsettling, unshakable, unshrunk, unskilled, unsparing, unstable, unstained, untamed, unthankful, untraceable, unwashed, unwavering, unwise, unwitnessed, unworthily, unworthy, uprightly, uprightness, uproot, uprooted, upsetting, upstairs, upward, Urbanus, urge, urged, urgently, urging, Uriah, uses, utter-ruin, utter, Uzziah, vacate, vain, vainly, validate, valley, value, vapor, varieties, variety, various, vegetation, vehemently, veil, veiled, vengeance, very-act, very-long, vessel, vessels, victorious, view, viewpoint, views, village, villages, vine-dresser, vine, vinegar, vineyard, violating, violation, violence, violent-impulse, violently-enters, viper, vipers, virgin, virginity, virgins, virtue, virtues, virtuous, visible, visit, visitation, visited, voice, voiceless, voices, void, volume, voluntarily, vomit, voted, voting-pebble, vow, vowed, vultures, wages, wagging, wailing, wait-upon, wait-on, waiter, wake, walked, walking, walks, wallowed, wallowing, walls, wander, wanting, warfare, warmed, warming, warmth, warn, warned, wars, was*, wash, washbasin, washing, washings, waste, watchful, watered, watering, waterless, waters, wave, ways, weaker, weaknesses, wealth, wear, wearing, weary, wedding, wedlock, week, weep, weigh, weight, weighty, went-onward, wept, were*, west, wheat, whether, whether.., whipped, whipping, whisk, whiten, whitewashed, wholeness, wick, wickedness, wickednesses, wide, widen, widened, widow, widows, width, wield, wielding, window, winds, wine, wineskins, wings, winnowing, wins, winter-stream, wintered, wintering, wipe-away, wiped, wiped-away, wisdom, wise-men, wisely, wish, wish-that, wished, wishes, wishing, withdrawing, withdrew, withstand, withstanding, witnessed, wives, woe, woes, wolf, wolves, woman, wombs, wonders, wood, wooden, wool, workings, worldly, wormwood, worse, worshipers, worst, wound, wounds, woven, wrangling, wrappings, wraths, wrestling, wrinkle, writes, writing-tablet, wrong, wrongdoing, wronged, wrongfully, wronging, yell, yes, yesterday, yield, yielded, you, you*, young-man, young-servant, young-servants, young-donkey, younger, your*, yours*, youth, youthful, Zacchaeus, Zacharias, Zarephath, zeal, Zealot, zealousness, Zebedee, Zebulun, Zechariah, Zenas, Zerah, Zerubbabel, Zion.

Note: Any fixes for the words in the first list above (remember rule 1 in the Preface); please email to MLVbible (at) gmail (dot) com. Improvements are always welcome. The MLV may not be error-free but everyone is trying to make it that.

To God is the glory, forever & ever.
Amen.