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ETERNAL GOD BIBLE

NEW TESTAMENT

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Record of the genealogy of (the Divine Savior) Je-Sus, Christ (the Messiah), Son of David, and Son of Abraham:

Abraham begat Isaac; from Isaac came Jacob, and from Jacob came Judah and his brothers.

Judah begat Phares and Zara of Thamar; from Phares came Esron, and from Esron came Aram.

Aram begat Aminadab; from Aminadab came Naasson, and from Naasson came Salmon.

Salmon begat Boaz of Rahab; from Boaz came Obed of Ruth, and from Obed came Jesse.

Jesse begat David, the king, and from David, the king came Solomon of Uriah's [wife].

Solomon begat Rehoboam; from Rehoboam came Abiah, and from Abiah came Asa.

Asa begat Josaphat; from Josaphat came Joram, and from Joram came Oziah.

Oziah begat Joatham; from Joatham came Achaz, and from Achaz came Ezekiah.

Ezekiah begat Manasses; from Manasses came Amon, and from Amon came Josiah.

Josiah begat Jechoniah and his brothers, at the time of deportation to Babylon.

After the deportation to Babylon, Jechonias begat Salathiel, and from Salathiel came Zorobabel.

Zorobabel begat Abiud; from Abiud came Eliakim, and from Eliakim came Azor.

Azor begat Sadoc; from Sadoc came Achim, and from Achim came Eliud.

Eliud begat Eleazar; from Eleazar came Matthan, and from Matthan came Jacob.

And Jacob begat Joseph the man of Mary, of whom was born (the Divine Savior) Je-Sus, the acclaimed Christ, (the Messiah).

So then in all, the generations are: From Abraham to David fourteen generations, from David to the deportation to Babylon fourteen generations, and from the deportation to Babylon to the Christ, (the Messiah), are fourteen generations.

Now the birth of the (Divine Savior) Je-Sus, the Messiah was like this: When his mother, Mary, was engaged to Joseph, before they came together, she conceived a child by the Holy Spirit.

Then her man, Joseph, who was righteous and not willing to disgrace her publicly, intended to divorce her privately.

After he thought this through, behold an Angel of the Eternal God appeared to him in a dream, saying, Joseph, son of David, yu should not be concerned about taking Mary as yur wife for that which is conceived in her is of the Holy Spirit.

She will bear a son, and because He will save His people from their sins, you will call His name (the Divine Savior) Je-Sus.

Now all this happened that might be fulfilled the word from the Eternal God spoken by the prophet, saying:

Look! The virgin will be pregnant, and will give birth to a son, and they will call His name Emmanuel, which means: The God with us.

And after Joseph rose up from sleep, he did as the angel of the Eternal God instructed him, and he took his wife.

And he did not come to know her until she gave birth to a son, and he called His name (Divine Savior), Je-Sus.

Matthew 2

After (the Divine Savior) Je-Sus was born in Bethlehem in Judah, in the days of King Herod, Look! Magi came from the east to Jerusalem.

They said, Where is He, who is born king of the Jews? For we have seen His star in the East and have come to worship Him.

On hearing this, King Herod was upset and all Jerusalem with him.

And after assembling all the chief priests and the Scribes of the people, he inquired of them where the Christ, (the Messiah), was to be born.

They said to him: In Bethlehem of Judah, for so it is written by the prophet,

And yu, Bethlehem in the land of Judah, are not the least among the leaders of Judah, for out of yu will come a leader, who will shepherd my people Israel.

Then Herod secretly called the wise men, and carefully inquired from them at what time the star appeared.

And sending them to Bethlehem, he said, When you get there, search diligently for the child, and should you find Him, report back to me, that I also may come and worship Him.

Having heard the king, they went their way; and, Look! The star, which they had seen in the East, went before them, until it came and stood over where the child was.

And seeing the star, they rejoiced with exceedingly great joy.

And entering the house, they found the child with Mary, His mother, and falling down they worshipped Him; and opening their treasures, they offered Him gifts; gold, frankincense and myrrh.

And being guided by a dream not to return to Herod, they returned to their country by another way.

And after they left, Look! An angel of the Eternal God appears to Joseph in a dream, saying, When yu get up, take the child and His mother and flee to Egypt, and stay there until I tell yu, for Herod is about to seek the child to destroy Him.

He arose, took the child and His mother by night and withdrew to Egypt.

And he was there until the death of Herod that might be fulfilled what the Eternal God spoke by the prophet, saying, Out of Egypt I have called my son.

Then Herod seeing that he was outsmarted by the Magi was extremely furious. He ordered and killed all boys that were in Bethlehem and the entire region, from two years and under, according to the time which he ascertained from the Magi.

Then was fulfilled that which was spoken by Jeremiah the prophet, saying,

A voice of lamentation and great mourning was heard in Rama, Rachel bewailing her children, and she refused to be comforted, because they are no more.

Now after Herod died, Look! An angel of the Eternal God appeared in a dream to Joseph in Egypt,

Saying, When yu get up, take the child and His mother! And go into the land of Israel! For they are dead, who wanted [to kill] the soul of the child.

And after he got up, he took the child and His mother and entered into the land of Israel.

But hearing that Archelaus is king in Judea instead of his father Herod, he was afraid to go there; and being warned in a dream, he withdrew to the region of Galilee.

And when he got there, he lived in a city called Nazareth, that the word spoken by the prophets might be fulfilled: He will be called a Nazarene.

In those days John the Baptist comes preaching in the wilderness of Judea,

Saying, Change your way of thinking, because the kingdom of the heavens has arrived.

For this is He, who was spoken of by the prophet Isaiah, saying, A voice of one is crying in the wilderness: Prepare the way of the Eternal God, make His path straight!

Now this John had camel hair clothing, a leather belt around his waist, and his food was locusts and honey from the field.

And Jerusalem, all of Judea, and the entire region of Jordan went out to him,

And confessing their sins, they were baptized by him in the River Jordan.

And seeing that many of the Pharisees and Sadducees were coming for the baptism, he said to them, Brood of vipers! Who warned you to flee from the coming wrath?

Produce the good fruit that reflects a new mindset.

And do not think or say within yourselves, We have Abraham as father. For I say to you, that God is able from these stones to raise up children for Abraham.

For the axe is already placed at the root of trees; and every tree, which does not produce good fruit, is cut down and thrown into the fire.

I indeed baptize you with water for an enlightened mind-set. But the one coming after me is mightier than I; and I am not worthy to take off His sandals; He will baptize you with the Holy Spirit and with fire.

His threshing flog is in His hand, and He will clear out His threshing floor; He will gather His wheat into the barn, but He will burn up the chaff in blistering fire.

Then (the Divine Savior) Je-Sus comes from Galilee to John at the Jordan, to be baptized by him.

But he tried to prevent it, saying, I need to be baptized by yu, and yu come to me?

And Je-Sus answering said to him, Let it be so now; for it is necessary for us to fulfill all righteousness. Then he consented to Him.

After Je-Sus was baptized, He immediately went up out of the water; and, Look! The heavens were opened, and he [John] saw God's Spirit descending like a dove and resting on Him.

And, Look! A voice from the heavens said, This is my beloved Son, in whom I am well pleased.

Then (the Divine Savior) Je-Sus was led by the Spirit into the wilderness to be tempted by the devil.

And after He had fasted forty days and forty nights, He was hungry.

The tempter came to Him and said, If yu are a Son of God, command that these stones become bread.

But He answered and said, It is written, The man will not live by bread alone, but by every word that proceeds from the mouth of God.

Then the devil took Him to the holy city and set Him on the high point of the temple,

And he says to Him, If yu are a Son of God, throw yurself down, for it is written, He will charge His angels to carry yu in their hands, lest yu may strike yur foot against a stone.

And Je-Sus said to him, Again it is written, Yu will not tempt the Eternal God, yur God.

Again, the devil takes Him up to a very high mountain and shows Him all the kingdoms of the world and their glory.

And he says to Him, All these things I will give yu, if yu fall on yur knees and worship me.

Then Je-Sus says to him, Go away Satan! For it is written, Yu will worship the Eternal God, yur God; and Him only will yu adore.

Then the devil leaves Him. And, Look! Angels came and served Him.

And after hearing that John was arrested, He withdrew to Galilee.

And leaving Nazareth, He came and stayed in Capernaum, which is on the sea coast, in the region of Zebulon and Nephthali.

That the word, spoken by Isaiah, the prophet, might be fulfilled, saying,

The land of Zebulon, and the land of Nephthali, by the way of the sea, beyond Jordan, the Galilee of the Gentiles,

The people, who sat in darkness, have seen a great light; and on those, sitting in the realm and shadow of death, a radiant light has dawned.

From that time on Je-Sus began to preach and say, Adopt a new mind-set! For the kingdom of the heavens has arrived.

And walking by the sea of Galilee, He saw two brothers; Simon called Peter and Andrew, his brother, throwing a net into the sea, for they were fishermen.

And He says to them, Come! Follow me! I will make you fishers of men.

And immediately they left the nets and followed Him.

And going on from there, He saw two other brothers, James, son of Zebedee, and John, his brother, in a boat with Zebedee their father, mending the nets; and He called them.

And immediately they left the boat and their father and followed Him.

And He went about all of Galilee, teaching in their synagogues, preaching the Good News of the Kingdom and healing every kind of sickness and every disease among the people.

And His fame went through all of Syria; and they brought to Him sick people, all who were ill with all kinds of diseases and sufferings, the demon-possessed, mentally ill and paralyzed. And He healed them.

And great crowds followed Him, coming from Galilee, the Region of Ten Cities, from Jerusalem, from Judaea and from beyond the Jordan.

Seeing the multitudes, He went up on the mountain; and after He was seated, His disciples came to Him.

He opened his mouth and taught them, saying,

The poor [are] blessed by the spirit, because theirs is [and remains] the kingdom of the heavens.

Those who mourn are blessed, because they are comforted.

The meek are blessed, because they will inherit the earth.

They, who hunger and thirst after righteousness, are blessed for they will be filled.

Blessed are the merciful, for they will obtain mercy.

The pure of heart are blessed, because they will see God.

The peacemakers are blessed, because they will be called sons of God.

They, who are persecuted for righteousness sake, are blessed, because theirs is the kingdom of the heavens.

Blessed are you, if they should insult you, persecute you and say all kinds of evil against you because of me.

Be glad and rejoice, for great is your reward in the heavens, for so they persecuted the prophets, who were before you.

You are the salt of the earth. But if the salt has lost its flavor, with what will be salted? It is not good for anything but to be thrown out and to be trodden under foot by men.

You are the light of the world. A city on a hill cannot be hidden.

They do not light a candle to put it under a bushel, but on a candlestick. And it gives light to all, who are in the house.

So let your light shine before people, that they may see your good works and glorify your Father in the heavens.

Do not think that I have come to abolish the Law, or the prophets; I have not come to abolish, but to fulfill.

Truly I say to you, until heaven and earth may pass away not one small letter, or stroke of the pen, may be taken away from the law, until everything may be fulfilled.

Therefore, whoever may diminish one of the least of these statutes and will teach men so, he will be called the least in the kingdom of the heavens. But whoever may put them into practice and may teach them, will be called great in the kingdom of the heavens.

For I say to you that unless your righteousness exceeds the righteousness of the Scribes and Pharisees, you may in no way enter the kingdom of the heavens.

You have heard that it was said of old, Yu will not murder; and whosoever may murder will be subject to due sentencing.

But I say to you: Whoever continues to be angry with his brother will be in danger of the judgment: Whoever may say to his brother, Stupid fool, will be taken to court; even more so, whoever may say, Moron, will be in danger of hellish fire.

Therefore, if yu bring yur gift to the altar, and yu may remember that yur brother has something against yu,

Then leave yur gift before the altar. Go away! First, be reconciled to yur brother! After coming [back], offer yur gift!

Be quick to show good will to yur adversary, as yu are on the way with him; lest yur adversary hand yu over to the judge and the judge to the enforcer, and yu be thrown into prison.

Truly I say to yu, yu will by no means come out of there, until yu have paid off the last penny.

You heard that it was said, Yu will not commit adultery.

But I say to you that whoever keeps looking at a woman with lust has committed adultery with her in his heart.

And if yur right eye offends yu, pluck it out, and throw it away, for it is better for yu that part of yur body may perish, then that yur whole body ends up in Gehenna.

And if yur right hand offends yu, cut it off, and throw it away, for it is better that one of yur members may perish, than that yur whole body ends up in Gehenna.

It has been said, Whoever may divorce his wife, let him give her a letter of divorce!

But I say to you, that whoever is divorcing his wife, except on grounds of fornication, causes her to commit adultery; and whoever may marry such a divorcee commits adultery.

Again, you have heard that it has been said of old, Yu will not swear falsely, but will perform yur oaths to the Eternal God.

But I say to you, not to swear at all, neither by heaven, for it is God's throne,

Nor by the earth, for it is His footstool, nor by Jerusalem, for it is the city of the great King.

And yu may not swear by yur head, because yu cannot make one hair white or black.

Let yur word be, Yes, yes! [or] No, no! More than that is from evil.

You have heard it said, An eye for an eye and a tooth for a tooth.

But I say to yu, not to resist evil; rather if someone strikes yu on yur right cheek, turn the other to him also.

And if someone wants to sue yu to take away yur inner clothing, let him have yur outer coat also.

And if someone compels yu to go a mile with him, go with him two.

Give to him who asks! And yu may not turn away him, who wants to borrow.

You heard that it was said, Yu will love yur neighbor and yu will hate yur enemy.

But I say to you, keep on loving your enemies! Keep on praying for them who keep on persecuting you!

That you might be sons of your Father, who is in the heavens; for He keeps on making his sun rise on the evil and on the good and keeps on sending rain on the just and on the unjust.

For if you love them, who keep on loving you, what reward do you have? Do not even the tax collectors do the same?

And if you salute your brothers only, what more do you do than others? Do not even the nations do the same?

So then, you will be perfect, even as your heavenly Father is perfect.

Moreover, pay attention to your righteousness, not to be displayed before people, for if so, you have no reward from your Father, who is in the heavens.

Therefore when yu do acts of mercy, sound no trumpet before yu, as the hypocrites do in the synagogues and in the streets, that they may be honored by men. Truly I say to you, They have received their reward.

But when yu do charitable work, let not yur left hand know what yur right hand is doing.

That yur acts of kindness may be in secret, and yur Father, who sees in secret, will repay yu with kindness.

And when you pray, you will not be like the hypocrites, who love standing and praying in the synagogues and street corners that they may be seen by men. Truly I say to you, they have received their reward.

But when yu pray, enter into yur inner room, shut the door and pray to yur Father in secret, and yur Father, who sees in secret, will hear and respond to yu.

And as you are praying, do not rattle off words as pagans do. For they think, that by their many words, they make themselves heard.

Therefore, be not like them, for your Father knows what you need before you ask him.

So then, keep on praying like this: Our Father in the heavens! Let Your name be sanctified!

Let Your kingdom come! Let Your will be done, as in heaven even so on earth!

Give us our daily bread for tomorrow!

Once and for all forgive us our debts! Just as we have forgiven our debtors once and for all.

And if possible, do not put us to the test, but save us from the evil!

For if you forgive people their transgressions, your heavenly Father will also forgive you.

But if you will not forgive people, neither will your Father forgive your transgressions.

Now when you fast do not be like the gloomy hypocrites, for they disfigure their appearance, so as to appear to be fasting. Truly I say to you, They have received their reward.

But when yu fast, anoint yur head and wash yur face,

That yur fasting is not obvious to men, but to yur Father, who is in secret. And yur Father, who sees in secret, will reward yu.

Do not keep on making for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal.

Accumulate for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in and steal.

For where yur treasure is, there yur heart will be also.

The light of the body is the eye. So if yur eye is clear, yur whole body will be enlightened.

But if yur eye is not good, yur whole body is full of darkness. If then the light in yu is darkness, how great is that darkness!

No one is able to serve two masters. Either, he will hate the one and will love the other; or, he will be devoted to the one and despise the other. You are not able to serve God and Mammon [money].

Therefore, I say to you, Do not worry about your soul, what you may eat, or for your body, what you may wear. Is not the soul more than food and the body more than clothing?

Look at the birds of the heaven, for they neither sow, nor do they reap, nor gather into barns; and your heavenly Father continually feeds them. Are you not more significant than they?

Furthermore, which of you by worrying can add one cubit to his span of life?

And why do you worry about clothing? Consider the lilies of the field! How do they grow? [For] they neither labor, nor spin.

Yet I tell you that not even Solomon in all his glory was dressed like one of these.

So then, if the God, who continually clothes the grass of the field, which is alive today and burned tomorrow, how much more so will He do for you? O you of little faith!

Therefore, do not worry, saying, What may we eat? Or, What may we drink? Or, What may we wear?

All nations seek these things; and your heavenly Father knows that you need them all.

First of all, keep on seeking the kingdom and His righteousness, and all these things will be supplied to you.

Therefore, do not care about tomorrow; for tomorrow will take care of itself. There is enough for every day and all its troubles.

Do not keep on judging that you may not be judged.

For the judgment you render, is the judgment by which you will be judged. And with the measurement, with which you measure, you will be measured.

And why do yu look at the speck that is in yur brother's eye; and yu do not notice the beam in yur eye?

Or how can yu say to yur brother, Allow me to take the speck out of yur eye. And Look!, There is a beam in yur eye?

Hypocrite! First take the beam out of yur own eye, and then yu see clearly to take the speck out of yur brother's eye.

Do not give a sacred thing to dogs. And do not throw your pearls before swine, lest they will trample them under their feet, and turn on you and rip you apart.

Keep on asking and it will be given to you. Keep on seeking and you will find. Keep on knocking and it will be opened for you.

For he who keeps on asking, continues to receive. He who keeps on seeking, continues to find. And he who keeps on knocking, to him [doors] will be opened.

Is there a man among you, who gives his son a stone, if he asks him for bread?

Or if he will ask for fish, will he give him a serpent?

If you then, being evil, know how to give good gifts to your children, how much more will your Father, who is in the heavens, give good gifts to them who keep on asking him?

Therefore, everything that you wish that people would do for you, you also keep on doing for them. Indeed, this is the Law and the prophets.

Enter by the narrow gate! For wide is the gate, and broad is the way that leads to destruction, and many enter through it.

But narrow is the gate, and troublesome is the way, that leads to life, and few are they that find it.

Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves.

You will know them by their fruits. Do they gather grapes from bramble bushes, or figs from thistles?

So, every good tree bears good fruit, but a bad tree produces rotten fruit.

A good tree cannot bear bad fruit. And a bad tree is not able to bear good fruit.

Every tree that does not bear good fruit is cut down and is thrown into the fire.

So then, you will recognize them by their fruits.

Not all who say to me, Lord, Lord, will enter into the kingdom of the heavens; but he who keeps on doing the will of my Father in the heavens.

Many will say to me on that day, Lord, Lord, did we not prophesy in Your name, cast out demons in Your name and do many mighty things in Your name?

And then I will declare to them, I never knew you; depart from me, you who continually produce lawlessness.

Therefore, everyone, who keeps on hearing these words of mine and keeps on applying them, will be like a wise man, who built his house on bedrock.

And the rain fell, the floods came, the winds blew, and they beat against that house; but it did not fall, for it stood on bedrock.

But everyone, who hears these words of mine and is not doing them, will be like a moron, who built his house on sand.

And the rain fell, the floods came, the winds blew, and they beat against that house; and it fell, and great was its fall.

And so it happened, when (the Divine Savior) Je-Sus concluded with these words, the crowds were astonished at His teaching.

Because He was teaching them as one having authority, and not as their Scribes.

After He came down from the mountain, great crowds followed Him.

And behold a leper came and fell on his knees before Him, saying, Sir, if yu will, yu can make me clean.

Stretching out His hand, He touched him and says, I will. Be cleansed! And immediately his leprosy was cleansed.

And Je-Sus says to him, See to it that yu tell no one; but go, show yurself to the priest and present the gift, which Moses commanded, to confirm that yu are cleansed.

And when He entered Capernaum, a centurion came to Him, pleading with Him,

Saying, Sir, my son lies at home paralyzed, and is suffering terribly.

And He says to him, When I get there, I will heal him.

And the centurion answered and said, Sir, I am not worthy that yu should come under my roof. But only say a word, and my son will be healed.

For I also am a man under authority, and I have soldiers under me; and I say to one, Go! And he goes; and to another, Come! And he comes, and to my slave, Do this! And he does it.

When Je-Sus heard this, He was astonished and said to those, who followed him, Truly, I tell you; I have never found such great faith in Israel.

And I say to you that many will come from east and west and will recline with Abraham, Isaac and Jacob in the kingdom of the heavens,

But the children of the kingdom will be thrown into the extreme darkness, where there will be weeping and gnashing of teeth.

And Je-Sus said to the centurion: Go! As yu believed, so be it done for yu. And his son was healed that same hour.

And when Je-Sus came to Peter's house, He saw his mother-in-law, laid low by a fever.

He touched her hand; the fever left her, and she arose and served Him.

And when evening came they brought to Him many, who were demon possessed. And He cast out the spirits with a word. And He healed all, who are sick,

That the word, spoken by the prophet Isaiah, might be fulfilled, saying, He took our grief away and carried our sorrow.

And Je-Sus, seeing a crowd about Him, gave instructions to go to the other side [of the Sea of Galilee].

And one of the Scribes came and said to Him, Teacher, I will follow yu, wherever yu might go.

And Je-Sus says to him, Foxes have holes, and birds of the heavens have nests; but the Son of Man has no place to rest his head.

And a different one of the students said to Him, Master, allow me to go and bury my father first.

But Je-Sus said to him, Yu follow me! And let the dead bury their own dead.

And after He got into the boat, His disciples followed Him.

And, Look! A great storm arose at sea, so that the boat was swamped with waves. But He was sleeping.

They came to Him and woke Him up, saying, Eternal God! Save! We are drowning.

And He says to them, Why are you of little faith afraid? Then getting up, He reprimanded the winds and the sea, and there was a great calm.

But the people were amazed, saying, Who in the world is this?! For the winds and the sea obey Him.

And when He came to the other side, the region of the Gadarenes, He met two demon possessed, who came out of the tombs; they were so fierce that no one could pass that way.

And, Look! They cried out, saying, Son of God! What are yu to us? Did yu come to torment us before the time?

Now at some distance from them, was a feeding herd of many pigs.

And the demons begged Him, saying, If yu throw us out, send us into the herd of pigs.

And He said to them, Go! And they went into the pigs. And, Look! The whole herd rushed down the steep bank into the sea and drowned in the water.

And those feeding them fled into the town, where they reported everything about these things and the demon possessed.

And, Look! The whole town went out to have a meeting with Je-Sus, and when they saw Him, they begged Him to leave their region.

And entering into a boat, He passed over [the Sea of Galilee] and came into His own city.

And, Look! They brought to Him a paralytic on a cot. And seeing their faith, Je-Sus said to the paralytic, Cheer up, son! Yur sins are forgiven.

And some of the Scribes said within themselves, He blasphemes.

And Je-Sus, knowing their thoughts, said, Why do you think evil in your hearts?

What is easier, to say, Yur sins are forgiven, or to say, Get up and walk?

But that you may know that the Son of Man has authority on earth to forgive sins, He said to the paralytic, After yu get up, take yur bed and go home!

And after he got up, he went home.

The multitude seeing it feared and glorified the God, who gave such authority to people.

As Je-Sus passed on from there, He saw a man, named Matthew, sitting in the tollbooth. And He says to him, Follow me! And he got up and followed Him.

And when He sat at table in the house, Look! Many tax collectors and sinners came and sat down with Je-Sus and His disciples.

And the Pharisees, seeing it, said to His disciples, Why does your teacher eat with tax collectors and sinners?

But hearing it, He said, The strong do not need a physician, but the weak do.

Go then and learn what this means, I desire mercy, not sacrifice. For I came not to call the righteous but sinners.

Then the disciples of John came to Him, saying: Why do we and the Pharisees fast? But your disciples do not fast.

And Je-Sus said to them, Can groomsmen mourn at a wedding party as long as the bridegroom is with them? But the days will come when the bridegroom may be taken from them, and then they will fast.

For nobody puts a patch of new cloth [which is not pre-shrunk] onto old clothing, for the patch separates from the clothing and makes the tear worse.

Neither do they put new fermenting wine into old leather bottles; lest the wineskins burst and the wine runs out, and the wineskins are wasted. But they put new wine into new wineskins, and both are preserved.

As He was saying these things to them, one of the rulers came, fell on his knees before Him, saying, My daughter just died. But come, lay yur hand on her, and she will live.

And when he got up, Je-Sus followed him with His disciples.

And, Look! A woman, who had a hemorrhage for twelve years, came up behind Him and touched the fringe of His clothing.

For she said within herself, If only I may touch even His clothing, I will be healed.

But after Je-Sus turned and saw her, He said, Cheer up, daughter! Yur faith has made yu well. And the woman was cured from that hour on.

And when Je-Sus came into the house of the ruler and saw the flute players and the multitude making a commotion,

He said, Go away, for the girl is not dead; she is sleeping. And they laughed at Him.

And when the crowd was dismissed, He went in, took her by the hand, and the girl arose.

And the report of this went out throughout all of that country.

As Je-Sus went on from there, two blind men followed Him, crying out and saying, Son of David! Have mercy on us!

And when He came into the house, the blind men came to Him. And Je-Sus says to them, Do you believe that I can do this for you? They say to Him, Yes, Sir.

Then He touched their eyes saying, According to your faith, be it done to you.

And their eyes were opened, and Je-Sus strictly charged them, saying, See to it that no one knows this.

But going out, they spread His fame throughout all that land.

And as they were going away, Look! They brought Him a deaf-mute demon possessed [man].

And after the demon was thrown out, the deaf-mute spoke, and the multitudes in amazement said, Never was the like seen in Israel.

But the Pharisees said, As the ruler of demons He casts out demons.

And (the Divine Savior) Je-Sus went about all the cities and towns, teaching in their synagogues and preaching the good news of the kingdom, healing every disease and every sickness.

And seeing the multitudes, He had compassion on them, because they were battered and scattered, like sheep without a shepherd.

Then He says to His disciples, The harvest indeed is great, but the workers are few.

Therefore, plead with the Lord of the Harvest that He may send workers into His harvest.

And having called His twelve disciples together, He gave them authority to throw out unclean spirits, to heal every disease and every sickness.

And the names of the twelve apostles are these: The first, Simon who is called Peter, and Andrew his brother, James the son of Zebedee and John his brother,

Philip and Bartholomew, Thomas and Matthew, the tax collector, and James, the son of Alphaeus, and Thaddaeus,

Simon, the Canaanite, and Judas, the Iscariot, who also betrayed Him.

Je-Sus sent these twelve, instructing them by saying, On a highway of the nations you may not travel; into a city of the Samaritans you may not go.

Go rather to the lost sheep of the house of Israel.

As you are going, proclaim, saying, The kingdom of the heavens has come [and is here].

Heal the sick! Raise the dead! Cleanse the lepers! Cast out demons! Freely you received, freely give!

Have neither gold, silver, or copper [money] in your purses,

No provisions for your journey, no spare coat or shoes, not even a staff; for a worthy workman [earns] his keep.

And whatever city or town you may enter, inquire, who in it is worthy, and remain there till you move on.

And when you enter a house, bring it your greeting [of peace];

And if that house is worthy, let your peace come upon it. But if it is not worthy, let your peace return to you.

And if someone may not receive you, nor heed your words, leave that house or city and shake off the dust from your feet.

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

Look! I am sending you as sheep into the midst of wolves. Therefore, be wise as serpents and innocent as doves.

Constantly, beware of people. For they will hand you over to court, and they will punish you in their assemblies.

And you will be brought before governors and before kings, on my account, as a testimony to them and to the nations.

Moreover, should they take you prisoner, do not worry about what to say, for what you should say will be given to you in that hour.

Indeed, it is not you that speak, but the Spirit of your Father, who is speaking through you.

Brother will consign brother to death and father the child; children will rise up against parents, and they will put them to death.

And you will be hated by all on account of my name; but he, who will persevere to the end, will be saved.

And if they should persecute you in one city, flee to another. Truly I say to you, you will definitely not complete [your mission to] all the cities of Israel, till the Son of man may come.

A disciple is not above the teacher, nor is a slave above his lord.

It is enough for the disciple that he is as his teacher and a slave as his lord. If they reviled the head of the household as Beelzebub, how much more so will they revile the members of his household?

Therefore, be not afraid! For nothing is covered that will not be revealed, nor hidden, that it will not be known.

What I tell you in the dark, speak in the light. And that, which you hear in the ear, preach from housetops.

And fear not them, who kill the body, but are not able to kill the soul. Rather fear him, who in Gehenna can destroy both soul and body.

Are not two sparrows sold for an Assarion [Penny]? And not one of them will fall on the ground without [the will of] your Father.

Now with you, even the hairs of your head are all numbered.

Therefore, you should not fear. You are worth more than many sparrows.

Therefore, everyone, who will confess me before people, I will also confess him before my Father in the heavens.

On the other hand, whoever will deny me before people, I will also deny before my Father in the heavens.

Do not think that I came to bring [just any] peace upon the earth. I came not to bring [just any] peace but a sword.

For I came to make a man hostile against his father, daughter against her mother, daughter-in-law against mother-in-law,

And the household of his man antagonistic.

He, who loves father or mother more than me, is not worthy of me. And he, who loves son or daughter more than me, is not worthy of me.

And he, who does not take up his cross and follow me, is not worthy of me.

He, who found his soul, will lose it. And he, who will lose his soul on account of me, will find it.

He, who receives you, receives me. And he, who receives me, receives Him, who sent me.

He, who receives a prophet, because he is a prophet, will receive the reward of a prophet; and he, who receives a righteous man, because he is a righteous man, will receive the reward of a righteous man.

And whoever may give a cup of cold drink to one of these little ones, only because he is a disciple, truly I say to you, he will not lose his reward.

After Je-Sus had finished giving directions to His twelve disciples, He left from there to teach and to preach in their cities.

Now when John had heard in prison about the works of the Christ, (the Messiah), he sent two of his disciples,

And said to Him, Are yu the one, who is coming, or are we to wait for another?

And Je-Sus answered and said to them, Go and tell John what you are hearing and seeing:

The blind are seeing, the lame are walking, lepers are cleansed, deaf are hearing, the dead are rising up, the poor are hearing good news.

And, blessed is he, who may not be offended in me.

When they went their way, Je-Sus began to talk to the multitudes about John, saying, What did you go out into the wilderness to see? A wobbling twig in the wind?

But what did you go out to see? A man in fine clothing? Look! They, who are all dressed up, are in kings' mansions.

But why did you go out? To see a prophet? Yes, I tell you, and one more excellent than a prophet.

For this is he, of whom it is written, Look! I send my messenger before yur face, who will prepare yur way before yu.

Truly I say to you, there has never been one, who is born of women that is greater than John the Baptist. Yet the least in the kingdom of the heavens is greater than he.

Moreover, since the days of John the Baptist until now, the kingdom of heaven is advancing forcefully, and the forceful rush into it,

As all the prophets and the Law before John prophesied.

And if you are willing to accept it, he is the Elijah, who is to come.

He, who has ears, let him listen!

But to what can I compare this generation? It is like children sitting in the marketplace, saying to others,

We played the flute for you, but you did not dance; we lamented but you did not beat your breast in grief.

For John came neither eating nor drinking, and they say, He has a demon;

The Son of Man came eating and drinking, and they say, Look! He is a glutton and a wino, a friend of tax collectors and sinners. Wisdom is demonstrated by what it produces.

Then He emphatically reprimanded the cities, in which were done most of His mighty miracles, for they had no change of heart.

Pity on yu, Chorazin, pity on yu, Bethsaida, for if in Tyre and Sidon would have been done such works of power, as in you, they would have repented in sackcloth and ashes long ago.

But I say to you, It will be more tolerable for Tyre and Sidon on the day of judgment, than for you.

And yu Capernaum, will yu be exalted up to heaven? Yu will be brought down to Hades. For if in Sodom had been done the mighty miracles that have been done in yu, it would have remained to this day.

At that time Je-Sus went through grain fields on Sabbath days. And His disciples, being hungry, began to pluck and to eat ears of grain.

The Pharisees, seeing it, said to Him, Look! Yur disciples do what is not lawful to do on a Sabbath.

But He said to them, Did you not read what David did, and they that were with him, when he was hungry?

How he entered the house of God and ate consecrated bread, which, with the exception of priests, was not lawful for him to eat, nor for them, who were with him.

Or did you not read in the law that on the Sabbath days the priests in the temple profane the Sabbath and are without blame?

But I tell you what we have here is greater than the temple.

And if you knew what this means, I prefer mercy over sacrifice, you would not have passed sentence on the innocent,

For the Son of Man is Lord of the Sabbath.

And when He left that place, He came into their synagogue.

And, Look! There was a man, who had a deformed hand, and they asked Him, saying, Is it lawful to heal on Sabbath days? That they might accuse Him.

But He said to them, Is there a man among you, who has one sheep, and if it should fall into a pit on Sabbath days, will he not take hold of it and lift it out?

How much more valuable is a man than a sheep? Therefore it is lawful to do good on Sabbath days.

Then He says to the man, Stretch out yur hand. He stretched it out, and it was restored, perfect as the other.

After the Pharisees went outside, they held a council about Him, how they might destroy Him.

But Je-Sus, knowing it, withdrew from there; and many followed Him, and He healed them all.

And He admonished them that they should not make Him publicly known,

That what the prophet Isaiah said was fulfilled, namely:

Look! My servant, whom I have chosen, my beloved, in whom my soul is well pleased. I will put my Spirit upon Him, and He will declare justice to the nations.

He will not be a loudmouth, who cries out and causes commotion in city-streets.

He leads to victory and righteousness. The bruised reed He will not break. The flickering flame He will not quench.

And nations will put their trust into His name.

Then there was brought to Him a blind and dumb demon possessed. And He healed him, who could not speak and see.

All the people were amazed, saying, Surely, this is the Son of David.

But the Pharisees, hearing it, said, This man could not cast out demons, if He were not Beelzebub, the ruler of demons.

And He, knowing their thoughts, said to them, Every kingdom divided against itself will fall, and every city or house divided against itself will not stand.

If Satan throws out Satan, he is divided against himself; how then will his kingdom stand?

Besides, if by Beelzebub, I throw out demons, by whom do your sons throw them out? Therefore, they will be your judges.

But if by the Spirit of God, I throw out demons, then the kingdom of God has arrived for you.

Or how can anyone enter into the house of the strong, and seize his household possessions, unless he first binds the strong. Then he may plunder his house.

He, who is not with me, is against me; and he, who does not gather with me, scatters.

Therefore, I say to you, every sin and blasphemy of people will be forgiven, but the blasphemy, originating from the [demonic] spirit, will not be forgiven.

And whoever may have spoken a word against the Son of Man, he will be forgiven. On the other hand, whoever may have been spoken against the Holy Spirit that will not be forgiven, neither in this world, nor in the world to come.

Either the good tree bears its good fruit; or, the bad tree bears its bad fruit. For the tree is known by the fruit.

O generation of snakes, how are you, who are evil, able to speak good things? For out of the abundance of the heart the mouth speaks.

A good person out of good resourcefulness produces good things; an evil person out of evil resourcefulness produces evil things.

But I say to you that for every careless word, which people will say, they will account for it on the day of reckoning.

For on the basis of yur words yu will be justified; and on the basis of yur words yu will be sentenced.

Then some of the Scribes and Pharisees replied to Him, saying, Teacher, we want to see a miraculous sign from yu.

In reply He said to them, An evil and unfaithful generation seeks a sign. Such a sign will not be given, except for the sign of Jonah the prophet.

For as Jonah was in the belly of a huge fish three days and three nights, so the Son of man will be in the heart of the earth three days and three nights.

The men of Nineveh will stand up in judgment with this generation and will denounce it, because they had a change of heart at the preaching of Jonah. Look! More than Jonah is here.

The Queen of the South will rise in judgment with this generation and will denounce it, because she came from the ends of the earth to hear the wisdom of Solomon. Look! More than Solomon is here.

When an unclean spirit leaves a person, it passes through arid places seeking rest and finds none.

Then it says, I will return to my house from where I came. On coming back, it finds it empty, swept and nicely arranged.

Then it goes and gets seven other spirits more wicked than itself, and they enter in and stay there. And the last state of that person is made worse than the first. So it will be for this wicked generation.

As He was speaking to the crowds, behold, His mother and brothers stood outside, wanting to speak to Him.

Someone said to Him, Look! Yur mother and yur brothers are standing outside, wanting to speak to yu.

He answered him, who told Him, by saying, Who is my mother, and who are my brothers?

And stretching out His hand towards His disciples, He said, Look! My mother and my brothers.

Whoever does the will of my Father in the heavens is my brother, sister and mother.

On that day after Je-Sus went out of the house, He sat down by the sea.

A great crowd gathered around Him that He embarked on a boat and sat down, as the entire crowd stood on the shore.

And He spoke to them about many things in parables, saying, Behold a sower went out to sow.

And as he sowed, some fell on the pathway and when the birds came they ate it up.

And others fell on stony [ground], where it had not much soil, and it sprang up quickly, because it had no depth of soil.

After the sun rose, it was scorched; and because it had no root, it withered.

And others fell among thorns. And the thorns grew up and choked it.

And some fell on good ground; and it produced fruit, some a hundredfold, some sixtyfold and some thirtyfold.

He, who has ears, let him listen!

And the disciples came and said to Him, Why do yu speak to them in parables?

He answered and said, Because to them the knowledge of the mysteries of the kingdom of the heavens is not given, as it is given to you.

For he, who has, to him will be given that he may have abundance. But he, who has not, from him will be taken away even what [little] he has.

I speak to them in parables for this reason: Because they continually see, yet they do not see, and they continually hear and yet they neither hear nor understand.

And in them is fulfilled the prophecy of Isaiah, who says, With hearing [ears] you will hear and will not understand. And with seeing [eyes] you will see and will not perceive.

For the heart of this people is insensitive. With their ears they barely hear. They shut their eyes. Oh that they may see with their eyes and may hear with their ears, may understand with their heart and may turn back that I will heal them.

But blessed are your eyes, for they see, and your ears, for they hear.

For truly I say to you, many prophets and just [people] desired to see the things, which you see, and did not see it, and to hear the things, which you hear, and did not hear them.

Therefore, listen to the parable of the sower:

This is the seed that has fallen on the pathway; when all who hear the word of the kingdom and do not understand it, the evil one comes and snatches away what has been sown in the heart.

And the seed that fell on stony [ground] is this: He that hears the word and immediately receives it with joy.

But it is only temporarily, because he has no root in himself, for when trouble and hardship arise, on account of the word, he is immediately offended.

And the seed that fell among thorns is he, who hears the word, yet the troubles of this world and the deceitfulness of riches continually choke up the word that it does not come to fruition.

But the seed that fell on good ground is this: He, who hears the word and understands it, indeed bears fruit, in some cases a hundredfold, another sixtyfold and another thirtyfold.

He gave them another parable, saying, The kingdom of the heavens is like a man, who sowed good seed in his field.

But as people are sleeping, his enemy came and sowed weeds, [which look like wheat,] and went his way.

And when the plants sprouted and produced fruit, then also the weeds appeared.

And the servants of the landlord came and said to him, Sir, did yu not sow good seed in yur field? Where did the weeds come from?

And he said to them, An enemy did this. And the servants were saying, Do yu want us to go and gather them up?

And he said, NO! That when you are gathering up the weeds, you may not uproot the wheat along with them.

Allow them both to grow until the harvest, and at harvest time, I will say to the reapers, Gather the weeds first, bind them into bundles to be burned, but the wheat gather into my barn.

He gave them another parable, saying, The kingdom of the heavens is like a grain of mustard seed, which a man took and sowed in his field.

It is the smallest of all seeds. But when it is grown, it is the greatest of garden plants. It becomes a tree that the birds of the heavens come and live in its branches.

He told them another parable: The kingdom of heaven is like leaven, which a woman took and mixed into three measures of flour, until the whole batch was leavened.

Thus Je-Sus spoke to the crowds in many parables, and without a parable he did not speak to them,

That might be fulfilled the word spoken by the prophet, saying, I will open my mouth in parables, I will declare the things hidden about the foundation.

Then having dismissed the people, He came into the house. And His disciples came to Him saying, Explain to us the parable of the weeds in the field.

He answered and said, He, who sows the good seed, is the Son of Man.

The field is the world. The good seed are the sons of the kingdom. And the weeds are the sons of the evil one.

The enemy, who sowed them, is the devil. The harvest is the end of the age. And the reapers are angels.

As the weeds are gathered up, and burnt with fire, so it will be at the end of the age.

The Son of Man will send his angels, and they will gather from his kingdom those causing scandals, and workers producing lawlessness.

And they will throw them into the furnace of fire; there will be weeping and gnashing of teeth.

Then the righteous will shine like the sun, in the kingdom of their Father. He, who has ears, let him listen!

The kingdom of the heavens is like a hidden treasure in a field, which a person finds, hides it [again], and in joy goes to sell what he has to buy that field.

Again the kingdom of the heavens is like a merchant seeking precious pearls,

Who, when he had found a pearl of great value, he went and sold all that he had and bought it.

Again the kingdom of heaven is like a fishing net. It is thrown into the sea and catches all kinds [of things],

Which when it is filled, is drawn on to shore. And sitting down, they collect the good into vessels, but they throw the useless away.

So it will be at the end of the age. The angels will go out, and will separate the evil ones from amidst the righteous.

And they will throw them into the furnace of fire. There will be weeping and gnashing of teeth.

Have you understood all this? They say to Him, Yes.

He said to them, Therefore, every [Bible] scholar who is instructed in the kingdom of the heavens, is like a householder, who brings out of his treasure new things and old.

And so it happened, when Je-Sus finished [telling] these parables, He withdrew from there.

And coming to His hometown, He taught them in their synagogues, so that they wondered and said, From where did He get such wisdom and power?

Is not this the carpenter's son? Is not His mother called Mary and His brothers James, Joseph, Simon, and Jude?

And His sisters are they not all with us? So from where did He get all these things?

And they were offended at Him. But Je-Sus said to them, A prophet is not without honor, except in His own country, and in His own household.

And He did not do many miracles there, because of their unbelief.

At that time Herod the Tetrarch heard about the fame of (the Divine Savior) Je-Sus.

And he said to his servants: This must be John the Baptist, who was raised from the dead, because he does such powerful things.

For Herod had arrested John, bound him, and put him into prison, on account of Herodias, the wife of Philip, his brother.

For John said to him, It is not lawful for yu to have her.

Though he had in mind to kill him, he feared the people, because they regarded him as a prophet.

But on a birthday celebration of Herod, the daughter of Herodias danced in their midst, which pleased Herod so

That under oath, he promised to give her whatever she would ask for.

Being urged on by her mother, she said, Give me here on a dish the head of John the Baptist.

The king was sorry. Yet because of his oaths, and those at table with him, he ordered [it] to be given.

And he sent [someone, who] beheaded John in prison.

And his head was carried in on a dish; it was given to the girl, and she carried it to her mother.

And his disciples came, took the body and buried it. Then they came and told Je-Sus.

On hearing this, Je-Sus withdrew from there by a boat to a place in the wilderness. And the multitudes from the towns, having heard of it, followed him on foot.

When He got there and saw a great multitude, He had compassion on them and healed their sick.

And when evening came, His disciples came to Him, saying, This is a desolate place, and time has gone by; send the crowd away that they may go into the towns and buy food for themselves.

But Je-Sus said to them, They need not go away. You, give them to eat!

They said to Him, We have nothing here, beside five loaves and two fish.

He said to them, Bring them here to me.

And when He had directed the multitude to sit down on the grass, He took the five pieces of bread and the two fish; and looking up to heaven, He spoke a blessing; and breaking bread, He gave to the disciples; and the disciples gave to the multitudes.

All ate and were satisfied. And they picked up twelve baskets full of broken fragments of overabundant leftovers.

There were about five thousand men that were eating, besides women and children.

And He made His disciples go into the boat and go over to the other side [of the Sea of Galilee], while He dismissed the crowds.

And having dismissed the crowds, He went up the mountain to pray by himself. And when it was evening, He was there alone.

When the boat was already many stadium [lengths] (each 200 yards) **from land, it was tossed about by the waves of a fierce wind.**

And in the fourth watch of the night, He came to them walking on the sea.

And the disciples, seeing Him walking on the sea, were greatly troubled, saying, It is a ghost. And they cried out in fear.

And Je-Sus immediately spoke to them, saying, Cheer up! It is I. Be not afraid!

Peter answered and said to Him, Eternal God, if it is yu, tell me to come to yu on the water.

And he said, Come! And Peter got out of the boat, walked on the water and came to Je-Sus.

But seeing the strong wind, he was afraid. And, as he began to sink, he cried out, Eternal God, save me!

And instantly Je-Sus stretched out His hand, took hold of him and said to him, O yu of little faith, why did yu doubt?

And when they got into the boat, the wind stopped.

And those in the boat worshipped Him, saying, Truly, yu are the Son of God.

And after crossing [the Sea of Galilee], they came to the region of Genesareth.

And when the men of that place recognized Him, they sent word into all the surrounding country and brought to Him all, who were ill.

And they begged Him that they might touch, if only, the fringe of His clothing. And all who touched were made well.

Then Pharisees and Scribes came from Jerusalem to Je-Sus, saying,

Why do yur disciples violate the traditions of the elders? For they do not wash hands when they eat.

In answer He said to them, And why do you also violate the decree of God for the sake of your tradition?

For God said, Honor father and mother! And he, who speaks evil of father or mother, will certainly die. [Exodus 21:17; Proverbs 30:17]

But you say, Whoever will say to father or mother, Whatever service I might have offered to yu, is a gift [a sacrifice] to God.

Therefore, [a person] will not honor his father or his mother. Thus for the sake of your tradition, you annul the word of God.

Hypocrites! Isaiah prophesied correctly about you, saying,

These people honor me with their lips. But their heart is far from me.

They worship me in vain, for they teach teachings and commandments of men.

And having summoned the crowd around himself, He said to them, Listen and understand!

Not what goes into the mouth defiles the man; what comes out of the mouth defiles the man.

Then His disciples stepped up and said to Him, Did yu know that the Pharisees were offended by that saying?

But He answered and said, Every plant, which my heavenly Father has not planted, will be pulled out by the roots.

Leave them! They are blind guides. And if the blind are leading the blind, both will fall into a ditch.

Peter replied and said to Him, Explain to us the parable!

But He said, Are you still without understanding?

Do you not understand? Everything, which enters into the mouth, goes into the stomach, and it is expelled into the latrine?

But the things that proceed out of the mouth, come from the heart and that is what defiles the man.

For out of the heart proceed evil, murderous thoughts, adulteries, sexual immoralities, thefts, lies and slandering.

These are the things that defile the person. But to eat with unwashed hands does not defile the man.

And after leaving there, Je-Sus withdrew into the region of Tyre and Sidon.

And, Look! A Canaanite woman out of that region came crying out and saying, Have mercy on me, Eternal God, Son of David! My daughter is miserably possessed by a demon.

But He did not answer her a word. And His disciples came and told Him, saying, Send her away, for she is shouting at us.

He answered, saying, I was sent only to the lost sheep of the house of Israel.

But she came and on her knees said to him, Eternal God, help me!

He answered, saying, It is not right to take the bread from the children and throw it to the dogs.

But she said, Yes, Eternal God; yet even little dogs eat the crumbs that fall from their masters' table.

Then Je-Sus, answering, said to her, O woman, great is yur faith; be it done for yu as yu wish; and her daughter was cured from that hour on.

And when Je-Sus left from there, He went along the Sea of Galilee, and from there He went up the mountain and was sitting down.

And there came to Him great multitudes, having with them the lame and crippled, the blind, deaf and dumb and many others, whom they placed at His feet, and He healed them.

So that the people marveled seeing that the deaf and dumb are speaking, the crippled are healed, the lame are walking, the blind are seeing; and they glorified the God of Israel.

And after Je-Sus called His disciples together, He said, I have compassion on the crowd, because they stayed with me now three days, and they have nothing to eat; I am not willing to send them fasting, lest they faint on the way.

And the disciples say to Him, Where in this deserted place then should we find enough food, to satisfy such a great crowd?

And Je-Sus says to them, How much food do you have? They said, Seven loaves and a few small fish.

And He told the people to sit on the ground.

And He took the seven loaves and the fish; and having given thanks, He broke it, and gave to His disciples, and the disciples [gave] to the people.

And they all ate, and were satisfied. And there continued to be a superabundance of fragments. They picked up seven baskets full.

They, who ate, were four thousand men, beside women and children.

And having dismissed the crowds He got into the boat, and came into the region of Magadan.

And the Pharisees and Sadducees came testing Him, asking Him to show them a sign out of heaven.

But He answered and said to them, When it is evening, you say, It will be fair weather, for the sky is red.

And in the morning [you say], Today will be stormy, for the sky is red and overcast. You know how to interpret the appearance of the sky, but not the signs of the times.

A wicked and unfaithful generation seeks a sign. But no sign will be given to it, except the sign of Jonah. And He left them and walked away.

And as they were going on to the other side [of the Sea of Galilee], the disciples forgot to bring bread.

Now Je-Sus said to them, Watch out! Beware of the leaven of the Pharisees and Sadducees!

And they thought within themselves, saying, We did not bring bread.

And Je-Sus, knowing it, said, You of little faith! Why are you thinking that, because you did not bring bread?'

Do you not yet understand? Do you not remember the five loaves among the five thousand? And how many baskets did you pick up?

Or the seven loaves, among the four thousand, and how many baskets did you pick up?

How is it that you do not understand that I did not speak to you about bread by saying, Beware of the leaven of the Pharisees and Sadducees?

Then they understood that He did not say to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

As Je-Sus came into the region of Caesarea Philippi. He asked His disciples, saying, As whom do people consider the Son of Man?

And they said, Some, as John the Baptist, others, Elijah, and others, Jeremiah, or one of the prophets.

He says to them, But who do you say that I am?

Simon Peter answered and said, You are the Christ, (the Messiah), the Son of the Living God.

And Je-Sus answering said to him, Blessed are yu, Simon Barjona [Son of Jonah], because flesh and blood did not reveal this to yu, but my Father, who is in the heavens.

And I say to yu, Yu are Peter. And upon this rock [foundation], I will build my Ekklésia [the Called Saints], and the gates of Hades will not overcome it.

And I will give to yu the keys of the kingdom of the heavens. And whatever yu may have bound up [healed] on earth will have been bound up [healed] in the heavens, and whatever yu may have liberated on earth will have been liberated in the heavens.

Then He gave instructions to the disciples, that they should tell no one that He is Christ, (the Messiah).

Then Je-Sus began to show emphatically to His disciples, that it is necessary for Him to go to Jerusalem and to suffer many things from the elders, the ruling priests and the Scribes, to be put to death and to raise himself [if Middle or, if Passive, 'be raised'] **on the third day.**

And Peter taking Him aside began to rebuke Him emphatically, saying, Far be it from You! Eternal God, this will never happen to You.

He turned and said to Peter, Get behind me! Satan, yu are an offense to me. Yur thoughts are not from God, but of men.

Then Je-Sus said to His disciples, If anyone desires to follow me, let him deny himself, take up his cross, and keep on following me!

Indeed, whoever desires to save his soul will lose it, and whoever may lose his soul on account of me, will find it.

For what does it profit a man, if he should gain the whole world but may lose his soul? On the other hand, how much is a man willing to pay to keep his soul?

For the Son of Man is about to come in the glory of His Father with His angels; and then, He will give to everyone as he has done.

Truly I say to you, there are some standing here, who most certainly will taste death, before they may see the Son of Man coming in His kingdom.

And after six days (the Divine Savior) Je-Sus takes Peter, James and John, his brother, privately and leads them up a high mountain.

His hidden essence [of the Eternal God] was manifested before them: His face was shining like the sun, and His clothing became white as light.

And, Look! Moses and Elijah appeared to them, and were talking with Him.

And Peter joined the conversation and said to Je-Sus, Eternal God, it is good for us to be here. If You wish, I will make here three shelters, one for You, one for Moses and one for Elijah.

And as he was yet speaking, Look! A cloud, full of light, enveloped them. And, Look! A voice out of the cloud, said, This is my Son, the beloved, in whom I am well pleased. Always listen to Him!

On hearing this, the disciples fell on their face and were greatly afraid.

And Je-Sus came, touched them and said, Get up! And fear not!

When they opened their eyes, they saw no one, only Je-Sus by himself.

And as they came down from the mountain, Je-Sus instructed them, saying, You may not tell anyone about this vision, until the Son of Man raised himself [if Middle, or, if Passive, is raised] **from the dead.**

And His disciples asked Him, saying, Why then do the Scribes say that it is necessary that Elijah come first?

He answered and said to them, Elijah indeed comes, and he will restore all things.

But I say to you, that Elijah has already come, and they did not recognize him, but did to him whatever they pleased. Even so the Son of Man is about to suffer from them.

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

And when they approached the crowd, a man fell on his knees before Him,

And said, Eternal God, have mercy on my son, for he is a lunatic and suffers terribly, because he often falls into fire and into water.

I brought him to yur disciples, but they were not able to heal him.

Then Je-Sus answered and said, O unbelieving and perverse generation! How long will I be with you? How long will I put up with you? Bring him here to me!

And Je-Sus reprimanded him, and the demon went out of him. And the child was cured as of that hour.

Then the disciples came to Je-Sus privately and said, Why could we not expel him?

Je-Sus said to them, Because of your little faith. Truly I say to you, if you would have faith as a grain of mustard seed, you will say to this mountain, Move from here to there! And it will move; and nothing will be impossible for you.

And as they were staying in Galilee, Je-Sus said to them, The Son of Man is about to be betrayed into the hands of men.

They will kill Him. And the third day He will arise on His own [if Middle, or, if Passive, 'be raised.'] **And they were deeply saddened.**

And when they came to Capernaum, the drachma tax collectors came to Peter, and asked him, Does your teacher not pay the drachma tax?

He said, Yes. And when he came into the house, Je-Sus asked him first, saying, Simon, what do yu think? Of whom do the kings of this earth collect tax and duty, of their own children, or of strangers?

And after he said, Of strangers, Je-Sus said to him, Then the sons are free.

But lest we offend them, go to the sea, throw in a fishhook; and take the first fish that yu get, open its mouth and yu will find a Stater Coin. Take it and give it to them for me and for yu.

At that hour the disciples came to Je-Sus saying, Who is special in the kingdom of the heavens?

He called for a little child, and set him into their midst.

And He said, Truly I say to you, if you do not change and become as little children, you may not enter into the kingdom of the heavens.

Therefore, whoever will humble himself as this little child, he is special in the kingdom of the heavens.

And whoever may receive such a little child in my name receives me.

But he, who may offend one of these little ones, who trust in me, it is better for him that a huge millstone may be hung around his neck, and he be drowned in the depth of the sea.

Pity the world because of occurring offenses. Occurring offenses are unavoidable. Nevertheless, pity on him, who causes them.

And if yur hand, or yur foot, is an offence to yu [bring yu cancer and death], cut it off, and throw it away. It is better for yu to enter life maimed or lame, than having two hands and two feet and being thrown into the unquenchable fire.

And if yur eye causes yu grief [cancer and death] pluck it out, and throw it away. It is better for yu to enter life with one eye, than having two eyes and be thrown into the 'Gehenna' of fire.

See to it that you do not despise one of these little ones. For I say to you, that their angels in heavens are always in the presence of my Father in the heavens.

What do you think? If a man should have a hundred sheep, and one of them may go astray, will he not leave the ninety-nine on the hills and seek the one, which keeps on going astray?

And if he should happen to find it, Truly I say to you that he rejoices more over it, than over the ninety-nine that did not go astray.

Thus, it is not the will of your Father, in the heavens, that one of these little ones may perish.

Moreover, if yur brother should sin, Go! Correct him privately between yu and him. If he should listen to yu, yu will have gained yur brother.

And if he should not listen, take with yu one or two others that every word may be confirmed by the mouth of two or three witnesses.

And if he will not listen to them, tell it to the congregation. If he will not listen to the congregation, let him be to yu as the heathen and tax collector.

Truly I say to you, however many you may bind up on earth, will also be bound up in heaven, and however many you may liberate on earth, will also be liberated in heaven.

Truly, I say to you again: If two of you may agree on any matter on earth, that, which they ask for, will be done for them by my Father, who is in the heavens.

Indeed where two or three are gathered to my name, there I am in the midst of them.

Then Peter came up to Him and said, Eternal God, how often will my brother sin against me, and I will forgive him? Up to seven times?

Je-Sus says to him: I tell yu: not seven times, but seventy times seven.

Therefore, the kingdom of the heavens is likened to a human king, who wanted to settle account with his servants.

By exercising the authority of calling to account, a debtor of ten thousands of talents was brought to him.

And since he had no means to pay, the lord ordered him to be sold [as a slave], as well as the wife, the children, and as much as he had, and payment to be made.

Therefore, the servant fell on his knees, saying to him, Have great patience with me! I will give everything back to yu.

Being moved with compassion, the lord of that servant released him; and he forgave him the debt.

However, after that servant left, he found one of his fellow-servants, who owed him a hundred Denarii. He took hold of him, choked him, and said, Give back what yu owe!

His fellow-servant fell down, begging him, saying, Have great patience with me! I will give [everything] back to yu.

But he was not willing. Rather he went and threw him into prison, till he would pay what he owed.

Now when his fellow servants saw what was done, they were deeply saddened. They went, and personally explained to their lord all that happened.

Then his lord summoned him and said to him, Yu wicked servant! I forgave yu all that debt, because yu begged me to,

Was it not proper for yu to have compassion on yur fellow servant, as I also had compassion on yu?

Enraged, his lord handed him to the jailors, until he would pay all that is owed to him.

So also my heavenly Father will do to you, if each one of you does not forgive his brother from your hearts.

And it happened, when Je-Sus had ended these words, He left Galilee and came into the regions of Judea, beyond the Jordan.

And great crowds followed Him. And He healed them there.

And Pharisees came to Him testing Him and saying, Is it lawful for a man to divorce his wife for any reason?

He answered and said, Did you not read that in the beginning the creator made them male and female?

And He said, On account of this a man will leave father and mother and will be united with his woman, and the two will become one flesh.

So they are no longer two, but one flesh. Therefore, man must not keep on separating what God has united.

They say to Him, Why then did Moses command to give a certificate of divorce and to split up?

He says to them, Moses permitted you to divorce your women, because of the hardness of your heart. But in the beginning it was not so.

And I say to you that whoever may divorce his wife, except for sexual immorality, and may marry another, continues to commit adultery. And he, who may marry one so divorced, continues to commit adultery.

The disciples say to Him, If this is the relationship of man and woman, it makes sense not to marry.

He said to them, Not everyone can understand this word, only those to whom it is given.

Not everyone is suitable for marriage. Some were born that way from their mother's womb. Others were made so by society. Still others have chosen to be that way on account of the kingdom of the heavens. He, who can live with this, let him do so.

Then little children were brought to Him, that He should lay hands on them and pray. But the disciples discouraged them.

However, Je-Sus said to them, Let the little children come to me and forbid them not, for of such is the kingdom of the heavens.

And after he laid hands on them, He left from there.

Look! Someone came and said to Him, Teacher, what good should I do that I may have eternal life?

He said to him, Why do yu ask me about what is good? Only one is good. But if yu want to enter life, focus on the ordinances.

He said to Him, Like what? And Je-Sus said, Yu will not murder. Yu will not commit adultery. Yu will not steal. Yu will not bear false witness.

Keep on honoring yur father and yur mother! And, Yu will love yur neighbor as yurself.

The young man says to Him, All these I observed carefully. What is yet missing?

Je-Sus says to him, If yu want to be perfect, go sell yur possessions, give to the poor, and yu will have a treasure in the heavens. Then, come! And follow me!

And when the young man heard this statement, he went away sad, for he had many possessions.

Then Je-Sus said to His disciples, Truly, I say to you, it is difficult for a rich [person] to enter the kingdom of the heavens.

And again I say to you, It is easier for a camel to pass through the eye of a needle, than for a rich [person] to enter into the kingdom of God.

And when they had heard this, the disciples were very astonished, saying, Who then is able to be saved?

And Je-Sus looking at them said, For men this is impossible, but with God all things are possible.

Then Peter replied and said to Him, Look! We have left everything and followed You; what will become of us?

And Je-Sus said to them, Truly, I say to you, who followed me, in the regeneration, when the Son of Man sits on the throne of His glory, you also will sit on twelve thrones, judging the twelve tribes of Israel.

And everyone who left house, or brothers, sisters, father, mother, wife, children, or lands, for my name's sake will receive a hundredfold and will inherit eternal life.

However, many, who are first, will be last and the last first.

The kingdom of the heavens is like a man, a landlord, who went out at dawn to hire workmen for his vineyard.

And having agreed with the workmen for a Denarius for the day, he sent them into his vineyard.

And going out about the third hour, he saw others standing in the marketplace doing nothing.

And he said to them, Go into the vineyard too! I will give you what is just.

And they went. Again he went and did the same, about the sixth and the ninth hour.

And when he went out about the eleventh hour, he found others standing around. And he says to them, Why do you stand here all day doing nothing?

They say to him, Because no one hired us. He says to them, You too, go into the vineyard!

And when evening came, the lord of the vineyard says to his administrator, Summon the workmen and pay the wages, beginning from the last to the first.

And each of those, who came about the eleventh hour, received a Denarius.

Then those, who came first, thought that they will receive more. And every one of them also received a Denarius.

After they received it, they grumbled against the landlord, saying,

These last ones worked only one hour; and yu made them equal to us, who endured the burden of the day and scorching heat.

In answer, he said to one of them, Friend, I am not unjust to yu. Did yu not agree with me on a Denarius?

Take what is yurs and go! I want to give to this last one, as to yu.

Is it not lawful for me to do with what is mine, as I wish? Or is something wrong with yur way of looking at things, because I am good.

Thus the last will be first and the first last.

And as (the Divine Savior) Je-Sus was going up to Jerusalem, He took the twelve disciples aside along the way and spoke to them privately,

Look! We are going up to Jerusalem. There the Son of Man will be handed over to the rulers of priests and the Scribes. And they will condemn Him to death.

And they will hand Him over to the Gentiles to be mocked, scourged and crucified. And the third day He will arise on His own [if Middle Voice; if Passive Voice, 'will be raised.']

Then came to Him the mother of the sons of Zebedee with her sons; she is kneeling to ask Him for something.

He said to her, What is it that yu want? She says to Him, Give yur word that in yur kingdom, these two sons of mine may sit, one on yur right and the other on yur left.

And Je-Sus answered and said, Yu do not know what yu are asking. Are yu able to drink the cup that I am about to drink? They say to Him, We are able.

He says to them, My cup you will drink indeed. But to sit on my right or left, this is not mine to give, but for them for whom it has been prepared by my Father.

And when the ten heard this, they were indignant against the two brothers.

But Je-Sus summoned them to Him and said, You know that the rulers of the Gentiles lord it over them; and the great [and mighty] exercise power over them.

It will not be so among you. But whoever wishes to be great among you will be your servant.

And whoever may want to be first among you will be your slave.

Just as, the Son of Man did not come to be served, but to serve and to give His soul as a ransom for many.

And as they were going out from Jericho, a great multitude followed Him.

And, Look! Two blind men sitting on the road side heard that Je-Sus was passing by. They cried out, saying, Eternal God! Son of David! Have mercy on us!

But the multitude intimidated them that they should keep silent. Yet they cried out all the more, saying, Eternal God! Son of David! Have mercy on us!

After Je-Sus stopped, He summoned them and said, What do you want that I should do to you?

They say to Him, Eternal God, that our eyes be opened.

Moved by compassion, Je-Sus touched their eyes. And immediately they received their sight and followed Him.

When they approached Jerusalem, and were at Bethphage on the Mount Olivet, Je-Sus sent two disciples.

He was saying to them, Go into the village ahead of you. As soon as you get there you will find a donkey tied up with her colt. After you untie [them], lead [them] to me.

And if anyone may question you, you will say, The Eternal God has a need; and he will send them immediately.

Now all this happened that the word spoken by the prophet might be fulfilled,

Say to the daughter of Zion, Behold yur King comes to yu, humbly sitting on a donkey, [specifically] on a colt, the offspring of a beast of burden.

After the disciples went and did as (the Divine Savior) Je-Sus instructed them.

They brought the donkey and the colt, laid their clothing upon them and sat Him on top of them.

Many people spread their clothing out on the road; others cut branches from trees and laid them down on the road.

And the crowd, those leading and following Him, shouted, Hosanna to the Son of David! Blessed is He who comes by the name of the Eternal God! Hosanna in the highest!

And when He came into Jerusalem, the whole city was in commotion, saying, Who is this?

And the people said, This is the prophet, Je-Sus from Nazareth of Galilee.

And Je-Sus went into the temple and threw out all sellers and buyers in the temple. He overturned the tables of the money changers, even the perches of those selling doves.

And He says to them, It is written, My house will be called a house of prayer; but you have made it a den of thieves.

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

The rulers of priests, and Scribes, seeing the wonderful things that He did, and the children crying in the temple, 'Hosanna to the Son of David,' were furious.

And they said to Him, Do you hear what they say? And Je-Sus said to them, Yes! Did you never read: You prepared for Yourself praise from infants and nursing babies?

And after He left them, He went out of the city into Bethany and spent the night there.

And early in the morning, as He returned into the city, He was hungry.

And seeing a certain fig tree at the roadside, He went up to it and found nothing but leaves on it. And He says to it, May never again in this age come fruit from yu. And immediately the fig tree withered away.

When the disciples saw it, they marveled, saying, How quickly the fig tree withered!

And Je-Sus, answering, said to them, Truly, I say to you, if you have faith and would not doubt, not only this fig tree will do it. If you should say to this mountain, Get up and throw yurself into the sea, it will be so.

And however much you may ask for in prayer and in faith, you will receive.

And after He came into the temple, there came to him, as He was teaching, the rulers of priests and elders of the people, saying, By what authority are yu doing these things? And who has given yu this authority?

Je-Sus answering, said to them, I will ask you one question also, if you will answer me, I will also tell you by what authority I do these things.

From where was the baptism of John? From heaven, or from men? But they reasoned within themselves, If we should say from heaven, He will say, Why then did you not believe him?

But if we should say, From men, we are afraid of the people, for all considered John to be a prophet.

They answered and said to Je-Sus, We do not know. And He said to them, Neither do I tell you by what authority I do these things.

But what do you think? A certain man had two children. He went to the first and said, Child, go and work in the vineyard today!

He answered and said, I don't want to. But afterwards, he changed his mind and went.

He went and said the same to the second one, who answered and said, Yes sir! But he did not go.

Which of the two did the will of the father? They say to Him, The first. Je-Sus says to them, Truly I say to you that the publicans and the harlots will go into the kingdom of God rather than you.

For John came to you with a way of righteousness, and you did not believe him. (The tax collectors and the harlots believed him.) But you, after you saw [him], never changed your mind that you might believe him.

Listen to another parable: There was a man, a landlord, who planted a vineyard, built a fence around it, excavated a winepress in it, built a tower, leased it to crop-sharing farmers, and went abroad.

And when the time of harvesting the fruit came, he sent his servants to the farmers to receive his share of fruits.

When the farmers received his servants, they struck one; they killed one; they stoned one.

Again he sent other servants, more than before. And they did the same to them.

At last, he sent his son to them, saying, They will respect my son.

But the farmers, seeing the son, said among themselves, This is the heir. Come let us kill him that his inheritance may be ours.

And they took him, threw him out of the vineyard and killed him.

Therefore, when the lord of the vineyard comes, what will he do to those farmers?

They say to Him, He will destroy the wretched wretches. And he will let out his vineyard to other farmers, who will give to him its fruits in due times.

Je-Sus says to them, Did you never read in the Scriptures, The stone, which the builders rejected, has become the cornerstone? By the Eternal God this has been done. And it is marvelous in our eyes.

Therefore, I say to you the Kingdom of God will be taken away from you and will be given to people producing its fruits.

And whoever may fall onto this stone will be broken; and on whomever it may fall, it will shatter him to pieces.

After the ruling priests and Pharisees heard the parable, they knew that He was speaking about them.

And they were seeking a way to seize Him. But they feared the people, because they regarded Him as a prophet.

Je-Sus took up the conversation again, He spoke to them in parables and said,

The kingdom of the heavens is like a human king, who made a wedding feast for his son.

And he sent his servants to call the invited guests to the marriage feast. And they did not want to come.

Again he sent other servants, saying, Tell the guests, Look! I have prepared my dinner. My oxen and fattened cattle are slaughtered; everything is ready. Come to the wedding feast!

But ignoring it, they walked away, one to his own field and one to his business,

The rest apprehended, insulted and killed his servants.

So the king was angry; sending his army, he destroyed those murderers and burnt their city.

Then he says to his servants, The wedding feast is ready indeed. But the invited guests were not worthy.

Therefore, go into the public places, highways and sidewalks, and invite to the wedding feast, as many as you may find!

And those servants went out on roadways, gathered together all they could find, both bad and good; and the wedding hall was filled with reclining guests.

And the king entered in to see the reclining guests. And there he saw a man not having a wedding dress.

And he says to him, Friend, how did yu get in here, not having a wedding dress? But he was speechless.

Then the king said to the servants, Bind his feet and hands and throw him into the darkness outside. There will be weeping and gnashing of teeth.

For many are invited, few enter in.

Then the Pharisees left and consulted how they may entrap Him with words.

And they sent their disciples with the Herodians, saying to Him, Teacher, we know that yu are truthful, and that yu truthfully teach the way of God, for yu neither care about [the opinion] of others, nor the appearance of men.

Therefore, tell us what do yu think? Is it proper to pay a census tax to Caesar, or not?

But Je-Sus knowing their treachery said, Why do you want to ensnare me, you hypocrites?

Show me the census tax coin! And they bring Him a Denarius.

And He says to them, Whose image and inscription is this?

They say to Him, Caesar's. Then he says to them, Therefore, give back to Caesar the things that are Caesar's and to God, the things that are God's!

On hearing this, they marveled, left Him and walked away.

That day, Sadducees, who say there is no resurrection, came and questioned Him.

Saying, Teacher! Moses said, If someone dies, having no children, his brother will marry his wife and raise up descendants for his brother.

There were seven brothers among us. The first married and died. Not having children, he left his wife to his brother.

Likewise the second and the third, and so on to the seventh.

Last of all, the woman died.

Therefore, at the resurrection, whose wife of the seven will she be? For they all had her.

Je-Sus answered and said to them, You are going astray, for you know neither the Scriptures, nor the power of God.

For in the resurrection, they continue neither to marry nor are they given in marriage. They continue to be as angels in the heaven.

Concerning the resurrection of the dead, do you not know the word, spoken to you by God, saying,

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

And hearing this, the crowds were astonished at His teaching.

When the Pharisees heard that He had silenced the Sadducees, they ganged up on Him.

And one of them, a lawyer, interrogated and questioned Him.

Teacher, what is a great statute in the law?

He said to him, Yu will love the Eternal God, yur God, with all yur heart, with all yur soul and with all yur mind;

This is the great and foremost statute;

A second one is like it, Yu will love yur neighbor as yurself;

The entire law, and the prophets, is based on these two statutes.

Since the Pharisees were gathered together, Je-Sus asked them,

Saying, What do you think about the Christ, (the Messiah)? Whose son is he? They say to him, David's.

He says to them, How then does David, by the Spirit, call him Eternal God, by saying,

The Eternal God said to my Lord, Sit on my right hand, until I make yur enemies yur footstool?

Therefore, if David calls Him Eternal God, how is He his son?

And no one was able to answer Him a word. Nor did any one, from that day on, dare to question Him anymore.

Then (the Divine Savior) Je-Sus addressed the people and His disciples,

Saying, The Scribes and the Pharisees are seated on the seat of Moses.

Therefore, whatever they may tell you, do and observe. However, do not do as they do; for what they say is not what they do.

For they bind and lay heavy burdens on men's shoulders, but are not willing [to bend] a finger themselves to move them.

Everything they do, they do to be seen by men: They bind large pieces of Scripture on their forehead and show them off with tassels.

They love the best places at banquets, and the best seats in the synagogues,

To be greeted in the marketplace and to be acknowledged by men as Rabbi.

But you should not be called Rabbi. For one is your master, and you are all brothers.

And no one should call you father on earth, for one is your father in heaven.

Neither should you be called teachers, for Christ, (the Messiah) is your one and only teacher.

And the greater among you, will be your servant.

Moreover, whoever will exalt himself, will be humbled. And he, who will humble himself, will be exalted.

Alas, you Scribes and Pharisees, hypocrites! Because you close the door of the kingdom of the heavens before people. You yourselves do not enter in; and you hinder those who are going in.

No such verse in Greek or Latin

Alas, you Scribes and Pharisees, hypocrites! Because you traverse sea and land to make one convert. Then yu make him a son of Gehenna, two times worse than yu.

Alas, yu blind guides, who say, If someone should swear by the temple, that means nothing; but if someone should make an oath on the basis of the gold in the temple, he is obligated to keep it.

Blind fools! For what is greater, the gold or the temple, which sanctifies the gold?

Again yu say, if someone should swear by the altar, that means nothing; but if someone should make an oath on the basis of the gift that is on it, he is obligated to keep it.

Blind [men]! What is greater, the gift or the altar, which sanctifies the gift?

Therefore, he, who swears by the altar, swears by it and by everything that is on it.

And he, who swears by the temple, swears by it and by Him, who dwells in it.

And he, who swears by heaven, swears by the throne of God and by Him, who sits on it.

Alas, you Scribes and Pharisees, hypocrites! Because yu tithe peppermint, dill and cumin; and you neglect the more important things of the law: Divine justice, mercy, and faithfulness, as it should be done, not neglecting the former.

Blind guides! You keep on straining out the tiniest bug, yet you keep on swallowing camels.

Alas, you Scribes and Pharisees, hypocrites! Because you keep on cleaning the outside of pot and dish, but you continue to be full of thievery and greed.

Blind Pharisee, first cleanse the inside of pot and dish that the outside may become clean also.

Alas, you Scribes and Pharisees, hypocrites! Because you are like white-washed tombs, which from the outside look beautiful, but within continue to be full of dead bones and all kinds of filth,

And so you appear outwardly to people as righteous; but inwardly you are full of hypocrisy and lawlessness.

Alas, you Scribes and Pharisees, hypocrites! For you build tombs for the prophets and adorn the gravesites of the righteous,

And you say, If we had lived in the days of our fathers, we would have had no part with them in shedding the blood of the prophets.

So you testify against yourself that you descended from murderers of prophets.

And you complete what your fathers started.

You serpents! Descendants of vipers! How may you possibly escape from the judgment of Gehenna?

Look! Because of this, I keep on sending you prophets, wise men and Scribes; some of them you will kill and crucify; some you will scourge in your synagogues and will persecute from town to town,

So that upon you may have come all the righteous blood, which has been shed on the earth, from the righteous blood of Abel, to the blood of Zacharias son of Barachiah, whom you killed between the temple and the altar.

Truly I say to you, all these things will come upon this generation.

Jerusalem! Jerusalem! You who kill the prophets and you who stone those, who are sent to her. How often would I have gathered together your children, as the hen gathers her chicks under her wings? And you would not.

Look! Your house continues to be yours!

For I say to you: From now on you may no longer see me until you say: Blessed is the Ever-Coming-One, whose name is Eternal God.

After leaving them, Je-Sus went out of the temple and His disciples drew His attention to structural details of the temple.

He answered and said to them, Do you not see all these things? Truly I say to you, not one stone may be left upon another that will not be toppled.

When he was sitting on the Mount of Olives, the disciples came to him privately and said: Tell us! When will these things happen? What will be the sign of yur coming and the end of the age?

Je-Sus answered and said to them, Watch out, lest someone may lead you astray!

For many will come in my name saying, I am the Christ, (the Messiah). And they will lead many astray.

For you will begin to hear of wars and rumors of wars. Continually be on guard but not alarmed. For these things must be, but the end is not yet.

For nation will rise up against nation, kingdom against kingdom, famines and earthquakes will be taking place.

All these are the onset of birth pains.

Then they will hand you over to hardship and put you to death. You will be hated by all nations on account of my name.

And then many will be offended. They will betray one another and will hate one another.

And many false prophets will arise and will lead many astray.

And because lawlessness is multiplied, many [peoples'] love will grow cold.

But he, who endures to the end, will be saved.

And this gospel of the kingdom will be proclaimed in the whole world, for a testimony to all nations. Then the end will come.

Therefore, when you will see the desecration and desolation, which was spoken of by the prophet Daniel, about one standing in the holy place, Let the reader be sure to understand),

Then let them, from Judea, flee to the mountains;

Let him, who is on the housetop, not come down to take anything out of his house;

And he, who is in the field, must not go back to get his coat.

Alas for them, who are with child and are nursing in those days.

Moreover pray that your flight might not be in the winter, or on a Sabbath.

For there will be great tribulation, as has not been since the beginning of the world until now and never again may be.

And if those days were not shortened, no flesh would be saved. But for the sake of the elect those days will be shortened.

Then if anyone would say to you, Look! Here is Christ, (the Messiah), or, Here [he is]! You should not believe him.

For false Christ, (the Messiah) and false prophets will arise and will do great signs and wonders, so as to deceive, if possible, even the elect.

Look! I foretold you.

Therefore, if they may say to you, Look! He is in the wilderness, do not go there; or, Look! He is in a secret place, you should not believe it.

Just as lightning strikes and shines from east to west, so will be the coming of the Son of Man.

The vultures will gather wherever there may be a dead body.

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

And then the sign of the Son of Man will appear in heaven. All people on the earth will mourn [strike their forehead] and see the Son of Man coming on the clouds of heaven with power and great glory.

And He will send His angels with loud trumpet sound. They will gather His elect from the four winds, from the furthest parts of the heavens and their outer [limits].

Learn from this parable of the fig tree: When branches have buds and leaves, you know that summer is near.

So as you see all these things, you know that He is near - at the doors.

Truly I say to you that this race will not pass away before all this will happen.

Heaven and earth will pass away, but my words may never pass away.

But the exact day and hour no one knows, neither the angels in the heavens, nor the Son, but the Father alone.

As in the days of Noah, so it will be at the coming of the Son of Man.

As it was in the days before the cataclysm: They were eating and drinking, marrying and given in marriage, until that day, when Noah entered the ark.

And they did not know until the cataclysm came and took everything away. So also will be the coming of the Son of Man.

Then two will be in the field; one is taken and one is left.

Two will be grinding at the mill; one is taken and one is left.

Therefore, watch continuously! Because you do not know on what day your Eternal God comes.

Pay attention to this! If a householder would have known at what hour of the night the thief comes, he would have watched and not allowed his house to be broken into.

Because of this you also must be continually ready, for you do not know at what hour the Son of Man comes.

Who then is the faithful and wise servant, whom his lord has appointed over His household, to give them food at the proper time?

Blessed is that servant, whom his lord, when He comes, will find him doing so.

Truly I say to you, he will put him in charge over all his possessions.

But if that evil servant should say in his heart, My lord is always late,

And should he begin to beat his fellow servants, eat and drink with drunkards,

Then the lord of that servant will come, in a day he does not expect and at an hour he does not know,

And He will tear him to pieces and assign him to a place with the hypocrites. There will be weeping and gnashing of teeth.

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Then the kingdom of the heavens will be like ten bridesmaids, who took their lamps and went out to meet the bridegroom.

Five of them were foolish and five wise.

For the foolish took lamps, but did not take oil with them.

But the wise took oil in containers, in addition to their lamps.

As the bridegroom was delayed, they all became sleepy and slept.

In the middle of the night there was an outcry, Look! The bridegroom! Go out to meet [him]!

Then all those bridesmaids rose and got their lamps ready.

And the foolish said to the wise, Give us some of your oil! For our lamps are going out.

The wise answered, saying, No! There might not be enough for us and for you. Rather go to the vendors and buy for yourselves.

Now as they went to buy, the bridegroom came. And they who were ready went into the wedding feast with him. And the door was shut.

Later on the other bridesmaids also came, saying, Lord! Lord! Open for us!

But he answered and said, Truly, I say to you, I do not know you.

Watch therefore, because you know neither the day nor the hour.

Likewise, a man, who was going away from home, summoned his own servants and entrusted to them his possessions.

To one he gave five talents, to one two, and to one [he gave] one, according to everyone's unique ability. And he went away.

After he was gone, he, who had received the five talents, traded with them and gained five more.

Likewise, he, who had received two, gained two more.

But he, who had received the one, went, made a hole in the ground and hid the silver of his lord.

After a long time the lord of those servants comes and has a word with them.

And he, who had received the five talents, came and brought an additional five talents, saying, Lord, yu gave to me five talents. Look! I have gained another five talents.

His Lord said to him, Well [done]! Good and faithful servant, because yu were faithful over a few things, I will put yu in charge over many things. Enter into the joy of yur lord.

And also he, who had two talents, came and said, Lord, yu gave me two talents. Look! I have gained another two talents.

His Lord said to him, Well [done]! Good and faithful servant, because yu were faithful over a few things, I will put yu in charge over many things. Enter into the joy of yur Lord.

But he, who had received the one talent, came and said, Lord! I know that yu are a hard man. Yu reap, where yu did not sow, and yu gather, where yu did not scatter.

And being afraid, I went and hid yur talent in the ground. Look! Yu [may] keep what is yurs!

And his lord answered and said to him, Wicked and lazy servant, yu knew that I reap, where I did not sow, and I gather, where I did not scatter.

Therefore, yu were obligated to give my silver to bankers. On coming back, I would have received my own with interest.

Therefore, take the talent away from him and give it to him, who has the ten talents.

For to everyone, who has, more will be given, and he will have an abundance; but from him, who has not, even what he has will be taken away from him.

And the useless servant, throw him out into the outer darkness. There will be weeping and gnashing of teeth.

And when the Son of Man will come in His glory, and all the angels with Him, then He will sit on His throne of glory,

And all nations will be gathered before Him; and He will separate them one from another, as the shepherd separates the sheep from the goats.

And He will have the sheep stand on His right hand, but the goats on His left.

Then the King will say to them on His right hand, Come, you blessed by my Father! Inherit the kingdom prepared for you from the foundation of the world!

For I was hungry, and you gave me to eat; I was thirsty, and you gave me to drink; I was a stranger, and you took me in.

[I was] naked, and you clothed me, sick and you visited me; I was in prison, and you came to me.

Then the righteous will answer Him, saying, Eternal God, when did we see yu hungry and fed yu, thirsty and gave yu drink?

Or, when did we see yu as a stranger and took yu in? Or naked and clothed yu?

Or, when did we see yu sick and in prison and came to yu?

And the King will answer and say to them, Truly I say to yu, whatever you did to one of the least of these, my brothers, you did it to me.

Then He will also say to them on his left hand, Depart from me, you cursed, into the everlasting fire, which has been prepared for the devil and his angels.

For I was hungry and you did not give me to eat. I was thirsty and you did not give me to drink.

I was a stranger and you did not take me in, naked and you did not clothe me, sick and in prison and you did not visit me.

Then they also will answer him and say, Eternal God, when did we see yu hungry, or thirsty, or a stranger, or naked, or sick, or in prison and did not serve yu?

Then He will answer them and say, Truly I say to you, whatever you did not do to one of these, the least, you did not do to me.

And these will go into everlasting punishment, but the righteous, into life everlasting.

After Je-Sus had ended this talk, He said to His disciples,

You know that after two days is the Passover. And the Son of Man is handed over to be crucified.

Then the rulers of priests and the elders of the people were gathered in the courtyard of the high priest, who is called Caiaphas.

And they consulted together that by deceit they might overpower Je-Sus and kill Him.

But they said, Not on the feast, lest there be a riot among the people.

And when Je-Sus was in Bethany, in the house of Simon the leper,

There came to Him a woman with an alabaster [jar] of very costly ointment and poured it on His head, as He was reclining at table.

And the disciples seeing it became indignant and said, What a waste!

For this could have been sold for much to be given to the poor.

But Je-Sus, knowing it, said to them, Why do you give this lady a hard time? For she did a beautiful thing to me.

For the poor you have with you always. Me, however, you do not always have.

She was pouring this perfume on my body for my burial.

Truly I say to you, wherever this gospel will be proclaimed in the whole world, what she has done will also be told in memory of her.

Then one of the twelve, who was called Judas Iscariot, went to the rulers of priests.

And he said to them, What will you give me, and I will hand him over to you? So they offered him thirty pieces of silver.

And from then on, he was looking for an opportunity to betray Him.

On the most important day of Unleavened Bread, the disciples came to Je-Sus, saying, Where do yu wish that we prepare for yu to eat the Passover?

He said, Go into the city to a certain man and say to him, The teacher says, My time is here. I am having the Passover with you, along with my disciples.

And the disciples did as Je-Sus directed them; they prepared the Passover.

When it was evening, He was reclining along with the twelve disciples.

And while they were eating, He said, Truly I say to you, One of you will betray me.

And they were very much upset. Each one was emphatic in saying to Him, Certainly not I! Am I, Eternal God?

He answered and said, The one, who dipped his hand with me into the dish, he will betray me.

Indeed, the Son of Man passes away, as it is written of Him. But alas for the man by whom the Son of Man will be betrayed. It would be good for him, if that man had not been born.

Judas, who betrayed Him, answered and said, Certainly not I! Am I, Rabbi? He says to him, Yu said it.

As they were eating, Je-Sus, after taking and blessing bread, broke off, gave to the disciples, and said, Take! Eat! My body is this.

And after taking a cup and giving thanks, He gave to them, saying, Drink out of it, all of you!

For this my blood of the covenant is [and continues to be] in behalf of many that is poured out for removal of sins.

Moreover I say to you, From now on, I will never drink from this fruit of the vine until that day when I will drink it with you anew in the kingdom of my Father.

After singing, they went up to Mount Olive.

Then Je-Sus says to them, All of you will be disappointed in me this night. For it is written, I will strike the shepherd, and the sheep of the flock will be scattered.

But after I will be raised, I will lead you into Galilee.

And Peter answered and said to Him, Though everyone will be disappointed in yu, I will never be disappointed in yu.

Je-Sus said to him, Truly I say to yu in this night, before the rooster's crowing yu will deny me three times.

Peter says to Him, Even if I have to die with yu, I will never deny yu. And all the disciples said the same.

Then Je-Sus came with them to a place called Gethsemane. And He said to the disciples, Sit over here! While I will go over there, that I may pray.

After taking Peter and the two sons of Zebedee, He was overwhelmed by anxiety and distress.

Then He says to them, My soul is horrified to the point of death. Stay here and watch with me!

And going a little further, He fell on his face, praying and saying, My Father, if it is possible; let this cup pass from me. Nevertheless, not as I will but as You [will].

And he comes to the disciples and finds them sleeping. And He says to Peter, Could you not watch one hour with me?

Watch and pray [without stopping]! That you may not give into the challenge. The spirit is willing, but the flesh is weak.

And again, a second time, He prayed, after he stepped aside, saying, My Father, if it is not possible for this to pass, lest I drink it, let Your will be done!

And coming again, He finds them sleeping, for their eyes fell shut.

And having left them, He stepped aside again. He prayed the third time, saying the same thing again.

Then He comes to the disciples and says to them, Sleep and rest later on. Look! The hour is at hand. The Son of Man is presently handed over into the hands of sinners.

Get yourselves up! Let's go! Look! He, who is handing me over, has come.

As He was yet speaking, Look! Judas, one of the twelve, came from the rulers of priests and elders of the people and with him a great crowd, with swords and wooden sticks.

And He, who betrayed Him, gave them a sign, saying, Whomever I may kiss, He is the one. Take Him!

And as soon as he came up to Je-Sus, he said, Rejoice, Rabbi! And he kissed Him.

And Je-Sus said to him, Friend, why are yu coming? Then they, who had come, laid hands on Je-Sus and overpowered Him.

Behold, one of them, who was with Je-Sus, reached for his sword, drew it and struck the servant of the high priest. He cut off his ear.

Then Je-Sus says to him, Put yur sword back into its place. For all, who take a sword, will die by a sword.

Or do yu think that I am not able to call on my Father, and He will presently give me more than twelve legions of angels?

How then could the Scriptures be fulfilled, since it is necessary to be so?

In that hour, Je-Sus said to the mob, You have come out to capture me with swords and wooden sticks, as if I were a criminal. Every day I sat in the temple teaching, and you did not apprehend me.

Now all this was done that the Scriptures of the prophets might be fulfilled. Then all the disciples abandoned Him. They fled.

Then they, who arrested Je-Sus, led Him to Caiaphas, the High Priest, where the Scribes and the elders were assembled.

And Peter followed Him at a distance, even to the courtyard of the High Priest; and having gone in, he sat with the servants, to see the end.

And the rulers of the priests and the whole Council sought false testimony against Je-Sus, that they might put Him to death.

And they did not find any, [though] many false witnesses had come forward. At last two came forward, who said,

This one said, I am able to destroy the temple of God and to rebuild it in three days.

And the high priest stood up, he said to Him, Do yu answer nothing to what these [people] testify against yu?

But Je-Sus stayed silent. Then the high priest said to Him, I adjure yu by the living God, that yu tell us if yu are the Christ, (the Messiah), the Son of God.

Je-Sus says to him. Yu, yu said [it]. Furthermore, I say to you, after this you will see the Son of Man enthroned on the right hand of power and coming on the clouds of heaven.

Then the high priest ripped his clothing, saying, He blasphemed! Why do we need to have witnesses? Look! Just now you have heard the blasphemy.

What do you think? They answered and said, He deserves death.

Then they spat into His face, struck Him and slapped Him.

Saying, Prophesy to us, Christ, (Messiah)! Who is it that struck yu?

But Peter sat outside in the court yard. And a servant girl came to him, saying, Yu also were with Je-Sus, the Galilean.

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

And as he went into the gateway, another saw him and said to those [standing] there, This one also was with Je-Sus from Nazareth.

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

And after a little while, those standing around came and said to Peter, Surely yu are also one of them. For even yur way of talking shows it.

Then he emphatically cursed and swore: I do not know the man. And immediately the rooster crowed.

Then Peter remembered the word of Je-Sus, which He had said, Before the rooster's crowing yu will deny me three times. And after he went out, he wept bitterly.

In the early morning, all the rulers of priests and the elders of the people took counsel against (the Divine Savior) Je-Sus that they might kill Him.

After they bound Him, they took and handed [Him] over to Pilate, the governor.

Then Judas, who betrayed Him, seeing that He was condemned, had changed his mind and brought the thirty pieces of silver back to the rulers of priests and the elders.

He said, I sinned by betraying innocent blood. But they said, What is that to us? Yu see to it.

And after he threw the silver into the temple, he went away and hanged himself.

But the rulers of priests took the silver and said, It is not kosher to make it an offering [to God] because it is money for blood.

After some consulting, they bought with it the potter's field, as a burial place for strangers.

Therefore, that field is called Field of Blood to this day.

Then was fulfilled the word, spoken by Jeremiah the prophet, saying that they took the thirty pieces of silver, the agreed-upon wages and set price of sons of Israel;

And they gave them for the field of the potter, as the Eternal God ordered me.

And Je-Sus stood before the governor, and the governor asked Him saying, Are yu the king of the Jews? Je-Sus said to him, Yu say so.

And when He was accused by the rulers of priests and the elders, He answered nothing.

Then Pilate says to Him, Do you not hear how much they accuse you of?

And He answered him not even one word, so that the governor was extremely amazed.

Now according to custom at the [Passover] festival the governor used to release to the people one prisoner, whomever they asked for.

Now then, they had an infamous prisoner, called Barabbas.

When they were gathered together, Pilate said to them, Whom do you wish that I should release to you, Barabbas, or Je-Sus, who is called Christ, (Messiah)?

For he knew that they handed Him because of hatred.

And as he was seated in the tribunal, his wife sent to him, saying, May nothing come between yu and that righteous man. Because on account of Him I have suffered much in a dream today.

But the rulers of priests and the elders persuaded the people that they should ask for Barabbas, and that Je-Sus be put to death.

Now when the governor addressed them and said, Which of the two do you wish that I should release to you? They said, Barabbas.

Pilate says to them, What should I do then with Je-Sus, who is said to be Christ, (Messiah)? They all say, Let Him be crucified!

And he said, Why? What evil has He done? But they cried out even more, saying, Let Him be crucified!

Moreover Pilate, seeing that he accomplished nothing, rather a riot was in the making, he took water, washed his hands before the people and said, I am innocent of this blood. You will see yourselves.

The whole crowd answered and said, His blood be upon us and upon our children.

Then he released to them Barabbas. And after flogging (the Divine Savior) Je-Sus, he handed Him over to be crucified.

Then the soldiers of the governor took Je-Sus into the quarters of the praetorian guard and gathered the whole military guard before Him.

And having stripped Him, they put a scarlet red uniform on Him.

They braided a crown out of thorns, put it upon His head, a reed in His right hand, and bowed down before Him to mock Him by saying, Hail! King of the Jews!

They spat on Him, took the reed and struck His head.

And after they had mocked Him, they took the uniform off Him, put on His own clothes and led Him away to crucify Him.

As they were going out, they found a man from Cyrene, named Simon and forced him to carry His cross.

And they came to the place named Golgotha, which means Place of a Skull.

And they gave Him to drink. And tasting the wine, mixed with bitter herbs, He would not drink.

And after they had crucified Him, they divided His clothing by casting lots.

And they sat down and they kept guard over him.

And above His head they put the written accusation: THE KING OF THE JEWS

Then two criminals were crucified with Him: One on the right and one on the left.

And they, who passed by, verbally maligned Him and shook their heads,

Saying, Huh! The one destroying the temple and building it in three days. Save yurself if yu are the Son! If yu are from the God come down from the cross!

Likewise the rulers of priests were mocking together with the Scribes and elders, saying,

He saved others. Himself He cannot save. [If] He is the king of Israel, let Him now come down from the cross, and we will believe in Him;

He trusted in God, let God now rescue Him, if He wants Him. For He said, I am a Son of God.

Even the criminals, who were crucified with Him, insulted Him.

Now from the sixth to the ninth hour, there was darkness over all of the land.

And about the ninth hour, Je-Sus cried with a loud voice, saying, Eli, Eli, lama sabachthani? That is, My God, My God, why have You forsaken me?

When some, who stood there, heard this, they said that this [man] is calling Elijah.

And immediately one of them ran, took a sponge, filled it with sour wine, put it on a calamus reed and gave Him to drink.

And others said, Let it be! Let us see if Elijah comes to rescue him!

And Je-Sus, again cried out with a loud voice and released the spirit.

And, Look! The inner veil in the temple was torn in two, from top to bottom. The earth shook. Even bedrock was split.

And the graves were opened, and many bodies of the saints, asleep in death, were raised.

And after His resurrection, those who came out of the tombs, came and appeared to many in the holy city.

Now the centurion and they with him, who were guarding Je-Sus, on seeing the earthquake and the things that happened, were terrified and said, Truly this was a Son of God.

Moreover many women, who had followed Je-Sus from Galilee, and were providing for Him, were watching from a distance.

Among them was Mary, the Magdalene, Mary, the [wife] of James and Joseph's mother, and the mother of the sons of Zebedee.

As evening approached, there came a rich man of Arimathea, named Joseph, who also was a disciple of (the Divine Savior) Je-Sus.

When he went to Pilate and asked for the body of Je-Sus, Pilate ordered that it be given.

Joseph took the body and wrapped it in a clean linen cloth.

And he laid it in his new tomb, which he had cut into rock. And he rolled a great stone over the opening of the tomb and went away.

And Mary, the Magdalene, and the other Mary, were sitting and facing the tomb.

And the next day, after the Day of Preparation, the rulers of priests and the Pharisees gathered themselves before Pilate.

They said, Sir, we remembered that deceiver saying, while He was yet alive, After three days I am getting up on my own. [If Middle Voice; or, if Passive, I am raised].

Command, therefore, the tomb to be guarded until the third day; lest the disciples come and steal Him away and say to the people, He was raised from the dead; and the last deception will be worse than the first.

Pilate said to them, You have a guard. Go! Secure it as you know!

And they went and secured the tomb, by sealing the stone, and with the guard.

After the Sabbath, at pre-dawn of the first day of the week, Mary, the Magdalene, and the other Mary, went to see the tomb.

And There was a great earthquake. For an angel of the Eternal God descended from heaven, came, rolled away the stone and sat on it.

His appearance was as lightning and his clothing white as snow.

The guards shook with fear on account of him and were terrified to death.

The angel took up the conversation and said to the women, Fear not! I know that yu seek Je-Sus, who was crucified.

He is not here. For He rose on his own [if Middle, or, if Passive, **was raised**], **as He said. Come! See the place where he was laying!**

Go quickly, tell His disciples, He rose on his own [if Middle, or, if Passive, **was raised**]**; And, Look! He is going before you into Galilee; there you will see Him. Look! I have told you.**

After leaving the tomb quickly with fear and great joy, they ran to tell the disciples.

And, Look! Je-Sus met them, saying, Rejoice! On approaching Him they clutched His feet and worshipped Him.

Then Je-Sus says to them, Fear not! Go! Tell my brothers that they should go into Galilee. There they will see me.

And as they [the women] went, Look! Some of the guards went into the city and told the rulers of priests all that had happened.

And having assembled a council with the elders, they gave many pieces of silver to the soldiers,

And said, Tell [the story] that His disciples came by night and stole Him away while we were asleep.

And if the governor should hear, we will persuade [him] and safeguard you.

And taking the money, they did as they were instructed. This story is told among the Jews even to this day.

And the eleven disciples went to Galilee, to the mountain Je-Sus had told them about.

When they saw [Him] they worshipped Him, but some hesitated.

After coming together, Je-Sus spoke to them, saying, All authority in heaven and on earth is given to me.

Therefore, wherever you are, teach all nations by continuously baptizing them into the name of the Father, and of the Son, and of the Holy Spirit, and

Paraphrase: **Therefore, wherever you are, teach all nations by continuously showering them with the things that the Father, the Son and the Holy Spirit stand for, and**

By teaching them to observe everything that I told you. And remember, I AM with you every day, until the end of the age.

The Primary Principle of the Gospel:

Je-Sus Christ, (the Messiah), The Son of God.

As it is written in the prophet Isaiah, Look! I am sending my messenger before you, who will prepare your way before you.

A voice of one crying in the wilderness: Prepare the way of the Eternal God! Make the road for His arrival straight!

And then it happened: John the Baptist is proclaiming in the wilderness a baptism about a renewal of a mindset that leads to forgiveness of sins.

And all the region of Judea and those from Jerusalem were acknowledging their sins and coming to him and were all baptized by him in the Jordan River.

And John is clothed with camel's hair, has a leather belt around his waist, and is eating locusts and wild honey.

He was proclaiming and saying, He, who comes after me, is mightier than I, for I am not fit to stoop down to untie His shoelaces.

I baptized you with water. He will baptize you with the Holy Spirit.

And [a special event] happened in those days Je-Sus came from Nazareth in Galilee and was baptized by John in the Jordan [River].

And at the moment, as He was coming out of the water, he saw the heavens opening up, and the Spirit, like a dove, descending on Him.

And a voice came out of the heavens, saying, You are My Beloved Son; with you I am well pleased.

And immediately the Spirit leads Him into the wilderness.

And in the wilderness, He was tempted by Satan for forty days; He was out there among the animals; and angels were at His service.

And after John was arrested, Je-Sus went to Galilee, preaching the good news from God,

Saying, The time has come. The Kingdom of God is at hand. Take on a new mindset and believe in this good news!

As He was walking along the Sea of Galilee, He saw Simon and Andrew, the brother of Simon, casting [nets] into the sea, for they were fishermen.

And Je-Sus said to them, Come! Follow me! I will transform you into fishers of men.

And they left the nets immediately and followed Him.

After He went a little further, He saw James, the son of Zebedee and John, his brother; they were in the boat, working on nets.

Right away, He called them; and leaving their father Zebedee in the boat with the hired hands, they followed Him.

And as they were entering Capernaum, they went directly into the synagogue, where He was teaching on Sabbath days.

And they were astonished by His teaching, for He taught them as one, who has authority, and not as the Scribes.

And right there, in their synagogue, was a man with an unclean spirit. He cried out,

Saying, Je-Sus from Nazareth! What do yu have to do with us? Have yu come to destroy us? I know who yu are - the Holy One of God.

And Je-Sus rebuked him, Be quiet, and come out of him!

And after the unclean spirit had thrown him into convulsions and screamed with a loud voice, he came out of him.

And they were all astounded, so as to say, What new teaching is this? For He has authority even over unclean spirits, and they listen to Him.

And immediately this report about Him spread everywhere into the entire region of Galilee.

And after they came out of the synagogue, they went immediately with James and John to the house of Simon and Andrew.

There the mother-in-law of Simon was laying down, burning with fever; and they told Him about her right away.

When He went and took [her] hand and raised her up, the fever left her immediately; and she served them.

Now when evening came, at the setting of the sun [when the Sabbath was over] they were bringing to Him all, who were sick, and who were demon possessed.

And the whole city was gathered at the door.

And He healed many, who were sick with various diseases. He cast out many demons. And He did not allow the demons to speak, for they knew Him.

Very early in the morning, while it was still night, He went out, and left for a solitary place, where He was praying.

And Simon, and they who were with Him, went after Him.

And when they found Him, they said to Him, Everyone is looking for yu.

And He says to them, Let us go elsewhere, to the neighboring towns that I may preach there also; for that is why I came.

And He went preaching in their synagogues and was casting out demons in all of Galilee.

And a leper came to Him, begging Him on bended knees, saying to Him, If yu want to, yu can make me clean.

And having compassion, He stretched out His hand, touched him and says to him, I want to. Be cleansed!

And immediately the leprosy left him, and he was cleansed.

He sternly admonished him and immediately dismissed him,

And said to him, See to it that yu do not say anything to anyone, but go, show yurself to the priest, and offer yur cleansing-sacrifice, which Moses commanded as a testimony to them.

But he went out, and started to proclaim and spread many reports so that [Je-Sus] could no longer publicly enter a city, but was in deserted places, for they were coming to Him from everywhere.

After a few days He went to Capernaum again; and [people] heard that He is in a house.

And so many gathered that there was no longer any room, not even at the door; and He preached the word to them.

And they, who are bringing a paralytic that was carried by four [people], are coming to Him.

And, when on account of the crowd, they could not get near Him, they removed the roof, where He was. And when they had opened it up, they let down the mat, on which the paralytic was laying.

When Je-Sus saw their faith, He said to the paralytic, Child, yur sins are forgiven.

But there were certain Scribes sitting there, who thought in their hearts,

Why does He say that? He is blaspheming. Who can forgive sins but God alone?

And instantly, Je-Sus knowing in His spirit, what they were thinking within themselves, says to them, Why do you think such things in your hearts?

What is easier to say to the paralytic, Yur sins are forgiven, or to say, Arise, and take up yur mat, and walk?

But that you may know that the Son of Man has authority to forgive sins on earth, He says to the paralytic:

I say to yu: Get up! Pick up yur mat, and go home!

Immediately, he got up, took up the mat and went out before them all, that everyone was amazed and moved to glorify the God, saying, We never saw anything like this.

And again He went along the seashore. The entire crowd came to Him, and He taught them.

And as He was going along, He saw Levi, the son of Alphaeus, sitting in the tax collector booth, and He said to him, Follow me! And he got up and followed Him.

And it so happened, as He was reclining at table in his house, many tax collectors and sinners sat at table together with Je-Sus and His disciples, for many of them followed Him.

And the Scribes and Pharisees, who saw that He ate with sinners and tax collectors, said to His disciples, Why does He eat with tax collectors and sinners?

When Je-Sus heard it, He said to them, The strong have no need of a physician, but the sick; I came not to call the righteous, but sinners.

And the disciples of John and of the Pharisees were fasting; and they came and said to Him, Why do the disciples of John and the disciples of the Pharisees fast, but yur disciples do not fast?

And Je-Sus said to them, Can members of the wedding party fast, while the bridegroom is with them? During the time, when they have the bridegroom with them, they cannot fast.

However, the days will come, when the bridegroom will be taken away from them, then in those days they will fast.

No one sews a piece of [new] un-shrunk cloth onto an old piece of clothing, lest the new piece separates from the old, and the tear keeps on getting worse.

And no one puts new wine into old wineskins, lest the new wine will burst the wineskins and the wine is lost, as well as the wineskins. To the contrary, new wine is for new wineskins.

And it so happened on Sabbath days, as He was passing through fields of grain, His disciples began to make their way by plucking heads of grain.

And the Pharisees said to Him, Look! What they do on the Sabbath is not allowed.

And He said to them, Did you never read what David and they did, who were with him, when he was in need and hungry?

How he went into the tent of the God in the days of Abiathar, the High Priest, and ate the showbread, which is not lawful to be eaten, except for the priests. And he also gave to them, who were with him?

And He said to them, The Sabbath was made for man, and not man for the Sabbath.

So then the Son of Man is a lord even of the Sabbath.

He entered again into a synagogue; and there was a man with a crippled hand.

And they watched closely, if He will heal him on a Sabbath that they might bring charges against Him.

And He says to the man with the crippled hand, Get up and stand in the middle!

And He says to them, Is it lawful on Sabbath days to do good, or to do evil, to save life, or to kill? But they were silent.

And being grieved by the hardness of their hearts, He looked at them in anger and He said to the man, Hold up the hand! And he held it up, for his hand was restored.

And the Pharisees went out and immediately consulted with the Herodians against Him, how they might destroy Him.

But Je-Sus withdrew with His disciples to the Sea [of Galilee]. And a great multitude followed Him from Galilee and Judea,

From Jerusalem and Idumea, and from beyond the Jordan. Even a great crowd from the area of Tyre and Sidon came to Him, for they heard how much He did.

He told His disciples that they should provide a small boat for Him, because of the crowd, lest they push Him around,

For He healed many; therefore, whoever had diseases, pushed and shoved to touch Him.

And when unclean spirits saw Him, they fell down before Him, and screamed saying, You are the Son of the God.

And He reprimanded them greatly, that they should not make Him publicly known.

And He goes up on the mountain and summons those, whom He specifically selected; and they came to Him.

And He appointed twelve that they might be with Him, and that He could send them out to preach,

And to have authority to expel demons.

And He appointed the Twelve: To Simon He added the name Peter;

To James, the son of Zebedee, and John, the brother of James, to them He added the name Boanerges, that is, Sons of Thunder,

Also Andrew, and Philip, Bartholomew, Matthew, Thomas and James, the son of Alphaeus, Thaddaeus and Simon, the Canaanite;

And Judas Iscariot, who also betrayed Him.

And He comes to a house, and again there comes together such a crowd, so that they were not able to eat bread.

And when His [relatives] heard it, they went to get Him, for they said, He is out of His mind.

And the Scribes, who came down from Jerusalem, said, Beelzebub is in Him; and as the chief of demons, He casts out the demons.

After getting them together, He spoke to them in parables, How is it possible for Satan to cast out Satan?

Because if a kingdom is internally divided, such a kingdom cannot prevail.

And if a house has an internal rift, that house cannot stand.

And if Satan rebels against [himself] and is divided within himself, he is not able to stand, but is coming to an end.

No one is able to enter into the house of the strong and plunder his goods, unless he binds the strong first; and then he will plunder his house.

With absolute certainty I keep on telling you, All sins and blasphemies, no matter how many times human descendents may have blasphemed, will be pardoned.

However, whoever may blaspheme against the Holy Spirit continues to have no forgiveness unto the age, but continues to be liable for a persistent sin.

For they were saying, He has an unclean Spirit.

His mother and His brothers came; and standing outside, they sent word to Him, summoning Him.

A crowd was sitting around Him, and they said to Him, Look! Yur mother, yur brothers and yur sisters are outside looking for yu.

And He answered them, saying, Who is my mother and brothers?

And looking at them, who were sitting in a circle around Him, He said, Look! My mother and my brothers!

Everyone who does the will of God, is my brother, sister and mother.

Again He began to teach at the Sea [of Galilee]. And a very great crowd came to Him, so that He embarked and sat in a boat at Sea. The entire crowd was on land, facing the Sea.

And He was teaching them many things in parables. And He explained His teaching to them:

Listen! Look! A sower went out to sow.

And as he was sowing, some fell on the roadside, and the birds came and ate it up.

And some fell on rock-like soil, where it had not much soil. It started to grow instantly, because it had no depth of soil.

But when the sun arose, it was scorched; and because it had no root, it dried up and withered.

And some fell among thorns, and the thorns grew up and choked it, and it yielded no fruit.

And some fell on good ground. It produced fruit; it kept on growing and kept on expanding, and producing at a ratio of one to thirty, one to sixty, even one to a hundred.

And He said, Whoever has ears to hear, let him listen!

When He was alone, they, who were around Him with the twelve, were questioning Him about the parable.

And He said to them, To you the mystery of the Kingdom of God has been given. But to them on the outside, everything remains in parables,

That in case they may not at this time turn and may be forgiven, because, though they are seeing, they may yet not see and perceive; and though they are hearing, they may not hear and understand. Paraphrase: Though they may not understand and believe now, at least they have a picture of the Kingdom of God, and they will understand later – at three o'clock in the morning.

And He said to them, Do you not understand this parable? How then will you understand all the parables?

The sower sows the word.

Those, where the word is sown on the roadside, are they, to whom, when they hear it, Satan immediately comes and takes away the word, which was sown into them.

Likewise, that which is sown on rock-like soil: When they hear the word, they immediately receive it with joy,

But they do not have roots in themselves; it is for a fleeting moment. So when trouble or persecution arises on account of the word, they will immediately give up unsatisfied.

And others, who were sown among the thorns, are they, who after hearing the word,

The worries of this world, the deceitfulness of riches, and the desire for other things come into play and utterly choke the word so that it remains unfruitful.

And that, which is sown on good soil, are they, who keep on hearing the word, keep on receiving it, and keep on producing fruit, thirtyfold, sixtyfold, even hundredfold.

And He said to them, Do you put a lamp under a basket or under the bed? Don't you put it on a lamp stand?

Nothing is so hidden that it may not be revealed; and nothing is so mysterious that it may not come to light.

If anyone has ears to hear, let him listen!

And He said to them, Pay attention to what you hear! With the measure, with which you measure, it will be measured out to you, and then some.

For he, who has, to him will be given; and he, who has not, even what he has, will be taken from him.

And He said, It is the same in the Kingdom of God. Whenever anyone sows seed on the ground,

Whether he is asleep or awake, whether it is night or day, the seed would sprout and grow, and he does not know how.

Automatically, the earth produces fruit on its own; first the blade, then the ear, then the kernel of grain in the ear.

And as soon as it yields the fruit, the time is ripe for the sickle, for it is time for the harvest.

And He said, To what shall we compare the Kingdom of God? Or in what parable may we present it?

It is like a mustard seed, which, when sown on earth, is the smallest of all seeds on earth.

Yet after it is sown, it grows and becomes greater than all garden plants, and produces great branches that the birds of the sky can live in its shade.

And with many such parables, He presented the word to them, in a way that they were able to comprehend it.

Without a parable, He did not speak to them; and when they were alone, He explained all things to His own disciples in great detail.

In the evening of that day, He says to them, Let us go over to the other side.

And having dismissed the crowd, they left with Him, as soon as He was in the boat, for there were other boats with Him.

A great wind storm arose, and the waves were coming into the boat that it was filling up.

And He was in the back of the boat, sleeping on the cushion; and they woke Him up and said to Him, Teacher! Is it of no concern to yu that we are going under!?

And being awakened, He reprimanded the wind, and said to the Sea, Silence! Be absolutely still! The wind stopped raging. And there was a great calm.

And He said to them, Why are you so fearful? Do you still have no faith?

And they were awestruck with great fear, and said to one another, Who then is he, that even the wind and waves listen to him?

And they came over to the other side of the Sea [of Galilee], into the region of the Gerasenes.

As soon as He left the boat, a man, in whom was an unclean spirit, came out of the tombs to meet Him.

He was living in the tombs; and no one was able to restrain him any more, not even with chains.

Many times, he had been bound with foot shackles and chains, only to have the chains broken, and the shackles to be shattered by him. No one was strong enough to subdue him.

And always, night and day, he was in the tombs and in the mountains, screaming and mangling himself with stones.

Upon seeing the [Divine Savior] Je-Sus from a distance, he ran and fell on his knees before Him,

Cried out with a loud voice, and said, What is it to yu and to me! Je-Sus! Son of God! The Highest! I adjure yu before the God that yu may not torment me,

Because He was saying to him, Unclean spirit, come out of the man!

And He asked him, What is yur name? And he says to Him, My name is Legion, for we are many.

And he pleaded with Him repetitively that He would not send them out of the region.

Now there was near the mountain a great herd of feeding pigs.

And they begged Him, saying, Send us into the pigs that we may enter them.

He gave them permission. After the unclean spirits went out [of the man], they entered the pigs, and the herd rushed down the steep bank into the Sea. About two thousand drowned in the Sea.

And the herdsmen fled and reported to the city, and the countryside. And they went to see what happened.

They come to Je-Sus and see the demon-possessed, who had the legion, sitting there, clothed and in sound mind, and they were terrified.

And they, who saw what happened to the demon-possessed and the pigs, told them all about it.

And they strongly urged Him to get out of their territory.

And after He got into the boat, the demon-possessed pleaded with Him to be with Him.

And He did not allow him, but says to him, Go home, to yur own and tell them how much the Eternal God has done for yu, and had mercy on yu.

And he returned, and began to proclaim in the [Region of] Ten Cities how much Je-Sus did for him. And all were amazed.

And when Je-Sus by boat crossed over to the other side again, a great crowd formed around Him. And He was on the shore of the Sea [of Galilee].

And one of the leaders of the synagogue, Jairus by name, on seeing Him, came, fell at His feet,

And he begged Him, saying, My little daughter is at the point of death. Come and lay [your] hands on her that she may be saved and would live.

And He went with him; and many people followed Him and crowded around Him.

And there is a woman, who had a hemorrhage for twelve years;

She suffered much from many physicians; she had spent all she had without getting any benefit. Instead, she got worse.

When she heard about Je-Sus, she came in the crowd from behind and touched His clothing.

For she said [to herself], Even if I only touch His clothing, I will be healed.

And immediately her hemorrhage dried up. She felt it in herself that she was healed of the scourge.

Also immediately, Je-Sus turned in the crowd, for He knew in himself that energy proceeded from Him, and said, Who touched my clothing?

And His disciples said to Him, Yu see that the crowd is pushing yu around, and yu say, Who touched me!?

And He was looking around to see her, who did it.

The frightened, trembling woman, aware of what happened to her, came and fell down before Him, and told Him the whole truth.

And He said to her, Daughter, yur faith saved yu. Go in peace! Be healed of yur scourge!

As He was still speaking, they came from the synagogue leader's house and said, Yur daughter is dead. Why do yu still bother the Teacher!?

When Je-Sus heard them saying this, He said to the leader of the synagogue, Fear not! Only keep on believing!

And He allowed no one to follow Him, except Peter, James, and John, the brother of James.

And they come to the house of the synagogue leader; He sees the commotion, the weeping and much wailing,

And on entering, He says to them, Why do you raise such a commotion and weep!? The child is not dead, but is sleeping.

And they laughed at Him. But after He ushered them all out, He takes the father and the mother of the child, and those, who were with Him, and He enters where the child was.

And taking a firm grip of the child's hand, He says to her, 'Talitha kum,' which is being interpreted, Little girl! I say to yu, Stand up!

Immediately, the little girl got up and walked; for she was twelve years old. And they were ecstatic and shocked with great amazement.

And He strictly charged them that no one should know about it. And He ordered something to be given to her to eat.

And He went away from there and came into His hometown; and His disciples followed Him.

And on the coming Sabbath, He began to teach in the synagogue. And many, who listened, were astonished, saying, From whom did He get these things? And from where is the wisdom, given to Him and the miraculous powers, performed by His hands?

Is not this the handyman, the son of Mary, the brother of James, Joseph, Judah and Simon? Are not his sisters among us? And they took offense at him.

And Je-Sus said to them, A prophet is not without honor, except in his hometown and among his relatives and in his house.

And He was not able do there anything dynamic, except that He laid hands on and healed a few sick people.

And He was amazed at their unbelief. So He went about teaching in the surrounding villages.

And He summons, commissions and sends the twelve away two by two; and He gave them authority over unclean spirits.

He instructed them that they should take nothing for the road, except a staff [signifying authority], but no bread, no bag, no copper coins in the belt.

Not to be clothed with two layers, but sandals under the feet.

He said to them, If you enter a house somewhere, stay there until you move on.

And if a place should not receive you, or listen to you, as you walk away from it, shake off the dust from under your feet as a testimony against them.

And after they went out, they preached that [people] might have a new way of thinking.

They expelled many demons. They anointed with oil and healed many sick.

Even king Herod paid attention [to Him], for His name was publicly known, for they were saying, John the Baptist is raised from the dead, and because of this, powerful works are done by Him.

Others said that He is Elijah. And others said that He is a prophet, like one of the prophets.

After Herod heard, he said, John, whom I beheaded, was raised.

For Herod on his own accord sent for and arrested, bound and imprisoned John, because of Herodias, the wife of his brother Philip, for he married her,

And because John said to Herod, It is not lawful for yu to have the wife of yur brother.

So Herodias held it against him and wanted to kill him. But she was not able to do so,

For Herod feared John, knowing that he was a just and holy man; so he kept him safe and gladly listened to him, for he was really confused.

And on a opportune day, when on one of his birthdays, Herod prepared a banquet for his great men, Captains of Thousands and the leaders of Galilee,

When Herodias came, and her daughter, by dancing impressed Herod and those reclining with him, the king said to the little girl, Ask me for whatever yu may wish, and I will give it to yu.

And he promised under oath: If yu should ask for up to half of my kingdom, I will give it to yu.

And she went out, and said to her mother, What should I ask for? And she said, The head of John the Baptist.

And immediately with haste, she stepped before the king, asked and said, I want yu to give me right now, on a plate, the head of John the Baptist.

And the king became exceedingly glum. Yet on account of the oaths, and those reclining with him, he did not want to disappoint her.

Immediately, the king sent a guard and commanded that his head be brought. And he went and beheaded him in the prison,

And brought his head on a plate, and gave it to the little girl, and the little girl gave it to her mother.

And when his disciples heard it, they came and took his dead

body and laid it in a tomb.

And when the apostles were re-assembled with Je-Sus, they reported to Him everything that they did and everything they taught.

And He said to them, Come now, to be by yourselves privately in seclusion and rest a while. For there were so many coming and going that they did not even have time to eat.

And in the boat, they went away to a secluded place by themselves.

And many saw them leisurely leaving, and knew about it; and from all the cities [people] ran ahead on foot and got there ahead of them.

And after He got there and saw the great crowd He was moved with compassion toward them, because they were as sheep without a shepherd. And He began to teach them many things.

And when it was already very late, His disciples came to Him and said, This is a deserted place and it is already getting late.

Send them away, that they may go into the surrounding country and villages and may buy for themselves something to eat.

He answered and said to them, You give them to eat! And they say to Him, Are we going to buy two hundred Denarii worth of bread and give them to eat?

He says to them, How much bread do you have? Go and see! And after they found out, they say, Five [loaves] and two fish.

And he ordered them all to sit in groups on the green grass.

And they sat in individual groups, between a hundred and fifty.

And after He took the five loaves of bread and the two fish, He looked up to heaven, blessed and broke the bread, and gave to the disciples that they may give to them. And the two fish He divided among them all.

And they all ate, and were satisfied.

And they picked up twelve baskets full of broken [bread] and fish.

And five thousand men ate bread.

And immediately He urged His disciples to get into the boat and to go on ahead to the other side, to Bethsaida, while He would dismiss the crowd.

After He sent them away, He went up the mountain to pray.

Late in the evening, the boat was in the middle of the Sea [of Galilee], and He was alone on the land.

And He saw that rowing was a struggle for them, for the wind was against them. And about the fourth watch of the night, He comes to them, walking on the Sea; and He wants to pass them by.

But when they saw Him walking on the Sea, they thought it is a phantom and cried out loud.

For they all saw Him, and were worried. So He immediately talked to them and said to them, Cheer up! It is I. There is nothing for you to fear.

He got into the boat with them. The wind stopped. And they were beside themselves in utter amazement.

For they did not grasp [the significance of] the loaves, because their heart was hardened.

And when they had crossed over to land, they came to Genesaret and went ashore.

And as they were coming out of the boat, [people] immediately recognized Him,

And that whole surrounding region came, and they began to carry the sick on mats, to wherever they heard He was.

And wherever He went, into villages, into cities, into the countryside, into market places, they placed the sick and were begging Him that they might touch even the fringe of His clothing. And whoever touched Him, was healed.

The Pharisees and certain Scribes, who came from Jerusalem, are gathering around Him.

And they saw that some of His disciples eat bread with unclean, that is, ceremonially unwashed, hands.

For the Pharisees, clinging to the tradition of the elders, and all the Jews, do not eat, unless they wash their hands with a [clenched] fist.

And when they come from the marketplace, they do not eat, unless they wash. And they cling to many other traditions, such as the washing of cups, wooden and metal pots, even couches.

Then the Pharisees and Scribes asked Him, Why do yur disciples not live according to the traditions of the elders, but eat bread with unclean hands?

And He said to them, Isaiah correctly prophesied about you hypocrites, as it is written, This people honors me with lips, but their heart keeps on being far away from me.

In vain they think they worship me, when they teach humanly made up concepts, as if they were divine law.

After you dismiss the Law of God, you cling to the tradition of men.

And He said to them, It is a neat trick how you reject the commandment of God, that you may keep your own tradition.

For Moses said, Honor yur father and yur mother; and, Whoever speaks evil of father or mother let him end in death.

But you say, A person should say to father or mother, What might have helped yu is Corban: A Dedicated Gift [to God].

Thus you justify him, who no longer does anything for father or mother.

You annul the word of God for the sake of the tradition, and you insist that others do it too. And similar things you do many times over.

And again, having called together a crowd, He said to them, Listen to me, all of you, and let it be known!

There is nothing that can enter a person from the outside, which is able to make him unclean. But what comes from within the person, are the things that make the person unclean.

After He entered a house, away from the crowd, His disciples asked Him about the allegory.

And He says to them, Are you also without understanding? Do you not know that whatever enters a person from the outside is not able to make him unclean.

Because it does not enter into the heart, but into the stomach, and goes out into the latrine. [Spiritually speaking:] All food is clean.

Then He said, What comes out of people makes people unclean:

For from within, out of the heart of people, proceed evil thoughts, sexual immoralities, thefts, murders, adulteries,

Greed, wickedness, deceit, immorality, an evil eye, blasphemy, arrogance, foolishness.

All these evil things come from within and make the person unclean.

And after He got up, He went from there into the regions of Tyre. And having entered a house, He wanted no one to know, for He was not able to be in private.

But a woman, whose young daughter had an unclean spirit, as soon as she heard about Him, she came and fell at His feet.

The woman was a Greek, a Syrophoenician by race; and she was asking Him that He would expel the demon from her daughter.

And He said to her, Let the children have their fill first, for it is not right to take the bread from the children, and to throw it to the dogs.

And she answered and said to Him, Yes, Eternal God, even the puppies of dogs under the table eat the crumbs of the children.

And He said to her, Go! On account of this statement has the demon gone out of yur daughter.

And when she came to her house, she found the child lying on the bed, and the demon was gone.

And He left the regions of Tyre again and went through Sidon, to the Sea of Galilee and back to the middle of the Region of Ten Cities.

And they bring a deaf man to Him, who had difficulty speaking, and they beg Him that He might put the [healing] hand on Him.

And He took him privately away from the crowd and He stuck His fingers into his ears, and after spitting, He touched his tongue,

And looking up to the heaven, He sighed deeply and said to him, Ephphatha, that is, Open up completely!

And his ears were opened, and immediately he was free from being tongue-tied, and he spoke clearly.

And He charged them that they should tell no one; but the more He charged them, the more vigorously they proclaimed it.

And they were astonished beyond measure, saying, He has done all things well. He makes the deaf hear, and the dumb speak.

In those days there was again a great crowd, and they have nothing to eat; so He summoned the disciples and says to them,

I am deeply concerned about the people, because they continue to be with me for three days now, and they have nothing to eat.

And if I should send them back to their own homes without food, they will faint on the way, for some of them came from far away.

And His disciples answered Him, How is it possible for anyone to provide them with food here in a wilderness?

And He asked them, How many loaves of bread do you have? And they said, Seven.

And He ordered the crowd to recline on the ground. And after He took the seven loaves of bread and had given thanks, He broke and gave to His disciples that they may distribute. And they served the people.

They also had a few small fish, and after blessing them, He ordered these also to be distributed.

And they ate and were satisfied. And they picked up seven baskets of surplus leftovers.

There were about four thousand and He sent them away.

And immediately, He got into the boat with His disciples and came into the District of Dalmanutha.

And the Pharisees came out and began to dispute with Him, demanding from Him a sign from heaven, to test Him.

And He sighed deeply in His spirit and said, Why does this generation seek a sign? Truly I say to you, [It is questionable,] if a sign will be given to this generation.

And after He sent them away, He again embarked the boat and went to the other side.

And they forgot to bring bread. And they had not one piece of bread with them in the boat.

And He expressly charged them, saying, Watch out! Beware of the leaven of the Pharisees and of the leaven of Herod!

And they talked back and forth among themselves because they have no bread.

Knowing this, He says to them, What are you talking about, because you have no bread? Do you not yet know and understand? Do your hearts continue to be hardened?

[Though] you have eyes, do you not see? [Though] you have ears, do you not hear? Do you not remember?

When I broke the five loaves among five thousand, how many baskets full of fragments did you pick up? They say to Him, Twelve.

And the seven among the four thousand, how many baskets of fragments did you pick up? And they say, Seven.

And He said to them, Do you not yet understand?

They come to Bethsaida. And they bring a blind man to Him and ask Him to touch him.

And taking the blind by the hand, He led him out of the town. And after spitting on his eyes and laying the hands on him, He asked him. What, if anything, do yu see?

After looking around, he said, I see people. I see them as walking trees.

Again He put the hands again on his eyes. And he saw properly and was restored; he saw everything clearly.

And He sent him away to his house, saying, Yu may not go into the town.

And (the Divine Savior) Je-Sus and His disciples travelled on into the towns of Caesarea Philippi. And on the way He asked His disciples, saying to them, Whom do people consider me to be?

They replied to Him, saying, Some say, John the Baptist, others, Elijah and others one of the prophets.

And He questioned them, But you, whom do you consider me to be? In answer, Peter said to Him, You are the Christ, (the Messiah).

And He admonished them that may say this to no one about Him.

And He insistently taught them that it is necessary for the Son of Man to suffer many things, to be rejected by the elders, the rulers of priests, the Scribes, to be killed and within three days to rise again.

He made this statement with absolute certainty. And Peter took Him aside and boldly rebuffed Him.

But turning to His disciples, He rebuked Peter and said, Get behind [follow] me, Satan! Because yu don't think like God, but like people.

And having summoned the crowd with His disciples, He said to them, If anyone wants to follow me, let him utterly deny himself! Let him take up his cross! And let him follow me!

For whoever may want to save his soul will lose it. But whoever will lose his soul on account of me and of the gospel, he will save it.

For what benefit is there for a man to gain the whole world and lose his soul?

Or what may a man give as the purchasing price for his soul?

For whoever may be ashamed of me and of my words in this adulterous and sinful generation, of him the Son of Man will also be ashamed, when He comes in the glory of his Father with the holy angels.

And He said to them, Truly I say to you, There are some standing here, who will most certainly taste death, before they will see the kingdom of God come in power.

And after six days Je-Sus takes along with him Peter, James and John and privately leads them to the seclusion of a high mountain, where He underwent a metamorphosis before them.

And His clothing became an extremely glistening white, as no dyer of clothing on earth can whiten them.

And Elijah with Moses appeared to them. And they were talking with Je-Sus.

And Peter reacted and said to Je-Sus, Rabbi! It is good for us to be here. Let us make three dwellings: One for yu, one for Moses and one for Elijah.

For he did not know what he should say; for they were terrified.

And a cloud formed, which enveloped them. And a voice came out of the cloud: This is my beloved Son. Listen to him!

All of a sudden, as they were looking around, they no longer saw anyone, only Je-Sus with them.

When they came down from the mountain, he told them, before the resurrection of the Son of man from the dead, not to tell anyone what they saw.

And they kept the report to themselves; yet they questioned, What is this? To rise from the dead?

And they asked Him, saying, Why do the Scribes say that Elijah must come first?

And He said to them, Truly, Elijah came first. He makes everything clear, as it is written about the Son of Man that He would suffer many things and be treated with contempt.

But I say to you, Elijah has in fact come, and they did to him as they pleased, just as it is written about him.

And coming to the disciples, they saw a great crowd surrounding them and Scribes arguing with them.

They were surprised to see Him and immediately the whole crowd came running to meet Him.

And He asked them, What are you disputing with them?

And one of the crowd addressed Him, Teacher, I brought yu my son, who has a spirit, which cannot speak.

Whenever it seizes him, it throws him down, that he foams at the mouth and gnashes his teeth. He is wasting away. I spoke to yur disciples that they may cast it out; and they were powerless.

And He replied to all of them, and said, O faithless generation, how long will I be with you? How long will I have to put up with you? Bring him to me!

And they brought him to Him: Upon seeing Him, the spirit immediately threw him into convulsions. And having fallen to the ground, he was rolling around and foaming [at the mouth].

And He asked his father, For how long does it last like this, and how long had he, [the spirit,] been with him? And he said, From childhood.

Often it threw him into fire and into water that it might destroy him. But, if yu can do anything, Help, by having compassion on us!

Je-Sus said to him, If yu are able? All things are possible to him, who believes.

I believe, shouted the father of the child instantly, and said, Help my unbelief!

Je-Sus, seeing that a crowd was coming together, warned the unclean spirit, saying to him, Speechless and deaf spirit, I command yu: Come out of him! And yu may not enter him anymore.

With screaming and a great ruckus it came out [of the child] that it was like a dead corpse and many said, It died.

But Je-Sus took it by the hand and raised it up; and it stood up.

And after coming into a house, His disciples asked Him privately, Why were we not able to expel it?

And He said to them, This kind cannot be cast out, except by prayer.

And having left from there, they passed through Galilee; and He did not want anyone to know it,

For He was teaching His disciples, and said to them that the Son of Man is handed over into the hands of people, who will kill Him; and having been killed, within three days He will rise up.

But they did not understand the matter and were afraid to ask Him.

And they came to Capernaum. And after they got into the house, He asked them, What were you discussing on the way?

But they were silent, for on the way they were discussing with one another, Who is greater?

And sitting down, He called the twelve and said to them, If anyone desires to be first, he will be last of all and a servant.

Then He took a child, set it in their midst, gave it a hug and said to them,

Whoever may receive one of such children in my name, receives me, and whoever receives me, receives not me, but Him, who sent me.

John told Him, Teacher, we saw someone casting out demons in yur name, and he is not following with us, so we prevented him, because he was not following with us.

But Je-Sus said, Do not prevent him! For no one, who will exercise power in my name, will be quick to speak evil of me.

For whoever is not against us is for us.

For whoever may give to you a cup of water, because you are identified in the name of Christ [a Christian], truly I say to you, he will not lose his reward.

On the other hand, whoever may offend one of these little ones, who believe, it is better for him that a millstone of a [threshing] donkey is put around his neck, and he had been thrown into the sea.

And if yur hand should cause yu to stumble, cut it off! It is better for yu to enter into life a cripple, than having two hands and go into Gehenna, the unquenchable fire.

And if yur foot should cause yu to stumble, cut it off! It is better for yu to enter into life limping, than having two feet and being thrown into Gehenna.

And if yur eye should cause yu to stumble, throw it away! It is better for yu to enter into the kingdom of God with one eye, than having two eyes and being thrown into Gehenna,
Where their gnawing anguish has no end and the fire is not quenched.
Indeed everyone will be salted with fire.

Salt is good. But if the salt should become unsalted, what will you use for seasoning? Be seasoned in yourselves, and continue to be at peace one with another!

From there he got up and went to the region of Judea, on the other side of the Jordan. And again, as was customary, crowds keep on gathering around him and he teaches them.

And Pharisees came to Him, interrogating and testing Him, Is it lawful for a man to divorce his wife?

He answered and said to them, What instructions did Moses give you?

And they said, Moses allowed [us] to write a certificate of divorce and to dismiss [her].

And Je-Sus said to them, On account of your hardheartedness, he wrote this ordinance for you.

However, the architect of creation made them male and female.

For this reason a man will leave his father and mother,

And the two will be one flesh. So then they are no longer two, but one flesh.

Therefore, what the God has yoked together, people may not separate.

When [they were] in the house again, the disciples asked Him about this.

And He says to them, Whoever may divorce his wife and marries another, commits adultery on account of her.

And if she divorces her husband and should marry another, she commits adultery.

And they were bringing little children to Him, that He may touch them, but the disciples prohibited them.

But on seeing it, Je-Sus was indignant and said to them, Allow the children to keep on coming to me! Do not stand in their way! For of such is the Kingdom of God.

Truly I say to you, Whoever does not welcome the Kingdom of God as a little child, may never enter it.

He was embracing them, blessing and laying hands on them.

And as He proceeded on his way, one came running, kneeling before Him and asked Him, Good Teacher! What should I do that I may inherit eternal life?

And Je-Sus said to him, Why do yu call me good? No one is good, except one: The God.

Yu know the ultimate principles: You would not even once commit adultery; yu would not even once kill; yu would not even once steal; yu would not even once bear false witness; keep on honoring yur father and yur mother.

But he said to Him, Teacher! I carefully observed all these since my youth.

Je-Sus, looking at him, loved him and said to him, Yu keep on lacking one thing. Sell everything that yu presently have and give to the poor! And yu will have a treasure in heaven. Then come and keep on following me!

At this word he became gloomy and went away in distress, for he had many possessions.

And Je-Sus, looking around, says to His disciples, How those, who presently have riches, will enter into the Kingdom of the God with difficulty.

And the disciples were shocked by His words. But Je-Sus again answers and says to them, Children, how difficult it continues to be to enter the Kingdom of God.

It is easier for a camel to pass through the eye of a needle, than for a rich man to enter the Kingdom of God.

And they were astonished to the point of being fearful, saying among themselves, Who then can be saved?

After looking at them Je-Sus says, With men it is impossible, but not with God. All things are possible for God.

Then Peter emphatically said to him, Look! We have left everything and have followed yu.

And Je-Sus said: Truly, I say to you, there is none, who left house, or brothers, or sisters, or mother, or father, or children, or property for my sake and for the gospel,

Who will not, now in this time, receive houses and properties, a hundredfold entourage of brothers and sisters, mothers and children, and in the age to come eternal life.

But many, who are first, will be last, and the last first.

Je-Sus was leading them as they were on the way up to Jerusalem. And those following were worried and afraid, for He took the twelve and again emphatically told them what was about to happen to Him,

[Saying] Look! We are going up to Jerusalem; and the Son of Man will be handed over to the chief priests and the Scribes; they will condemn him to death and hand him over to the Nations.

They will mock Him; they will spit on him; they will scourge Him, and they will kill Him. And within three days He will arise.

And James and John, the sons of Zebedee, come to Him, saying, Teacher, we desire, if we may ask yu, that yu do [something] for us.

And He said to them, What do you want me to do for you?

They said to Him, Grant us to sit in yur glory, one on yur right, and one on the left.

But Je-Sus said to them, You do not know what you are asking. Are you able to drink the cup, which I drink, and to be baptized with the baptism, with which I am baptized?

They said to Him, We can. And Je-Sus said to them, You will drink the cup, which I drink; and the baptism, with which I am baptized, you will be baptized.

But to sit on my right and on my left is not mine to give, but for whom it has been prepared.

And when the ten heard it, they were extremely incensed at James and John.

But having gathered them, Je-Sus said to them, You know that they, who think that they have authority over the Nations, exercise lordship over them; and their rulers govern them by the use of force.

It is not so among you; but whoever may desire to be great among you, will be your servant.

And whoever may desire to be first among you, will be a servant of all.

For even the Son of Man did not come to be served, but to serve and to give His soul as the purchasing price on behalf of many.

And they came to Jericho. As He, with His disciples and a great crowd, was leaving Jericho, the son of Timaeus, Bartimaeus, a blind beggar, sat along the road.

On hearing that the Nazarene is Je-Sus, he asserted himself and shouted, saying, Son of David, Je-Sus, have mercy on me!

And many reprimanded him that he may be silent. But all the more he shouted, Son of David! Have mercy on me!

And coming to a halt, Je-Sus ordered, Call him! And they summoned the blind man, saying to him, Cheer up! Get up! He is calling yu.

And throwing away his coat, he arose and came to Je-Sus. And responding to him, Je-Sus said, What do you want that I should do for you? The blind man said to Him, My Master! That I may see again.

And Je-Sus said to him, Go! Your faith saved you. And immediately he received his sight again and was following Him on the road.

And when they came close to Jerusalem, near Bethphage and Bethany, at the Mount of Olives, He sends two of his disciples,

And He says to them, Go into the village ahead of you! Immediately on entering it, you will find a tied-up colt, on which no one ever sat. Untie him and bring him!

And if any one may say to you, Why are you doing this? Say, The Eternal God needs it, and He sends it right back again.

And they went, and found a colt tied by an exterior door on the village street. And they untied it.

And some of them standing there said to them, What are you doing, untying the colt?

And they told them just what Je-Sus said. And they let them go.

And they brought the colt to Je-Sus and put their clothing on him. And He sat on it.

And many of them spread out their clothing on the road; and others did so with branches, which they cut down in the landscape.

And they, who went ahead, and they, who followed, shouted, Hosanna. Blessed is He, who is coming by the name of the Eternal God.

Blessed is the coming kingdom of our father David. Hosanna in the highest.

He entered Jerusalem and the temple. And after He looked everything over, He went out to Bethany with the twelve, since the hour was already late.

The next day, as they were coming from Bethany, he was hungry.

Seeing a fig tree from a distance with leaves, He went [to see] if He will possibly find something on it. After getting there, He found nothing but leaves; for it was not yet time for [ripe] figs.

And initiating a conversation with the tree, He said to it, From now on until the Age to Come, may no one eat any fruit from yu. And His disciples were listening.

They come to Jerusalem. And on entering the temple, He began to throw out those selling and buying in the temple. And He overthrew the tables of the money changers and the perches of them, who sold doves.

And He did not allow anyone to carry anything through the temple.

And He taught and said to them, Is it not written, My house will be called: House Of Prayer For All Nations? But you have made it a den of thieves.

The chief priests and the Scribes heard it, and sought ways to destroy Him, for they were afraid of Him, because the entire crowd was fascinated by His teaching.

And when it was evening, they went out of the city.

And coming that way early in the morning, they saw that the fig tree had dried up from the roots.

Peter reminded Him, and said, Rabbi! Look! The fig tree, which yu cursed, is dried up.

In reply, Je-Sus says to them, Take hold of the faithfulness of God!

Truly I say to you, Whoever may say to this mountain, Be gone! Into the sea with yu! If he may not doubt in his heart, but trusts that what he says takes place, it will be so for him.

Therefore I say to you, Whatever things you may pray and ask for, trusting that you receive them, it will be so for you.

And as you may keep on standing there praying, forgive, if you have anything against anyone, that your Father, who is in the heavens, may forgive you your trespasses.

And again they come to Jerusalem, and as He is walking around in the temple, the chief priests, the Scribes and the elders come to Him.

And they say to Him, By what authority are yu doing these things? And who gave yu this authority that yu should do these things?

And Je-Sus said to them, I will also ask you one question. Answer me! And I will tell you by what authority I do these things.

Was the baptism of John from heaven, or from men? Answer me!

And they reasoned amongst themselves, saying, If we may say, From heaven; He will say, Why then did you not believe him?

But should we say, From men, they would have reason to be afraid of the crowd, for all contended that John truly was a prophet.

And answering to Je-Sus, they say, We do not know. And Je-Sus says to them, Neither do I tell you by what authority I do these things.

And He is speaking to them with authority in parables: A man planted a vineyard, put fencing around it, excavated a wine vat, built a tower, rented it out to farmers, and went far away.

And in due time, he sent a servant to the farmers that he might receive from the farmers some of the fruit of the vineyard.

They seized and beat him, and sent him away empty-handed.

And again he sent to them another servant. And they beat him over the head and treated him disrespectfully.

And again he sent another, whom they killed; and many others, some they beat up, others they killed.

He had yet one beloved son. At last, he sent him to them, saying, They will change and respect my son.

But those farmers said among themselves, This is the heir. Come! Let us kill him! And the inheritance will be ours.

And they took him, killed him and threw him out of the vineyard.

So then, what will the landlord of the vineyard do? He will come and destroy the farmers and will give the vineyard to others.

Did you not read this Scripture, The stone, which the builders rejected, has become the cornerstone?

By the way, the Eternal God has done just that, and it is marvelous to see it with our very eyes.

And they wanted to take Him by force, yet they feared the people; for they knew that He told the parable about them. So they left Him, and went away.

And they send him certain Pharisees and Herodians to get an indictment against Him.

And they come and say to Him, Teacher! We know that yu are true. Yu are not swayed by opinions of anyone, for yu are not a respecter of persons; but yu truthfully teach the way of God. Is it lawful to give tribute to Caesar or not? Should we give it or not give it?

Being aware of their hypocrisy, He said to them, Why do you test me? Bring me a Denarius that I may see it!

They brought it. And He says to them, Whose image and inscription is this? And they said to Him, Caesar's.

And Je-Sus said to them, Give back to Caesar the things that are Caesar's, and to God the things that are God's. And they were amazed at Him.

Then the Sadducees come to Him, who say there is no resurrection; and they questioned Him, saying,

Teacher, Moses wrote to us, If someone's brother dies and leaves his wife behind him but no children, that his brother should take his wife and raise up offspring for his brother.

Now there were seven brothers. The first took a wife and after dying left no offspring.

And the second took her, and died, and left no offspring, and likewise the third.

And the seven left no offspring. Last of all, the woman died also.

In the resurrection, when they would rise, whose wife will she be, for the seven had her as wife?

And Je-Sus said to them, Are you not mistaking in this matter, because you know neither the Scriptures, nor the power of God?

For when they rise from the dead, they neither marry, nor are they given into marriage, but are as angels in the heavens.

Now concerning the dead, and that they are raised: Did you not read in the book of Moses, how the God in the bush was speaking to him, saying, I am the God of Abraham, and God of Isaac, and God of Jacob?

He is not a God of dead ones, but of living ones. You are greatly mistaken.

And one of the Scribes, on hearing their debate, and seeing that He answered them well, came up and asked Him, What is the foremost ordinance of all?

And Je-Sus answered, The foremost is: Israel, listen! Our God is the Eternal God; the Eternal God is one.

And yu will love the Eternal God, yur God, with all yur heart, and with all yur soul, and with all yur mind, and with all yur strength;

A second one is this, Yu will love yur neighbor as yurself. There is no other ordinance greater than these.

And the scribe said to Him, Well said! Teacher! Yu said the truth that there is One; and there is no other beside Him.

And to love Him with all the heart, and with all understanding, and with all strength, and to love the neighbor as oneself, is more than all whole burnt offerings and sacrifices.

And when Je-Sus saw that he answered wisely, He said to him, Yu are not far from the Kingdom of God. And no one, no longer dared to question him.

And while He taught in the temple, Je-Sus took up the conversation and said, Why do the Scribes say that the Christ, (the Messiah), is a son of David?

For David himself said by the Holy Spirit, The Eternal God said to my Lord, Sit on my right hand, till I make yur enemies yur footstool.

Therefore, since David himself calls Him Lord; how then is He his son?! And the great crowd heard him gladly.

And in His teaching He said, Beware of the Scribes, who like to walk around in long robes, to be greeted in the marketplaces,

To have the best seats in the synagogues and the best places at dinner tables,

Who, under the pretense of making long prayers, devour the houses of widows. They will receive a more stringent judgment.

After He sat down opposite to the treasury, He was watching the people put money into the treasury; and many rich put in much.

Also one poor widow came, and she put in two very small coins, which amounted to one Quadrans.

After calling over His disciples, He said to them, Truly I say to you, This poor widow has put more in, than all the others, who put [money] into the treasury.

For they all gave from their over-abundance; however, she, out of her poverty, gave all that she had, all her livelihood.

And as He was coming out of the temple, one of His disciples says to Him, Teacher! Look! What stones, and what buildings!

And Je-Sus said to him, Do you see these great buildings? Certainly, there may not be left stone upon stone, which may not be thrown down.

And as He sat on Mount Olives opposite the temple, Peter and James, John and Andrew asked Him privately,

Tell us! When will this happen? And what may be the sign when all these things would be done?

And Je-Sus with emphasis began to say to them, Watch out, lest anyone may mislead you!

Many will come in my name, saying, I am the one! And they will mislead many.

Then, when you may hear about wars and rumors of wars, be not afraid, for so it must be; but it is not necessarily the end.

For nation will rise against nation and kingdom against kingdom; there will be earthquakes in many places; there will be famines; all of these will certainly be the beginning of birth pains.

Watch out for yourselves! For they will betray you in courts and in assemblies; you will be beaten; and you will stand before governors and kings on account of me, as a testimony to them,

And to all nations: For it is necessary - of utmost importance - to proclaim the gospel.

And when they may so treat you and keep on handing you over, do not worry beforehand what you should say, but say whatever may be given to you in that hour to say; for it is not you, who are speaking, but the Holy Spirit.

Brother will betray brother to death and father the child; and children will rise up against parents and will put them to death.

And you will be hated by all on account of my name. However, whoever endures to the end will be saved.

But when you see the detestable and devastating things taking place, where it ought not to be, let him, who is discerning, take note; let them, who are in Judaea, flee to the mountains without stopping;

Let him, who is on the housetop, not go down to take anything out of his house;

Let him, who is in the field, not turn back to get his coat.

Alas to the pregnant and to them nursing in those days!

Keep on praying that it might not be in winter.

For in those days will be distress, as never before, since the beginning of creation, when God created, until now and never again may be.

And if the Eternal God had not curtailed the days, of all flesh none would be saved. But on account of the elect, whom he called, He curtailed the days.

And then if anyone would say to you, Look! Here is the Christ, (the Messiah). Or, Look! He is there! Do not believe it!

For false Christs, [Messiahs] and false prophets will arise, and will do signs and wonders so as to lead astray, if it were possible, the elect.

You, however, be on guard! For I told you all things in advance.

In those days, together with the distress, the sun will be darkened, and the moon will not give its light,

And the stars of the heaven will fall; the forces in the heavens will be in turmoil.

Then they will see the Son of Man coming surrounded with clouds, with great power and glory.

And He will send the angels; He will gather His elect from the four winds, from one end of earth to the end of heaven.

Learn from the comparison of the fig tree: When its branch is soft [with sap], and leaves bud, you know that summer is near.

So also, when you see these things taking place, you know that He is near - at the doors.

Truly I say to you, that this race may not pass away, until all these things come to be.

Heaven and earth will pass away; but my words will not pass away.

However, concerning the exact day, or hour, no one knows, neither the angels in heaven, nor the Son, but only the Father.

Watch out! Be alert! For you do not know when the time is.

It is like a man, going on a journey, who left his house and gave authority to his servants, each having his own task; and to the door keeper he commanded that he should stand on guard.

Therefore, be on guard! For you do not know when the lord of the house comes, in the evening, at midnight, when the rooster crows, or early in the morning.

Lest, when he suddenly comes, he may find you sleeping.

What I say to you now, I say to everyone: Stand on guard!

It was now two days of unleavened bread into the Passover [Week]: The chief priests and the Scribes considered how they might overpower Him by stealth and kill Him.

They said, But not on the Feast, lest there be an uproar of the people.

And as He was reclining [at dinner] in Bethany, the house of Simon the leper, a woman, having an alabaster jar of very precious pure ointment of spikenard, came and broke open the alabaster jar and poured it on His head.

However, some were full of anger and thought, What a waste of this fine ointment this has been!

They grumbled, This fragrant oil could have been sold for more than three hundred Denarii to be given to the poor.

And Je-Sus said, Let her be! Why do you bother her? She has done a beautiful thing for me.

For you always have the poor with you. And if you are inclined, you can always do good for them. But you don't always have me.

She did what she could. She anointed my body in anticipation of the burial.

Truly I say to you, Wherever the gospel will be preached in the whole world, what she has done will also be told in memory of her.

And Judas Iscariot, one of the twelve, went away to the chief priests, to betray Him to them.

And when they heard about it, they were glad and promised to give him money. And he was looking for an opportunity to hand Him over.

On the most important day of Unleavened Bread, when they killed the Passover lamb, His disciples said to Him, Where do yu want us to go to prepare that yu may eat the Passover?

And He sends two of His disciples and says to them, Go into the city. You will meet a man carrying a pot of water. Follow him!

And wherever he may enter, say to the master of the house, The teacher says, Where is my room that I may eat the Passover with my disciples?

And he will show you a large upper room, furnished and ready. There prepare for us.

And the disciples went, came into the city and found just what He said to them. And they prepared the Passover.

And when it was evening, He came with the twelve.

And as they were reclining and eating, Je-Sus said, Truly I say to you, One of you, who is eating with me, will betray me.

They were overwhelmed, dismayed, and said to Him one by one, It cannot be me.

And He said to them, It is one of the twelve, who presently dips with me into the bowl.

The Son of Man dies, as it is written about Him; but pity on that man, by whom the Son of Man is betrayed! [It would be] good for him, if that man had not been born.

And as they were eating, He took, blessed, broke, gave bread to them, and said, Take! My body is this.

And after taking a cup he said thanks, gave them; and they all drank from it.

And He said to them, This, my poured-out blood of the covenant, is in behalf of many.

Verily I say to you, I will no longer drink of the fruit of the vine, until that day, when I may keep on drinking it anew in the Kingdom of God.

And after singing, they went out towards the Mount of Olives.

And Je-Sus says to them, You will all be upset for it is written, I will strike the shepherd, and the sheep will be scattered.

But after the resurrection, I will lead you into Galilee.

Peter said to Him, Though all will be upset, but not I.

And Je-Sus says to him, Truly I say to yu, today in this night, before the rooster crows twice, yu will deny me three times.

And he said even more emphatically, If I would have to die with yu, I will not deny yu. They all said the same.

And they came to a place, called Gethsemane. And He says to

His disciples, Sit here, while I pray.

He takes Peter, James and John with Him; He seems to be utterly dejected and depressed.

And He said to them, My soul is extremely sorrowful to the point of death. Remain here, and stand guard!

And He went ahead a little, fell on the ground and prayed that, if possible, the hour might pass by and from Him.

And He said, Abba! Father! All things are possible for You. Take away this cup from me! Nevertheless not what I desire, but what You will.

And He comes, and finds them sleeping, and He says to Peter, Simon, are yu sleeping? Were yu not able to watch one hour?

Watch and pray, lest you get into trouble, for the spirit is willing, but the flesh is weak.

After He went away again, He prayed, saying the same words.

And on returning again, He found them sleeping, for their eyes kept falling shut; and they did not know how they should answer Him.

And He comes the third time, and says to them, Are you still sleeping and resting? It is enough. The hour has come. Look! The Son of Man is betrayed into the hands of sinners.

Get up! Let's go! Look! My betrayer has arrived.

And immediately, as He was still speaking, Judas, one of the twelve, is approaching, and with him, with swords and wooden sticks, is a mob from the chief priests, Scribes and elders.

And His betrayer had given them a sign, saying, Whomever I may kiss, He is the one. Overpower Him! And take Him away securely!

Immediately on arriving, he comes up to Him, says, Rabbi and kisses Him.

And they laid hands on Him and grabbed Him.

And a certain individual, who was standing nearby, drew the sword, struck a servant of the high priest and cut off his ear.

And Je-Sus spoke up and said to them, Did you come to capture me as a thief, with swords and wooden sticks?

Every day I was with you in the temple teaching, and you did not arrest me. That the Scriptures may be fulfilled:

They all fled, and left Him.

And a certain young man followed Him, having a linen cloth wrapped around his body. And as they are grabbing him,
He left the linen cloth behind and fled naked.

And they led Je-Sus away to the High Priest; and all [retired] High priests, Denarii the elders and the Scribes assembled.
And Peter followed Him at a distance, even into the court of the High Priest. And he was sitting with the attendants, warming himself at the fire.
And the chief priests and all the council were looking for evidence against Je-Sus to put Him to death; and they found none.
For many testified falsely against Him, but their testimonies were not the same.

And some arose and falsely testified against Him, saying,
We heard Him say, I will destroy this temple, which is made with hands, and in three days I will build another not made with hands.
And Not even their testimony was the same.

And after the High Priest stood up in the middle; he interrogated Je-Sus, saying, Do yu answer nothing? What is it that these witnesses say against yu?
But He was silent, and answered nothing. Again the High Priest questioned Him and said to Him, Are yu the Christ, the Son of the Blessed?

And Je-Sus said, I am. And you will see the Son of Man sitting on the right hand of power, and coming with the Nephilim [the mighty angels] of heaven.

The High Priest ripped apart his robe, and exclaimed, Why do we even have to have witnesses!?

You have heard the blasphemy. What is obvious to you? And they all condemned Him to be deserving of death.

And they overpowered Him by spitting on Him, covering His face, hitting Him, and saying to Him, Prophesy! And the temple caretakers battered Him around by slapping Him with the palm of their hands.

And, as Peter is in the courtyard below, one of the maids of the high priest comes,

After she saw Peter warming himself. She looked at him, and said, Yu also were with the Nazarene, Je-Sus.

But he denied it, saying, I neither know, nor understand what yu are talking about. And he went out into the outer court.

And the maid saw him again and forcefully insisted on saying to them standing around, He is [one] of them!

And again he denied it. And again, after a little while, they, who were standing around, said to Peter, Surely yu are of them, for yu are a Galilean.

But he began to curse and to swear, saying, I do not know this man, of whom yu speak.

Right then, a rooster crowed a second time. And Peter remembered the word, which Je-Sus said to him, Before a rooster crows twice, yu will deny me three times. And he left in a hurry and wept.

Immediately, early in the morning the chief priests formed a committee, comprising elders, Scribes, virtually the whole Sanhedrin. They bound (the Divine Savior) Je-Sus, led Him away and handed Him over to Pilate.

And Pilate questioned Him, Are yu the King of the Jews? He replied and said to him, Do yu say so?

And the chief priests accused Him of many things.

And Pilate asked Him again, saying, Do yu not reply to anything? Look! How many things they accuse yu of.

Yet, to the amazement of Pilate, Je-Sus no longer replied to anything.

Now at the feast, he used to release to them one prisoner, whomever they requested.

And there was one named Barabbas, who was imprisoned with the rebels, who in the insurrection committed murder.

And after the crowd came up, they urgently requested that he do for them as he [usually] did.

Pilate answered them, saying, Do you wish that I should release to you the King of the Jews?

For he knew that the chief priests had handed Him over on account of hard feelings.

But the chief priests stirred up the crowd, that he should release Barabbas to them instead.

And again Pilate answered and said to them, What should I do to Him, whom you call the King of the Jews?

And again they shouted, Crucify Him!

Then Pilate said to them, But what evil did He do? And they shouted all the more, Crucify Him!

So Pilate, wanting to please the crowd, released to them Barabbas, and handed (the Divine Savior) Je-Sus over that after flogging He be crucified.

And the soldiers led Him away into the outer courtyard, called Praetorium; and they call together a cohort.

And they put on Him a Purple [robe of honor] and a plaited a crown of thorns.

And sarcastically they saluted Him, Hail, King of the Jews!

And they struck Him on the head with a rod, they spat on Him, and they bent their knees to worship Him [in mockery].

And when they had ridiculed Him, they took the 'purple' [robe] from Him, put on His clothing and led Him out that they may crucify Him.

And they compelled some passer-by, who came out of the countryside, Simon a Cyrenian, the father of Alexander and Rufus, to carry His cross.

And they bring Him to Golgotha, a place, which translated means, Place of a Skull.

And they offered Him wine, mingled with myrrh. But He did not take it.

After they crucify Him, they divide His clothing, by casting lots on them, to see who may take what.

It was the third hour, when they crucified Him.

And there was a written superscription of His accusation, THE KING OF THE JEWS.

And with Him they crucify two robbers; one on the right and one on His left.

And they, who passed by, blasphemed Him, shaking their heads and saying, Aha! He, who demolishes the temple, and builds it in three days.

Save yurself! After yu have come down from the cross.

Likewise the chief priests were also mocking among themselves and with the Scribes; they said, He saved others. Himself, He is unable to save.

Let the Christ, (the Messiah), King of Israel, now come down from the cross that we may see and believe. Even they, who were crucified with Him, insulted Him.

And at the sixth hour [high noon], darkness came over all the land until the ninth hour.

And at the ninth hour Je-Sus cried out with a loud voice, saying, Eloi, Eloi, lama sabachthani, which translated means, My God, my God, why have You abandoned me?

And when some of them, who were standing around, heard it, they said, Look! He is calling Elijah.

And one ran and filled a sponge with sour wine, put it on a calamus reed and gave Him to drink, saying, Allow me! Let us see if Elijah will come to take Him down.

And Je-Sus let out a loud shout and expired.

And the veil of the temple was torn into two from top to bottom.

And when the centurion, who stood opposite to Him, saw that He thus expired, he said, Certainly, this man was a Son of God.

There were also women looking on from afar. Among whom was Mary, the Magdalene, Mary, the [wife] of James the Lesser, [the] mother of Joses and Salome,

Who, when He was in Galilee, followed Him and served Him; and many others, who came up with Him to Jerusalem.

And when it was already evening, and because it was Preparation Day, that is, the day before the Sabbath,

Joseph of Arimathaea, a respectable councilor, who also waited for the Kingdom of God, came and boldly went to Pilate, to ask for the body of Je-Sus.

And Pilate wondered if He were already dead. And calling the centurion, he asked him if He had already died.

And when he ascertained it from the centurion, he granted the body to Joseph.

And he bought a linen cloth, he took Him down, he wrapped Him in the cloth and laid Him in a tomb, which had been cut into rock, and he rolled a stone on to the opening of the tomb.

And Mary, the Magdalene, and Mary, [mother] of Joses, were watching where He was laid.

And when the Sabbath was over, Mary, the Magdalene, Mary, the [wife] of James and Salome, bought aromatic spices that they might anoint Him. They start

Very early in the morning, the first day of the week, and got to the tomb after sunrise.

They were talking among themselves, Who will roll the stone away from the opening of the tomb for us?

After they looked, they saw that the stone was rolled away; for it was very large.

On entering into the tomb, they saw a young-looking man sitting on the right, clothed in a white robe; and they were amazed.

And he says to them, Do not be amazed! You seek Je-Sus, the Nazarene, who was crucified. He arose ['on his own,' if Middle/Reflexive; if Passive: 'He was raised']**. He is not here. Look at the place where they had laid Him!**

But go! Bring word to His disciples and Peter that He is going before you into Galilee: There you will see Him, as He told you.

After leaving the tomb they fled. For they were overcome by trembling in ecstatic joy and said nothing to no one, because they were afraid.

Since many have undertaken the task to establish a narrative of the events, which occurred among us,

Just as, from the beginning, eyewitnesses and public servants of the word have handed down to us,

It seemed right for me, having carefully investigated the above, to give yu, commendable Theophilus, an orderly written report.

That yu may know with certainty about the verbal instructions, which yu received.

It happened in the days of Herod, King of Judaea: There was a certain priest, named Zacharias, of the Division of Abia; and his wife was of the daughters of Aaron; her name was Elisabeth.

They were both righteous before the God, living blameless before the Eternal God, according to all the ordinances and the way of righteousness.

And they had no child, because Elizabeth was barren; and they were both up in years.

And it happened, while he served before the God in the designated priestly office of his Division:

According to the custom of priesthood, he drew the lot to burn incense and went into the temple of the Eternal God.

And the entire multitude of people was praying outside at the time of incense.

And an angel of the Eternal God, standing on the right side of the altar of incense, appeared to him.

When Zacharias saw him, he was troubled, and fear fell on him.

But the angel said to him, Do not be afraid Zacharias! Because yur prayer is heard; and yur wife Elisabeth will bear yu a son, and yu will call his name John.

He will be joy and gladness for yu; and at his birth, many will rejoice over him.

He will be great before the Eternal God; he will drink neither wine, nor intoxicating drink; and he will be filled with the Holy Spirit, even from his mother's womb.

And he will turn many of the children of Israel to the Eternal God, their God.

He will go before Him in the spirit and the power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the righteous, to prepare for the Eternal God a readily equipped people.

And Zacharias said to the angel, By what will I know this? For I am an old man and my wife is getting up in her years.

And answering, the angel said to him, I am Gabriel, who stands in the presence of God; and I am sent to speak to yu and to bring yu this good news.

Look! Yu will be silent, and not able to speak, until the day, when these things will happen, because yu did not believe my words, which will be fulfilled in due time.

And the people were expecting Zacharias and were wondering why he spent time in the temple.

And when he came out, he could not speak to them; and they recognized that he had seen a vision in the temple, for he motioned to them and remained speechless.

And it happened when the days of his service were up: He went home;

And in those days his wife Elizabeth conceived and hid herself five months, saying,

Thus the Eternal God dealt with me in the days when He took note of me and took away my disgrace from among people.

And in the sixth month the angel Gabriel was sent from God to a town of Galilee, named Nazareth,

To a virgin engaged to a man, whose name was Joseph, of the house of David; and the virgin's name was Mary.

When the angel came to her, he said, Blessed One! Rejoice! The Eternal God is with yu.

She was perplexed at his statement, and tried to figure out what kind of greeting this might be.

And the angel said to her, Do not be afraid, Mary! For yu have found favor with the God.

And, Look! Yu will conceive in yur womb and will bear a son, and yu will call his name Je-Sus.

He will be great; He will be called Son of the Most High; and the God, the Eternal God, will give Him the throne of David, His father.

And He will reign over the house of Jacob forever; and of His kingdom will be no end.

Then Mary said to the angel, How will this be, seeing I do not know a man?

The angel answered and said to her, The Holy Spirit will come upon yu, and the power of the Most High will overshadow yu; therefore, the holy one, who is born, will also be called the Son of God.

And, Look! Elisabeth, yur relative, also conceived a son in her old age; and she, who is called barren, is in her sixth month.

For everything will be possible with God.

And Mary said, Look! I am the servant of the Eternal God; may it happen to me according to yur word. And the angel left her.

And after Mary got up in those days, she went with haste to a town in the hill country of Judah,

And entered the house of Zacharias and greeted Elizabeth.

And it happened as Elizabeth heard the greeting of Mary: The baby in her womb jumped for joy and Elizabeth was filled with the Holy Spirit.

And she exclaimed with a loud outcry and said, Blessed are yu among women, and blessed is the fruit of yur womb.

And from where does this come to me that the mother of my Eternal God should come to me?

Behold, as soon as the voice of yur greeting entered my ears, the baby jumped for joy in my womb.

And blessed is she, who believed that the things, which she was told by the Eternal God, will be fulfilled.

And Mary said, My soul exults in the Eternal God.

And my spirit rejoices in the God, who is my Savior.

For He regarded the low estate of His handmaiden; behold, from now on all generations will call me blessed.

For He has done great things to me; and holy is His name.

And His mercy is from generation to generation on them, who fear Him.

He executed strength with His arm; He scattered the proud in the imagination of their hearts.

He deposed the mighty from their thrones, and He exalted the humble.

He filled the hungry with good things; and the rich He sent away empty.

He raised up His servant Israel, by being merciful,

As He promised to our fathers, to Abraham and to his descendent forever.

And after Mary remained with her for about three months, she returned to her own home.

Now when the time was up for Elizabeth to give her birth, she gave birth to a son.

And the neighbors and her relatives heard that the Eternal God had mercy on her and they rejoiced with her.

And it happened on the eighth day: They came to circumcise the child; and they called him Zacharias, by the name of his father.

And his mother answered and said, No! He will be called John.

And they said to her, There is no one from yur relatives, who is called by this name.

And they gestured to his father, how he would have him called.

And he requested a writing tablet and wrote , His name is John. And all marveled.

Immediately his mouth was opened, and he was speaking [with] his tongue, praising God.

And fear came on all, who lived in their neighborhood; and all these things were talked about even throughout all the hill country of Judaea.

And all, who heard it, took it to heart, saying, What kind of child will this be!? And the hand of the Eternal God was with him.

And his father Zacharias was filled with the Holy Spirit and prophesied, saying,

Blessed be the Eternal God, the God of Israel, for He has come and brought about redemption for His people.

He raised up a horn of salvation for us in the house of His servant David,

Just as He said by the mouth of His holy prophets from of old,

For salvation from our enemies and from the hand of all, who keep on hating us,

To show mercy to our fathers and to remember a holy covenant,

To grant us the oath, which he swore to our father Abraham,

To serve Him, safe from the hand of our enemies, without fear,

In holiness, in righteousness, in His presence, all the days of our life.

And yu, child, will be called a prophet of the Most High, for yu will go before the Eternal God to prepare His ways,

To give knowledge of salvation to His people in the forgiveness of their sins,

And through the tender love and mercy of our God, which the sunrise from on high will bestow on us,

To shine on them, who keep on sitting in darkness and in the shadow of death and to guide our feet into the way of peace.

And the child grew and was empowered in spirit; he was in the deserted places until the day of his public appearance to Israel.

And it happened in those days when a decree went out from Caesar Augustus that the entire Roman world must be registered;

It happened in the first registration, when Cyrenius was Governor of Syria:

And all went to be registered, every one into his own city.

And Joseph also went from Galilee, out of the city of Nazareth, into Judaea, to the city of David, which is called Bethlehem, because he was of the house and lineage of David,

To register with Mary, who was engaged to him and pregnant.

And it happened while they were there: The days were up, she was ready to give birth.

She gave birth to her firstborn son, wrapped him in swaddling clothes and laid him in a manger, because there was no room for them in the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And the angel of the Eternal God appeared to them; the glory of the Eternal God enveloped them; and they were filled with great fear.

And the angel said to them, Fear not! Look! I bring you good news of great joy, which will be to all people.

For this day, in the city of David, is born for you a Savior, who is Christ, (the Messiah), the Eternal God.

And this is a sign for you: You will find a new-born child wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host, praising God and saying,

Glory in the highest to the God of good will and on earth peace among people.

This is what happened after the angels left them and went away into heaven: The shepherds said to one another, Let us go over to Bethlehem, and let's see what happened according to the word, which the Eternal God made known to us.

They hurried away and found Mary and Joseph, and the baby lying in a manger.

And after seeing it, they told others what they had been told about this child.

And all, who heard were amazed at the things, which they were told by the shepherds.

But Mary kept all these things in mind and mulled them over in her heart.

And the shepherds returned, glorifying and praising the God for all the things, which they had heard and seen, just as they were told.

And when eight days were completed to circumcise Him, His name was called Je-Sus, which He was called by the angel before He was conceived in the womb.

And when the days were completed to purify them according to the law of Moses, they brought Him to Jerusalem, to present Him to the Eternal God.

As it has been written in the law of the Eternal God, every male, who opens the womb, will be called holy to the Eternal God.

And as it has been said in the law of the Eternal God: A pair of turtledoves, or two young pigeons, is to be offered as a sacrifice.

And, Look! There was a man in Jerusalem, whose name was Simeon; and the man was righteous and devout, waiting for the consolation of Israel; and the Holy Spirit was upon him.

And it was revealed to him by the Holy Spirit, that he would not see death, before he had seen the Christ, (the Messiah), of the Eternal God.

And he came by the Spirit into the temple, when the parents brought the infant Je-Sus, to do for Him as is customary by law.

He received Him in the arms, blessed God and said,

Lord, according to Your word: Now You dismiss your servant in peace.

For my eyes have seen Your salvation,

Which you prepared before the face of all people;

A light to enlighten the nations, and for the glory of Your people Israel.

And His father and mother were amazed at the things that were said about Him.

And Simeon blessed them and said to Mary, His mother, Look! He is destined for the fall and rising of many in Israel, and a cause of much debate;

And concerning yur soul, great grief will pierce it, that the thoughts of many hearts may be laid open.

And there was Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher: She was advanced in many years and had lived with a husband for seven years after her virginity.

And she was a widow until eighty four years; and she did not leave the temple, serving night and day with fasting and prayer.

And she was there at that hour, praising the God, and speaking about Him to all, who were looking for the redemption of Jerusalem.

And after they had completed all things according to the law of the Eternal God, they returned to Nazareth, their own town in Galilee.

And the child grew, was empowered in spirit, was filled with wisdom and the grace of God was upon Him.

And His parents went to Jerusalem every year at the feast of the Passover.

And when He was twelve years old, they went up to Jerusalem according to the custom of the feast.

And after the days were completed, on their return, the boy Je-Sus remained behind in Jerusalem; and His parents did not know it.

Supposing that He is in the company of travelers, they went a day's journey before they were looking for Him among relatives and acquaintances.

When they did not find Him, they returned to Jerusalem, looking for Him.

It so happened: After three days they found him in the temple, sitting in the midst of the teachers, listening to them and asking them questions.

And all, who heard Him, were flabbergasted at His understanding and answers.

And seeing Him, they were astonished and His mother said to Him, Child, why have yu done this to us? Look! Your father and I are terribly upset looking for yu.

And He said to them, How is it that you were looking for me? Did you not know that it is proper for me to be about my Father's business?

And they did not understand what He said to them.

And He went with them and came to Nazareth, and He was subject to them; all along His mother kept all these sayings in her heart.

And Je-Sus matured in wisdom, stature and grace with God and people.

Now in the fifteenth year of the reign of Caesar Tiberius, when Pontius Pilate was governor of Judaea, and Herod was tetrarch of Galilee, his brother Philip was tetrarch of Ituraea and of the region of Trachonitis, and Lysanias was tetrarch of Abilene,

In the high priesthood of Annas and Caiaphas, the word of God came to John, the son of Zacharias, in the wilderness.

And he went throughout the entire region of the Jordan, preaching baptism, which called for a change of mind that leads to forgiveness of sins,

As is written in the book of words, the prophet Isaiah, saying, A voice is calling out in the wilderness: Prepare the way of the Eternal God, make His highway straight!

Every valley will be filled; every mountain and hill will be leveled, the crooked [will be] straight and the rough smooth,

And all flesh will see the salvation of the God.

Then he said to the multitudes, which came out to be baptized by him, Snakelets! Who taught you to evade the coming wrath?

Therefore, produce fruits that truly reflect a change of mind, and do not even begin to say within yourselves, We have Abraham as our father; for I say to you, That God is able to raise up children to Abraham from these stones.

The axe already touches the root of the tree, so then every tree, which does not bear good fruit, is cut down and thrown into the fire.

And the crowds asked him, saying, What then should we do?

In answer He said to them, He, who has two coats, let him share one with him, who has none; and he, who has food, let him do the same.

Even tax collectors came to be baptized and said to him, Teacher, what should we do?

And he said to them, Do not keep on demanding more than that which you are authorized.

Even soldiers asked him, saying, And what should we do? He said to them, You may not bully or defraud anyone; and stay satisfied with your wages.

And all people were in anticipation and questioned in their hearts, if John, perchance, might be the Christ, (the Messiah), or not.

John answered, and said to all, Indeed, I baptize you with water; but one is coming, who is mightier than I, whose shoe laces I am not worthy to untie; He will baptize you with the Holy Spirit and with fire.

His pitchfork is in His hand; He will clear out His threshing floor; He will gather the wheat into His barn; but the chaff He will burn with unquenchable fire.

Thus, and in many other ways, he preached good news and exhorted the people.

But Herod, the tetrarch, being reprimanded by him for Herodias his brother's wife and for all the evils, which Herod did,

Added to it all and locked up John in prison.

Now it happened when all the people were being baptized: Even Je-Sus was baptized; and as He was praying, heaven was opened,

The Holy Spirit descended in a bodily form as a dove upon Him, and a voice sounded from heaven: You are my beloved Son. I am well pleased with You.

And Je-Sus was beginning His [mission] at about thirty years of age. He was deemed to be son of Joseph, of Eli,

Of Matthat, of Levi, of Melchi, of Janna, of Joseph,

Of Mattathias, of Amos, of Naum, of Esli, of Nagge,

Of Maath, of Mattathias, of Semei, of Joseph, of Judah,

Of Joanna, of Rhesa, of Zorobabel, of Salathiel, of Neri,
Of Melchi, of Addi, of Cosam, of Elmodam, of Er,
Of Jose, of Eliezer, of Jorim, of Matthat, of Levi,
Of Simeon, of Juda, of Joseph, of Jonan, of Eliakim,
Of Melea, of Menan, of Mattatha, of Natham, of David,

Of Jesse, of Obed, of Booz, of Salmon, of Naasson,

Of Aminadab, of Aram, of Esrom, of Phares, of Juda,
Of Jacob, of Isaac, of Abraham, of Thara, of Nachor,
Of Saruch, of Ragau, of Phalec, of Heber, of Sala,
Of Cainan, of Arphaxad, of Sem, of Noah, of Lamech,

Of Mathusalah, of Enoch, of Jared, of Maleleel, of Cainan,
Of Enos, of Seth, of Adam, of God.

And Je-Sus , being full of the Holy Spirit, returned from the Jordan and was led by the Spirit into the wilderness.
And being tempted by the devil forty days, He ate virtually nothing in those days; and after they were over, He was hungry.
And the devil said to Him, If yu are a Son of the God, command this stone that it becomes bread.

And Je-Sus answered him, saying, It is written, Man will not live by bread alone.

And raising Him up, he showed Him all the kingdoms of the world instantaneously in time.

And the devil said to Him, I will give to yu all this authority and its glory, for it has been handed over to me, and to whomever I choose to give it to.

So then, if yu will worship me, it will all be yurs.

In answer Je-Sus said to him, It is written, Yu will worship the Eternal God, yur God and yu will serve Him only.

And he led Him to Jerusalem, set him on a narrow extended edge of the temple, and said to Him, If yu are the Son of God, throw yurself down from here!

For it is written, He will give his angels charge over yu to protect yu.

And in their hands they will carry yu, lest yur foot stumbles over a stone.

And Je-Sus answering said to him, It is said, Yu will not put the Eternal God, yur God, to a test.

And having finished every temptation, the devil left Him until a fitting occasion.

And in the power of the Spirit, Je-Sus returned to Galilee; and a report about Him went out throughout the entire region.

He was teaching in their synagogues and was praised by all.

He came to Nazareth, where he had been raised; and, as His custom was, He went into the synagogue on the Sabbath day and stood up to read.

And the book of the prophet Isaiah was given to Him. When He opened the scroll, He found the place where it was written:

The Spirit of the Eternal God is upon me, who christened (anointed) me to preach good news to the poor: He sent me to set captives free, to recover sight to the blind, to liberate the crushed with forgiveness,
To proclaim the Eternal God's year of goodwill.

He closed the scroll, gave it back to the attendant and sat down. And all eyes in the synagogue were fixed on Him.

And he began to say to them, Today, as you are listening, this Scripture is fulfilled.

And all were impressed by Him and were amazed at the gracious words, which came out of His mouth. And they said, Is this not Joseph's son?

And He said to them, Surely you will say to me this proverb, Physician, heal yourself; whatever we have heard done in Capernaum, do also here in your hometown.

Then He said, Truly I say to you, No prophet is accepted in his hometown.

As a matter of fact I tell you, Many widows were in Israel in the days of Elijah, when the heaven was shut for three years and six months, and a great famine was throughout all the land.

But Elijah was sent to none of them, except to a woman, a widow of Sarepta, a city of Sidon.

And many lepers were in Israel in the time of the prophet Elisha; and none of them was cleansed, except Naaman, the Syrian.

On hearing these things, all in the synagogue were filled with anger.

And they got up, threw Him out of the city and led Him to a ridge of the hill, on which their city was built, to throw Him over the cliff.

But He went right through their middle and went His way.

And He went down to Capernaum, a city of Galilee and taught them on the Sabbath.

And they were astonished at His teaching, for His message was powerful.

And in the synagogue was a man, who had a spirit of an unclean demon; he shouted with a loud voice:

Ha! Je-Sus ? The Nazarene! What are yu to us? Have yu come to destroy us? I know who yu are: The Holy One of God.

And Je-Sus rebuked him, saying, Be silent and come out of him! And after the demon had thrown him into the middle, he came out of him, not hurting him.

Admiration and dread came on all and they questioned one another, saying, Whose word is this? For with authority and power He commands the unclean spirits, and they come out.

And like an echo His fame reverberated everywhere throughout the country.

After getting up and leaving the synagogue, He entered into Simon's house. Simon's mother-in-law was afflicted with a great fever; and they appealed to Him for her.

And He leaned over her, rebuked the fever; and it left her instantly; and she got up and served them.

After the setting of the sun, all, anyone, who had any disease and anyone sick, they brought them to Him; and He laid His hands on every one of them and healed them.

And demons were coming out from many, crying out and saying, Yu are the Son of God. And He rebuffed them and did not permit them to speak, for they recognized Him as the Christ, (the Messiah).

When daybreak arrived, He left and went to a solitary place; and people looked for Him, came to Him, and physically restrained Him, not to leave them.

And He said to them, It is necessary for me to proclaim the good news of the kingdom of God to other towns also, because I am sent for this.

And he kept on preaching in the synagogues of Galilee.

Then this happened as He stood by the lake of Gennesaret: The crowd was pushing Him to hear the word of God.

He saw two ships lying by the lake; the fishermen left them to wash their nets.

He entered one of the boats, which was Simon's and asked him to push off shore a little. And he sat down and taught the people out of the boat.

When he stopped speaking, He said to Simon, Go out into the deep and let down your nets for a catch.

Simon answered said, Sir, we worked all night and got nothing, nevertheless, at yur word I will let down the nets.

And after they did this, they caught so many fish that their nets broke.

And they motioned to their partners in the other boat, to come and help them; and they came and filled both boats that they were sinking.

Having seen this, Simon Peter fell down at the knees of Je-Sus, saying, Go away from me! Eternal God, I am a sinful man.

For all, who were with Him, were overcome by a terrifying awe at the catch of fish they had taken,

Even James and John, the sons of Zebedee, who were partners with Simon. And Je-Sus said to Simon, Do not be afraid! From now on yu will be catching people.

And after they brought their boats to land, they left everything and followed Him.

And it happened, when He was in one of the towns: Look! A man, full of leprosy, on seeing Je-Sus, fell on his face and pleaded with Him, saying, Eternal God! If yu want to, yu can make me clean.

And having stretched out His hand, He touched him, saying, I will. Be cleansed! And immediately the leprosy left him.

And He ordered him to tell no one, but [said], As a testimony to them, show yurself to the priest, and make an offering for yur cleansing, as Moses called for.

To the contrary, he broadcast His fame all the more that great crowds gathered to hear and to be healed of their illnesses.

But He retreated into the wilderness and was praying.

And it happened on one of the days, as he was teaching [in a building]: Pharisees and Teachers of Law, who had come out of every town of Galilee, Judaea and Jerusalem, were seated, and the power of the Eternal God was present to heal him,

Whom men were carrying on a mat, because, Look! The man was paralyzed; and they were trying to bring him in, and lay [him] before Him.

And finding no way to bring him in, because of the crowd, they went up on the roof and let him down on his mat, through the roof tiles, into the middle, before Je-Sus.

And seeing their faith, He said to him, Man! Yur sins are forgiven.

And the Scribes and the Pharisees began to reason, saying, Who is this who utters blasphemies? Who can forgive sins, but God alone?

But Je-Sus, understanding their thinking, answered and said to them, What is the reasoning in your hearts?

What is easier, to say, Yur sins are forgiven, or to say, Rise up and walk?

However, that you may know that the Son of Man has power on earth to forgive sins, He said to the paralytic, I say to yu, Stand up! Take yur mat, and go home.

And immediately he stood up before them, took what he was lying on and went home glorifying the God.

Everyone was astounded and glorified the God; they were filled with awe, and said, We have seen strange and remarkable things today.

He left after these things and saw a tax collector, named Levi, sitting at the taxation booth, and He said to him, Follow me!

And he left everything, got up and followed Him.

And in his house, Levi made a great banquet for Him; and there was a great number of tax collectors and other commoners reclining with them at the table.

And the Scribes and Pharisees were grumbling about them to the disciples, saying, Why do you eat and drink with tax collectors and sinners?

And Je-Sus, answering them, said, They, who are well, do not need a physician; the sick do.

I have not come to call the righteous to change their ways, but sinners.

And they said to Him, Why do the disciples of John fast often, and make prayers, and so do the disciples of the Pharisees? However, your [disciples] eat and drink.

And He said to them, How can the members of a bridal party fast while the bridegroom is with them?

But the days will come, when the bridegroom will be taken away from them; then, in those days, they will fast.

And He told them a parable: No one rips a piece from new cloth to patch old clothing; if so, even the new will tear, and the old will not match with the new.

And no one puts new wine into old wineskins, or else the new wine will burst the wineskins and be spilled; and the wineskins will be destroyed.

New wine must be put into new wineskins.

And no one drinking old wine wants the new, for he says, The old is better.

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And it happened on a Sabbath: He was passing through the grain fields; and His disciples plucked heads of grain, rubbed them in their hands and ate the grain.

And some Pharisees said, Why do you do what is not lawful on Sabbath days?

And answering them Je-Sus said, Have you not read, what David did, when he and they, who were with him, were hungry?

How he went into the house of God, took showbread, ate and also gave to them, who were with him, which it is not lawful to eat, except the priests alone?

And He said to them, The Son of Man is a lord of the Sabbath.

And it happened on another Sabbath: He entered into the synagogue to teach; and there was a man whose right hand was crippled.

And the Scribes and Pharisees watched Him carefully, if He is healing on the Sabbath that they may find a reason to accuse Him.

And He knew their thoughts and said to the man, who had the crippled hand, Get up and stand in the middle. After getting up he stood there.

Then Je-Sus said to them, I keep on asking you, Is it lawful on the Sabbath to do good, or evil, to save a soul, or to destroy it?

And after He looked around at all of them, He said to the man, Stretch out yur hand! And he did so; and his hand was restored as the other.

They were filled with rage and discussed with one another what they might do to Je-Sus.

And it happened in those days that He went out into a mountain to pray. And He was spending all night in prayer with God.

And when it was day, He called His disciples to himself, and from them He chose twelve, whom He also named apostles.

Simon, whom He also named Peter and his brother Andrew, James and John, Philip and Bartholomew,

Matthew and Thomas, James, the son of Alphaeus and Simon, called the Zealot,

Judas, [son] of James, and Judas Iscariot, who became a traitor.

After He came down with them, He stood on a plain; a large crowd of His followers and a great multitude of people from all over Judaea and Jerusalem, even from the sea coast of Tyre and Sidon,

Came to hear Him and to be healed of their diseases. And they, who were troubled with unclean spirits, were healed.

And all the multitudes were seeking to touch Him, because power proceeded from Him and healed them all.

And He lifted His eyes up on His followers and said, Blessed are the poor, for yours is the kingdom of God.

Blessed are they, who presently hunger, for you will be satisfied. Blessed are they, who presently weep, for you will laugh.

Blessed are you, when people hate you, when they ostracize you, insult you and drag your name into the mud on account of the Son of Man.

Rejoice on that day and jump for joy, for, Look! Your reward is great in heaven; for they are doing these things in the same way as the fathers treated the prophets.

But pity on you, the rich! For you are presently spoiled with pleasure.

Pity on you, who are presently full, for you will hunger. Pity on you, who are presently laughing, for you will mourn and weep.

Pity on you, when all people speak well of you, for they are doing these things in the same way as the fathers treated the prophets.

But I say to you, who listen, Keep on loving your enemies; keep on doing good to them, who keep on hating you,

Bless them, who curse you; and pray for them, who abuse you.

And to him, who strikes yu on the cheek, offer the other also; and do not withhold yur underwear from him, who takes yur clothing.

Give to everyone, who asks from you; and do not ask back from him, who takes what is yurs.

And as you wish that people should do to you, do also to them.

For if you love them, who love you, what kind of favor is that? For sinners also love those, who love them.

And if you do good to them, who do good to you, what kind of favor is that? For even sinners do the same.

And if you lend to them, from whom you hope to receive, what kind of favor is that? For sinners also lend to sinners, to receive it back again.

But keep on loving your enemies and keep on doing good, lending and expecting nothing in return; your reward will be great, and you will be sons of the Most High; for He is kind to the ungrateful and to the evil.

Be merciful, as Your Father is merciful.

Do not keep on judging, and you may not be judged; do not keep on condemning, and you may not be condemned; keep on forgiving, and you will be forgiven.

Give and it will be given to you in good measure, pressed down, shaken together, and running over will people give into your lap. For with the measure you measure, it will be measured to you in return.

And He spoke to them in a parable: Can a blind man lead the blind? Will they not both fall into the ditch?

A disciple is not above his teacher; however, everyone, fully trained, will be like the teacher.

And why do yu see the sliver in yur brother's eye, but do not notice the beam in yur own eye?

How can yu say to yu brother, Brother, let me pull out the splinter, which is in yur eye, when yu do not see the beam in yur own eye? Yu hypocrite, pull the beam out of yur own eye, then will yu see clearly to pull out the splinter, which is in yur brother's eye.

There isn't a good tree, which keeps on bearing bad fruit; and again, a bad tree is not bearing good fruit.

For every tree is recognized by its own fruit; for they do not gather figs from thorn bushes, nor do they gather grapes from a bramble bush.

A good man out of the good treasure of his heart produces good; and the evil one produces evil, out of evil; for out of the abundance of the heart, his mouth speaks.

And why do you call me, Lord, Eternal God, and do not do the things I say?

I will show you, to whom he is like, who comes to me, listens to my words and does them:

He is like a man, who when building a house, first dug deep, and laid the foundation on bedrock; and when a flood came, and the torrent beat against that house, it could not shake it, for it was a well built house.

But he, who after hearing, does nothing, is like a man, who built a house on the ground without a foundation; against which the torrent struck, and immediately it fell; and the ruin of that house was great.

Seeing that He completed all He had to say to the people, He entered into Capernaum.

And there was a Centurion, who highly valued a certain servant, who was sick and about to die.

And when he heard of Je-Sus, he sent the elders of the Jews to Him, begging Him to come and heal his servant.

On coming to Je-Sus, they persuaded Him earnestly, saying, He is worthy. You will do this for him.

For he loves our nation and he has built us the synagogue.

Then Je-Sus went with them. And when He was already not far from the house, the Centurion sent friends to Him, saying to Him, Lord, do not trouble yurself, for I am not fit that yu should enter under my roof.

Therefore, since I considered myself not worthy of coming to yu, only say a command, and my servant will be healed.

For I also am an appointed man, under authority, who has soldiers under me, and I say unto one, Go! And he goes; and to another, Come! And he comes; and to my servant, Do this! And he does it.

When Je-Sus heard these things, He marveled at Him, turned around, and said to the crowd, which followed Him, I tell you, I have not found such great faith, no, not in Israel.

And when they, who were sent, returned to the house, they found the servant, who had been sick, healed.

And it happened the next day, after He went into a city, called Nain, and many of His disciples and a great crowd went with him:

As He approached the city gate, Look! A dead man was carried out, who was the only son of his mother, and she was a widow; and many people of the town were with her.

And when the Eternal God saw her, He had compassion on her and said to her, Do not weep!

And He came and touched the coffin; and they, who carried him stood still. And He said, Young man, I say to yu, Arise!

And the dead man sat up, and began to speak. And He gave him to his mother.

Fear came on all, and they glorified the God, saying, A great prophet has risen up among us; and, The God has come to see His people.

And this report about Him went out throughout all of Judaea and the entire surrounding region.

And His disciples reported all these things to John.

And John called two of his special disciples and sent them to the Eternal God, saying, Are yu Him, who is coming? Or, do we keep on looking for another?

When the men came to Him, they said, John, the Baptist, sent us to yu, saying, Are yu Him, who is coming? Or, do we keep on looking for another?

At that hour He healed many diseases, afflictions, and evil spirits; and to many, who were blind, He gave sight.

And answering them He said, Go your way, and tell John what you have seen and heard: The blind see. The lame walk. The lepers are cleansed. The deaf hear. The dead are raised. To the poor the gospel is preached.

And blessed is who does not take offense at me.

And after the messengers of John left, he began to speak to the people about John: What did you go out into the wilderness to see? A reed shaken by the wind?

Just what did you go to see? A man dressed up in fancy clothing? Look! They, in gorgeous attire and luxuries, live in palaces.

But what did you go to see? A prophet? Yes, I tell you, much more than a prophet.

This is He, of whom it is written, Behold, I send My messenger before Your face, who will prepare Your way before You.

I say to you, No one, born of women, is greater than John; yet the least in the kingdom of God is greater than he.

And all the people, who heard him, even the tax collectors, by being baptized with the baptism of John, declared the God righteous,

But the Pharisees and lawyers rejected the counsel of God for them, by not being baptized by him.

To whom then will I compare the people of this generation? And what are they like?

They are like little children, sitting in the marketplace, calling and saying to one another, We played the flute for you, and you did not dance; we sang a lament for you, and you did not weep.

For John the Baptist came, neither eating bread, nor drinking wine, and you say, He has a demon.

The Son of Man came, eating and drinking, and you say, Look! A glutton and a drunkard, a friend of tax collectors and sinners!

And wisdom is vindicated by all her children.

And one of the Pharisees invited Him to dine with him. So He went to the Pharisee's house for dinner.

And, Look! A sinful woman of the city, knowing that He dined at the Pharisee's house, brought an alabaster jar of anointing oil.

She stood, weeping behind Him at His feet, and began to wet His feet with tears; she wiped them with the hair of her head; she kissed His feet and anointed them with the ointment.

Now when the Pharisee, who had invited Him, saw it, he said to himself, saying, If He were a prophet, He would have known, who and what kind of woman this is, who touches Him, for she is a sinner.

And Je-Sus answering said to him, Simon, I have something to say to you. And he says, Teacher! Speak!

There were two debtors: One owed a certain money lender five hundred Denarii, and the other fifty.

And when they had nothing to pay, he forgave them both. So then, which of them will love him more?

Simon answered and said, I suppose he, to whom he forgave more. And He said to him, Yu have judged correctly.

And having turned to the woman, He said to Simon, Do yu see this woman? I entered yur house; yu gave me no water for my feet, but she washed my feet with tears, and wiped them with hair.

Yu did not give me a kiss; but since the time I came in, she has not stopped kissing my feet.

Yu did not anoint my head with oil; but she anointed my feet with anointing oil.

Therefore, I say to yu, Because her many sins are forgiven, she loved much; but he, to whom little is forgiven, loves little.

And He said to her, Yur sins are forgiven.

And they, who were reclining at table, began to say within themselves, Who is this, who even forgives sins?

And He said to the woman, Yur faith has saved yu. Keep going in peace!

And it happened soon after that: He traveled throughout every city and country town, preaching and proclaiming the good news of the kingdom of God. The twelve were with Him;

And so were certain women, who had been cured from evil spirits and weaknesses, [to mention one] Mary, called Magdalene, out of whom came seven demons,

And Joanne, the wife of Chuza, an administrator for Herod, Susanna and many others, who served them voluntarily.

Now when a great crowd was coming to Him from every town, He spoke by a parable.

A sower went out to sow his seed; as he was sowing, some fell on the road, it was stomped on, and the birds of the sky devoured it.

Others fell on a rocky soil; it sprouted and withered away, because it did not have a continuous supply of moisture.

And some fell among thorns; and the thorns grew with it and choked it.

And others fell on good soil; it grew up, and brought fruit, a hundredfold. And after He had said these things, he called out, He, who has ears to hear, let him listen!

And His disciples asked Him, What is the meaning of this parable?

And He said, To you are the secrets of the kingdom of God given to understand, but to others it is in parables that they see it, even in case they may not see it, and that they hear it, even in case they may not understand.

Now the parable is this: The seed is the word of God.

They on the road are they, to whom, after hearing it, the devil comes and takes away the word out of their hearts, lest believing it they be saved.

Now they on rocky soil are they, who, when they hear, receive the word with joy; yet they have no root; so for a time they believe, and in time of testing they fall away.

And they, who fell among thorns, are they, who, after hearing, go on to be choked by the cares, wealth and pleasures of this life and never mature.

But they on the good soil are they, who in a good and healthy heart, having heard the word, take possession of it and bear fruit in due time.

No one, who lights a lamp, hides it under cover, or puts it under a bed; he puts it on a lamp stand that they, who enter, may see the light.

For nothing is hidden, which will not be laid open; and nothing is in secret, which will not be made known and come to light.

Therefore, beware how well you listen! For whoever has, to him will be given; and whoever has not, even what he thinks he has, will be taken from him.

Then His mother and His brothers came to Him and could not get to Him, because of the crowd.

And He was told, Yur Mother and yur brothers are standing outside, wanting to see yu.

He answered and said to them, My mother and my brothers are they, who listen to the word of God and apply it.

And it happened that one day He went into a boat with His disciples. He said to them, Let us go over to the other side of the lake; and they started out.

And he fell asleep; now as a violent windstorm broke out on the lake, they were in danger of sinking.

They approached Him and awoke Him, saying, Master! Master! We are dying. Then He got up, reprimanded the wind and the raging water, which stopped; and there was calm.

And He said to them, Where is your faith? Still terrified, they said in amazement to one another, Who is this?! For when He commands wind and waves, they obey him.

And they went ashore in the region of the Gerasenes, which is opposite Galilee.

After they went ashore, a certain man from the town met them; being demon possessed for a long time, he wore no clothes and did not live in a house, but in tombs.

When he saw Je-Sus, he shouted with a loud voice and fell down before Him, saying, What are yu to me? Je-Sus ! Son of God! The Most High! I beg yu, do not torment me.

For He had commanded the unclean spirit, which had seized him many times, to come out of the man, who had even been tied with chains and cuffed with leg shackles; yet he broke the bonds, and he was driven by the demon into the wilderness.

And Je-Sus asked him, saying, What is yur name? And he said, Legion, because many demons had entered into him.

And they were begging Him that He would not command them to go into the abyss.

Now there was a herd of many pigs feeding on the mountain; and they begged Him that He would allow them to enter them. And He allowed them.

Then after the devils left the man, they entered the pigs, and the herd rushed down the steep bank into the lake and drowned.

When they, who fed them, saw what happened, they fled and went and reported it in the city and in the country.

Then they came out to see what had taken place; and they came to Je-Sus and found the man, whom the demons left, sitting at the feet of Je-Sus, clothed, and in his right mind; and they were afraid.

Then they, who saw it, told them how the demon possessed was healed.

Then all people of the Gerasene region and beyond asked Him to leave them, because they were overcome by great fear; and He got into the boat and turned back again.

But the man, out of whom the demons came, begged Him to be with Him; however, He sent him away, saying,

Return to yur home and let everyone know what God has done for yu. And he went his way and proclaimed throughout the town what Je-Sus did to him.

And when Je-Sus returned, the people gladly welcomed Him, for all were waiting for Him.

And, Look! A man, named Jairus, who was a leader of the synagogue, he fell down at the feet of Je-Sus and begged Him that He would come into his house,

For he had one only daughter, who was about twelve years old and was dying. And as He went the crowd pushed Him around.

And a woman, having a hemorrhage for twelve years, who was not able to be healed by anyone,

Came up to Him from behind and touched the fringe of his robe; and immediately, her hemorrhage stopped.

And Je-Sus said, Who touched me? When however all denied it, Peter said, Teacher, the crowd is surrounding yu and pushing yu.

And Je-Sus said, Someone touched me, for I know that power has gone out of me.

When the woman saw that she was not unnoticed, she came trembling, fell down before Him and told Him before the entire crowd why she touched Him, and how she was immediately healed.

And He said to her, Daughter, yur faith saved yu; go in peace.

While He was still speaking, someone from the leader of the synagogue's house came and said to him, Yur daughter died; do not bother the Teacher anymore.

But on hearing it, Je-Sus told him, Do not be afraid; only believe, and she will be saved.

And when He came into the house, He did not allow anyone to go in, except Peter, James, John, the father and the mother of the child.

Now all were weeping and mourning her; but He said, Do not weep! She did not die, but sleeps.

And they laughed and ridiculed Him, knowing that she died.

And He took her hand and called out saying, Child, get up!

Her breathing was normal again and she arose immediately; and He ordered that food be given to her.

Her parents were ecstatic; but He charged them to tell no one what happened.

Then He called His twelve disciples together and gave them power and authority over all demons and to cure diseases.

And He sent them to proclaim the kingdom of the God and to heal the sick.

And He said to them, Take nothing along, no walking stick, no pack bag, no bread, no money and no second coat.

And if you enter a house, stay there until you move on.

And if some will not receive you, when you leave that town, shake the dust off your feet for a testimony against them.

And they went and travelled through cities and towns, preaching the good news and healing everywhere.

Now Herod, the tetrarch, heard of all that was going on, and he was perplexed, because it was said by some that John has risen from the dead,

By some that Elijah had appeared and by others that one of the old prophets has risen again.

And Herod said, I beheaded John; but who is this, of whom I hear such things? And he wanted to see Him.

And the apostles returned and told Him all that they had done. And He took them and retreated privately, toward the town Bethsaida.

And the crowd, knowing about it, followed Him and He received them; and He spoke to them of the kingdom of God and healed anyone in need of healing.

When the day began to end, the Twelve came and said to Him, Dismiss the crowd that they may go into towns and the surrounding countryside for shelter and food, for we are here in a desolate place.

Now He said to them, You give them to eat. And they said, We have only five loaves and two fish, unless we go and buy food for all these people.

There were about five thousand men. And He said to His disciples, Make them sit down in groups of about fifty.

And they did so and made them all sit down.

Then he took the five loaves and the two fish; and looking up to heaven, He blessed them, broke and gave to the disciples to serve the people.

And they all ate and were satisfied; and twelve baskets of surplus fragments of them were picked up.

And it happened, when He wanted to be praying alone, His disciples were with Him and He questioned them, saying, Whom do the people say that I am?

In answer they said, John the Baptist; but some say, Elijah; and others say, One of the ancient prophets has arisen.

He said to them, But who do you say I am? Then Peter answered and said, The Christ, (the Messiah), of God.

And He admonished and charged them to say this to no one.

For as He pointed out, The Son of Man must suffer many things and be rejected by the elders, chief priests and Scribes, even be killed and be raised on the third day.

And He said to them all, If anyone desires to follow me, he must deny himself; let him take up his cross every day and keep on following me.

For whoever may desire to save his soul will lose it; but whoever will lose his soul on account of me, he will save it.

For what is the benefit for man, if by gaining the whole world, he himself is destroyed or penalized?

For whoever may be ashamed of me and of my words, of him the Son of Man will be ashamed, when He will come with the holy angels, in His glory and in [the glory] of His Father.

I am now telling you in truth: There are some standing here, who will certainly taste death, before they see the kingdom of God.

Now it happened about eight days after these words, He took Peter, John and James and went up on to a mountain to pray:

And it happened to Him, as He prayed, His other second essence, His face and His clothing, became extrapolated light, which defies description.

And, Look! Two men, Moses and Elijah, were talking with Him.

They, who appeared in glory, were speaking of His departure [death], which was about to take place at Jerusalem.

But Peter and they, who were with Him, were in deep sleep; on awakening, they saw His glory and the two men standing with Him.

And it happened, as they left Him: Peter, not knowing what he was talking about, said to Je-Sus: Master, it is good for us to be here; so let us make three shelters: One for yu, one for Moses and one for Elijah.

While he was speaking, a cloud enclosed them; and they were frightened when they entered the cloud.

And a voice came out of the cloud, saying, This is my Son, the chosen one, keep on listening to Him!

And after the voice, only Je-Sus was found. And they kept it a secret; in those days they told no one the things they had seen.

And it happened the next day: After they came down the mountain, a great crowd met Him.

And, Look! A man from the crowd, called out saying, Teacher! I beg yu to look at my son, for he is my only child.

For Look! A spirit takes him, suddenly shouts, throws him into convulsions with foaming, crushes him and scarcely leaves him.

I wanted your disciples to cast it out and they could not.

And answering, Je-Sus said, O faithless and corrupt generation, how long will I be with you and put up with you? Bring yur son here.

And as he was brought, the demon threw him down into convulsions; and Je-Sus rebuked the unclean spirit, healed the child and handed him back to his father.

And all were amazed at the magnificence of the God; but as all were in a state of shock at what He did, He said to His disciples,

Let these words be firmly established in your ears: The Son of Man is about to be betrayed into the hands of men.

But they did not understand this word; it was as if under a veil for them that they could not understand it; and they were afraid to ask Him about this matter.

Then a dispute arose among them, as to who of them might be greatest.

And Je-Sus, understanding the reasoning in their heart, took a child and made it stand up.

And He said to them, Whoever receives this child in my name receives me; and whoever receives me receives Him, who sent me; for, whoever is prepared to be least among all of you, he is great.

John took up the conversation and said, Teacher, we saw someone casting out demons in yur name; and we stopped him, because he does not follow [yu] with us.

And Je-Sus said to him, Do not try to stop him! For he, who is not against you, is for you.

And it happened when the days leading up to His being raised up were fulfilled: He firmly focused on going to Jerusalem.

And He sent messengers before His personal arrival; they went and entered a Samaritan village to prepare for Him.

And they did not receive Him, because He was travelling to Jerusalem.

Now when His disciples James and John saw this, they said, Eternal God! Should we command fire to come down from heaven and consume them?

But he turned and reprimanded them.

And they went to another village.

As they went on their way, someone said to Him, I will follow yu wherever yu may go.

And Je-Sus said to him, Foxes have dens, and birds of heaven have resting places, but the Son of Man has nothing to rest His head.

And He said to another, Follow me! But he said, Permit me first to go and to bury my father.

And He said to him, Let the dead bury their own dead; however, as yu are on yur way, proclaim the kingdom of God.

And another said, Lord, I will follow yu, but let me first go to bid farewell to them at my house.

Je-Sus said to him, No one, who, after putting the hand to the plough, looks at the things behind him, is useful to the Kingdom of the God.

Now after these things, The Eternal God appointed seventy others and sent them in twos before His arrival into every town and place, where He himself would come.

He was saying to them, The harvest is plentiful, but workers are small in number; pray that the lord of the harvest would send workers into his harvest.

Go! But be on guard, for I am sending you as lambs among wolves.

Carry no money purse, no backpack, no shoes and greet no one along the way.

And into whatever house you enter, first say, Peace to this house.

And if a son of peace is there, your peace will rest upon him; if not, it will return to you.

And remain in the same house, eating and drinking whatever they provide; for the worker deserves his wages. Do not go from house to house.

And in whatever town you enter, if they receive you, eat the things you are served.

Heal the sick, which are in it and say to them, The kingdom of God has come near to you.

And whatever town you enter, if they do not receive you, go into its streets and say,

We wipe off even the dust of your town, which clings to our feet, against you; yet know that the kingdom of God has come to you.

I say to you that it will be more tolerable on that day for Sodom than for that town.

Pity on yu, Chorazin! Pity on yu, Bethsaida! For if the performed miracle had occurred in Tyre and Sidon, which were done in yu, they would have changed their mind long ago, sitting in sackcloth and ashes.

Consequently, at judgment, it will be more tolerable for Tyre and Sidon than for yu.

And yu, Capernaum, will yu be lifted up to heaven? Down to Hades yu will go.

He, who listens to you, listens to me; and he, who rejects you, rejects me; and he, who rejects me, rejects Him, who has sent me.

And the seventy returned with joy, saying, Eternal God, in Your name, even the demons are subject to us.

And He said to them, I saw Satan falling out of heaven like lightning.

Look! I have given to you power to tread on serpents and scorpions and on all the power of the enemy; and absolutely nothing will hurt you.

Yet do not rejoice that the spirits are subject to you; rather rejoice, because your names are written in heaven.

In that hour He rejoiced in the Holy Spirit and said, I thank You, Father, Eternal God of heaven and earth that You have hidden these things from the wise and educated and revealed them to little children. Yes Father! This is well-pleasing to You.

All things are handed over to me from my Father, and no one knows, who the Son is, except the Father, and, who the Father is, except the Son, and he, to whomever the Son desires to reveal [it].

And privately, he turned to His disciples and said, Blessed are the eyes that see the things you see.

For I tell you that many prophets and kings desired to see the things you see and did not see them and to hear the things you hear and did not hear them.

And, Look! A certain lawyer stood up, testing Him by saying, Teacher, by what action will I [be entitled to] inherit eternal life?

He said to him, What is written in the law? How do yu read?

In answer, he said, Yu will love the Eternal God, yur God with all yur heart, and with all yur soul,

and with all yur strength and with all yur mind, and [Yu will love] yur neighbor as yurself.

And He said to him, Yu have answered correctly; keep on doing this, and yu will live.

But he, wanting to justify himself, said to Je-Sus, And who is my neighbor?

Je-Sus replied and said, A certain man went down from Jerusalem to Jericho and fell among thieves, who stripped him, beat him half dead and left him lying there.

By chance, a certain priest went that way, and when he saw him, he passed by on the other side of the road.

Likewise, when a Levite came there and saw him, he passed by on the other side of the road.

However, a certain traveling Samaritan came there, and when he saw him, he was moved with compassion.

He came to him, and took care of him, bandaging up his wounds, pouring on oil and wine; then he put him on his animal and brought him to an inn.

The next morning, he took two Denarii, gave them to the innkeeper and said to him, Take care of him; and whatever more yu spend I will repay yu when I return.

Which of these three do yu think was the neighbor to him, who fell among the thieves?

And he said, He who had compassion on him. Then Je-Sus said to him, Go! And keep on doing the same!

Now as they traveled along, He entered a certain village, where there was a certain woman, called Martha, who received Him into the house.

And she had a sister, called Mary, who sat down at the feet of the Eternal God and listened to His speech.

But Martha was distracted with much serving; she came and said, Lord, is it of no concern to yu that my sister left me to serve by myself? Therefore, speak to her that she may help me.

In reply the Eternal God said to her, Martha! Martha! Yu are anxious and troubled about many things,

Of the many things one is necessary. Mary has chosen the good portion, which will not be taken away from her.

And it happened, that He was praying in a certain place: When He stopped, one of His disciples said to Him, Eternal God, teach us to pray, as John taught his disciples.

And he said to them, When you pray, say, Father! Let Your name be sanctified! Let Your kingdom come!

Every day keep on giving us our bread for the coming day!

And forgive us our sins! For we also keep on forgiving every one, who keeps on getting indebted to us. And may You lead us not into a testing trial.

And He said to them, Who of you will have a friend, go to him at midnight and say to him, Friend, lend me three loaves of bread,

Seeing that a friend of mine on his journey came to me, and I have nothing to set before him?

And he from within will answer and say, Do not bother me; the door is already locked; my children are with me and in bed; I cannot get up and provide for yu?

I say to you, Even if he will not rise and provide for him, because he is his friend, yet because of his shameless persistence, he will rise and give him as much as he needs.

And I say to you, Keep on asking! And it will be given to you. Keep on seeking! And you will find. Keep on knocking! And it will be opened for you.

For everyone, who keeps on asking, keeps on receiving; and he, who keeps on seeking, keeps on finding; and to him, who keeps on knocking, it will be opened.

Who of you, being a father, of whom the son asks for a fish, will, instead of a fish, give him a snake?

Or if he will ask for an egg, will he give him a scorpion?

So then, if you, being evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to them, who ask Him?

And He was casting out a demon, and it was tongue-tied. And it happened: When the demon had gone out, the tongue-tied [man] spoke; and the people were amazed.

But some of them said, He casts out demons by Beelzebub, the chief of the demons.

Now others, constantly testing Him, demanded a sign from heaven from Him.

Then, He knowing their thoughts said to them, Every kingdom divided against itself is overthrown; and if nation is against nation it falls apart.

If Satan's kingdom is divided against itself, how will it stand? For you say that I cast out demons through Beelzebub.

And if I by Beelzebub throw out demons, by whom do your sons throw them out? Therefore, they will be your judges.

But if I cast out demons by the hand of God, no doubt, the kingdom of God has come upon you.

When a strong fully armed man is guarding his house, his goods are secure.

However, when a stronger than he comes and would overcome him, he strips him of his body armor, in which he trusted and divides his booty.

Whoever is not with me is against me; and he, who does not gather with me scatters.

After the unclean spirit leaves a person, it wanders through arid places, seeking rest and finding none, it says, I will return to my house, out of which I came.

And when it gets there, it finds it swept and beautified.

Then it goes and takes seven other spirits more wicked than itself; and they enter in, and stay there; and the last state of that person is worse than the first.

And it happened as He was saying these things: A woman in the crowd raised her voice and said to Him, Blessed is the womb that carried yu and the breasts, which nursed yu.

But He said, To the contrary, blessed are they, who hear the word of God and treasure it.

And when the crowds just kept on coming, He began to say, This is an evil generation; they seek after a sign; yet no sign will be given to it, except the sign of Jonah.

As Jonah was a sign to the Ninevites, so the Son of Man will also be to this generation.

The Queen of the South will rise up in the judgment with the men of this generation and condemn them; for she came from the outer limits of the earth to hear the wisdom of Solomon. And, Look! A greater one than Solomon is here.

The men of Nineveh will rise up in the judgment with this generation, and will condemn it; for they changed their mind after the preaching of Jonah. And, Look! A greater one than Jonah is here.

No one lights a light to keep it hidden; he does not put it under a bushel basket, but on a light stand that they, who enter in, may see the light.

The lamp of the body is yur eye; so when yur eye sees, yur whole body is full of light; but when yur eye is in the dark, yur body is in the dark also.

Therefore, be on the look-out that the light, which is in yu, is not darkness.

So then, if yur body is full of light, without any darkness, it will all be light, as when the light of lightning is shining on yu.

As He was speaking, a Pharisee asked Him to go for dinner with him; and He went, and reclined.

And when the Pharisee saw it, he was astonished that He did not wash before the meal.

And the Eternal God said to him, Now you, the Pharisees, cleanse the outside of cup and platter; but your inner being is full of dirty money and evil.

Fools! Did not He, who made the outside, make the inside also?

Be merciful from within! And, Look! All things are clean for you.

But pity on you, Pharisees! For you give a tenth of peppermint and the smallest vegetables of all kinds, yet you by-pass the justice and love of the God; it is proper to do the former and not neglect the latter.

Pity you, Pharisees! For you love the best seats in the

synagogues and recognition in public places.

Pity on you, Scribes and Pharisees, hypocrites! For you are as unmarked grave sites, over which people walk not knowing it.

In reply, one of the lawyers [of Rabbinic Law] said to Him, Teacher, by saying this, you insult us also.

And He said, You Lawyers also, Pity on you! For you burden people with spiritual burdens, and you yourselves do not touch these grievous burdens with one of your fingers.

Pity on you! For you build monuments for the prophets, and your fathers are the ones who killed them.

So you bear witness and give consent to the works of your fathers. Indeed, they killed them; and now you build?

On account of this, the Wisdom of God said, I will send them prophets and apostles, and some of them they will persecute and kill.

So then, the blood of all the prophets, which was shed since the foundation of the world, will be demanded from this generation,

From the blood of Abel to the blood of Zechariah, which was shed between the altar and the temple. Truly I say to you, It will be required of this generation.

Pity on you, lawyers! For you have taken away the key of knowledge; you did not enter in yourselves, and hindered them, who keep on entering now.

And He walked out from there; and the Scribes and the Pharisees vehemently engaged and argued with Him about many things.

And they were watching His lips, hoping to entrap Him.

At that time, as tens of thousands of people were gathering together that they were trampling on one another, He began to say primarily to His disciples, Be on guard against the leaven of the Pharisees, which is hypocrisy.

For the concealed will be revealed and the hidden unknown will be known.

And whatever you whispered in darkness, in secrecy into the ear, will be heard and proclaimed in light and from housetops.

And I say to you my friends, Do not be afraid of them, who kill the body and after that can do no more.

I will show you, however, whom you should fear: Fear Him, who after killing, has authority to throw you into Gehenna. Yes, I say to you, Fear Him!

Are not five sparrows sold for two Assarions, and not one of them is neglected by the God?

But even the hairs of your head are all counted. Fear not! You account for more than many sparrows.

I am telling you, Whoever will boast about me before people, the Son of Man will also boast about him before the angels of God.

But he, who denied me before people, will utterly be denied before the angels of God.

And everyone, who will say a word against the Son of Man, it will be taken away from him; however, to him, who blasphemed against the Holy Spirit, it will not be taken away.

And when they keep on charging you in the synagogues, before rulers and authorities, do not be anxious about how you defend yourselves, or what you should say.

For the Holy Spirit will instruct you in that hour what is proper for you to say.

Then one of the crowd said to Him, Teacher, tell my brother to share the inheritance with me.

And He said to him, Man, who made me a judge or an arbitrator over you?

And He said to them, Take heed and keep away from greed! For the life of anyone does not depend on the abundance of the things, which he possesses.

And He told them a parable, saying, The land of a certain rich man produced abundantly.

He thought about it and said to himself, What should I do? Because I have nowhere to gather my product?

And he said, I will do this: I will pull down my storehouse and build bigger; there will I store all my fruits and my goods.

And I will say to my soul, Soul, yu have many good things laid up for many years, Take it easy! Eat! Drink and be merry!

But the God said to him, Fool! This night yur soul will be required of yu; and the things yu prepared, whose will they be?

So is he, who gathers wealth for himself and is not rich toward God.

And He said to His disciples, Therefore I say this to you, Do not worry about your soul, what you may eat, nor about the body, what you may wear.

For the soul is more than food and the body than clothing.

Consider the ravens! They neither sow nor reap; they have neither storage rooms nor houses; and the God feeds them. How much more valuable are you than birds?

And which one of you, by worry, can add to his height one cubit?

If you then are not able to do the least, why do you worry about the rest?

Consider the lilies how they grow. They neither toil, nor spin; however, I tell you that Solomon, in all his glory, was not dressed as one of these.

If then the God is so clothing the grass, which today is in the field and tomorrow is thrown into the oven, how much more does He keep on clothing you? You of little faith!

And you: Do not seek what you may eat, or what you may drink, do not be in suspense!

The people of the world seek all these things; and your Father knows that you need them.

So then seek His kingdom; and all these things will be supplied for you.

Fear not, little flock, because your Father is delighted to give you the kingdom.

Sell what you have and give to charity! Provide for yourselves purses, which do not wear out, an unfailing treasure in the heavens, where no thief enters and no moth does damage.

For where your treasure is, there your heart will be also.

Be dressed for action, with your lights burning,

Like young men, waiting for their master of ceremonies to start the wedding party that when he comes and knocks at the door, they may open up to him immediately.

Blessed are those servants, whom, when the Master comes, will find them vigilant and alert. Truly, I tell you that he will be ready to seat them at the table; and he himself will serve them.

And if he will come in the second, or the third watch, and finds them thus, they are blessed.

As you know, if the owner of the house had known at what hour the thief would come, he would not have allowed his house to be broken into.

So continue to be ready, for the Son of Man comes at the hour, when you do not expect him.

Then Peter said to Him, Eternal God, do you tell this parable for us, or also for all?

And the Eternal God said, Who then is that faithful prudent manager, whom his lord will make chief administrator over his staff, to give them in due time their commission?

Blessed is that servant, whom his lord, when he comes, will find him doing this.

Truly I say to you, he will set him in charge over all his possessions.

However, if that servant should say in his heart, My lord is taking his time in coming and should begin to beat both male and female servants, to eat, to drink, and get drunk,

The lord of that servant will come in a day, when he does not expect him and at an hour he does not know; he will cut him in two and will give him the wages of unbelievers.

And that servant, who knew the will of his lord and did not implement or do his will, will be greatly beaten.

But he, who unknowingly did what deserved punishment, will be punished less severely. For to whom much is given, of him much will be required; and to whom much has been entrusted, comparatively, much will be demanded.

I came to fling fire on earth; and how I wish, it were already ablaze.

However also, I have a baptism to be baptized with; and how distressed I am, until it is completed.

Do you think I came to give peace on earth? I keep on telling you: No! Tearing apart!

From now on, there will be five divided in one house, three against two and two against three.

Father will be pitted against son and son against father, mother against daughter and daughter against mother; mother in-law against her daughter in-law and daughter in-law against mother in-law.

Now He said also to the crowd, When you see a cloud rising up from the west, immediately you say, Rain is coming; and so it is.

And when a south wind is blowing, you say, It will be hot; and it is.

Hypocrites! You know how to interpret the appearance of sky and earth; but how about this time?!

Now, why can you not decide for yourselves what is right?

If yu are going on the road with yur adversary to the magistrate, do yur utmost to work it out with him, lest he drag yu before the judge, and the judge hand yu over to the officer and the officer throw yu into prison.

I tell yu, yu will not come out of it, until yu paid even the last penny.

There were some present at that time, who told Him about the Galileans, whose blood Pilate had mingled with their sacrifices.

And He replied and said to them, Do you suppose that these Galileans were worse sinners than all other Galileans, because they endured such things?

I am telling you, No! But, unless you change your way of thinking, you will all perish likewise.

Or those eighteen, on whom the tower in Siloam fell, and killed them, do you think that they were bigger sinners than all people, who are living in Jerusalem?

I am telling you, No! But, unless you change your way of thinking, you will all perish likewise.

He also told this parable: A certain individual planted a fig tree in his vineyard; and he came looking for fruit on it and found none.

Then he said to the vinedresser of his vineyard, Look! For three years I keep coming to look for fruit on this fig tree and keep on finding none. Cut it down! Why should it take up the ground?

In answer he said to him, Sir, let it be this year, until I will loosen the soil around it and give it manure [fertilizer].

And if it should bear fruit, very well; but if not, yu will cut it down.

And as He was teaching in one of the synagogues on the Sabbath Day,

Look! There was a woman, who had a spirit of weakness for eighteen years, and was bowed over, and she could not get up at all.

And when Je-Sus saw her, He called her to Him, and said to her, Woman, yu are released from yur sickness.

And He laid hands on her; and she was straightened out immediately and glorified God.

Because Je-Sus had healed on the Sabbath Day, the ruler of the synagogue answered indignantly and said to the people, There are six days in which it is proper to work, in which you may come and be healed; and not on the Sabbath Day.

Therefore, the Eternal God answered him and said, You hypocrites, does not each one of you on the Sabbath Day release his ox, or his donkey, from the manger and lead him away to drink?

And, Look! Ought not she, who is a daughter of Abraham, whom Satan boundthese eighteen years be loosed from this bond on the Sabbath day?

And as He was saying these things, all his adversaries were shamed; and all the people rejoiced for all the glorious things that were done by Him.

Then He said, What is the kingdom of God like? And to what shall I compare it?

It is like a mustard seed, which a man took, and threw into his garden; it grew, and became a tree; and the birds of the heaven stayed in its branches.

And again He said, To what will I compare the kingdom of God?

It is like leaven, which a woman took and put into three measures of flour, until the whole batch was leavened.

And He was teaching as He went through the towns and villages on the way toward Jerusalem.

Then someone asked Him, Master, are there [only] a few, who are saved? And He said to them,

Strive to enter through the narrow gate; for I tell you, many will seek to enter, and will not be able.

For if the master of the house will have gotten up and closed the gate, and you should stand outside and knock at the gate, saying, Sir, open for us, and he will answer and say to you, I do not know where you are from?

Then you will begin to say, We ate and drank in your presence, and you taught in our streets.

But he will say, I keep on telling you, I do not know where you are from; all workers of unrighteousness get away from me.

There will be weeping and gnashing of teeth, when you will see Abraham, Isaac, Jacob, and all the prophets in the kingdom of God; you, however, are thrown out.

And they will come from the east and west, from the north and south, and will recline in the kingdom of God.

Watch out, they, who are last, will be first; and they, who are first, will be last.

The same hour a certain Pharisee approached Him, saying, Get away and leave this place for Herod wants to kill yu.

And He said to them, After you will have left, tell that fox that I am presently casting out demons; I complete healing today and tomorrow; and I will be done in three days.

It is necessary for me to carry on today, tomorrow and the following day; for it is not proper for a prophet to be killed outside of Jerusalem.

Jerusalem, Jerusalem, who kills the prophets, and stones them, who are sent to her; how often would I have liked to gather yur children, as a hen gathers her brood under her wings, and yu were not willing.

Look! Your house is left for you. Let me now tell you, You will certainly not see me, until the time when you will say, Blessed is He, who comes by the name of the Eternal God.

And it happened when He went into the house of one of the rulers of the Pharisees to eat bread on the Sabbath day. They are watching Him continuously,

For, Look! There was a certain man in His presence, who had

dropsy.

And Je-Sus responded, spoke up and said to the lawyers and Pharisees, Is it lawful to heal on the Sabbath day?

They were silent. And having taken hold of him, He healed him and released him.

And He said to them, Who of you has a son or an ox, if he will fall into a pit, will he not immediately pull him out on the Sabbath day?

And they were not able to contradict these things.

And He was telling those, who had been invited, a parable, commenting on how they were careful to pick the best places; He was saying to them,

When yu are invited by someone to a wedding, do not recline in the place of highest honor, in case one more honorable than yu had been invited by him,

And he, who invited yu and him, who also came, will say to yu, Make room for him, and yu with shame begin to take the lowest place.

But when yu are invited, go and sit down in the lowest place; that he, who invited yu, may come and will say to yu, Friend, move up higher; then yu will be honored in the presence of them, who sit at table with yu.

For everyone, who exalts himself, will be humbled; and he, who humbles himself, will be exalted.

He also said to him, who invited him, When yu put on a dinner or a supper, do not summon yur friends, nor yur brothers, nor yur relatives, nor yur rich neighbors; lest they invite yu in return, and they should repay yu.

But when yu put on a feast, call the poor, the crippled, the lame, the blind,

And yu will be blessed, because they cannot pay yu back, for yu will be paid back at the resurrection of the just.

And when one of them, who was reclining with Him, heard these things, he said to Him, Blessed is he, who will eat bread in the kingdom of God.

Then He said to him, A certain man made a great supper and invited many;

And sent his servant at supper time to say to them, who were invited, Come! For all things are now ready.

And they all began to make the same excuse: The first said to him, I have bought land, and I must go to see it. Please excuse me.

And another said, I bought five yoke of oxen, and I am presently going to check on them. Please excuse me.

And another said, I have married a wife, and therefore, I cannot come.

So the servant came and reported these things to his master. Then the master of the house, being angry, said to his servant, Go quickly into the public markets and back lanes of the city and bring in the poor, the crippled, the lame and the blind.

And the servant said, Sir, What yu ordered is already done and still there is room.

And the master said to the servant, Go out on the highways and hedges, and compel them to come in that my house may be filled.

For let me tell you, None of those men, who were invited, will taste my dinner.

After great crowds had gathered around Him, He faced them and said to them,

If anyone comes to me and does not hate his father, and mother, and wife, and children, and brothers, and sisters, yes, even his own life, he cannot be my disciple.

And whoever does not bear his own cross, and follows me, cannot be my disciple.

For which of you, intending to build a tower, does not first sit down, and calculate the cost, whether he has [enough] for completion?

Lest, after he laid the foundation, he is not able to finish it, and all, who see it, begin to mock him,

Saying, This man began to build, and he was not able to finish.

Or what king, who is proceeding to make war against another king, does not first sit down and considers whether he is able to meet with ten thousand him, who comes against him with twenty thousand?

If not, while the other is yet far away, he sends senior officials to negotiate terms of peace.

So then, every one of you, who does not forsake all that he is in control of, cannot be my disciple.

Salt is good; but if the salt has lost its flavor, how will it provide flavor?

It is not useful, not for land, nor manure pile; they throw it out. He, who has ears to hear, let him pay attention.

By now all publicans and sinners were coming to Him to listen to Him.

And both the Pharisees and Scribes grumbled, saying, He receives sinners, and eats with them.

And He told them this parable, saying,

Is there a man among you, who has a hundred sheep, if he loses one of them, who does not leave the ninety nine in the wilderness and goes after the one he lost, until he finds it?

And when he found it, he joyfully laid it on his shoulders.

And after he comes home, he calls his friends and neighbors together and says to them, Rejoice with me; for I have found my sheep, which was lost.

I tell you, that in heaven there will be similar joy over one sinner, who repents, more than over ninety nine righteous persons, who need no repentance.

Or which woman, who has ten silver coins, if she loses one coin, does not light a candle, sweep the house and seek diligently until she finds it?

And after she found it, she calls her friends and her neighbors together, saying, Rejoice with me; for I have found the silver coin that I had lost.

I tell you, that likewise there is joy in the eyes of the angels of God over one sinner, with a new mindset.

And He said, A certain man had two sons.

And the younger of them said to the father, Father, give me the portion of the property that is coming to me. And he divided up the property between them.

After a few days, the younger son gathered everything together and went into a far away country; there he squandered the estate that was his by living wildly.

And when he had spent all that was his, a severe famine arose in that land; and he began to be in want.

And he went and associated with one of the citizens of that country; and he sent him into his fields to herd pigs.

He would have gladly filled his belly with the pods of carob trees that the pigs were eating; and no one gave him any.

And when he came to himself, he said, How many hired hands of my father have bread in abundance, and here I am dying of hunger.

I will get up and go to my father and will say to him, Father, I have sinned against heaven and in front of yu.

I am no longer worthy to be called yur son; make me like one of yur hired hands.

And he got up and came to his own father. But when he was still a great distance away, his father saw him and was moved with compassion, ran and fell on his neck and kissed him.

And the son said to him, Father, I have sinned against heaven, and in front of yu; I am no longer worthy to be called yur son.

But the father said to his servants, Bring the best robe and clothe him, and put a finger ring on his hand and sandals on his feet.

And get the grain fed calf, butcher it; and after eating, let us celebrate,

Because this my son was dead and he is alive again; he was lost and is found. And they started to be joyful.

Now his older son was in the field; and as he came closer to the house, he heard music and dancing.

And he called one of the servants and asked what is going on.

And he said to him, Yur brother has come and is here; and yur father killed the fatted calf, because he received him back safe and sound.

And he was angry and would not go in; so his father came out to persuade him.

And in reply he said to his father, Look! [All] these years I keep on serving yu and never overstepped yur command; and yu never gave me a small goat that I might celebrate with my friends.

However, when this son of yurs came, who devoured yur livelihood with prostitutes, yu killed for him the fatted calf.

And he said to him, Son, yu always continue to be with me, and everything that I have continues to be yurs.

However, it was and it is proper to celebrate and to be glad; for this yur brother was dead, and he is alive again; he was lost and is found.

And he was saying to his disciples, There was a certain rich man, who had a manager; and an allegation was brought to him that he was wasting his goods.

And after he summoned him, he said to him, What is it that I hear about yu? Give an account of yur management, for yu are not allowed to manage any longer.

Then the manager said to himself, What will I do? For my lord is taking the managing job away from me; I cannot dig, and I am ashamed to beg.

I know what I will do, that, after I am removed from the managing position, they may receive me into their homes.

And after he summoned every one of his lord's debtors to himself, he said to the first, How much do yu owe my lord?

And he said, Hundred measures of oil. And he said to him, Take yur bill, sit down quickly, and write fifty.

Then he said to another, how much do yu owe? And he said, Hundred measures of wheat. And he said to him, Take yur bill and write eighty!

And the lord praised the unrighteous manager, because he acted shrewdly; for the sons of this world are more shrewd than the sons of light are to their own kind.

And I say unto you, Make for yourselves friends from the unrighteousness of money that, when it fails, they may receive you into eternal homes.

He, who is faithful in the least bit, is also faithful with much; and he, who is dishonest in the least bit, is also dishonest in much.

If therefore, you have not been faithful in unrighteous money matters, who will entrust to you genuine riches?

And if you have not been responsible for what belongs to someone else, who will give you what is your own?

No servant can serve two masters; for either he will hate the one and love the other; or he will be devoted to the one and despise the other. You cannot serve God and mammon.

When the Pharisees, who were greedy, heard all these things, they scoffed at him.

And He said to them, You are they, who justify yourselves before people, but God knows your hearts; for that, which is in high regard among people, is an abomination before God.

The law and the prophets were until John; since then the kingdom of God is proclaimed, and everyone forces himself into it.

And it is easier for heaven and earth to pass away, than one pencil stroke of the law to fall off.

Everyone, who divorces his wife and marries another, commits adultery; and he, who marries the one separated from a husband, commits adultery.

There was a certain rich man, who was clothed in purple and fine linen and enjoyed every day in luxury.

And there was a certain beggar, named Lazarus, who with festering open wounds was dumped at his gate.

He was hoping to be fed with the scraps, which fell from the rich man's table; moreover, the dogs came and licked his sores.

In due time the beggar died and was carried by the angels into Abraham's bosom; the rich man also died and was buried.

And being in torment in Hades, he looked up, and with his eyes he keeps on seeing Abraham in the distance and Lazarus in his bosom.

And he cried out and said, Father Abraham, have mercy on me and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.

But Abraham said, Child, remember that in yur lifetime yu amply received yur good things, as Lazarus did evil things; but now he is comforted here, and yu are tormented.

And beside all these things, between us and you a great chasm has been firmly established so that they, who would like to go from here to you cannot, nor can they come from there to us.

Then he said, I plead with yu, father, that yu would send him to my father's house,

For I have five brothers, that he may talk to them; lest they also come into this place of torment.

Abraham said to him, They have Moses and the prophets; let them listen to them.

And he said, No, father Abraham; but if one should come to them from the dead, they will change their mind.

However he said to him, If they do not listen to Moses and the prophets, neither will they be persuaded, though one should rise from the dead.

Then He said to His disciples, It is impossible that no offences will come; but pity on him, through whom they come!

It is better for him that a millstone is tied around his neck, and he had been thrown into the sea, than that he may offend one of these little ones.

Watch out for yourselves: If your brother should sin, straighten him out; and if he repents, forgive him.

And if he should sin seven times a day before yu, and seven times in a day turn toward yu, saying, I am sorry; yu will forgive him.

And the apostles said to the Eternal God: Increase our faith!

And the Eternal God said, If you keep on having faith as a mustard seed, you would have said to this sycamore tree, Be uprooted and planted in the sea, and it would have listened to you.

But, who of you, having a servant plowing or shepherding, will say to him, after he came from the field, Quickly, come, rest and eat!?

Will he not say to him, Prepare something for me to eat and dress yurself to serve me, until I am done eating and drinking; after that yu will eat and drink.

Does he thank the servant, because he did the things, which he had been commanded?

So also you: After you may have done all the things, which you were commanded, say, We are unworthy servants: We have done what we were obligated to do.

And it so happened, as He went up to Jerusalem, that he travelled in between Samaria and Galilee.

And as he went toward a certain village, ten leprous men, who stood at a distance, huddled together.

And they united their voices, and called, Je-Sus, Master, have mercy on us.

And when He saw them, He said to them, Go, show yourselves to the priests. And it so happened, that, as they went, they were cleansed.

And one of them, after he saw that he was healed, turned back, and with a loud voice glorified God.

He fell down on [his] face at His feet, giving Him thanks; and he was a Samaritan.

In response, Je-Sus said, Were there not ten cleansed? But where are the nine?

Are none found among the returning to give glory to God, except this stranger?

And He said to him, After yu get up, go yur way! Yur faith saved yu.

And when He was asked by the Pharisees, when the kingdom of God is coming. He answered them and said, The kingdom of God comes without being noticed.

And they will not say, Look! Here [it is]! Or, Look! There [it is]! For the kingdom of God is in your midst.

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.

And they will say to you, Look there! Or, Look here! Do not go there! Do not follow them.

For as lightning is flashing and shines from one [end] of heaven to the other, so will be the Son of Man in His day.

But first it is necessary for Him to suffer many things, and be rejected by this generation.

And as it was in the days of Noah, so it will also be in the days of the Son of Man.

They were eating and drinking; they married and were married off, until the day that Noah entered the ark; and the flood came, and destroyed them all.

It was also likewise in the days of Lot; they were eating and drinking, they were buying and selling, they were planting and building,

Then, the day that Lot walked out of Sodom, it rained fire and brimstone from heaven and destroyed them all.

As it was then, so it will be on the day when the Son of Man is revealed.

On that day, he, who will be on the rooftop, and his things are in the house, let him not come down to take them away; and he, who is in the field, let him likewise not return back.

Remember Lot's wife!

Whoever will seek to save his soul will lose it; and whoever will lose it, will preserve it.

I keep on telling you, in that night there will be two on one bed; one will be taken, and the other will be left.
Two will be grinding together; one will be taken, and the other left.

In reply they said to Him, Where, Eternal God? And He said to them, Wherever a [dead] body is, the vultures will be gathered together.

And He was telling them a parable about the necessity for them to pray at all times and not to give up,

Saying that there was a certain judge in a certain city, who did not fear God and had no respect for people.

And then there was a widow in that city; and she came to him, saying, Save me from my troublemaker.

And he would not for some time; but then he said to himself, Though I do not fear God and have no respect for people,
Yet because this widow bothers me, I will hear her case, so that in the end, she will not give me a "black eye" by her continuous coming.

And the Eternal God said, Hear what the unjust judge says.

And will God not deliver His elect, who cry out to Him day and night, and continue to be patient with them?!

I keep on telling you that He will bring about their salvation, and in short order. Nevertheless, when the Son of man comes, will He find faith on earth?

And He also told this parable to some, who considered themselves to be righteous and despised others.

Two men went up into the temple to pray, the one a Pharisee, and the other a tax collector.

The Pharisee stood and prayed thus to himself: God, I thank yu that I am not as other people, swindlers, unjust adulterers, or even as this tax collector.

I fast twice in the week, and I give the tenth of everything I obtain.

And the tax collector, standing aloof, would not even look up toward heaven, but struck his breast, saying, God be merciful to me a sinner.

I tell you, this one went home justified and not the other; for everyone, who exalts himself will be humbled; and he, who humbles himself will be exalted.

And they were bringing even infants to Him that he would touch them; but His disciples, when they saw it, scolded them.

But Je-Sus summoned them, saying, Let the little children come to me and forbid them not, for of such is the kingdom of God.

Truly I say to you, Whoever would not receive the kingdom of God as a little child may not enter it at all.

And a certain prominent individual asked Him, saying, Good Master, what, of what I have done, will grant me to inherit eternal life?

And Je-Sus said to him, Why do yu call me good? No one is good, except one, that is, the God.

Yu know the ultimate principles: Yu would not even once commit adultery; yu would not even once kill; yu would not even once steal; yu would not even once bear false witness; honor yur father and yur mother.

And he said, All these I kept since youth.

Now when Je-Sus heard these things, He said to him, There is yet one thing missing for yu [to do]; sell everything that yu have and distribute to the poor, and yu will have a treasure in the heavens; then come and follow me.

After he heard this, he was very sad, for he was very rich.

When Je-Sus saw that he became very sad, He said, They, who have great possessions, have a hard time entering into the kingdom of the God.

For it is easier for a camel to go through an eye of a needle than for a rich man to enter into the kingdom of the God.

And they, who heard it, said, Who then can be saved?

And He said, Impossible things for people are possible with the God.

Then Peter said, Look! We left our own and followed yu.

And He said to them, Truly I tell you, There is no one, who left house, or wife, or brothers, or parents, or children, for the kingdom of the God,

Who will not, in this present time receive [them] many times over, and in the age to come life everlasting.

Then after He took the twelve aside, and He said to them, Look! We go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man will be fulfilled.

For He will be handed over to the nations; He will be mocked, mistreated and spat on.

After flogging, they will kill Him; and the third day He will rise again.

And they understood none of these things; the matter was hidden from them, and they did not know what was said.

And it happened that as he was approaching Jericho, a certain blind man sat beside the road begging.

When he heard the crowd passing by, he asked what is happening.

And they told him that Je-Sus from Nazareth is passing by.

And he cried out, saying, Je-Sus, Son of David, have mercy on me!

And those up front told him to be quiet; but he shouted all the more: Son of David! Have mercy on me!

And Je-Sus stood still, and ordered him to be brought to him; and when he was brought to Him, He asked him,

What do yu want me to do for yu? And he said, Eternal God that I may see again.

And Je-Sus said to him, Receive yur sight! Yur faith saved yu.

And immediately he could see; he followed Him, and glorified the God; and all people that saw it praised the God.

And when he came to Jericho, he went through [the city].

And, Look! There was a man named Zacchaeus, who was a chief tax collector, and he was rich.

And he wanted to see Je-Sus and could not, because the crowd was large, and he was small.

And after he ran up ahead, he climbed up into a sycamore tree that he might see Him, for He was about to come that way.

And when He came to that place, Je-Sus looked up, saw him and said to him, Zacchaeus, hurry up, and come down! For today I must stay at yur house.

And he came down quickly and received Him joyfully.

And all, who saw it, grumbled, saying, He went to stay with a sinful man.

And Zacchaeus stood up and said to the Eternal God, Look Eternal God! I am giving half of my possession to the poor; and if I have taken anything from anyone by a false pretence, I am restoring [it] fourfold.

And Je-Sus said to him, Today salvation has come to this house, since he also is a son of Abraham.

For the Son of Man came to seek and to save that which had been lost.

And while they were listening to these things, He proceeded to tell a parable, because He was near Jerusalem, and His and their thinking was that the kingdom of God is about to appear in very short order.

Therefore He said, A certain nobleman went into a faraway country to receive for himself a kingdom and to return.

And he called ten of his own servants, and entrusted them ten Minas [10 lbs. of silver], and said to them, Barter with them until I come.

But his citizens hated him and sent a delegation after him, saying, We do not want this man to reign over us.

And it so happened that when he returned, after he received the kingdom, he had these servants, to whom he had given the silver, called to him that he might know how much has been gained by trading.

Then came the first, saying, Sir, Yur Mina produced ten Minas.

And he said to him, Well done, good servant! Because yu were faithful in very little, yu are to have authority over ten cities.

And the second came, saying, Sir, yur Mina made five Minas.

And he said likewise to him, Yu also are to be over five cities.

And the other one came, saying, Sir, Look! Here is yur Mina, which I have kept wrapped up in a napkin.

For I was afraid of yu, because yu are a hard man, yu pick up what yu did not lay down, and yu reap what yu did not sow.

And he says to him, Bad Servant! I judge yu by [the words] of yur own mouth: Yu knew that I am a hard man, taking up what I did not lay down and reaping what I did not sow.

So then, why then did yu not take my silver and put it on the money exchange table that at my homecoming I could collect it with dividends?

And he said to the bystanders, Take the Mina from him and give it to him, who has the ten Minas.

And they said to him, Sir, he [already] has ten Minas.

I tell yu, To everyone, who has, will be given; and from him, who has not, even that, which he has, will be taken away from him.

Furthermore, in respect to those my enemies, who did not want me to reign over them, bring them here and kill them before me.

And after He said this, He proceeded, going up to Jerusalem.

And it happened that, when He came near Bethphage and Bethany, what is called Mount Olivet, He sent two of the disciples,

Saying, Go into the village ahead of you; as you are entering, you will find a tied-up colt, on which no person, as yet ever sat on, loosen it and bring it.

And if anyone should ask you, For what reason, why do you untie it? You will say, Because its Lord, [the real owner], has a need.

After they left, they who were sent, found what they were told.

And as they were untying the colt, its lords [owners] said to them, Why do you untie the colt?

And they said, Its Lord, [the real owner], has a need.

And they brought it to Je-Sus; then they threw their outer clothing on the colt and placed (the Divine Savior) Je-Sus on it.

And as he was moving along, they spread their own clothes on the road.

And already, as He was approaching the descent from Mount of Olives, the entire multitude of disciples kept on rejoicing and praising the God with a loud voice for all the mighty works that they had seen,

Repeatedly saying, Forever blessed is the coming King, whose name is Eternal God. [Blessed is] peace in heaven and glory in the highest.

And some of the Pharisees in the crowd said to Him, Teacher, reprimand yur disciples!

And answering, He said to them, I tell you that, if these will be quiet, the stones will cry out.

And when he came close and saw the city, He wept over it,

Saying, If yu only knew, this day, the things that make for peace! But now they are hidden from yur eyes.

For the days will come over yu, when yur enemies will build a besieging mound, to surround and hem yu in on every side.

They will dash yu and yur children within yu to the ground; and they will not leave in yu one stone upon another, because yu did not recognize the time of yur visitation [by me].

And after He went into the temple and began to throw out those, who were selling.

Saying to them, It is written, My house will be a house of prayer, but you made it a den of thieves.

And He taught daily in the temple. But the chief priests, the Scribes and the leaders of the people were seeking to destroy Him,

Yet they found nothing they could do; for all the people were attentively listening to Him.

And it so happened that on one of those days, as He is constantly teaching the people in the temple, and proclaiming the gospel, the chief priests and the Scribes came with the elders.

They spoke up and said to Him, Tell us, by what authority do yu keep on doing these things? Or, who is the one, who gave this authority to yu?

He answered and said to them, I will also ask you a question; and you tell me!

The baptism of John, was it from heaven, or from men?

And they debated among themselves, saying, If we would say, From heaven, He will say, Why then did you not believe him?

But if we say, From men, all people will stone us, for they are still convinced that John is a prophet.

And they answered that they did not know.

And Je-Sus said to them, Neither do I tell you by what authority I am doing these things.

Then He began to tell the people this parable: A man planted a vineyard, leased it to farmers and left home for a long time.

In due time, he sent a servant to the farmers, that they will give him part of the fruit of the vineyard; but the farmers beat him up and sent him away empty-handed.

Again he took and sent another servant; and they beat him up also, treated him shamefully and sent him away empty-handed.

Again he took and sent a third; they traumatized him and threw him out.

Then the lord of the vineyard said, What will I do? I will send my beloved son; maybe they will respect him.

But when the farmers saw him, they debated among themselves, saying, This is the heir. Come! Let us kill him, that the inheritance may be ours.

So after they threw him out of the vineyard, they killed him. Therefore, what will the lord of the vineyard do to them?

He will come and destroy these farmers and will give the vineyard to others. And when they heard it, they said, May that never happen.

And after He looked at them, He said, What then is this that is written: The very stone, which the builders rejected, has become the head of the corner?

Whoever will fall on account of that stone will be broken; and on whom it will fall, it will utterly crush him.

And the Scribes and chief priests sought to lay hands on Him that very hour, for they knew that He had spoken this parable against them; but they were afraid of the people.

And they watched Him and sent spies, who hypocritically presented themselves as just men that they might catch Him by word of mouth, so that they might hand Him over to the power and authority of the governor.

And they questioned Him, saying, Teacher, we know that yu speak and teach correctly, for yu do not accept personal opinion; yu teach on the basis of truth and the way of God.

Is it lawful for us to pay tax to Caesar, or not?

But being aware of their cunning, He said to them,

Show me a Denarius. Whose image and what superscription has it? They answered and said, Caesar's.

And He said to them, Therefore, give back to Caesar the things that are Caesar's and to the God the things that are God's.

And they could not publicly entrap Him with words; in fact they marveled at His answer and were quiet.

Then certain Sadducees, who deny the resurrection, approached Him and asked,

Saying, Master! Moses wrote to us, If any man's brother dies childless, though he had a wife, that his brother should take his wife and raise up offspring for his brother.

Now then, there were seven brothers; and the first took a wife and died childless.

And the second,

And the third took her; then likewise all seven; and they left no children and died.

Finally, the woman died also.

So then, in the resurrection, whose wife is the woman, for seven had her as wife.

And Je-Sus said to them, The children of this world marry, and are given in marriage.

However, they, who have been considered worthy to attain that world and the resurrection from the dead, neither marry, nor are given in marriage,

Nor can they die any more, for they are equal to the angels; and, being the children of the resurrection, they are the children of God.

That the dead are raised, however, even Moses showed at the bush, when he called the Eternal God, the God of Abraham, God of Isaac and God of Jacob.

And He is not a God of the dead, but of the living, for, in respect to Him, they all keep on living.

Then some of the Scribes replied and said, Teacher, yu said it well.

Then they did not dare to ask Him anything.

And He said to them, How can they say that Christ, (the Messiah), is a son of David?

For David himself says in the book of Psalms, The Eternal God said to my Lord, Sit at my right hand,

Till I make yur enemies yur footstool.

Therefore, if David calls Him Eternal God, how is He then His son?

Now, as all the people are listening, He said to the disciples,

Beware of the Scribes, who want to walk around in long robes, who love public recognition, first class seats in synagogues and the head table at banquets,

Who devour widows' houses, and pretend to make long prayers; they will receive a most severe sentencing.

And He looked up and observed the rich throwing their gifts into the treasury.

And He saw a certain poor widow throwing in two smallest coins.

And He said, Truly, I tell you, this poor widow put in more than they all.

For all these put in gifts out of their surplus; but she, out of her poverty, put in all her livelihood she had.

And as some were speaking about the temple, how it was adorned with beautiful stones and consecrated memorial gifts, He said,

As for these things, which you admire, the days will come, when not one stone will be left on another, which will not be thrown down.

And they asked him, saying, Teacher, when will this be? And what warning sign will precede them?

And He said, Watch out, lest you be led astray, for many will come in my name, saying, It's me. Then the time is getting close; but do not follow them.

If you hear of wars and upheavals, you should not be terrified, for it is necessary for these things to happen first; but the end is not just yet.

Then He was telling them, Nation will rise up against nation and kingdom against kingdom,

There will be great earthquakes in various places, famines and epidemics; there will be fearful sights and great signs from heaven.

However, before all these, they will lay their hands on you: On account of my name, they will persecute and hand you over to mobs, prisons, kings and governors.

And it will turn into a testimonial for you.

Therefore, relax! Not to worry in your mind, how to defend yourselves.

For I will give you a mouth and wisdom, which all your adversaries will not be able to resist or reply to.

And you will be betrayed even by parents, brothers, relatives and friends; and some of you, they will put to death.

And on account of my name, you will be hated by all.

But not even a hair of your head may be lost,

So with your patient endurance, preserve your souls!

And when you will see Jerusalem besieged by armies, then you know that her desolation has come.

Then let them, who are in Judaea, flee to the mountains! And they, who are inside of her, leave! And they, who are in the countryside, do not enter her!

For these days of punishment are to fulfill all the things that are written.

Pity on them, who are with child and for them, who are nursing, in those days, for there will be great distress in the land and fury on these people.

And they will fall by the edge of the sword and will be led away as slaves to all the nations; and Jerusalem will be trampled down by the Gentiles, until the times of the Gentiles be fulfilled.

There will be signs in the sun, the moon, the stars, on earth distress and anxiety among nations, and oceans will roar even with tidal waves;

Peoples' hearts will be failing them for fear and worry of what is happening on earth, for the powers of heaven will be shaken.

Then they will see the Son of Man coming in a cloud with great power and glory.

As these things begin to take place, be elated and lift up your drooping heads, for your redemption is on its way.

And He told them a parable: Look at the fig tree and all the trees!

For when you see them already sprouting, you know yourselves that summer is near.

So also you, when you see these things happening, you know that the kingdom of God is near.

Truly, I tell you, This generation will not pass away, till all is fulfilled.

Heaven and earth will pass away; but my words will not pass away.

Watch out for yourselves, lest at any time your hearts be overcome by drunkenness, hangovers, the rat race of this life, and that day suddenly catch you unawares like a trap.

For it will shake up all, who live on the face of the whole earth.

Continually be on guard and pray always that you may have the upper hand and be able to escape all these things that are about to happen, that you may stand before the Son of Man.

At this time, He was teaching in the temple by day; and at night He went out and stayed at the mountain, called Olives.

And in the morning, all the people kept on coming to Him in the temple to hear Him.

Now the feast of Unleavened Bread, called the Passover, was approaching.

And the chief priests and Scribes were looking for a secret way to kill Him; for they feared the people.

Then Satan entered Judas, who is one of the twelve and is called Iscariot.

And he went and discussed with the chief priests and strategists, how he might hand Him over to them.

And they were glad and agreed with him to offer money.

And he promised to betray Him and was looking for an opportunity in the absence of common people.

Then came the day of unleavened bread, on which the Passover lamb has to be sacrificed.

And He sent Peter and John, saying, Go and prepare for us that we may eat the Passover lamb.

And they said to Him, Where do yu wish that we should prepare?

And He said to them, Look! After you enter the city, you will meet a man, who is carrying a ceramic water pot; follow him into the house that he is going to.

And you will say to the manager of the house, The teacher asks yu, Where is the guest chamber that I may eat the Passover lamb with my disciples?

And he will show you a large furnished upper room; prepare there!

And after they went, they found [everything] just as He told them; and they prepared the Passover meal.

And when the appointed time came, He and the twelve apostles with Him sat down.

And He said to them, With great longing have I desired to eat this Passover with you before I have to suffer.

For I am telling you, I will certainly not eat it, until it is fulfilled in the kingdom of God.

And after He took a cup and gave thanks, He said, Take this! And divide it among yourselves!

For I say to you, that from now on, I will certainly not drink from the fruit of the vine, until the kingdom of God comes.

And after He took bread and gave thanks, He broke [some off] and gave to them, saying, This body of mine is what is presently given on your behalf. Keep on doing this in remembrance of me!

After the eating, He also said about the cup, This, the cup, the new testament, is by means of my blood, which is presently poured out on your behalf.

But, Look! The hand of him, who betrays me, is with me on the table.

Surely, as it has been determined, the Son of Man meets His end, but pity to the man by whom He is betrayed!

And they began to question among themselves, which one of them it might be, who was about to do this.

And there was a lively discussion among them, which one of them is deemed to be the greatest.

And He said to them, The kings of the nations rule over them; and they, who exercise authority over them, call themselves benefactors.

However not so with you, instead, let the greatest among you always be as the youngest and the leader as the servant.

For who is greater, he, who reclines at table, or he, who serves? Is it not he who reclines!? But I am among you as He, who serves.

You are they, who persisted with me in my challenges.

So, as my Father appointed a kingdom for me, so I do also for you.

That you may eat and drink at my table in my kingdom and may sit on thrones judging the twelve tribes of Israel.

Simon, Simon, Look! Satan demanded to have all of you, to sift you like wheat.

But I prayed about yu that yur faith may not fail; and when yu return, strengthen yur brothers.

And he said to Him, Eternal God, I am ready to go with yu, both into prison and to death.

And He said, I am telling yu, Peter, the rooster will not crow this day, before yu will deny three times that yu have known me.

And He said to them, When I sent you out without a money bag, backpack and sandals, did you lack anything? They said, Nothing.

Then He said to them, But now, he, who has a purse, let him take it and likewise the backpack; and he, who has none, let him sell his coat and buy a sword.

For I tell you that this, which is written, must be fulfilled by me, namely: He was considered one of the outlaws; and everything about me is fulfilled.

And they said, Eternal God, Look! Here are two swords. And He said to them, It is enough.

And after going outside, He went, as usual, to the Mountain of Olives; and His disciples followed Him.

And when they got there, He said to them, Pray that you may not enter into trouble..

And He withdrew from them about a stone's throw, got on His knees, and prayed,

Saying, Father, if You are willing, remove this cup from me; nevertheless, not my will, but Your [will] be done.

And an angel appeared to Him from heaven to strengthen Him.

And being in agony He prayed more earnestly; and His sweat became like great drops of blood falling to the ground.

And after getting up from prayer and coming to His disciples, He found them sound asleep, without a worry.

And He said to them, Why are you sleeping? Awake and pray, lest you enter into trouble.

And as He was still speaking, Look! A mob, and he, who was called Judas, one of the Twelve, was leading them; he approached Je-Sus to kiss Him.

And Je-Sus said to him, Judas, do yu betray the Son of Man with a kiss?

When they, who were next to Him, saw what will happen, they said to Him, Eternal God, should we strike with the sword?

And a certain one of them struck the servant of the high priest and cut off his right ear.

And Je-Sus answered and said, Let it be! And He took hold of his ear and healed him.

Then Je-Sus said to the chief priests, captains of the temple and the elders, who came for Him, Have you come with swords and wooden sticks, so as to catch a thief?

Every day I continued to be with you in the temple, and you did not stretch out hands against me; but this is your hour and the authority of darkness.

After they seized Him, they went and headed to the high priest's house. And Peter followed at a distance.

And after they made a fire in the midst of the courtyard and sat down, Peter sat down among them.

But a certain servant girl, seeing him sitting in the light, stared at him and said, This one was with Him also.

And he denied it, saying, Woman, I do not know Him.

After a little while another one saw him and said, Yu are also of them. And Peter was saying, Man, I am not.

After about one hour another individual insisted, saying, Of course, this guy also was with Him, for he is a Galilean also.

And Peter said, Man, I do not know what yu are talking about. And immediately, as he was still speaking, a rooster crowed.

And the Eternal God turned and looked at Peter. And Peter remembered the word of the Eternal God that He said to him, Before a rooster crows, yu will deny me three times.

And after he went outside, he wept bitterly.

And the men, who were holding Him captive, were mocking and beating Him.

And after they blindfolded Him, they struck [Him] in the face, said and asked, Prophesy! Who is it that struck yu?

And they said all sorts of nasty things to Him.

At daybreak, the elders of the people, the chief priests and Scribes met, brought Him into their council meeting, and said,

If yu are the Christ, (the Messiah), tell us! And He said to them, If I were to tell you, you would not believe.

And if I were to ask you, you would not answer.

But after this, you will see the Son of Man, sitting on the right hand of the power of the God.

Then they all said, Are yu then the Son of the God? And He said to them, Yu! Yu keep on saying that I am.

And they said, Why do we still need evidence!? We, we ourselves heard from His mouth.

And after they all got up, the assembly led him to Pilate.

And they began to accuse Him, saying, We found this [fellow] perverting our nation, forbidding to pay taxes to Caesar, and declaring himself as Christ, (the Messiah), a King.

And Pilate questioned Him, saying, Are yu the King of the Jews? He answered him and said, Yu, yu are saying [it].

Then Pilate said to the chief priests and to the assembly, I find no crime in this man.

But they were insisting all the more, saying, He stirs up the people by teaching throughout all of Judea; He began in Galilee and is here now.

When Pilate heard this, he asked if the man was a Galilean.

After hearing that He is under Herod's authority, he sent Him to Herod, who also was at Jerusalem in those days.

And when Herod saw Je-Sus, he was very happy for he wanted to see Him for a long time, because he had heard many things about Him; and he was hoping to see some miracle done by Him.

So he questioned Him with many words; but He answered him nothing.

And the chief priests and Scribes confronted and accused Him vehemently.

After Herod with his warriors treated Him with contempt, they mocked, dressed Him up with fancy clothing and sent Him back again to Pilate.

Both Pilate and Herod became friends the same day; for before then there was hostility amongst themselves.

And after Pilate called together the chief priests, the rulers and the people,

He said to them, You brought this man to me, as one, who perverts the people. Look! After examining Him before you, I found no fault in this man, concerning the things, of which you accuse Him.

Nor did Herod, for he sent Him back to us; now, Look! Nothing worthy of death is done by Him.

Therefore, I will treat Him like a child, and release him.

However, they shouted all together, saying, Away with this man! Release to us Barabbas,

Who for a certain uprising in the city, and for murder, was thrown into prison.

Therefore, Pilate, wanting to release Je-Sus, addressed them again.

But they shouted, saying, Crucify! Crucify Him!

And yet for the third time he said to them, Why, what evil has this one done? I have found no cause of death in Him; therefore, I will treat Him like a child and let him go.

And they insisted with mega voices, demanding for Him to be crucified. And their voices prevailed.

And Pilate ordered the sentence, which they demanded, to be carried out.

And he released to them him, whom they requested and who an uprising and murder was thrown into prison; but Je-Sus he handed over to their will.

And as they led Him away, they seized Simon, a Cyrenian, who was coming out of the country and laid on him the cross, that he would carry it behind Je-Sus.

And there followed Him a great crowd of people, and women, who were bewailing and lamenting Him.

But turning to them, Je-Sus said, Daughters of Jerusalem, do not weep for me, weep for yourselves, and for your children.

For, look! The days are coming, in which they will say, Blessed are the barren, the wombs that never gave birth and the breasts that never nursed.

Then they will begin to say to the mountains, Fall on us! and to the hills, Cover us!

For if they do these things to a green tree, what may be done to the dry?

And there were also two other evildoers, who were led away to be put to death with him.

And when they came to the place, called the Skull, they crucified Him, and the evildoers, one on the right, the other on the left.

Then Je-Sus said, Father, forgive them; for they do not know what they do. And after they split up His clothing, they cast lots.

And the people stood watching. But the rulers even scoffed at Him, saying, He saved others; let Him save himself, if this is Christ, (the Messiah), the chosen of God.

And the soldiers mocked Him also, coming up to Him, and offering Him sour wine,

And said, If yu are the king of the Jews, save yurself.

There was also an inscription over Him: THIS IS THE KING OF THE JEWS.

And one of the evildoers, who had been hung, blasphemed Him: If you are the Christ, save yourself and us.But the other answered and scolded him, saying, Do yu not even fear the God, seeing yu are under the same judgment?

And it serves us right, for we receive the due reward for our deeds; but this one has done no wrong.

And he said, Je-Sus, remember me when yu come into yur kingdom.

And He said to him, Truly I say to yu, Today yu will be with me in paradise.

And it was about the sixth hour and darkness came over all the land until the ninth hour.

Sunlight failed; and the veil in the temple was torn in halves.

And after calling out in a loud voice, Je-Sus said in His last breath, Father, I commit my spirit into yur hands.

Now when the centurion saw what had happened, he was glorifying the God, saying, Certainly this man was righteous.

And all the people that gathered for this spectacle, after they saw what happened, smote their breasts, and dispersed.

And all, who knew Him, stood at a distance; also the women, who followed Him from Galilee, were watching these things.

And, Look! There was a man, named Joseph, a leading council member and a good and just man,

Who was waiting for the kingdom of the God; and had not consented to the council and their doing; he was from Arimathaea, a city of the Jews.

He went to Pilate and asked for the body of Je-Sus.

He took it down, wrapped it in a fine linen cloth and laid it in a tomb that was cut into rock, in which no one as yet was laid.

It was Preparation Day, and the Sabbath was just beginning.

And the women, who came with Him from Galilee, followed and saw the tomb, and how His body was laid.

And they returned, prepared aromatic spices and myrrh; and rested on the Sabbath, according to the commandment.

Now on the first [day] of the week, at daybreak, they went to the tomb, bringing the aromatic spices they had prepared.

And they found that the stone was rolled away from the tomb.

However after they entered it, they did not find the body of the Eternal God, Je-Sus.

Then it happened, as they were at a loss about this, Look! Two men in dazzling bright clothing stood with them.

And being terrified, they bowed their heads toward the ground. And they said to them, Why do you seek the living one among the dead!?

Remember what He told you, when He was still in Galilee,

Saying, The Son of man must be handed over into the hands of sinful men, be crucified and to rise again the third day.

And they remembered His words.

After they returned from the tomb, they told all these things to the eleven and all the rest.

Mary Magdalene, Joanna and Mary, the mother of James, and other women that were with them, told these things to the apostles,

And their words came across to them as nonsense, and they did not believe them.

And, behold, that day, two of them went to a village called Emmaus, which was from Jerusalem about sixty lengths of a stadium.

And they were talking with one another about all these things that had taken place.

And it so happened that as they were talking about it and tried to make sense, He, Je-Sus, joined them as they were walking.

But their eyes were hoodwinked, so as not to recognize Him.

And He said to them, What are you talking about as you are walking? And being depressed, they stopped.

And one of them, whose name was Cleopas, answered and said to Him, Are yu the only drifter in Jerusalem, who is oblivious of what happened there these days?

And He said to them, What things? And they said to Him, Concerning Je-Sus of Nazareth, who for a time being was a man, a mighty prophet in deed and word before the God and all people.

And then the chief priests and our rulers handed down on Him a condemnation of death and had Him crucified.

However we were hoping that He is the one, who was about to redeem Israel; and beside all this, today is the third day since these things happened.

On the other hand, certain of our women astonished us, for at daybreak they were at the tomb,

And when they did not find His body, they came saying, that they had also seen a vision of angels, who told them that He was alive.

And some of us went to the tomb and found it just as the women said; but they did not see Him.

Then He said to them, O simple-minded, who are slow of heart to believe all that the prophets said.

Was it not necessary for the Christ, (the Messiah) to suffer these things, to enter into His glory?

And beginning from Moses and all the prophets, He explained in detail to them all the things in the Scriptures concerning himself.

And they came to the village, where they were going; and He pretended to be going further.

But they urged Him, saying, Stay with us! For it is toward evening, and the day is almost over. And He went and stayed with them.

Then it happened, as He was reclining with them, He took bread, said a blessing, broke off and gave to them.

Their eyes were opened; they recognized Him; and He vanished out of their sight.

And they said to one another, Did not our heart burn within us, as He was talking with us on the way and as He opened the Scriptures to us?

And they got up that hour; they returned to Jerusalem and found the eleven, who were gathered together, and those, who were with them.

And they kept on saying, It is true! The Eternal God has been raised. And He did appear to Simon.

And they explained what happened on the way, and how He was made known to them by the breaking of bread.

And as they kept telling them these things, He stood in their midst.

But they are terrified and filled with fear, assuming that they are seeing a spirit.

And He said to them, Why are you troubled? And why do doubts continue to arise in your hearts?

Look at my hands and my feet, see that it is I! Touch me and see, for a spirit does not have flesh and bones, as you see that I have.

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And while they did not believe it, because of joy and shock, He said to them, Do you have anything here to eat?

And they gave him a piece of roasted fish.

And after He took it, He ate before them.

And He said to them, I said these words to you when I was still with you: All things that are written about me in the law of Moses, the prophets and the psalms must be fulfilled.

Then He opened their mind, to understand the Scriptures.

And He said to them, It is written that it is necessary for Christ, (the Messiah), to suffer and to rise from the dead on the third day.

And that in His name metanoia [a new mindset] and forgiveness of sins is to be preached to all nations, starting at Jerusalem.

And you are the eyewitnesses of these things.

And, Look! I am sending the promise of my Father on you; but stay in the city of Jerusalem, until you are invested with power from on high.

And He led them as far as Bethany, raised His hands and blessed them.

And then it happened, as He blessed them, He was set apart from them and taken up into heaven.

And they returned to Jerusalem with great joy.

And were at all times in the temple, saying good things about the God.

On High is and was the Word. The Word always was with the God. The Word is Divine.

With the God, He transcends everything.

Everything was created by Him; and apart from Him nothing came into existence, not even one created thing.

In Him always was life; and the life was the light of humanity.

And the light keeps on shining in the darkness. And at no point did the darkness overcome it.

A man, by the name of John, appeared; he was commissioned by God.

He came as a witness to announce the Light that everyone might believe on account of him.

He was not the Light, but [was sent] to bear witness about the Light,

[That] the true Light, which enlightens all people, is presently coming into the world.

He was in the world. The world was made by Him, yet the world did not acknowledge Him.

He came into His own [property]. Yet His own did not receive Him.

But He empowered to become children of God all, who received Him, who entrust [themselves] into His name,

Who are born of God, not of blood, not by natural ways and means, not by human will and action.

And the Word became flesh and lived among us. We have seen His glory, the glory of an only-begotten [son], who is alongside a father, full of grace and truth.

John testified concerning Him and proclaimed, saying, He, who is coming after me, has preeminence over me, because He always was more important than I.

And from His fullness, we all received blessing upon blessing.

The law was given through Moses; grace and truth came about through Je-Sus, the Christ.

No one has ever seen God; the Only-Begotten God, who is in the bosom of the Father, has revealed Him.

And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem that they may ask him, Who are yu?

He confessed. He did not deny but confessed, I am not the Christ.

And they asked him, What then? Are yu Elijah? And he says, I am not. Are yu the Prophet? And he answered, No.

Then they said to him, Who are yu? That we may give an answer to them, who sent us. What do yu say about yurself?

He said, I am a voice of one calling out in the wilderness, Make straight the way of the Eternal God, as the prophet Isaiah said.

And they were delegates from the Pharisees.

And they asked him and said to him, Why then do yu baptize if yu are neither the Christ, nor Elijah, nor the Prophet?

John answered them, saying, I baptize with water. But in your midst stands one, whom you do not know.

Of Him, who is coming after me, I am not worthy to loosen the bindings of His sandals.

These things happened at Bethany on the other side of the Jordan, where John was baptizing.

The next day John sees Je-Sus coming to him, and says, Look! The Lamb of God, who takes away the sin of the world.

This is He, of whom I said, After me comes a man, who has preeminence over me, because He always was more important than I.

Even I did not know Him. But that He may be revealed to Israel, I came baptizing with water.

And John testified, saying, I saw the Spirit descending from heaven like a dove, and it remained on Him.

And I did not know Him. But He, who sent me to baptize with water, He said to me, On whom yu see the Spirit descending, and remaining on Him, He is the one, who is baptizing with the Holy Spirit.

And I have seen and I testified that the Son of God is this [man].

Again the next day, John and two of his disciples had been standing there,

And seeing Je-Sus walking about, he says, Look! The Lamb of God!

Two of his disciples heard him saying [this], so they followed Je-Sus.

When Je-Sus turned around and saw them following, He says to them, What are you looking for? They said to Him, Rabbi, (which translated means Teacher.) Where are yu staying?

He says to them, Come! And you will see. So they went and saw where He was staying and remained the day with Him, for it was about the tenth hour.

One of the two, who heard John speaking and followed Him, was Andrew, Simon Peter's brother.

The first thing he did is find his own brother Simon, and he said to him, We have found the Messiah, which translated [into Greek] is Christ.

And he brought him to Je-Sus. When Je-Sus saw him, He said, Yu are Simon, the son of John. Yu will be called Cephas, which means Peter [bedrock].

The next day He wanted to leave for Galilee. There He looks for Philip; and Je-Sus says to him, Follow me!

And Philip was from Bethsaida, the city of Andrew and Peter.

Philip finds Nathanael and says to him, We have found the one, of whom Moses and the prophets wrote in the law, Je-Sus, the son of Joseph from Nazareth.

And Nathanael said to him, Can anything good be in Nazareth? Philip says to him, Come and see!

Je-Sus saw Nathanael coming to Him, and said to him, Look! A true Israelite, in whom there is no deceit.

Nathanael says to Him, From where do yu know me? Je-Sus answered and said to him, Before Philip called yu, as yu were under the fig tree, I saw yu.

Nathanael answered and says to Him, Rabbi, YU are the Son of God. YU are the King of Israel.

Je-Sus answered and said to him, Do yu believe, because I said to yu, I saw yu under the fig tree? Yu will see greater things than these.

And He says to him, Truly, truly, I say to you, You will see the heaven opening up, and the angels of the God ascending from and descending on the Son of Man.

And on the third day there was a wedding in Cana of Galilee; and the mother of Je-Sus was there.

Je-Sus, and His disciples, was also invited to the wedding.

And when they ran out of wine, the mother of Je-Sus said to Him, They have no wine.

Je-Sus says to her, Woman, what is that to me and yu? My hour is not yet here.

His mother says to the servants, Whatever He might tell you, do it!

Complying to Jewish purification, there were six stone tanks for water, containing about two or three Measures.

Je-Sus says to them, Fill the containers with water. And they filled them up to the top.

And He says to them, Now take some and bring it to the master of ceremonies. And they did.

When the master of ceremonies tasted the water, made wine (he did not know where it came from, but the servants, who got the water, knew), the master of ceremonies called the bridegroom,

And he says to him, Every man serves the good wine first; and when they had to drink, then the inferior. But yu have kept the good wine until now.

Je-Sus performed this kickoff of miracles in Cana of Galilee. He demonstrated His glory. And His disciples believed in Him.

After this He, His mother, the brothers and His disciples went down to Capernaum and stayed there, but not for many days.

And it was near the Passover of the Jews, so Je-Sus went up to Jerusalem.

And He found in the temple vendors of oxen, sheep and doves and sitting money changers.

And after making a whip out of cords, He drove them all out of the temple, the sheep, the oxen; He knocked over the coins of the money changers and overturned the tables.

And to them selling doves He said, Take these things away from here! Do not keep on making my Father's house a house of business!

And His disciples remembered that it is written, The zeal of yur house will consume me.

Then the Jews answered and said to him, What can yu give us that shows that yu are authorized to do these things?

Je-Sus answered and said to them, Destroy this temple, and [with] in three days I will raise it up.

Then the Jews said, This temple was built in forty six years, and yu will raise it up in three days?

But He was speaking about the temple of His body.

Therefore, when He raised [himself] from the dead, His disciples remembered that He had said this to them; and they believed the Scripture and the word that Je-Sus said.

Now, when he was in Jerusalem for the Passover, many believed in [the meaning of] his name [the Eternal God saves] because they saw the signs that he was doing.

But Je-Sus did not entrust himself to them, for He knew them all [and could see right through them].

And He had no need that anyone should testify about people; for He knew himself what was in people.

There was a man of the Pharisees; his name was Nicodemus, who was a leader of the Jews.

He came to Him by night and said to Him, Rabbi, we know that yu came from God as a teacher. For no one is able to do these miracles that yu do, unless God is with Him.

Je-Sus answered and said to him, Truly, truly, I tell yu, Unless someone comes into being from above, he cannot see the kingdom of God.

Nicodemus says to Him, How can a man be born when he is old? He may not enter his mother's womb a second time to be born.

Je-Sus answered, Truly, truly, I tell yu, Unless someone is begotten out of water and spirit, it is not possible to enter into the kingdom of the God.

That which is begotten from the flesh is flesh. And that which is begotten from the Spirit is spirit.

Do not marvel at what I said to yu, It is necessary for you to be begotten from [heaven] above.

The wind blows where it wills, and yu hear its sound. But yu do not know from where it comes, and where it goes. So is everyone who is begotten by the Spirit.

Nicodemus answered and said to Him, How is it possible for these things to come about?

Je-Sus answered and said to him, YU are a teacher of Israel; and yu do not know about these things?

Truly, truly, I keep on telling yu, We know what we are talking about, and we testify about what we have seen; and you do not receive our testimony.

If I have told you about earthly things and you do not believe, how will you believe, if I tell you about heavenly things?

For no man has ascended up into heaven, except He, who came down from heaven, the Son of Man.

And as Moses lifted up the serpent in the wilderness, even so it is necessary for the Son of Man to be lifted up,

That everyone, who believes in Him, may continue to have eternal life,

For the God so loved the world that He gave the only-begotten Son that everyone, who believes in Him may not perish, but may have eternal life;

For the God did not send the Son into the world that He may judge the world; but that the world may be saved through Him.

Everyone, who relies on Him, is not judged; everyone, who is not relying [on Him], already brought judgment on himself, because he has no confidence in the name [יֵשׁוּעַ = the Divine Savior] of the only-begotten Son of God.

And the judgment hinges on this: Light has come into the world, but people loved darkness rather than light, for their deeds always were evil.

For everyone, who keeps on doing evil, hates the light and does not come into the light, lest his deeds should be exposed.

But he, who lives in the truth, comes to the light that his deeds may be seen, for they are done as if by God.

After these things Je-Sus and His disciples went into the countryside of Judaea; and there He stayed with them and was baptizing.

John was also baptizing at Aenon near to Salim, because there was much water; and they came and were baptized.

For John was not yet thrown into prison.

Then there was a quarrel among the disciples of John and the Judaeans about purification.

And they came to John, and said to him, Rabbi! He, who was with yu on the other side of the Jordan, about whom yu spoke so highly. Look! He is baptizing, and all people are going to Him.

John answered and said, A man cannot receive what is not given to him from heaven.

You yourselves are my witnesses that I said, I AM not the Christ, but I have been sent ahead of Him.

He, who has the bride, is the bridegroom. The friend of the bridegroom, who stands by and hears him, is very happy because of the bridegroom's voice. So then, my joy is gratified by this.

He must keep on increasing, but I keep on decreasing.

He testifies of what He has seen and heard; and no one receives His testimony.

He, who receives His testimony, confirms with a seal that God is true.

For He, whom God sent, speaks the words of God, for God does not give the Spirit by measure.

The Father loves the Son and has given all things in His hand.

He, who places his confidence on the Son, has everlasting life. And he, who rejects the Son, will not see life; but the vengeance of God remains on him.

Therefore, when Je-Sus knew that the Pharisees had heard that Je-Sus makes and baptizes more disciples than John,

Though Je-Sus himself was not baptizing, but His disciples did,

He left Judaea, and went away into Galilee again.

To do so, it was necessary for Him to go through Samaria.

Thus He comes to a town of Samaria, called Sychar, which is near the plot of land that Jacob had given to his son Joseph.

Now Jacob's well was there. So then, Je-Sus, being tired from His journey, sat down at the well. It was about the sixth hour.

A Samaritan woman comes to get water, and Je-Sus says to her, Give me to drink.

His disciples had gone into town that they might buy food.

Therefore, the Samaritan woman says to Him, How is it that yu, being a Jew, ask of me, a Samaritan woman, to give yu to drink? For Jews have no dealings with Samaritans.

Je-Sus answered and said to her, If yu would have recognized the blessing of God and who it is who says to yu, Give me to drink, yu would have asked Him, and He would have given yu living water.

She says to Him, Sir, yu have nothing to get water, and the well is deep. Where do yu get living water from?

Are yu greater than our father Jacob, who gave us the well and drank from it himself, as did his sons, and his livestock?

Je-Sus answered and said to her, Whoever drinks from this water will thirst again.

But whoever drinks from the water that I will give him will never thirst - not ever, for the water that I will give him will become in him a fountain of water, gushing up for eternal life.

The woman says to Him, Sir, give me this water that I may neither thirst, nor come here to draw water.

He says to her, Go! Call yur man! And come here!

The woman answered and said, I have no man. Je-Sus said to her, Yu have said correctly, I have no man.

Yu had five men. And he, whom yu have now, is not yur man. Yu said the truth.

The woman says to Him, Sir, I can see that yu are a prophet.

Our fathers worshipped on this mountain. And you say, that in Jerusalem is the proper place to worship.

Je-Sus says to her, Believe me, woman, the hour is coming, when you will worship the Father, neither on this mountain, nor in Jerusalem.

You worship what you do not know. We worship what we know: For salvation is of the Jews.

But the hour is coming, and is now, when true worshippers will worship the Father in spirit and in truth. Indeed, the Father looks for them, who worship Him so.

God is Spirit. And it is necessary for those, who worship, to worship in spirit and in truth.

The woman says to Him, I know that the coming 'Messiah,' the so-called Christ, will tell us all things, when He comes.

Je-Sus says to her, I AM the one speaking to yu.

And upon this, His disciples came and were surprised that He talked with a woman. Yet no one said, What are yu looking for? Or, Why do yu talk with her?

The woman then left her water pot, went away into the city and says to the people,

Come! See a person, who told me everything I ever did, if the Christ is this [man].

Then they came out of the town and were coming to Him.

In the meantime, His disciples were urging Him, saying, Teacher, eat!

But He said to them, I have food to eat that you do not know about.

Therefore, the disciples said to one another, Did somebody bring Him to eat?

Je-Sus says to them, My food is to do the will of Him, who sent me and that I should finish His work.

Do you not say, There are yet four months, then comes the harvest? Look! I am telling you: Open up your eyes! Look at the fields! For they are white to be harvested now.

The reaper receives the wages and gathers fruit for eternal life that both, he, who sows, and he, who reaps, may rejoice together.

In this the saying is true, One sows and another reaps.

I have sent you to reap, where you did not labor. Others did the hard work, now you are stepping into their shoes to labor.

And many Samaritans of that town believed in Him on account of the woman's testimony: He told me all that I ever did.

Then, when the Samaritans came to Him asking Him to stay with them, He stayed there two days.

And many more believed because of His words.

And they said to the woman, No longer do we believe in Him, because of yur say-so. We have heard ourselves, and we know that this is truly the Savior of the world.

After two days, He left that place and went on to Galilee.

He, Je-Sus, testified that a prophet receives no respect in His own hometown;

Yet when He came to Galilee, the Galileans, who also had gone to the feast, welcomed Him, for they had seen all the great things that He did at the feast in Jerusalem.

So then when Je-Sus came again to Cana of Galilee, where He made wine out of water, there was a certain man of royalty, whose son was sick at Capernaum,

When he heard that Je-Sus came from Judaea to Galilee, he went to Him and requested that He would come down and heal his son, for he was about to die.

Therefore, Je-Sus said to him, You [people] would not believe, if you would not see signs and wonders.

The man of royalty says to Him, Sir, come down before my child dies.

Je-Sus says to him, Go yur way. Yur son lives. And the man believed the word that Je-Sus told him, and he went his way.

As he was already on the way, servants met him, saying, Yur son lives.

Then he inquired of them at what hour he improved. They said to him, Yesterday at the seventh hour the fever left him.

So the father knew that it was at the same hour, when Je-Sus said to him, Yur son lives. And he and his whole household believed.

This is now a second miracle, which Je-Sus did, after He came from Judaea back to Galilee.

After this there was a feast of the Jews. And (the Divine Savior) Je-Sus went up to Jerusalem.

Now at Jerusalem, by the Sheep [Gate] is a pool with five shelters that in Hebrew is called Bethesda [House of Mercy].

In these were lying a multitude of sick, blind, lame, deformed [people].

And a certain man was there with his problem for thirty eight years.

Je-Sus, seeing him lie there and knowing that he had been there a long time already, says to him, Do yu want to be healed?

The invalid answered Him, Sir, I have no one, who might put me into the pool, when the water is agitated; and the way I am going, someone else steps in before me.

The says to him, Rise! Take yur mat! And keep on walking!

And immediately the man was healthy. He took his mat and walked. And that day was a Sabbath.

Therefore, the Jews said to him, who was cured, It is a Sabbath. It is not lawful for yu to carry the mat.

He answered them, He, who healed me, said to me, Take yur mat and keep on walking!

Then they asked him, Who is the man that said to yu, Take and walk?

And he, who was healed, did not know who it was. For Je-Sus got away, as a crowd was gathering in that place.

Then Je-Sus finds him in the temple and says to him: Look! Yu are healed. Do not continue to sin! So that nothing worse may happen to yu.

The man went away and told the Jews that it was Je-Sus, who had made him well.

Therefore, the Jews were hostile toward Je-Sus, because He did these things on the Sabbath.

But He answered them, My Father is working constantly, and I keep on working also.

Because of this, the Jews sought all the more to kill Him, not only because He voided the Sabbath, but He even called the God His own Father, making himself equal to the God.

Therefore, Je-Sus answered and said to them: Truly, truly, I say to you: By himself, the son cannot do nothing. He cannot do anything unless He sees the father at work, for what He [the Father] does, the son does the same things also. [Paraphrase of double negative: 'Seeing his predicament, I had to do something.']

For the Father loves the Son, and shows Him all things, which He himself does. And He will show Him greater works than these that you may marvel.

For as the Father raises up the dead and makes them alive. Even so, as He wills, the Son makes all alive.

Furthermore, the Father judges no one, but He entrusted all passing of judgment to the Son.

That all may honor the Son, even as they honor the Father. He, who does not honor the Son, does not honor the Father, who has sent Him.

Truly, truly, I say to you, He, who hears my word and believes in Him, who sent me, has eternal life, and will not enter into judgment but has passed out of death into life.

Truly, truly, 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 listen, will live.

For as the Father has life in himself; so He also gave to the Son to have life in himself;

And He has given to Him authority to carry out judgment, because He is a son of a human being.

Do not keep on wondering about this! For an hour is coming, in which all that are in the graves will hear His voice,

And they will come out [from the graves]; those who have done good to the resurrection of life; and those who have done evil to a resurrection of judgment.

I AM not able to do anything by myself. As I hear, I judge. And my judgment is just, because I seek not my own will, but the will of the one, who sent me.

If I testify on behalf of myself, my testimony is not worthy of credit,

There is another, who testifies concerning me. And I know that the testimony, which He testifies about me, is trustworthy.

You sent to John, and he testified to the truth.

But I do not receive [or depend on] verification from people; and I say these things for your sake, that you may be saved.

He was a burning and a shining lamp; and you were willing for a while to delight in his light.

My testimony is greater than that of John. For the works, which the Father has given me to complete, these works that I do, testify about me that the Father has sent me.

And the Father himself, who has sent me, presented evidence about me. Yet at no time did you hear His voice, or see His semblance.

And you do not have His word abiding in you, because you did not believe Him, whom He has sent.

And you are searching the Scriptures. For you think that through them you have eternal life. And they are they which testify about me;

Yet you continue to be unwilling to come to me that you may have life.

I do not receive glory from people.

But I have come to know you: You do not have the love of God in yourselves.

I have come in the name of my Father, and you do not receive me. If another should come in his own name, you will receive him.

How can you believe, when you receive glory from one another, and do not seek the glory of the only God?

Do not think that I will accuse you to the Father. There is one, who continually accuses you, Moses, in whom you trust.

But if you believed in Moses, you would have believed in me also, for he wrote about me.

Now if you continue to disbelieve his writings, how will you believe in my words?

After these things Je-Sus went away across the Sea of Galilee, from Tiberias.

And a great crowd followed Him, because they saw the miracles, which He did on the sick.

And Je-Sus went up the mountain. And there He sat down with His disciples.

And it was close to the Passover, the feast of the Jews.

When Je-Sus then raised up His eyes, and saw a great crowd coming to Him, He says to Philip, From where will we buy bread that these may eat?

And this He said to lead him on. For He knew what He was about to do.

Philip answered Him, Two hundred Denarii is not enough to buy bread, for each to get a little.

One of His disciples, Andrew, the brother of Peter, says to Him,

There is a little child here, who has five barley buns and two small fish. But what are they among so many?

And Je-Sus said, Make the people settle down. For there was much grass in the place. So the men sat down, numbering about five thousand.

And Je-Sus took the bread; and when He had given thanks, He distributed to those reclining and likewise of the fish, as much as they wanted.

When they were filled, He said to His disciples, Gather the surplus fragments that nothing be lost.

Therefore, they collected twelve baskets, filled with the fragments of the five barley buns, which were too much for those, who had eaten.

Then those men, who had seen the miracle that He did, said, This truly is the Prophet, who is coming into the world.

Therefore, Je-Sus, knowing that they would come and take Him by force to make Him king, withdrew again to the mountain by himself.

And when evening came, His disciples went down to the sea.

After they got into a boat, they were heading over the sea toward Capernaum. Darkness had already come, but Je-Sus had not come to them.

The sea was whipped up by a strong roaring wind.

Having rowed about twenty five or thirty stadium lengths [six to eight kilometers], they see Je-Sus walking on the sea. And they were terrified, as He was coming near the boat.

But He says to them, I AM. Fear not!

They wanted to take him into the boat, but at that moment the boat happened to be at the landing, to which they were going.

The next day, when the people, who were on the other side of the sea, saw that there was no other boat, except the one which His disciples took, and that Je-Sus did not get into the boat with His disciples, but that His disciples had gone by themselves,

But no other boats came from Tiberias near to the place, where they ate bread after the Eternal God had given thanks,

So, when the people saw that neither Je-Sus, nor His disciples were there, they also got into boats and came to Capernaum, looking for Je-Sus.

And when they had found Him on the other side of the sea, they said to Him, Rabbi, when did yu get here?

Je-Sus answered them and said, Truly, truly, I say to you, You seek me, not because you saw miracles, but because you ate of the bread and were filled.

Strive not for perishable food, but the food, which lasts for eternal life, which the Son of Man will give to you. Indeed God, the Father has consecrated Him for this.

Then they said to Him, What should we do, that we might bring about the works of God?

Je-Sus answered and said to them, This is the work of God that you may keep on entrusting yourselves to Him, whom He has sent.

Then they said to Him, What sign that we can see, will yu keep on doing that we may entrust ourselves to yu? What are yu committed to doing?

Our fathers ate manna in the desert. As it is written, From heaven, He gave them bread to eat.

Then Je-Sus said to them, Truly, truly, I say to you, Moses did not give you the bread from heaven; but my Father gives you the true bread from heaven.

For the bread of God is He, who is coming down from heaven and keeps giving life to the world.

Then they said to Him, Sir, give us this bread all the time.

And Je-Sus said to them, I AM the bread of the life. He, who keeps coming to me, never hungers, and he, who keeps on trusting in me, will never thirst.

But I told you that even [though] you have seen me, you do not believe.

Everyone, whom the Father gives me, will come to me; and him, who comes to me, I would in no way cast out.

For I came out of heaven, not that I should do my will, but the will of Him, who sent me.

And this is the will, of Him who has sent me that I should lose nothing of everything, which He has given me, but I will raise it up at the last day.

And this is the will of my Father that everyone, who focuses on the Son and entrusts himself to Him, may have everlasting life. And I will raise him up on the last day.

Then the Jews grumbled about Him, because He said, I AM the bread, which came down out of heaven.

And they said, Is not this Je-Sus [Hebrew for Yahweh saves] the son of Joseph, whose father and mother we know? How can He now say, I came down out of heaven?

Je-Sus answered and said to them, Do not grumble among yourselves.

No one is able to come to me, unless the Father, who sent me, brings him around; and I will raise him up on the last day.

It is written in the prophets, They will all be taught from God. So then everyone, who has heard and learned from the Father, comes to me.

No one has seen the Father, only He, who continues to be in the presence of the God, has seen the Father.

Truly, truly, I keep on saying to you, He, who believes, has eternal life.

I AM and continue to be the bread of life.

Your fathers ate manna in the wilderness, and they died.

This is the bread, which comes down from heaven that anyone, who may eat of it, may not die.

I AM the living bread that came down out of heaven. If anyone may eat of this bread, he will live into eternity. And the bread of life, which I will give, is my flesh in behalf of the life of the world.

Therefore, the Jews disputed among themselves, saying, How can He give us [human] flesh to eat?

Then Je-Sus said to them, Truly, truly, I say to you, Unless you may have eaten the flesh of the Son of Man and drank His blood, you continue to have no life in yourselves.

Whoever keeps on eating my flesh and keeps on drinking my blood, continues to have eternal life. And I will raise him up on the last day.

For my flesh is food indeed; and my blood is drink indeed.

He, who keeps on eating from me this flesh, and he, who keeps on drinking from me this blood, continues to remain in me, and I in him.

As the Father, who sent me, is living, and I live because of the Father; so he, who keeps on feeding on me, will live because of me.

This is the bread, which came down out of heaven, not as that which the fathers ate and died: He, who keeps on eating this bread, will live into eternity.

He said these things in a synagogue, as He was teaching in Capernaum.

Therefore, many of His disciples, when they heard this, said , This is a harsh saying. Who can listen to something like that?

And Je-Sus, knowing in himself that His disciples grumbled about this, said to them, Does this offend you?

What if you should see the Son of Man ascending up to where He was before?

The spirit is life-giving. The flesh is not useful at all. The word, which I spoke to you, is spirit life, but there are still some of you who still do not believe.

Je-Sus knew from the beginning, who were not believing, and who it is, who will betray Him.

Because of this He said, I told you, that no one is able to come to me, unless it is granted to him from my Father.

From then on, many of His disciples withdrew, backed off, and walked about with Him no more.

Then Je-Sus said to the twelve, Do you also wish to go away?

Simon Peter answered Him, Eternal God, to whom will we go? Yu have words of eternal life.

And we believe and we know that yu are the Holy One of God.

Je-Sus answered them, Have I not selected you, the twelve? And one of you is a devil.

He spoke of Judas, [son of] Simon, [from] Iscariot. For He, one of the twelve, was about to betray him.

After this Je-Sus stayed in Galilee. He did not want to go to Judaea, because the Jews wanted to kill Him.

It was near the Jewish Festival of Tents. [Harvest Festival]

Therefore, His brothers said to Him, Leave here, and go to Judaea, that yur followers may also see the works, which yu are doing.

For no one does things in secret, when he wants to be publicly [known]. If yu do these things, show yurself to the world!

For not even His brothers believed in Him.

Then Je-Sus said to them, My time has not yet come. But your time is always at hand.

The world cannot hate you. But it hates me, because I keep on pointing out to it that its works continue to be evil.

You go to the feast! I am not going to the feast [now], for my time has not yet come.

Having said this to them, He remained in Galilee.

But when His brothers had gone to the feast, then He went also, yet not openly, but secretly.

Then the Jews were looking for Him at the feast and said, Where is He?

And there was much muttering among the people about Him. Some said that He is alright. But others said, No! He leads people astray.

However, because of fear of the Jews, no one spoke publicly about Him.

But then, at the middle of the feast, Je-Sus went up into the temple and taught.

The Jews therefore said with astonishment: How He knows the Scriptures without being a student?!

Je-Sus answered them and said, My teaching is not mine, but from the one, who sent me.

If anyone wishes to do His will, he will be able to discern whether the teaching is of God, or if I speak on my own.

He, who is speaking on his own, seeks his own glory. But he, who seeks the glory of Him, who sent Him, he is truthful, and there is no unrighteousness in him.

Did not Moses give you the law, and yet none of you keeps the law? Why do you seek to kill me?

The people answered and said, Yu have a demon. Who is seeking to kill yu?

Je-Sus answered and said to them, I have done one work, and you are all amazed.

On account of this did Moses give you circumcision, not that it is of Moses but of the fathers, and you circumcise a man on the Sabbath day,

If a man receives circumcision on the Sabbath, so that the law of Moses should not be broken, why are you mad at me, because I have made a man completely well on a Sabbath?

Do not judge on the basis of superficial appearance, but make righteous judgments.

Then some of those in Jerusalem said, Is not this He, whom they are seeking to kill?

And, Look! He is speaking boldly and they say nothing to Him. Is it possibly true that the rulers know that this is the Christ?

But we know where this one is from. However, when the Christ comes, no one knows where He is from.

Therefore, as Je-Sus was teaching in the temple, He raised His voice saying, You know me, and you know where I am from; yet, I did not come on my own, but He, who sent me, is truthful, whom you do not know.

I know Him, because I am from Him, and He has sent me.

Then they were seeking to arrest Him. But no one laid the hand on Him, for His hour had not yet come.

Of the people many believed in Him and said, When the Christ comes, will He do more signs than what this one has done?

The Pharisees heard that the people were whispering such things about Him; so the chief priests and the Pharisee sent subordinate servants to arrest Him.

Then Je-Sus said to them, Yet for a short time, I continue to be with you, and then I am going to Him, who sent me.

You will seek and will not find me; and where I AM, you are not able to come.

Then the Jews said among themselves, Where is He about to go, that we will not find Him? Will He go to the dispersed among the Greek and teach the Greek?

What kind of saying is this that He said, You will seek me and will not find; and where I AM, you are unable to come?

On the last day, the great [day] of the feast, Je-Sus stood and called out, saying, If anyone may be thirsty, let him come to me and drink!

He, who believes in me, as the Scripture said, Out of his inner being will flow rivers of living [running] water.

This He said concerning the Spirit, which they, who believed in Him, were about to receive. For the Spirit was not yet sent, because up to now, Je-Sus was not yet glorified.

Those of the crowd, who heard these words, said, Truly, this is the Prophet.

Others said, This is the Christ. However, some said, It is not possible for the Christ to come out of Galilee.

Did Scripture not say that the Christ comes out of the seed of David, and from Bethlehem the town, where David was?

So there was a division among the people because of Him.

And some of them wanted to arrest Him. But no one laid hands on Him.

So when the servants of the chief priests and Pharisees came [back], they said to them, Why did you not bring Him?

The attendants answered, Never did a man speak like this man speaks.

Therefore, the Pharisees answered them, Are you not also deceived?

Did any of the authorities, or of the Pharisees, believe in Him?

But this crowd, which knows nothing about the law, is cursed.
Nicodemus, who came to Him earlier on, and was one of them, says to them,
Our law does not judge the man, unless it first heard from Him, and knows what He does.

They answered and said to him, Are you also from Galilee? Search and see that no prophet is to be raised out of Galilee.

Again Je-Sus spoke to them, saying, I AM and I continue to be the light of the world. He, who follows me may not continue to walk in darkness, but will have the light of life.
Therefore, the Pharisees said to Him, Yu are testifying about yurself; yur testimony is not true.

Je-Sus answered and said to them, Even if I testify about myself, my testimony is true, because I know where I came from, and where I continue to be. But you do not know where I am coming from, nor where I continue to be.

You make judgmental statements based on the flesh. I judge no one.

Moreover, even if I may judge, my judgment is true, because I am not alone: [It is] I and the one, who sent me,

As it is also written in your law, that the testimony of two people is true:

[1] **I AM keeping on testifying on behalf of myself; and** [2] **the Father, who sent me, keeps on testifying on my behalf.**

Then they said to Him, Where is yur Father? Je-Sus answered, You know neither me, nor my Father. If you had known me, you would have known my Father also.

He said these words in the treasury, as He was teaching in the temple. And no one seized Him; for His hour had not yet come.

Again He said to them, I am going away; you will look for me, and you will die in your sin, but where I am going, you are not able to come.

Therefore, the Jews said, Will He kill himself? For He says, Where I go, you cannot come.

And He said to them, You are from below. I am from above. You are of this world. I am not of this world.

Therefore, I said to you, that you will die in your sins. For if you do not believe that I AM, whom I continue to be, you will die in your sins.

Then they said to him, Who are you? And Je-Sus told them: [I Am] The Preeminent, as I keep on telling you.

I have many things to say [to you] and to criticize about you. But He, who sent me is truthful, and what I hear from Him that I proclaim to the world.

They did not understand that He spoke to them about the Father.

Then Je-Sus said to them, When you have raised up the Son of Man, you will know that I AM. Of myself I do nothing. But as the Father has taught me, so I speak.

And He, who sent me, continues to be with me. The Father has not left me alone, because I always keep on doing the things that are acceptable to Him.

As He was speaking about these things, many believed in Him.

Therefore, Je-Sus said to those Jews, who believed in Him, If you remain in my word, then you are truly my disciples;

You will know the truth, and the truth will set you free.

They answered Him, We are Abraham's seed, and we were never enslaved to anyone. How can yu say, You will be free?

Je-Sus answered them, Truly, truly, I say to you, Whoever keeps on committing a sin, is a slave of the sin.

And the slave does not remain in the house forever; but the Son remains forever.

Therefore, if the Son sets you free, you will be truly free.

I know that you are Abraham's seed. But you seek to kill me, because my word does not take root in you.

I speak about that which I have seen from the Father. And you also, keep on doing that which you heard from the father!

They answered and said to Him, Our father is Abraham. Je-Sus says to them, If you are Abraham's children, do the works of Abraham!

But now you seek to kill me, a man, who has told you the truth, which I have heard from God. This is not what Abraham did.

You do the deeds of your father. Therefore, they said to him, We are not born of fornication. We have one Father, the God.

Je-Sus said to them, If God were your Father, you would love me; for I came from and I am here by God's doing. I did not come on my own, but He sent me.

Why do you not understand what I am telling you? Because you are not able to listen to my word.

You are of your father, the devil; and the desires of your father you desire to do. He was a murderer from the beginning. He did not remain in the truth, because there is no truth in him. He speaks and utters his own falsehood, because he is a liar, and the father of it.

And I, because I tell you the truth, you do not believe me.

Which one of you can accuse me of sin? And if I say the truth, why do you not believe me?

He, who is of God, hears the words of God. Therefore, because you are not of God, you do not listen.

The Jews answered, and said to Him, We are right in saying that yu are a Samaritan, and yu have a demon.

Je-Sus replied, I do not have a demon. I honor my Father, and you dishonor me.

I do not seek my own glory. The one, who is seeking it, is also judging.

Truly, truly, I say to you, If anyone keeps my word, he will definitely not see death into eternity.

Then the Jews said to Him, Now we know that yu have a demon. Abraham, and the prophets, died; and yu say, If anyone keeps my word, he will definitely not see death into eternity.

Are yu greater than our father Abraham, who died? And the prophets died. Whom do yu make yurself out to be?

Je-Sus answered, If I honor myself, my honor is nothing. It is my Father, who honors me, of whom you say, that He is our God.

Yet you have not known Him. But I know Him. If I should say, I do not know Him, I would be a liar like you. But I do know Him, and I keep His word.

Your father Abraham rejoiced that he should see my day; and he saw; and he was glad.

Then the Jews said to Him: Yu are not yet fifty years old and yu have seen Abraham?

Then they picked up stones to throw at Him. But Je-Sus hid and went out of the temple.

And as He was going along, He saw a man, who was blind from birth.

And His disciples asked Him, saying, Rabbi, who sinned? He, or his parents, that he should be born blind?

Je-Sus answered, Neither he, nor his parents sinned, but that the works of God may be revealed in him.

It is proper for us to do the works of Him, who sent me, while it is day. Night is coming, when no one can work.

While I am in the world, I am the light of the world.

Having said this, He spat on the ground, made mud with the spittle and applied the mud to his eyes.

And He said to him, Go! Wash in the pool of Siloam! Which means being sent. So he went, washed and walked away seeing.

Therefore, the neighbors and they, who before had seen that he was a beggar, said, Is this not him, who is continuously sitting and begging?

Some said, It is him. Others said, No, but he is like him. He said, I am.

Therefore, they said to him, How then were your eyes opened?

He answered, The man, called Je-Sus, made mud, applied it to my eyes, and said to me, Go to Siloam and wash. So after I went and washed, I could see.

Then they said to him, Where is He? He said, I do not know.

They bring him, who once was blind, to the Pharisees.

It was a Sabbath, on the day, when Je-Sus made the mud and opened his eyes.

Therefore, the Pharisees asked him again, why he could see. He said to them, He put mud on my eyes, I washed, and I see.

Therefore, some of the Pharisees said, This man is not of God, because He does not keep the Sabbath. Others said, How can a sinful man be able to do such signs? And there was a split among them.

So they say to the blind man again, What do yu say about Him, now that He opened yur eyes? He said, He is a prophet.

But the Jews did not believe the account that he, who was blind, could see; until they called the parents of him, who was seeing.

And they asked them, saying, Is this your son, of whom you say that he was born blind? How then does he now see?

His parents answered them and said, We know that this is our son, and that he was born blind.

Why he now sees, we do not know. Nor do we know, who opened his eyes. He is of age. Ask him! He will speak for himself.

His parents said this, because they feared the Jews. For the Jews had already conspired, that if anyone should acknowledge Him as the Christ, he would be expelled from the synagogue.

Because of this, his parents said, He is of age. Ask him!

So then a second time, they summoned the man, who was blind and said to him, Give glory to God! We know that this man is a sinner.

Therefore, he answered, If He is a sinner, I do not know. One thing I know, though being blind, I now see.

They said to him again, What did He do to yu? How did He open yur eyes?

He answered them, I have told you already, and you did not listen. Why do you want to hear it again? Do you also want to become His disciples?

Then they verbally abused him and said, Yu are His disciple. We are disciples of Moses.

We know that God spoke to Moses. We do not know where this one is from.

The man answered and said to them, This is truly amazing. You do not know where he is from, though he opened my eyes,

For we know that God does not listen to sinners. But He listens to anyone, who is God-fearing and does His will.

It is unheard-of in this age that anyone opened the eyes of one, who was born blind.

If He were not of God, He could not do anything.

They answered and said to him, Yu were totally born in sins, and yu are teaching us? And they threw him out.

Je-Sus heard that they had thrown him out. And when He found him, He said to him, Do yu believe in the Son of Man?

He answered and said, Who is He, Sir? That I might believe in Him.

And Je-Sus said to him, Yu have seen Him, and He is talking with yu.

And he said, I believe, Oh Eternal God! And he worshipped Him.

And Je-Sus said, For judgment I came into this world, that they, who do not see, may see; and they, who see, might become blind.

And some of the Pharisees, who were with Him, heard this, and said to Him, Are we also blind?

Je-Sus said to them, If you were blind, you would have no sin. But now since you say, We see, your sin remains.

Truly, truly, I say to you, He, who does not enter the sheepfold by the door, but climbs in some other way, is a thief and a robber.

But he, who enters through the door, is the shepherd of the sheep.

To him the doorkeeper opens. The sheep hear his voice, and he calls his own sheep by name and leads them out.

And after he has brought out all that are his, he goes before them and the sheep follow. For they know his voice.

But in no way will they follow a stranger. They will flee from him, for they do not know the voice of strangers.

Je-Sus told them this parable; but they did not understand what He was telling them.

Therefore, Je-Sus said again, Truly, truly, I say to you, I AM, and remain, the door of the sheep.

All, who came before me, are thieves and robbers. But the sheep did not listen to them.

I AM, and remain the door. If anyone enters through me, he will be saved. He will go in and out, and will find pasture.

The thief comes only to steal, kill and to destroy. I came that they may continue to have life, and that they may have it superabundantly.

I AM, and I continue to be, the good shepherd. The good shepherd lays down His soul for the sheep.

But the hireling, who is not a shepherd, to whom the sheep are not his own, sees the wolf coming and leaves the sheep. He runs away, and the wolf grabs and scatters them.

Because he is a hireling, he is not concerned about the sheep.

I AM and continue to be, the good shepherd. I know my own, and my own know me.

As the Father knows me, even so I know the Father. And I lay down my soul on behalf of the sheep.

And other sheep I have, which are not of this fold. I must lead them also. They will hear my voice; and there will be one fold and one shepherd.

Because of this, the Father loves me, because I lay down my soul that I might take it up again.

No man takes it from me, but I lay it down by myself. I have authority to lay it down, and I have authority to take it up again. This commission I received from my Father.

Again, there was a split among the Jews on account of these words.

Many of them said, He has a demon and is insane. Why do you listen to Him?

Others said, These are not the words of a demon-possessed. Can a demon open the eyes of the blind?

This took place at Jerusalem at the feast of Dedication. It was the cold rainy season.

And as Je-Sus walked in the temple in Solomon's colonnade,

The Jews surrounded Him, and said to Him, How long do yu keep us in suspense? If yu are the Christ, tell us plainly!

Je-Sus answered them, I told you, and you do not believe. The works that I do in the name of my Father verify who I am.

But you do not believe, because you are not of my sheep.

My sheep listen to my voice; I know them and they keep on following me.

And I give them eternal life. They will never perish unto eternity; and no one will snatch them out of my hand.

My Father, who gave them to me, is greater than all. And no one is able to snatch them out of the hand of the Father.

I and the Father, we continue to be one.

Again, the Jews took up stones that they may stone Him.

Je-Sus responded to them, I showed you many good works from the Father. For which of these works do you stone me?

The Jews answered Him, We do not stone yu for a good work, but for blasphemy, because yu, being human, make yurself God.

Je-Sus replied to them, Is it not written in your law, I said, you are gods,

When He called them gods, to whom the word of God came? And what is written cannot be revoked.

And about Him, whom the Father sanctified and sent into the world, you say, 'Yu blaspheme.' because I said, 'I am a son of the God'?

If I do not do the works of my Father, do not believe me!

Yet if I do, though you do not believe in me, believe on account of the works that you may know and understand, that the Father is in me, and I am in the Father.

Therefore, they tried to seize Him again. But He escaped out of their hands.

And He went away again to the other side of the Jordan into the place, where John was baptizing at first. And He stayed there.

And many came to Him, and said, John did no miracle. But everything that John said about this one was true.

And many believed in Him there.

And Lazarus from Bethany, the town of Mary and her sister Martha, was sick.

It was the Mary, who anointed the Eternal God with myrrh and wiped His feet with her hair, whose brother Lazarus was sick.

Therefore, his sisters sent to Him, saying, Eternal God, Look! He, whom yu love, is sick.

When Je-Sus heard it, He said, This sickness is not [leading] to death, but for the glory of God, that the Son of God might be glorified by it.

Je-Sus loved Martha, her sister and Lazarus.

So when He heard that he was sick, He stayed in that place yet two days.

Then after this, He says to His disciples, Let us go to Judaea again.

The disciples say to Him, Rabbi, just now the Jews tried to stone yu, and yu are going there again?

Je-Sus answered, Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, for he sees the light of this world.

But if anyone walks in the night, he stumbles, because the light is not in him.

Having said that, He says this to them, Our friend Lazarus has fallen asleep; but I go that I may wake him from sleep.

Then His disciples said, Eternal God, if he has fallen asleep, he will get well.

However, Je-Sus had spoken of his death. But they thought that He is speaking of resting, as in sleep.

So then Je-Sus said to them openly, Lazarus is dead.

And for your sake, I am glad that I was not there, that you may believe. But, let us go to him.

Then Thomas, who is called Didymus [Twin], said to the fellow-disciples, Let us also go, that we may die with Him.

After getting there, Je-Sus found him, being in the tomb four days already.

Now Bethany was close to Jerusalem, about fifteen Stadium lengths away. [15 x .2 = 3 km]

And many of the Jews came to Martha and Mary, to console them concerning their brother.

When Martha heard that Je-Sus was coming, she went to meet Him. But Mary was sitting at home.

Then Martha said to Je-Sus, Eternal God, if yu were here, my brother would not have died.

Even now I know that whatever yu may ask of the God, the God will give to yu.

Je-Sus says to her, Yur brother will rise up.

Martha says to Him, I know that he will rise up in the resurrection on the last day.

Je-Sus said to her, I AM and I continue to be the resurrection and the life. He, who believes in me, though he may die, he will live.

And everyone, living and believing in me, may not die at all in the coming age. Do yu believe this?

She says to Him, Yes, Eternal God, I have come to believe that yu are the Christ, the Son of God, who is coming into the world.

And having said this, she went and called Mary, her sister and whispered saying, The teacher is coming and calling for yu.

As soon as she heard that, she rose up quickly, and was going to Him.

Je-Sus had not yet come into the town, but was still in the place where Martha met Him.

Therefore, when the Jews, who were with her in the house, consoling her, saw Mary get up quickly and go out, followed her, thinking that she was going to the tomb to mourn there.

So when Mary came to where Je-Sus was and saw Him, she fell down at His feet, saying to Him, Eternal God, if yu had been here, my brother would not have died.

Therefore, when Je-Sus saw her weeping, and the Jews, coming with her, also weeping, He was deeply disturbed in spirit and troubled within.

And He said, Where have you laid him? They say to Him, Eternal God, come and see.

Je-Sus wept.

Therefore, the Jews said, Look! How He loved him!

And some of them said, Could not this one, who opened the eyes of the blind, have prevented even this man from dying?

Therefore, Je-Sus, again deeply moved, steps up to the tomb. It was a cave, with a stone laying against it.

Je-Sus says: Take the stone away! Martha, the sister of him, who died, says to Him: Eternal God! It's been four days and it stinks.

Je-Sus says to her, Did I not tell yu that if yu believe, yu will see the glory of God?

Then they took the stone away. And Je-Sus lifted up His eyes and said, Father, I thank yu that yu have heard me.

I have known that yu always hear me. But because of the crowd, standing around, I said that they may believe that yu have sent me.

And having said this, He shouted with a loud voice, Lazarus! Come out!

And the dead one came out, with feet and hands bound by linen strips, and his face was covered with a grave cloth. Je-Sus says to them, Untie him, and let him go!

Therefore, many of the Jews, who came to Mary, when they saw the things that He did, believed in Him.

But some of them went to the Pharisees and told them what Je-Sus did.

Then the chief priests and the Pharisees convened a council and said, What are we doing, for this man does many miracles?

If we let Him carry on like this, everyone will believe in Him. And the Romans will come and take away both our place and nation.

However, a certain one of them, Caiaphas, who was the High Priest that year said to them, You know nothing at all.

Nor do you consider what is expedient for you: One man should die on behalf of the people that the whole nation may not perish.

And this he said not on his own initiative. But being High Priest at that time, he prophesied that Je-Sus was about to die for the nation,

And not in behalf of the nation only, but that He also may unite into one the shattered children of God.

So then, from that day on, they conspired to kill Him.

Therefore, Je-Sus no longer walked publicly among the Jews. So He went from there, into a region near the desert, a town called Ephraim, where He stayed with His disciples.

And the Passover of the Jews was at hand. And many from the countryside went up to Jerusalem to purify themselves before the Passover.

So they were looking for Je-Sus, and standing around in the temple, they were talking among themselves, What do you think? Will He not come to the feast?

Now both the chief priests and the Pharisees had given orders that, if anyone knew where He was, he should report it that they might arrest Him.

Then six days before the Passover, Je-Sus came to Bethany, where Lazarus was, whom the (Divine Savior) Je-Sus raised from the dead.

Therefore, they made Him dinner. Martha served. And Lazarus was one of those reclining with Him.

Then Mary took a liter of ointment, a pure and very precious nard and anointed the feet of Je-Sus. And she wiped His feet with her hair. The whole house was filled with the odor of the ointment.

Then Judas Iscariot, one of His disciples, who was about to betray Him, says,

Why was this ointment not sold for three hundred Denarii, and given to the poor?

He said this, not that he cared for the poor but for himself, because he was a thief, who managed the money bag and its contents.

Therefore, Je-Sus said, Let her be! So that she may apply it for my burial.

The poor you have with you always; but me you do not have always.

A great crowd of Jews knew that He was there; therefore, they came not only on account of Je-Sus, but that they might also see Lazarus, whom He raised from the dead.

However, the chief priests considered putting Lazarus to death also.

For on account of him, many deserted the Jews and believed in Je-Sus.

On the next day, on hearing that Je-Sus was coming to Jerusalem, a great crowd was coming to the feast.

They took branches of palm trees and went out to meet Him, they shouted, Hosanna! Blessed is the coming King of Israel, by name: Eternal God.

And after finding a young donkey, Je-Sus sat on it, as it is written,

Fear not, daughter of Zion! Look! Your King comes, sitting on the colt of a donkey.

His disciples did not understand these things at first. But after Je-Sus was glorified, they remembered that these things were written about Him and that these things happened to Him.

And the people, who were with Him, when He called Lazarus out of the tomb, testified that He raised him from the dead.

On account of this, the crowd gathered around Him, for they heard that He had done this miracle.

Therefore, the Pharisees said among themselves, Do you not see that you are making no headway? Look! The world has gone after Him.

And there were certain Greeks among them, who came up to worship at the feast.

So then, they came to Philip, who was of Bethsaida of Galilee and asked him, saying, Sir, we would like to see Je-Sus.

Philip comes and tells Andrew. Then Andrew and Philip tell Je-Sus.

And Je-Sus answered them, saying, The hour has come for the Son of Man to be glorified.

Truly, truly, I say to you, If a kernel of wheat does not fall into the ground and dies, it remains by itself. But if it dies, it brings forth much fruit.

He, who loves his soul, will lose it. And he, who hates his soul in this world, will keep it into eternal life.

If anyone may serve me, let him follow me; and where I am, there my servant will also be. If anyone may serve me, my Father will honor him.

Now my soul is troubled. And what should I say, Father, save me from this hour? But I came specifically for this hour.

Father, glorify Your name! Then a voice came out of heaven, I glorified [it already], and will glorify it again.

When the by-standing crowd heard it, they said, That was thunder. Others said, An angel spoke to Him.

Je-Sus replied and said, This voice came not because of me, but for you.

Now is the judgment of this world. Now the ruler of this world will be banished.

And when I am raised from the earth, I will draw everyone to myself.

He said this, to signify by what death He was about to die.

The people answered Him, We have heard out of the law that the Christ remains forever. How can yu say, The Son of Man must be lifted up? Who is this Son of Man?

Therefore, Je-Sus said to them, Yet for a little while, the light is with you. Walk while you have the light, lest darkness overcomes you; for he, who walks in darkness, does not know where he is going.

While you have light, entrust yourself to the light, that you may become sons of light. Je-Sus said these things, then went away and hid himself from them.

But though He did so many of His miracles before them; yet they did not believe in Him,

That the saying of the prophet Isaiah might be fulfilled, O Eternal God, who has believed our report? And to whom has the strength of the Eternal God been revealed?

Because of this, they were not able to believe, for again Isaiah said,

He has blinded their eyes and hardened their heart; that they may not see with their eyes, nor understand with their heart, and they may transform themselves; but that I myself will heal them.

Isaiah said these things, because he saw His glory, and spoke about Him.

Yet even among the rulers many believed in Him; but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue.

For they loved the glory of men more than the glory of God.

So Je-Sus called out aloud, saying, He, who believes in me, believes not in me, but in Him, who sent me.

And he, who sees me, sees Him, who has sent me.

I have come [to be] light to the world that everyone, who believes in me, may not remain in darkness.

And if anyone hears and does not keep my words, I do not judge him, for I did not come that I may judge the world, but that I may save the world.

He, who rejects me and does not receive my words, has his judge: The word, which I have spoken, will judge him on the last day.

I did not speak on my own; but the Father himself, who has sent me, gave me an order on what I should talk about and what I will say.

And I know that His order produces eternal life. Therefore, I keep on talking; whatever the Father says to me, that is what I keep on saying.

Before the feast of the Passover, the (Divine Savior) Je-Sus knew that His hour had come for Him to leave this world and go to the Father; He loved His own, who were in the world, and He loved them to the end.

And as the [Passover] meal took place, the devil had already put it into the heart of Judas, son of Simon from Iscariot, to betray Him.

With the understanding that the Father had given all things to Him [to have] in hand, that He came from God and was going to God,

He gets up from the meal, lays aside the clothing, dressed himself with a towel [like a slave].

Moreover, He poured water into a basin, and began to wash the feet of the disciples and to wipe [them] with the apron He was wearing.

Then He comes to Simon Peter, who says to Him, Eternal God, do yu wash my feet?

Je-Sus answered and said to him, What I am doing yu do not understand now. But yu will understand later.

Peter says to him, No! Yu will never in my life wash my feet. Je-Sus answered him, If I do not wash yu, yu have no part with me.

Simon Peter says to Him, Eternal God, not only my feet, but also the hands and the head.

Je-Sus says to him, He, who has been bathed, has no need to wash, for he is totally clean, except for his feet. Yu are clean, but not all.

Because he knew who was currently betraying him. That is why He said this, Not all of you are clean.

So after He had washed their feet, He put on His clothing, reclined again and said to them, Do you understand what I have done to you?

You call me Teacher and Eternal God, and it is good that you say so, for so I am.

So then, if I, the Eternal God and the Teacher, have washed your feet, you also ought to wash one another's feet.

For I have given you an example, that as I did to you, you should continue to do.

Truly, truly, I say to you, A servant is not greater than his master. Neither is the messenger greater than him, who sent him.

If you know these things, you are blessed, if you do them.

I am speaking not about all of you. I know whom I have chosen; but that the Scripture may be fulfilled: Someone, who eats bread with me, has lifted up his heel [to kick] me.

I am telling you now in advance before it happens that, after it happened, you may believe that I AM [the I AM].

Truly, truly, I say to you, He, who receives, whomsoever I may send, receives me; and he, who receives me, receives Him, who sent me.

Having said these things, Je-Sus was troubled in spirit and showed it by saying, Truly, truly, I say to you, One of you will betray me.

The disciples looked at one another perplexed, wondering of whom He was speaking.

One of His disciples, whom Je-Sus loved, was reclining at the chest of Je-Sus.

Therefore, Simon Peter motioned to him and told him, Say! Who is it? Who is he talking about?

He, leaning on the chest of Je-Sus, says to Him, Eternal God, who is it?

Je-Sus answered, I will dip the tasty bit, and I will give it to him. He is the one. And having dipped the tasty bit, He takes it and gives it to Judas, [son] of Simon, from Iscariot.

After he received the tasty bit, Satan entered into him. Then Je-Sus says to him, What yu do, do it in haste.

Of those reclining [at table], no one understood what He was telling him.

Since Judas had the moneybag, some thought that Je-Sus said to him, Buy what we need for the Feast; or that he should give something to the poor.

After he received the tasty bit, he immediately went out; and it was night.

So when he had gone out, Je-Sus said, Now the Son of Man is glorified, and God is glorified in Him.

If God is glorified in Him, God himself will also glorify Him, and He will glorify Him forthwith.

Children, I am with you yet for a little while; then you will seek me. And as I said to the Jews, Where I go, you are not able to come; so I also say to you now.

A new order I commit to you, That you should keep on loving one another, as I have loved you, so also you should keep on loving one another.

By this everyone will know that you are my disciples, if you have love for one another.

Simon Peter says to Him, Eternal God, where are you going? Je-Sus answered, Where I go, yu are not able to follow me now; but yu will follow me later.

Peter said to Him, Why can I not follow yu now? I will lay down my soul for yu.

Je-Sus answered, Will yu lay down yur soul on behalf of me? Truly, truly, I say to yu, The rooster will not crow, until yu will deny me three times.

Let not your heart be troubled. You keep on entrusting yourselves to the God. Keep on entrusting yourselves to me also.

In my Father's household there are many places to stay. If it were not so, would I have told you that I am going to prepare a place for you?

And if I go and prepare a place for you, I am coming again, and I will receive you to myself that where I am, there you may be also.

And you know the way where I am going.

Thomas says to Him, Eternal God, we do not know where yu are going. And how can we know the way?

Je-Sus says to Him, I AM the way, the truth and the life. No one comes to the Father, but by me.

If you had known me, you would also have known my Father. From now on you have known Him, and you have seen Him.

Philip says to Him, Eternal God, show us the Father, and it is enough for us.

Je-Sus says to him, Have I been with you so long and you do not know me, Philip? He, who has seen me, has seen the Father. How can yu say then, Show us the Father?

Do yu not believe that I am in the Father, and the Father is in me? The words that I speak to you I do not speak of myself; but the Father continues to be in me and does His works.

Keep on believing in me: I [am] in the Father, and the Father [is] in me! Or else, believe, because of the works themselves!

Truly, truly, I say to you, He, who keeps on trusting in me, will also be doing the works that I do. He will do even greater works than these, because I go to the Father.

And whatever you may ask, in my name, that I will do, that the Father may be glorified in the Son.

If you ask me anything, for my name's sake, I will do it

If you keep on loving me, you will maintain my orders.

And I will ask the Father, and He will give to you another Counselor, that He may be and remain with you for eternity:

The Spirit of the truth, whom the world is not able to receive, because it neither sees nor knows Him. But you are continually aware of Him, because He stays with you and will be in you.

I will not leave you as orphans. I keep on coming to you.

Yet a little while, and the world sees me no more. But you keep on seeing me; because I keep on living, you will live also.

On that day you will definitely know that I [am] in my Father, you in me and I in you.

He, who keeps on holding on to my orders and continues to maintain them, he it is, who loves me. And he, who loves me, will be loved by my Father. And I will love him; and I will reveal myself to him.

Judas says to Him, not the Iscariot: Eternal God, what happened? [Why] will yu reveal yurself to us and not to the world?

Je-Sus answered and said to him, If someone loves me, he will keep my word, and my Father will love him. And we will come to him; and we will stay with him.

He, who does not keep on loving me does not keep my words; and the word that you hear is not mine, but my Father's, who sent me.

These things I said to you, as I am staying with you.

And the Counselor, that is the Holy Spirit, whom the Father will send in my name, He will teach you all things and bring all things that I have said to you to your remembrance.

I leave peace with you; I give to you my peace; I do not give as the world gives, Let not your heart be troubled, neither let it be afraid.

You have heard that I said to you, I go away, and come back to you. If you loved me, you would have rejoiced, because I said, I go to the Father, and because the Father is greater than I.

And now I have told you before it happens, that when it does happen, you may believe.

I will speak with you not much longer; for the ruler of this world is coming, but he has nothing on me.

But that the world may know that I love the Father and as the Father gave me directions so I keep on doing. Rise up [to the challenge] that we may go on.

I am the true vine, and my Father is the vinedresser.

Every branch in me, which bears no fruit, He removes. And everyone that bears fruit, He purifies that it may bear more fruit.

You are already clean on account of the word, which I have spoken to you.

Remain in me and I in you. As the branch cannot bear fruit, unless it remains on the vine, neither can you, if you do not remain in me.

I am the vine. You are the branches. He, who remains in me and I in him, bears much fruit; for without me, you are not able to accomplish anything.

If anyone does not remain in me, he is thrown out as the dried up branch, which they gather, throw into the fire, and it is burned.

If you remain in me, and my words remain in you, whatever you [as a community] may wish: Ask! And it will be done for you.

In this is my Father glorified, that you may continue to bear much fruit, as such, you may be my disciples.

As the Father loved me, so I loved you. Remain in my love!

If you conform to my orders, you will remain in my love; even as I conformed to my Father's orders and remained in His love.

I said these things to you, that my joy may be in you, and that your joy may be complete.

This is my order, That you may love one another, as I loved you.

Greater love has no one than this: That he may lay down his soul for his beloved.

You are my beloved, if you keep on doing what I keep on telling you.

I never speak to you as to slaves. For a slave does not know what his master is doing. But I have spoken to you as beloved, because all that I have heard from my Father I have made known to you.

You have not chosen me, but I have chosen you; I have set you up that you may progress and produce fruit, and that your fruit keeps on coming, so that whatever you may ask of the Father in my name, He would give to you.

These things I order you that you may love one another.

If the world hates you, keep in mind that it hated me before it hated you.

If you were of the world, the world would have loved its own. Because you are not of the world, but I have chosen you out of the world; therefore, the world keeps on hating you.

Remember the word I said to you, The slave is not greater than his master. If they have persecuted me, they will also persecute you. If they have kept my word, they will keep yours also.

But all these things they will do to you on account of my name, because they have not known Him, who sent me.

If I had not come and spoken to them, they would have had no sin; but now they have no excuse for their sin.

He, who hates me, hates my Father also.

If I had not done among them the works, which no one did, they would have had no sin. But now they have seen and hated both me and my Father,

That the word might be fulfilled, which is written in their statutes, They hated me maliciously.

And when the counselor, the spirit of truth, who proceeds from the Father, whom I will send to you from the Father, comes, He will testify about me.

And you also continue to testify, because, in respect to authority, you are next to me.

I said these things to you, that you may not be shocked.

For they will excommunicate you. Yes, the hour comes, when everyone will think that killing you is a service, offered to God.

And they will do these things, because they know neither the Father, nor me.

But I have told you these things, that when the hour may come, you may remember that I told you so now. I did not mention this matter of importance to you before, because I was with you.

But now I am going away to Him, who sent me, and none of you is asking me, Where are you going?

But because I have said these things to you, sorrow has filled your heart.

Nevertheless, I am telling you the truth; it is good for you that I go away. For if I do not go away, the Counselor will not come to you. But when I go, I will send Him to you.

And when He comes, He will hold the world accountable in matters of sin, righteousness and divine judgment.

Concerning sin, because they do not believe in me;

Concerning righteousness, because I go away to the Father and you see me no longer;

Concerning divine judgment, because the ruler of this world has been judged.

I have yet many things to say to you, but you are not able to bear them now.

However, when the Spirit of the truth comes, He will guide you in the way of all the truth. He will not speak of himself. He will say what He will hear. And He will announce to you the things that are coming.

He will glorify me, for He will receive what is mine and will declare it to you.

All that the Father has is mine. Therefore, I said, He will take what is mine and will declare it to you.

A little while, and you will no longer see me. Again, a little while, and you will see me.

Therefore, some of His disciples said among themselves, What is this that He says to us? A little while, and you will not see me. Again, a little while, and you will see me. And, because I go to the Father?

Therefore, they said, What is this that He says, A little while? We do not know what He is saying.

Je-Sus knew that they wanted to ask Him, so He said to them, Do you ask among yourselves because I said, A little while, and you will not see me; again, a little while, and you will see me?

Truly, truly, I say to you, You will weep and lament, but the world will rejoice. You will be sorrowful, but your sorrow will be turned into joy.

A woman, as she gives birth, has pain, because her hour has come. But as soon as she has given birth to the child, she remembers the trouble no more, for joy that a human being is born into the world.

So then, you have sorrow now. But I will see you again, and your heart will rejoice. And no one is taking your joy from you.

And on that day you will ask me nothing. Truly, truly, I say to you, Whatever you may ask the Father, He will give it to you in my name.

Until now you have asked nothing in my name. Keep on asking, and you will receive that your joy may be full.

I have spoken to you figuratively about these things, but the time is coming, when I will speak to you in parables no more; I will speak clearly to you about the Father.

On that day you will ask in my name. And I do not say to you that I will ask the Father in your behalf,

For the Father himself loves you, because you loved me and believed that I came from the God.

I came from the Father and came into the world, and I leave the world again and go to the Father.

His disciples said to Him, Look! Now yu are speaking clearly; yu are not talking in a parable.

Now we know that yu know all things, and yu have no need for anyone to hold yu accountable. By this we believe that yu came from God.

Je-Sus answered them, Did you come to believe just now?

Look! The hour is coming, and has arrived, that you will be scattered, each to his own, and you will leave me by myself. Yet I am not alone, because the Father is with me.

I have said these things to you, that in me you may have peace. In the world you continue to have trouble. But take heart, I have overcome the world.

Je-Sus talked about these things, then He lifted His eyes up to heaven, and He said, Father, the hour has come, glorify Your Son, that Your Son may also glorify You.

As You have given Him authority over all flesh that He should give eternal life to everyone, whom You have given to Him.

And this is life eternal that they may continue to be mindful of You, the only true God, and Je-Sus the Messiah, whom You have sent.

I have glorified You on the earth; I have completed what You gave me to do.

And now, Father, glorify me with yourself in the glory I had with You, before the world came into being.

I have revealed Your name to the people, whom You gave me out of the world. They were Yours, and You gave them to me. And they have kept Your word.

For the words, which You have given me, I gave to them. They have received them, and they have truly come to know that I came from You and have come to believe that You did send me.

For the words, which You have given me, I gave to them. They have received them, and they have truly come to know that I came from You, and have come to believe that You did send me.

I pray for them. I do not pray for the world, but for them, whom You gave me; for they are Yours.

All things that are mine are Yours, and Yours are mine. And I have been glorified in them.

And now I am not much longer in the world, but they are in the world, and I am coming to You. Holy Father, keep them, whom You have given to me, in Your name that they may be one, as we are [one].

While I was with them, I kept and guarded them, whom You have given to me in Your name. And none of them are lost, except the son of destruction that the Scripture might be fulfilled.

And now I am coming to You. I am saying these things in the world that they may have my joy perfectly fulfilled in them.

I have given them Your word. And the world hated them, because they are not of the world, even as I am not of the world.

I do not ask that You may take them out of the world, but that You may keep them from the evil.

They are not of the world, just as I also am not of the world.

Make them holy by way of the truth. Your word is truth.

And as You have sent me into the world, even so I also have sent them into the world.

I have consecrated myself to be holy on their behalf, that they in true reality may also have become holy.

However, I do not merely intercede for these, but also for them, who on account of their word are believing in me.

That they all may continue to be one as You, Father, are in me and I in You, that they also may be one in us, that the world may believe that You have sent me.

And the glory, which You have given to me, I have given to them that they may be one, as we are one.

I in them and You in me, that they may be perfected in oneness, that the world may know that You have sent me, and You loved them, as You loved me.

Father, I desire that they, whom You have given to me, may continue to be with me where I am that they may see my glory, which You have given me. For You loved me before the establishment of the world.

O righteous Father, the world has not known You. But I have known You, and these have known that You did send me.

And I have made known Your name to them, and will make it known that the love, with which You loved me, may continue to be in them, and I in them.

After Je-Sus had said these things, He went out with His disciples over the rainy season creek, Kidron, where there was a garden, which He and His disciples entered.

And Judas, who was in the process of betraying Him, knew that place; for Je-Sus often met there with His disciples.

Therefore, Judas, having received a cohort from the chief priests and officers from the Pharisees, comes there with torches, lanterns and weapons.

Je-Sus, knowing all things that would happen to Him, stepped forward and said, Whom do you seek?

They answered Him, Je-Sus of Nazareth. He says to them, I AM. And Judas, who is betraying Him, had been standing among them.

When He said to them, I AM, they stumbled backward, and fell to the ground.

Again He asked them, Whom do you seek? They said, Je-Sus of Nazareth.

Je-Sus answered, I have told you that I AM. Therefore, if you seek me, let these go.

That the word, which He said, might be fulfilled, Of them whom You have given me, I have lost none.

Then Simon Peter, having a sword, drew it, struck the High Priest's servant and cut off his right ear. The servant's name was Malchus.

Then Je-Sus said to Peter, Put the sword into the sheath! Shall I not drink the cup, which the Father has given to me?

Then the arresting party, the captain of thousands and the officers of the Jews seized Je-Sus and bound Him.

They led Him first to Annas, the father-in-law of Caiaphas, who was High Priest that year.

Moreover it was Caiaphas, who had given counsel to the Jews that it is expedient for one man to die for the people.

Simon Peter and another disciple followed Je-Sus; since that disciple was known to the High Priest, he went with Je-Sus into the courtyard of the High Priest.

But Peter stood at the door outside. The other disciple, who was known to the High Priest, went out, spoke to the doorkeeper and brought in Peter.

The servant girl doorkeeper said to Peter, Are yu not also one of this man's disciples? He says, I am not.

The servants and officers, who were standing around, had made a charcoal fire to warm themselves, for it was cold. Peter also was standing with them, warming himself.

Then the High Priest questioned Je-Sus about His disciples and about His teaching.

Je-Sus answered him, I spoke openly to the world. I always taught in a synagogue and in the temple, where the Jews publicly meet. In secret I have said nothing.

Why do yu question me? Ask them, who heard me, what I have said to them. Look! They know what I said.

Having said this, one of the by standing officers slapped Je-Sus with the palm of his hand, saying, Is that how yu answer the High Priest?

Je-Sus answered him, If what I said is wrong, show the wrong, but if it is correct, why do yu beat me?

Then Annas sent Him bound to Caiaphas, the High Priest.

As Simon Peter was standing and warming himself, they said to him, Are yu not also one of his disciples? He denied it, and said, I am not.

One of the servants of the High Priest, being a relative of him, whose ear Peter cut off, says, Did I not see yu in the garden with Him?

Again Peter denied it. And immediately a rooster crowed.

Then they led Je-Sus from Caiaphas to the Praetorium. It was early in the morning. But they themselves did not go into the Praetorium, lest they be deemed unclean, so that they might eat the Passover.

So then, Pilate went out to them and said, What accusation do you bring against this man?

They answered and said to him, If He were not an evildoer, we would not have handed Him over to yu.

So Pilate said to them, Take him yourselves and judge Him according to your law. The Jews said to him, we are not permitted to put anyone to death,

That the word of Je-Sus might be fulfilled, which He said to signify by what death He was about to die.

Then Pilate went into the Praetorium again; he summoned Je-Sus and said to Him, Are yu the King of the Jews?

Je-Sus answered him, Do yu ask this yurself, or did others say this to yu about me?

Pilate answered, Am I a Jew? Yur own nation and the chief priests have handed yu over to me. What have yu done?

Je-Sus answered, My kingdom is not of this world. If my kingdom were of this world, my servants would fight for me, that I would not be handed over to the Jews. As it is, my kingdom is not from here.

Pilate therefore said to Him, Are yu a king then? Je-Sus answered, Yu acknowledge that I am a king. For this I was born, and for this I came into the world, that I should bear witness to the truth. Everyone, who is of the truth, hears my voice.

Pilate says to Him, What is truth? And having said this, he went out to the Jews again and said to them, I find no guilt in Him.

But it is a custom with you that at the Passover, I release someone to you. Therefore, do you wish that I should release to you the King of the Jews?

In response, they shouted, saying again and again, Not Him, but Barabbas. Now Barabbas was a scoundrel.

So then Pilate took Je-Sus and scourged Him.

And the soldiers made a crown of thorns, put it on his head and dressed him with a purple uniform.

They stepped up to Him and said, Hail! The King of the Jews! And they slapped Him.

Then Pilate went outside again, and says to them, Look! I am bringing Him out to you that you may know, I find Him not guilty of an offense.

Then Je-Sus came out, wearing the crown of thorns and the purple uniform. And Pilate says to them, Look at the man!

So when the chief priests and officers saw Him, they cried out, saying, Crucify! Crucify! Pilate says to them, You take Him and crucify Him! I find no guilt in Him.

The Jews answered him, We have a law, and by the law He ought to die, because He presented himself as Son of God.

Therefore, when Pilate heard this word, he was the more afraid.

He went again into the Praetorium and said to Je-Sus, Where are yu from? But Je-Sus gave him no answer.

Then Pilate says to Him, Do yu not speak to me? Do yu not know that I have authority to release yu, and I have authority to crucify yu?

Je-Sus answered, Yu would have no authority over me, if it were not given to yu from above. Therefore, he, who handed me over to yu, has the greater sin.

And from then on, Pilate sought to release Him. But the Jews cried out, saying, If yu release Him, yu are not a friend of Caesar. For everyone, who makes himself a king, opposes Caesar.

Therefore, when Pilate heard these words, he brought Je-Sus out and took his seat in court, a place, which is called the Stone Pavement and in the Hebrew, Gabbatha.

It was Preparation Day for the Passover, about the third hour; and he said to the Jews, Look! Your King!

But they cried out, Away! Away with that one! Crucify him! Pilate says to them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.

So then, he handed Him over to them to be crucified. Therefore, they took Je-Sus, and

Bearing His own cross, He went to the place, called Skull, and in the Hebrew Golgotha.

There they crucified Him, and with Him two others, one on each side, with Je-Sus in the middle.

And Pilate wrote a title inscription, and put it on the cross. It was written: Je-Sus, the Nazarite, the King of the Jews.

Many of the Jews read this title inscription, because the place, where Je-Sus was crucified, was near the city. And it was written in Hebrew, Latin, and Greek.

Therefore, the chief 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.

Pilate answered, What I have written I have written.

Then the soldiers, after they had crucified Je-Sus, took His clothing and made four parts, a part for every soldier, and also His tunic. Now the tunic was without seam, woven throughout from the top to bottom.

Therefore, they said among themselves, Let us not tear it, but cast lots for it, to see whose it will be, that the Scripture might be fulfilled, They divided my underwear among them, and on my outer clothing they cast lots. The soldiers really did these things.

There had been standing beside the cross of Je-Sus His mother and His mother's sister, Mary, the [wife] of Cleophas, and Mary, the Magdalene.

So when Je-Sus saw the mother, and the disciple standing by, whom He loved, He says to the mother, Woman! Look, yur son!

Then He says to the disciple, Look! Yur mother! And from that hour on, the disciple took her as his own.

After this, Je-Sus, knowing that all things had been fulfilled, so that the Scripture might be fulfilled, says, I thirst.

There was set up a container full of sour wine. And having filled a sponge with sour wine and putting it on a hyssop stalk, they brought it to His mouth.

After He received the sour wine, Je-Sus said, It is finished. And bowing the head, He handed over the spirit.

Therefore, because it was Preparation Day, lest the bodies should remain on the cross on the Sabbath, for that Sabbath was a special day, the Jews asked Pilate that their legs be broken [that they die faster], and the bodies could be removed.

Then the soldiers came and broke the legs of the first and then the other, of those crucified with Him.

However when they came to Je-Sus, seeing that He was already dead, they did not break His legs.

But one of the soldiers pierced His side with a spear, and immediately blood and water came out.

And he, who has seen it, gave this report and his testimony is true. And he knows that he speaks truthfully, so that you also may believe.

For these things happened, that the Scripture may be fulfilled, Not a bone of His will be broken.

And again another Scripture says, They will look on Him, whom they pierced.

And after this Joseph of Arimathaea, being a disciple of Je-Sus, but secretly for fear of the Jews, asked Pilate that he might take away the body of Je-Sus. And Pilate gave him permission. So he came and took His body.

Also Nicodemus, who at the first came to Him by night, came and brought a hundred pounds of myrrh and aloes mixture.

Then they took the body of Je-Sus, bound it with linen cloths and added spices, as is a custom of the Jews to bury.

Now at the place, where He was crucified, was a garden. In the garden was a new tomb, in which no one ever was laid.

Therefore, since it was Preparation Day for the Jews, and the tomb was nearby, they laid Je-Sus there.

Early, on the first day of the week, when it is still dark, Mary, the Magdalene, comes to the tomb and sees that the stone had been removed from the tomb.

So she runs, and comes to Simon Peter, and to the other disciple, whom Je-Sus loved and says to them, They took the Eternal God out of the tomb, and we do not know where they put Him.

Therefore, Peter and the other disciple went and came to the tomb.

The two ran together. And the other disciple, being faster, outran Peter and came to the tomb first.

After he stooped down, he saw the linen cloths lying there. Yet he did not go in.

Then, following him, comes Simon Peter. He entered the tomb, and he saw the linen cloths lying there,

And the covering that covered His head, not lying with the linen cloths, but rolled up in a place by itself.

Then the other disciple, who came to the tomb first, entered in also; and he saw and believed.

For as yet they did not know the Scripture that it is necessary for Him to rise from the dead.

Therefore, the disciples went home again.

However, Mary stood outside of the tomb, weeping. As she wept, she stooped down to look into the tomb.

And she sees two angels in white sitting there, one at the head and the other at the feet, where the body of Je-Sus had lain.

And they say to her, Woman, why do yu weep? She says to them, Because they have taken away my Lord, and I do not know where they have put Him.

After she said this, she turned around, and saw Je-Sus standing there. And she did not know that it was Je-Sus.

Je-Sus says to her, Woman, why are yu weeping? Whom are yu seeking? She, supposing Him to be the groundskeeper, says to Him, Sir, if yu have taken Him away, tell me where yu put Him, and I will take Him away.

Je-Sus says to her, Mary. She turned around, and says to Him in Hebrew, Rabboni, which is to say, Teacher.

Je-Sus says to her, Do not touch me! For I have not yet ascended to my Father. Rather go to my brothers, and say to them that I am ascending to my Father and your Father, to my God and your God.

Mary, the Magdalene, goes and announces to the disciples that she has seen the Eternal God, and that He said these things to her.

Then at evening of the same day, the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, Je-Sus came, stood in the midst and said to them, Peace to you!

And after He said this, He showed them His hands and His side. When they saw the Eternal God, the disciples were glad.

Then Je-Sus said to them again, Peace to you! As the Father has sent me, so I am sending you.

And having said this, He breathed on them, and He said to them, Receive the Holy Spirit!

When you take away the sins from anyone, they are taken away. When you seize and take them away, they are seized and forcefully removed.

But Thomas, one of the twelve, called Didymus [the Twin], was not with them when Je-Sus came.

Therefore, the other disciples said to him, We have seen the Eternal God. But he said to them, Unless I see in His hands the imprint of the nails and put my finger into the imprint of the nails and put my hand into His side, I will never believe.

After eight days His disciples were inside again, and Thomas was with them. After the doors had been shut, Je-Sus came; He stood in the middle and said, Peace to you.

Then He says to Thomas, Bring yur finger! Look at my hands! Bring yur hand! Put it into my side! Be not unbelieving, but believing!

Thomas answered and said to Him, My Lord! And, My God!

Je-Sus says to him, Because yu have seen me, yu believed. Blessed are they, who have not seen, and believed.

Indeed, Je-Sus did many other signs in the presence of [many] disciples, which are not written down in this book.

But these are written, that you may believe that the Christ [the Messiah], the Son of God, is [the Divine Savior,] Je-Sus; and that by believing in His Name, you may have life.

After these things, Je-Sus revealed himself to the disciples again, at the Sea of Tiberias [West side of Sea of Galilee]**. He revealed himself like this:**

Simon Peter, Thomas called Didymus, Nathaniel of Cana in Galilee, the sons of Zebedee, and two others of His disciples were gathered together.

Simon Peter says to them, I am going to fish. They say to him, We are coming with yu. So they set out and got into the boat. But that night they caught nothing.

When it was already morning. Je-Sus stood on the shore. However, the disciples did not know that it is Je-Sus.

Then Je-Sus says to them, Children, do you have any fish to eat? They answered him, No.

He said to them, Throw the net on the right side of the boat, and you will find. Therefore, they threw it out, and were not able to draw it in, on account of the multitude of fish.

Then the disciple, whom Je-Sus loved, says to Peter, It is the Eternal God. Now when Simon Peter heard that it is the Eternal God, he put on outer clothing, for he was naked, and jumped into the lake.

The other disciples came with the boat, dragging the net with the fish; for they were not far from land, approximately two hundred cubits.

When they got to land, they saw a charcoal fire, and fish and bread on it.

Je-Sus said to them, Bring some of the fish, which you just caught.

So Simon Peter stepped up and dragged the net on land, full of great fish, one hundred and fifty three. Though there were so many, the net was not torn.

Je-Sus said to them, Come! Have breakfast! Yet none of the disciples was bold enough to ask Him, Who are yu? Knowing that He was the Eternal God.

So Je-Sus comes, takes bread and gives it to them and likewise the fish.

This is now the third time that Je-Sus revealed himself to His disciples, after He raised himself [if Middle or, if Passive, 'be raised'] **from the dead.**

After they had breakfast, Je-Sus said to Simon Peter, Simon, son of John, do yu love me more than these? He said to Him, Yes, Eternal God! Yu always knew that I always love yu dearly. He said to him, Keep on pasturing my little lambs!

He said to him again the second time, Simon, son of John, do yu keep on loving me? He said to Him, Yes, Eternal God! Yu always knew that I always love yu dearly. He said to him, Keep on shepherding my sheep!

He said to him the third time, Simon, son of John, Do yu love me dearly? Peter was grieved because He said to him the third time, Do yu love me dearly? And he said to Him, Eternal God, yu knew all things; yu know that I love yu dearly. Je-Sus said to him, Keep on shepherding my sheep.

Truly, truly, I say to yu, When yu were yunger, yu dressed yurself, and went wherever yu wanted to. But, when old, yu will stretch out yur hands, and another will dress yu and take yu, where yu do not want to.

He said this, to indicate by what sort of death he will glorify the God. And after He had said this, He said to him, Keep on following me!

After turning around, Peter sees the disciple, whom Je-Sus loved, following, who also reclined at His chest at the supper, and said, Eternal God, who is it that is betraying yu?

On seeing him, Peter says to Je-Sus, Eternal God, what about him?

Je-Sus says to him, If I desire for him to remain until I come, what is that to yu? Yu, keep on following me!

Therefore, the word went out among the brothers that this disciple is not dying. Yet Je-Sus did not say about him that he will not die; but, If I desire for him to remain until I come, what is that to yu?

This is the disciple, who testifies about these things, and wrote down these things. And we know that his testimony is true.

And there are many other things that Je-Sus did, which, if everyone would be written down, I suppose that the world would not contain enough space for the books to be written.

Dear Theophilus [= Lover of God]**,**

In the first part [of this report, The Gospel of Luke] **I gave an account of the things, by which the (Divine Savior) Je-Sus gained prominence by doing and teaching,**

Until the day He was taken up, after He gave directions by the Holy Spirit to the apostles, whom He had chosen,

To whom for forty days, after His suffering, He presented himself with many re-assurances that He is alive and spoke about the things pertaining to the kingdom of God.

And, when they were assembled, He told them: Do not leave Jerusalem, but wait for the promise of the Father, which you received from me,

John sprinkled with water; but in a matter of days, you will be showered by the Holy Spirit.

Those, who were gathered together, asked Him then, saying, Eternal God, will yu at this time restore the kingdom to Israel?

And He said to them, It is not for you to know neither the specific time nor the general time, which the Father degreed by the authority that is His.

But you will receive power, after the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judaea and Samaria, even to the uttermost end of the earth.

And after He said these things, He was taken up as they watched, and a cloud removed Him out of their sight.

And as they stared into heaven, while He ascended, Look! Two men in white clothing appeared to them.

And they said, Men! Galileans! Why do you stand looking into heaven? This Je-Sus, who is taken up from you into heaven, will come in the same way, as you saw Him go into heaven.

Then they returned to Jerusalem from the mountain, called Olivet, which is near Jerusalem that is a Sabbath day journey.

And afterwards Peter, John and James, Andrew, Philip and Thomas, Bartholomew and Matthew, James, the son of Alphaeus, Simon, the Zealot, and Judas, the Brother of James, came to their abode in the upper room.

All these, together with the women, and Mary, the mother of Je-Sus and with His brothers continued steadfast in one accord and in prayer.

In those days Peter stood up in the midst of the brothers, a gathering of about a hundred and twenty named [persons] who were like-minded, and said,

Men! Brothers, it was necessary that the Scripture had to be fulfilled, which the Holy Spirit by the mouth of David foretold concerning Judas, who was guide to them, who arrested Je-Sus.

For he was numbered with us and obtained a part in this ministry.

This man acquired a field from the reward of unrighteousness and being prone to falling, he burst open in the middle and spilled his guts.

And it became known to all residents in Jerusalem; consequently, that field is called in their own language, Aceldama, that is to say, Field of Blood.

For it is written in the book of Psalms, Let his home be desolate, let no one live there, and let another take his bishopric.

Therefore, it is proper that men, who accompanied us, during the entire time, in which the Eternal God, Je-Sus, went in and out among us,

Who from the beginning of the baptism of John, to the day that He was taken up from us, [be chosen] that one of them become a witness with us of His resurrection.

And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

And they prayed and said, You, Eternal God, know the hearts of all, show us which one of these two You have chosen,

To take a place in this ministry and apostleship, from which Judas stepped aside to go to his own place.

And they gave them lots [to cast]; the lot fell on Matthias, and he was numbered with the eleven apostles.

And during the completion of the fiftieth day [after the Passover], they were all in one place.

And suddenly a sound came from heaven, like a strong roaring of wind that filled the whole house they were in.

And there appeared to them [what looked] like split tongues of fire that came to rest on each one of them.

And they were all filled with a Holy Spirit and asserted themselves to speak with different tongues, as the Spirit gave them the ability to speak.

Now there were staying in Jerusalem Jews, devout men, out of every nation under heaven.

When this noise occurred, the multitude came together, and was perplexed, because everyone heard them speak in his own language.

And they were amazed and marveled, saying, Look! Are not all these, who are speaking, Galileans?

How then do we each hear in our own language, into which we were born?

Parthians and Medes, Elamites and the inhabitants of Mesopotamia, Judaea and Cappadocia, Pontus, and Asia,

Phrygia and Pamphylia, Egypt and parts of Libya around Cyrene, even residence of Rome,

Jews and proselytes, Cretes and Arabians, we hear them declaring in our tongues the mighty acts of the God.

They were all amazed and at a loss, saying one to another, What is going on?

However, others were mocking and saying, They are full of sweet wine.

But Peter, who was with the eleven, stood up, raised his voice and addressed them, Men! Israelites! And all, who are here in Jerusalem: Let this be known to you, pay attention to my words.

It is not as you assume, These are drinking. For it is only the third hour of the day.

But this is what was announced by the prophet Joel:

And it will be in the last days, says the God, I will pour out from my Spirit on all flesh. Your sons and your daughters will prophesy, your young men will see visions, and your elders will dream dreams.

And in those days, even on my household servants and on my maids I will pour out from my Spirit; and they will prophesy;

And I will show wonders in heaven above and signs on earth below: Blood, fire, gas and smoke.

The sun will be turned into darkness and the moon into blood, before that great and glorious day of the Eternal God comes.

And it will be that all, who may call on the name of the Eternal God, will be saved.

Men! Israelites! Listen to these words: The Divine Savior) Je-Sus from Nazareth was designated by God to be a man for you, who did miracles, wonders and signs, through whom God worked in your midst, as you yourselves know.

According to the designated plan and foreknowledge of God, you killed Him, by handing [Him] over to lawless hands to be crucified.

After undoing the agony of death, the God raised him up, because it was not possible for Him to be held by it.

For David says about Him, In all circumstances, I have set up the Eternal God before me; because He proceeds from my right hand, I may not be shaken.

Because of this, my heart was made merry and my tongue was made glad; moreover, even my flesh will rest in hope,

Because You will not abandon my soul to Hades, nor will You allow Your Holy One to see decay.

You have made known to me ways of life; You will fill me with euphoria in Your presence.

Men! Brothers! Let me speak with boldness to you about the patriarch David that he is both dead and buried, and his tomb is with us to this day.

Therefore, being a prophet and knowing that God had sworn with an oath to him, to set [one] of the fruit of his loins on his throne.

Seeing ahead, he spoke of the resurrection of the Christ, that His soul was not abandoned to Hades, nor did His flesh see decay.

The God raised up this Je-Sus, about which all of us are witnesses.

Therefore, being exalted to the right hand of the God, and having received the promise of the Holy Spirit from the Father, He has poured out this, what you now see and hear.

For David did not ascend into the heavens; however, he himself says, The Eternal God said to my Lord, Sit at my right hand,

Until I establish Your enemies [as] Your footstool.

Therefore, let all the house of Israel assuredly know that the God made Him [to be] both: Eternal God and Messiah – this (Divine Savior) Je-Sus, whom you crucified.

Now when they heard this, they were struck into the heart and said to Peter and the other apostles, Men! Brothers! What should we do?

Then Peter said to them, Take on a new mindset and be baptized every one of you in the name of the (Divine Savior) Je-Sus, for the remission of sins, and you will receive the gift of the Holy Spirit.

For the promise is to you, and to your children, even to all that are far off, however many as the Eternal God, our God, may call to himself.

And with many other words he earnestly testified and exhorted, saying, Save yourselves from this crooked generation.

Then they, who welcomed his word, were baptized: and that day about three thousand souls were added to them.

And they remained faithful in the apostles' teaching and fellowship, in the breaking of bread and in prayers.

Fearful respect came upon every soul; and many wonders and signs were done by the apostles.

And all believers were on the same [spiritual] base, and had all things in common;

They even sold their goods and belongings, and shared everything with everyone, as everyone needed.

They continued daily with one accord in the temple, breaking and receiving bread at home with gladness, and praising God with sincerity of heart.

They gained favor with all people. And every day the Eternal God added to the number of those being saved.

Now Peter and John went up into the temple at the ninth hour of prayer.

And a certain man, who was lame from his mother's womb, was carried and laid daily at the gate of the temple, which is called Beautiful, to ask for alms from them, who entered the temple.

When he saw Peter and John about to go into the temple, he was begging to receive alms.

Now Peter looked intently at him, along with John, and said, Look at us!

And he paid attention to them, expecting to receive something from them.

Then Peter said, Silver and gold have I none; but what I have, I give to yu. In the name of the (Divine Savior) Je-Sus from Nazareth, Walk!

And he took him by the right hand, lifted him up, and immediately his feet and ankles were made strong.

He jumped up, stood there and walked about; he entered the temple with them, praising the God with dancing and jumping.

And all the people saw him walking and kept on praising the God.

And they knew that it was he, who sat for alms at the temple gate, Beautiful; and they were filled with wonder and ecstatic at what happened to him.

And as he kept on clinging to Peter and John, all the people ran together to them in the colonnade, which is called Solomon's, and they were greatly amazed.

And when Peter saw it, he responded to the people, Men! Israelites! Why are you amazed at this? Why do you stare at us, as if by our own power or holiness we made this man walk?

The God of Abraham, Isaac and of Jacob, the God of our fathers, glorified His Son, the (Divine Savior), Je-Sus, whom you handed over to and denied before Pilate, after he was determined to let him go.

But you denied the Holy One, the Just, and you requested a murderer to be granted to you;

And you killed the originator of life, whom God raised from the dead, of whom we are witnesses.

And on the basis of the faithfulness of His name this [man], whom you see and know, has strengthened His name, for the faith, which is based on Him [Divine Savior, Je-Sus], has given him [this man] this perfect health in the presence of you all.

And now, brothers, I know that you acted in ignorance, just as your rulers did also.

But God, what He foretold by the mouth of all His prophets, that His Christ had to suffer, He has also fulfilled.

Therefore, take on a new mindset and turn back for the elimination of your sins.

That times of refreshing of the soul may come about in the presence of the Eternal God, and He will convey to you the perfectly suited (Divine Savior), Je-Sus, the Messiah,

Whom heaven is bound to entertain until the times of restoration of all things, of which the God has spoken by the mouth of all his holy prophets from of old.

For Moses truly said, The Eternal God, the God will raise up for you a prophet from among your brothers like me; you will listen to Him in respect to everything that He may tell you.

And it will happen: Every soul that may not pay attention to that prophet will be eradicated from among the people.

And all the prophets from Samuel and following, as many as have spoken, also foretold these days.

And you are the children of the prophets, and of the covenant, which God made with your fathers, saying to Abraham, In yur seed will all the tribes of nations of the earth be blessed.

The God raised up His Son and sent Him to you first, blessing you by turning every one of you from his wickedness.

And as they were speaking to the people, the priests, the captain of the temple and the Sadducees came to them,

For they were annoyed, because they taught the people and proclaimed in [the name of] the (Divine Savior), Je-Sus, the resurrection from the dead.

And they laid hands on them and put them in prison for the next day, for it was evening already.

And many of them, who heard the word, believed; and the number of the men was about five thousand.

And it happened the next day: Their rulers, elders and Scribes were gathered in Jerusalem,

Including Annas, the high priest, and Caiaphas, John, and Alexander, and as many as [possible] of the high priestly family.

And when they placed them in the midst, they asked, By what power, or by what name, did you do this?

Then Peter, being filled with the Holy Spirit, said to them, Rulers of the people and elders,

If we are examined this day in regards to a good deed done to a lame man and by what means he is made well,

Then let it be clear to all of you and to all the people of Israel: He stands before you in good health in the name of Christ, Je-Sus of Nazareth, whom you crucified, and whom God raised from the dead.

This is the stone, which was rejected by you, the builders. He became the head of the corner.

And there is no salvation in none, there is no other name under heaven given among people, by which it is necessary for us to be saved.

Now when they saw the boldness of Peter and John, they marveled for they had regarded them as uneducated men and idiots; then they caught on that they had been with the (Divine Savior), Je-Sus.

And seeing the man, who was healed, standing there with them, they couldn't deny it.

So after they ordered them to go out of the council, they conferred among themselves.

They said, What shall we do to these men? For that a noteworthy miracle has been performed by them is clear to the whole population of Jerusalem; and we cannot deny it.

But that it spread no further among the people, let us order them from now on to speak in this name no more.

And when they summoned them, they commanded them not at all to speak or to teach in the name of Je-Sus.

But Peter and John answered and said to them, Is it right in the sight of the God to obey you, rather than God. You decide.

We must speak about what we have seen and heard.

And after uttering threats, they let them go, because they found nothing to punish them for, and because of the people, for they all glorified God for what happened.

For the man was more than forty years old, on whom this miracle of healing was done.

And after they were released, they went to their own and reported all that the rulers of priests and elders had said to them.

And when they heard that, they raised their voice to the God with one accord, and said, Ruler of All, You made heaven, the earth, the sea, and all that is in them,

Who by our father, Your servant David, were saying, Why did nations rage, and people devise vanity?

The kings of the earth rose up, and the rulers were gathered together against the Eternal God and against His Anointed (Messiah/Christ).

It truly happened in this city, both Herod and Pontius Pilate, together with nations and people from Israel, joined [forces] against Your holy Son, the (Divine Savior), Je-Sus, whom You anointed,

To bring about and do what Your hand and counsel had predetermined.

And now, Eternal God, Look at their threats! And give to Your servants absolute boldness! That they may speak Your word,

By stretching out Your hand to heal that signs and wonders may be done in the name of Your holy Son, the (Divine Savior), Je-Sus.

And after they prayed, the place, where they were assembled together, shook; and they were all filled with the Holy Spirit and spoke the word of the God with boldness.

And the multitude of believers were of one heart and soul; and not one, who possessed anything, claimed it to be his own; to them all things were in common.

And the apostles were testifying with great power of the resurrection of the Eternal God, the (Divine Savior), Je-Sus; and great grace was on them all.

Never was anyone in need among them, for as many as were owners of land, or houses, sold them, and brought the proceeds of the things being sold,

And laid [them] at the apostles' feet; and distribution was made to each according to need.

And Joseph, whom the apostles surnamed Barnabas, which interpreted means, Son of Encouragement; he was a Levite, and from the country of Cyprus,

Having land, he sold it, and brought the money, and laid it at the apostles' feet.

But a certain individual, named Ananias, with Sapphira his wife, sold a property.

He and his wife, who knew it, withheld part of the sale, brought some of it, and put it at the apostles' feet.

However, Peter said, Ananias, for what reason did Satan fill yur heart to lie to the Holy Spirit, to keep back part of the proceeds of the land?

Wasn't it yurs when yu had it? And after the sale, was it not at yur disposal? Why did yu invent this thing in yur heart? Yu didn't lie to people, yu lied to God.

On hearing these words, Ananias fell down and gave up the ghost; and great fear came to all, who heard these things.

And the younger men got up, wrapped him up, carried [him] out and buried [him].

Now this happened about three hours later: His wife came in without knowing what was going on,

Peter took up the conversation with her, Tell me! Did yu sell the property for so much? And she said, Yes, for so much.

Then Peter [said] to her, How is it that yu agreed to test the Spirit of the Eternal God? Look! The feet of them, who buried yur man, are at the door, they will carry yu out also.

On the spot she fell down at his feet and gave up the ghost, and the young men came in, found her dead and carried her out to bury her by her husband.

And great fear came on the entire assembly, and on all, who heard about these things.

And by the hands of the apostles many signs and wonders were done among the people; and they were all with one accord in Solomon's colonnade.

And of the rest no one dared to join them; but people said good things about them.

And many, multitudes of both men and women believers, were added by the Eternal God.

So that they brought the sick even out into the streets and laid them on cots and mats, that at least the shadow of Peter, as he was coming and going, may cover some of them.

There came even a multitude out of the cities around Jerusalem; they kept on bringing the sick and those plagued by unclean spirits; and they were all healed.

Then the high priest rose up and all they with him, namely the heresy of the Sadducees, and they were filled with indignation.

They laid hands on the apostles, and put them in the public prison.

But an angel of the Eternal God opened the prison doors by night, brought them out and said,

Go, stand and tell the people in the temple all the words of this life.

Obediently they entered the temple at dawn and taught. After the high priest came and they, who were with him, they summoned the council, and the Assembly of Elders of the sons of Israel, and they sent to the prison to have them brought.

But when the officers came, and found them not in the prison; they reported [this] when they returned.

They said, We found the prison shut with every precaution and the guards standing before the doors; but after we opened it, we found no one inside.

Now when the captain of the temple guards and the chief priests heard these things, they were at a loss about them and where this would go.

Then someone came and told them, saying, Look! The men whom you put into prison are standing in the temple and teaching the people.

Then the captain with the officers went, and they brought them, but without force, for they feared the people, lest they be stoned.

After they brought them, they took them into the council, where the high priest interrogated them,

Saying, We charged you not to teach in this name, and, Look! You have filled Jerusalem with your teaching, and you intend to bring this man's blood upon us.

Then Peter and the other apostles replied and said, It is necessary to obey God rather than men.

The God of our fathers raised up the (Divine Savior), Je-Sus, whom you manhandled and hung on a tree.

With His right hand the God exalted this Foremost of All, the (Divine Savior), Je-Sus, to give to Israel a new mindset and forgiveness of sins.

And we are witnesses of these promises; and so is the Holy Spirit, whom God has given to them that listen to Him.

When they heard that, they were cut to the heart and wanted

to kill them.

However, a certain Pharisee in the council, named Gamaliel, a teacher of the law, and honored by all the people, ordered that the men be removed for a little while.

And he said to them, Men! Israelites! Be on guard about these people and what you are about to do.

Not long ago, Theudas rose up, boasting of himself to be somebody. A number of men, about four hundred, joined him; he was killed; and all, who were persuaded by him, were scattered and brought to nothing.

After this one, Judas from Galilee rose up in the days of the census, and attracted many people to him. He also perished; and all, who were persuaded by him, were scattered.

And now I say to you, Stay away from these people, and let them alone; for if this way of thinking, or this doing is of men, it will come to nothing;

But if it is from God, you cannot stop them; you might even be found fighting against God.

And they were persuaded by him; and after they had called the apostles [back] and flogged them, they commanded them not to speak in the name of Je-Sus and let them go.

And daily they continued to proclaim the good news of the (Divine Savior), Je-Sus, the Messiah in the temple and to teach it at home.

And in those days, when the number of the disciples continued to increase, there was grumbling among the Greek speaking Jews against the Hebrews, because their widows were neglected in the daily service.

Then the twelve assembled the multitude of the disciples and said, It is not acceptable that we should neglect the word of God and serve at tables.

Therefore, brothers, select from among you seven well respected men, who are full of the Holy Spirit and wisdom, whom we will appoint over this task.

But we will devote ourselves continually to prayer and to the ministry of the word.

And what he said pleased the whole assembly: and they chose Stephen, a faithful man, full of the Holy Spirit and Philip, Prochorus and Nicanor, Timon and Parmenas and Nicholas a convert from Antioch,

Whom they set before the apostles; and when they had prayed, they laid the hands on them.

And the word of God was growing; and the number of the disciples multiplied in Jerusalem greatly; even a great crowd of the priests was submissive to the faith.

And Stephen, full of grace and power, did great signs and wonders among the people.

Then arose some [freed slaves] of the synagogue, which called themselves Libertarians, specifically those from Cyrene and Alexandria, those from Cilicia and of Asia, who disputed with Stephen.

And they were not able to resist the wisdom and the spirit with which he spoke.

Then they misinformed people, saying, We heard him speak words of blasphemy against Moses and against the God.

And they stirred up the people, the elders and the Scribes; they came up to him, seized him and brought him to the council.

They set up false witnesses, who said, This man does not stop speaking blasphemous words against this holy place and the law.

For we have heard him say that this Je-Sus from Nazareth will destroy this place and change the customs which Moses handed down to us.

And all, who sat in the council, were focused on him and saw his face like that of an angel.

Then the high priest said, Are these things so?

And he said: Men! Brothers and fathers, listen! The God of glory appeared to our father Abraham when he was in Mesopotamia, before he lived in Haran.

And He said to him, Go out of yur country, from yur relatives, and keep [going] until yu get to the land, which I will show yu.

After he left the land of the Chaldaeans, he lived in Haran; and from there, after his father died, He [God] directed him into this land, wherein you [Jews] now live.

And He gave him no inheritance in it, not even the length of a foot; yet He promised to give it as a possession to his descendents after him, though he had no child.

Furthermore, God said that his seed would be strangers in somebody else's land, and they will bring them into slavery and treat them badly for four hundred years.

And the nation, whom they will serve as slaves, I will judge, said God; and after that they will come out and serve me in this place.

And He gave him the covenant of circumcision; and so Abraham had Isaac and circumcised him the eighth day, and Isaac Jacob, and Jacob the twelve patriarchs.

And being envious of Joseph, the patriarchs sold Joseph into Egypt; but God was with him,

And rescued him out of all his troubles, and gave him favor and wisdom in the sight of Pharaoh, king of Egypt, who made him governor over Egypt and all his domain.

Then came a famine and great trouble over the entire land of Egypt and Canaan, and our fathers found no food.

When Jacob heard that there was grain in Egypt, he sent our fathers first.

And the second time Joseph was made known to his brothers; and Joseph's extended family was revealed to Pharaoh.

Then Joseph sent and called his father Jacob to himself and all his relatives of seventy-five souls.

So Jacob and our fathers went down to Egypt, [where] he died.

And they carried [him] to Sychem, and laid [him] in the tomb that Abraham bought for a sum of money from the sons of Hamor in Sychem.

Now as the fulfillment of the promise, which God had sworn to Abraham approached, the people grew and multiplied in Egypt,

When another king arose, who did not know Joseph.

He dealt treacherously with our kind and treated the fathers badly, which prevented abandoned infants from living.

In that time Moses was born; he was delightful to the God, who brought him up for three months in the house of the father.

And after he was exposed [to die], Pharaoh's daughter took him up, and brought him up as her own son.

And Moses was taught in all the wisdom of the Egyptians and was powerful in words and deeds.

And when he completed his maturing at forty years of age, it came into his heart to visit his brothers, the sons of Israel.

And seeing one of them wronged, he assisted and defended the oppressed and struck down the Egyptian.

Now he was thinking that his brothers would have understood that God by his hand would provide salvation for them; but they did not understand.

And the next day he showed himself and urged those quarreling [to be at] peace, saying, Men! Brothers! Why do you wrong one another?

But he, who did his neighbor wrong, rejected him, saying, Who made yu ruler and judge over us?

Do yu want to kill me, as yu did the Egyptian yesterday?

At this remark Moses fled and was a stranger in the land of Median, where he had two sons.

After forty years were completed, an angel appeared to him in the wilderness of Mount Sinai in a flame of fire of a bush.

When Moses saw it, he wondered at the sight; and as he approached to see, the voice of the Eternal God came to him:

I AM the God of your fathers, the God of Abraham, and Isaac, and Jacob. Moses was terrified and dared not to look.

Then the Eternal God said to him, Take off yur shoes from yur feet, for the place where yu stand is holy ground.

I have been watching, and I have seen the oppression of my people in Egypt; I have heard their groaning, and came down to take them out. Come now [pay attention], I will send yu to Egypt.

This Moses whom they rejected by saying, Who made yu ruler and judge? God sent to be ruler and a liberator by the hand of an angel, who appeared to him in the bush.

He brought them out, doing wonders and signs in the land of Egypt, in the Red Sea, and in the wilderness forty years.

This is the Moses, who said to the sons of Israel, The God will raise up for you a prophet from your brothers, like me.

The one [the prophet] yet to be born is He, who was with the Ekklésia in the wilderness, and with the angel, speaking with him [Moses], who received the living word to give to us through our fathers.

To whom our fathers were not willing to submit, but rejected him and in their hearts turned back to Egypt again.

They said to Aaron, Make us gods to go before us, because as for this Moses, who brought us out of the land of Egypt, we do not know what became of him.

And they made [the image of] a calf in those days and offered sacrifice to the idol; they rejoiced in the works of their own hands.

Then God turned, and gave them over to worship the stars of heaven; as it is written in the book of the prophets, O house of Israel, did you offer to me slain beasts and sacrifices [during the] forty years in the wilderness?

You made images in order to worship them. You raised up the shrine to Moloch and the star of your god Remphan; and will I carry you away beyond Babylon?

The Tabernacle of Witness was with our fathers in the wilderness, just as He, who was speaking to Moses, commanded that he should make it according to the pattern he had seen,

Which they brought along with Joshua during the taking possession of the Gentiles, whom God drove out before the face of our fathers, and which they receive successively until the days of David,

Who found favor before God and desired to establish a temple dwelling for the God of Jacob.

However, Solomon built Him a house.

Yet the Most High does not reside in things made with hands, as the prophet says,

The heaven is my throne, and earth is a footstool for my feet. What kind of house will you build me? says the Eternal God. Or what is a place for my rest?

Has not my hand made all these things?

Stiff necked! And [people], uncircumcised in heart and ears! You always oppose the Holy Spirit, as your fathers did, so do you.

Which of the prophets have your fathers not persecuted? They killed them, who showed beforehand the coming of the Righteous One, of whom you now became the betrayers and murderers,

Who have received the law, the constitution inaugurated by angels, and have not honored it.

When they heard these things, they were cut to the heart, and they gnashed their teeth at him.

But he, being full of the Holy Spirit, gazed into heaven, and saw a glory of God and the (Divine Savior), Je-Sus standing on the right hand of the God.

And he said, Look! I see the heavens opened and the Son of Man standing on the right hand of God.

Then they cried out with a loud voice, held their ears shut, and ran up to him with one thing in mind.

And after throwing [him] out of the city, they stoned [him]; the witnesses laid down their clothes aside, at the feet of a young man, whose name was Saul.

And as they were stoning Stephen, he was calling out, saying, Eternal God, Je-Sus, receive my spirit.

And when he fell down on the knees, he cried with a loud voice, Eternal God! May You not hold this sin against them. And when he had said this, he fell asleep.

And Saul was consenting to his killing. And at that day began a great persecution against the Ekklésia [the Called Saints] at Jerusalem; and all, except the apostles, were scattered abroad throughout the regions of Judaea and Samaria.

And devout men buried Stephen and made great lamentation over him.

However, Saul was ravaging the elect, going from house to house, dragging off men and women, and putting them into jail.

But they, who were scattered about, went everywhere evangelizing and proclaiming the word.

Now Philip, after he went into the city of Samaria, was proclaiming the Christ to them.

Now people paid attention to the things Philip was talking about because what they heard coincided with what they saw, the wonders he was doing.

For unclean spirits were crying out with a loud voice and came out of many, who had them; and many, who were paralyzed and lame, were healed.

And there was much joy in that city.

But there was a certain man, called Simon, who formerly was practicing sorcery in the city; he astonished the people of Samaria and was claiming himself to be someone great.

All, small and great, paid attention to him, saying, This is the power of the God that is called Great.

They respected him, because for some time he amazed them with magic tricks.

Now they believed Philip, who was preaching the Gospel concerning the kingdom of the God, and both men and women were baptized in the name of the (Divine Savior), Je-Sus, the Messiah.

Even Simon himself believed also; and after he was baptized, he was constantly with Philip; and he was amazed, watching the performance of great signs and miracles.

Now when the apostles at Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them,

Who, when they came down, prayed for them, that they might receive [the] Holy Spirit,

For as yet He had not come upon any of them, for they were baptized only in the name of the Eternal God, [the Divine Savior,] Je-Sus.

Then as they were laying hands on them, they received [the] Holy Spirit.

Now when Simon saw that through laying on of the apostles' hands the Spirit is given, he offered them money, saying,

Give this power also to me, that on whomever I lay hands, he may receive [the] Holy Spirit.

However, Peter said to him, May your money together with yu go to eternal ruin, because yu thought that the gift of God may be obtained with money.

Yu have neither part nor chance in this matter, for yur heart is not right before the God.

Reconsider yur wickedness and pray to the Eternal God that He will forgive yu and the purpose of yur heart.

For I see in yur being gall of bitterness, and bound to evil.

Then Simon replied, and said, Intercede to the Eternal God on my behalf that none of these things, which yu said, may come upon me.

And they, when they had testified and spoken the word of the Eternal God, returned to Jerusalem, evangelizing many villages of the Samaritans [along the way].

And an angel of the Eternal God spoke to Philip, saying, Get up and go toward the South, to the road that goes down from Jerusalem to Gaza. [This is a desert.]

He arose and went And, Look! A man from Ethiopia, an eunuch of great authority under Candace, queen of the Ethiopians, who was in charge of all her treasure, had come to Jerusalem to worship.

He was returning, sitting in his chariot and reading the prophet Isaiah.

Then the Spirit said to Philip, Go near, and stay close to this chariot.

Philip ran up [to him], heard him reading the prophet Isaiah, and said, Do yu understand what yu are reading?

And he said, How could I, if no one will guide me? Then he invited Philip to come up and sit with him.

Now the portion of Scripture, which he was reading, was this, As a sheep, He was led to slaughter; and like a lamb is silent before its shearer, so He opens not His mouth,

Imprisoned, He was deprived of justice, and who of His generation will tell [this story]? For His life is cut off the earth.

The eunuch took up the conversation and said to Philip, Please tell me. Of whom is the prophet saying this? Of himself, or of someone else?

Then Philip opened his mouth; and on the basis of this written text, he forcefully expounded the Good News about the (Divine Savior), Je-Sus, to him.

And as they went on their way, they came to some water; and the eunuch said, Look! Here is water; what hinders me to be baptized?

And he commanded the chariot to stop; and they both went down into the water, both Philip and the eunuch; and he baptized him.

And when they came up out of the water, a spirit of the Eternal God snatched Philip away that the eunuch did not see him anymore; and he went on his way rejoicing.

However, Philip found himself at Azotus; and he went about proclaiming the Gospel in all the towns, until he came to Caesarea.

And Saul still snorting threat and murder against the disciples of the Eternal God, went to the high priest,

And he requested from him letters [of authorization] to the synagogues in Damascus that if he found any of 'The Way,' whether that be men or women, he might bring them bound to Jerusalem.

As he was travelling along and was near Damascus, it happened: Suddenly a bright light like lightning from heaven flashed around him.

He fell to the ground, and heard a voice saying to him, Saul, Saul, why do yu keep on persecuting me?

He said, Who art You, Lord? And He said, I AM Je-Sus, whom yu are persecuting.

But get up, and go into the city; instructions will be given what yu are to do.

And the men, who travelled with him stood speechless, hearing the voice, but seeing no one.

Saul got up from the ground; and after he opened his eyes, he could see nothing; so taking him by the hand, they led him into Damascus.

Three days he was without sight, and he neither ate nor drank.

And there was a certain disciple at Damascus, named Ananias; and the Eternal God spoke to him in a vision, Ananias. And he said, Eternal God! Look! Here I am.

And the Eternal God said to him, Get up, and go into the street, called Straight, and in the house of Judas asked for one called Saul of Tarsus; for, Look! He is praying;

He saw in a vision a man, [named] Ananias, coming and putting hands on him, that he might receive his sight.

Then Ananias answered, Eternal God, I have heard from many about this man, and how much evil he did to Your saints at Jerusalem.

And here, he has authority from the rulers of priests to bind all, who call on Your name.

However, the Eternal God said to him, Go! For he is a chosen instrument for me, to present my name before the Gentiles, even kings and sons of Israel.

For I will show him how much he must suffer for my name's sake.

And Ananias went there; he entered the house, and putting the hands on him said, Brother Saul, the Eternal God, the (Divine Savior), Je-Sus, who appeared to yu on the road as yu were coming, He sent me to yu that yu may receive yur sight, and be filled with [the] Holy Spirit.

And immediately something like scales fell from his eyes; and after he got up, he was baptized.

And after he had some food, he was given new energy. Then Saul spent several days with the disciples in Damascus.

And immediately he preached the (Divine Savior), Je-Sus, in the synagogues, and that He is the Son of God.

But all, who heard [it] were amazed, and said, Is not this he, who harassed them who are calling on this name in Jerusalem, and he came here that he might take them bound to the rulers, the priests?

But Saul was all the more empowered and confounded the Jews living at Damascus, affirming that this is the Christ [the Messiah].

And after many days had gone by, the Jews plotted to kill him.

But the plot became known to Saul that they watched the gates day and night to kill him.

Then the disciples took him and at night lowered him down the city wall in a plaited basket.

After Saul arrived at Jerusalem, he tried to join the disciples; but they were all afraid of him, and did not believe that he was a disciple.

But Barnabas took him and brought him to the apostles, and described to them how he had seen the Eternal God on the road, and that He had spoken to him; and how he had preached boldly at Damascus in the name of Je-Sus.

And he was with them coming and going at Jerusalem, speaking boldly in the name of the Eternal God.

He also spoke and disputed with the Greek speaking Jews, but they attempted to kill him.

However, after the brothers found out, they brought him down to Caesarea, and sent him off to Tarsus.

Then the Ekklésia [the Called Saints] throughout all of Judaea, Galilee and Samaria, were at peace and were edified, living in the fear of the Eternal God. And in the comfort of the Holy Spirit, they were multiplied.

And it so happened that as Peter was visiting all parts [of Judea, Galilee and Samaria], he also came down to the saints, who lived at Lydda.

And there he found a certain man named Aeneas, who was paralyzed and had been in bed eight years.

And Peter said to him, Aeneas, the (Divine Savior), Je-Sus, the Messiah is healing yu; get up and make yur bed by yurself. And he got up immediately.

And all, who lived in Lydda and Sharon saw him, and turned to the Eternal God.

Now at Joppa was a certain disciple named Tabitha, which means Dorcas [Gazelle]; she was full of good deeds and constantly did charity.

And it happened in those days that she became sick and died; whom, after washing, they laid in an upper part of the house.

Since Lydda was near Joppa, and the disciples heard that Peter was there, they sent two men to him, asking, Come to us without delay.

After Peter got up, he went with them. On arriving, they brought him upstairs; all the widows stood before him weeping and showing the coats and clothing, which Dorcas made, when she was with them.

After Peter put them all outside, he kneeled down, prayed, turned toward the body and said, Tabitha, arise. And she opened her eyes; and seeing Peter, she sat up.

And he gave her a hand and lifted her up; and after he called the saints and the widows, he presented her alive.

It became known throughout all of Joppa; and many believed in the Eternal God.

And he stayed many days in Joppa with a certain Simon, a tanner.

There was a certain man by the name of Cornelius in Caesarea, [he was] a centurion of the division called the Italian.

He and his household were devout and God-fearing, they were always very compassionate to people and continuously mindful of God.

At about the ninth hour of the day, he clearly saw an angel of the God coming to him and saying to him, Cornelius!

And being afraid, he stared at him and said, What is it, Lord? And he said to him, Yur prayers and yur acts of mercy ascended as a sacrifice before the God.

And now send men to Joppa, and send them for a certain Simon, who is surnamed Peter, [the Rock].

He is a resident of a certain Simon, a tanner, whose house is along the sea.

After the angel, who spoke to Cornelius, went away, he called two of his household servants and a devout soldier of those, who faithfully serve him,

And after he explained everything to them, he sent them to Joppa.

The next day, as they were on the way and getting close to the city, at about the sixth hour, Peter went up to the housetop to pray.

However, he became very hungry and wanted to eat; but as he was preparing, sleep overpowered him.

And he sees the heavens opening up and a container like a great sheet, [tied] at the four corners, being lowered to the earth.

In it were all kinds of four-legged and creeping things of the earth and birds of the sky.

And a voice addressed him, Peter, get up! Bless [it] and eat!

But Peter said, By no means, Lord. I have never eaten anything that is common or unclean.

And the voice came to him again a second time, Do not keep on calling common what God has cleansed.

Now this happened three times; then immediately was the container taken up again into heaven.

Now while Peter was puzzled about the meaning of this vision, which he had seen, Look! The men, who were sent from Cornelius and asked for Simon's house, stood at the gate.

They called out and asked whether Simon, who was surnamed Peter, [the Rock] is staying here.

And as Peter keeps on thinking about the vision, the Spirit said, Look! Two men are looking for yu.

But after yu get up, go downstairs and go with them, without questioning, for I have sent them.

Then Peter went down to the men. He said, Look! I am the one yu seek. What is the reason for your coming?

And they said, Cornelius is a centurion, a righteous man, one, who fears the God, and has a good reputation among the entire nation of the Jews. He was instructed by a holy angel to summon yu to his house and to listen to a message from yu.

Then he invited them in, and was host to the strangers. After getting up the next day Peter left with them, and some brothers from Joppa went with him.

The next day he entered Caesarea. And Cornelius expected them, for he called together his relatives and close friends.

As Peter was coming in, Cornelius met him, fell down at the feet and worshipped.

But Peter raised him up, saying, Get up! I, I too am human.

And as he chatted with him, he went in and found that many were gathered together.

Then he said to them, You know how unlawful it is for a Jewish man to keep company, or come to one of another tribe; but the God showed me not to call any person common or unclean.

Therefore, I came without hesitation, as soon as I was sent for; so I ask, why did you send for me?

And Cornelius said, Four days ago about this time, at the ninth hour I was praying in my house. and, Look! A man stood before me in bright clothing,

And he said, Cornelius, yur prayers and yur acts of mercy ascended as a sacrifice before the God.

Therefore, send to Joppa and call Simon, who is surnamed Peter [the Rock]; he is a resident of Simon, a tanner, whose house is along the sea.

Therefore, I sent for yu at once; and yu did well by coming. So now we are all here present before God, to hear all things that the Eternal God assigned yu.

Then Peter opened the mouth and said, I am overwhelmed by the truth that the God is no respecter of persons.

But in every nation he, who fears Him, and produces righteousness, is accepted by Him.

The Word, which He sent to the sons of Israel, brings good news of peace through a (Divine Savior), Je-Sus, the Messiah: He is the Eternal God of all.

Even you become acquainted with the declaration, which occurred throughout Judaea and was primarily in Galilee, after the baptism that John proclaimed;

How the God anointed the [Divine Savior,] Je-Sus from Nazareth with the Holy Spirit and power, who went about doing good, and was healing all that were oppressed by the devil; for the God was with Him.

And we are witnesses of everything He did, both in the region of Judaea, and Jerusalem; whom they killed by hanging on a wooden [cross].

This is the one, whom God raised up the third day, to make Him publicly known;

Not to all people, but to us, who are witnesses, chosen by the God, who ate and drank with Him after He rose from the dead.

And He charged us to proclaim to the people and to testify forcefully that He is the one, who was ordained by the God to be the Judge of the living and the dead.

All the prophets testify about Him that, through His name, whoever believes in Him, will receive forgiveness of sins.

As Peter was still saying these words, the Holy Spirit fell on all of them, who heard the message.

And they of the circumcised believers, who came with Peter, were astonished, because even on the Gentiles the gift of the Holy Spirit was poured out.

For they heard them speaking in tongues and magnifying the God. Then Peter responded, saying,

Can anyone withhold water, that these may not be baptized, who have received the Holy Spirit just as we did?

So he ordered them to be baptized into the name of the (Divine Savior), Je-Sus, the Messiah. Then they asked him to remain a for few days.

Now the apostles and brothers, who were in Judaea, heard that the Gentiles had also received the Word of the God.

When Peter came to Jerusalem, those who insisted on circumcision argued with him,

Saying, Yu went to uncircumcised men and ate with them.

Peter overruled them, by saying and explaining in an orderly manner,

I was in the city of Joppa praying; and in a trance I saw a vision. A certain container descended, like a great sheet, bound at four corners, down from heaven; and it came right up to me.

Looking at it intently, I noticed and saw four legged things of the earth and wild beasts, creeping things, and birds from the sky.

Then I heard a voice saying to me, After yu get up, Peter, offer it as a sacrifice and eat!

But I said, By no means, Lord! Nothing that is common or unclean ever entered my mouth.

But the voice answered me a second time from heaven, What God cleansed, do not continue to call common.

This happened three times; and all was taken back up again into heaven.

And, Look! Right then, three men, who had been sent for me from Caesarea, were standing in front of the house, where I was.

And the Spirit told me to go with them without questioning. Moreover, these six brothers went with me, and we entered the man's house.

And he explained to us how he had seen an angel standing in his house, who said to him, Send men to Joppa and call for Simon, who is also named Peter.

He will tell yu words, whereby yu and yur entire household will be saved.

And as I began [before I was finished] speaking, the Holy Spirit fell on them, just as on us at the beginning.

Then I remembered the word of the Eternal God, how He said, John indeed baptized with water; but you will be baptized with the Holy Spirit.

Therefore, if the God gave them the identical gift as He did to us, who believed in the Eternal God, the (Divine Savior), Je-Sus, the Messiah, who was I that I should oppose God?

When they heard these things, they were silent, and glorified the God, saying, So then the God has also granted to the Gentiles a new mindset for life.

Now they, who were scattered abroad by the persecution that started against Stephen, travelled as far as Phoenicia, Cyprus, and Antioch, but they were not preaching the Word except to the Jews only.

However, some of them were men from Cyprus and Cyrene, who, when they came to Antioch, spoke to and proclaimed that the Eternal God is the (Divine Savior), Je-Sus, to Greek speaking people.

And the hand of the Eternal God was with them; and a great number believed and turned to the Eternal God.

This was reported to the Ekklésia [the Called Saints] in Jerusalem; and they sent Barnabas to Antioch.

When he came and saw the grace of the God, he rejoiced and encouraged them all with determination of heart to remain in the Eternal God.

For he was a good man, full of the Holy Spirit and of faith; and a large number of people was added to the Eternal God.

Then he set out for Tarsus to seek out Saul.

After he found him, he brought him to Antioch. It so happened that for a whole year they gathered a great crowd of people and taught in the Ekklésia [the Called Saints]. And the disciples in Antioch were the first to be called Christians.

In those days prophets came to Antioch from Jerusalem.

One of them, named Agabus, arose and revealed by the Spirit that there is about to be a great famine over all the world, which happened in the days of Claudius Caesar.

Then the disciples, according to their own ability, decided to serve and send relief to the brothers, who lived in Judaea,

Which they did, by sending it to the elders by the hands of Barnabas and Saul.

Now about that time Herod, the king, laid hands on some individuals of the Ekklésia [the Called Saints] to mistreat them.

And he killed James the brother of John with the sword.

And because he saw that it pleased the Jews, he proceeded during the days of unleavened bread to arrest Peter also.

After he seized him, he put him into prison and handed him over to a group of four soldiers to guard him, intending after the Passover to display him publicly.

While Peter was kept in prison, the Ekklésia [the Called Saints] fervently prayed to the God for him.

The night before Herod was about to bring him out, Peter, bound with two chains, was sleeping between two soldiers and guards were watching the prison door.

And, Look! An angel of the Eternal God was present, and light filled the building; he poked Peter in the side, and woke him up, saying, Get up quickly! And his chains fell off from the hands.

And the angel said to him, Get yurself ready! Put on yur sandals! And he did so. And he said to him, Put on yur coat and follow me!

And he followed, as he went out and did not realize that it was real what was happening - by the angel. He thought that he saw a vision.

After they passed the first and the second guard, they came to the iron gate that leads into the city; it opened to them on its own. They went out, and passed through one street; then suddenly the angel left him.

Then Peter composed himself and said, Now I know for sure that the Eternal God has sent His angel, and rescued me out of the hand of Herod and from all the expectation of the people of the Jews.

And after he thought about it, he went to the house of Mary, the mother of John, also named Mark, where many were gathered together and were praying.

And as Peter knocked at the door of the gate, a girl, named Rhoda, came to listen.

After recognizing Peter's voice, she did not open the gate, but ran in with joy and reported that Peter was standing in front of the gate.

And they said to her, Maniac! But she insisted that it was so. Then they said, It is his angel.

But Peter kept on knocking; and after they had opened the door and saw him, they were amazed.

But he motioned to them with the hand to be silent and described to them how the Eternal God brought him out of the prison. Then he said, Go tell these things to James and to the brothers. And he left, and went to another place.

Now when it was day, there was no small commotion among the soldiers, as to what became of Peter.

And when Herod asked for and did not find him, he examined the guards and commanded that they should be taken away. And from Judaea he went down to Caesarea, where he stayed.

And Herod was highly displeased with the [people] of Tyre and Sidon; so together they persuaded Blastus, the king's chamberlain, to make peace, because their country depended for food on the king's region.

And on an appointed day, Herod, dressed in royal robe and seated on the throne, gave a speech to them.

And the people were shouting, Voice of god! Not of man!

And on the spot an angel of the Eternal God struck him, because he did not give the glory to the God; and he was eaten by worms and died.

But the word of the Eternal God grew and increased.

Then Barnabas and Saul returned from Jerusalem, having fulfilled their service, and took with them John, who was called Mark.

Now in the Ekklésia [the Called Saints] at Antioch were certain prophets and teachers: Barnabas and Simeon, who was called Niger, Lucius of Cyrene, and Manaen, who was brought up with Herod the tetrarch and Saul.

As they served the Eternal God and fasted, the Holy Spirit said, Separate for me Barnabas and Saul for the work, for which I have called them.

Then after they fasted and prayed, they laid their hands on them, and sent them off.

So when they were sent out by the Holy Spirit, they went to Seleucia; and from there they sailed to Cyprus.

And when they were at Salamis, they preached the word of the God in the synagogues of the Jews; and they also had John as a helper.

And after they had gone through the entire island as far as Paphos, they found a certain man with the name Barjesus, who was a sorcerer, a false prophet and a Jew.

He was with the governor Sergius Paulus, an intelligent man, who called for Barnabas and Saul, and wanted to hear the word of the God.

But Elymas, the magician, opposed them and tried to turn the Governor away from the faith. His name is Magos, when translated [From Aramaic. English: Wise]

Then Saul, now [called] Paul, who was filled with a holy spirit, looked at him intently.

And he said, O son of a devil and enemy of all righteousness, full of every deceit and wickedness, will yu not cease to pervert the ways of the Eternal God?

And now, Look! The hand of the Eternal God is on yu; yu will be blind and not see the sun for a time. And immediately there fell on him fog and darkness; and he went about stretching out his hands wanting to be led.

Then the governor, seeing what happened, believed, for he was astonished at the teaching of the Eternal God.

Then Paul and those with him set sail from Paphos; they came to Perga in Pamphylia; however, John withdrew from them and returned to Jerusalem.

And after they passed through Perga, they came to Antioch in Pisidia, went into the synagogue on the Sabbath day and sat down.

And after the reading of the law and the prophets the rulers of the synagogue sent to them, saying, Men and brothers, if you have any word of encouragement for the people, Speak!

Then Paul stood up, motioned with his hand, and said, Men, Israelites, and you, who fear the God, Listen!

The God of the people Israel chose our fathers, He exalted them when they lived as strangers in the land of Egypt, and with a mighty arm He brought them out of it.

And for a period of about forty years He put up with their ways in the wilderness.

And after He destroyed seven nations in the land of Canaan, He gave the land to them as an inheritance.

And after that, for about four hundred and fifty years, He gave them judges until Samuel, the prophet.

After that they wanted a king; and the God gave them Saul, the son of Kish, a man of the tribe of Benjamin, for forty years.

And when He removed him, He raised David up for them to be king, of whom He also testified and said, I have found David, the son of Jesse, a man after my own heart, who will carry out all of my will.

As promised, of this man's seed the God raised up for Israel a Redeemer: The (Divine Savior), Je-Sus.

Before the physical appearance of His face, John proclaimed to all the people of Israel a Baptism of adopting a new mindset.

As John was fulfilling [his] calling, he said, Who do you think that I am? I am not He. But, Look! After me comes one, of whom I am not worthy to loosen the sandal of his feet.

Men and brothers, sons of Abraham's offspring and whoever among you fears the God, to us this message of salvation is sent.

For they, who live at Jerusalem and their rulers, because they acknowledged neither Him, nor the voices of the prophets, which are read every Sabbath day, fulfilled [the prophets] by condemning Him;

And though they found no cause of death in Him, they demanded of Pilate to kill Him.

And when they had fulfilled all that was written about Him, they took Him down from the wooden [cross], and laid him in a tomb.

But the God raised Him from the dead.

And He was seen for many days by them, who came up with Him from Galilee to Jerusalem, who are His witnesses to the people.

We also bring to you the good news, the promise, which was made to the fathers:

That the God fulfilled this to our children, by providing the (Divine Savior), Je-Sus, as it is also written in the second Psalm, You are my Son, today I have begotten You;

That He raised Him from the dead, not to turn back to decay; that He said, I will surely give You the blessings [promised to] David;

That He said the second time, You will not allow Your Holy One to see decay.

For David and his own generation served the will of the God by falling asleep; they were added to his fathers and saw decay,

But He, whom God raised up, saw no decay.

Therefore, men and brothers, let it be known to you that through this one the forgiveness of sins is proclaimed to you for everything, for which you could not be justified by the law of Moses.

[But] in Him everyone, who believes is justified.

Therefore, watch out lest upon you come, what is spoken of in the prophets:

Look you scoffers! Be amazed and go away! For I am doing a work in your days, a work, which you in no way may believe, even though someone should tell you.

And after they left, they summoned them to give this message again to them the next Sabbath.

Now when the assembly dispersed, many of the Jews and worshipping converts followed Paul and Barnabas, who were speaking with them and persuading them to continue in the grace of God.

When the next Sabbath day came, almost the whole city gathered to hear the word of the God.

But when the Jews saw the crowd, they were jealous and blasphemed by contradicting the things Paul was talking about.

Then Paul and Barnabas asserted themselves boldly and said, It was necessary that the word of the God should have been spoken to you first; but seeing that you rejected it and rendering yourselves unworthy of everlasting life, Look! We are turning to the Gentiles.

For the Eternal God directed us so, saying, I have set you to be a light to the nations that you should be for salvation of the ends of the earth.

And when the Gentiles heard this, they were glad, and glorified the word of the Eternal God; and as many as were destined to eternal life believed.

And the word of the Eternal God was disseminated throughout the entire region.

But the Jews stirred up the devout and honorable women. And the leaders of the city incited persecution against Paul and Barnabas and expelled them out of their territory.

So after they shook off the dust of their feet against them, they went to Iconium.

And the disciples were filled with joy and a holy spirit.

And it happened in Iconium, according to the same [custom] they went into the synagogue of the Jews and spoke that a great number of Jews and Greeks believed.

But the unbelieving Jews provoked and turned the souls of the Gentiles against the brothers.

Therefore, they stayed for some time and spoke boldly about the Eternal God, who confirmed the word of His grace, by granting signs and wonders to be done by their hands.

But the people of the city were divided: Some were with the Jews and others with the apostles.

So when there was an attempt by both Gentiles, and Jews with their leaders, to mistreat and to stone them,

They were made aware of it, and fled to the surrounding area of the cities Lystra, Derbe, and Lycaonia.

And they preached the gospel there.

And in Lystra sat a certain man, who never walked, for he was lame from his mother's womb and unable to use his feet.

He heard Paul speaking, who intently looked at him; and seeing that he had faith to be healed,

He said with a loud voice, Stand upright on yur feet. And he jumped up and walked.

When the people saw what Paul did, they raised their voices, saying in Lycaonian, The gods have become like men and came down to us.

And they called Barnabas Zeus and Paul Hermes, because he was the leading speaker.

And the priest of Zeus, being outside the city, brought oxen and garlands to the gates and wanted to sacrifice with the people.

When the apostles, Barnabas and Paul, heard of it, they tore their clothes, ran in among the people and shouted,

Saying, Men, why are you doing this? We also are men, the same human beings as you are, and we proclaim to you that you should turn from these useless things to the living God, who made heaven, and earth, the sea and everything in them.

In past generations, He allowed all nations to do their own things.

Nevertheless, He did not leave himself without witness; He is doing good, giving you rain from heaven and fruitful seasons, satisfying your hearts with food and gladness.

By saying these things, he hardly stopped the people from sacrificing to them.

However, Jews from Antioch and Iconium came and urged the people to stone Paul, and they dragged him out of the city, supposing him to be dead.

Nevertheless, as the disciples stood round about him, he rose up, and came into the city; and the next day he left with Barnabas for Derbe.

After they evangelized that city and made many disciples, they returned again to Lystra, Iconium and Antioch,

Confirming the souls of the disciples and encouraging them to continue in the faith, because it is necessary for us to enter into the kingdom of God through many tribulations.

And in every Ekklésia [congregation of Called Saints], after they ordained for them elders with prayer and fasting, they commended them to the Eternal God, in whom they trusted.

And after they passed through Pisidia, they came to Pamphylia.

After they spoke the word in Perga, they went down to Attalia.

And they sailed to Antioch, [the place] where they had been commissioned by the grace of the God for the work, which they fulfilled.

On arriving there, they gathered the Ekklésia [the Called Saints] and declared everything that the God did with them, and how he had opened the door of faith to the nations.

Then they remained with the disciples for a considerable time.

And some, who came down from Judaea taught the brothers, If you are not circumcised according to the custom of Moses, you cannot be saved.

When no small dissension and dispute was caused with Paul, Barnabas and them, they appointed Paul, Barnabas, and certain others of them, to go up to Jerusalem to the apostles and elders about this question.

When they, who were sent by the Ekklésia [the Called Saints], passed through Phoenicia and Samaria, they explained in length the conversion of the nations and caused great joy to all the brothers.

When they came to Jerusalem, they were welcomed by the Ekklésia [the Called Saints], the apostles and elders, and they reported all things that God had done with them.

Now some from the heresy of the Pharisees believed and insisted, that it continues to be needful to circumcise them, and to command them to keep the law of Moses.

Then the apostles and elders met to see about this matter.

After much discussion, Peter rose up, and said to them, Men and brothers, you know how from the early days, God selected [me] from among us, that the Gentiles by my mouth should hear the word of the gospel and believe.

And the God, who knows the hearts, confirmed it by giving them the Holy Spirit, as He did to us.

And He made not one distinction between us and them, when He purified their hearts by faith.

Now therefore, why do you keep on tempting the God, by putting a yoke on the neck of the disciples, which neither our fathers, nor we were able to bear?

But by the grace of the Eternal God, the (Divine Savior), Je-Sus, we believe to be saved in the same manner as they also.

Now the entire assembly kept silent and listened to Barnabas and Paul, declaring what miracles and wonders the God had done among the nations by them.

And after they kept silent, James answered, saying, Men and brothers, listen to me!

Simeon explained at the very first, why God visited the [world]: To gather out of the Gentiles a people for His name.

And with this, the words of the prophets agree; as it is written,

After this I will return, and will rebuild the House of David, which has fallen; and I will rebuild its ruins; I will set it upright,

That the remnants of humanity and of all the nations over whom my name is pronounced seek the Eternal God, says the Eternal God, who does all these things.

[The above is] known from eternity.

Therefore, I conclude that we do not trouble them, who from among the nations keep on being directed to the God.

But that we write to them, that they abstain from pollutions of idols, from sexual immorality, from strangled things and from blood.

By those proclaiming Him, for generations, Moses has been read in the synagogues every Sabbath day.

Then it seemed good to the apostles and elders, and the whole Ekklésia [the Called Saints], to send chosen men from among them to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabbas and Silas, who are leading men among the brothers.

They wrote by hand: The apostles, elders and brothers to those in Antioch, Syria, Cilicia and brothers of the nations, Rejoice!

When we heard, that some of us, whom we did not authorize, troubled you with words, harming your souls,

It seemed good to us, being assembled in one accord, to send chosen men to you with our beloved Barnabas and Paul.

They are men, who committed their lives to the name of our Eternal God, the (Divine Savior), Je-Sus, the Messiah.

Therefore, we sent Judas and Silas, and they will tell you the same things by the [spoken] word.

It seemed good to the Holy Spirit and to us, to lay on you no additional burden than these necessary things:

That you abstain from things offered to idols, from blood, from things strangled and from sexual immorality; if ye keep yourselves from these, you will do well. Farewell.

So when they were dismissed, they went to Antioch; and after they gathered the people, they delivered the letter.

After they read it, they rejoiced because of the encouragement.

Judas and Silas, both being prophets also, exhorted the brothers with many words and strengthened them.

And after they carried on for some time, they were dismissed in peace from the brothers and [returned] to those who sent them.

However, Paul and Barnabas stayed in Antioch, teaching and preaching the word of the Eternal God, along with many others also.

After some days Paul said to Barnabas, Let us go again and look after the brothers in every town, where we have preached the word of the Eternal God and see how they are.

And Barnabas wanted to take with them John, who is called Mark.

But Paul did not think it was good to take with him, one who deserted them in Pamphylia and did not participate in the [original] work.

And there got to be such a dispute that they separated from one another; so Barnabas took Mark, and sailed for Cyprus.

And Paul chose Silas, and having been commended by the brethren to the grace of the Eternal God, he departed.

He was passing through Syria and Cilicia, strengthening the Ekklésia [the Called Saints].

Then he came down to Derbe and Lystra. And, Look! There was a certain disciple, by the name of Timothy, the son of a Jewish woman and a believing Greek father.

He was well spoken of by the brothers in Lystra and Iconium.

Paul wanted him to come with him; so he took and circumcised him, because of the Jews, who were in the area, for they all knew that his father was Greek.

And as they went through the cities, they committed them to conforming to the teachings that were agreed upon by the apostles and elders at Jerusalem.

And so the Ekklésia [the Called Saints] were established in the faith, and increased in number daily.

After they had gone through Phrygia and the region of Galatia [Central Asia Minor], they were forbidden by the Holy Spirit to preach the word in Asia [West Asia Minor].

After they came to Mysia, they tried to go to Bithynia [North Asia Minor]; but the Spirit of the (Divine Savior), Je-Sus, did not allow them.

Then they bypassed Mysia and came down to Troas.

And a vision appeared to Paul at night: A certain man from Macedonia was standing and begging him, saying, Come over into Macedonia. Help us!

After he saw the vision, immediately we undertook to go to Macedonia, concluding that the God called us to preach the gospel to them.

After setting sail from Troas, we came straight to Samothracia, the next day to Neapolis,

And from there to Philippi, which is the foremost city of the region and a colony of Macedonia; here in this city we stayed several days.

And on the Sabbath day, we went out of the city gate to a river, where we expected prayer [meetings]; and we sat down, and spoke with women, who gathered.

And a certain woman named Lydia, a seller of purple from the city of Thyatira, who worshipped the God, was listening; the Eternal God had opened [her] heart to pay attention to the things Paul said.

And when she, and her household, was baptized, she implored us, saying, If you consider me to be faithful to the Eternal God, come into my house, and stay there. And she persuaded us.

Now it so happened, as we were going to prayer, a certain female slave possessed with a spirit of Python [divination] met us; she made much money for her masters by fortune telling.

She kept on following Paul and us, shouting and saying, These men are servants of the Most High God, who proclaim to you the way of salvation.

And she did this many days. But Paul, being annoyed, turned and said to the spirit, I command you in the name of the [Divine Savior,] Je-Sus, the Messiah, to come out of her. And he came out the same hour.

When her masters saw that the hope of making money was gone, they seized Paul and Silas, and dragged them into the marketplace before the rulers.

After they brought them to the magistrates, they said, These men, being Jews, do great harm in our city.

They openly advocate customs, which for us, being Roman, are not lawful to receive and to practice.

The crowd rose up against them, the magistrates tore off their clothes and commanded that they be beaten with rods.

And after they gave them many blows, they threw them into prison, commanding the jailor to keep them secure.

Having received such an order, he threw them into the inner prison and secured their feet in wooden stocks.

Around midnight Paul and Silas prayed and sang hymns to the God; and the prisoners listened to them.

And suddenly there was a great earthquake that the foundations of the prison were shaken; instantly all doors were opened, and every one's bonds were broken.

When the prison keeper awoke and saw the prison doors open, he drew his sword, and was about to kill himself, thinking that the prisoners escaped.

But Paul called out with a loud voice, saying, Do yurself no harm! We are all here.

Then he called for a light, ran in, was terrified and fell down before Paul and Silas.

After he brought them out, he said, Gentlemen, what is necessary that I do that I may be saved?

And they said, Rely on the Eternal God, the (Divine Savior), Je-Sus, and yu, and yur household will be saved.

And they spoke to him, and to all that were in his house, about the Word of the God.

After taking them in the same hour of the night, he washed the wounds; and he, and his entire [household], was baptized then and there.

When he brought them into his house, he laid out a table before them, he and his entire household, rejoiced, believing in the God.

And when it was day, the magistrates sent officers, saying, Let those men go.

And the keeper of the prison told this to Paul, saying, The magistrates sent word that you may go; now therefore, depart and go in peace!

But Paul said to them, They have beaten us publicly, being un-condemned Roman men and threw us into prison; and now do they secretly throw us out!? Absolutely, No! Instead let them come themselves and escort us out.

And the officers reported these words to the magistrates; and they were afraid, when they heard that they were Romans.

And they came and apologized to them, escorted them out, and asked them to leave the city.

After they left the prison, they went to the house of Lydia; and when they had seen the brothers, they encouraged them and left.

After they passed through Amphipolis and Apollonia, they came to Thessalonica, where a synagogue of the Jews was.

According to the custom of Paul, he went to them and for three Sabbath discussed the Scriptures with them,

Showing and proving that it was necessary for the Christ to suffer and to rise again from the dead and this is the Christ, the (Divine Savior), Je-Sus, whom I proclaim to you.

And some of them were persuaded; and they allied themselves with Paul and Silas, along with very many devout Greek leading women; and there were many.

However, the Jews, being jealous, took it upon themselves to take certain vulgar fellows, who incited a riot in the city and directed their attack on the house of Jason and were seeking a way to bring them [Paul and Silas] out to the mob.

And when they did not find them, they dragged Jason and certain brothers to the city authorities, crying out, These [people] have turned the world upside down and come here also;

And Jason received them, who do things all do contrary to the decrees of Caesar, saying that there is another king: Je-Sus.

And they stirred up trouble for the people. And the rulers of the city, who heard these things,

After they received reassurance [that this is not so] from Jason and of the rest, they let them go.

And the brothers immediately sent Paul and Silas by night away to Berea, who, on coming there, went into the synagogue of the Jews.

Now these were more noble than those in Thessalonica, in that they received the Word with all eagerness, and searched the Scriptures daily, whether those things were so.

Therefore, many of them believed, even honorable Greek women and several prominent men.

But when the Jews of Thessalonica found out that the Word of God was proclaimed by Paul at Berea, they came there also and stirred up the people.

So the brothers immediately sent Paul away, as far as the sea; but Silas and Timothy remained there.

And they, who accompanied Paul, left and went as far as Athens, after they received instructions for Silas and Timothy to come to him as soon as possible.

Now while Paul waited for them in Athens; his spirit was angry in him, when he saw the idolatrous city.

Therefore, he disputed every day with whomever he met, with the Jews in the synagogue, and with those worshipping [idols] in the marketplace.

Then some of the Epicurean and of the stoic philosophers met him; And some said, What is this babbler of words trying to say? Others [said], He seems to promote foreign deities, because he proclaimed to Je-Sus and the resurrection.

They took him and brought him to Mars Hill [the High Court], saying, May we know what this new doctrine is, about which yu speak?

Yu keep on bringing foreign ideas to our ears; therefore, we would like to know what these things might be.

Now all Athenians, residents and strangers love to spend time with nothing but telling, or hearing something new.

Then Paul stood in the midst of Mars Hill, and said, Men, Athenians, I see that in every respect you are very religious.

For by passing through, I was struck by your objects of worship, I even found an altar with the inscription, TO AN UNKNOWN GOD. Therefore, whom you unknowingly worship, I declare Him to you.

The God, who made the world and all things therein, this all-supreme Eternal God of heaven and earth, does not reside in temples made by [human] hands;

Nor is He served by human hands; as if He, who keeps on giving life, breath and all things needs anything himself.

From one [man] He made every nation of men to live on the face of the earth; He set and appointed times and boundaries for them to live in.

For them to seek this God, that they might touch and feel Him; though He, the head of all, is never far from every one of us.

For in Him we live, move and exist, as some of your poets also said: For we are His offspring.

Since offspring originate from God, we ought not suppose [the reverse], that gold, silver, stone, an artistic image, a product of man's imagination, or the like is a god.

At times the God did indeed tolerate ignorance; but now He charges all people everywhere to take on a new mindset.

Because He appointed a day, in which He will judge the world in righteousness by a man, whom He ordained, whom He raised from the dead to prove [His] faithfulness to all men.

After they heard of the resurrection of the dead, some mocked and others said, We will hear yu again on this matter.

So Paul walked out of their midst.

However, some men committed themselves to him, and believed; one of them was Dionysius, the Areopagite [a judge on Mars Hill], a woman named Damaris and others with them.

After these things Paul left Athens and came to Corinth.

He found and went to a certain Jew named Aquila, a native of Pontus, who recently came from Italy, with his wife Priscilla, because Claudius ordered all Jews to leave Rome.

He stayed and worked with them, because he had the same occupation, for by profession they were tentmakers.
And he debated in the synagogue every Sabbath, and persuaded Jews and Greeks.

Now when both Silas and Timothy came from Macedonia, Paul was obligated to the Word, and urgently testified to the Jews that the Messiah is Je-Sus the (Divine Savior).

However, when they opposed him and became abusive, he shook [the dust] off his clothing, and said to them, Your blood be upon your own heads; I am clean; from now on, I will go to the Gentiles.

After he walked away from there, he went to a certain individual, named Titius Justus, who worshipped the God, and whose house was next to the synagogue.

But the ruler of the synagogue, Crispus, believed in the Eternal God with his entire household; and many of the Corinthians, who heard [this] believed, were baptized.

Then at night in a vision the Eternal God said to Paul, Continue to be unafraid, but keep on speaking and not once be silent!

Because I am with yu, and no one will touch and hurt yu; for many people in this city are mine.

And he stayed among them one year and six months, teaching the Word of God.

And when Gallio was the Governor of Achaia [Greater Athens], the Jews rose up in a united front against Paul and took him to court.

They said, Contrary to law, he incites people to worship the God.

Then when Paul was about to open the mouth, Gallio said to the Jews, O you Jews, if it were a matter of justice or crime, it stands to reason, I would give you a hearing.

Inasmuch, it is a question of words and names and of your [religious] law, you see to it; for I do not wish to be a judge of such matters.

And he drove them from the judgment seat.

Then all took the ruler of the synagogue, Sosthenes, and beat him before the judgment seat. And all that did not matter to Gallio.

Afterward, Paul stayed there with the brothers yet a good while. And after he left and sailed to Syria with him Priscilla and Aquila, he shaved his head in Cenchrea [Harbor city near Corinth], for he had taken a vow.

When he came to Ephesus, he left them [Priscilla and Aquila] behind. He entered the synagogue and debated with the Jews.

When they asked him to spend more time with them, he did not give in.

But as he was leaving, he said, God willing, I will return to you again. And he sailed from Ephesus.

After landing in Caesarea and greeting the Ekklésia [the Called Saints], he went to Antioch.

And after he spent some time there, he departed, and went successively through Galatia and Phrygia, strengthening all the disciples.

Now a certain Jew named Apollos, a native of Alexandria, an eloquent man, who was mighty in the Scriptures, came to Ephesus.

He was instructed in the way of the Eternal God; and being fervent in spirit, he spoke and taught precisely about the things of the (Divine Savior), Je-Sus, though he only knew the baptism of John.

With authority, he spoke boldly in the synagogue; when Aquila and Priscilla heard him, they took him in and explained the way of the God more accurately to him.

And when he wanted to and was encouraged to go to Achaia, the brothers wrote to the disciples to receive him; when he got there, he greatly helped them, who by grace believed.

For he was good in refuting the Jews publicly and showing by the Scriptures that the Messiah is the (Divine Savior), Je-Sus.

Now, while Apollos was at Corinth, Paul, after passing through the upper country [Macedonia], he came to Ephesus; and when he found some disciples.

He said to them, Have you received the Holy Spirit, when you came to faith? And they said to him, We have not even heard that there is a Holy Spirit.

And he said, Into what then were you baptized? And they said, Into John's baptism.

Then Paul said, John baptized a baptism of a new mindset, telling people to believe in Him, who is coming after him that is the [Divine Savior,] Je-Sus.

On hearing [this], they were baptized into the name of the Eternal God, the (Divine Savior), Je-Sus.

And when Paul had laid hands on them, the Holy Spirit came on them; and then they spoke in tongues and prophesied.

There were then about twelve men in all.

And he went into the synagogue and spoke boldly; for three months he disputed and promoted the kingdom of the God.

But when some hardened themselves and did not believe, but maligned the [Christian] Way before the multitude, he left them and separated the disciples, having daily discussions in the lecture hall of Tyrannus.

And this went on for two years; so that all, both Jews and Greeks, who lived in Asia [A Province in Asia Minor] heard the Word of the Eternal God.

Then the God did extraordinary miracles by the hands of Paul.

So that to the sick were brought even handkerchiefs or aprons that touched his body, and their diseases were cured, and the evil spirits left.

Now some transient Jewish exorcists invoked the name of the Eternal God, the (Divine Savior), Je-Sus, over those having evil spirits, saying, We adjure you by Je-Sus, whom Paul preaches.

And there were seven sons of a certain Jew, Sceva [by Name], who was ruler of the priests), who did this.

And the evil spirit answered and said, I know about Je-Sus and Paul, but who are you?

And the man, in whom the evil spirit was, assaulted them, over-powered both, for he was stronger than they, so that they fled out of that house naked and wounded.

When this became known to all Jews and Greeks, living in Ephesus, fear fell on all of them, and the name of the Eternal God, the (Divine Savior), Je-Sus, was magnified.

And many, who had come to faith, came [forward], confessing and declaring openly what they did.

Many of them, who practiced magic arts, after they bought books, they burned them all publicly; and after they added their market value, they found out that it was fifty thousand pieces of silver.

So the Word of the Eternal God grew and prevailed.

After these things were done, Paul determined in spirit, that after he would pass through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

So he sent two of them, who assisted him, Timothy and Erastus, to Macedonia; but he himself stayed for a while in Asia [Minor].

At that time there arose a disturbance about the [Christian] Way.

For a certain silversmith, Demetrius by name, made silver shrines of Diana, which was big business for the craftsmen;

He met together with the craftsmen of the trade and said, Gentlemen, you know that our well being depends on this.

You see and hear that not only at Ephesus, but almost throughout all Asia, this Paul persuaded and turned away so many people, saying that they are not gods, which are made by hands.

Not only this our business has come into disrepute, but also the temple of the great goddess Diana, whom all of Asia and the world worships, is to come to nothing; she is about to be deposed from her great majesty.

When they heard this, they were filled with rage and cried out, saying, Great is Diana [Artemis] of the Ephesians.

The city was filled with confusion; and seizing Gaius and Aristarchus, Macedonian travel companions of Paul, they rushed in one accord into the amphitheater.

And when Paul wanted to go to the people, the disciples did not let him.

Also some of the rulers of Asia, who were his friends, sent to him and urged him not to subject himself to danger in the amphitheater.

The assembly was confused; most did not know why they came together; different [people] were crying out different things.

And out of the number of Jews they pushed Alexander forward; and Alexander, motioning by hand, wanted to apologize to the people.

But when they realized that he was a Jew, all, with one voice, for about two hours cried out, Great is Diana [Artemis] of the Ephesians.

Then the city clerk calmed down the people; he said, Men! Ephesians! Is there a man, who does not know that the city of the Ephesians is guardian of the famous [idol statue Artemis] Diana, which fell from the sky?

Since these things are indisputable, you must calm down and not get carried away.

For you brought these men here, who are neither plunderers of temples, nor blasphemers of our goddess.

If Demetrius and the craftsmen with him have an issue with someone, there are public lawyers to deal with it; let them argue about it.

If there is more than that, take it to legal court, and it will be resolved.

As for this day, we are in danger of being called to account for insurrection, for there is no justifiable crime, which we could present as the cause for this uproar.

After he said these things, he sent the people away.

Now after the uproar stopped, Paul called the disciples to himself, encouraged them, said farewell and left to go to Macedonia.

And after he had gone through those regions, and had given them many exhortation, he came to Greece,

And made a three months [visit]. And when the Jews plotted against him, as he was about to sail to Syria, a reason arose to return through Macedonia.

And Sopater Pyrrhus, a Berean, Aristarchus and Secundus of the Thessalonians, Gaius from Derbe, Timothy, and from Asia, Tychicus and Trophimus accompanied him.

These went ahead and waited for us at Troas.

After the days of unleavened bread, we sailed away from Philippi and came to them at Troas in five days; where we stayed seven days.

On the first day of the week, on coming together to Break Bread, Paul, ready to leave on the next day, continued to talk to them until midnight.

Now there were many lights in the upper part of the building where they met.

A certain young man, named Eutychus, was overcome by sleep during Paul's long sermon. Being asleep, he fell down from the third story and was picked up dead.

Paul went downstairs, embraced and held him, and said, Do not worry, his soul is in him.

After he went up stairs, broke bread, and ate, he talked for a long while, even till break of day; then he went on his way.

And they led the boy alive away, and were very glad.

We, however, proceeded by ship and sailed to Assos, there intending to pick up Paul; for he made arrangements and was prepared to go on foot.

When he met us at Assos, we took him in, and came to Mitylene.

From there we sailed the next day; we arrived opposite Chios; and the following day we arrived at Samos, and then we had [a stopover at] Miletus.

For Paul decided to sail past Ephesus that he would not spend time in Asia; for he hurried that, if possible, for him to be in Jerusalem on the day of Pentecost.

From Miletus he sent to Ephesus and summoned the elders of the Ekklésia [the Called Saints].

After they came to him, he said to them, You know, how I was with you all the time, from the first day that I came into Asia,

How I served the Eternal God in all humility, with tears and in trials that challenged me through the conspiracies of the Jews;

How I held back nothing that was useful, but told you [about it]; I taught you publicly and from house to house,

Earnestly persuading, both Jews and Greeks, to have a new mindset toward God and faith toward our Eternal God, the (Divine Savior), Je-Sus.

And, Look! By spiritual constraint, I am going to Jerusalem, not knowing what will happen to me there,

Except that the Holy Spirit testifies to me in every city, saying that chains and trouble are waiting for me.

But I do not make that of concern for my own dear soul that I might finish my race and the ministry, which I have received from the Eternal God, to affirm the gospel of the grace of the God.

And now, Look! I know that all of you, among whom I have gone about preaching the kingdom, will see my face no more.

Therefore, I testify to you this day, that I am innocent of the blood of everyone,

For I did not hesitate to declare to you the whole counsel of the God.

So then, take care of yourselves and all of the flock, over which the Holy Spirit made you overseers, to feed the Ekklésia [the Called Saints] of the God, which He purchased with His own blood.

For I know this, after my departure ravenous wolves will enter among you, who do not spare the flock.

Also of your own selves men will arise, speaking perverse things, to attract disciples to themselves.

Therefore, be on guard and remember that night and day, for three years, I did not cease to admonish everyone with tears.

And now I commend you to the Eternal God, and to the Word of His grace, which is able to build you up and to give you an inheritance among all them, who are set apart as holy.

I have coveted neither silver, nor gold, or anyone's clothing.

You yourselves know that these hands provided for my necessities, and for them, who were with me.

In everything I showed you that by hard work it is necessary to help the weak and to remember the words of the Eternal God, the (Divine Savior), Je-Sus, for He said, It is more blessed to give than to receive.

And after he said this, he kneeled down with all of them and prayed.

There was much weeping among them all; and they fell on Paul's neck and kissed him,

Grieving most of all for the word he said, that they would see his face no more. And they accompanied him to the ship.

After the sails were set for us, we drifted away from them; we headed on a straight course to Cos, next to Rhodes and from there to Patara.

After finding a ship sailing to Phoenicia, we went aboard and set out.

After sighting Cyprus, we left it on the left, sailed to Syria and landed at Tyre, where the ship was unloaded of its cargo.

We stayed there seven days, after finding the disciples; they told Paul, through the Spirit, not to go up to Jerusalem.

When we completed the days of our stay, we left and went on our way; they all, with wives and children, accompanied us to the edge of town and bowing down on the shore we prayed.

And after we said our personal farewells, we went into the ship, and they returned home.

And then we finished our voyage at sea: From Tyre, we came to Ptolemaeus, greeted the brothers and stayed one day with them.

The following day we left and came to Caesarea; we entered the house of Philip, the evangelist, who was one of the seven and stayed with him.

Now he had four virgin daughters, who prophesied.

And while we stayed there many days, a certain prophet, named Agabus, came down from Judaea.

And when he came to us, he took Paul's belt, bound himself at the hands and feet, and he said, Thus says the Holy Spirit, So will the Jews at Jerusalem bind the man, whose belt this is; and they will hand him over into the hands of Gentiles.

And when we heard these things, both we, and they of that place, pleaded with him not to go up to Jerusalem.

Then Paul answered, Why are you weeping and breaking my heart? For I am ready not only to be bound, but also to die at Jerusalem for the name of the Eternal God, the (Divine Savior), Je-Sus.

And when he would not be persuaded, we stopped [persuading him], saying, The will of the Eternal God be done.

After those days we got ready and went up to Jerusalem.

With us went disciples of Caesarea, who brought along Mnason, a certain Cypriot, one of the first disciples, with whom we could stay.

And when we arrived at Jerusalem, the brothers received us gladly.

The next day Paul went with us and all the elders to see James.

And after he greeted them, he explained to everyone the things the God did among the Gentiles by his ministry.

On hearing it, they glorified the God, and said to him, Yu see, brother, how many tens of thousands of Jews there are, who came to believe, and they are all zealous for the Law.

They are informed about yu that yu teach defection from Moses, telling all the Jews among the Gentiles neither to circumcise their children, nor to live according to the customs.

Therefore, what is going to happen? They will certainly hear that yu have come.

Do what we tell yu: We have four men, who have committed themselves by a vow.

Take them and purify yurself with them, by paying their expenses that they may shave their heads; and all may know that those things, of which they were informed about concerning yu, are nothing; but that yu yurself also live orderly and keep the law.

Concerning the Gentiles, who believe, we have written and concluded that they keep themselves from things offered to idols, from blood, from strangled things and from sexual immorality.

Then Paul took the men; and the next day, after purifying himself with them, entered the temple, to signify that the fulfillment of the days of purification is when the sacrifice is made for every one of them.

And when the seven days were almost completed, the Jews from Asia, when they saw him in the temple, stirred up the whole crowd, and laid hands on him,

Shouting, Men! Israelites! Help! This is the man, who teaches all men everywhere against the people, the law, and this place; furthermore, he even brought Greeks into the temple and polluted this holy place.

For previously they had seen with him in the city the Ephesian Trophimus; they supposed that Paul had brought him into the temple.

The whole city was in commotion: People rushed together; they seized Paul; they dragged him out of the temple; and the doors were shut immediately.

They were about to kill him; and a report came to the captain of the guard that all Jerusalem was in an uproar.

Immediately, he took soldiers and centurions and ran in among them; on seeing the captain and the soldiers, they stopped beating Paul.

Then the Commander of Thousands arrived; he had Paul seized, bound with two chains and inquired who he might be and what he had done.

In the crowd, some shouted one thing, others another; and when he could not understand the facts, because of the uproar, he commanded him to be brought into the fortification.

And when he came up the stairs, it was [necessary] that he was carried by the soldiers, because of the violent crowd.

For the multitude of the people that followed, were shouting, Get rid of him!

As Paul was about to be taken into the fortification, he said to the Commander of Thousands, May I say something to Yu? He said, Can yu speak Greek?

Are yu not the Egyptian, who not long ago caused an uprising and led four thousand of Assyrian men into the desert?

But Paul said, I am a man, who is a Jewish citizen from Tarsus, of no ordinary city in Cilicia, and, I implore yu now, to allow me to speak to the people.

When he allowed [him], Paul stood on the stairs, and motioned by hand to the people. And when there was a great silence, he spoke to them in the Hebrew language, saying,

Men, brothers and fathers, hear my defense, which I now make to you.

Hearing that he spoke to them in the Hebrew language, they were even more silent; and he says,

I am a Jewish man, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, I was taught in the precision of the law of the fathers, and I was zealous toward the supreme God, as you all are this day.

And I persecuted this The Way to death, binding, and handing over to prison both men and women.

And as the High Priest and all the elders can verify, I even received from them letters to the brothers at Damascus, and I went to bring from there those [followers of the Way] bound to Jerusalem to be punished.

However, this happened: As I approached Damascus at about noon, suddenly, out of heaven, a great light was shining round about me.

I fell to the ground and heard a voice saying to me, Saul, Saul, why do yu persecute me?

I answered, Who are You, Lord? And He said to me, I am Je-Sus from Nazareth, whom yu are persecuting.

And they, who were with me, did in fact see a light, and were afraid; but they did not hear the voice of Him, who spoke to me.

And I said, what should I do, Eternal God? And the Eternal God said to me, After yu get up, go to Damascus; and there yu will be told all the things yu are to do.

And since I could not see on account of the glory of that light, I came to Damascus, led by the hand of them, who were with me.

And a certain Ananias, a devout man according to the law, and as testified by all the Jews, who lived there,

After he came to me, he stood there and said to me, Brother Saul, Look up! And the same hour I looked at him.

He said, The God of our fathers selected yu to know His will, to see the Righteous One and to hear the voice of His mouth.

For yu will be His witness to all people of what yu have seen and heard.

And now why do yu hesitate? Arise, and be baptized, and have yur sins washed away, by being named [by] His name.

And when I returned to Jerusalem, while I was praying in the temple, it came to be that I was overcome,

And I saw Him, saying to me, Hurry up and quickly get out of Jerusalem! For they will not receive yur testimony about Me.

And I said, Eternal God, they themselves know that I imprisoned and beat in every synagogue those, who believe in yu.

And when the blood of Your witness Stephen was shed, I also was standing by; I consented to his death and kept the clothes of those, who killed him.

And He said to me, Leave! For I will send yu far away to the nations.

And they listened to him up to this word; and then raised their voices, and said, Rid the earth of such a one, for he is not fit to live.

And they screamed aloud, threw off their clothes, and dust into the air.

The Commander of Thousands commanded him to be brought into the fortification, to be examined by flogging that he might know the cause for their crying out against him.

And as they tied him down with straps, Paul said to the centurion standing by, Are you allowed to scourge a man, who is an un-condemned Roman?

After the centurion heard that, he went and reported to the Commander of Thousands, saying, What are yu about to do? For this man is a Roman.

Then the Commander of Thousands came and said to him, Tell me, are yu a Roman? He said, Yes.

And the Commander of Thousands answered, I acquired this citizenship by great effort. And Paul said, I was born such.

And immediately, they who were about to examine him left; and the captain of one thousand was afraid, for he realized that he was a Roman, and that he had bound him.

The next day, because he wanted to know for certain why he was accused by the Jews, he unbound him, and ordered the chief priests and their entire council to appear and brought Paul, and set him before them.

And Paul looked seriously at the council and said: Men! Brothers! With a clear conscience I lived as a citizen under God to this day.

And the High Priest Ananias commanded them, who stood beside him, to strike him on the mouth.

Then Paul said to him, The God is about to strike yu, yu white-washed wall; for yu sit to judge me according to the law and yu command me to be struck contrary to the law?

Now they, who stood at hand, said, Do yu insult God's High Priest?

Then Paul said, Brothers, I did not know that he was the High Priest, for it is written, Yu will not badmouth governing authorities.

When Paul found out that some were Sadducees, and others Pharisees, he called out in the council, Men! Brothers! I am a Pharisee, the son of a Pharisee: In the hope of the resurrection of the dead I am called into question.

When he said this, a standoff between the Pharisees and the Sadducees occurred; and the group was divided.

For the Sadducees say that there is no resurrection, neither angels, nor spirits; but the Pharisees confess both.

Therefore, great squabbling arose; and the Scribes that were of the Pharisees' party arose and argued, saying, We find no evil in this man; so what if a spirit or an angel spoke to him.

And when great strife was in the making, the Commander of Thousands, feared that Paul would be torn to pieces by them, he commanded a company of soldiers to go down, take him by force from among them and bring him into the fortification.

And in the night following, the Eternal God stood by him and said, Take heart! For as yu solemnly testified for me in Jerusalem, so it is necessary for yu also to bear witness at Rome.

And when it was day, the Jews put themselves under oath, saying not to eat or drink until they killed Paul.

Now there were more than forty in this conspiracy.

They came to the chief priests and elders and said, We bound ourselves under oath, not to eat until we killed Paul;

Therefore, together with the council, put pressure on the Commander of Thousands that tomorrow he should bring him down to you to make further inquiry concerning the things about him; and before he gets here, we are ready to kill him.

But when Paul's sister's son heard of their ambush, he went, entered the fortification and told Paul.

When Paul called one of the centurions to him, he said, Bring this young man to the Commander of Thousands, for he has something to report to him.

So he took him, brought him to the Commander of Thousands and said, Paul, the prisoner, called me to him and asked me to bring this young man to yu, who has something to say to yu.

Then the Commander of Thousands took him privately aside by the hand, and asked him, What is that yu have to tell me?

And he said, The Jews agreed to ask yu to bring Paul tomorrow to the council, so as to ask him more detailed questions.

But yu should not be persuaded by them, for more than forty of their men lie in wait for him; they committed themselves with an oath that they will neither eat nor drink till they kill him; and now they are ready, awaiting a promise from yu.

So the Commander of Thousands let the young man go, and strictly charged him, Tell no one that yu reported these things to me.

And he summoned two certain centurions, saying, Get two hundred soldiers to go to Caesarea, also seventy horsemen, and two hundred spearmen, to be ready at the third hour of the night.

And have mounts prepared for Paul to sit on; and bring him safe to Felix the governor.

And he wrote a letter like this:

Claudius Lysias, to the most excellent governor Felix: Rejoice!

This man was apprehended by the Jews and was about to be killed by them; having learned that he is a Roman, I came and rescued him with soldiers.

Wanting to know the reason for their accusation, I brought him into their council.

I found out that he is accused concerning matters of their [religious] law, but no charge deserving death, or imprisonment.

When I was told how the Jews laid in ambush for the man, I sent him immediately to yu, and ordered his accusers to present their case to yu. Farewell.

Then the soldiers, as they were ordered, took Paul, and brought him by night to Antipatris. [65 km North West of Jerusalem]

The next day, they returned to the fortification and left the horsemen to go on with him.

When they came to Caesarea, they delivered the letter to the governor and presented Paul to him.

After the governor read the letter, he asked what province he was from. And when he understood that he was of Cilicia,

He said, I will give yu a hearing, when yur accusers also arrive. And he commanded him to be kept in the quarters of Herod's guard.

And after five days Ananias, the High Priest, came with the elders, and with a certain orator, Tertullus, who stated their case against Paul to the governor.

And when he was summoned, Tertullus began to accuse him, saying, Most excellent Felix, through yu, we have great peace and through yur foresight, many improvements are done to this nation,

Which we welcome in every way, in all places, and with all thankfulness.

However, lest I interfere, or hinder yu any longer, I ask yu to hear us briefly with yur gentle fairness.

For we have found this man to be a pest, who is stirring up insurrection among all the Jews throughout the Roman Empire, and a ringleader of the Nazarene heresy.

He even attempted to profane the temple, but we apprehended him.

By examining him, yu yurself can verify these things, of which we accuse him.

And the Jews consented, saying that these things are so.

Then Paul, after the governor made a sign to him to speak, replied, Knowing that yu have been a judge of this nation for many years, I gladly make my defense.

As yu are able to ascertain, it is less than twelve days since I went up to Jerusalem to worship.

And they neither found me in the temple arguing with anyone, nor agitating people, neither in the synagogues, nor in the city.

Nor can they prove the things, of which they now accuse me.

However, I confess this to yu that according to the Way, which they call a heresy, I worship God, The Father, and I believe all things according to the law, and that which is written in the prophets.

And I have hope in the God, as they themselves also expect that there will be a resurrection of the dead, both of the just

and unjust.

Therefore, I strive within me, to have in all things a clear conscience toward God and toward men.

Now after many years I came to bring alms to my nation and to make offerings.

I was purified in the temple; [I was] neither in a crowd, nor in an uprising, when certain Jews from Asia found me;

They should have appeared before yu, to present accusations, if they have any against me,

Or else, let these here present evidence, if they have found any wrong doing in me, while I stood before the council,

Other than once raising my voice, while standing among them I cried out, Concerning the hope of the resurrection of the dead I am called into question by yu this day.

Then Felix, who had a very precise knowledge about the details of the Way, put them off, by saying, When Lysias, the Commander of Thousands, will come down, I will examine yur concern.

And he commanded the centurion to guard, yet grant Paul some liberties, and not forbid his own to serve him.

And after some days, Felix came with his wife Drusilla, who was a Jewess; he sent for Paul, and heard him concerning the faith in the (Divine Savior), Je-Sus, the Messiah.

And as he talked about righteousness, self-control, and judgment to come, Felix became fearful and said, Yu may leave for now; at an opportune time I will send for yu.

At the same time he was hoping that money, or something useful might be given to him by Paul; therefore he sent for him more often and chatted with him.

But after two full years, Felix received a successor, Porcius Festus; and Felix, wanting to receive favors from the Jews, left Paul bound behind.

Acts 25 TOP

Now when Festus came into the province, after three days he went from Caesarea up to Jerusalem.

Then the High Priest and the chief of the Jews referred him to Paul and were appealing to him,

And were asking favor from him, that he would send him [Paul] to Jerusalem, as they plotted an ambush to kill him along the way.

But Festus answered that Paul should be kept at Caesarea, and that he himself is about to go there shortly.

He said, Let those from among you, who are in power, go down with [me] and if there is anything wrong with the man, let them accuse him.

After he stayed among them not more than eight or ten days, he went down to Caesarea; and the next day he sat on the judgment seat and ordered Paul to be brought.

And when he arrived, the Jews, who came down from Jerusalem, stood around him and presented many grievous accusations, which they could not prove.

Then Paul stated in defense, If I sinned in anything, it was neither against the law of the Jews, nor against the temple, nor against Caesar.

But Festus, willing to do the Jews a favor, answered Paul, and said, Are yu willing to go to Jerusalem, and there be judged about these things before me?

Then Paul said, I stand at Caesar's judgment seat, where I ought to be judged; I have done no wrong to the Jews, as yu know very well.

If I have done wrong, or have committed any thing worthy of death, I do not refuse to die; but if the things, of which they accuse me, are not so, no one has the right to hand me over to them. I appeal to Caesar.

Then Festus, after he conferred with the council, answered, Yu appealed to Caesar; to Caesar yu will go.

And after some days went by, king Agrippa and Bernice came to Caesarea to greet Festus.

And as they spent many days, Festus mentioned Paul's case to the king, saying, There is a certain man, whom Felix left as a prisoner.

When I was in Jerusalem, the rulers of priests and the elders of the Jews presented a case concerning him and demanded judgment against him.

I answered them, It is not the custom with Romans to free any man before the accused, has the opportunity to face the accusers and defend himself concerning the accusation.

Therefore, when they came here, the next day, without any delay, I sat on the judgment seat and ordered the man to be brought.

The accusers stood up against him and brought no charge of a crime that I anticipated.

Instead they had certain questions against him concerning their own superstition and about a certain Je-Sus, who died, whom Paul affirmed to be alive.

Now I was at a loss about this controversy and asked if he would be willing to go to Jerusalem and there be judged on these matters.

But when Paul appealed to be kept in custody and have a hearing by Augustus, I ordered him to be kept till I might send him to Caesar.

Then Agrippa [said] to Festus, I myself would like to hear the man; and he said, Yu will hear him tomorrow.

Therefore, on the next day, Agrippa and Bernice, with great pomp, entered the auditorium, along with Commanders of Thousands and prominent men of the city; at Festus' command Paul was brought in.

And Festus says, King Agrippa, and all men, here present with us, yu see this man, about whom the entire multitude of Jews petitioned me, both at Jerusalem, and also here, demanding that he ought not to live any longer.

But I myself came to realize that he had committed nothing worthy of death and that he himself appealed to [Emperor] Augustus, I have determined to send him.

But I have nothing definite to write to my lord [about him]. So I brought him here before you all, and especially before yu, King Agrippa, that, after the inquiry, I might have something to write.

For it seems illogical to me to send a prisoner and not list specific charges against him.

And Agrippa said to Paul, Yu are permitted to speak for yurself. Then Paul stretched out the hand, and spoke in his defense:

King Agrippa, I consider myself fortunate that before yu I am about to defend myself concerning all the things I am accused of by Jews.

Especially, because yu are well acquainted with all Jewish customs and controversies, I request that yu listen to me patiently.

Indeed, all Jews know my way of life; from youth, of first importance, I was raised among my nation at Jerusalem.

They know me as such; if they wanted to, they could testify that I, a Pharisee, lived according to the strictest sector of our religion.

And now I stand [here] and I am judged on account of the hope of, and promises to, our fathers, provided by the God,

Whom our twelve tribes earnestly served night and day; and what they hoped to attain, concerning the fulfillment of this hope, King Agrippa, I am accused of by the Jews.

Why should it seem incredible to yu, that God raises the dead?

Indeed, I, myself, [at one time] thought that it is necessary to do things contrary to the name of Je-Sus from Nazareth.

And I did so in Jerusalem: Authorized by rulers of priests, I locked up many of the saints in prison; and when it came to killing them, I agreed to it.

Often I punished them in all synagogues and compelled them to blaspheme; then like a zealous madman, I persecuted them even into foreign cities.

So when I went to Damascus with authority and commission from the rulers of priests,

And in the middle of the day, I, and those, who travelled with me, saw on the road, O king, a light from heaven above, as bright as the sun, shining round about me.

And when all of us fell to the ground, I heard a voice speaking to me in the Hebrew language, Saul, Saul, why do yu persecute me? It is hard for yu to kick against spikes.

And I said, Who are You, Lord? And the Eternal God said, I AM, Je-Sus, whom yu are persecuting.

But get up, and stand on yur feet; for I appeared to yu for this purpose: To appoint yu, and make yu a servant and a witness of both: These things, which yu have just seen, and the things about which I will yet appear to yu.

And I keep on delivering yu from the people, and from the Gentiles, and from whomever I keep on sending yu,

To open their eyes and to turn them from darkness to light, and from the power of Satan to the God, to receive forgiveness of their sins and inheritance among them, who are set apart as holy by virtue of a faith that is in me.

So then, King Agrippa, I was not disobedient to the heavenly vision.

I declared, first in Damascus, then in Jerusalem, then in the region of Judaea, then to the Gentiles, to receive a new mindset, to return to the God and produce works of righteousness that proceed from a new mindset.

Because of these things the Jews grabbed me in the temple, with the intent to kill.

With the help from this God, I continue to this day, testifying both to small and great, saying nothing but the coming things, of which the prophets and Moses spoke:

That the Christ should suffer and be the first to rise from the dead, that light should be proclaimed to both, our people and to the nations.

And while he was speaking in defense, Festus said in a loud voice: Yu are crazy, Paul. Yur vast knowledge of books drives yu crazy.

But he said, Most noble Festus! I am not crazy; I speak words of truth and wisdom that fit the occasion.

For the king, before whom I also speak, understands these things; they are not hidden from him, they were not done in a corner; therefore, I can speak freely and boldly.

King Agrippa, do yu believe the prophets? I know that yu believe.

Then Agrippa [said] to Paul, In short: Yu persuade me to be a Christian.

And Paul said, I pray to the God, that not only yu, but also all, both small and great, who hear me this day, become as I am, except for these chains.

Then the king, the governor, Bernice, and they, who sat with them, got up.

And they left and they talked among themselves, saying, This man is doing nothing worthy of death or of imprisonment.

Then Agrippa said to Festus, This man could have been set free, if he had not appealed to Caesar.

And when it was decided for us to sail to Italy, they handed Paul and certain other prisoners over to a centurion, by the name of Julius, who was of the Augustus Guard.

We boarded the ship Adramyttium and intended to sail along the shore of Asia Minor, and had Aristarchus, a Macedonian from Thessalonica, with us.

The next day we landed at Sidon. And Julius allowed Paul, who politely asked him, to go to friends and receive supplies.

From there we left and sailed under the wind shadow [of the shoreline] toward Cyprus, because the winds were against us.

And when we had sailed over the Bay of Cilicia and Pamphylia, we came to Myra, a city of Lycia.

And there the centurion found an Alexandrian ship sailing to Italy; and he put us on it.

We were sailing slowly and with difficulties opposite Cnidus and because of the winds, we sailed toward Salmone [East end] of Crete.

We passed it with great difficulty and came to a place called Good Harbor, which was near the town of Lasea.

Inasmuch time had gone by and sailing was now dangerous, because the Fast [of atonement] was already over, Paul recommended to them,

And said to them, Men, I see that on this trip there will be disaster and harm, not only to cargo and ship, but also to our lives.

But the centurion had more confidence in the navigator and the captain of the ship than Paul and what he said.

And because the harbor was not suitable to winter in, the council determined to go on from there that somehow they might be able to reach Phoenix, and spend the winter there, in a harbor of Crete, which has south west and north west winds.

And when a south wind blew softly, they thought that they could master the situation, they raised [anchor] and sailed close and parallel to Crete.

But not long thereafter arose a violent [North East] wind, called the Euracylon.

When the ship was carried along and could not face the wind, we gave up and drifted.

And looking for shelter at the small island Clauda, we secured the vessel with difficulties.

And by raising up and taking advantage of the supports they reinforced the ship; and, fearing lest they hit the [sandbanks] of Sytris, they lowered the sail, and drifted.

And being battered by the storm the next day, they were throwing [things] overboard.

And the third day, with [their] own hands, they tossed the ship's tackle.

And when after many days, neither sun nor stars appeared, and no small winter storm battered us, all hope that we would be saved was taken away.

And after being without food for a long time, Paul stood up in their midst and said, O Men! You should have listened to me, and not have left Crete, only to incur this disaster and loss.

And now I urge you to cheer up; for from among you, not one soul will be lost, only the ship.

For an angel of God, whose I am, and whom I serve, stood by me this night.

He said, Fear not, Paul! For it is necessary for yu to stand before Caesar. And, Look! The God has given yu all of them, who are sailing with yu.

Therefore, Men! Be of good cheer; because I believe the God that it will be just as I was told.

However, it is necessary for us to crash on a certain island.

Then in the fourteenth night, as we were driven about in the Adriatic Sea, about midnight, the sailors sensed that they came close to some kind of shore.

They measured the depth and found it was twenty fathoms; a little later, they measured again and found it was fifteen fathoms.

Then fearing that we might get into rough [shoreline], they threw out four anchors at the backend and wished for day.

And as the sailors were about to abandon the ship; they let down the lifeboat into the sea, under the pretense of throwing out anchors at the front of the ship.

Paul said to the centurion and to the soldiers, If these to not remain in the ship, you cannot be saved.

Then the soldiers cut the ropes of the lifeboat and let it fall.

As day was coming, Paul urged them all to eat some food, saying, Today is the fourteenth day that you have been carrying on without food and you have taken nothing.

Therefore, I urge you to have some food; this is for your salvation; for not one of your hairs of [your] head will be lost.

After he said these things, he took bread and gave thanks to the God in the presence of them all; he broke [it], and he started to eat.

Then all were of good cheer, and they also had food.

And altogether we were two hundred and seventy six souls in the ship.

And after they had their fill of food, they lightened the ship and threw the wheat into the sea.

And when it was day, they did not recognize the land; but they discovered a certain bay with a beach, where they wanted, if possible, to land the ship.

After they cut off the anchors, they left them in the sea; they untied the ropes on the rudder, hoisted up the foresail to the wind and headed toward shore.

However, falling between two waves, they ran the vessel aground; and the front being stuck remained unmovable, but the back was broken up violently.

Now the policy of soldiers was to kill the prisoners, lest any of them should swim away, and escape.

But the centurion, wanting to save Paul, kept them from carrying out the policy; and commanded that they, who could swim, jump in and get to land first.

And the rest also [should get to land] either on boards, and/or on pieces of the ship. And so it happened; all came safely to land.

And after we were saved, we found out that the Island is called Malta.

And the natives welcomed us all and showed us no ordinary kindness, for they made a fire, because of the rain and because of the cold.

And when Paul gathered a bundle of dried sticks, and put them on the fire, a snake came out of the heat and dangled on his hand.

And when the natives saw the wild [snake] on his hand, they said among themselves, Surely, this man is a murderer, who, though he was saved from the sea, justice did not let him live.

And he shook off the wild [snake] into the fire and was not harmed.

And they expected him to swell up, or suddenly to fall down dead; now many of them were waiting and watching but when they saw no harm coming to him, they changed their minds, and said that he must be a god.

In the same region were estates of the leader of the island, named Publius, who received us; he took care of us for three days and lovingly provided for us strangers.

And it so happened that the father of Publius was laid low by a fever and dysentery; when Paul came, he prayed and laid the hands on him and healed him.

So when this happened, others also, who had diseases on the island, came and were healed.

They honored us with many honors; and when we set sail, they provided the essentials.

And after three months we sailed away in an Alexandrian ship with the figurehead Dioscuri [twins of Zeus]; it wintered on the island.

And going ashore at Syracuse, we stayed there three days.

And from there we drifted around in circles and came to Rhegium; when after one day the south wind blew, we came the second day to Puteoli.

There we found brothers; we asked to stay with them for seven days, and then headed for Rome.

When the brothers from there [Rome] heard about this, they came out to meet us, as far as the three taverns on the Appian Road; when Paul saw them, he thanked the God and was encouraged.

And when we came to Rome, Paul was allowed to live on his own, with a soldier guarding him.

Then after three days Paul summoned the leaders of the Jews; when they came together, he said to them, Men! Brothers! Though I have done nothing against the people, or customs of our fathers, I was handed over as a prisoner of Jerusalem into the hands of the Romans,

Who, after they examined me, wanted to let me go, because there was no cause of death in me.

However, the Jews objected and I was constrained to appeal to Caesar; not that I had reasons to accuse my nation.

Therefore, because of this, I called for you, to see and to address you; because of the hope of Israel I am bound with this chain.

And they said to him, We did not receive letters out of Judaea about yu, nor did any of the brothers that came to us report or say anything bad about yu.

But we think it is proper for us to hear from yu what yu think; for we certainly heard about this heresy, and we know about it, for it is refuted everywhere.

After they set a day for him, many came to him at his place of stay; from morning to evening, he explained and testified in detail about the kingdom of the God to them, persuading them concerning the (Divine Savior), Je-Sus, both out of the law of Moses and out of the prophets.

And some accepted the things he said, and some did not believe.

And when there was a discord among themselves, and as they were leaving, Paul had one [last] word, The Holy Spirit spoke by Isaiah, the prophet, to your fathers,

He is still saying, Go to this nation, and say, You will hear, [for you have] hearing and yet you do not understand; you will see [for you have sight] and yet you do not perceive.

For the heart of this nation has become insensitive, with ears they barely hear, and their eyes they shut themselves, lest they should see with eyes, and hear with ears, and would understand in heart, and would turn that I will heal them.

Therefore, let it be known to you, that this salvation from the God has been sent to the nations, and they will listen.

And Paul stayed two whole years in his own rented house and welcomed all who came to him.

And he was preaching the kingdom of the God without restraint and was teaching concerning the Eternal God, the (Divine Savior), Je-Sus, the Messiah with all boldness.

Paul, servant of the Messiah, Je-Sus, a called apostle, set apart for the gospel of God,

Which, He announced beforehand by His prophets in holy Scriptures,

Concerning His Son, who was born of the seed of David, according to the flesh,

Who, with power, by a spirit of holiness, and by a resurrection from the dead, distinguished himself as Son of God, [the Divine Savior], Je-Sus, the Messiah, our Eternal God,

Through whom we have received grace and apostleship, to establish in His name the response of faith among all nations,

To which you also are called by a Je-Sus.

To all who are in Rome: Beloved of God, Elect Saints, Grace to you and peace from God, our Father, and the Eternal God, Je-Sus [the Divine Savior], the Messiah.

First of all, I thank my God through the (Divine Savior), Je-Sus, the Messiah, for all of you, because your faith is acclaimed in the whole world.

For the God, whom I serve with my spirit in the gospel of His Son, is my witness that, without ceasing, I keep on making mention of you.

Always requesting in my prayers that now at last, by the will of God, I may succeed in coming to you.

For I long to see you, that I may convey to you a spiritual gift, to strengthen you,

And to be mutually encouraged with you by our faith, which is yours and mine.

Moreover brothers, I do not want you to be uninformed that many times I intended to come to you, but I was prevented, even as I am now, from producing some fruit among you, as I did among the rest of the nations.

For I have obligations to both, to civilized and the uncivilized, to the wise and the foolish.

Thus I am eager to proclaim the gospel also to you in Rome.

For I am not ashamed of the gospel. It is the power of God for salvation, to all believers, to both, starting with the Jew and the Greek.

For [on the one hand] the righteousness of God is revealed by it: Faith leads to faithfulness; as it is written, The righteous will live [motivated] by [his] faithfulness;

[On the other hand,] the wrath of God is revealed from heaven against all irreverence and unrighteousness of men, who continue to suppress the truth with unrighteousness,

Because knowledge about God is clearly made known to them. In fact, God has revealed it to them:

For since the creation of the world when all things were made, His invisible qualities are capable to be understood and can presently be clearly seen, even His eternal power and divinity. So they are without excuse.

Though they knew God, they did not glorify Him as God, nor were they thankful. Instead they became futile in their thinking. And their foolish heart was darkened.

Persistently claiming to be wise, they became fools.

And they exchanged the glory of the immortal God into the likeness and image of mortal man, birds, four footed creatures and creeping things.

Therefore, the God abandoned them to the desires of their hearts, lewdness and to dishonor their bodies among themselves.

They exchanged the truth of God into falsehood. They worshipped and served the creature rather than the Creator, who is blessed forever. Amen.

Because of this God handed them over to dishonorable passions. Indeed their females changed their natural use into that which is against nature.

Likewise, males having left the natural use of the female, burned in their lust for one another. Males with males are doing shameful things and receiving in themselves the due reward of their error.

Accordingly, since they fail to respect God intellectually, the God gave them over to a depraved mind, to do those things which are not proper.

They are filled with every kind of unrighteousness, wickedness, covetousness, malice, full of envy, murder, strife, deceit, malignity, gossip,

Slanderers, haters of God, insolent, arrogant, boastful, inventors of evil things, disobedient to parents,

Undiscerning, untrustworthy, without natural affection and unmerciful.

Though they know about the righteousness of God, they do things that are worthy of death; and not only do they do so, but also approve of them, who do them.

Therefore, you, O man, who is judging everyone, are without excuse. For as your judge another, you are condemning yourself. For you are judging the very things you do.

However, we know that the judgment of God, on those who do such things, is based on truth.

Now, O man, do you suppose that by judging them, who do such things, that you, who do the same, will escape the judgment of God?

Or do you despise the riches of His goodness, tolerance and great patience, not realizing that the goodness of the God leads to seeing things from [God's] perspective?

However, by your hard and impenitent heart you are storing up for yourself wrath for the day of wrath at the revelation of God's righteous judgment.

He will give back to everyone as he has done.

To those doing good with patient endurance, He gives glory and honor, and to those seeking immortality, He gives eternal life.

But, to those, who seek their own interest, disobey the truth, and yield to unrighteousness, wrath and anger,

Trouble and distress to every soul of every person, who does evil - to both, starting with the Jew and the Greek.

But He gives glory, honor and peace, to everyone, who does good - to both, starting with the Jew and the Greek.

For there is no favoritism of person before God.

For all, who sinned without the law, will perish apart from law; and all, who has sinned within the law, will be judged according to the law.

Indeed, the hearers of the law are not righteous before God; but the doers of the law will make themselves righteous.

For when the nations, who do not have the law, by nature do things according to law, they, though they do not have the law, are by themselves law [abiding].

They show that the effectiveness of the law is written in their hearts, as it is confirmed by their conscience and their thinking, which either accuses or excuses, one or the other,

In a day when God is judging the secrets of men according to my gospel, according to the (Divine Savior), Je-Sus, the Messiah.

Now then, if you call yourself a Jew, based on the law, and boast of God,

For you know the will [of God] and approve the excellent instructions, based on the law,

And you assert yourself, as a guide of the blind, as a light of them, who are in darkness,

As an instructor of the foolish, a teacher of infants, who is the embodiment of knowledge and the truth according to law,

Why then will you, who teach others, not teach yourself? You, who preaches not to steal, why do you keep on stealing?

You, who say not to commit adultery, why do you continue to commit adultery? You who detests idols, why do you continue to rob temples?

You, who boast in the law, by transgression of law, you keep on dishonoring God.

On account of you, the name of God is blasphemed among the Gentiles, as it is written.

For circumcision is indeed useful, if you keep the law. But if you break the law, your circumcision has become un-circumcision.

Therefore if the uncircumcised fulfills the righteousness of the law, will not his being uncircumcised be reckoned to him as true circumcision?

And he, by physical un-circumcision, yet fulfilling the law, will judge you, who keep the letter of circumcision and yet are a transgressor of law.

For not he is a Jew, who appears so outwardly; neither is he, who has the appearance of circumcision in the flesh.

But the [real Jew] is the crypto-Jew, who is circumcised in heart and in spirit, not according to the letter [of law], whose commendation is not from men but from God.

What then is the advantage of the Jew, or what is the benefit of circumcision?

Much in every way: Primarily, they were entrusted with the words of the God.

So what if some were faithless? Their unfaithfulness will not nullify the faithfulness of God.

Far from it! Let God be true, though every man is a liar! As it is written, Yu will be justified by Your words and proven right, when taken to account.

If however, our unrighteousness reveals the righteousness of God, what will we say? I speak as a foolish man: Is God's punishing wrath unjust?

Far from it! If that were so, how will God judge the world?

Or again, if the truth of God is magnified to His glory, on account of my lie, why am I still judged as a sinner?

It is not, as we are being slanderously accused, by some who claim that we say, Let us do evil that good may come? Their denunciation is just.

What then? Are we better than they? Not at all, for we have proven above, all Jews and Greeks are under sin.

As it is written, That no one is righteous, not even one.

There is no one with understanding. There is no one seeking after the God.

All have turned away. All are good for nothing. There is no one who does good – no, not even one.

They open their throat like a grave. With their tongues they dish out deceit. And under their lips is the venom of snakes.

Their mouth is full of cursing and bitterness.

Their feet are swift to shed blood.

Their path is [littered] with destruction and misery.

They have not come to know the way of peace.

The fear of God is not before their eyes.

Moreover, we know that the law speaks to them, who are under the law, that every mouth may be shut, and all the world may become accountable to the God.

Therefore, by works of law absolutely no flesh will be justified before Him. For as it is, law brings about conscious awareness of sin.

But now independent from works of law, the righteousness of God has been revealed and continues to be upheld by the Law and the Prophets:

But [it is] a righteousness of God by virtue of the faithfulness of [the Divine Savior], Je-Sus, the Messiah, for the benefit of all believers; and there is no exception

Because all have sinned and by themselves continue to fall short of the glory of God.

They continue to be unconditionally justified by His grace, by the redemption, which is in the (Divine Savior), Je-Sus, the Messiah,

Whom God provided as a sin-offering through the faithfulness of His blood, which is the confirmation of His righteousness for the remission of previously committed sins, which God had patiently put up with.

For the time being, the hallmark of His righteousness is to be just and to keep on justifying oneself through faith in Je-Sus.

Where then is the boasting? It has been excluded. On the basis of what law? The law of works? No, but the law of faith.

Therefore, we conclude that a man keeps on being justified by faith, apart from works of the law.

Is [God] only the God of the Jews and not of the nations? Yes, of the nations also.

If so, the one God will justify the circumcised by faith and the uncircumcised through the [same] faith.

Do we then nullify the Law through faith? Far from it, we uphold the Law.

What will we say that Abraham, our father, found out about the flesh?

For if Abraham was justified by works, he has a reason to boast, but not before God.

For what does the Scripture say? Abraham believed God and it was accredited to him as righteousness.

Now to him, who is working [as an employee] wages are accredited not as a gratuitous gift, but as a debt, to be paid.

But to him, who is not working, but believes in Him, who justifies the ungodly, his faith is credited as righteousness.

Even as David speaks of the blessedness of the man, to whom God continues to accredit righteousness apart from works:

Blessed are they, whose lawlessness is forgiven, and whose sins are covered,

Blessed is a man, whom the Eternal God may not hold accountable for sin.

Is this blessing then for the circumcised [Jews] only, or is it also for the uncircumcised [nations]? For we contend that faith was accredited to Abraham as righteousness.

How then was it accredited? Was it after circumcision, or before circumcision? It was accredited to him not after circumcision, but before circumcision.

He received the sign of circumcision, as a seal of the righteousness of faith, which he had, while he was yet an uncircumcised [member of the nations] that he might be the father of all, who believe, so that righteousness might be accredited to them,

And be a father of the circumcised, yet not only of the circumcised, but also of the uncircumcised, who walk in the footsteps of faith and thus be father Abraham of us all.

For the promise that Abraham, or his seed, should be heir of the world was not by way of law, but by the righteousness of faith.

For if they are heirs according to law, faith amounts to nothing and the promise is abolished.

The law calls for punishment. But where there is no law, there is no transgression [of law].

Thus by way of faith, by grace, the promise is to be secured to the entire seed of the faith of Abraham, who is the father of us all and not only according to law.

As it is written, I have made yu a father of many nations. In spite of opposition, he believed in God, who makes alive the dead, and who calls out of nothing the things that are.

In hopelessness, he believed in hope that he might become the father of many nations, according to the Word: So will yur seed be.

He did not weaken in faith. When he was about a hundred years old, he considered neither his own body as good as dead, nor the lifeless condition of Sarah's womb.

He did not question the promise of God by unbelief. Instead, he was empowered by faith and glorified God,

Being fully assured that, what He had promised, He also was able to accomplish.

Therefore, it was accredited to him as righteousness.

That [righteousness] was accredited to him, was not written for him alone,

But also on account of us, to whom it is also about to be accredited, to those believing in Him, who raised Je-Sus, our Eternal God, from the dead,

Who was handed over, for our transgressions, and was raised for our justification.

Therefore, being justified by faith, we have peace with the God through our Eternal God, the (Divine Savior), Je-Sus, the Messiah,

Through whom we have access by faith into this grace, in which we stand, and we boast in the hope of the glory of God.

More than that, we boast even in distress, knowing that distress produces patience,

And patience produces genuine perseverance, and perseverance hope,

And hope does not lead to disappointment, because the love of God has been poured into our hearts by the Holy Spirit, who was given to us.

Yet Christ, though we indeed continue to be weak for a time, died for the wicked.

Hardly ever will anyone die for a righteous [person]; though perhaps for a good [person], someone may dare to die.

Yet the God, by His own initiative, demonstrates love toward us, inasmuch we continue to be sinners, Christ died in behalf of us.

Far more importantly, having been justified by His blood, we will be rescued by Him from the punishment [for sin].

For if, as [on account of sin] we continue to be enemies were reconciled to God by the death of His Son, how much more, having been reconciled, will we be saved by His life?

Moreover, we are presently rejoicing in the God through our Eternal God, the (Divine Savior), Je-Sus, the Messiah, by whom we are already now enjoying reconciliation.

Whereas, just as by one human being sin entered into the world, and because of sin, death, and death was transmitted to all people, for on account of him all sinned;

Before the law [of Moses], sin was in the world, but in the absence of law, sin is not imputed;

Nevertheless, death reigned from Adam to Moses, even over those, who did not sin in the same way as Adam, who is a prototype of Him, who is about to come.

Not entirely like the transgression, yet also likewise is the free gift: As by the sin of one many died, how much more so, did the grace of God, and the gift in grace, super-abound to many by one human being, the (Divine Savior), Je-Sus, the Messiah.

Whereas, the sinning of one brought judgment and condemnation on account of one; the gift of grace led from many transgressions to justification.

For if by the one transgression, death reigned on account of one. Much more so, the abundance of grace and of the ever-renewing gift of righteousness will triumph in life on account of one, the (Divine Savior), Je-Sus, the Messiah.

So then, as by one transgression, condemnation [came] upon all people; even so, by one act of righteousness, justification [came] upon all people for life.

For as by the disobedience of one person, the 'hoi polloi' turned out to be sinners; so by the obedience of the one, the hoi polloi [chaotic multitudes] will be made righteous.

Moreover, the law entered that [awareness of] transgression might be more apparent; but where sin abounded, grace super-abounded,

That as sin reigned in death; even so grace may reign through righteousness to produce eternal life by way of the (Divine Savior), Je-Sus, the Messiah, our Eternal God.

What will we say then? Should we continue in sin that grace may abound?

May that never happen: We who died to sin, how will we live in it?

Or do you not know that all, who have been baptized into the (Divine Savior), Je-Sus, the Messiah, were baptized into His death?

Therefore, by baptism we were buried with Him into death that as Christ was raised from the dead, by the glory of the Father, we too may walk in newness of life.

For as we have been united in the likeness of His death, we will certainly also be in the resurrection.

We know that our old human nature was crucified with Him to destroy the body of sin and, for us, no longer to be enslaved to sin.

For he, who [vicariously] died [with Christ], is justified, regardless of sin.

Moreover, if we died with Christ, we believe that we will also live with Him.

We know that Christ, being raised from the dead, cannot die again, for death no longer has power over Him.

For when He died, He died to sin once for all. But now that He lives, He lives to God.

Likewise, keep on considering yourselves dead to sin, but keep on living to God, through the (Divine Savior), Je-Sus, the Messiah.

Therefore, let not sin keep on controlling your mortal body, lest you keep on obeying its sinful desires,

And do not keep on yielding the members of your body as instruments of unrighteousness to sin. But keep on yielding yourselves to God, as those, who were dead but are alive and your members as instruments of righteousness to God.

Because sin will not have authority over you, for you are not under law, but under grace.

What then? Should we sin, because we are not under law, but under grace? May that never happen.

Do you not know that, to whomever you submit yourselves, you are servants committed to submission? You are slaves committed to obey: Either sin, which leads to death, or submission to righteousness.

Thanks be to God that you, who were the servants of sin, now submit your heart to the kind of teaching, which was entrusted to you.

Being liberated from sin, you became servants of righteousness.

I speak to you in human terms, because of the weakness of your flesh. As you yielded the members of your bodies as servants of uncleanness and ever increasing lawlessness, even so now, present your bodily members as servants to the righteousness that leads to holiness.

For when you were servants of sin, you had no obligation to righteousness.

What kind of fruit did you have then, of which you are now ashamed? For the end of those things is death.

But now being liberated from sin and being servants of God, you produce fruit that leads to holiness, and its end is everlasting life.

For the wages of sin is death; but the charismatic gift of God is eternal life in the (Divine Savior), Je-Sus, the Messiah, our Eternal God.

Or do you not know brothers, I speak to you, who are knowledgeable in law, that the law has authority over people as long as they live?

For a married woman is bound by the law to her husband, as long as he is alive. But if the husband should die, she is discharged from the law pertaining to her husband.

So then, while her husband is alive, she will be called an adulteress, if she is with another man. But if her husband should die, she is free from the law; she is not considered an adulteress, though she becomes another man's wife.

Likewise my brothers, you have been put to death by the law, [by the death] of the body of the Christ, for we belong to another, to Him, who is raised from the dead that we may bear fruit to God.

For when we were in the flesh, the ill effects of sins, produced by the members of our bodies, and identified by the law, resulted in death.

Now however, having died to that which held us, we have been released from the law. We are to serve in newness of spirit and not the obsolete letter of the law.

What can we say? Is the law sin? Far from it. Rather, if it would not have been for the law, I would not have known sin. Indeed I would not have known about coveting, if the law had not said, You will not covet.

But sin being the initiator, the law produced all kinds of covetousness within me. For without law, sin was dead.

However, I once lived without the law, but when the standard of law was applied, sin was revealed, and I died.

For whereas the Law was intended to reveal life to me, it brought death,

Because sin, taking priority over law, deceived me, and by doing so it killed me.

So then, the law is holy, and the commandment is holy, just and good.

Has then that which is good become death to me? Far from it; but sin, to expose it for what it is, produced death for my benefit that, by the standard of law, utter sinfulness may be exposed.

For we know that the law is spiritual; but I, being enslaved to sin, am carnal.

For I bring about what I do not understand; for what I do not want, I keep on doing; even what I hate, I keep on doing.

Now if, what I do not want, I do, I must confess that the law is good.

Now then, it is no longer I that do it, but sin, which is within me.

For I know that nothing within me, that is, in my flesh, is good: There is in me a continued willingness of doing good, but not the actual bringing it about.

For I do not do the good that I would. But the evil, which I do not want that I keep on doing.

So if I keep on doing what I do not want, it is no longer I that keep on doing it, but sin, which continues to be within me.

I find then within me: The law, which would have me do the good, and the ever-present evil within me.

Indeed, I delight in the Law of God with my inner person.

But I see another law in the members of my body, at war against the law of my mind and ensnaring me to the law of sin, which continues to be within my being.

O wretched man that I am! Who will rescue me from the body of this death?

Thanks be to the God, through the (Divine Savior), Je-Sus, the Messiah, our Eternal God. Therefore on the one hand, I, myself, I keep on serving according to God's law, but on the other hand in the flesh by a law of sin.

Now, so then, to them, who are in the (Divine Savior), Je-Sus, the Messiah, there is no condemnation.

For through the law of the Spirit of life in the (Divine Savior), Je-Sus, the Messiah has set you free from the law of sin and death.

Because of the impotence of the law, being weak on account of the flesh, God was sending His own Son in the likeness of sinful flesh, who on account of sin condemned sin in the flesh,

That the righteousness of the law may become a reality in us, who walk not according to the flesh, but according to the Spirit.

For they, who are of the flesh, have the mindset of the flesh, but they, who are of the Spirit, have the things of the Spirit.

For to be carnally minded is death. But to be spiritually minded is life and peace.

Because the carnal mind is hostile toward God, for it is not subject to the law of God, indeed it cannot be.

Moreover, they, who are in the flesh, are not able to please God.

On the other hand, you are not in the flesh, but in the Spirit. Since this is so, the Spirit of God dwells in you. But if someone continues to be without the Spirit of Christ, he is not of Him.

However, if Christ is in you, the body may be dead on account of sin, but the spirit is life on account of righteousness.

But if the Spirit of Him, who raised Je-Sus from the dead, dwells in you, the one, who raised the (Divine Savior), Je-Sus, the Messiah, from the dead, will make alive even your mortal bodies, by His Spirit, who dwells in you.

So then brothers, we owe the flesh nothing that we should live for it.

For if you live according to the flesh, you are about to die. But, if by the Spirit you keep on putting to death the deeds of the body, you will live.

For they who are led by the Spirit of God, are sons of God.

For you have not received a spirit of slavery to make you fearful again. To the contrary, you have received the spirit of sonship, by whom we cry out, Abba! Father!

The Spirit Himself bears witness to our spirit, that we are children of God.

And if we are children, then we are also heirs. We are heirs of God, joint-heirs with Christ If so, we suffer with Him, that we also may be glorified with Him.

For I reckon that the sufferings of this present time are not worthy to be compared with the coming glory, which is to be revealed to us.

Indeed, with eager expectation creation awaits the coming public disclosure of the sons of God,

Because creation was subjected to futility, not willingly, but by Him, who subjected it in hope.

Even creation itself will also be set free from the bondage of decay into the freedom of the glory of the children of God.

For we know that to this very day, all of creation continually moans and suffers, as if in childbirth.

And not only creation, but even we, the first fruits of the Spirit, we groan within ourselves, as we await the divine adoption, the redemption of our body.

For we are saved for the purpose of having hope. However, seeing is not the same as hoping, for who hopes for what he already sees?

But what we do not see, we hope for and wait for it with patience.

Likewise the Spirit also assists us in our weakness, for we do not even know what we should pray for. However, the Spirit himself continues to intercede for us with sighing too deep for words.

And He, who examines the hearts, knows what is on the mind of the Spirit, because according to the mind of God the Spirit intercedes on behalf of the saints.

And we know that for them, who love God, God works all things for the good, and for the purpose for which they are called.

For those, whom He foreknew and marked out beforehand, He also molded in the image of His Son that He might be the firstborn among many brothers.

And whom He foreknew, He also called. And whom He called, He also justified. And whom He justified, He also glorified.

What then will we say about these things? If God is for us, who can be against us?

Indeed, He did not spare His own Son, but gave Him up on behalf of us all. How will He not in Him graciously give us all things?

Who will bring any charge against those, who are called by God, the God, who keeps on justifying.

Who keeps on condemning? It is the (Divine Savior), Je-Sus, the Messiah, who died, rather was raised again from the dead and, who at the right hand of God keeps on interceding on our behalf.

Who/what will separate us from the love of Christ? Affliction, distress, persecution, famine, nakedness, peril or sword?

As it is written, For your sake we are confronted by death every day; we are regarded as sheep to be slaughtered.

But in all these things we do more than conquer, because He loved us.

So I am confident that neither death nor life, neither angels nor governing authorities, neither things present nor things to come, no overwhelming force,

Neither height nor depth, absolutely no created thing will be able to separate us from the love of God, which is in the (Divine Savior), Je-Sus, the Messiah, our Eternal God.

I am telling the truth in Christ I am not lying. My conscience is confirming it by the Holy Spirit.

It is great grief and a constant pain in my heart,

For I could wish a curse on myself and be separated from Christ for the sake of my brothers, my kinsmen according to the flesh,

For they are Israelites, who have the divine adoption, the glory, the covenants, the giving of the law, the temple worship service, the promises,

The patriarchs, of whom the Christ [descends] in the flesh, who is God over everything, who is worthy of praise for ever. Amen

Not as though the word of God failed, for not all from Israel are Israelites,

Nor are all children of Abraham descendents; rather, Through Isaac will yur offspring be named.

That is, the children of the flesh are not the children of God; but the children of the promise are regarded as offspring.

For this is the word of promise, 'At this time I will come, and Sarah will have a son.'

And not only this, but Rebecca also had only one conception, by our father Isaac.

And before they were born, and had done neither good nor evil that God's preordained choice would be upheld.

Not on the basis of works, but based on the one, who did the calling, it was said to her, The greater will serve the lesser.

As it is written, Jacob I loved; but Esau I valued less.

Therefore, will we say? Is not God unjust? Never!

For He says to Moses, I will have mercy on whom I may have mercy. And I will have compassion on whom I may have compassion.

So then it depends not on wanting, or acting, but on God's mercy.

For the Scripture says to Pharaoh, For this I have set yu up, that I might show in yu my power, and that my name might be declared in all the earth.

So then, to whom He wants, He keeps on having mercy. And, whom He wants, He keeps on hardening.

Yu will say to me then, Why does He yet blame us? For who opposed His will?

O man, really, who are yu that yu should speak up against God? Will the created thing say to its maker, Why have You made me this way?

Has the potter not authority over the clay, to make of the same lump one container for honorable use, and another for dishonor?

What if, God desiring to show anger, and to make known His power, as He sustains with much patience the containers, destined for anger, which were made for destruction,

That He might also make known the riches of His glory on the containers of mercy, which He prepared for glory,

Even us, whom He called, not only from among Jews, but also from among the Nations?

As he also says to Hosea, I will call them, who were not my people, 'My people' and to her, who was not beloved, 'Beloved.'

And it will come to pass, that whereas it was said to them, 'You are not my people,' they will be called 'Sons of the living God.'

Isaiah still exclaims concerning Israel, Though the number of the sons of Israel be as the sand of the sea, only a remnant will be saved.

For the Eternal God will swiftly fulfill His word on earth; indeed, He will do so.

And as Isaiah had foretold, If the Eternal God of Strength, had not left us descendants, we would have become as Sodom, and we would have been made like Gomorrah.

What then will we say? The nations, which did not pursue righteousness, attained righteousness, which is, the righteousness that comes from faith.

However, Israel, which pursued a righteous law, did not bring the law to fruition.

And why? Because [they tried to attain it] not by faith, but by works of law. They stumbled over the Rock of Offense.

As it is written, Behold, I lay in Zion a stumbling stone and a Rock of Offence. But, whoever believes in Him, will never be put to shame.

Brothers, my heart's desire and prayer to God truly is for their salvation.

I can verify that they have a zeal for God, but it is not based on a proper understanding.

For being ignorant of God's righteousness and wanting to establish their own, they did not subject themselves to the

righteousness of God.

For Christ is the fulfillment of law, that righteousness is conveyed to every believer.

Moses writes that righteousness, is that which results from the law: The person, who does it, will live accordingly.

But the righteousness, which is the result of faith, puts it this way: Yu should not say in yur heart, 'Who will go to heaven?' which would annul Christ,

Or, 'Who will go down into the abyss?' That is, to bring Christ up from the dead.

But what does it say? 'The word is at hand, in yur mouth and in yur heart,' namely, the word of faith, which we proclaim,

That if yu confess with yur mouth, The Eternal God is Je-Sus, and believe in yur heart that the God raised him from the dead, yu will live.

A believing heart is tantamount to righteousness and a confessing mouth to salvation.

For Scripture says, Everyone, who keeps on believing in Him will not be put to shame.

There is no difference between Jew and Greek. For the same Eternal God is bountiful to all, who call upon Him.

For everyone, who may call on the name of the Eternal God, will be saved.

How then would they call on Him in whom they have not believed? And how would they believe in Him of whom they have not heard? And how would they hear without ongoing proclamation?

And how would they proclaim unless they are sent? As it is written, How beautiful are the feet of them, who keep on bringing good news about good things!

But not all took the gospel to heart; for Isaiah says, Eternal God, who has believed our report?

So then, faith proceeds from hearing, specifically hearing the word of Christ.

But I ask, Did they not hear? Of course they did. The voice of those sent, has gone out to all the earth and their words to the ends of the inhabited world.

But I ask, Did Israel not know? Moses says emphatically, I will provoke you to jealousy by a no-good nation; by a nation without understanding I will exasperate you.

Moreover, Isaiah is very bold and says, 'I was found by them, who did not seek me. I was manifested to them, who did not inquire about me.'

However to Israel He says, 'All day long I stretched out my hands to a people, who keep on disobeying and keep on contradicting me.'

I ask then, Did God reject His people? Not at all. For I too am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

The God did not reject His people, whom He foreknew. Have you not known what Scripture says by Elijah, when he complains to God about Israel:

Eternal God, they killed your prophets. They demolished your altars. I alone am left, and they seek my life.

But what does the divine response say to him? 'I have reserved for myself seven thousand men, who have not bowed the knee to Baal.'

Even so now, at this present time, He, by grace, has selected a remnant.

And if it is by grace, then it is no longer by works. Otherwise grace does not continue to be grace.

What then? Did Israel not obtain what it is seeking? But the chosen did obtain it. And the rest were hardened, as it was written,

God has given them to this day a spirit of insensibility, eyes insensible to seeing, and ears insensible to hearing.

And David says, In consideration of what they are doing, let their table be a snare, a strangled [unclean] thing, and a cause for offense;

Let their eyes be darkened, that they may not see and their back be bend over.

I ask then, Did they not sin that they should fall? Not at all. But rather that through their transgression salvation may come to the nations, so as to provoke them to jealousy.

Now if their transgression means riches to the world and their failure riches to the nations, how much more will their full compliance do?

For I speak to you nations: Inasmuch as I am an apostle to the nations, I am glorifying my office,

That by the weakness of my flesh, I will save some of them.

For if their loss for them brought restoration of favor to the world, what will the reception be, if not life from the dead?

For if the first of the fruit is holy, the rest is holy also. And if the root is holy, so are the branches.

If however, some of the branches were broken off; and you, being a wild olive tree, were grafted in among them; and you became with them a co-partaker of the root and the rich supply of the olive tree,

Do not exult over the branches. But if yu are proud of yurself, remember yu do not uphold the root, but the root upholds yu.

Will yu say then, Branches were broken off, that I might be grafted in?

Rightly so! Unbelief caused their breakdown. And yu stand by faith. Be not high minded, but respectful!

Indeed, if the God did not spare the natural branches, neither will He spare yu.

Consider therefore the goodness and severity of God: Severity on them, who fell; but goodness toward yu if yu continue in his goodness. Otherwise yu will be cut off also.

And they, if they do not continue in unbelief, will be grafted in; for God is able to graft them in again.

For if yu were cut out of the olive tree, which by nature is wild, and, contrary to nature, yu were grafted into a good olive tree; how much more so will these, who were natural [branches], be grafted into their own olive tree?

Brothers, I do not want you to be ignorant of this mystery, that you should not be wise in your own eyes. In part the hardening of Israel happened, until, and that the fullness of the nations may have come in.

And so, all Israel will be saved. As it is written, The Deliverer will come out of Zion, and He will remove ungodliness from Jacob.

And this is my commitment to them, when I myself will take away their sins.

In regards to the gospel, they are enemies for your sake; but in regards to God's choice, they are beloved for the sake of the fathers.

Indeed the gifts and the calling of God are irrevocable.

For just as you: Once you were disobedient to God, yet now to the disobedient has been shown mercy.

So now, also to them, who have been disobedient, so that to you might be shown mercy. Even so now, mercy may be shown to them.

Indeed, the God has subjected all to disobedience, that He might have mercy on all.

O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments and incomprehensible His ways!

For who has known the mind of the Eternal God? Or who has been His counselor?

Or who has first given to Him that He will give back to him?

For of Him and through Him, and to Him are all things. To Him be glory for eternity. Amen.

Therefore, I call on you brothers, by the mercies of the God, that you present your bodies as a living sacrifice, holy, well-pleasing to the God, which is your reasonable worship.

And be not conformed to this age! But as if by metamorphosis, receive a new mind! That you may put into effect the will of the God, which is good, well pleasing and perfect.

By the grace given to me, I say this to all, who are among you, not to be high-minded beyond what is proper sound-minded thinking, according to everyone's unique proportion of God's granted measure of faith.

For just as we have many members in one body; yet not all members serve the same purpose.

Though we are many, we are one body in Christ, and each one is part of each other.

However, we have different gifts, according to the grace given to us: If prophecy, it is in harmony with faith;

If service, it serves the whole; if teaching, it is in line with the teaching;

If it is admonishing, it builds up; if it is giving, it is with generosity; if it is presiding, it is with diligence; if it is doing acts of mercy, it is with cheerfulness.

Love is without hypocrisy, abhors evil and is associated with good!

In brotherly love be devoted to one another! With honor, keep on respecting one another!

May enthusiasm in spirit not be lagging as you fervently keep on serving the Eternal God.

Rejoice in hope! Be patient in worry! Persist in prayer!

Serve saints in need! Pursue strangers with love!

Those who persecute, bless! Bless, and do not curse!

Rejoice with the rejoicing! Weep with the weeping!

Be of the same mind with one another! Do not be high-minded, but walk with the humble! Do not consider yourself wise!

Repay no one evil for evil! Instead, provide good things to everyone.

If it is possible for you, live at peace with all people.

Beloved, do not avenge yourselves! And allow no space for anger! For it is written, Vengeance is mine; I will repay, says the Eternal God.

To the contrary, if yur enemy may be hungry, keep on feeding him! If he may be thirsty, keep on giving him to drink! For in so doing yu will heap coals of fire on his head.

Be not overcome by evil, but overcome evil with good.

Let every individual always be subject to superior authorities. For there is no authority but of God. The powers that be are instituted by God.

Therefore, whoever resists the authority, resisted the ordinance of God. And they, who resisted, will bring upon themselves judgment.

For rulers are not a threat to good works, but to evil. Do yu want no reason to fear the governing authority? Then do good, and yu will have its praise.

For it is a servant of God, for yur good. But if yu are bad, be afraid! It does not carry the sword in vain. For a servant of God, is an avenger to execute punishment on him, who does evil.

Therefore, it is necessary to submit, not only to avoid punishment, but also for the sake of conscience.

That is why you pay taxes, which are servants of God, doing the same thing that you continually do.

Give to everyone, what is due: Tax, where tax is due; revenue, where revenue is due; respect, where respect is due; honor, where honor is due.

Owe no one anything, except to love one another. He, who keeps on loving, has attained the objective of the Law.

For example, Yu will not commit adultery; yu will not kill; yu will not steal; yu will not bear false witness; yu will not covet; and if there is any other ordinance, it is summed up in this word, Yu will love yur neighbor as yurself.

Love does not do evil to the neighbor. Therefore, this love is the fulfillment of Law.

And considering time, we know that your hour to awake from sleep is already here, for our salvation is nearer now than when we first believed.

The night is nearly over. The day is dawning. Therefore, we should renounce the works of the darkness and should put on the armor of the light.

We should walk becomingly as in daylight, not in reveling and drunkenness, not in sexual orgies and sensuous pleasures, not in wrangling and rivalry.

But clothe yourselves with the Eternal God, the (Divine Savior), Je-Sus, the Messiah! As for the flesh, make no provision for desires.

Continue to receive those, who continue to be weak in the faith, but not for judgmental debates.

For one believes it is OK to eat all things; another, who is weak, eats vegetables.

Let not him, who eats, despise him, who does not eat; and let not him, who does not eat, judge him, who does eat, for God accepted him.

Who are you to judge another's servant? Before his own master he may stand or fall. However, he will stand, for the Eternal God, can uphold him.

One person truly considers one day better than another. Another person considers every day the same. In his own mind, let everyone be persuaded by his own conscience!

He, who respects the day, respects the Eternal God. He, who eats, eats to the Eternal God, for he gives thanks to God. And he, who does not eat, does not eat to the Eternal God, and he gives God thanks.

For none of us lives to himself, and no one dies to himself.

If we should live, we keep on living to the Eternal God. And if we may die, we die to the Eternal God. Therefore, whether we live, or die, we are the Eternal God's.

For this reason Christ died and lived that He might have authority over the dead and the living.

But why do yu judge yur brother? Or why do yu despise yur brother? For we will all stand before the judgment seat of God.

For it is written, As I live, says the Eternal God, before Me every knee will bow and every tongue will acknowledge God.

So then every one of us will give account for himself to God.

Therefore, we should no longer judge one another, rather decide not to confront the brother with a stumbling block or set a trap.

I know, and I am persuaded by the Eternal God, Je-Sus, that nothing is unclean in and of itself. Yet to him, who considers something to be unclean, to him it is unclean.

But if, on account of food, yur brother is offended, yu are not dealing with him in love. Do not destroy him with yur food, for Christ died on his behalf.

Let not what is good for you be spoken of as evil!

For the kingdom of God is not about food and drink, but righteousness, peace and joy in the Holy Spirit.

Because the one, who serves Christ in this way, is pleasing to God and valuable to people.

So then, we should pursue the things, which make for peace and which edify one another.

For the sake of food do not destroy the work of God. All things are clean indeed. But it is wrong, by eating, to bring about a stumbling block to anyone.

It is good not to eat meat, not to drink wine, nor do anything else, which causes the brother to stumble, to be hurt or weakened.

Do yu have faith? Keep it between yurself and God. Blessed is he, who has no second thoughts about what he does.

But, whoever has second thoughts, if he eats is judging himself because he does not eat in faith; for everything, which does not proceed from faith, is sin.

Now we, who are strong, ought to put up with the weakness of the weak, and not to commend ourselves.

Let every one of us serve the neighbor for good and edification.

For Christ did not please himself; but, as it is written, The shaming of them, who shamed yu, has fallen on me.

For whatever was written before, was written for our own instructions, that through the persistence and the encouragement of the Scriptures we might have hope.

May the God of steadfastness and consolation grant you to be of one mind with one another, according to the (Divine Savior), Je-Sus, the Messiah.

That with complete harmony and one voice you may glorify the God, and Father of the Eternal God, our (Divine Savior), Je-Sus, the Messiah.

Therefore, keep on welcoming one another! As Christ also welcomed us into the glory of the Eternal God.

I keep on saying that Christ became a servant of circumcision, on account of the truthfulness of God, to confirm the promises made to the fathers,

And for the nations, to glorify God on account of mercy, as it is written: For this reason I will praise you among the nations, and I will sing to Your name.

Again it says, Rejoice O nations, with His people!

Again, Keep on praising the Eternal God, all nations! And, Let all people praise Him!

And again, Isaiah says, The root of Jesse will come, the One arising to govern over nations; and the nations will trust in Him.

May the God of hope fill you with all joy and peace in believing, for you to abound in hope, by the power of the Holy Spirit!

My brothers, I myself am fully convinced that you also are full of goodness, filled with all wisdom and able to admonish one another.

Yet I have written to you, all the more boldly, in part so as to keep on reminding you on account of the grace, given to me from God.

For I, a servant of the (Divine Savior), Je-Sus, the Messiah, am appointed for the sacred administration of the gospel of the God to the nations that the sacrificial service by the nations may be well pleasing and sanctified by the Holy Spirit.

I have, therefore, reasons to boast in the (Divine Savior), Je-Sus, the Messiah, in respect to things about the God.

Yet I will not dare say anything in this respect, except what Christ accomplished through me, to bring the nations into compliance, by word and deed,

By mighty signs and wonders, by the power of the Spirit, so as through me to proclaim the gospel of Christ, from Jerusalem to Illyricum.

Moreover, I love to evangelize, where Christ was not yet named, lest I should build on another man's foundation.

As it is written, 'They, to whom He has not been announced, will see; and they, who have not heard, will understand.'

Therefore, I was often hindered from coming to you.
But, having no longer any place in these regions, and a great desire to come to you for many years,

When I go to Spain, in passing through, I hope to see you, and be commissioned by you, after you first supplied me in part.

Now however, I am going to Jerusalem to serve the saints.

For Macedonia and Achaia are pleased to make financial assistance to the poor among the saints in Jerusalem.

They consider it good and right, for they are debtors to them. For if the nations have a share in their spiritual gifts, they also ought to serve them in worldly things.

After I have finished this and brought it to fruition, I will set out for Spain and [see] you.
And I know that, when I come to you, I will come with the fullness of the blessing of Christ.

Brothers, in the name of our Eternal God, the (Divine Savior), Je-Sus, the Messiah, and the love of the Spirit, I earnestly call on you to pray to this God on my behalf,

That I may be rescued from the rebels in Judaea. And that my service in Jerusalem be acceptable to the saints,

That by the will of God, I come to you with joy, and may be refreshed by you.

And the God of peace be with all of you. Amen.

I commend to you Phoebe our sister, who is a servant of the Ekklésia [the Called Saints] at Cenchrea,

That you receive her in the name of the Eternal God, as is fitting for saints, and that you may assist her in whatever she may need. For she has been a patron of many, even myself also.

Greet Priscilla and Aquila, my co-workers in the (Divine Savior), Je-Sus, the Messiah,

Who, for my life, risked their own necks. To whom, not only I, but also all called [Saints] of the nations give thanks.

Likewise greet the Ekklésia [the Called Saints] at their house. Salute my beloved Epaenetus, who in Asia is a first fruit for Christ.

Greet Mary, who worked very hard for us.

Greet Andronicus and Junia, my relatives, and my fellow-prisoners, who are noteworthy among the apostles, who were in Christ even before me.

Greet Ampliatus my beloved in the Eternal God.

Greet Urbanus, our co-worker in Christ and my beloved Stachys.

Greet Apelles, who is tried and tested in Christ Greet the Aristobulus household.

Greet my kinsman, Herodion. Greet those of Narcissus, who are in the Eternal God.

Greet Tryphena and Tryphosa, who keep on working for the Eternal God. Greet the beloved Persidia, who did work for the Eternal God.

Greet Rufus, chosen by the Eternal God, his mother and mine.

Greet Asyncritus, Phlegon, Hermas, Patrobas, Hermes and the brothers with them.

Greet Philologus, Julia, Nereus and his sister; Olympas and all the saints with them.

Greet one another with a holy kiss. All the called [Saints] of Christ greet you.

Brothers, I call on you, watch out for them, who cause divisions and offences contrary to the teaching, which you have learned. Keep on avoiding them!

For such do not serve our Divine Eternal God, but their own belly. And by smooth talk and flattery they deceive the hearts of the innocent.

Your readiness to listen has become known to everyone; therefore, I am glad for you; and yet I keep on wishing that you continue to be wise, good and do not get mixed-up with evil.

And the God of peace will crush Satan under your feet in short order. The grace of our Eternal God, Je-Sus, be with you.

Timothy, my co-worker, Luke, Jason and Sosipater, my kinsmen, greet you.

I, Tertius, the writer of this letter, greet you in the Eternal God.

Gaius, my host, and the entire Ekklésia [the Called Saints], greets you. Erastus, the administrator of the city and Quartus, the brother, greet you.

Now to Him, who himself has the power firmly to establish you according to my gospel, and the proclamation of the (Divine Savior), Je-Sus, the Messiah, according to the revelation of the mystery, which in previous times of the ages had been kept secret,

But now has been revealed, according to the prophetic Scriptures, by the authority of the Eternal God and has been made known to all nations to listen to and believe in,

To the only wise God, through the (Divine Savior) Je-Sus, the Messiah, to Him be glory into all eternity. Amen.

[From] Paul, a called apostle of the (Divine Savior), Je-Sus, the Messiah, by the will of God, and Sosthenes, the brother.

To the congregation [of the Called Saints] of God, in Corinth, to them, who are made holy by the (Divine Savior), Je-Sus, the Messiah; and to all, who are called to be holy and from anywhere are calling on the name of our Eternal God, the (Divine Savior), Je-Sus, the Messiah.

Grace and peace to you from God our Father and from the Eternal God, the (Divine Savior), Je-Sus, the Messiah.

I always give thanks to God on your behalf, for the grace of God that has been given you by the (Divine Savior), Je-Sus, the Messiah,

That you have been enriched by Him in every way, in every word and in all knowledge,

As the testimony of the Christ was confirmed in you,

That you may not lack any gift, as you eagerly await the coming of the Eternal God, our (Divine Savior), Je-Sus, the Messiah.

He will sustain you blameless right to the end, the day of the Eternal God, our (Divine Savior), Je-Sus, the Messiah.

God is faithful, by whom you were called into the fellowship of His Son, the (Divine Savior), Je-Sus, the Messiah, our Eternal God.

Now I call on you, brothers, in the name of the Eternal God, our (Divine Savior), Je-Sus, the Messiah, that you all confess the same thing and that there be no divisions among you; but that you may be perfectly joined together, of the same mind and of the same opinion.

For it was brought to my attention by those belonging to Chloe, my brothers, that there are quarrels among you.

What I mean is this: Every one of you says, I am of Paul, I am of Apollos, I'm of Peter, or I am of Christ

Has Christ been divided? Was Paul crucified for you? Or were you baptized into the name of Paul?

I am thankful that I baptized none of you, except Crispus and Gaius.

Lest anyone could say that you were baptized into my name.

I also baptized the household of Stephanas; as for the rest, I do not know if I baptized any others.

For Christ did not send me to baptize but to evangelize, not with eloquent words, lest the cross of Christ should be emptied of its power.

For the preaching of the cross is foolishness to them, who are on the way to destruction, but to us, on the way of salvation, it is the power of God.

For it is written, I will destroy the wisdom of the wise and will nullify the counsel of the intellectual elite.

Where is the wise? Where is the educated? Where is the logic of this world? Has not God exposed as moronic the wisdom of this world?

Since the world did not come to know God, by means of wisdom about God, God resolved, by the foolishness of mere proclamation, to save believers.

Indeed, Jews ask for signs, and Greeks look for wisdom.

But we proclaim Christ crucified a stumbling block to Jews, and foolishness to Greeks.

But to them, who are called, Jews and Greeks, the [anointed] Christ of God, the power and the wisdom of God.

For the foolishness of God is wiser than men, and the weakness of God is stronger than men.

Brothers, consider your calling; according to human standards not many are wise, not many are mighty, not many are of noble birth.

But God has chosen the foolish things of the world to reveal the nonsense of the wise; and God has chosen the weak things of the world to reveal the nonsense of the mighty.

And God has chosen the scum and the despised of the world, the things that amount to nothing that He might reveal the futility of the things that are.

So that no flesh may glorify itself before God.

But by His doing you are in the (Divine Savior), Je-Sus, the Messiah, who is established as our wisdom and righteousness from God, even holiness and redemption,

As it is written, He that boasts let him boast in the Eternal God.

And brothers, when I came to you, I did not come with excellence of speech or wisdom, when I declared to you the facts about God.

For I decided to know nothing among you, except the (Divine Savior), Je-Sus, the Messiah, and Him crucified.

And I was among you in weakness, in fear and much trembling.

My message and my preaching was not with persuasive words of wisdom, but a display of the Spirit and of power,

That your faith should not be based on human wisdom but the power of God.

However, to the mature we present wisdom, yet not the worldly wisdom, or that which is authorized by this world and avails to nothing.

But we speak of the hidden wisdom of God, which God designated from eternity for our glory.

None of the worldly authorities understood this; for if they did, they would not have crucified the Eternal God of glory.

But as it is written, What no eye has seen, no ear has heard and never entered into the heart of man, this is what God prepared for them, who love him,

But God revealed to us by the Spirit; for the Spirit keeps on probing all things, even the depths of God.

Who among men knows what is on the mind of a man? Only the spirit, which is in him, knows; likewise, the things about God no one understands, except the Spirit of God.

Now, we have not received the spirit of the world, but the spirit, which is from God, that we might know the things, which are graciously granted to us from God.

And we are not talking about words that proceed from human wisdom, but as the Spirit spiritually reveals to us spiritual teachings.

But the natural man does not comprehend the things of the Spirit of God; they are foolishness to him, which he is not able to understand, because he is spiritually handicapped.

However, he, who is spiritual, judges all things, yet he himself is subject to judgment by no one.

For who has come to know the mind of the Eternal God that he may instruct Him? However, we have the mind of Christ.

Brothers, I may not speak to you as spiritual, but as to carnal and immature infants in Christ.

I gave you milk to drink, for you were not yet able to handle solid food, in fact even now you are still not able,

For you are yet carnal. Since there is envy, strife, and divisions among you, are you not living as carnal men?

For when someone says, I am of Paul; and another says, I am of Apollos; are you not carnal?

What is Apollos? What is Paul? They are only servants through whom you came to faith, as to each of whom the Eternal God gave [a task].

I have planted; Apollos watered; but God caused it to grow.

So neither he, who planted, nor he, who watered, amounts to anything, but He, who made it grow - God.

Now he, who planted, and he, who watered, according to his unique labor, will receive his own reward.

We are co-workers under God; you are God's field and God's household.

According to the grace of God, given to me, as a wise architect, I laid the foundation and another keeps on building. But let each one see to it how he keeps on building.

A second foundation no one can lay, beside what is already laid, which is the (Divine Savior), Je-Sus, the Messiah.

Now if someone builds upon this foundation gold, silver, precious stones, wood, grass, stubble,

Each effort will speak for itself, because fire will bring it to light on the day of disclosure; for the kind of work everyone performed will be tested by fire.

If the work that anyone did will remain, he will receive a reward.

If anyone's work will be burned up, he will be penalized, though he himself will be saved, yet as through fire.

Do you not know that you are a temple of God, and that the Spirit of God lives in you?

If anyone does harm to the temple of God, God will do harm to him; for the temple of God is holy and so are you.

Let no one deceive himself. If anyone among you, in this world, thinks he is smart, let him become a fool that he may smarten up.

For the wisdom of this world is foolishness before God. For it is written, He keeps on entrapping the wise by their own deceitfulness.

And again, The Eternal God knows the thoughts of the wise, that they are futile.

Therefore, do not boast about other people. For all things depend on you,

Be it Paul, Apollos, Peter, the world, life, death, things present, or things to come; everything depends on you.
And you are of Christ; and Christ is of God.

Everyone should regard us, as servants of Christ; and managers of the mysteries of God.

Moreover, it is required in managers that one is found faithful.

But it does not concern me in the least that I should be evaluated by you or any human tribunal; I do not even make a self-evaluation.

For I am not aware of anything against myself; yet I am not thereby justified, for He, who judges me, is the Eternal God.

Therefore, do not render judgment before the time, when the Eternal God will come, who will bring to light the things hidden by darkness and will reveal the desires of the hearts, then everyone will receive his commendation from God.

Brothers, for your sake, I applied these things to myself and Apollos that you might learn from our example, lest someone go beyond what is written and that no one be puffed up against another, on account of a third party.

Who of you wants to be distinguished? [If so] What do you have, which you did not receive? Now, if you received it, why do you boast, as if you did not receive it?

Are you full of pride? Have you become rich? Do you reign as kings apart from us? I wish that you would reign as kings that we also might reign with you.

For I think that God has relegated us apostles to be the least so as to die, for we have become a theatrical display to the world, to angels and to men.

We are fools for Christ; you are wise in Christ We are weak; you are strong. You are honored; we are dishonored.

Up to this very hour we hunger, we thirst, we are naked, we are beaten, we are homeless,

We exert ourselves, working with our own hands; being scoffed at, we bless; being persecuted, we endure,

Being slandered, we intercede; we have become the scum of the earth and are rejected by all, even now.

I write these things not to shame you, but to warn you as my beloved children.

You may have ten thousand instructors in Christ yet you do not have many fathers; for in Christ, Je-Sus, I have begotten you through the gospel.

Therefore, I call on you to be imitators of me.

For this reason I have sent to you Timothy, my beloved and faithful child in the Eternal God; he will remind you of the ways I teach everywhere in every congregation [of the Called Saints] about the (Divine Savior), Je-Sus, the Messiah.

Certain individuals have become arrogant, since I am not coming to you now.

But I will come to you soon, if the Eternal God wills, I will investigate and delve not into the words of those empty talkers, but their authority and power.

For the kingdom of God is not talk, but dynamite.

What do you want? Should I come to you with a big stick, or in love, and in a spirit of gentleness?

It is public knowledge that there is sexual immorality among you and such immorality, which is not even heard of among heathen, between someone and his father's wife.

And you are puffed up, rather than feeling guilty that he, who did this, be removed from your midst.

Indeed though absent in body, I am present in spirit, and I already rendered judgment, as if present, on him, who did this.

When you are gathered in the name of our Eternal God, Je-Sus, and my spirit, with the power of the Eternal God, our [Divine Savior,] Je-Sus,

Hand such a one over to Satan for carnal destruction that the spirit may be saved in the day of the Eternal God.

Your boasting is not good. Do you not know that a small amount of yeast permeates the whole batch?

Eliminate the old leaven that you may be a new unleavened body, the essence for which our Passover Lamb, the Christ, was sacrificed,

That we may not be affected by the old leaven, the leaven of malice and evil, but with unleavened things, sincerity and truth.

I wrote to you in this letter not to keep company with the sexually immoral,

Not with adulterers, nor the covetous, extortionists, idolaters, but not altogether, for then you would have to leave the world.

I just wrote to you not to keep company with the one, who wants to be called a brother, but is sexually immoral, covetous, an idolater, a swearing loudmouth, a drunkard, an extortionist; do not even eat with such a one.

Is it up to me to judge outsiders? But what about those among you?

Those, who are outside, God will judge. But expel the evil from among yourselves.

How dare anyone of you, having a concern against another go to law before the unrighteous and not before the saints?

Do you not know that the saints will judge the world? And if the world will be judged by you, are you not qualified to settle small legal matters?

Do you not know that we will judge angels? How much more so things pertaining to this life?

If you have a legal case about things pertaining to this life, you submit them for judgment to those, who are not respected in the Ekklésia [the Called Saints].

I say this to your shame. Is there not one smart person among you, who is able to make a righteous decision with his brother?

Instead brother accuses and judges brother, and that before unbelievers.

So then, to have lawsuits one with another is an utter failure for you, Why? Because it is better to be wronged. Why? It is better to be defrauded.

Instead, you do wrong and you defraud, and that to brothers.

Do you not know that the unrighteous will not inherit the kingdom of God? Be not deceived: Neither fornicators, nor idolaters, nor adulterers, luxury-lovers, homosexuals,

Nor will thieves, the covetous, drunkards, slanders or swindlers inherit the kingdom of God.

And some of you were such; but you were washed, you were designated to be holy, you were justified in the name of the Eternal God, the (Divine Savior), Je-Sus, the Messiah, and by the Spirit of our God.

All things are lawful for me, but not all things are beneficial; all things are lawful for me, but I will not be controlled by any of them.

Food is for the stomach and the stomach for food; but God will bring to nothing both stomach and food. Now the body is not for sexual gratification, but for the Eternal God and the Eternal God is for the body.

And the God, who has raised up even the Eternal God, will also raise us up by His power.

Do you not know that your bodies are the bodily members of Christ? Will I then take the bodily members of Christ and make them part of the members of a harlot? May it never happen.

Or, do you not know that he, who is joined to the prostitute is one body? For it says, The two will come to be one flesh.

But he, who is joined to the Eternal God, is one spirit.

Keep on fleeing from sexual immorality! Every sin that a person might commit is outside the body; but he, who participates in illicit intercourse sins against his own body.

Or do you not know that your body is the temple of the Holy Spirit, which is in you, which you have from God, and you are not your own?

For you were bought for a price; therefore, glorify God with your body.

Now concerning the things, about which you wrote to me: It is good for a man not to touch a woman.

But because of sexual immorality, let every man continue to have his woman, and let every woman continue to have her own man.

Let the man return the courtesy to the woman, and likewise also the woman to the man.

The woman does not have authority over her own body, but the man has; and likewise also the man does not have authority over his own body, but the woman has.

Do not continue to deprive one another, except by mutual consent for a time that you may have leisure for prayer; and you may be together again, lest Satan tempt you by lack of self-control.

I say this by way of concession, not compulsion.

I wish that all people were as I am myself. But everyone has his own gift from God, one like this, another like that.

To the single and the widows I say, It is good for them, if they can, to remain as I am.

But if they lack self-control, let them marry, for it is better to marry than to keep on burning.

And I order the married, not I, but the Eternal God: A woman is not to separate herself from a man.

However, if she may be separated, let her remain unmarried, or be reconciled to the man; and a man is not to separate a woman.

But as for the rest I suggest, not [by command of] the Eternal God: If any brother has a woman, who does not believe, and she agrees to live with him, let him not separate her.

And a woman, who has an unbelieving man, who agrees to live with her, let her not separate the man.

For the unbelieving man is sanctified by the woman, and the unbelieving woman is sanctified by the man; or else your children are unclean; but now they are consecrated.

But if the unbelieving separates himself, let him separate himself. A brother or a sister is not bound in such cases; after all, God has called you to be in peace.

How do you know, woman, if you will save the man? Or how do you, man, know, if you will save the woman?

Has not the Eternal God assigned to each one [as He wills]? As God has called every one, so let him live. This is what I prescribe in every Ekklésia [the Called Saints].

If someone was called after he was circumcised, let him not become uncircumcised. If someone was called in the state of un-circumcision? Let him not be circumcised.

Circumcision means nothing and un-circumcision means nothing, unless [they are] in keeping with God's directives.

Let everyone remain in the calling, in which he was called.

Were you called, when you were a slave? Do not worry about it; but if you may be set free, go for it.

For the slave, who is called by the Eternal God, is a free man before the Eternal God; similarly, he, who is free, when he is called, he becomes a servant of Christ.

You were bought for a price, do not become slaves of people.

Brothers, let everyone remain before God in the calling, into which he was called.

Now concerning the single unmarried, I have no directive from the Eternal God; nevertheless, I give my advice, as one, who has obtained mercy from the Eternal God to be trustworthy.

Because of the present situation, since it is good to be ready at all times, it is good for a person to remain just as he is.

Are you bound to a woman? Do not seek to break the bond. Are you un-attached to a woman? Do not look for one.

If you are married, you did not sin; and if you may marry, you do not sin, but you will have troubles in the flesh, which I am trying to spare you.

But I say this, brothers, The remaining time is limited, so from now on, those, who have wives should be as they had none;

They that weep, as though they do not weep; they that rejoice, as though they do not rejoice; they that buy, as though they possess nothing,

And they that use this world, as though they are not exploiting it, because the format of this world is passing away.

But I want you to be carefree, because the unmarried person cares for the things that are the Eternal God's, and how he may please the Eternal God.

But the married person cares for the things that are of the world, how he may please the woman.

And he is distracted. The unmarried woman and the virgin cares for the things of the Eternal God, that she may be holy in body and in spirit. But she, who is married, cares for the things of the world, how she may please the man.

And I say this to you for your own benefit, not that I may tie you down with a restraint, but for that, which without distraction is honorable and fully devoted to the Eternal God.

But if anyone is afraid that he is behaving improperly toward his virgin, if she is getting older, and he ought to do this, let him do as he wills, he does not sin; let them marry.

However, he, who is firm in his heart, and not under pressure, but has control over himself and has decided in his heart to keep his virginity, he will do well.

So then he, who marries his virgin, does well; he, who does not marry, will do better.

A woman is bound as long as her man lives; if, however, her man may die, she is free to marry whomever she may want - only in the Eternal God.

However in my judgment, she is more blessed if she stays, as she is. And it seems to me that I have the Spirit of God.

Now concerning things sacrificed to idols: We know that we all have intelligence; but whereas intelligence puffs up, love builds up.

And if anyone thinks that he knows something, he knows not as he ought to know.
But if anyone loves God, he is known by Him.

Therefore, concerning edible food, which had been offered in sacrifice to idols, we know that such a thing as an idol does not exist in the world, and there is no god, except one.

There are indeed so-called gods in heaven and earth, for [people have] many gods and many divinities.

Yet for us, there is one God, the Father, from whom are all things and we for Him, and one Eternal God, the (Divine Savior), Je-Sus, the Messiah, through whom are all things and we through Him.

However, this understanding is not in everyone; for some habitually continue to eat the thing, as if offered to a real divinity; and their conscience, being weak, is messed up.

However, our food does not make us acceptable to God: We do not have a preferred standing, if we do not eat, and we have no advantage if we eat.

But watch out, lest your right becomes a stumbling block for the weak.

For if anyone, who has a weak conscience, who knows you and sees you eating in the temple of an idol, will he not be emboldened to eat things that are sacrificed to idols?

And the weak brother, for whom Christ died, will be destroyed by your knowledge.

Thus by sinning against the brothers, and wounding their weak conscience, you sin against Christ.

Therefore, if food offends my brother, I will never eat meat, lest I offend my brother.

Am I not an apostle? Am I not free? Have I not seen Je-Sus, our Eternal God? Are you not the product of my work in the Eternal God?

If to others I am not an apostle, am I not at least to you? For you are the seal of my apostleship, for you are in the Eternal God.

My defense to them, who accuse and question me, is this:

Are we not authorized to eat and drink?

Are we not authorized to have a sister, a wife, as other apostles do, and as the brothers of the Eternal God, and Peter?

Or, are only Barnabas and I not authorized, not to do so?

Who at any time serves as a soldier at his own expense? Who plants a vineyard and does not eat of its fruit? Or, who shepherds the flock and does not drink the milk of the flock?

Do I say these things as a man? Or, does not the law say the same things also?

For it is written in the law of Moses, Yu will not muzzle the mouth of the ox that treads out the grain. Is God concerned about oxen?

Or is He speaking directly about us? It was written for our benefit, because, he who plows should plow in hope, and he, who threshes, should thresh in the hope of sharing in the crop.

If we have sown among you spiritually, is it a big deal, if we will reap from you physical things?

If others, who exercise authority over you, get paid, shouldn't we all the more? But we did not insist on this right; instead we patiently endure all things, lest we put up an obstacle to the gospel of Christ.

Do you not know that they, who work in the temple, eat of the things in the temple? And they, who serve at the altar, partake of what is on the altar?

Even so the Eternal God ordered that they, who publicly proclaim the gospel, should live off the gospel.

However, I have not taken advantage of any of these things; neither have I written now to get these things, for I would rather die than let anyone of you keep me from boasting.

For if I evangelize, I have no reasons for boasting, for the obligation has been assigned to me; yes, woe is me, if I do not evangelize.

For if I do it willingly, I have a reward; but if I do it unwillingly, the responsibility is still entrusted to me.

What then is my reward? That in preaching the gospel free of charge, I may present the gospel, without abusing my right in the gospel.

Though I am free from obligations to anyone, yet I present myself as a servant of everyone that I might gain all the more.

To the Jews I became as a Jew that I might gain the Jews; to them, who are under the law, as under the law, that I might gain them, who are under the law;

To them, who are without law, as without law - yet not without the law of God, but within the law to Christ that I might gain them that are without law.

To the weak I became as if I were weak, that I might gain the weak: I became all things to all people that by all means I may save some.

I keep on doing everything for the gospel that I may be a partaker of it.

Do you not know that they, who run in a stadium, all run, but one receives the prize? So keep on running that you may obtain it.

They agonizingly push themselves to the limit and exercise self-control; they do it to obtain a temporary crown; but we an eternal one.

Therefore, I do not wander about aimlessly. I box and fight, yet not as a runner, who is beating the air.

I subject and push my body to the limit, lest somehow after preaching to others, I myself should be disqualified.

Brothers, I do not want you to be uninformed, about our fathers; all were under the protecting, guiding cloud and all passed through the sea.

They were all baptized into Moses by the cloud and the sea.

They all ate the same spiritual food.

They all drank the same spiritual drink, for they drank of that spiritual Rock, which was there for them; and that Rock was the Christ.

But with most of them God was not pleased; for their [dead] bodies were scattered in the wilderness.

Now these things are examples for us, not to be desirous of evil and wrong, as they were,

Neither to be worshippers of pleasure, as some of them were; as it is written, The people sat down to eat and drink, and got up to play like children,

And have nothing to do with illicit sex, as some of them were sexually immoral and in one day twenty-three thousand died,

Nor tempt the Eternal God, as some of them did, and were destroyed by serpents.

And do not murmur, as some of them did, and were destroyed by the destroyer.

Now all these things happened to them as prototypes; and they are written for our admonition, on whom the end of the world has come.

Therefore, let him, who thinks that he stands, look out lest he may fall.

For no temptation has confronted you, which is not common to man; for God is faithful, who will not allow you to be tempted above what you are able; but with the temptation He will also provide a way out, that you may be able to deal with it.

Therefore, my dearly beloved, flee from idolatry!

I am speaking to sensible people; you know what I am saying.

The cup of blessing, which we bless, is it not a fellowship of the blood of Christ? The bread, which we break, is it not a fellowship of the body of Christ?

Since there is one bread, are not we, the many, one body? For we all partake of one and the same bread.

Consider Israel, according to its carnal nature, are not they, who eat of the sacrifices, partakers at the altar?

What then do I mean? Does that which is sacrificed to an idol amount to anything, or does the idol amount to anything?

Instead, neither the thing, which they sacrifice to deities, nor the God to whom they sacrifice, amounts to anything; and I do not wish that you have fellowship with heathen deities.

You cannot drink the cup of the Eternal God, and the cup of heathen deities; you are not able to partake at the table of the Eternal God, and at the table of heathen deities.

Do we continue to provoke the Eternal God to jealousy? Are we mightier than He?

All things are lawful, but not all things are profitable; all things are lawful, but not all things edify.

Let no one keep on seeking his own advantage, but that of the other.

Eat, whatever is sold in the meat market, without quibbling over questions of conscience.

For the earth and all that is in it comes from the Eternal God.

If one of the unbelievers invites you, and you wish to go, eat whatever is set before you, without asking questions of conscience.

But if he should say to you, This was offered in sacrifice to idols; since he pointed it out to you, do not eat it for the sake of conscience.

By saying conscience, it is not necessarily yours but that of others; for why is my liberty to be questioned by another person's conscience?

For if I receive it with thanks, why should I be denounced for that for which I give thanks?

So then whether you eat, or drink, or whatever you do, do everything to the glory of God.

Offend no one, neither Jews, nor Greek, nor the Ekklésia [the Called Saints] of God,

Just as I continually try to please all people in all things, not seeking my own advantage, but the benefit of many, that they may be saved.

Imitate me as I imitate Christ.

I commend you, for you remember me in everything, and you are keeping the traditions that I handed over to you.

But I want you to appreciate at all times that the head of every man is the Christ; he head of the woman is the man; and the head of the Christ is the God.

Every man praying or prophesying, while having anything on his head, utterly dishonors his Head.

But every woman, who prays or prophesies with her head being uncovered dishonors her head; for she is as if she were shaven.

For if a woman does not cover up, let her hair be cut off; but if it is a shame for a woman to be shorn or shaven, let her be covered.

A man truly must not cover the head, since he is the image and glory of God; but the woman is the glory of man.

For man is not of woman; but woman is of man.

And man was not created on account of the woman; but woman on account of the man.

Because of this and because of the angels, the woman ought to have authority over her head.

Nevertheless by [design of] the Eternal God, a man is not intended to be without a woman, nor a woman without a man.

For as the woman is [created] from the man, even so the man is [born] by the woman; but all things are of God.

Judge for yourselves: Is it proper that a woman pray to God with an uncovered head?

Does not even nature itself teach you that, if a man has long hair, it dishonors him?

But if a woman has long hair, it is her glory; for her hair is given her as a [natural] mantle.

But if anyone loves to be contentious, we have no such custom; neither do the congregations [of the Called Saints] of God.

Now in this instruction I do not praise you, for your meeting is not for better but for worse.

For first of all, when you come together as an Ekklésia [the Called Saints], I hear that there are divisions among you; and I partly believe it.

For religious heresies among you are essential, that they, who are approved and correct among you, may be identified.

Well then, when you get together in one place, it is not a royal feast to fill yourself up.

For everyone brings and eats his own, and one is hungry, and another is stuffed and drunk.

What? Do you not have private homes to eat and to drink? Or do you despise the Ekklésia [the Called Saints] of God, and embarrass those, who have nothing? What should I say to you? Shall I praise you in this? I do not praise you.

For I received from the Eternal God, what I also handed over to you: That the Eternal God, Je-Sus, in the night, when He was betrayed, He took bread,

And after giving thanks, He broke and said, This my body is in behalf of you. Do this in memory of me!

Likewise the cup: After supper He said, This, the cup, the new testament is by means of my blood. Do this in memory of me, whenever you may drink!

As many times as you may eat this bread and drink the cup, you proclaim the Eternal God's death until He comes.

Therefore, whoever inappropriately eats the bread and drinks the cup of the Eternal God, offends the body and blood of the Eternal God.

So then, let everyone keep this in mind, and keep on eating the bread and keep on drinking the cup!

For by eating and drinking one eats and drinks [pronounces] judgment upon himself, if he does so inconsiderate of the body.

Because of this, many of you are weak and sick, and too many are asleep.

If we were to exercise self-criticism, we would not be subject to judgment.

But when we are judged by the Eternal God, we are disciplined, lest we may be denounced with the world.

So then, my brothers, when you meet to eat, be concerned for one another!

And if anyone is hungry, let him eat at home that you do not get into trouble. The rest I will set in order when I come.

Now concerning spiritual matters, brothers, I do not want you to be uninformed.

You know that when you were pagans, you were led to speechless idols, even as somehow you continue to be led astray.

Therefore, I make it emphatically clear to you that no one, who is speaking by the Spirit of God says, 'Accursed Je-Sus.' And no one is able to say, 'Eternal God Je-Sus,' if it were not for the Holy Spirit.

Now there are varieties of charismatic gifts, but the same Spirit.

And there are varieties of modes of serving, but the same Eternal God.

And there are diversities of workings, but it is the same God, who is working all things in everyone.

But to everyone is given the manifestation of the Spirit for the common good.

To one is given a word of wisdom by the Spirit, to another a word of knowledge by the same Spirit,

To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

To another the working of miracles, to another prophecy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues.

But one and the same Spirit does all these things, who keeps on apportioning to each one individually as He wills.

For as the body is one and has many members, and all the members of the one body, being many, are one body, so also is the Christ.

For we were all baptized by one Spirit into one body, whether Jews or Greeks, whether slaves or free, we have all been given to drink one Spirit.

For the body is not made up of one member, but of many.

If the foot should say, Because I am not the hand, I am not of the body; is it, therefore, not of the body?

And if the ear should say, Because I am not the eye, I am not of the body; is it therefore not of the body?

If the whole body were an eye, where would be the hearing? If the whole were hearing, where would the sense of smell be?

But God arranged the members, every one of them, in the body, as He wished.

And if they all were one specific member, where would the body be?

Now however, there are many members, but there is one body.

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.

To the contrary, the members of the body, which seem to be less significant, are all the more important.

And on the members of the body, which we consider to be less presentable, we confer greater attention, and embellish them,

For our acceptable parts have no such need. But God arranged the body, that the inferior is the most notable.

That there should be no division in the body; but that the members should have the same care one for another.

And if one member suffers, all the members suffer with it; and if one member is honored, all the members rejoice with it.

Now you are the body of Christ and individual members in it.

And God appointed in the Ekklésia [the Called Saints]: First, apostles, second, prophets [preachers], third, teachers, then workers of miracles, gifts, healings, helpers, governors, and public speakers in various languages.

Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles?

Do all have the gifts of healing? Do all speak with tongues? Do all interpret?

But keep on earnestly desiring the best gifts; and I keep on showing you the most excellent way.

1 Corinthians 13

If I were to speak in tongues of men and of angels but have no love, I am but blaring brass of a clanging cymbal.

If I were a prophet, who understands all mysteries, masters all knowledge and has faith, so as to move mountains, but have no love, then I am nothing.

If I would give away all possessions and with fanfare surrender my body, but have no love, I am useless.

Love is patient and kind. Love is not jealous. Love is not boastful and not conceited.

It does not offend. It seeks no self-satisfaction. It is not provocative, and keeps no record of wrong.

It has no joy in evil, but delights in truth.

It is steadfast in all things, believes everything, hopes everything and endures everything.

Love never fails, though prophecies fade away, tongues cease, and knowledge amounts to nothing.

For we know in part, and we prophesy in part.

But when the perfect has come, then that which is in part will be done away.

When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; but when I became a man, I put away childish things.

Now we see as through a dark glass, but then face to face; now I know in part, but then I will know even as I am known.

For now there is faith, hope and love; of these three, love is the greatest.

Strive for love! Earnestly seek after spiritual gifts, especially that you may prophesy.

For he, who speaks in a tongue speaks not to men, but to God, because no one understands; even if, in the spirit he talks about mysteries.

But he, who prophesies, is speaking to people to edify, to encourage and to console.

He, who speaks in a tongue edifies himself; but he, who prophesies edifies the Ekklésia [the Called Saints].

I wish that all of you would speak in tongues, but I prefer that you prophesy. Now what is better, prophesying or speaking in tongues, unless of course someone may interpret, that the congregation is edified.

Now, brothers, if I were to come to you speaking in tongues, how would I benefit you, if I would not speak to you, either by revelation, or by knowledgeable things, or prophesy, or doctrine?

Even with lifeless objects, which produce a sound, like wind instruments or guitars, if they would not make unique sounds, how could you distinguish between blowing and strumming?

For if the trumpet does not produce the call to arms, who will prepare for battle?

So also with tongues, if the words are not easily understood, who will know what is said, for you will be talking to the wind.

There happen to be so many kinds of languages in the world and not one is without meaning.

So, if I understand the dynamics of sound, I can talk to a foreigner and the foreigner can talk to me.

You too, since you are zealous for spiritual gifts, focus on those, which spiritually build up the Ekklésia [the Called Saints].

Therefore, let him, who speaks in tongues, pray that he may be able to interpret.

For if I pray in tongues, my spirit prays, but my conscious mind is in a void.

What is going on? I will pray with the spirit, and I will also pray with the conscious mind; I will sing with the spirit, and I will also sing with the conscious mind,

Otherwise, when you bless with the spirit, how can the attending uninformed public say Amen to your thanksgiving, since they do not understand what you are talking about?

Your giving of thanks is good and fine, but it does not build up others.

I give thanks to God, that I speak in tongues more than all of you,

But in the Ekklésia [the Called Saints] I prefer to say five intelligent words to instruct others, rather than ten thousand words in tongues.

Brothers, in thinking, do not be as infants, but continue to grow and mature to perfection. In respect to evil and malice continue to be children.

In the Law it is written, I will speak to these people in other tongues and lips; yet even then they will not hear me, says the Eternal God.

So then to believers, tongues are not to be a mystical sign, as they are for unbelievers; and prophecy is not for unbelievers, but believers.

Therefore, if the entire congregation [of the Called Saints] comes together in the place [of meeting], and all should speak in tongues, and there would come in uninstructed unbelievers, will they not say that you are mad?

If, however, all should prophesy, and then if an unbeliever, or an unlearned should come, he would be persuaded by all; for he would be called to account by all to make a decision.

With the secrets of his heart revealed, he would fall on his face, worship God and exclaim, Truly God is among you.

But in reality how is it with you? Brothers, when you meet together, let all things be done for the common good: Every one of you participates in a hymn, a specific teaching, a tongue, a revelation, an interpretation.

If anyone may speak in a tongue, there may be two, or three, at a time, with someone to interpret.

But if there is no interpreter, let him keep silent in the Ekklésia [the Called Saints]! Let him speak to himself and to God!

Let two or three prophets speak and the rest should draw conclusions.

However, in case of a new revelation, the first speaker should listen in silence.

All may speak one at a time that all may learn and all may benefit.

And the spirits of the prophets listen to the prophets.

For God is not a God of disorder but of peace. That is how it is in every congregation of the saints.

Women are to keep silent in the Ekklésia [the Called Saints], for it is not permitted to them to speak; but they are to be subjected, even as the Law says.

And if they want to learn something, let them ask their own man at home, for it is shameful for women to speak in the Ekklésia [the Called Saints].

Did the word of God originate from you? Or has it only reached you?

If anyone considers himself to be a prophet, or spiritual, let him acknowledge that the things that I write to you are the order of the Eternal God.

If anyone does not know this, he is ignorant.

So brothers, earnestly seek the gift of prophecy and do not forbid speaking in tongues.

Let all things be done decently and in order.

Brothers, I keep on making known to you the gospel, which I presented to you, which you received, and in which you stand,

And by which you are saved through the word that I proclaimed to you, if you keep on holding on, lest you believed in vain.

Most emphatically, I delivered to you what I also received that Christ died for our sins according to the Scriptures,

That He was buried, that He was raised the third day according to the Scriptures,

That He was seen by Peter and the Twelve.

Then, He was seen by more than five hundred brothers at once; of whom most remain till now; though some have fallen asleep.

Then He was seen by James, then by all the apostles.

Last of all, as if an untimely birth, He was seen also by me.

For I am the least of the apostles, and I am not fit to be called an apostle, because I persecuted the Ekklésia [the Called Saints] of God.

But by the grace of God I am what I am; and His grace toward me was not in vain; for I worked harder than all of them; yet it is not I, but the grace of God within me.

Therefore, whether I, or they, so we keep on proclaiming and so you believed.

Now if it is proclaimed that Christ has been raised from the dead, how can some of you say that there is no resurrection of the dead?

But, if there is no resurrection of the dead, Christ has not been raised.

And if Christ was not raised, then our preaching is in vain, and your faith is also in vain.

Then we are found to be false witnesses of God, because we testified of God that He raised up Christ, whom He did not raise up, if the dead are not raised.

For if the dead are not raised, Christ has not been raised.

And if Christ was not raised, your faith is vain; you are still in your sins.

Then they, who have fallen asleep in Christ perished also.

If in this life we have hope only in Christ, we are of all men most to be pitied,

But now Christ, the most important one, of those who have fallen asleep, has been raised from the dead.

Because death [was introduced by way] of a human being, so also the resurrection of the dead [was introduced by way] of a human being.

For as in Adam all continue to die, even so in Christ all will be made alive.

However, each in his own order and status: The precursor, the Christ, then at His coming, they, who are of Christ.

Then at the end, when He will have put down every principality, authority and power, He will hand over the kingdom to the God and Father.

For it is proper for Him to reign as King, until He has subjected all enemies under His feet.

Death is the last enemy to be eliminated.

For He has subjected all things under His feet. But when He says, All things are subjected under Him, it is self-evident that He is excepted, who subjected all things under Him.

And when all things will have been subjected to Him, then the Son also himself will be subject to Him, who subjected all things under Him that God may be all in all.

Besides, what will they do, who are baptized on account of the [spiritually] dead [bodies]; if the dead are not raised at all, why are they baptized on account of them? [cf. 11: 44-50]

And why are we endangered every hour?

As surely as I rejoice in you before the (Divine Savior), Je-Sus, the Messiah, our Eternal God, Brothers, I am in danger of death every day.

Humanly speaking, when I fought wild beasts at Ephesus, what would I have to gain? If the dead are not raised, let us eat and drink, for tomorrow we die.

Do not continue in being misled: Bad company corrupts good morals.

Sober up to righteousness! And do not keep on sinning! To your shame I say, Indeed, some are ignorant of God.

But some will say, How are the dead raised? What kind of body will they have?

You fool! What you sow does not come to life, unless it dies.

And what you sow, which is but a bare kernel, possibly wheat, or something else, will not become the body of what you sow.

But God gives it a body as He decided and to each of the seeds its unique body.

And all flesh is not the same kind of flesh; but there is a unique kind of flesh of men, flesh of animals, of fishes and of birds.

There are celestial bodies and terrestrial bodies; but the beauty of the celestial is one and the terrestrial is another.

There is a glory of the sun, another glory of the moon, another glory of the stars; and star differs from star in glory.

So also is the resurrection of the dead. It is sown corruptible; it is raised in incorruptibility.

It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power.

It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body.

As it is written, The first man Adam became a living soul, the last Adam a life-giving spirit.

However, the first was not spiritual, but natural; then [came] the spiritual.

The first man is of the earth - dust; the second man is from heaven.

As is the one of dust, so are they, who are dust; and as is the heavenly one, so are the heavenly ones.

And as we wore the earthly image, we will also keep on wearing the heavenly image.

Brothers, I keep on saying, Flesh and blood cannot inherit the kingdom of God, and neither can corruptible things inherit incorruption.

Look! I am telling you a mystery: We will not all sleep, but we will all be transformed.

In an atomically small moment, the blink of an eye, at the last trumpet, the trumpet will sound, the dead will be raised incorruptible, and we will be transformed.

For this corruptible essence must put on incorruption, and this mortal essence must put on immortality.

When this corruptible will have been clothed with incorruption, and this mortal will have been clothed with immortality, then the written word will be fulfilled, Death is swallowed up in victory.

Where, O death is yur victory?! Where, O death is yur sting?!

Sin is the cause of death; and the law reveals the efficacy of sin.

However thanks be to the God, who keeps on giving us the victory through the Eternal God, our (Divine Savior), Je-Sus, the Messiah.

Therefore, my beloved brothers, continue to be steadfast, immoveable, always excelling in the work of the Eternal God, because, as you know, your labor in the Eternal God is not in vain.

Now concerning the collection for the saints, as I instructed the congregations [of the Called Saints] of Galatia, so I do you.

On the first day of each week let everyone of you put something aside, as God has blessed him, that there be no collections when I come.

And when I come, I will send, whomever you will select, with letters of recommendation, to take your gifts to Jerusalem.

And if it works out for me to go also, they will go with me.

I will come to you, after I have gone through Macedonia, because I am going through Macedonia.

Then I will stay with you, and possibly spend the winter that you may equip me for my journey wherever I may go.

For I do not want to see you simply passing through along the way; I certainly want to spend some time with you, if the Eternal God permits.

But I will stay at Ephesus until Pentecost.

For a great promising opportunity opened up to me, and there are many antagonists.

Now if Timothy should come, see to it that he may stay with you without apprehension, for he is doing the work of the Eternal God, just as I do.

No one should ignore him, but equip him and send him on in peace that he may come to me, for I am expecting him with the brothers.

Now concerning the brother Apollos, I greatly encouraged him to go to you with the brothers; but it is not at all his will to come now; but he will come in time.

Be on guard! Continue firm in the faith! Be the man! Be strong!

Continue to do everything in love!

I call on you, brothers, to acknowledge the house of Stephanas, which is among the first fruits of Achaia, in that they devoted themselves to the service of the saints,

And that you submit yourselves to such as these, who are committed to the work and labor.

I was glad when Stephanas, Fortunatus and Achaicus came, for they supplied what you could not.

For they refreshed my spirit and yours. Therefore, acknowledge people like that!

The congregations [of the Called Saints] of Asia greet you. Aquila and Priscilla and the Ekklésia [the Called Saints] in their house greet you heartily in [the name of] the Eternal God.

All the brothers greet you. Greet one another with a holy kiss.

I, Paul, greet you with my own handwriting.

If anyone does not love the Eternal God, let him be accursed, when He comes.

The grace of the Eternal God, the (Divine Savior,) Je-Sus, be with you.

In the (Divine Savior), Je-Sus, the Messiah, my love is with all of you.

[From] Paul, an apostle of the (Divine Savior), Je-Sus, the Messiah, by the will of God, and Timothy the brother, to the congregation [the Called Saints] of God, which is at Corinth, with all the saints that are in all of Achaia.

Grace to you and peace from God, our Father, and from the Eternal God, the (Divine Savior), Je-Sus, the Messiah.

Blessed is the God, the Father of our Eternal God, the (Divine Savior), Je-Sus, the Messiah, the Father of compassion and the God of all comfort,

Who comforts us in all our troubles that we may be able to comfort those, who are in any trouble, by the comfort, with which we ourselves continue to be comforted by God.

Inasmuch the sufferings on account of Christ continue to be very great for us; likewise, because of Christ, our consolation is also very great.

However if we are under pressure, it is for your benefit and salvation; and if we are encouraged, it is for your benefit, the development of endurance in the very sufferings, in which we suffer.

And our hope for you is firm, knowing that as you are partners in sufferings you also are in consolation.

Brothers, we do not want you to be uninformed concerning our trouble in Asia; we were so hard-pressed beyond our abilities that we despaired even of life.

We carried in ourselves the sentence of death lest we may trust in ourselves and not in the God, who keeps on raising the dead.

Who has rescued and will rescue us from such a death; in Him we trusted that even now He will rescue us.

And your intercession on behalf of us is bringing us together that thanks to the efforts of many individuals grace is bestowed upon us that yet others have reasons to give thanks because of us.

Our boasting and the testimony of our conscience is not according to human wisdom, but by the holiness and purity of God, yes by the grace of God, we cut our ties to the world and are devoted to you.

And we write nothing, other than what you presently read, or come to understand; I hope and trust that you will understand indeed.

And as you understood us partially, we are boasting about you, even as you do of us on the day of our Eternal God, Je-Sus.

And being confident about this, I was hoping to come to you first that you might have a second blessing.

And on account of you, [I plan to] go through Macedonia, and then from Macedonia to come to you, that you may provide for me to go to Judaea.

Am I joking when I talk about what I plan to do? Or is my planning mere wishful human thinking, which should be a simple, Yes, yes; or No, no?

As truly as God is true, our word toward you is not yes and no.

For the Son of God, the (Divine Savior), Je-Sus, the Messiah, who was preached among you by us, even by me, Silvanus and Timothy, was not yes and no; but in Him, it is, as it has been: Yes.

For however many promises of God there may be, they find their Yes in Him. Therefore, in Him is our Amen! To the glory of God!

Now the one, who secured and anointed us with you in Christ (the Messiah), is God,

Who sealed us with a seal of security, which is the Spirit in our hearts.

Moreover I call upon God as witness upon my soul that I did not as yet come to Corinth that I may spare you.

That we may not lord it over your faith, but that we may have the joy of being co-workers with you in the faith, in which you stand.

I concluded this within myself: Not to come to you again when there is a potential for conflict.

For if I caused you grief, who is there then to make me glad, but the one, whom I grieved?

And having confidence in you all, that my joy is yours also, I wrote this to you, lest, when I come, I should encounter grief from them, of whom I should expect rejoicing.

With great affliction, anguish of heart, and shedding of many tears, I wrote that you might not be grieved, but that you might know my super-abundant love for you.

But if anyone has caused grief, he has not grieved me, but in part all of you; I hope that I did not overstate it.

The corrective measure, carried out by the majority, for such a one is sufficient.

On the other hand it is better to forgive him and to console him, lest excessive guilt overwhelms him.

Therefore, I call on you to confirm your love toward him.

Indeed I am writing this, to test you, to see if you are paying attention at all.

And to whomever you show grace in anything, I do also; and if I have been gracious, for grace was required, it is for you, as if it came from Christ personally,

Lest we should be outsmarted by Satan, for we are not ignorant of his scheming.

Now that I came toward Troas to preach the gospel of Christ, a door was opened to me by the Eternal God.

Instead, I left and went on from there to Macedonia, for I had no rest in my spirit, because I could not find my brother Titus.

But thanks be to the God, who always leads us to triumph in Christ, who by an ever-present fragrance of knowing is revealed through us in every place.

For we are on account of Christ, a pleasing odor to God, in them, who are saved, even in them, who are presently perishing.

For some it is an odor that comes from death and leads to death; and for some it is an odor that comes from life and leads to life. And who can tell the difference?

For we are not like many, who are marketing the word of God; our speaking before God in Christ is about sincerity and as if from God.

Are we insisting on commending ourselves again? Or do we, not like others, need letters of recommendation to you or from you?

Having been inscribed on our hearts, you are the letter from us, which is acknowledged and read by all people.

It keeps on showing that you, who are served by us, are a letter from Christ, which is not written with ink, but by the Spirit of the living God, not on tablets of stone, but on tablets of beating hearts.

We have such confidence toward God, on account of Christ.

Not that we are self-sufficient, or think that we can manage on our own; our sufficiency comes from God,

Who made us fit to serve in a new relationship, not a legal document but the spirit; for legalities kill, but the spirit makes alive.

But if the ministry of death, written and engraved in stones, produced a glory that the sons of Israel could not look directly into the face of Moses, on account of the glory of his face, though it was fading,

How much greater will be the ministry of the spirit?

For if the ministry, which rendered judgment, had glory, the ministry of righteousness will excel in far greater glory.

For even though it had glory to a degree, it was not glorified, account of the one, which presently surpasses it in glory.

If that which is fading away produces glory, that which remains is all the more glorious.

Therefore, having such great hope, we progress with boldness,

Not as Moses, who put a covering over his face, because the sons of Israel could not look directly at that, which in the end is fading away.

But their minds were hardened. To this day, the same covering veil remains and obscures the ability to make sense of the old covenant; the veil is not removed until it is removed by the Christ.

But even today, when Moses is read, a blanket covers their heart.

However, whenever the focus is on the Eternal God, the covering is taken away.

Now, the Eternal God is the Spirit, and where the Spirit of the Eternal God is, there is freedom.

We, all of us, have the covering in front of our face removed; we see the glory of the Eternal God, as in a mirror; and the image, which we see, is transformed from glory to glory, just as that of the Eternal God, the Spirit.

Therefore, since we have this ministry, and since we received mercy, we do not give up.

Furthermore, we have renounced underhanded and shameful ways, we refuse to use clever cunning ways of falsifying the word of God; and, before God, we are commending ourselves to the conscience of everyone with the plain truth.

However, if our gospel is not coming through clearly, it is not clear [only] to those, who keep on shooting themselves [in the foot],

Because [Satan], the god of this world mentally blinded the minds of unbelievers, not to see the radiance of the gospel of Christ, who is the image of the God.

We present to the public not ourselves, but the (Divine Savior), Je-Sus, the Messiah, the Eternal God; we are your servants because of Je-Sus.

For God said, Light will shine out of darkness; light illuminated our hearts, with the knowledge of the glory of God in the face of the Christ.

But we have this treasure in pots of clay that people may recognize the super-abundant power originates from God, not us.

We are hard-pressed on every side, yet not crushed; we are at a loss and in doubt, yet not in despair.

We are persecuted, yet not forsaken; we are cast down, yet not destroyed.

We bodily endure the mortification of Je-Sus, that we may bodily manifest the life of Je-Sus.

On account of Je-Sus, we, the living, are handed over to death that the life of Je-Sus may be on display in our mortal body.

So then death is on display in us, but life in you.

Since we have the same spirit of faith, as it is written, I believed, therefore, I have spoken; and, we also keep on believing; therefore, we also keep on speaking.

Knowing that He, who raised up the Eternal God, Je-Sus, will on account of Je-Sus, raise us up also and restore us with you.

For everything that relates to you, is that after grace has taken effect, you may have a multitude of reasons for giving thanks to the glory of God.

Therefore, we do not lose heart, even though our outward being may perish, yet our inner self is renewed day by day.

For the momentary minor troubles produce for us a far greater superlative excellence of eternal immeasurable glory.

We are not considering the things, which are seen, but the things, which are not seen; for the things, which are seen, are temporal, but the things, which are not seen, are eternal.

For we know that if our earthly house, which is a temporary tent, is torn down, we have a residence, not made with hands, from God, an eternal house in the heavens.

Indeed, in this our present state, we keep on experiencing distress and long to be clothed from heaven.

If we are so clothed, we will not be found naked.

While being in this temporary tent we experience distress and burdens, so that we do not want to be unclothed, but clothed, and the mortal might be swallowed up by life.

Now the one, who has set us up for this, is the same God, who also has given us a security, the Spirit.

Therefore, we are always secure, because we know that while we are at home in the body, we are absent from the Eternal God.

We live, because we believe, not because we see.

We are secure, and we consider it better to be at home not in the body, but to be at home with the Eternal God.

Therefore, we love to be honorable and well-pleasing to Him, whether at home or not at home.

For it is required for all of us to appear before the judgment seat of Christ that everyone be paid back for the things he did in the body, whether it be good or bad.

Therefore, being aware of the fear of the Eternal God, we persuade people to be accountable to God, as we are; and I hope also that in your consciences you are held accountable.

We are not commending ourselves again to you; we are giving you the opportunity to boast on our behalf, that you may confront them, who boast in word and not in essence.

If we have been on fire for God; we remain cool-headed for you,

For the love of Christ compels us; it has been decided and it is settled, one has died on behalf of all; therefore, all have died.

And He died on behalf of all, that they, who now live, should no longer live to themselves, but to Him, who died in behalf of them and was raised again on their behalf.

Therefore, from now on we regard no one according to the flesh, even though we regarded Christ according to the flesh; yet from now on we regard Him so no more.

Therefore, if anyone is in Christ, he is a new creation, the old has passed away. Look! The new has come and is here.

And everything is by God's doing, who, by reconciling us to himself through Christ, has given to us the ministry of reconciliation.

And He implanted within us the word of reconciliation, namely, God, in Christ, was, and keeps on reconciling the world to himself and does not keep on holding their trespasses against them.

In behalf of Christ, we act as elders, through whom God keeps on calling on you; so then, we implore you: Be reconciled to God.

For He made Him, who committed no sin, to be sin in behalf of us that, by Him, we ourselves might be the righteousness, which is begotten of God.

We are calling on you to continue to cooperate, lest you receive the grace of God in vain.

He says, I was glad to hear you in good times, and I came to the rescue on the day of trouble. Look! Now is the time for favors. Look! Now is the day of salvation,

That no offense is given to anyone, lest the ministry be marred.

Rather, in all things we keep on presenting ourselves as servants of God, with great endurance, in trouble, in hardship, under pressure,

In unjust flogging and imprisonment, riots, drudgery, sleeplessness, famine,

With chastity, knowledge, patience, kindness, a holy spirit and un-hypocritical love,

Having the word of truth and the power of God, as weapons of righteous warfare in each hand, the right hand and the left,

By honor and dishonor, being defamed and applauded, as deceivers and yet true,

As unknown and yet well known; as dying, yet, Look! We live; as punished, yet not killed;

As grieving, yet always rejoicing, as poor, yet making [others] rich; as having nothing and yet possessing everything.

O Corinthians, we are open-mouthed at you, our heart is filled with love.

You are not crushed by us; however, our affection has a crush on you.

I am speaking as I would to immature children: Show the same love that is also shown to you.

Do not continue to be linked together with unbelievers. For what is in common with righteousness and unrighteousness? And what is in common with light and darkness?

And how does Christ harmonize with Satan? Or how can believing and not believing be the same?

And how can the temple of God and [the temple] of idols be the same thing? For you are the temple of the living God, as God said, I will live in them, and walk with them; I will be their God, and they will be my people.

Therefore, be distinguished and come out from among them, says the Eternal God, and, Do not pollute yourself with unclean things, and I will be favorable to you.

I will be a Father to you, and you will be my sons and daughters, says the Eternal God, who has all things in hand.

Therefore, beloved, having these promises, we should keep ourselves clean of all filth of flesh and spirit and devote ourselves fully to holiness, in reverence of God.

Give us some space! We have wronged no one, we have corrupted no one, we have defrauded no one.

I do not say this to condemn. As I said before, that you are in our hearts in death and life.

My confidence toward you is great, so great is my boasting about you that I am filled with such encouragement that joy overflows and covers all our troubles.

After we came to Macedonia, we had absolutely no rest; we were troubled and worried, our feelings and fear were all over the place.

He, who comforts the downcast, God comforted us by the coming of Titus.

And not only by his coming, but by the consolation with which he was comforted in respect to you, when he told us about your earnest desire, your lament, your zealousness to see me so that I rejoiced even more.

For if I grieved you with the letter, I do not regret it, though I did regret it, for I see that that letter caused you grief, though it was for just a while.

Now I am glad, not that you were grieved, but that your grief gave you a new way of seeing things, as it is before God that you might not suffer harm on account of us.

For godly grief produces a new outlook that leads to salvation, which is without regret, but worldly grief produces death.

Look, how, by this, godly grief has produced in you enthusiasm instead of self-justification, anger, fear, the desire and zeal for revenge; in this respect, you have proven yourselves innocent in everything.

And even if I wrote to you, it was not because of the evildoer, nor because someone endured evil, but for you to do due diligence before God.

Therefore, we have been relieved; on top of it, our comfort and joy is all the greater, because of the joy of Titus, whose spirit has been refreshed by all of you.

If I boasted anything about you to him, I was not put to shame; for as everything that we in truth said about you, even our boasting to Titus, became the truth.

And his affection toward you is ever growing, as he recalls the dutifulness of all of you, how, with fear and trembling, you welcomed him.

All of which makes me very glad and it gives me great confidence in you.

Now brothers, we let you know about the grace of God, which has been given by way of the congregations [of the Called Saints] in Macedonia,

That, through testing trials and troubles, their great joy and deep poverty developed into great riches and generosity.

They did so on their own accord, as I can testify, according to their ability and beyond what they are able.

With great persistence they asked for the grace to be partners in the service of giving to the saints,

And not only as we had hoped, but on their own, first to the Eternal God, and, by the will of God, to us,

To our encouragement and that of Titus, so that as he had begun this gracious act, he would be also encouraged to finish it with you.

Therefore, as you progress in all things, in faith, in public speaking, in knowledge, with all diligence, in your love toward us may you progress in this grace of giving also.

I say this not as a command, but may the devotion of others serve as an incentive for your genuine love.

For you know the grace of the Eternal God, our (Divine Savior), Je-Sus, the Messiah, who though He was rich, became poor in behalf of you, that by His poverty you might be enriched.

And I state my conclusion on this matter that it is good and right for you, who a year ago began to act on this, also have the will [to finish what you began].

Now then on the basis of what you have, complete what you were doing, as you eagerly had in mind.

For if the eagerness [of mind] is there, it is commendable, according to what one may have, or not have,

Not that others have it easy and you have troubles, but that there be equality.

At the present time your abundance [may serve] their need, and that their abundance may serve your need; that there may be equality.

As it is written, He, who had much, had nothing left over; and he, who had little, had no shortage.

However, thanks be to God, who put the same concern for you into the heart of Titus.

Yes, he accepted our urgent appeal, but he came to you of his own free will.

And we have sent with him the brother, who is well-founded in the gospel and well-respected in all the congregations [of the Called Saints].

And not only that; he was also selected by the congregations [of the Called Saints] to travel with us with this gracious gift, which is administered in due diligence by us to the glory of the Eternal God himself,

To take proper care of it, lest anyone should blame us in the handling of this splendidly rich gift,

We are taking precautions that everything is right not only in the sight of the Eternal God, but also in the sight of people.

And we have sent with them our brother, whom we found faithful in many serious matters, whom we now recommend to you with absolutely great confidence,

Whether that is in regards to Titus, my partner and your co-worker, or our brothers, the apostles of the congregations [of the Called Saints], and the glory of Christ.

Therefore, the proof of your love and of our boasting on your behalf is evident to them in the presence of the congregations [of the Called Saints].

Concerning the service to the saints, it is superfluous for me to write to you.

For I know your willingness [to serve], about which I keep on boasting to the Macedonians, that Achaia [Greater Athens and Corinth] has been prepared a year ago; and your zeal served as an example to many.

Yet I have sent the brothers, lest our boasting about you in this matter should come to nothing; that, as I was saying, you may be prepared.

Lest perchance, if Macedonians should come with me, and find you unprepared that we, to say the least about you, should be ashamed for being so confident.

Therefore, I considered it necessary to urge the brothers to go ahead to you, and to get your promised donation ready, that it might be a blessing indeed, not a sign of selfishness [on your part].

Because, he who sows little will also reap little; and he, who sows much will also reap much.

Let everyone give as he decides in his heart, not grudgingly, not because he feels he must, for God loves a cheerful giver.

And God is able to shower you with super-abundant gifts that you always have more than enough to supply and support every good work.

As it is written, He has distributed freely. He has given to the poor working man. His righteousness endures forever.

He, who provides seed for sowing and bread for eating, will supply and multiply seed for you to sow and exalt the fruit of your righteousness,

And to being enriched in every kind of generosity, which causes thanksgiving to God on account of us.

Fulfilling the mission of this service not only satisfies the needs of the saints, it produces abundant thanksgiving to God.

This service is praiseworthy for it glorifies God by your submission to and confession of the gospel of Christ, and by your generosity towards and fellowship with them and all people in general.

And they [will] pray for you, and long [to meet] you, because of the exceedingly gracious gift, which God gave through you.

Thanks be to God for His indescribable gift.

By the meekness and gentleness of Christ, I, Paul, who in person is humble among you, but bold when absent, I call on you.

Not being present now, I beg you to be bold in the confidence, by which I seem to be bold against some, who think of us as we live according to our human nature.

Indeed, we live in the human nature, but we do not wage war according to human nature.

For our weapons of war are not physical, but divine, power, which demolishes strongholds,

Which frustrates logical arguments and every arrogant assault against the wisdom of God, and captivates every thought to compliance with Christ,

With a readiness to bring all disobedience to justice, whereas your obedience is rewarded.

Are you looking at the outward appearance of things? If anyone thinks that he is a Christian, let him think again, for as he is of Christ, even so are we.

Even if I should boast that the Eternal God has given us a greater authority for your edification, not for tearing down, I need not apologize for it,

That I may not seem to terrify you by official letters.

For some say, The letters are tough and powerful, but his bodily presence is weak, and his word of mouth has no authority.

Let such a one consider this: As are our letters in absentia, so is our action in presence.

For we dare not include ourselves, or be on the same level, with some, who brag about themselves; but they are not wise, for they are measuring themselves by their own standards, they are comparing themselves with themselves.

But we will not boast beyond measure, but according to the designated limitations that God assigned to us, which includes even you.

By reaching you did we overextend ourselves, because we even came to you with the gospel of Christ?

We are not boasting beyond measure, or taking credit for the work of others; as we have been assigned, we keep hoping that as your faith keeps on increasing, you will grow beyond limit,

To preach the gospel in other regions does not interfere with another's mission, or his praise for work already done.

However, if someone boasts, let him boast in the Eternal God.

Not he, who commends himself, but he, whom the Eternal God commends, is approved.

I wish you would put up with me in a little foolishness, and indeed you do.

For I am jealous of you with a godly jealousy: I have arranged for you to be married to a husband, to present you as a pure virgin to Christ.

However I worry that somehow, as the Serpent deceived Eve by his sneakiness that your sincere and pure devotion to Christ may be corrupted.

When someone comes and presents a different kind of Je-Sus, other than whom we proclaimed, or a different kind of spirit, which you did not receive, or a different kind of gospel, which you did not accept, you keep on approving it now.

Let me tell you that I am not inferior to those super-apostles.

Even if I appear to be an idiot, when it comes to public speaking, yet not so in matters of knowledge: Because in every way, we have clearly explained everything to you.

Or did I commit a sin, because I humbled myself that you might be exalted, and because I preached to you the gospel of God free of charge?

I robbed other congregations [of the Called Saints]. They paid my salary that I could be of service to you.

When I stayed with you and was in need, I did not burden anyone of you; when I was in need, the brothers came from Macedonia and took care of me; in every way I kept myself from being a burden to you, and I will continue to do so.

As the truth of Christ is in me, no man will stop me from boasting about the regions of Achaia [Greater Athens and Corinth].

And why? Is it because I do not love you? God knows [I do].

What I am presently doing and will continue to do is to deprive them of the opportunity, who are looking for an opportunity to find [fault] even in us.

For such are false apostles, deceitful workers, who disguise themselves as apostles of Christ.

This is no surprise, for Satan himself presents himself as an angel of light.

Therefore, it is no big deal if his servants also masquerade as servants of righteousness. Their end will conform to their works.

I say it again, No one should think of me as a fool; yet if so, accept me as a fool that I may boast a little.

What I am saying with such confidence is not by command of the Eternal God but foolishness.

Since many boast according to the flesh, I will boast also.

For being wise, you gladly put up with fools.

You put up with it, if anyone enslaves you, if anyone devours you, grabs you, humiliates you, if anyone strikes you in the face.

Shamefully I admit, we were too weak for that. If, however, anyone is bold, speaking foolishly, I am bold also:

Are they Hebrews? I am also. Are they Israelites? I am also. Are they descendents of Abraham? I am also.

Are they servants of Christ? I am out of my mind: I, served much more, was imprisoned more often, was flogged beyond measure, near deaths more often.

From the Jews, I received five times forty [lashes], less one.

Three times I was beaten with rods, once I was left for dead by stoning, three times I suffered shipwreck, many a day and night I was on the depth of the sea,

On many journeys, in perils of rivers, perils of robbers, perils concerning xenophobia, perils from heathens, perils of the city, in perils of the wilderness, perils at sea, perils among false brothers,

In labor and hardship, many sleepless nights, in hunger, thirst and much fasting, in cold and nakedness.

Besides these temporal external things is my daily pressure and concern, caring for all the congregations [of the Called Saints].

Who is weak, and I am not weak? Who is offended, and I am not burning with fire?

If I must boast, I will boast of my weaknesses.

The God, and Father of the Eternal God, Je-Sus, who is blessed for evermore, knows that I do not lie.

In Damascus, the governor under king Aretas, was watching the inhabitants of the city to arrest me.

And in a casket through an opening in the wall I was let down and escaped his hands.

Though it does not bring people together, it is necessary to boast, and I will go on to visions and revelations from the Eternal God.

I have known a man, who in Christ fourteen years ago, whether it was in or out of the body, I did not know, God knew; in any case this man was snatched up to the third heaven.

I know a man, who was in Christ fourteen years ago, whether in or out of the body I do not know, God knew.

He was caught up into paradise, and heard inexpressible words, which no one is able to say.

On behalf of this man I will boast; yet on behalf of myself I will not boast, except of my weaknesses.

Even if I would desire to boast, I will not be a fool, for I will speak the truth. However, I will refrain, lest any man should think of me more than what he sees in me or hears from me.

Therefore, lest I should be overly conceited, on account of the supernatural revelations, a thorn in the flesh, a messenger of Satan was given to me to annoy me, to keep me from being overly conceited.

For this I called on the Eternal God three times that it may leave me.

And He said to me, My grace is sufficient for you; my power is perfected in weaknesses. Therefore, I will most gladly boast in weakness that the power of Christ may rest upon me.

Therefore, I am pleased to face weaknesses, insults, shortcomings, persecutions and distress on behalf of Christ; for when I am weak, I am strong.

I have become a fool; you made me, for I ought to have been commended from you, because in no way am I inferior to those superlative apostles, even when I am nothing.

Truly, in all patience the signs of the apostles were carried out among you, both signs: Extraordinary events and supernatural powers.

In what ways were you inferior to other congregations [of the Called Saints], except that I myself was not burdensome to you? Forgive me this wrong.

Look, this is the third time that I am ready to come to you, and I will not be burdensome to you, for I do not seek what is yours, but you. Because children should not accumulate treasures for parents, but parents for children.

I will be gladly exploited and even be completely consumed on behalf of your souls. And if I love you more, will I be loved less?

If so, let it be so; I did not burden you; nevertheless, being crafty, I got you by trickery.

Not one of those, whom I sent to you, took advantage of you.

I admonished and did send Titus, the brother. Did Titus take advantage of you? Do we not live by the same spirit and take the same steps?

All along you seem to be thinking that we keep on defending ourselves to you. Before God in Christ, dearly beloved, everything we say is for your edification.

I am afraid that possible after coming, I may find you not as I wish, and that I may be found by you not as you wish, lest perchance there be strife, emotional chaos, anger, party spirit, badmouthing, maneuvering, arrogance, chaos.

For it is possible that after my arrival my God may humiliate me regarding you, and I may lament over many, who previously had sinned and have not changed their mind about the impurity, sexuality and sensuality, which they were engaged in.

This is the third time I am coming to you. In the mouth of two or three witnesses will every word be established.

As I warned those, who had previously sinned, when I was present the second time, I am warning everyone now that I am absent, that I will not tolerate it when I return.

Since you are seeking proof that I am speaking for Christ, who is not weak toward you, but mightily in you.

Though He was crucified in weakness, yet He lives by the power of God. For we also are weak in Him, but we will live with Him by the power of God among you.

Keep on examining yourselves, to see if you are in the faith! Keep on proving it to yourselves: Or do you not know yourselves that the (Divine Savior), Je-Sus, the Messiah is in you?! Lest you are infidels.

I hope that you will now know that we are not without proof.

We pray to God to do you no harm, in no way, not that we are proven right, but that you do the right thing, even if we appear to be wrong.

We are not able to do anything against the truth, only for the truth.

For we are glad, when we may be weak and you may be strong. Note this: We pray for your purification.

That is why I write these things while I am absent, that when I am present I may treat you less severely, according to the authority the Eternal God has given me to build up, not to tear down.

Finally, brothers, Rejoice! Allow yourselves to be perfected! Allow yourselves to be admonished! Be of one mind and at peace! And the God of love and peace will be with you.

Greet one another with a holy kiss.

All the saints greet you.

The grace of the Eternal God, the (Divine Savior), Je-Sus, the Messiah, the love of God, and the communion of the Holy Spirit will be with you all.

[From] Paul, an apostle, not commissioned from people, nor by people, but by the (Divine Savior), Je-Sus, the Messiah and God the Father, who raised Him from the dead,

And from all the brothers, who are with me: To the congregations [the Called Saints] of Galatia.

Grace to you and peace from our God, the Father and from the Eternal God, the (Divine Savior), Je-Sus, the Messiah,

Who, according to the will of our God and Father, offered himself for our sins to save us out of this present evil world.

To Him be glory forever and ever. Amen.

I am astonished that so quickly you are deserting Him, who called you into the grace of the Christ, to a different gospel,

As if there is another. But there are certain individuals, who are causing you trouble and would like to corrupt the gospel of the Christ.

But if we, or an angel from heaven, may present to you a gospel other than that which we have presented to you, Let him be cursed!

As we said before, so now I say again, If anyone presents to you a gospel, other than that which you received, Let him be cursed!

Am I herewith trying to please people or God? Do I try to please people? If I yet tried to please people, I would not be a servant of Christ.

Brothers, I keep on reaffirming to you that the gospel, which I presented, is not of human origin.

For I neither received it from, nor was I taught by people, but by revelation from the (Divine Savior), Je-Sus, the Messiah.

Surely you heard about my former way of life in Judaism. I was persecuting the Ekklésia [the Called Saints] of God excessively and was destroying it.

I was advancing in Judaism beyond many of my age. I was far more zealous than my countrymen about the traditions of my

fathers.

But He, who separated me from my mother's womb, was pleased to call me by His grace,

To reveal His Son by me, that I might bring the good news about Him to the nations. Immediately afterward, I did not confer with flesh and blood,

Nor did I go up to Jerusalem to them, who were apostles before me; but I went into Arabia, and returned again to Damascus.

Then after three years I went up to Jerusalem to see Peter and stayed with him for fifteen days.

But of the other apostles I did not see anyone, except James, the brother of the Eternal God.

Concerning the things, which I now write to you, God knows that I do not lie.

After that, I went into the regions of Syria and Cilicia.

But by face, I was unknown to those of Judea, who were called by Christ.

They only heard the rumor that he, who at one time was persecuting us, is now proclaiming the faith, which he formerly was destroying.

And they glorified the God on account of me.

Then after fourteen years, I went up to Jerusalem again with Barnabas. I took Titus with me also.

This time, on the basis of a revelation, lest somehow I may run, or had run, in vain, I went and personally with them, who were of reputation I laid out to them the gospel, which I am preaching among the nations.

But not even Titus, being a Greek, who was with me, was urged to be circumcised,

Even after false brothers were surreptitiously in privacy brought in, to spy out our liberty, which we have in the (Divine Savior), Je-Sus, the Messiah that they might enslave us into bondage.

We did not at all submit to them, not for an hour, that the truth of the gospel might prevail for you.

But those, who continue to be esteemed, whoever they may have been, makes no difference to me, they add nothing to my case, for God is no respecter of person.

To the contrary, they saw that the gospel to the uncircumcised was entrusted to me, as the gospel to the circumcised was to Peter.

For He, who was effective in Peter for an apostleship to the circumcised, was also effective in me for the nations.

And when James, Peter, and John, who seemed to be pillars, recognized the grace given to me, they gave to me and Barnabas their right hands of fellowship, that we should go to the nations and they to the circumcised.

They only asked that we remember the poor, the same, which I also was eager to do.

But when Peter came to Antioch, I opposed him face to face, because he was guilty.

For before certain individuals came from James, he ate with foreigners. But after they came, he withdrew and separated himself, fearing reprisal of circumcised Jews.

The rest of the Jews acted hypocritically together with him; so that even Barnabas was carried away by their hypocrisy.

But when I saw that they did not conform to the truth of the gospel, I said to Peter before them all, If you, a leading Jew, live like the nations and not as a Jew, why do you compel the nations to judaize?

By nature, we are Jewish sinners, and not sinners of the Gentiles.

Knowing that a person is not justified by the works of the law, but by the faithfulness of the (Divine Savior), Je-Sus, the Messiah, we place our trust into the (Divine Savior), Je-Sus, the Messiah, that we might be justified by the faithfulness of Christ, and not by the works of the law. For by the works of the law no flesh will be justified.

But if we seek [to secure] justification in Christ and find out that we are still sinners, is Christ then an agent of sin? By no means.

For if again, I keep on rebuilding the things, which I have torn down, I expose myself as a double agent.

For on account of law, I died according to law that I may live for God.

In Christ I have been crucified. Nevertheless, I live. Yet it is not I, who lives, but Christ lives in me. And the life, which I now live in the flesh, I live by the faithfulness of the Son of God, who having loved me, gave himself for me.

I do not disregard the grace of God. For if righteousness could be achieved by way of law, then Christ died for no purpose.

O foolish Galatians, who has overpowered you, before whose eyes the (Divine Savior), Je-Sus, the Messiah has been portrayed as being crucified?

This only I would like to find out from you, Did you receive the Spirit as a result from the works of the law, or by the hearing of faith?

Are you so foolish? Having begun in the Spirit, are you now perfected by the flesh?

Have you suffered so many things in vain? If so, it is in vain.

Consider the one, who is supplying the Spirit, and works miracles among you. Does He do so by the works of the law, or by the hearing of faith?

And also, Abraham believed God and it was accredited to him as righteousness.

Be sure to know then that they, who are of faith, they are the children of Abraham.

Be mindful of the Scripture that God keeps on justifying the nations by faith, as the gospel was foretold to Abraham, saying, In you will all the nations be blessed.

So then, along with believing Abraham, they are blessed by faith.

For as for those, who are of the works of the law, they are under a curse. For it is written, Cursed is every one, who does not continue in all things, which are written in the book of the law, to do them.

It is clear that no one is justified before God by law, because the righteous [one] will live [motivated] by faith [in God].

For Law is not proceeding from faith; rather, the one, who did it, will live by them.

Christ has redeemed us from the curse of the law, being made a curse on behalf of us. For it is written, Cursed is every one, who hangs on a tree;

That through the (Divine Savior), Je-Sus, the Messiah the blessing of Abraham might come to the nations; that through faith, we might receive the promise of the Spirit.

Brothers, according to the ways of men, I am speaking as a man myself, No one annuls or adds to a human testament, once it is ratified.

The promises announced Abraham and his seed does not say, and to seeds, as if it were referring to many, but to one, 'to yur seed,' which is Christ.

Now I say this, The covenant was confirmed beforehand by God several times. The law, which came four hundred and thirty years later, does not revoke it, in order to make the promise ineffective.

If it did, the inheritance would be by way of the law, and no longer by promise. But the God gave it to Abraham by promise.

What then is the purpose of the law? It was added because of transgressions, until the seed should come, through whom it had been promised, as prescribed by messengers, ultimately in a hand of a mediator.

But a mediator comprises not only one; but God is one.

So then, is the law against the promises of God? Far from it. For if a law had been given, which is able to give life, righteousness would have emerged out of law.

But Scripture has consigned everything under sin that the promise of the faithfulness of the (Divine Savior), Je-Sus, the Messiah may be assigned to believers.

But before the coming of this faithfulness, we were consigned and confined under the law, until the intended faithfulness was to be revealed.

So then the law was our schoolmaster to bring us to Christ, that we might be justified by [His] faithfulness.

Now that this faithfulness is an established fact, we are no longer under a schoolmaster.

For you are all sons of God, by virtue of the faithfulness of the (Divine Savior), Je-Sus, the Messiah.

For all of you, who have been baptized into Christ, have been robed with Christ.

There is neither Jew nor Greek, neither bond nor free, neither male nor female. For you are all one in the (Divine Savior), Je-Sus, the Messiah.

And if you are Christ's, then you are Abraham's seed and heirs according to the promise.

Let me say this, The heir, as long as he is a child, does not at all differ from a servant, though he is lord of all.

Instead, he is in the care of guardians and trustees until the time appointed by the father.

So also were we, when we, as children, were subjected to the basic principles of this world.

However, at the appointed time, the God sent His Son, who was conceived by a woman and born according to natural law,

That He may liberate them, who are subject to law, and that we might be adopted as sons of God.

Now because you are sons, God has sent the Spirit of His Son into our hearts, who is crying out, Abba, Father.

So then, you are no longer a slave, but a son, and if a son, then an heir, by God's doing.

But then, when you did not know God, you were enslaved by nature to things that are not of God.

But now, that you have come to know God, or rather are known by God, why do you keep on returning to such weak and foul things and keep on desiring to be enslaved again?

You scrupulously observe days, months, seasons and years.

I fear for you, lest I have wasted time and effort on you.

Brothers, I beg you, Become as I am, for I am as you are. You did not harm me in any way.

You know how by the weakness of my human nature I preached the gospel unto you at the first.

Though you were tempted, you did not despise or reject my physical weakness. But you received me as an angel of God, even as [you received] the (Divine Savior), Je-Sus, the Messiah.

What then is your reward? For I testify that, if possible, you would have gouged out your own eyes and have given them to me.

So then, have I become your enemy, because I tell you the truth?

They are zealous for you, but not for your good, but to exclude you that you might be zealous for them.

It is good at all times to be zealous for good and not only, when I am with you.

My dear children, for whom I am in labor until Christ is molded in you,

I wish that I could be with you now and change my tone of voice; for I am worried about you.

You, who desire to be under the law, Tell me! Do you not hear the law?

For it is written that Abraham had two sons, the one of a slave woman, and one of a free woman.

But he, who was of the slave, was born by way of the flesh. And he, who was born of the free, was by promise.

This is an allegory. Symbolically, they are the covenants. The one, Agar, Mount Sinai, conceived and gave birth to a slave.

Agar is mount Sinai in Arabia; that corresponds to the present Jerusalem; she is in bondage with her children.

But the heavenly Jerusalem is free. She is our mother.

For it is written, Rejoice, O barren woman, the one not bearing! Shout aloud, [yu,] who are not in labor, for the lonely one has many more children than she, who has a husband.

Brothers, you are descendents of Isaac. You are the children of a promise.

But just as then, so it is now. He, who was born according to the flesh, persecuted him, who was born by the Spirit.

Nevertheless, what does Scripture say? Cast out the slave and her son. For the son of the slave will not be heir along with the son of the free.

Therefore brothers, we are not children of the slave but of the free.

For freedom Christ has set us free. Therefore, stay firm! And do not continue to be entangled again in a yoke of slavery.

Look! I Paul say to you, If you permit yourselves to be circumcised, Christ will be of no use to you.

And I testify again, Everyone, who permits himself to be circumcised, is obligated to comply with the entire law.

You separate yourselves from Christ and fall away from grace, when you justify yourselves by law.

For we, through the Spirit, by faith, eagerly await the hope of righteousness.

For in the (Divine Savior), Je-Sus, the Messiah, neither circumcision nor un-circumcision is effective. Only faith, active in love, matters.

You were running so well. Who cut you off that the truth should not convince you?

This persuasion does not come from Him, who keeps on calling you.

A little leaven leavens the whole lump.

I am confident about you, as far as the Eternal God is concerned that you will assume no other mind-set. But he, who keeps on troubling you, will bear his judgment, whoever he may be.

Brothers, if I still keep on preaching circumcision, why do I still suffer persecution? For then the offence of the cross has been abolished.

I wish that they, who are upsetting you, will emasculate themselves.

Brothers, you have been called to freedom. Only do not use your freedom to incite the flesh, but to serve one another in love.

For the entire law is fulfilled by one word, in this, Yu will love yur neighbor as yurself.

But if you bite and annoy one another, Watch out! Lest you be destroyed by one another.

So I say, Keep on walking in the Spirit; and you may not gratify the desire of the flesh.

For the flesh desires the opposite of the Spirit and the Spirit is against the flesh. They are opposed to one another, and you should not do the things you may want to.

However, if you are led by the Spirit, you are not under the law.

The works of the flesh are obvious. They are sexual immorality, impurity, sensuality,

Idolatry, sorcery, hatred, strife, jealousy, anger, contentions, rivalry, dissensions, divisions,

Envying, drunkenness, carousing, and the like. About these things, as I told you before, They, who keep on doing such things, will not inherit the kingdom of God.

But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness,

Gentleness, self-control. Against such there is no law.

And they, who are of the (Divine Savior), Je-Sus, the Messiah, have crucified the flesh with its passions and desires.

If we live in the Spirit, we should also keep on walking in the Spirit,

Not become boastful, provoking one another, envying one another.

Brothers, if a person should be caught up in a transgression, you who are spiritual, restore such with a spirit of gentleness, yet with caution lest you too may be tempted.

Bear one another's burdens and thus fulfill the law of Christ.

If someone thinks he is special, when he is nothing, he is deceiving himself.

Let everyone evaluate his own work, and then he will have a reason for boasting in himself and not in another.

For everyone will bear his own burden.

Let him, who is taught the word, share all good things with him, who teaches.

Do not be deceived! God does not let himself be mocked. Because, what a man sows, he will also reap.

For he, who sows to his flesh, will from the flesh reap corruption. But he, who sows to the Spirit, will from the Spirit reap eternal life.

And let us not get weary in doing good things. Because in due season we will reap, if we do not give up.

Therefore, as we have opportunity, let us do good things to all people, especially to them, who are of the household of faith.

Look how I have written to you in such large letters, with my own hand.

Concerning them, who want to look good in the flesh, they constrain you to be circumcised, only that they may avoid persecution for the cross of Christ.

Not even they, who circumcise themselves, are keeping the law. But they want you to be circumcised, that they may boast in your flesh.

Concerning myself, God forbid that I should boast, except in the cross of our Eternal God, the (Divine Savior), Je-Sus, the Messiah, by whom the world is crucified to me and I to the world.

Neither circumcision, nor un-circumcision amount to anything. What matters is a new creation.

All those, who will live by this standard, on them [will be] peace and mercy, even on the Israel of God.

Let no one cause me trouble in this respect. Because I bear in my body the marks of Je-Sus.

Brothers, the grace of our Eternal God, the (Divine Savior), Je-Sus, the Messiah, [will] be with your spirit. Amen.

Ephesians 1

[From] Paul, an apostle by the will of God, the (Divine Savior), Je-Sus, the Messiah, to the saints who are faithful to the (Divine Savior), Je-Sus, the Messiah at Ephesus.

Grace and peace be to you, from God, our Father, and from the Eternal God, the (Divine Savior), Je-Sus, the Messiah.

Blessed be the God and Father of the Eternal God, our (Divine Savior), Je-Sus, the Messiah, who has blessed us with all spiritual blessings in heavenly realms in Christ, that

Just as, before the foundation of the world, He has included us in Him continually to be holy and faultless in His presence in love,

For He predetermined our adoption as His own sons through the (Divine Savior), Je-Sus, the Messiah, according to the good intention of His will,

To the praise of the glory of His grace, by which He has graciously made us acceptable in the Beloved,

In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace,
Which He lavished upon us with all wisdom and practical knowledge.

He made known to us the mystery of His will, according to His good pleasure, which He preordained in Him.

That in Him that is in the Christ, all things in the heavens and on earth may come to fruition at the proper time and place.

For in Him an inheritance has been assigned to us, which has been designated, according to the purpose of Him, who produces all things according to the decree of His will,

For the praise of His glory, and for us, who beforehand trusted in the Christ.

In whom even you, after you heard the word of truth, the gospel of your salvation, you believed and were sealed with the Holy Spirit of promise.

Who, to the praise of His glory, is the administrator of our inheritance before the possession date.

Because of this, I also, after I heard of your faith in the Eternal God, the (Divine Savior) Je-Sus, and your love for all the saints,

I do not cease to give thanks in behalf of you, making mention of you in my prayers,

That the God of our Eternal God, the (Divine Savior), Je-Sus, the Messiah, the Father of glory may give to you a spirit of wisdom and revelation of the knowledge of Him,

That with sparkling eyes of your heart you may see what the hope of being called by Him is, and what the richness and the glory of the inheritance is, which comes from Him to the saints.

And what is the excessive greatness of His energy toward us, who believe, according to the effectiveness of His mighty power,

Which He has put into effect in Christ, when He raised Him from the dead and seated Him at His own right hand in the heavenly realms,

Far above every principality, power, might, lordship and every name that is named, not only in this world, but also in that which is to come.

And He has subjected all things under His feet, and gave Him to be the head over all things [to the benefit] of the Ekklésia [the Called Saints],

Which is His body, the fullness of Him, who fills all with everything.

[On the one hand,] even you continue to be dead, by virtue of your trespasses and sins,

In which you once walked, according to the ways of this world, according to the ruler of the authority of the air we breathe, the spirit, which now continues to be at work in the sons of disobedience,

Among whom we also once lived in the lusts of our flesh, fulfilling the desires of flesh and mind. We were by nature children of wrath, even as the rest.

But [on the other hand] God, who is rich in mercy, because of His great love, with which He loved us,

Though as we continue to be dead in sins, He, with Christ, has made us alive -- by grace you continue to be saved.

In the (Divine Savior), Je-Sus, the Messiah, He raised us up together with Him, He made us sit together with Him in heavenly realms,

That in the coming ages, He may show the excessively exceeding riches of His grace by His kindness toward us through the (Divine Savior), Je-Sus, the Messiah.

For by grace you continue to be saved through faith; and it is not from within you; it is the gift of God.

Not as a result of works, lest anyone may boast.

For we are His workmanship, created in the (Divine Savior), Je-Sus, the Messiah, for good works, which God pre-ordained that we should conduct ourselves accordingly.

Therefore, remember, formerly you, the Gentiles in the flesh, were called un-circumcision by them, who were called the circumcision in the flesh, which is made by hands.

At that time you were without Christ, alienated from citizenship in Israel, and regarding the covenants of promise, aliens without hope, without God in the world.

But now in the (Divine Savior), Je-Sus, the Messiah, you, who one time were far off, have been included by the blood of Christ.

For He is our peace, who has made the two one. In His flesh He resolved the barrier of division and hostility,

After He abolished the law of [ceremonial] regulations, as defined in dogmatic ordinances, He may make the two one new humanity and create peace.

And that, in one body, by way of the cross, He might reconcile both to God, killing hostility by it.

Thus by coming, He proclaimed peace to you, who were far off, and to them, who were nearby.

For through Him we both have access by one Spirit to the Father.

So you are now no longer strangers and foreigners, but fellow citizens with the saints, even of the household of God,

And are built upon the foundation of the apostles and prophets, of which the (Divine Savior), Je-Sus, the Messiah himself is the chief cornerstone.

In Him the entire building is neatly fit together, ever expanding into a holy temple in the Eternal God.

In whom you are also neatly fit together into an abiding resting place of God by means of the Spirit.

I, Paul, have the pleasure of being bound prisoner of the (Divine Savior), Je-Sus, the Messiah, on account of you, the nations.

You may have heard that to me was entrusted that I should administer the grace of God to you.

Because by revelation He made known to me the mystery, as I have briefly written above.

By continuing reading, you can come to comprehend my understanding in the mystery of the Christ.

In other generations, this was not made known to the sons of mankind, as it is now revealed to His holy apostles and prophets by the Spirit,

That according to the gospel, the nations [the Gentiles] are joint-heirs, part of the same body and equal partakers in the promise of the (Divine Savior), Je-Sus, the Messiah,

Of which I was made a servant, according to the gift of the grace of the One and Only God, given to me by the energetic working of His power.

To me, the least of all saints, this grace is given, to evangelize the nations with the incomprehensible riches of the Christ.

And to enlighten the administration of the mystery, which from the beginning of the ages has been hidden in God, the One and Only, who created everything,

That by the Ekklésia [the Called Saints] the manifold wisdom of God, might now be made known to principalities and authorities in heavenly realms,

According to the purpose, which He established from eternity in the (Divine Savior), Je-Sus, the Messiah, our Eternal God,

In whom, by [the gift] of faith from Him, we have boldness and access with confidence.

Therefore, I ask you not to worry about my worries about you, though it is praiseworthy of you.

Thus I graciously bow my knees before the Father,

Of whom every fatherland in heavens and on earth is named,

That according to the riches of His glory and by His Spirit, He may grant you to be strengthened with power in the inner being,

For Christ to live in your hearts by faith and be rooted and anchored in love.

That with all the saints you may be able to comprehend what is the width, length, height and depth,

And to know the love of Christ, which transcends knowledge that you might be filled up to all the fullness of God.

Now to Him, who according to the power working in us, who is able to do all things, far above than what we ask or think,

To Him be glory, in the Ekklésia [the Called Saints], and in the (Divine Savior), Je-Sus, the Messiah, to all generations, from this age and all ages. Amen.

So then, I, bound in the Eternal God, exhort you that you walk worthy of the calling by which you are called,

With all humility and meekness, with patience, caring for one another in love,

Being diligent to keep the unity of the Spirit in the bond of peace,

In one body and one Spirit, even as you are called in one hope of your calling,

One Eternal God, one faith, one baptism,

One God and Father of all, who is above all, through all and in all.

Now to each one of us was given the grace according to the measure of the gift of Christ.

Because He says, When He ascended on high, He led captivity captive and gave gifts to people.

And how could He ascend? Was it not that He first descended even into the lower parts of the earth?

The one, who descended is the same one, who also ascended up above all heavens that He might fill all things.

And He gave some apostles, some prophets, some evangelists, some shepherds and teachers,

For the equipping of the saints, for the work of service, for the edifying of the body of Christ,

Until we all arrive at the oneness of the faith, the knowledge of the Son of God, a perfect manhood, the measure of the maturity of the fullness of Christ,

That we no longer might be children, tossed about like waves and carried along with every wind of doctrine, by the trickery of people and cunning of methodical delusion.

But by speaking the truth in love, may we grow up into Him in all things, who is the head, the Christ.

For in Him the whole body is perfectly joined together and held together by every supporting joint; and each individual part, according to its size and strength, causes the body to grow as it edifies itself in love.

I say this and so testify in the Eternal God, no longer to live as the nations live in the futility of their thinking.

Being darkened in understanding, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.

In reckless abandon they have given themselves over to sensuality and all kinds of impure business practices, motivated by greed.

However, you have not learned this way from Christ.

If you have heard Him, and have been taught by Him. As the truth is in Je-Sus:

It is proper to lay aside the former way of life of the old man, which is corrupt according to the lust of deceitfulness;

It is proper to be renewed in the spirit of your mind;

It is proper to be clothed with the new man, as created by God in true righteousness and holiness.

Therefore, having renounced falsehood, let every man continue to speak the truth with his neighbor; for we are members of one another.

You may be exasperated, yet do not sin. Do not let the sun set on your anger,

And provide no space for the devil.

He, who is stealing, let him no longer keep on stealing! Rather, let him work and produce something good with his hands that he may give to him, who is in need.

Let no unwholesome word come out of your mouth. But say that which is good and up building what is in need that it be gracious to those who hear.

And do not grieve the Holy Spirit of God, who has sealed you for the day of redemption.

Let all bitterness, rage, anger, shouting, bad mouthing, tainted by malice, be removed from you.

And be kind to one another, tenderhearted and gracious even as the God in Christ is gracious to you.

Consequently, continue to be imitators of the God, as dear children.

And continue to walk in love, as Christ even loved us and gave himself as a sacrifice to God on behalf of us, as an offering with a very pleasant odor.

However, all kinds of sexual immorality, or impurity, or coveting may not even be verbalized among you, as it is proper among saints,

Nor obscenity, nor foolish talking, nor coarse jesting, which are not proper, but rather thanksgiving.

Remember this and realize that no fornicator, no impure or covetous person, who is really an idolater, has any inheritance in the kingdom of Christ and of God.

Let no one deceive you with empty words. For because of these things, the wrath of God comes upon the sons of disobedience.

Therefore, may you not be partners with them.

For once you were darkness, but now you are light in the Eternal God. Walk as children of light!

For the fruit of light is in every kind of goodness, righteousness and truth,

Discerning what is well-pleasing to the Eternal God.

And do not keep fellowship with the unfruitful works of darkness! Rather, rebuke them!

For what they do in secret is too shameful to talk about.

But everything that is exposed by light becomes visible. And everything that is visible is light.

Therefore He says, Awake! Sleeper! Arise from the dead! Christ will give you light.

So then, see to it that you live discreetly, not as fools, but as wise,

Retrieve the time, because the days are evil.

Therefore, do not be foolish, but understand what the will of the Eternal God is.

And do not be drunk with wine, which is wastefulness. But be filled with the Spirit,

Conversing among yourselves with psalms, hymns and spiritual songs, singing and making melody in your heart to the Eternal God.

At all times give thanks to God, the Father, for all things, in the name of our Eternal God, the (Divine Savior), Je-Sus, the Messiah.

Be submitted to one another in reverence of Christ:

Wives, to your own husbands, as to the Eternal God.

For the man is the head of the wife, even as the Christ is head of the Ekklésia [the Body of Christ]; and He is the Savior of the body;

As the Ekklésia [the Body of Christ] is subjected to the Christ, so let the wives be to their own husbands in everything.

Men keep on loving the women even as the Christ also loved the Ekklésia [the Called Saints, the Body of Christ], and gave himself for her.

That He might make her holy, cleanse her, with washing of the water in the word,

That He himself might stand by her, the glorious Ekklésia [the Called Saints, the Body of Christ], not having blemish, defect, or any such thing. But that she may continue to be holy and without blemish.

So ought men to love their own wives, as their own bodies. He, who loves his wife, loves himself.

For no man ever hated his own flesh. But he nourishes and cherishes it, even as the Christ the Ekklésia [the Called Saints, the Body of Christ],

For we are members of His body.

For this cause a man will leave father and mother, and will be joined to his wife and the two will be one flesh.

This mystery is great. But I speak in respect to Christ and the Ekklésia [the Called Saints, the Body of Christ].

In any case, let each and every individual of you so love his own wife, even as himself. And let the wife see to it that she reveres her husband.

Children, keep on obeying your parents in the Eternal God. For this is right.

Keep on honoring yur father and mother, which is a foremost commandment with a promise,

That it may be well with yu and yu will live long on the earth.

And fathers, do not exasperate yur children. But bring them up in the discipline and counsel of the Eternal God.

Servants, with fear and trembling, with devotion in yur hearts, be obedient to lords in the flesh, as to Christ.

Not only when they watch yu so as to please them, but as the servants of Christ, doing the will of God from the soul,

With good will, doing service, as if it were to the Eternal God and not to men,

Knowing that whatever good thing anyone, slave or free, may do, he will receive back from the Eternal God.

And you, who lord it over others, do the same things to them, back off and do not threaten, knowing that you have a lord, the Eternal God in the heavens. Before Him human appearance and status do not matter.

Finally, be empowered by the Eternal God and by the force of His might,

Be clothed with the complete armor of God that you may be able to stand firm against the methodical scheming of the devil.

For it is not against flesh and blood that we wrangle, but against principalities, against worldly powers, against executives of darkness, against spiritual wickedness in high places.

Therefore, put on the entire armor of God that you may be able to withstand on the evil day. Be totally prepared to take a stand.

Therefore, take your stand, fully dressed with truth, your chest covered with righteousness and

Your feet tied to and standing on the gospel of peace.

Above all, take the shield of faith, with which you will be able to quench all the fiery darts of the evil one.

Take the helmet of salvation, and the sword of the Spirit, which is the word of God.

And always, by constant prayer and special request, keep on praying in the Spirit, especially watching out for and interceding with all perseverance for all saints;

[Praying] even for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

For which I am an ambassador in chains that as such I may speak boldly, as I ought to speak.

That you may also know about my affairs and how I do, Tychicus, a beloved brother and faithful servant of the Eternal God, will tell you everything.

I have sent him to you for this reason, that you may know our affairs and that he might comfort your hearts.

To the brothers: Peace and love with faith, from God, the Father, and the Eternal God, the (Divine Savior), Je-Sus, the Messiah.

Grace [will be] with all them, who love our Eternal God, the (Divine Savior), Je-Sus, the Messiah. Amen.

Philippians 1

[From] Paul and Timothy, servants of the (Divine Savior), Je-Sus, the Messiah, to all the saints in the (Divine Savior), Je-Sus, the Messiah, who are with overseers and servants in Philippi.

Grace to you, and peace, from God, our Father and The Eternal God, the (Divine Savior), Je-Sus, the Messiah.

I thank the God, my God, every time I think of you.

Always, in every intercession of mine on behalf of all of you, I make the request with joy.

Because of your fellowship in the gospel from the first day until now.

I am confident of this that He, who began a good work in you, will bring it to conclusion on the day of the (Divine Savior), Je-Sus, the Messiah.

As it is proper for me to think this way about all of you, because you continue to have me in your heart: In my chains, the defense and confirmation of the gospel all of you continue to be my partners of grace.

For God is my witness, how, with the compassion of the (Divine Savior), Je-Sus, the Messiah, I am passionate about all of you.

And this I pray, that your love may progress yet more and more, in understanding and in comprehensive perception.

That you may sanction everything, which is excellent, that you may be pure and without blemish for the day of Christ,

Being filled with the fruits of righteousness, which are by the (Divine Savior), Je-Sus, the Messiah, to the glory and praise of God.

Brothers, I want you to know that the things, which happened to me, really turned out to advance the gospel.

For my captivity on account of Christ has become known in the entire palace and everywhere.

And by my captivity, most of the brethren, who are trusting in the Eternal God, are increasingly fearless to be bold to declare the word of God.

Indeed some preach Christ in a way that produces envy and strife and yet others produce good will.

They do so out of love, knowing that I am appointed for the

defense of the gospel.

The others are proclaiming the Christ, not out of pure motives but contentiously, to create difficulties in my imprisonment.

So what? Of first importance is that Christ is proclaimed, whether by pretext, or in truth. In this I keep on rejoicing, more than that, I will rejoice.

For I know that on account of your prayer, and the support of the Spirit of the (Divine Savior), Je-Sus, the Messiah, this will turn out for my benefit,

According to my eager expectation and my hope, that I will be ashamed in nothing, but with all boldness, as always, so even now Christ will be magnified in my body, whether it be by life, or by death.

For to me to live is Christ, and to die is gain.

However, to live in the flesh, means fruitful labor for me; yet what I will prefer I do not know.

I am torn between the two, the desire to depart, and to be with Christ, which is better by far,

Or to remain in the flesh, which is more beneficial for you.

And having this confidence: I know that for your progress and joy in the faith, I will remain and continue on with you all,

That you may rejoice super-abundantly in the (Divine Savior), Je-Sus, the Messiah for me and my coming to you again.

I only ask that you continue to conduct yourselves worthy of the gospel of Christ, whether I come and see you, or I am absent and hear about you, that you continue to stand firm in one spirit, as one soul, that you continue to strive like athletes, who give their best for the faith of the gospel,

And may you be terrified by nothing coming from your adversaries, which is an evident token of their perdition and of your salvation by God.

For on account of Christ the grace has been granted to you, not only to believe in Him, but also to suffer on His behalf.

The enduring of such agonizing, you observed in me in the past and presently hear about me now.

Therefore, if there is any consolation in Christ, any comfort of love, any fellowship of the Spirit, any empathy and acts of mercy,

Fulfill my joy that you be like minded, have the same love, be of one accord, of one mind,

No rivalry or self aggrandizement, but in humility regarding each other better than oneself.

Let not everyone look out for himself! But look out for others!

Continue to treasure that within you, which was also in the (Divine Savior), Je-Sus, the Messiah,

Who presently is preeminent in the form of God. He did not consider retaining equality with God,

But He emptied himself, and took upon Him the form of a servant, becoming the likeness of men.

He humbled himself and was obedient to death, even death on the cross.

Therefore, God also exalted Him above measure, and bestowed on Him a name, which is above every name,

That in the name of Je-Sus every knee should bend in heavenly, worldly and sub-terrestrial places,

And that every tongue might confess that the ETERNAL GOD is the (Divine Savior), JE-SUS, THE MESSIAH, to the glory of God, the Father.

So then, my beloved, as you have always paid attention, not only in my presence, but now much more so in my absence, bring your salvation to fruition with fear and trembling.

For God is the power that works in you to will and do good according to His good pleasure.

Do everything without grumbling and arguing.

That you may be blameless, untainted, unblemished children of God, in the midst of a crooked and perverse human race, among whom you shine as lights in the world,

To whom you extend the word of life. In so doing you give me a reason to boast on the day of Christ that I did not run in vain, nor labor in vain.

Yet I am glad and rejoice with you all, even if I am spent as a sacrifice in service of your faith.

And you, do the same, continue to rejoice and be glad with me!

And if the Eternal God, Je-Sus, is willing, I hope to send Timothy to you soon, that I also may be encouraged by knowing how things are with you.

For I have no one else, who is like-minded, who will genuinely care for you.

For all look out for their own things, not the things which are the (Divine Savior), Je-Sus, the Messiah's.

And you are aware of his proven character that, as a son with the father, he served with me in the gospel.

Therefore, I hope to send him immediately, as soon as I will see clearly how it will go with me.

I am confident in the Eternal God that I myself will also come soon.

For now I consider it essential to send to you Epaphroditus, my brother, coworker and fellow soldier, who is your messenger and servant of my need.

For he longed to see you all, and was distressed, because you heard that he was sick.

Indeed he was sick and near death. But God had mercy on him; and not only on him, but on me also, lest I should have sorrow upon sorrow.

Therefore, I sent him diligently that, when you see him again, you may rejoice, and might be less anxious.

Therefore, receive him with all gladness in the Eternal God and hold people like him in high regard,

Because he almost died for the work of Christ, He disregarded life that he, on your behalf, might provide for my needs.

Beyond that, my brothers, rejoice in the Eternal God. It is not irksome for me to keep on writing about this; and it is not embarrassing for you.

Watch out for dogs! Watch out for evil workers! Beware of mutilating circumcision.

For we, who worship God in the spirit and glorify the (Divine Savior), Je-Sus, the Messiah, are the circumcision, for we have no confidence in the flesh.

Although, I do keep on having confidence even in the flesh. If anyone is confident in the flesh, I am even more so, [Examples:]

[1] **Circumcision – on the eighth day;** [2] **by race – of Israel, the tribe of Benjamin, a Hebrew of Hebrews;** [3] **concerning the law – a Pharisee;**

[4] **Concerning zeal – persecuting the Ekklésia [the Called Saints];** [5] **concerning the righteousness, which is based on law – blameless.**

But whatever previously seemed to be to my advantage, compared to Christ is trash.

But therefore, I consider all things as loss on account of the excellence of the knowledge that the (Divine Savior), Je-Sus, the Messiah, is my Eternal God, on account of whom I have lost the things that I consider as dung, that I may profit from Christ.

And that I may be found by Him, not having my own righteousness, on the basis of law, but that, which is by virtue of the faithfulness of Christ, that I may have the very righteousness of God by means of faith,

That I may have the knowledge of Him, that I may experience the power of His resurrection, fellowship in His sufferings, joint embodiment in His death,

That somehow I may attain the resurrection out of death.

Not as though I had already received it, or were already perfected. But I pursue it that I may lay my hands on it, even as the (Divine Savior), Je-Sus, the Messiah has laid His hands on me.

Brothers, I do not imagine having obtained it. One thing is sure: The past I keep on forgetting, and into the future I keep going.

I am focused on and press on, for the price, the calling from above, God, the (Divine Savior), Je-Sus, the Messiah.

All, who are mature, should have this in mind. And if in anything you should think otherwise, God will show you the way.

Nevertheless, whatever we have learned and attained, we should also apply.

Brothers, continue to be my imitators and observe them, who live according to the pattern you have from us.

For many, of whom I have told you often and now tell you with tears, live as enemies of the cross of Christ,

Whose end is destruction, whose God is the belly and whose glory is in their shame, whose mind is set on earthly things.

For our citizenship is fixed in the heavens, and from there we eagerly await a Redeemer, the Eternal God, the (Divine Savior), Je-Sus, the Messiah.

With the power that enables Him to subdue all things to himself, He will change our measly body, to be conformed to His body of glory.

Therefore, my beloved and greatly missed brothers, my joy and crown; similarly stand firm in the dearly beloved Eternal God.

I invite Euodias and encourage Syntyche that they have the same frame of mind in the Eternal God.

Yes! I ask you also, a genuine co-worker, help these women, who labored in the gospel with me, also with Clement, and with my other colleagues, whose names are in the book of life.

Rejoice in the Eternal God, always! And again I say, Rejoice!

Let your genuineness be known to all people. The Eternal God is at hand.

Do not be worried about anything! But in everything by prayer, with heartfelt petitions and with thanksgiving let your requests be made known to God,

And the peace of God, which passes all understanding, will keep your hearts and minds through the (Divine Savior), Je-Sus, the Messiah.

Finally, brothers, everything true, everything reverend, everything just, holy, lovely, admirable, if anything is excellent or praiseworthy, think about these things.

Also what you have learned, what you received, heard and have seen in me, do it! And the God of peace will be with you.

I rejoiced in the Eternal God greatly, because recently you re-activated your care for me, as you cared before, but did not have the opportunity to show it.

I say this, not that I was in desperate need; for I have learned that in whatever state I am, to be content.

I can appreciate less than enough and more than enough. In every case and all circumstances, I have learned to be full and hungry, as well as to have plenty and to suffer want.

I have the strength to do all things in Him, who empowers me.

Nevertheless, well done! You became partners in my trouble.

And as you know, Philippians, in the beginning of the gospel, when I left Macedonia, if it were not for you, no congregation [of the Called Saints] partnered with me, in respect to giving and receiving.

For even in Thessalonica, once and again you sent to supply my need.

Not because I want the gift; but that you produce abundant fruit.

But I have everything in excess. I am fully provided for, now that I received from Epaphroditus your things as a pleasant odor, an acceptable sacrifice, well pleasing to God.

Furthermore, my God will supply all your needs according to His riches in glory of the (Divine Savior), Je-Sus, the Messiah.

Now to our God and Father be glory forever and ever. Amen.

Greet every saint in the (Divine Savior), Je-Sus, the Messiah. The brothers, who are with me greet you.

All the saints greet you, especially they, who are of Caesar's household.

The grace of our Eternal God, the (Divine Savior), Je-Sus, the Messiah, [will be] with you all.

[From] Paul, an apostle of the (Divine Savior), Je-Sus, the Messiah, by the will of God, and Timothy, the Brother.

To the Saints at Colossae, and Faithful Brothers in Christ: Grace and peace to you, from God our Father.

We give thanks to God, the Father of our Eternal God, the (Divine Savior), Je-Sus, the Messiah, always as we are praying for you,

Having heard of your faith in a (Divine Savior), Je-Sus, the Messiah and of the love you have for all the saints,

For the hope, reserved for you in the heavens, of which you heard beforehand in the word of the truth, the gospel,

Which is constantly with you, just as it is bearing fruit and ever growing in all the world, since the day you heard of it and come to know the grace of God in truth,

Just as you learned from Epaphras, our beloved co-worker, who is a faithful servant of Christ on your behalf.

He told us about your love in the Spirit.

Because of this since the day we heard it, we also do not cease praying for you, asking that you might be filled with the understanding of His will, with all wisdom and spiritual insight,

That you might walk worthily and be pleasing to the Eternal God, bearing fruit by every good work and increasing in the knowledge of God,

Being empowered with all power and joy, according the might of His glory for the purpose of all endurance and patience,

Giving thanks to the Father, who rendered you fit to have a share in the inheritance of the saints in light,

Who rescued us from the domain of darkness, and transferred us into the kingdom of His beloved Son,

In whom we have redemption, the removal of sins.

He is an image of the invisible God, the firstborn of all creation.

Because in Him were created all things, in the heavens and on the earth, visible and invisible, be it thrones, or dominions, governing principles or powers, all things have been created by Him and for Him;

And He continues to rank above everything; indeed, all things are held together in Him.

He is the head of the body, the Ekklésia [the Called Saints]. He is prime-mover, firstborn from the dead, that in all things He might have preeminence,

Because in Him fullness was pleased to dwell,

And to reconcile by Him all things to himself, by having made peace through the blood of His cross, by Him, that is, whether things on earth, or things in the heavens.

And you, who once were alienated and hostile in mind and indeed evil,

He has now reconciled by the body of His flesh, through death, to present you holy, unblemished and blameless in His presence,

If firmly based on this foundation, you continue in the faith and are not removed from the hope of the gospel, which you heard, and which has been preached to all creation that is under heaven, and of which I Paul have become a servant.

Now I rejoice in the sufferings for you, and complete for His body, the Ekklésia [the Called Saints], the outstanding afflictions of Christ in my flesh,

Namely the mystery that had been hidden from generations for centuries, but now has been revealed to His saints.

To whom God has willed to make known among the nations what is the riches of the glory of this mystery, that is: Christ, the hope of glory, is in you.

Whom we celebrate and proclaim, admonishing every person, and instructing every individual in all wisdom that we may present everyone perfected in Christ,

I strain and torment myself to achieve this goal with His energy, which works powerfully in me.

For I want you to know what kind of concern I have for you and for them at Laodicea, and those, who have not seen my face in the flesh

That their hearts be encouraged and develop in love to a rich assurance, to a complete understanding, to the recognition of the mystery the God, the [Anointed, that is] Christ,

In whom are all the hidden treasures of wisdom and knowledge.

I say this, lest anyone should deceive you with persuasive arguments.

For though I am absent in the flesh, yet I am with you in the spirit, and I see and rejoice in your good order and the solid foundation of your faith in Christ.

Therefore, as you have received the (Divine Savior), Je-Sus, the Messiah, the Eternal God, live in Him,

Being rooted and built up in Him, established in the faith and, as you have been taught, overflowing with thanksgiving.

Watch out, lest anyone entrap and captivate you through philosophy and pretentious deception that is based on human traditions and worldly principles, not on Christ,

For in Him bodily resides the fullness of the essence of God,

And you are perfected/justified in Him, who is the head of every governing power and authority,

In whom you are also circumcised with a circumcision, not made by hands, that is, the removal [self-mortification] of the body of flesh, by the circumcision of Christ,

By being buried with Him in baptism, in which by faith you were raised together with Him, by the power of God, who raised Him from the dead.

And you, being dead in your transgressions and the un-circumcision of your flesh, He has made you alive together with Him, having pardoned all our transgressions.

He wiped clean the written ordinance that was held against us; He raised it up - out of the way - and nailed it on to the cross.

And after He stripped governing institutions and authorities of their powers. He exposed them publicly, and in so doing triumphed over them.

Therefore, let no one exercise authority over you in matters of food and drink, or in respect to religious festivals, new moon, or Sabbath days,

Which are a shadow of things to come; but the real thing is Christ.

Let no individual pass judgment on you in regard to self-imposed humility and the worshipping of angels that he has seen, which are nothing but puffed up imaginations of his human mind,

And is not governed by the head, from which the entire body is knit together by joints and ligaments, grows and matures as God supplies.

So, if you have died with Christ to the principles of this world, why would you, as you live in the world, submit to:

"Touch not! Taste not! Harm not!"

All of which are dealing with decaying and corruptible things according to human regulations and dogma.

Which have the pretense of wisdom in the form of self-imposed worship and bodily self-deprecation to restrain certain cravings of the flesh.

In view of the fact that you have been raised with Christ, you continually seek those things, which are above, where Christ is seated on the right hand of God.

You set your mind on things above, not on things on the earth.

For you died, and your life has been clothed with Christ in God.

Whenever Christ, who is our life, may reveal himself, then you also will be revealed with Him in glory.

Therefore, mortify that within you, which is of this earth: Sexual immorality, impurity, inordinate passion, evil and covetousness, which is idolatry.

For on account of this, the wrath of God is coming.

Even you behaved that way, when you used to live among them.

But now you also renounce all of that: Anger, rage, malice, blasphemy, filthy language coming out of your mouth.

Having renounced the old man with his mode of action, you do not lie to one another.

Since you have been robed in the new man, who is being renewed in knowledge and in the image of Him, who created him;

And there is neither Greek nor Jew, circumcision nor un-circumcision, Barbarian, Scythian, slave nor free; but Christ is all and in all.

Therefore, as elect, holy and beloved of God, be clothed with inner feelings of mercy, kindness, humbleness, meekness, patience,

Patiently enduring one another, and forgiving each other, if any one should have a complaint against another, even as the Eternal God extended grace to you, so also you,

And beyond all these, exercise love, which is a bond of perfection.

And let the peace of Christ reign in your hearts for you are called to become one body and to be grateful.

Let the word of Christ continue to dwell in you richly with all wisdom; teaching, encouraging one another with psalms, hymns and spiritual songs, singing with gratitude in your hearts to God.

And whatever you do in word or deed, do everything in the name of the Eternal God, Je-Sus, giving thanks to God, the Father through Him.

As for rank, let wives be subordinate to husbands, as it is proper before the Eternal God.

Husbands, love [your] wives and do not be harsh to them.

Children, listen to your parents in everything, for this is well pleasing to the Eternal God.

Fathers do not upset your children, lest they be disheartened.

Employees, be subservient to your human employers in all things; not merely to gain recognition, or to please them, but with sincerity of heart, in reverence to the Eternal God.

And whatever you do, put your whole soul into it, as to the Eternal God, not for people,

Knowing that from an Eternal God you will receive the reward of an inheritance; and you are serving the Eternal God, the Christ.

But he, who keeps on doing evil, will be rewarded for the wrongdoing; and there is no favoritism.

Lords [employers] give to slaves [employees] that which is just and fair, knowing that you also have a Lord in heaven.

Pray constantly, particularly with thanksgiving.

In your prayer, pray also for us, that God would grant to us an open door for the word, to proclaim the mystery of Christ, account of which I am bound.

That I may speak clearly, as I ought to speak.

Before outsiders use every opportunity to conduct yourself with wisdom.

Let your speech always be gracious, seasoned with salt, that you may know how you ought to answer everyone.

Tychicus, who is a beloved brother, a faithful servant and co-worker in the Eternal God, will inform you about me personally.

I have sent him to you for that very purpose, that you may know about us, and that he may encourage your hearts,

With Onesimus, the faithful and beloved brother, who is one of you. They will inform you how things are here.

Aristarchus my fellow prisoner greets you, and Marcus, a nephew of Barnabas, concerning whom you received instructions. If he comes to you, welcome him.

Also Jesus, who is called Justus, and those of the circumcision [party] are my only co-workers in the kingdom of God. They have come to be a comfort to me.

Epaphras, who is one of you, a servant of a (Divine Savior), Je-Sus, the Messiah, greets you. He is always struggling in prayers on your behalf that you may stand mature, and be fully immersed in the entire will of God.

For I can testify that he has a great concern for you, them at Laodicea, and Hierapolis.

Luke, the beloved physician, and Demas greet you.

Greet the brothers in Laodicea, and Nymphas, and the assembly [of the Called Saints] in her house.

After this letter will be read among you, see to it that it be read also in the assembly [of the Called Saints] of the Laodiceans; and the one from Laodicea you may read also.

And tell Archippus, Take heed to the ministry, which you received in the Eternal God that you fulfill it.

The greeting in my own handwriting, Paul. Remember my bonds. This grace [will be] with you. Amen.

[From] Paul, Silvanus, and Timothy: To the Thessalonians, who are called by God, the Father and Eternal God, the (Divine Savior), Je-Sus, the Messiah: Grace will be to you and peace.

We always give thanks to God for you, and make mention of all of you in our prayers,

Before the God, who is our Father, we constantly remember your work of faith, labor of love and persistence of hope in our Eternal God, the (Divine Savior), Je-Sus, the Messiah.

Brothers, you are loved by God, we know about your election.

For our gospel came to you not by vain word of mouth only, but with power, with the Holy Spirit, and with forceful conviction. You know just what we did for you and on account of you.

And you became images of us and of the Eternal God, after you received the word in spite of hardship with the joy of the Holy Spirit.

So you became examples to all believers in Macedonia and Achaia. [Northern Greece and Athens]

Like an echo the word of the Eternal God resounded not only in Macedonia and Achaia, but everywhere your faith toward God reverberated; so that we did not need to say anything.

For they report to us what kind of reception we received from you, and how you turned to God from idols to serve the living and true God,

And to wait for his Son from the heavens, whom He raised from the dead, Je-Sus, who keeps on rescuing us from the wrath to come.

For you yourselves know, brothers, our coming to you was not in vain.

As you know, even though we had suffered beforehand and were insolently treated at Philippi, we had the confidence in our God to proclaim the gospel of this God in spite of many uncertainties.

For our drive to carry on was not a mistake; there was nothing impure about it; there was no trickery.

Just as we were found worthy by God to be entrusted with the gospel, even so we speak; not to please men, but God, who looks at our hearts.

Never at any time did we use a flattering word, as you know, nor any pretext for greed, as God is witness.

We did not seek to be glorified by men, not by you, or anyone else, or to be empowered with honor, as apostles of Christ.

We were reserved among you, even as a nursing mother with her children.

We were so delighted with you that we were pleased to share with you, not only the gospel of God, but also our own soul, because you were so dear to us.

Brothers, you remember our labor and hardship; we worked night and day, because we would not want to be burdensome to anyone of you; we proclaimed to you the gospel of God.

You are witnesses, and so is God, how religiously, justly and blamelessly we were among you, who believe.

As you know, how every one of you, as a father, is to his children,

Who is encouraging, comforting, and charging you to walk worthily of God, who himself keeps on calling you into His kingdom and glory.

For this we also constantly give thanks to God, because, when you received the word of God, which you heard from us, you accepted it not as the word of men, but as it really is the word of God, which is at work in you, who believe.

For you, brothers in the (Divine Savior), Je-Sus, the Messiah, became imitators of the congregations [of the Called Saints] of God, which are in Judaea, for in the same way you suffered from your own countrymen, even as they did from the Jews,

Who even killed the Eternal God, Je-Sus and their own prophets; and they persecuted us. They are not pleasing to God and are hostile to all people.

They keep on hindering us from speaking to the public that they might be saved, so as always to consummate their sins. So now the execution of wrath has come upon them.

Unfortunately, brothers, for a short time, it seems like an hour, we have been separated from you personally but not in heart, so we are all the more eager to see you face to face.

Therefore, we wanted to come to you; indeed, I, Paul, was prevented by Satan once and again.

For what is our hope, or joy, or reason for being boisterous at the coming of our Eternal God, Je-Sus, is it not you!

Yes, you are our glory and joy.

Therefore when we could no longer bear it, we thought it best to leave Athens alone.

And we sent Timothy, our brother and co-worker of God in the gospel of the Christ, to establish you, and to encourage you in your faith.

That none of you should be shaken in these hard times, for yourselves know we are destined for this.

Indeed, when we were with you, we told you beforehand that we were about to encounter hard times; even as you know it happened.

Therefore, I could no longer endure it, I sent to learn about your faith, lest somehow the tempter had tempted you, and our labor would have been in vain.

Just now Timothy came to us from you, and brought us good news about your faith and love, and how you always have good memories of us, and are just as anxious to see us, as we long to see you.

Therefore, brothers, in all our affliction and distress, we are encouraged about you and by your faith.

For now we can keep on going, since you are steadfast in the Eternal God.

For what thank offering can we give to God concerning you, for all the joy in which we rejoice before this our God on account of you.

Night and day we are anxiously interceding that we might see your face and might perfect that which may be lacking in your faith?

Now may God, our Father, and the Eternal God, our Je-Sus, direct our way to you.

And may the Eternal God cause you to increase and intensify your love toward one another, and toward all people, even as we do toward you,

In order to strengthen your hearts, to be blameless in holiness before the God, and our Father, at the coming of our Eternal God, Je-Sus, with all his holy ones.

Finally then, we appeal to you, brothers, and exhort you by the Eternal God, the (Divine Savior) Je-Sus, that just as you acknowledged alongside us how it is proper to live so as to please God and keep on improving more and more.

For you know what guidelines we gave you in the Eternal God, the (Divine Savior) Je-Sus.

For this is the will of God, your development in holiness, to abstain from sexual immorality,

For each one of you to know how to be always fully in charge of his own ship [body] in holiness and honor,

Not in passionate lust, as heathens, who do not know God.

Not to cheat or to defraud the brother in any matter, because the Eternal God is the avenger of all such, as we told you and cautioned you.

For God did not call us to be dirty, but to be holy.

So then whoever rejects this is not rejecting man but God, who has given his Holy Spirit to you.

Concerning brotherly love, you have no need for me to write to you; for you yourselves are taught by God to love one another.

Indeed you are doing this toward all the brothers in all of Macedonia, however, we encourage you, brothers, that you intensify your efforts more and more.

Sincerely desire to live modestly, being devoted to whatever you are doing and work with your own hands, as we directed you.

That you may live respectfully before outsiders and no one is in need of anything.

But we would not want you to be ignorant, brothers, concerning them, who are asleep, that you do not grieve, as others, who have no hope.

For if we believe that the (Divine Savior) Je-Sus died and rose again, then God will bring with Him those, who have fallen asleep in the (Divine Savior) Je-Sus.

For this we declare to you by the word of the Eternal God, that we, the living, who are alive at the coming of the Eternal God, will not have a head start on them, who have fallen asleep.

For the Eternal God himself will descend from heaven with a word of command, with the voice of the archangel and with the trumpet of God; and the dead in Christ will rise first,

Then we, the living survivors, together with them, will be caught up in the clouds, for the meeting of the Eternal God in the air; and we will always be with the Eternal God.

But concerning chronological or specific events, brothers, you have no need for written instructions.

For yourselves know full well that the day of the Eternal God comes as a thief in the night.

For when they keep on saying, Peace and security, sudden destruction comes upon them, as birth pains on a woman with child; and there is no way out.

But you, brothers, are not in the dark, for that day to overtake you as a thief.

All of you are sons of light and sons of the day; we are neither of night, nor darkness.

So then, we should not keep on sleeping, as others do; but we should keep on watching and be sober.

For they, who sleep, sleep at night; and they, who get drunk, are drunk at night.

But we, who are of the day, should stay sober, having put on the breastplate of faith and love, and as a helmet, a hope of salvation.

For God has not destined us for wrath, but to obtain salvation through our Eternal God, the (Divine Savior), Je-Sus, the Messiah.

He died for us, that, whether we are awake or asleep, we may live together with Him.

Therefore, encourage one another and build one another up, just as you are doing.

And we ask you, brothers, to appreciate them, who work among you, as they lead and admonish you in the Eternal God.

Honor them highly in love because of their work. And be at peace among yourselves.

Now we call upon you, brothers, warn any troublemakers, console the meek, support the weak, be patient toward all.

See to it that no one pays back evil for evil to anyone; rather pursue that which is good, both among yourselves, and all people.

Be cheerful anytime.

Pray without ceasing.

In everything give thanks; for this is the will of God for you in the (Divine Savior), Je-Sus, the Messiah.

Do not keep on suppressing the Spirit!

Do not despise prophecy!

Test everything! Keep what is good!

Back away from every kind of evil!

May the God of peace himself make you entirely holy in your spirit, soul and body, and preserve you blameless for the coming of our Eternal God, the (Divine Savior), Je-Sus, the Messiah.

The one, who keeps on calling you is faithful, and He will make it happen.

Brothers keep on praying for us.

Greet all the brothers with a holy kiss.

I adjure you in the Eternal God to read this letter to all the brothers.

The grace of our Eternal God, the (Divine Savior), Je-Sus, the Messiah, will be with you.

[From] Paul, and Silvanus, and Timothy: To the Thessalonians, who are called by a God, our Father and an Eternal God, the (Divine Savior), Je-Sus, the Messiah.

Grace to you and peace, from God, the Father, and an Eternal God, the (Divine Savior), Je-Sus, the Messiah.

It is proper for us to thank God always for you, brothers, as it is fitting, because your faith is increasing tremendously, and the love that each one of you toward one another have, is ever growing,

So that we ourselves boast about you in the congregations [of the Called Saints] of God because of your perseverance, and faith in all your persecutions and troubles that you endure.

Which is a self-evident token of the righteous judgment of God that you are counted worthy to suffer for the kingdom of God.

Indeed it is right in the eyes of God to repay those who are pushing you around and causing trouble.

And to you, who are oppressed, to grant rest with us, when the Eternal God, the (Divine Savior) Je-Sus, will be revealed from heaven with his mighty angels,

And with flaming fire to take vengeance on them, who do not know God and are not under the gospel of our Eternal God, the (Divine Savior) Je-Sus,

Who will reap the penalty of everlasting destruction, away from the presence of the Eternal God and from the glory of his power.

When He will come on that day to be glorified with His saints and to be adored by all, who believe, because they believed our testimony.

For this we always pray on your behalf, that our God would count you worthy of this calling and fulfill with power all the good will of His graces, and the fruit of faith,

That the name of our Eternal God, the (Divine Savior) Je-Sus, be glorified in you, and you in Him, according to the grace of this our God, and the Eternal God, the (Divine Savior), Je-Sus, the Messiah.

We implore you, brothers, by the coming of our Eternal God, the (Divine Savior), Je-Sus, the Messiah, and by your being assembled to Him,

That you may not be easily perturbed in mind, or troubled in spirit, neither by word, nor by letter, as if it came from us, as if the day of Christ had already come.

Let no one deceive you by any means, for that day will not come, unless there be first a falling away that the man of lawlessness, the son of destruction, be exposed.

He is opposing and exalting himself above everything that is divine and is worshipped; so that he may sit as God in the temple of God, showing himself off as God.

Do you not remember that when I was still with you I told you these things?

And now you know, he who keeps on restraining you, will be revealed in his time.

For the secretive lawlessness is already at work; but there is one, who is restraining him, until he may be taken out of the way.

And then the lawless one will be revealed, whom the Eternal God, the (Divine Savior) Je-Sus, will do away with by the breath of his mouth and will bring him to nothing by the brightness of His coming.

His appearance is of the workmanship of Satan, with all kinds of power, signs of deceptive trickery,

And with all kinds of unrighteousness and delusion of them, who are perishing, because they did not receive the love of truth, that they might be saved.

And because of this, God will send them a spirit of delusion, that they should believe what is false.

That they, who did not believe, may be judged by the truth; yet they delighted in unrighteousness.

But we are always bound to give thanks to God for you, brothers, beloved by the Eternal God, because most importantly God has chosen you for salvation by a holiness of spirit and reliance on the truth.

To this He called you by our gospel, for the obtaining of the glory of our Eternal God, the (Divine Savior), Je-Sus, the Messiah.

Therefore, brothers, stand firm, hang on to the traditions, which you have been taught, whether by word of mouth, or written letter from us.

Now then, our Eternal God, the (Divine Savior), Je-Sus, the Messiah himself and the God, our Father, who loved us, and has given us everlasting consolation and good hope through grace,

Encourage your hearts and establish you in every good work and word.

Finally, brothers, pray for us that the word of the Eternal God may progress and be glorified, just as it is with you

That we may be rescued from perverse and wicked men, for not all are of the faith.

But the Eternal God is faithful, He will establish you and keep you from evil.

And we are persuaded in the Eternal God concerning you that you are presently doing and will continue to do the things that we are telling you.

And may the Eternal God put the love of God and the faithfulness of Christ into your hearts.

And now we urge you, brothers, in the name of the Eternal God, the (Divine Savior), Je-Sus, the Messiah, that you withdraw from every brother, who lives disorderly and not in the way, which he received of us.

For you yourselves know how you should follow us, for we were not irresponsible among you.

For we did not eat any man's bread without paying, but with toil and labor we worked night and day, that we might not be a hardship to any of you.

Not as if we have no authority, but to present ourselves as an example for you to follow.

Even when we were with you, we laid down this principle for you: If anyone does not want to work, he should not eat.

For we hear that some live among you, who are undisciplined, who are not busy, but busybodies.

Such we urge and command in the Eternal God, the (Divine Savior), Je-Sus, the Messiah, that they simply work and eat their own bread.

And you, brothers, do not be weary in doing good things.

And if anyone does not follow the word of instruction of this letter, take note of such, and have no company with him, that he may be ashamed.

Yet do not regard him as an enemy, but admonish him as a brother.

Now may the Eternal God of peace himself give you peace, always, by all means and in every way. The Eternal God will be with you all.

This greeting, Paul, is by my own hand, which is my signature in every epistle, for so I write.

The grace of our Eternal God, the (Divine Savior), Je-Sus, the Messiah, will be with you all.

[From] Paul, an apostle of the (Divine Savior), Je-Sus, the Messiah and our hope, authorized by our God and Je-Sus, our (Divine Savior), Je-Sus, the Messiah.

To Timothy, a genuine believer in the faith, grace, mercy and peace, from God, the Father, and the (Divine Savior), Je-Sus, the Messiah, our Eternal God.

As I urged yu to remain at Ephesus, when I went into Macedonia that yu might solemnly charge certain individuals not to teach other things.

Do not pay attention to myths and endless genealogies, which cause endless debates, rather than godly up-building in the faith.

The purpose of teaching is love, a pure heart, a clear conscience, and un-hypocritical faith.

Some have missed the objective; they engage in idle chatter.

Desiring to be teachers of high principles, they neither know what they are talking about, nor about what they confidently affirm.

But we know that the law is good, if it is properly applied.

Knowing this, that the law is not laid down for the righteous, but for the lawless and the unruly, the ungodly, for sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for killers,

For prostitutes, homosexuals, slave traders, liars, for perjurers, and any other thing that is contrary to wholesome doctrine,

According to the gospel of the glory of the blessed God, with which I was entrusted.

I am thankful to him, who strengthened me, the (Divine Savior), Je-Sus, the Messiah, our Eternal God, for He considered me faithful to be enlisted for service,

Because previously I was a blasphemer, a persecutor, and a violent man, but I obtained mercy, because I did it ignorantly in unbelief.

For the grace of our Eternal God increases super-abundantly with faith and love, which is in the (Divine Savior), Je-Sus, the Messiah.

This saying is true, and worthy of full acceptance that the (Divine Savior), Je-Sus, the Messiah came into the world to save sinners, of whom I am the foremost.

But for this reason I obtained mercy that the (Divine Savior), Je-Sus, the Messiah might reveal His all-embracing patience, as a prototype to them, who hereafter believe in Him for life eternal.

Now to the Eternal King, the Immortal, the Invisible, the Only God, be honor and glory forever and ever. Amen.

This charge I commit to yu, Timothy, Child [of God], that in line with the prophecies, which preceded yu, yu fight the good fight,

In good faith, and a clear conscience; which some have pushed aside, and made a shipwreck of faith.

Of whom is Hymenaeus and Alexander, whom I have handed over to Satan that they may learn not to blaspheme.

Therefore, I exhort yu, first of all, that requests, prayers, intercessions and thanksgiving be made in behalf of all people,

For kings and for all, who are in authority, that we may lead a quiet and peaceful life in all godliness and integrity.

For this is good and acceptable in the sight of God, our (Divine Savior) Je-Sus,

Who desires all people to be saved and to come to a knowledge of truth.

For there is one God and one mediator between God and mankind, a human being, the (Divine Savior), Je-Sus, the Messiah,

Who presented himself as a ransom on behalf of all, [and which is] the affirmation for all times and every individual.

For this I was ordained to be a public mouthpiece and apostle. I speak the truth in Christ, I do not lie: I am a teacher of the nations in matters of faith and truth.

For this reason, I have the desire for men to pray everywhere to raise sacred hands, without malice and without arguments.

Likewise, that women adorn themselves in respectful apparel, with modesty and self-control, not with braided hair, gold, pearls, or lavish clothing.

But as it is fitting for women professing godliness by good works,

Let a woman learn in quietness with submissiveness.

But I do not entrust a woman to teach, nor to exercise authority over a man, but to remain quiet.

For Adam was formed first, then Eve.

And Adam was not deceived; but the woman, being deceived, was in violation.

However, she will be saved in her role of childbearing; if they remain in faith, love, and holiness with self-control.

The saying is true: If someone aspires to be an overseer [a Pastor], he has set his goal on good work.

It is necessary for a Pastor to be above reproach, the husband of one wife, self-controlled, of a sound mind, reputable, to love strangers and a natural teacher,

Having no inclination to drinking, not impulsive but gentle, not argumentative, not a lover of money or wealth,

One, who manages his own household well, having orderly and dignified children.

For if one does not know how to manage his own household, how will he take care of the Ekklésia [the Called Saints] of God?

He should not be a newcomer to the faith, lest he be conceited and fall like the devil did.

It is necessary to have a good reputation with outsiders; lest he be disgraced and denounced as a devil.

Likewise, deacons are to be dignified, not say one thing and do another, not have too much to drink, or be greedy to make money,

Grasping the mystery of faith with a pure conscience.

And let them prove themselves first, then, being blameless, let them serve.

Likewise women ought to be dignified, not slanderers, not defamatory and faithful in all things.

Deacons should be husbands of one wife, ruling their children and their own houses well.

For they, who served well, have earned a good reputation, and displayed great boldness in the faith, which is in the (Divine Savior), Je-Sus, the Messiah.

I am writing these things for yu, in the hope of coming to yu very soon.

But if I should be delayed, yu may know how to conduct yurself in the house of God, which is the Ekklésia [the Called Saints] of the living God, the pillar and basis of the truth.

Certainly great is the mystery of the divinity [of Je-Sus]: He was revealed in the flesh, justified in the Spirit, seen by angels, proclaimed to the nations, believed in the world, received up into glory.

Now the Spirit specifically says, that in the latter times some will depart from the faith, following erroneous spirits, and doctrines of demons,

Having their own consciences scorched by lying hypocrisy.

They forbid to marry and to eat food, which God created to be received with thanksgiving by believers, and those who know the truth.

For everything in God's creation is good and nothing is to be rejected, but to be received with thanksgiving.

For it is declared holy by the word of God and prayer.

By laying these things out before the brothers yu will be a good servant of the (Divine Savior), Je-Sus, the Messiah, being sustained by the words of faith and the good teaching, in which yu are established.

But have nothing to do with shallow silly platitudes, rather exert yurself in godliness.

For bodily exercise is of little use, but godliness is profitable always, it enhances life now and has the promise of that which is to come.

It is good to believe all this, it is even better to do it.

We continuously struggle and exert ourselves to the utmost to achieve this, because we trust in the living God, who is the (Divine Savior) Je-Sus of all people, especially of those who believe.

Implement these things and teach them.

Let no man look down on yu because yu are young, but be an example to the believers, in word, in conduct, in love, in faith, in purity.

Until I come, devote yurself to public reading, to encouraging and to teaching.

Do not neglect yur gift, which was entrusted to yu by prophecy, through the laying on of hands by elders.

Think about these things, and make it the reason for yur existence that yur progress be self-evident to all.

Pay attention to yurself and the teaching; persist therein, for in so doing yu will save both yourself, and them, who listen to yu.

Do not criticize an elder, but encourage him as a father, and younger men as brothers,

Older women as mothers, and the younger, as sisters, in absolute purity.

Honor widows, who are widows.

But if any widow has children, or grandchildren, let them learn first to practice charity at home and to repay their parents, for that is pleasing to God.

Now she, who in fact is a widow and alone, has trusted in God all along, and she continues with prayer and requests night and day.

But she, who lives in self-indulgence, is dead as she lives.

I am telling yu these things that they may be blameless.

But if anyone does not provide for his own, especially for those of his own household, he has denied the faith, and is worse than an unbeliever.

Do not let a widow be enrolled, unless she is sixty years old, and was the wife of one man,

Was well known for good works, raised children, provided for strangers, washed the feet of saints, granted relief for the afflicted, and was diligent and ready for every kind of good work.

But do not accept younger widows, for when they get bored with Christ, they want to marry,

Incurring judgment, because they did not persist in their faithfulness.

So they learn to be idle, wandering about from house to house; they are not only idle, but become tattlers and busybodies, broadcasting things, which they ought not.

Therefore, I want the younger women to marry, bear children, manage their homes and give the adversary nothing to complain about.

For some already turned to follow Satan.

If any believer has a widow in the family, let them assist her that the Ekklésia [the Called Saints] is not burdened, and may assist them, who are real widows.

Let elders, who are good leaders, be deemed worthy of double honor, especially those, who apply themselves in word and doctrine.

For Scripture says, Yu will not muzzle the ox that threshes out the grain; and, The laborer is worthy of his wages.

Do not accept an accusation against an elder unless there are two or three witnesses.

Those, who keep on sinning, rebuke before everybody that the rest may fear.

I earnestly charge yu before God, the (Divine Savior), Je-Sus, the Messiah and the elect angels, that yu observe these things without prejudice and that yu do nothing with partiality.

Do not be quick to lay yur hands on anyone and do not be a partner with sinners; stay clean!

Drink no longer water only, but use a little wine for yur stomach's sake and yur frequent ailments.

The sins of some men are self-evident and precede them into court; however, some catch up with them only eventually.

Likewise with good works, some are in the open; and others that seem to be concealed, cannot remain hidden.

Let all, who continue to be under the yoke of slavery, keep on regarding their taskmasters worthy of honor that the name of God and his teaching may not get a bad reputation.

And they, who have believing masters, let them not despise them, because they are brothers; but rather serve, because they are faithful and beloved, who benefit from this service. These things teach and exhort.

If anyone teaches otherwise, and does not conform to these sound words of our Eternal God, the (Divine Savior), Je-Sus, the Messiah, and this teaching of godliness,

He is arrogant and knows nothing, but has an unhealthy craving for controversies and disputes, which produces grudges, wrangling, slander and evil suspicions,

Which causes contentious disputes among people, who are of corrupt minds, deprived of the truth, who think that godliness is a way of making a living.

But godliness with contentment produces great benefits.

For we brought nothing into this world and it is certain we can carry nothing out.

So by having food and clothing, we will be content.

And they, who desire to be rich fall into temptation and a trap, many foolish and hurtful desires, which plunge men into ruin and destruction.

For the love of money is the root of all kinds of evil, which some, by trying to attain it, have strayed away from the faith, and brought upon themselves great distress.

But yu, man of God, flee from these things, and pursue righteousness, godliness, faith, love, patience and meekness.

Persevere in the honorable struggle of faith; grasp on to the eternal life, to which yu were called, and as yu did well to profess before many witnesses.

So I make this charge before the God, who gives life to all things, and before the (Divine Savior), Je-Sus, the Messiah, who before Pontius Pilate made such a good confession,

To conform to this charge, blamelessly and perfectly, until the appearing of our Eternal God, the (Divine Savior), Je-Sus, the Messiah,

Who in his own times will show that He is the blessed and only Ruler at court, the King of those, who are presently kings, and Lord of those, who are presently lords,

Who alone has immortality, who is dwelling in unapproachable light, whom no man has seen, nor is able to see, to whom be honor and dominion eternally. This is certainly true.

Instruct them, who are rich in this present age, not to be snobbish, nor to trust in uncertain riches, but in the living God, who gives us richly all things to enjoy,

To do good, to be rich in good works, to be prepared to dish out, to be willing to share,

Treasuring up for themselves a good foundation for the time to come that they may lay hold on eternal life.

O Timothy, guard that which is entrusted to yu, by avoiding profane, vain babblings, false arguments under the pretence of science and progress,

Which some, who have deserted the faith, proclaim as gospel. Grace will be with you [all].

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[From] Paul, an apostle of the (Divine Savior), Je-Sus, the Messiah, by the will of God, according to the promise of life that is in the (Divine Savior), Je-Sus, the Messiah.

To Timothy, beloved child [of God]: Grace, mercy, and peace, from God the Father, and the (Divine Savior), Je-Sus, the Messiah, our Eternal God.

I thank the God of the fathers, whom I serve with a pure conscience, as without ceasing I remember yu in my prayers night and day.

Being mindful of yur tears, I long to see yu that I may be filled with joy.

When I remember yu, I recall the sincere faith, which was first in yur grandmother Lois and yur mother Eunice; and I am sure it is in yu also.

For this reason I remind yu to light the fire of the gift of God, which is in yu by the laying on of my hands.

For God has not given us a spirit of timidity, but of power, of love, and of a sound mind.

Therefore, yu should not be ashamed neither of the confession of our Eternal God, nor of me his prisoner, but be a partner in suffering for the gospel according to the power of God.

For He saved and called us with a holy calling, not on the basis of our works, but according to His own purpose and grace, which He granted us in the (Divine Savior), Je-Sus, the Messiah, before time began.

Which He now manifested by the epiphany of our Redeemer, the (Divine Savior), Je-Sus, the Messiah, who abolished death, and brought life and incorruptibility to light through the gospel.

To which I was appointed a public spokesman, an apostle, and a teacher of the nations.

For this cause and these things I suffer, but I am not ashamed, for I know in whom I have believed, and I am convinced that He is able to keep to the last day that with which I have been entrusted.

Retain the example and the sound words, which yu received from me about faith and love that is in the (Divine Savior), Je-Sus, the Messiah.

By the Holy Spirit, which resides in us, guard the precious gift entrusted to yu.

Yu know that all in Asia turned away from me; of whom are Phygellus and Hermogenes.

May the Eternal God grant mercy to the household of Onesiphorus, for he often refreshed me and was not ashamed of my chain.

After he arrived in Rome, he sought me out immediately and found me.

The Eternal God grant him to find mercy from the Eternal God on that day. And how much he served at Ephesus, yu know very well.

Yu, therefore, my son, keep on being energized in the grace that is in the (Divine Savior), Je-Sus, the Messiah,

And the things, which yu heard from me in the presence of many witnesses. The same commit to faithful men, who will be suitable to teach others also.

And be prepared to endure hardship, as a good soldier of the (Divine Savior), Je-Sus, the Messiah.

And a serving soldier does not get entangled in the affairs of this life that he may please him, who enlisted him as a soldier.

And if someone competes as an athlete, he is disqualified, if he does not play by the rules.

It is proper that the hard-working farmer be the first to enjoy the harvest.

Think about what I am saying; and the Eternal God will give yu understanding about all things.

Keep on remembering that the (Divine Savior), Je-Sus, the Messiah, the seed of David, was raised from the dead according to my gospel,

On account of which I am presently suffering hardship, even chains as a criminal; but the word of God is not bound.

Yet I endure all things because of the elect [Ekklésia] that they also may obtain the salvation, which is in the (Divine Savior), Je-Sus, the Messiah, with eternal glory.

The saying is true: If we died with Him, we will also live with Him.

If we endure, we will also reign; if we deny, he also will deny us.

If we are faithless, He remains faithful, for he cannot deny himself.

Call these things to mind, solemnly charging them before the God not to debate about words for that is of no use, it is catastrophic for those who listen.

Be eager to present yurself approved as a workman before God, who does not need to be ashamed, rightly dividing up the word of truth.

But avoid worldly babblings, for they lead only to more and more ungodliness.

Talking of such things is like the spreading of gangrene by Hymenaeus and Philetus,

Who in respect to the truth have gone astray, saying that the resurrection already happened; they are perverting the faith of some.

Nevertheless, the firm foundation of God stands, we have this sealed hallmark: The Eternal God knows them, who are His. And, let everyone, who calls on the name of the Eternal God, abandon unrighteousness.

But in a great house there are not only pots and pans of gold and silver, but also of wood and clay; some for honor and glory, and others for dishonor and shame.

Therefore, if someone has purified himself from the latter, he will be a vessel of honor and glory, being sanctified and ready for the master's use, polished and prepared for every good task.

Flee youthful lusts and pursue righteousness, faith, love, peace, along with calling on the Eternal God from a pure heart.

Evade foolish and misleading questions, knowing that they only cause arguments and discord.

It is not fitting for a servant of the Eternal God to quarrel, but to be gentle to everyone, apt to teach, and patient,

And to discipline the opposition graciously, that God may grant a new mindset and acknowledgment of the truth,

That they may come to their senses and out of the trap of the devil, for he captured them alive to do his will.

Take note that in the last days there will be hard times.

For people will be lovers of selves, lovers of money, boastful, arrogant, blasphemers, disobedient to parents, ungrateful, profane,

Without natural affection, implacable, slanderers, without self-control, fierce, without love of good things,

Treacherous, reckless, puffed up, lovers of pleasures rather than lovers of God,

Having a form of godliness, but denying the power thereof. Turn away from such.

This kind finds its way into homes to molest young depraved girls, to be carried away by all kinds of lusts.

They are always learning, but never able to come to the knowledge of truth.

Just as Jannes and Jambres withstood Moses, so do they also resist the truth; they are men, who have corrupt minds and are deprived of faith.

But they will not get very far, for their folly is self-evident to all, as was theirs also.

However, yu have closely followed me in teaching, way of life, purpose, faith, patience, love, endurance,

Persecutions and afflictions, such as I endured at Antioch, at Iconium and Lystra; but the Eternal God rescued me from them all.

And all, who desire to live godly in the (Divine Savior), Je-Sus, the Messiah, will be persecuted.

But evil men and imposters, who are deceiving others and being deceived themselves, will progressively get worse.

But yu, continue in the things, which yu have learned and been assured of, knowing from whom yu learned them.

As from childhood yu have known that the holy Scriptures are able to make yu wise unto salvation through faith, which is in the (Divine Savior), Je-Sus, the Messiah.

All Scripture is inspired by God, and is useful to teach, to persuade, to correct, for training in righteousness,

That the man of God may be perfected and fully equipped for every good work.

Before the God and the (Divine Savior), Je-Sus, the Messiah, who is about to judge the living and the dead at His appearing, and in His kingdom, I earnestly declare to yu:

Proclaim the word, at all times and every opportunity, to convict, to correct and exhort with urgent teaching and perseverance.

For there will be a time, when they will not endure sound doctrine; but in line with their own desires, they surround themselves with teachers, who tell them what they want to hear.

And they will turn away from listening to the truth and will turn to made-up stories.

Yu however, be vigilant in every respect, endure hardships, do the work of an evangelist and fulfill yur ministry.

As for me, I am finished; the time of my departure has come.

I have fought the good fight; I have finished my race; I have kept the faith.

For me is reserved the crown of righteousness, which the Eternal God, the righteous judge, will award to me on that day, and not only to me, but to all, who love His appearing.

Make haste to come to me quickly.

For Demas abandoned me; loving this present world, he left for Thessalonica, Crescens to Galatia, Titus to Dalmatia.

Only Luke is with me. Take Mark and bring him with yu, for he is useful to me in the ministry.

I have sent Tychicus to Ephesus.

When yu come, bring the coat, which I left at Troas with Carpus, and the books, especially the parchments.

Alexander, the coppersmith, did me much harm; the Eternal God will reward him according to his works.

Watch out for him, for he greatly opposed our message.

At my first defense, no one stood up for me, they all forsook me; may it not be held against them.

Yet the Eternal God was with me and strengthened me that by me, the preaching might be effective, and that all Gentiles could hear it; and I was rescued from the mouth of the lion.

And the Eternal God will rescue me from every evil onslaught, and will preserve me for His heavenly kingdom. To Him be glory forever and ever. Amen.

Greet Prisca and Aquila, and the household of Onesiphorus.

Erastus stayed at Corinth. However, Trophimus, who was sick, I left at Miletus.

Do yur best to come before winter. Eubulus and Pudens greet yu, and so do Linus, Claudia and all the brothers.

The Eternal God be with yur spirit. Grace be with you [all].

[From] Paul, a servant of God and an apostle of the (Divine Savior), Je-Sus, the Messiah, according to the faith of those chosen by God and the knowledge of truth and godliness,

In the hope of eternal life, which God, who cannot lie, promised before time began in eternity,

Which He revealed at the right time by His word through the proclamation that is entrusted to me according to the authority of the(Divine Savior) Je-Sus, our God.

To Titus, child [of God] according to the common faith: Grace, mercy, and peace, from God, the Father and the (Divine Savior), Je-Sus, the Messiah, our Redeemer.

I left yu in Crete that yu may set things in order and authorize elders wherever people gather, as I directed yu,

Who are blameless: Husbands of one wife and believing children, without allegations of sloppiness or insubordination.

For it is fitting that an over-seer is blameless, as an administrator under God, not pleasing himself, no outbursts of anger, no lover of wine, not contentious, not greedy,

But hospitable, a philanthropist, self-controlled, just, pious, moderate,

Conforming to the teaching of the faithful word that he may be able to do all, by correct teaching to edify, to encourage, and to convince those, who question it.

For there are many insubordinate, empty talkers and deceivers, especially they of the circumcision.

Who must be silenced, who subvert whole households, who should not teach these things to make a disgraceful advance.

As one of them, their own spokesman, said, Cretans are always liars, evil beasts and idle bellies.

This statement is true. Therefore, admonish them vigorously, that they may be transformed by the faith.

Beware of Jewish myths, and commandments of men, which keep on leading away from the truth.

To the pure all things are pure; but to the corrupt and unbelieving nothing is pure, for both, their mind and conscience is corrupt.

They say that they know God; but their works deny Him. They are detestable, obstinate and unfit for any good work.

Titus 2 Index

Yu, however, talk about the things that are in line with proper doctrine.

That aged men be sober-minded, dignified, self-controlled, firm in faith, love and endurance.

Likewise, aged women should be reverent in behavior and holiness, not false accusers, not given to much wine, teachers

of good things,

That they may train younger women to love their husbands and their children.

To be self-controlled, holy, good house-keepers, kind, submissive to their husbands that the word of God be not maligned.

Admonish also young men, to be self-controlled.

In all things present yurself as a pattern for good works, in teaching, incorruptible, with sincerity.

With sound speech, above reproach that whoever may oppose yu may be put to shame, for he has nothing to criticize.

Slaves are to be obedient to their masters, and please them well in all things, without any back talk.

No pilfering, but being absolutely faithful in all respects that by the doctrine of the (Divine Savior) Je-Sus, our God, they may adorn all things.

For the grace of God has come to bring salvation to all people,

Instructing us that having denied ungodliness and worldliness, we should live discreetly, righteously and godly in this present world.

For we await the blessed hope and the glorious revelation of the great God and our (Divine Savior) Je-Sus, the Messiah,

Who gave himself for us, that He might redeem us from all lawlessness and purify for himself a people, who like His nature are zealous for good works.

Talk about these things; admonish and rebuke with all authority. Let no one look down on yu!

Remind them to be subject to rulers, to obey authorities, and to be ready for every good work.

To speak evil of no one, not to get involved in fights, but to be gentle, showing humility toward all people.

For we ourselves once were foolish, disobedient, being deceived into serving all kinds of lusts and pleasures, living in malice and envy, disgusting, and hating one another.

But when the goodness and love of God, our (Divine Savior) Je-Sus, for all people appeared,

He saved us, not by works of righteousness, which we did, but according to His mercy, by the washing of regeneration and renewing of a holy spirit,

Which he liberally poured out on us through the (Divine Savior), Je-Sus, the Messiah, our Redeemer,

That being justified by that grace, we may be heirs, according to the hope of eternal life.

This is a faithful word, and I want yu to affirm it constantly and confidently that they, who have come to faith in God, might anxiously be devoted to do good works. These things are good and profitable for all **people.**

But foolish debates and genealogies, arguments and quarrels about the law avoid and redirect, for they are useless and vain.

A man, who causes divisions, reject after having him admonished once or twice,

Knowing that such a man is corrupt, sinful and self-condemned.

When I will send Artemas, or Tychicus to yu, make haste to come to me at Nicopolis, for I have decided to spend the winter there.

Bring the lawyer, Zenas; and be diligent to equip Apollos that they lack nothing.

And let our people learn to keep on doing good works for this is urgent business, so that they are not unfruitful.

All who are with me greet yu. Greet them, who love us faithfully. Grace will be with you [all].

Home Philemon Index

[From] Paul, a captive of the (Divine Savior) Je-Sus, the Messiah, and Timothy, the brother, to Philemon, our beloved co-worker,

And to our sister Apphia, our fellow soldier Archippus, and to the Ekklésia [the Called Saints] in yur house.

Grace to you, and peace, from God, our Father, and the Eternal God, the (Divine Savior), Je-Sus, the Messiah.

I thank this my God, making mention of yu always in my prayers.

For I hear of yur love and faith, which yu have toward the Eternal God, the (Divine Savior) Je-Sus, and toward all saints.

May the fellowship of yur faith become effective by the acknowledging of every good thing, which is in us, for [the cause of] Christ.

I have great joy, and I am encouraged by yur brotherly love, because the inner beings of the saints are refreshed by yu.

Therefore, I have great boldness in Christ to charge yu to do what is proper.

Yet I would rather in love admonish yu, seeing that I am the aged Paul, who is now also a bondsman of a (Divine Savior), Je-Sus, the Messiah.

I am asking yu on behalf of my son Onesimus, who was born to me, while [I am bound] with chains.

Once he was useless to yu, but now he benefits me and yu.

I have personally sent him back to yu, him, who is my very heart,

Him, whom I would wish to keep for myself, that in yur stead he might serve me as I am in chains for the gospel.

But without yur consent, I do not want to do anything that yu might not serve me by constraint but willingly.

Perhaps he was temporarily separated from yu that yu might receive him forever.

No longer as a slave, but more than a servant, a beloved brother, as he is especially to me, but how much more so to yu, both in the flesh, and in the Eternal God?

Therefore, if yu consider me a partner, receive him as myself.

If, however, he has wronged yu, or owes yu anything, charge that to me.

I, Paul, have written this with my own hand, I will repay it; not to mention that yu owe me, even yur own self.

Yes, brother, let me have this benefit in the Eternal God, refresh my heart in Christ.

Being confident of yur compliance, I write to yu, knowing that yu will do even more than I say.

At the same time prepare a guest room for me, for I trust that through your prayers I will be granted to you [all].

Epaphras, my comrade in the bond of the (Divine Savior), Je-Sus, the Messiah, greets yu,

As do my co-workers, Mark, Aristarchus, Demas and Lucas.

The grace of our Eternal God, the (Divine Savior) Je-Sus, the Messiah, be with your spirit.

In the past, on many occasions and in many ways, God spoke to the fathers by the prophets,

At last, He spoke to us in these days by a Son, whom He appointed heir of everything, and by whom He made the ages,

Who continues to be the radiance of glory, even a duplicate of His essence, who continues to uphold all things by the word of His authority, who, after He brought about purification from sins, sat down at the right hand of the highest Majesty.

Being begotten far superior to the angels, He has inherited a name more excellent than they.

For to which of the angels did He ever say, You are my Son, this day I have begotten You? And again, I will be to Him a Father, and He will be to me a Son?

And again, when he introduced the firstborn to the inhabitants of the world, he said that all the angels of God are to bow the knee before him.

And about the angels He says, He makes His angels spirits, and His servants a flame of fire.

But to the Son [He says], Your throne, O God, is forever and ever the scepter of righteousness and the staff of authority of Your kingdom.

You have loved righteousness and detested lawlessness. Therefore, the God, Your God, has christened (anointed) You with the oil of exultation among Your companions.

And, You, Eternal God, according to Your supreme authority, You laid the foundation of the earth. And the heavens are works of Your hands.

Yet all, like a garment, they will get old and perish, but You will continue to remain.

You will roll them up like a robe; they will be altered like a garment. But You continue to be the same; Your years will not come to an end.

And to which of the angels did He ever say, Sit on my right hand that I may make Your enemies Your footstool?

Are they not all spirits in divine service, who are sent to serve them, who are about to obtain salvation?

Because of this, it is necessary for us to pay utmost attention to the things, which were reported to us, lest we ever drift away.

For if the word, spoken by angels, was unalterable and every violation and rejection received just and due punishment,

How will we escape, if we have neglected such a great salvation of utmost importance, which we received and which continues to be declared to us by the Eternal God through those, who heard [Him].

He, according to His will, will continue to bear witness to God by the distribution of the Holy Spirit, accompanied by wonders and a variety of powerful deeds.

For He did not subject the coming world, of which we are speaking, to angels,

For someone testified somewhere, saying, What is mankind that You are mindful of it, and a child of humanity that You continue to care for it?

You placed him in rank somewhat under angels; but You crowned Him with glory and honor.

You subjected all things under His feet. Indeed all things are to be subjected to Him - nothing is left out, which is not subjected to Him. However, for the time being, we do not as yet see all things subjected to Him.

However, we see the (Divine Savior) Je-Sus, who had been ranked lower than angels, that by the grace of God He might taste death for everyone, and, because of the suffering of death, He is crowned with glory and honor.

It was fitting for Him, for whom and through whom all things exist, who through suffering brought many sons to glory, to glorify the architect of their salvation through suffering.

For both He, who makes holy and they, who are made holy, are all [cut] of the same cloth. For this reason, He is not ashamed to call them brothers.

Saying, I will declare Your name to my brothers. In the midst of the congregation, I will sing praises to You.

And again, I will have trusted in Him. And again, Look at me and the children that God has given me!

For as the children consist of flesh and blood, in like manner, He took on the same, that, through death, He might render ineffective him, who continues to have the power of death, that is, the devil,

And may set free them, who, their entire life, are held in bondage by fear of death.

For surely He is not coming to the aid of angels. He keeps on coming to help the seed of Abraham.

Therefore, it was in all things appropriate to be made like the brethren, that he may be a merciful and faithful high priest before God and continue to reconcile for the sins of the people.

In that He suffered and was tempted, He continues to be able to help them, who continue to be tempted.

Therefore, holy brothers, being partakers of a heavenly calling, carefully consider the commissioned Je-Sus and High Priest of our confession!

He was faithful to Him, who appointed Him, as also Moses was faithful in all His house.

But He is honored with greater glory than Moses. Indeed, He, who has built the house, has more honor than the house.

For every house is built by someone. And He, who has built everything, is God.

And Moses indeed was faithful in every aspect of His House, as a mere servant, who testified about things yet to be announced.

However, Christ, as a son, is over His own House, whose house are we, if we remain firm in the confidence and the substance of that hope.

Therefore, as the Holy Spirit says, Today, if you should hear His voice,

May you not harden your hearts, as in the uprising, on the day of testing in the wilderness,

When your fathers put [me] to the test, and saw my works for forty years.

Therefore, I was displeased with that generation, and said, They always keep on going astray in their heart, for they have not come to know my ways,

So I made an oath in my wrath, if they will not enter my rest.

Brothers, see to it lest ever there be in anyone of you an evil unbelieving heart, which leads to a falling away from the living God.

But keep on encouraging each other every day, while it is called today, that not one of you be hardened by the deceitfulness of sin.

For we have become shareholders with Christ, if with utmost persistence we remain firm to the end.

As it continues to be said, Today, when you hear His voice, may you not harden your hearts, as in the uprising.

Some, though they heard, rebelled. But not all, who came out of Egypt by the leadership of Moses [rebelled].

But with whom was He displeased for forty years? Was it not with them, who sinned, whose bodies fell in the wilderness?

And to whom did He say under an oath if they will not enter into His rest? Was it not with them, after they disobeyed?

So we see that they could not enter because of unbelief.

For this reason, we should fear that none of you may think to be excluded from the promise of entering His rest.

For the gospel has been proclaimed to us, just as to them. But the word, which they heard, was of no benefit to them, for those, who were subjected to hearing it, did not receive it in faith.

However, we, those who believed, enter that rest, as He said, I passionately swore, in case they will not enter my rest; for these events have been in the making since the foundation of the world.

For He spoke, in a certain place, of the seventh day in this way, God rested the seventh day from all His works;

And yet again in this place, in case they will not enter my rest.

So then there continues to be the opportunity for some to enter it, even though they, who previously were evangelized, did not enter because of unbelief.

He appoints a certain day, 'Today,' as by David after such a long time, it was said, 'Today,' provided you listen to His voice, may you not harden your hearts.

For if Joshua had given them rest, he would not have spoken about another day to come.

So then there remains a Sabbath Rest for the people of God.

For he, who entered into His rest, also rested from his own works, as the God did from His.

Therefore, may we be eager to enter into that rest, lest anyone fall into the same type of willful unbelief.

For the discerning word of God is alive and powerful, sharper than any two-edged sword, penetrating and separating soul and spirit, joint and marrow, considerations and intents of the heart.

No creature is hidden from His sight. All things are naked and laid bare before His eyes. Our accountability is to Him.

Since we have a great High Priest, who outstripped the heavens, the (Divine Savior) Je-Sus, the Son of God, may we be bold in our confession.

For we do not have a High Priest, who cannot sympathize with our weaknesses. He was tempted in every respect like us, yet without sin.

Therefore, we should come with boldness to the throne of grace that we may obtain mercy and grace and urgent help at the right time.

For every High Priest, who is taken from among men, is ordained on behalf of men in things pertaining to God that he may offer both gifts and sacrifices for sins.

He is able to have compassion on the ignorant and the errant, since he himself is entangled in weakness.

And because of this, it is necessary to present sacrifices for his own sins, just as for the people.

And no one assumes this position of honor by himself, but he is called from God, as Aaron was.

So also the Christ did not glorify and make himself High Priest; but the One, who said to Him, You are my Son; today I have begotten You.

As He also says at another time, You are a priest forever according to the order of Melchizedek, My King of Righteousness,

Who, in the days of His incarnation, with loud cries and tears was heard reverently offering up prayers and appeals for peace to Him, who was able to save Him from death.

Though He continues to be a Son, He learned to be submissive by the things He suffered.

And having been perfected, He became the author of eternal salvation to all, who are accountable to Him,

Being personally designated by God to be a High Priest, according to the Order of Melchizedek.

Concerning Him are many lessons for us that are difficult to talk about since you have become tired of listening.

Even though by this time, you ought to be teachers, you have a continuous need that someone teaches you the basic principles of the word of God. You have degenerated to the need of milk, instead of solid food.

For everyone receiving milk is unskillful in the word of righteousness; he is an infant.

However, solid food is for the mature, who by the constant exercise of discretion have been trained to discern both good and evil.

Therefore, having dealt with the basic principle of the teaching about the Christ, let us proceed to the end product, not repetitively dwelling on turning from dead works and faith in God,

The instruction about baptisms, laying on of hands, resurrection of the dead and eternal judgment.

And this we will do, if God keeps on permitting it.

For after becoming an enlightened partner with the Holy Spirit and having tasted the heavenly gift,

Having tasted the good word of God and the energy of eternity to come,

And having fallen away again, it is an impossible contradiction of terms to keep on renewing a new mindset, to keep on re-crucifying one self and to keep on putting the Son of God to public disgrace.

For the earth, having absorbed the rain, which keeps falling on it, and keeps on bringing forth vegetation for those, who keep on tilling it, and who keep on receiving a blessing from God.

But the one, who keeps on producing thorns and thistles, is worthless and subject to a curse; his end is being burned.

But, if we may keep on saying so, beloved, we are persuaded to see better things of you, which are in line with salvation.

For God is not unjust to forget your work and love, which you have shown toward His name, as you have served and keep on serving the saints.

And we keep on desiring that everyone of you keep on showing the same enthusiasm toward the fulfillment of this hope, right to the end.

That you may not be sluggish, but imitators of those, who through faith and patience keep on inheriting the promises.

For when God made the promise to Abraham, since there was no one greater to swear by, He swore by himself.

He was saying, With a continuous blessing I will certainly bless you, and with continuous multiplying I will multiply you.

And thus having waited patiently, he obtained the promise.

For men swear by one greater than themselves; and all their disputes come to an end by confirmation of the oath.

So God, who convincingly wanted to show the unchangeableness of His intent to the heirs of the promise, He confirmed it by an oath,

That by two unchangeable things, insofar it is impossible for God to lie, we might have an ever-present re-assurance and refuge and grasp the ever-present hope, which is set before us,

Which we continue to have as a secure and unfailing anchor for the soul, which allows us to enter beyond the veil [of the temple],

Where the forerunner, the (Divine Savior) Je-Sus, the eternal High Priest according to the Order of Melchizedek, entered.

For this Melchizedek, King of Salem, priest of the most high God, met and blessed Abraham, as he was returning from annihilating the kings in battle.

And Abraham shared a tenth part of everything with him; but of first importance is the meaning [of his name, which is] King of Righteousness; secondly also, he is King of Salem, that is King of Peace.

He is without father, without mother, without genealogy. He has neither beginning, nor end of life. But like the Son of God, he continues to be a priest in perpetuity.

Consider how great he is, to whom even the patriarch Abraham gave the tenth of the firstfruits.

And those, which he received, he received [in a way] from the sons of Levi, the office of the priesthood, who, according to law, have a legal authority to receive tithes from their brothers, who are descendents of Abraham.

Yet he, whose ancestry is not accounted for, collected tithes from Abraham and blessed him, who has the promises.

Without any dispute, the inferior is blessed by the superior.

Whereas here on earth, mortal men receive tithes; but there, it states that He continues to live.

So the statement can be made, Through Abraham, even Levi, who receives tithes, paid tithes.

For he was still in the loins of his father, when Melchizedek met him.

So then, if perfection could be attained by the Levitical priesthood, for by it people were governed according to law, why should yet another priest arise, according to the Order of Melchizedek, who is not ordained according to the Order of Aaron?

A change in priesthood presupposes a change in law to take place.

On the basis of these things, it can be said about Him, He belonged to another tribe, of which no one served at the altar.

For it is evident that our Eternal God, had arisen out of Judah, the tribe, of whom Moses said nothing about priests.

And yet it is even more evident if [we consider]: In the likeness of Melchizedek another priest arises,

Who was born, not according to the dictates of natural law, but by virtue of an insuppressible living being.

For it is clearly stated, You are a priest for eternity, according to the Order of Melchizedek.

Indeed there is a setting aside of the preceding ordinance, because of its weakness and uselessness.

For the law perfected nothing, the introduction of a more excellent hope did, by which we draw near to God;

And this is not without an oath, but the [previous] priests are so without an oath.

But with an oath, He [God] is still speaking through him [David]: The Eternal God has sworn, and He will not change His mind: You are a priest forever.

By such a great and superior covenant was the status of the (Divine Savior) Je-Sus secured.

Indeed many have become priests, because death prevented [their predecessors] to serve.

But because of His eternal essence, He has a permanent priesthood.

Therefore for all time, He is able to save them, who come to God through Him, since He, the ever-living, is able to intercede for them.

Indeed such a high priest was prepared for us, who is holy, innocent, immaculate, separate from sinners, who has become higher than the heavens.

He does not have the daily need, as the high priests, to offer up sacrifice, first for his own sins, and then for the people; for this He did once for all, when He offered up himself.

The law [Moses] establishes people as high priests, who have weaknesses; but later, after the law, the word of the oath [through David] establishes a perfect son for eternity.

The main point of what we are saying is this, We continue to have a High Priest, who sat down on the right hand of the throne of the divine Majesty in the heavens,

A servant of the saints and of the true habitation, which the Eternal God has established and not man.

Because every high priest is ordained to offer gifts and sacrifices. Therefore, of necessity, this one also must have something to offer.

If He then were on earth, He would not be a priest, seeing that there are priests, who offer gifts according to law,

And who continue to serve as an example and shadow of heavenly things, as Moses, when he was about to complete the tabernacle, was cautioned: See to it, He says, that you make all things according to the pattern, which I showed you on the mountain.

Now however, He obtained a more excellent ministry, for He is the mediator of a better covenant, which is validated by more compelling promises.

For if that first would have been faultless, there would have been no opportunity for the second.

After finding fault with them, the Eternal God, says, Behold, the days are coming, when I will fulfill a new covenant with the house of Israel and with the house of Judah,

Not according to the covenant, which I made with their fathers in the day, when I took them by the hand to lead them out of the land of Egypt, because they did not continue in my covenant, so I also disregarded them; thus says the Eternal God.

This is the covenant that I will make with the house of Israel after those days; thus says the Eternal God: I will place my laws into their mind and write them in their hearts; and I will be to them God; and they will be my people.

And by no means will anyone teach his neighbor, and everyone tell his brother, Acknowledge the Eternal God! For all will know me, from the smallest to the greatest.

For I will be merciful to their injustices. And their sins I will remember no more.

By saying, New, He has made the first old; so then, growing old and aging is about to vanish.

So then the first [covenant] had both, a worship service of righteousness and an earthly sanctuary.

A portable structure was prepared [with two compartments]: The first is called the Sanctuary; in it were the lamp stand, and the table, and the showbread;

The second part of the structure is behind a curtain; it is called the Holy of Holies.

It has [1] **a golden altar for incense and** [2] **the ark of the covenant completely overlaid with gold, which contains a** [2a] **golden vase with manna in it, and** [2b] **Aaron's staff, which budded; and** [2c] **the stone tablets of the covenant; and** [3]

High above it, the Cherubim of glory overshadow the mercy seat, of which it is presently not [proper] to speak of in detail.

After these things were thus prepared, the priests keep on entering into the first compartment performing the worship service.

But into the second only the high priest went, and only once a year, and not without blood, which he sacrificed for himself, and for the sinful foolishness of people.

By this the Holy Spirit is signifying that the way to holiness is not yet a reality, while the first structure is still in place,

Which is a symbol for the time being, in which both gifts and sacrifices are offered up that are not able to perfect the worshipper in respect to conscience,

With mere food and drink, various washings and physical ordinances that are imposed until the time of rectification.

However when Christ arrived as High Priest of good things to come, by a greater and perfect structure, not made with hands, that is to say, not of this creation,

Not by the blood of goats and calves, but with His own blood He entered once for all into the [Holy] of Holies, after He secured an eternal salvation.

For if the sprinkling of the blood of goats and bulls, and the ashes of an heifer makes holy the unclean by purification of the flesh,

How much more will the blood of the Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God?

And because of this, He is the mediator of the New Testament. So a death has occurred for the redemption from the transgressions under the First [Old] Testament, that the called may receive the promise of the eternal inheritance.

For where there is a testament, the death of him, who made it, must be established.

A testament comes into effect after death. It is totally ineffective, while the person who made it lives.

For this reason not even the first was effective without the shedding of blood.

For after the entire Law had been read to all the people, according to the law of Moses, the blood of calves and of goats, mixed with water, was placed on scarlet wool and hyssop and sprinkled both on the book itself and all the people,

Together with the words, This [is] the blood of the covenant, with which the God entrusted you.

Then he sprinkled with blood, even the tabernacle, and all the paraphernalia of the worship service.

And according to law, almost all things are purified with blood. And without shedding of blood there is no forgiveness.

It was therefore necessary that by symbolic representation of heavenly things were to be thus purified. But the heavenly things themselves actually require better sacrifices than these.

For Christ has not entered into holy places made with hands, which are the figurines of the true; but into very heaven itself, to appear now in the presence of God on our behalf.

Not that He should offer himself repeatedly, as the high priest enters into the holy place every year with the blood of another.

For then He would have had to suffer repeatedly since the foundation of the world. However, now, once at the end of the ages, He appeared for the removal of sin by the sacrifice of himself.

Likewise, it is destined for people to die once, and then this judgment:

Even as Christ was offered once to bear the sins of many, and then, He will appear the second time, apart from sin, to them, who wait for Him for salvation.

The law has a shadow of the good things to come, but in itself, it is not the real thing. For each year, the same sacrifices, which they repeatedly offer, are never able to perfect those, who present them.

Otherwise would they not have ceased to be offered? For the worshippers, once purified, no longer have a consciousness of sins.

But in these things, there is a conscious remembrance of sins every year.

For it is impossible for the blood of bulls and of goats to take away sins.

Therefore, on coming into the world, He says, Sacrifice and offering You have not desired, but a body, which You prepared for me.

Even with burnt offerings for sins, You have not been pleased.

Then I said, Look! I am coming. It is written, on the binding of the book, for me to do Your will, O God.

It was said above, Sacrifice, offering, even burnt offerings for sin You have not desired, which are presented according to law.

Then He said, Look! I am coming to do Your will. He takes away the first that He may establish the second.

This was done once and for all in holiness by a testament, through the offering of the body of the (Divine Savior), Je-Sus, the Messiah. [cf. 1 Corinthians 11: 24]

And yet a priest daily stands, serves, and repeatedly offers the same sacrifices, which can never take away sins.

But this one, after He had offered one sacrifice for sins [effective] for all times, He sat down at the right hand of God.

And from this time on, He awaits His enemies to be made His footstool.

For by one offering, He has perfected for all time, those who are presently sanctified.

The Holy Spirit also is a witness about this to us, for He said beforehand:

This is the covenant that I will make with them after those days, says the Eternal God; I will put my statutes into their hearts; and I will write them into their mind;

And their sins and their lawless acts I will not remember any more.

Now where there is a removal of these, there is no more offering for sin.

Therefore, brothers, we have boldness to enter into the [Holy] of Holies by virtue of the blood of the (Divine Savior) Je-Sus,

By which - that is His body - He opened up for us a new and living way, beyond the veil.

And having a great priest in charge of the house of God,

[cf. 1 Corinthians 11: 25] **Let us come with a true heart, in full assurance, by faith having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.**

We may unyieldingly hang on to the profession of our hope, for He, who declared it so, is faithful.

And we should think of ways to stir one another up to love and good works.

Not forsaking the assembling of ourselves, as is the habit of some; but encouraging one another, all the more, as you see the Day approaching.

For if we keep on sinning deliberately, after we have received the knowledge of the truth, there is no longer left a sacrifice for sins.

But a certain fearful expectation of judgment and of fire, a fury to devour the opponents.

Whoever sets aside the Law of Moses dies without favoritisms on the basis of two or three witnesses.

How much worse, do you think, is the deserved punishment for the one, who has trampled on the Son of God and regarded the blood of the Covenant, by which he was sanctified, as an unholy thing, and has despised the Spirit of grace?

For we know who said, Vengeance is mine, I will repay. And again, The Eternal God will judge His people.

It is a fearful thing to fall into the hands of the living God.

Remember the former days, when the enlightened, with many a struggle, endured afflictions.

Some by open public disgrace and affliction; others were indirectly affected by those, who had to endure them.

On the one hand you felt sorry for those taken prisoner. On the other hand, you joyfully accepted the plundering of your possessions, knowing in yourselves that you have a better and an enduring possession.

Therefore, do not throw away your confidence, which has a great reward.

It is necessary for you to endure that, after God did [His] will, you are about to receive the promise.

For now is very, very little time, and He, who is about to come will come. He will not delay.

And my righteous one will live motivated by faith. But if he slacks off, my soul has no pleasure in him.

However, we are not reverting back to destruction, but by faithfulness we are preserving the soul.

Faith is a constant unwavering expectation of coming things, an inner conviction that does not depend on what is to be seen.

In this the forefathers are to be commended.

By faith, we understand that eternity was composed by the Word of God that visible substances emerged from the invisible.

By faith, Abel presented a more excellent sacrifice to God than Cain, by which he was acknowledged by God to be righteous, as his gifts bear out. And through it, though he died, he still speaks.

By faith, Enoch was transformed that he should not see death. And he was not found, because God transformed him. Because before his transformation, it was said in his favor that he pleased God.

Without faith it is impossible to please [God]. For to approach God presupposes believing that He exists, and that He responds to them, who diligently seek Him.

By faith, Noah received divine instructions about things not yet seen, and was moved with reverence to prepare an ark for the saving of his household; in doing so he passed utter judgment on the world, and by faith became heir of righteousness.

By faith, Abraham, when he was called upon to go to a place, which he was to receive for an inheritance, obeyed and went, not knowing where he was going.

By faith, he travelled about in a land of promise, as a foreigner, dwelling in tents with Isaac and Jacob, who were joint heirs with him of the same promise.

For he anticipated a city having foundations, whose architect and builder was God.

Also Sara, by her faith, received power to conceive from seed, when she was past the age of bearing children, because she considered Him, who had promised, to be faithful.

Therefore, from one man, who was essentially dead, were born as many in number, as the stars of the sky, and innumerable, as sand on the seashore.

These all died in faith, they did not receive the promises. But having seen them from afar, they saluted them and embraced them. They confessed that they were strangers and visitors on this earth.

They, who say such things, make it clear that they seek a fatherland.

Although they indeed remembered where they came from; they had the option to return,

However, they keep on longing for a better one, the heavenly one. Therefore, God is not ashamed to be called their God, for He has prepared for them a city.

By faith, Abraham offered up Isaac, when he was tested. He even presented the only begotten son, who had received the promises,

Of whom it was said, In Isaac will yur offspring be named.

He reasoned that God is able to raise him even from the dead, from which he also received him, figuratively speaking.

By faith, Isaac blessed Jacob and Esau concerning things to come.

By faith, Jacob, as he was dying, blessed both the sons of Joseph and reverently leaned over the top of his staff.

By faith, Joseph, as he was dying, made mention of the Exodus of the sons of Israel; and gave instructions concerning his bones.

By faith, Moses, when he was born, was hidden for three months by his parents, because they saw that the child was beautiful. And they were not afraid of the king's edict.

By faith, Moses, after growing up, refused to be called the son of Pharaoh's daughter.

He preferred to suffer with the people of God, over the temporary joy of sin.

Looking for the reward, he regarded the reproach for Christ to be of greater value than the treasures in Egypt.

By faith, he left Egypt behind, and was not afraid of the king's anger, for he patiently waited for Him, who is invisible.

By faith, he kept the Passover and the sprinkling of blood that the destroyer of the first born may not touch them.

By faith, they passed through the Red Sea as if on dry land, which when the Egyptians tried it, they were swallowed up.

By faith, the walls of Jericho fell down, after they had been encircled for seven days.

By faith, the prostitute Rahab did not perish with the disobedient, for she had received the spies in peace.

And what more shall I say? For the time would fail me to tell of Gideon, Barak, Samson, Jephthah, David, Samuel and the prophets,

Who by faith subdued kingdoms, administered justice, obtained promises, shut mouths of lions,

They quenched the power of fire, escaped devouring swords, turned weakness into strength, were mighty in battle and caused foreign armies to surrender.

Women received their dead by resurrection. Others were tortured and did not accept being spared that they may obtain a better resurrection.

Yet others endured mocking, being whipped, in addition to chains and imprisonment.

They were stoned to death, tempted, sawn in two, cut down by the sword, they wandered about in sheepskins, in goatskins, destitute, afflicted and tormented.

The world was not worthy of them, as they aimlessly were wandering about in deserts, mountains, dens and crevices of the earth.

They all were commended on account of the faith, yet they did not receive the promise.

On account of us, God had foreseen something better that they should not get to the finish line without us.

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Well then, since we are surrounded by such a great mass of witnesses, after we rid ourselves of every entangling sin, we may with endurance engage in the contest, which is set before us,

Looking toward Je-Sus, the author and perfecter of faith, who in view of the joy, set before Him, He endured the cross, disregarded the shame, and seated himself at the right hand of the throne of God.

Carefully consider Him, who endured against himself such great hostility from sinners, lest you may be weary and faint-hearted in your souls,

For as you continue to struggle against sin, you have not yet resisted to the point of shedding blood.

Or have you forgotten the validation that you are sons? My Son, do not consider lightly [your] upbringing by the Eternal God, nor be faint-hearted, as you continue to be disciplined by Him.

For, whomever the Eternal God loves, He disciplines like a child; and He chastises every child that He adopts.

When God is subjecting you to discipline, you endure as sons. For is there a son, whom the father does not discipline?

But if you are without discipline, in which all take part, you are illegitimate children and not sons.

Furthermore, our fathers in the flesh corrected us, which we respected. Shall we not much rather be subjected to the Father of spirits and live?

Indeed for a few days, they disciplined us as they saw fit. But He brings us into harmony with His holiness.

Now all child-like discipline does not seem to be joyous but grievous. Nevertheless, to those trained by it, it restores the peace and fruit of righteousness.

So then, flex the drooping hands and paralytic knees.

And keep your feet on a level path that the lame may not falter, but be bolstered.

With great care keep on pursuing peace with all men, and holiness, without which no one will see the Eternal God,

Lest someone falls short of the grace of God, lest any root of bitterness rises up in you, and he may cause trouble, and many may be corrupted;

Lest someone be a prostitute, or profane person among you, as Esau, who for a meal sold his own birthright.

For you know that afterward, when he was wishing to inherit the blessing, he was rejected. He had no chance to change events, even though he tried and shed tears.

For you are not approaching [Mount Sinai]: Burning with fire, doom, gloom, and turmoil, which was not to be touched.

Even trumpet alarm, the clamoring of words, which when they heard it, they pleaded not be addressed with such words.

For they could not endure such prohibitions: Even if an animal were to touch the Mountain, it would have to be stoned.

So frightful was the sight that Moses said, I am terrified and tremble.

But you have come to Mount Zion, the City of the Living God, the Heavenly Jerusalem and to myriads of angels,

To the assembly of the firstborn, those registered in the heavens, the Ekklésia [the Called Saints], and to the Judge, God of all and the perfected righteous spirits.

And to the (Divine Savior) Je-Sus, the Mediator of a rejuvenated covenant, the Sprinkling of Blood, which is spoken of as better than that of Abel.

See to it that you do not reject Him, who is speaking! For if they did not escape, who rejected earthly warnings, much less we, if we turn away from Him, who is sent from the heavens,

Whose voice in those days shook the earth. Now however, He promised, saying, Yet once more I will shake, not only the earth, but the heaven also.

And this, 'Yet once more,' signifies the removal of the created things, which are shaken, that the things, which are not shaken, may remain.

Therefore, we are receiving an unshakable kingdom that we may have grace, whereby we may well pleasingly serve God, with reverence and godly fear.

For our God is a consuming fire.

Let brotherly love continue!

And do not forget to love strangers! For by doing so, without realizing, some have received angels as guests.

Remember prisoners as if you yourself were bodily bound with them and badly treated as if you were in their body!

Marriage is to be honored in every respect and the marriage bed be undefiled! For God will judge the sexually immoral and adulterers.

Live without the love of money and be satisfied with what you have! For He said, I will never leave yu, nor forsake yu,

That we may confidently say, The Eternal God is my helper; I will not be afraid of what people will do to me.

Keep on remembering your leaders, who told you the word of God! Carefully observe the consequence of the conduct and keep on imitating the faith.

The (Divine Savior), Je-Sus, the Messiah is the same yesterday, this day, and for the ages.

Let yourselves not be carried away by many-colored and strange teachings. For it is good for the heart to be secured by grace, not just any kind of food, which does not profit them, who stake their life on it.

Because we have an altar where those, who insist on serving in the [old] temple building, have no right to eat.

For only the blood of animals is brought by the high priest into the Holy Place [of the temple] for sin; the body is burned outside in the surrounding area.

Therefore, the (Divine Savior) Je-Sus that He might sanctify the people with His own blood, also suffered outside the gate.

Therefore, we ought to go out to Him, away from the city [Jerusalem], and carry His cross.

For we presently have no abiding city, but are seeking the one to come.

Therefore, on account of Him, we may continually offer a sacrifice of praise to God; and, with the product of our lips, confess and glorify His name.

And do not forget doing good in the community, for with such sacrifices God is well pleased.

Let yourselves be persuaded by those, who govern you, for they watch for your souls, as they, who will give an account; that they may do it with joy, not with groaning, which would be of no benefit for you.

Always pray for us! Because we are morally obliged to have a good conscience and to behave well in all things.

I urge you to do this all the more so now, that I may be restored to you sooner.

Now I wish that the God of peace, who brought our Eternal God, Je-Sus, the Great Shepherd of the sheep, back from the dead, through the blood of the eternal covenant,

Makes you fit for every good work to do the will of Him, who is working in you that which is well pleasing in His sight, through the (Divine Savior), Je-Sus, the Messiah, to whom [will be] glory forever and ever. Amen.

Brothers, though I have written only a few words to you, I call on you to persist in this word of encouragement.

You know that our brother Timothy has been released; with whom, if he should come very soon, I will see you.

Graciously greet all your leaders and all the saints. Those in Italy greet you respectfully.

The grace [will be] with you all.

[From] James, a servant of God, and of the Eternal God, the (Divine Savior), Je-Sus, the Messiah, to the twelve scattered tribes: Rejoice!

My brothers, consider it a source of joy, when you experience all kinds of problems,

For you know that the testing of your faith produces endurance,

And endurance leads to perfection that you may be perfect and complete, lacking in nothing.

If anyone of you lacks wisdom, let him ask God, who gives generously to all without limitations, and it will be given him.

But let him keep on asking in faith, without doubting, for the one who doubts is like a wave of the sea that is driven and tossed by the wind.

For such a one should not suppose that he will receive anything from the Eternal God,

For he is a double-minded man, unstable in all his ways.

However, let the lowly brother be elated in his high standing,

For the rich, in his humiliation, will pass away like a flower of grass,

For the risen sun, with scorching heat, withers the grass; its flower falls; its beautiful appearance is gone, like the rich in the midst of his pursuits.

Blessed is the man who endures under testing trial, for after he persevered he will receive the crown of life, which He has promised to those who love Him.

Let no one say, when he is tempted, I am tempted by God, for God cannot be tempted with evil, and He himself tempts no one.

But as each person keeps on being tempted, he keeps on being lured and enticed by his own desire.

Then desire, once it is conceived, gives birth to sin, and sin, when it comes to fruition, produces death.

My beloved brothers, do not continue in being deceived.

Every good gift and every perfect present is coming down from above, from the Father of lights, who is immaculate, without a trace of deception.

According to His will He has begotten us by His word of truth for us to be the cream of the crop of His creation.

My beloved brothers, please note: Let every person be quick to hear, slow to speak and slow to anger,

Because the anger of man does not produce the righteousness of God.

Therefore, removing all filth and eliminating rampant wickedness, in humility receive the implanted word, which is able to save your souls.

Continue to be doers of the word, do not continue to deceive yourselves, being hearers only.

For if anyone is a hearer of the word and not a doer, he is like someone, who looks intently at his natural face in a mirror,

But after looking, walks away and immediately forgets what he looked like.

But the one, who looks into the perfect law, the law that liberates and continues therein, being not a hearer, who forgets, but a doer, who acts, he will be blessed by his doing.

If anyone thinks he is religious and does not bridle his tongue but is deceptive in his heart, his religion is unproductive.

Pure worship and being undefiled before God, the Father, is this: To look after orphans and widows in their trouble, and to keep oneself unstained from the world.

My brothers, do not make faith in our Eternal God of Glory, the (Divine Savior), Je-Sus, the Messiah, a faith that practices favoritism.

For when you assemble, and a man with a gold ring and fancy clothing, and a poor man with shabby clothing come in,

And seeing him, who has the fancy clothing, you say to him, Sit here in this place of honor; and say to the poor, Stand over there, or Sit here next to my footstool,

Are you then not discriminating among yourselves, and become judges with evil thoughts?

Now listen my beloved brothers, has God not chosen the poor of this world to be rich in faith, and heirs of the kingdom, which He promised to them, who love Him?

You, however, dishonor the poor. Do not the rich keep on oppressing you, and drag you into court?

Are they not blaspheming the good name, on the basis of which you are called?

You keep on doing well, if you bring into reality the royal precept according to the Scripture, Yu will love yur neighbor as yurself.

However, if you keep on showing partiality, you keep on sinning, and you keep on being convicted by the principle of law as transgressors.

For whoever may keep the entire law but may stumble on one point is guilty of all.

For he, who said, Yu may not commit adultery, also said, Yu may not kill. Now if yu do not commit adultery, yet yu kill, yu have become a transgressor of law.

How you keep on speaking and doing, so accordingly, you are about to be judged by the law of freedom.

To him, who rendered merciless judgment, no mercy will be shown, for mercy triumphs over judgment.

What then does it profit, my brothers, if anyone claims to have faith, yet has not works? Is faith able to save him?

Now if a brother, or sister, is without clothing and is lacking daily food,

And if one of you says to them, Go in peace, stay warm and be filled; but does not give to them bodily necessities, what's the use?

Even so faith, if it has no works, by itself is dead.

If someone will say, Yu have faith, and I have works? Show me yur faith without yur works, and I, by my works, will show yu my faith.

Yu believe that there is one God; well done! Devils also believe, and tremble.

Are yu ready to learn, oh foolish man, that faith without works is unprofitable?

Was our father Abraham not justified by works, by offering Isaac, his son, on the altar?

Yu see his faith worked in conjunction with his works, and by works faith was complemented.

And Scripture was fulfilled saying, Abraham believed God, and it was imputed to him for righteousness; and he is called Friend of God.

You see then how a man is justified by works, and not by faith?

Likewise also was not Rahab, the harlot, justified by works, when she received the messengers and sent them out another way?

For as the body without the spirit is dead, so faith without works is dead also.

My brothers, let not many of you be teachers, knowing that we will receive a more severe judgment.

For we all falter in many things. If any man says that he does not stumble, he is perfect and able to restrain his entire body.

Look at horses! We put bits in their mouths to make them obey us; and we control their whole body.

Look at ships! Though they are so great, and are driven by strong winds, yet they are governed by a very small rudder, at the impulse and desire of whoever steers them.

So also the tongue is a very small thing, yet it boasts of very great things. And, Look! How small kindling starts a forest fire.

And the tongue is a fire, a world of unrighteousness. The tongue is the part of our body that corrupts the whole body; its sets on fire the course of nature; and it is set on fire from hell.

For everything, every animal, bird, every creeping thing and thing in the sea is tamed, and has been tamed by mankind,

But the tongue cannot be subdued by men; it is an unruly evil, full of deadly poison.

With it we bless the Eternal God and the Father; and with it we curse people, who are made in the image of God.

Out of the same mouth comes blessing and cursing. My brothers that is not how it should be.

Can sweet and salty water gush out of the same opening of a spring?

My brothers, a fig tree cannot bear olives; nor a vine, figs; and a fountain cannot produce both salty and fresh water.

Whoever is wise and smart among you, let him show his wisdom, in humility and action, by his good conduct and conversation.

But if you have bitter rivalry and strife in your hearts, do not boast about it and lie against the truth.

For such wisdom does not come from above; it is earthly, unspiritual, demonic.

For where rivalry and strife is, there is turmoil and every kind of evil.

But the wisdom, which is from above, is above all holy, then peaceful, mild, considerate, full of mercy and good fruits, without partiality, without hypocrisy, and

The product of righteousness, which is sown in peace by them, who make peace.

From where do conflicts and quarrels among you come from? Is it not from desires and lusts that wage war within you?

You set your heart on things, yet you have not; you kill and desire but cannot obtain it; you fight and do battle, yet you have not, because you refuse to ask.

You ask, but receive not, because you ask for the wrong thing that you may squander it on your lusts.

[Spiritual] adulteresses! Do you not know that friendship with the world is enmity with God? Whoever chooses to be a friend of the world has appointed himself an enemy of God.

Do you think that Scripture says in vain, The spirit, which is in us, is inclined towards envy?

However, He gives all the more grace, for it says, God resists the proud, but gives grace to the humble.

Therefore, be subordinated to God; and resist the devil; and he will flee from you.

Double minded sinners! Get close to God, and He will get close to you, cleanse your hands and sanctify your hearts!

Lament, mourn, and weep! Let your laughter be turned to mourning, and your joy to sorrow.

Humble yourselves before the Eternal God, and He will exalt you.

Brothers, do not keep on speaking evil of one another, for he who speaks evil of the brother, judges the brother, he speaks evil of the law and judges the law; but if you judge the law, you are not a doer of law, but a judge.

There is one lawgiver, who is able to save and to condemn; but who are yu to be a judge of the neighbor?

Come now, those of you who say, Today or tomorrow we will go into such and such a town, stay there a year, buy and sell and make money.

Who are you to know what will be tomorrow? For what is your life? It is just a vapor, which is here for a moment, and then it is gone.

Instead you ought to say, If the Eternal God wills, we will live and do this, or that.

Now, however, you boast arrogantly; all such boasting is evil.

Therefore, to him, who knows that he ought to do good, and he does it not, to him it is sin.

Come now you rich, weep and lament over your coming miseries.

For your riches are rotten, and your clothing is moth-eaten.

Your gold and silver corroded; its residue will be evidence against you, and will consume your flesh as if it were fire; you have stored it up as if it were a treasure for the last days.

Look! The wages, which you defrauded from the laborers, who worked for you, cry out; the outcry of them, who worked for you, has entered into the ears of the Eternal God of Strength.

You live in luxury on earth; by self-indulgence, you fatten your hearts for the day of slaughter.

You condemned and killed the righteous, who is not able to defend himself against you.

Therefore brothers, wait super-patiently for the coming-again of the Eternal God. Look at the farmer, who waits for the precious fruit of the earth, being patient he waits for it to receive the early and late rain.

So also you, be patient; establish your hearts, for the coming-again of the Eternal God is approaching.

Brothers, do not grumble against one another, lest you be judged. Look! The judge stands at the door.

As for example, brothers: Take the prophets, who with great perseverance and patience spoke in the name of the Eternal God.

Look! We consider them, who endured, blessed. You heard of the patience of Job and see how he in the end [was blessed] from the Eternal God, because the Eternal God is full of compassion and tender mercy.

But above all, my brothers, do not swear, neither by heaven, nor by earth, nor by any other oath; let your yes be yes, and your no, no, lest you fall into disrepute.

Is any among you suffering hardship? Let him pray! Is anyone happy? Let him sing!

Is anyone sick among you? Let him call for the elders of the congregations [of the Called Saints], and let them pray over him, anointing him with oil in the name of the Eternal God!

And the prayer of faith will save the weary, for the Eternal God will raise him up; and if he should be one, who committed sins, they will be removed from him.

Therefore, confess sins to one another and pray for one another that you may be healed. For the prayer of the righteous prevails and is effective.

Elijah was a man like us, and by prayer he requested that it might not rain; and it did not rain on that earth for three years and six months.

And he prayed again, and the sky produced rain, and the earth produced her fruit.

My brothers, if anyone of you may err from the truth, and someone should turn him around,

Let him know that he, who turns a sinner from the error of his way, will save his soul from death and will cover a multitude of sins.

[From] Peter, an apostle of the (Divine Savior), Je-Sus, the Messiah, to the chosen pilgrims sowing the seed in Pontus, Galatia, Cappadocia, Asia, and Bithynia:

According to the prognosis of God, the Father, may there be a progressive sanctification and submission to the Spirit, and by purification of the (Divine Savior), Je-Sus, the Messiah's blood, grace and peace.

Blessed is the God and Father of our Eternal God, the (Divine Savior), Je-Sus, the Messiah, who according to His manifold mercy has given us life from above, with a living hope by the resurrection of the (Divine Savior), Je-Sus, the Messiah, from the dead,

For an inheritance, which is indestructible, undefiled, imperishable, and which has been reserved for you in the heavens,

And which by the authority of God is, as under military guard, through faith to a salvation that is ready to be revealed in the End Time.

In this you continue to rejoice greatly, though for the time being, for a little bit, it continues to be necessary to be grieved by various testing trials,

That the intensity of your faith, being much more precious than perishable gold, after it is purified by fire, might prove to produce praise, honor and glory at the revelation of the (Divine Savior), Je-Sus, the Messiah,

Whom you love, without seeing; and though you do not see Him now, you believe and you rejoice with inexpressible joy and delight,

As you are conscious of the outcome of faith, the salvation of souls.

The prophets diligently inquired and wanted to find out the details of this salvation, the grace, which they predicted that it was to be yours.

They were trying to determine whom and at what time the Spirit of Christ, which was in them, did indicate and testify about the sufferings of the Christ, and the many different things that should follow these glorious events.

To them it was revealed that they were serving not themselves but you, in what now has been announced to you from them, who have proclaimed good news to you by the Holy Spirit, sent down from heaven, concerning matters, which the angels desire to look into.

Therefore, sharpen your wits, be sober-minded, set your hope, fully on the grace that is granted to you at the coming of the (Divine Savior), Je-Sus, the Messiah,

As obedient children, do not continue to conform to your former ignorance and desires,

But as He, who has called you, is holy, even so let your conduct become holy in every respect!

For it is written, You will be holy, because I am holy.

And as you are calling on the Father, who considers facts without favoritism, let your behavior in your temporary life, with due respect, be shaped by God,

For you know that you were redeemed from your futile way of life, handed down by the fathers, not with corruptible things, like silver and gold,

But with a precious blood, like that of a lamb, a faultless, blameless Christ.

As it had been foreknown before the foundation of the world, but was revealed in the end of times on account of you,

Who, on account of Him, are faithful to God, who raised Him up from the dead and gave Him glory that your trust and hope might be in God.

Having had your souls sanctified by submission to the truth, see to it that with brotherly un-hypocritical love you fervently love one another with a pure heart.

Since you are born from above, not of a perishable but of an imperishable seed, by a living and abiding word of God.

For all flesh is like grass; and all its glory is like the flower of grass. The grass withers; and the flower falls off.

But the word of the Eternal God remains forever. And this is the word, which has been proclaimed to you.

Therefore, having laid aside every evil, all deceit, hypocrisies, every miserable trait and all degrading language,

As newborn babies, have a desire for the pure milk of God-like thinking that you may mature in respect to salvation,

If you tasted that the Eternal God is good.

To Him you are drawn, as to a living stone, deliberately rejected by people, yet chosen and precious in the sight of God.

You also, as living stones, are being built up as a spiritual house, a holy priesthood, to offer up spiritual sacrifices, well-pleasing to God through the (Divine Savior), Je-Sus, the Messiah.

For it is stated in Scripture, Look! I lay in Zion a stone, a special and precious cornerstone; he, who keeps on trusting in Him, may never be disgraced.

Therefore, to you, who believe, [He] is of great value; but to them, who keep on refusing to believe, He is the stone, which the builders rejected and yet has become the head of the corner.

He is a stumbling stone and an offensive rock to them, who keep on stumbling over the word, which the disobedient bring upon themselves.

However, you are a chosen generation, a royal priesthood, a holy nation, a people assuming ownership that you may publicly proclaim the moral excellence of Him, who called you out of darkness into His marvelous light.

Formerly you were less than people, but now you are people of God; you did not receive mercy, but now you have received mercy.

Beloved, as strangers and pilgrims [in this world], I beg you to abstain from the physical desires, which keep on making war against the soul.

Keeping your conduct honorable among the nations, though they keep on slandering you as evildoers, that by continuously observing your good works, they may glorify God on the day of reckoning.

Submit to every human institution on account of the Eternal God, whether it be to a king, as a superior,

Or to governors, as them, who are sent by him for the punishment of evildoers and for the praise of them that do good.

For this is the will of God that by continuously doing good you put to silence the ignorance of foolish men;

As free, yet not using freedom, as a cover for evil, but as the servants of God.

Honor all men! Keep on loving the brotherhood! Keep on revering the God! Keep on honoring the king!

Servants/slaves, be fully devoted to masters, not only to the good and gentle, but even to the obstinate.

For this is a blessing of God, if for the sake of conscience, one endures grief and suffering wrongfully.

For what is praiseworthy about it, if you patiently endure punishment for sinning? But this is commendable to God, if you patiently endure punishment for good.

For to this you were called: Because Christ even suffered on behalf of you, leaving you an example that you may follow in His footsteps.

He did not commit sin; and no deceit was found in His mouth.

When He was abused, He did not retaliate with abuse; when He suffered, He did not threaten, but committed himself to Him, who judges correctly.

In His own body, He carried our sins upon the tree [cross] that, with sins removed, we might become alive for righteousness. By His stripes you have been healed.

For as sheep, you kept on going astray; but now you have been returned to the Shepherd and guardian of your souls.

Likewise women: As they continue to be subordinate to their own men; even if any are insubordinate to the word, they, by the conduct of the women, without a word, will also be won,

After with respectful reverence, they witnessed your pure conduct,

Which ought not to be external braiding of hair, putting on gold or wearing cosmetic clothing,

But the hidden person of the heart, that of an imperishable, gentle and quiet spirit, which is of great value in the sight of God.

For in this way, in olden times, holy women, who trusted in God, adorned themselves, being in subjection to their own husbands,

As Sarah listened to Abraham and addressed him as lord, whose daughters you have become, as you keep on doing good without fear or dismay.

Likewise, men: As you are living with the woman, you come to the understanding that she is weaker in stature; yet they are honored as joint heirs of the grace of life, lest your prayers are hindered.

Finally, all of you: Being of one mind, sympathetic, brotherly in love, compassionate, having humility,

Not returning evil for evil, insult for insult, to the contrary continuous blessing: For to this you were called that you may inherit a blessing.

For anyone, who would like to enjoy life and to see good days, let him keep his tongue from evil, and his lips from speaking malice.

Let him have no inclination to evil! Do good! Seek peace and pursue it!

For the eyes of the Eternal God are on the righteous, and His ears are open to their prayers. However, the face of the Eternal God is against them, who keep on doing evil.

And who will do evil to you, if you are zealous for the good?

And even if you should bring upon yourselves sufferings on account of righteousness, you are blessed. You should not be fearful of their intimidations and not be troubled.

Keep the Eternal God, and the Christ, holy in your hearts, that you are always ready to give a verbal response to everyone, who asks you to give a reason of the hope that is in you; but do so with gentleness and respect,

Having a clear conscience that they, who keep speaking evil of you and keep reviling your good conduct in Christ, may be ashamed.

It is better to keep on doing good and to suffer, if the will of God wills it, than doing evil.

For Christ also once suffered for sins, the just for the unjust, that He might lead us to God, by having been put to death in the flesh and being made alive in spirit,

In which he went to preach even to spirits in prison.

Who formerly were disobedient, when the patience of God was waiting in the days of Noah, while he was preparing an ark, in which a few, that is eight souls, were saved through water.

This typically applies to you: Baptism keeps on saving, not as a removal of dirt from flesh, but by providing a clear conscience, an appeal to God, based on the resurrection of the (Divine Savior), Je-Sus, the Messiah,

Who, after He went into heaven, is on the right hand of God, where are subjected to Him angels, authorities and powers.

Since Christ has suffered in the flesh, take on the same frame of mind; for he, who has suffered in the flesh, is set apart from sinning,

So as to live the remaining time, no longer in the flesh according to the lusts of men, but to the will of God.

Sufficient is the squandered time of carrying out and having lived the will of the heathen nations, in brutal unrestraint, lusts, indecency, orgies, drinking parties and unacceptable idolatries.

In this respect, they blaspheme and consider it strange that you do not participate with them in the same excessive depravity.

They will give an account to Him, who is ready to judge the living and the dead.

For this [purpose] He himself evangelized even the dead, that they might be judged in the same way as people in the flesh, and, that by God's doing, they may live in spirit.

The end of all things has come near. Therefore, do not be under the influence, but vigilant in prayer!

And above all things maintain fervent love among yourselves, because love keeps on covering a multitude of sins.

Be hospitable one to another without grumbling.

Everyone has received a gift for the continued service of one another, and for performing good services of a great variety of God's grace.

If someone speaks: [Declare] the oracles of God; if someone serves: Serve with the ability, which God provides, that in all things God may be glorified through the (Divine Savior), Je-Sus, the Messiah, to whom be praise and power forever and ever. Amen.

Beloved, do not think it is strange that a trial by fire keeps coming upon you, as if something strange were happening to you.

But keep on rejoicing as you continue to be partakers of the sufferings of Christ that, at the revelation of his glory, you may rejoice with never ending exaltation.

If you are insulted for the name of Christ, you are blessed, because the glory and spirit of God rests upon you.

But let none of you suffer as a murderer, a thief, an evildoer, or as a bully, who meddles in the life of another!

Yet if anyone [suffers] as a Christian, let him not feel ashamed; but let him keep on glorifying God in this name.

For the time to begin judgment for the house of God had to come. And if it is so first with us, what will the end be of them, who continue to be disobedient to the gospel of God?

And if the righteous is hardly spared, where will the ungodly and sinner appear?

Therefore, let them, who continue to suffer according to the will of God, by doing good, continue to commit their souls to the faithful Creator.

Therefore, I exhort the elders among you as a fellow-elder, as a witness of the sufferings of the Christ, and partaker of the glory, which is about to be revealed.

Shepherd the flock of God, which is among you, having oversight not by compulsion, but willingly, not motivated by greed, but eagerly.

Not exercising lordship over those assigned to you, but being examples for the flock.

And when the chief Shepherd has appeared, you will receive the unfading crown of glory.

Likewise, the younger, submit yourselves to the elder. All of you be subject to one another, clothe yourselves with humility; for God opposes the proud and gives grace to the humble.

Therefore, humble yourselves under the mighty hand of God that, in due time, He may raise you up.

Cast all your anxiety on Him; for He keeps on caring for you.

Be sober-minded! Be vigilant! Your adversary, the devil, as a roaring lion, keeps pacing about, seeking someone to devour.

Stand up to him, firm in the faith, knowing that the same kind of suffering is continually to be overcome by your brotherhood in this world.

But the God of all grace, who has called you into His eternal glory through Christ, though there was some suffering, He himself will prepare, confirm, strengthen, and establish you.

To Him belongs the power forever and ever. Amen.

I have written briefly by Silvanus, a faithful brother, as I regard him, exhorting and testifying to you that this is the true grace of God, in which you stand.

The co-elect in Babylon and my son Mark greet you.

Greet one another with a kiss of love. Peace to all of you, who are in Christ.

[From] Simon Peter, a servant and apostle of the (Divine Savior), Je-Sus, the Messiah, to those who so honored with us to receive faith in the righteousness of our God and the (Divine Savior), Je-Sus, the Messiah.

Let grace and peace be multiplied to you through the knowledge of God, and of Je-Sus, our Eternal God,

According to things given by His divine power for us to attain life and godliness, through the knowledge of Him, who has called us to and for His own glory and excellence,

As He has given to us precious and exceedingly great promises, that through them you might become partakers of a divine nature, having escaped from the corruption of sinful desires in the world.

For this reason, and with all diligence, supplement your faith with moral excellence and moral excellence with wisdom,

And wisdom with self-control, and self-control with endurance, and endurance with godliness,

And godliness with brotherly affection, and brotherly affection with love.

By living and complying to these things, you do not keep on setting yourselves up as being useless and unfruitful in respect to the understanding of our Eternal God, the (Divine Savior), Je-Sus, the Messiah.

But in whomever these things are not present, he is blind and shortsighted; he has forgotten that he was cleansed from his former sins.

So then brothers, it is best that you be diligent to keep on reaffirming your calling and election, because by keeping on doing these things, you may never stumble.

Thus, the entry into the everlasting kingdom of our Eternal God and Redeemer, the (Divine Savior), Je-Sus, the Messiah, will be richly provided for you.

Therefore, I will always be ready to remind you of these things, although you know and are established in this ever-present truth,

I consider it proper, by way of reminder to stir you up, as long as I am in this physical body.

For I know that the disposal of my body is fast approaching, as the Eternal God, our (Divine Savior), Je-Sus, the Messiah has revealed to me.

Thus I will be diligent that at any time after my departure, you will continue to have a lasting reminder of these things.

For we did not follow cleverly devised myths, when we made known to you the power and the revelation of our Eternal God, the (Divine Savior), Je-Sus, the Messiah; but, we are eyewitnesses of His majestic glory.

For after He received from God, the Father, honor and glory, a voice attributed to Him such majestic glory: This is my beloved Son, in Him I am well pleased.

And this voice we heard coming out of heaven, when we were with Him on the holy mountain.

We have an even more reliable prophetic word. You do well in paying continued attention to it, as to a light that continues to shine in a dark place, until the day dawns, and the morning star may have arisen in your hearts.

Of first importance is knowing that every prophecy of Scripture has its own intended meaning, not what [people] keep on coming up with themselves.

Because no prophecy, at any time, is the product of the will of man. To the contrary, it continues to be the product of the Holy Spirit: They spoke from/for God to men.

But there were also false prophets among the people, even as there will be false teachers among you, who by stealth will bring in destructive heresies, even the continuously denying of the Lord, who purchased them. They are bringing on themselves imminent destruction.

And many will follow their shocking conduct; on account of whom the way of the truth will be maligned.

With fraud and deceptive words they are treating you as if you were merchandise. Their judgment is long overdue and is coming; their destruction is not sleeping.

Even as God did not spare the angels, who sinned, but in chains handed them over to be kept in abysmal darkness for judgment.

And He did not spare the ancient world, when He brought the cataclysm upon the world of the ungodly, but kept one among eight, Noah, a preacher of righteousness, save.

And He turned the cities Sodom and Gomorrah into ashes; He condemned them to destruction, making them an example of what is coming to the wicked.

And He rescued righteous Lot, who was distressed by the lawlessness of a flagrant sensuous conduct.

The soul of that righteous man was tormented, living among them, seeing and hearing their lawless deeds day after day.

The Eternal God knows how to rescue the godly from a testing trial, and how to keep the unjust for a day of judgment to be punished,

Especially those, who keep on walking in the ways of the flesh, in the lust of defilement and despising legal authority, they are presumptuous, self-willed. They do not respect dignitaries, but blaspheme;

Whereas angels, who are greater in power and might, do not bring [one] railing accusation against them before the Eternal God.

But they, like irrational beasts, which are physically born to be captured and slaughtered, they ignorantly blaspheme what they do not understand; they will be destroyed by their own destructiveness.

They, who are unrighteous, will receive the reward of unrighteousness. They aspire to hedonistic pleasure in broad daylight. They are spots and blemishes, reveling in their own deceptions, as they sumptuously feast with you.

Having eyes full of adultery, they cannot cease from sin; they entice unstable souls; [their] heart is trained in greed. They are cursed children.

They have abandoned the right way and have gone astray, following the way of Balaam the son of Beor, who loved the wages of unrighteousness.

But he was rebuked for his own lawlessness; a dumb donkey spoke to him with a man's voice and restrained the prophet's madness.

They are fountains and storm clouds without water, reserved for darkness.

With arrogant words of vanity, they entice the passions of the flesh to sensuality. Those, who escape from such an erroneous way of life, are few.

They are promising freedom; but they themselves are the slaves of corruption. For what overcomes a man enslaves him.

For if people have indeed escaped the contaminations of the world through the knowledge of the Eternal God and the (Divine Savior), Je-Sus, the Messiah, and they are again entangled therein and overcome, then their latter state is worse than the first.

It would have been better for them not to have known the way of righteousness, than, having known it, to turn from the holy statutes, which have been entrusted to them.

In them, the truth of the proverb has become a reality: The dog has eaten its own vomit; the sow, which was washed, returned to her wallowing in the mire.

Beloved, I am now writing the second letter to you, in which I keep on alerting your memory to a pure disposition.

Be mindful of the words, foretold by the holy prophets and your apostles, by order of the Eternal God and Savior.

Most importantly, know that in the last days scornful scoffers will come, who keep on following their own evil desires,

Even saying, 'Where is the promise of His Coming?' 'Since the fathers fell asleep, all things keep on going on as they were from the beginning of creation.'

They knowingly ignore that by the word of God, the heavens existed long ago, and the earth was composed from water and by water.

And then by water, the world was deluged and perished.

But by the same word, the presently existing heavens and earth are set up and reserved for a day of judgment by fire, for the destruction of ungodly people.

Therefore, beloved, do not fail to take note that with the Eternal God, one day is as thousands of years, and thousands of years are as one day.

The Eternal God is not slacking off this promise, as some think of delays; instead, He is extremely patient with us, not willing for anyone to perish, but for all to come to a renewed understanding.

For the day of the Eternal God will come like a thief. With a roar, the heavens will pass out of sight. With consuming heat, the elements will be dissolved. And an earth, with all its products, will be found.

With everything being annulled, what ought you to be? -- In holy conduct and godliness,

Continuously looking forward to and anticipating the coming of the day of God, in which the heavens will be dissolved, and the elements will melt with great heat.

And we, according to His promise, are looking forward to new heavens and a new earth, in which righteousness continues to reside.

Therefore, beloved, seeing that you continuously look forward to such things, be diligent to be found by Him spotless, blameless and at peace,

As you continuously consider the patience and the salvation of our Eternal God; even as our beloved brother, Paul, according to the wisdom given to him, has written to you.

And as in all his letters, he keeps speaking of these things; in which some things are hard to understand, which the unlearned and unstable keep on perverting to their own destruction, as they do the rest of the Scriptures.

Therefore, beloved, seeing you know these things beforehand, continue to be on guard, lest, being led away by the error of the lawless, you should fall from being firmly established.

So then, keep on growing in the grace and in the knowledge of our Eternal God and Je-Sus, the (Divine Savior), Je-Sus, the Messiah. To Him [belong] glory, both now and forever.

That, which was and is of primary importance, which we have heard, which we have seen with our eyes, which we marveled at, which our hands handled, the word of life, as it has been revealed to us.

The manifestation of life as we have testified and we are proclaiming to you, is the eternal life that was and is with the Father, as it has been revealed to us.

That, which we have seen and heard, we also proclaim to you that you may continue to have fellowship with us - indeed our fellowship is with the Father and with His Son, the (Divine Savior), Je-Sus, the Messiah.

And we write these things that our joy may be complete.

And this is the message, which we have heard from Him, and which we declare to you, that God is light, and in Him is no darkness at all.

If we should say that we have fellowship with Him, yet live in darkness, we lie, and we do not put the truth into action.

But if we live in the light, as He is in the light, we have fellowship with one another, and the blood of the (Divine Savior) Je-Sus, His Son, cleanses us from every sin.

However, if we say that we have no sin, we deceive ourselves, and the truth is not in us.

But if we confess our sin, He is faithful and just; so He takes away our sin, and He cleanses us from every unrighteousness.

But if we should say that we have not sinned, we make Him a liar, and His word is not in us.

My little children, I write these things to you, that you may not sin. And if anyone should sin, we have a helper with the Father, the righteous (Divine Savior), Je-Sus, the Messiah.

He is the personification of appeasement for our sins; and not for ours only, but also for the sins of the whole world.

And by this we know that we know Him, in that we uphold His statutes.

He, who says, I know Him, and does not conform to His precepts, is a liar, and the truth is not in him.

However, whoever keeps His word, the love of God is truly perfected in him; and thereby we know that we are in Him.

He, who says that he remains in Him, should also in the same way live, as He lived.

Beloved, I am not writing a new commandment to you, but an old commandment, which you held in highest regard all along. The old commandment is the word, which you have heard.

Furthermore, I am writing about a new principle, which is true in Him and in you, because the darkness is presently disappearing, and the true light is already shining.

He, who claims to be in the light, yet hates his brother, is in darkness still.

He, who loves his brother, remains in the light, and there is no cause of offense in him.

But he, who hates his brother, is in darkness; he lives in darkness, and does not know what he is doing, because darkness is blindfolding his eyes.

I am writing to you, little children, because, on account of His name, your sins have been taken away.

I am writing to you, fathers, because you have known Him, who is of primary importance. I am writing to you, young men, because you have overcome the evil one. I am writing to you, little children, because you have known the Father.

I have written to you, little children, because you have known the Father. I have written to you, fathers, because you have known Him, who is of primary importance. I have written to you, young men, because you are strong, the word of God abides in you, and you have overcome the evil one.

Do not love the world, or the things that are in the world. If anyone loves the world, the love of the Father is not in him.

For everything that is in the world, the lust of the flesh, the desire of the eyes and the pride of life is not of the Father, but of the world.

The world, and the enticement it offers, is passing away; but he that does the will of God abides forever.

Little children, it is the end time, and as you have heard an opponent of Christ will come; and since many opponents of Christ are here already, we know that it is the end time.

They went out from among us, but they were not of us. If they had been of us, they would have remained with us; but they left, that they might make it clear that they were not at all of us.

But you have an anointing from the Holy One, and you all know it.

I have not written to you because you do not know the truth, but because you know it and that no lie is of the truth.

Who then is a liar? It is he, who denies that the Christ is the (Divine Savior) Je-Sus; he is the Antichrist, who denies the Father and the Son.

Anyone, who keeps on denying the Son, does not have the Father; but he, who keeps on confessing the Son, has the Father also.

You, what you have heard from the beginning, let it remain in you. If that which you have heard from the beginning will remain in you, you also will continue in the Son and in the Father.

And this is the promise, which He has promised us: Eternal life.

I have written these things to you about those, who keep on leading you astray.

And He, from whom you received the anointing, abides in you; and you have no need that someone should teach you about all these things. It is true, it is no lie, just as He taught you, you will remain in Him.

And now little children, abide in Him that when He will come, we may be absolutely confident, and not be put to shame by Him at His coming.

If you know that He is righteous, you know that everyone, who practices righteousness, is born of Him.

Look, how great a love the Father has for us that we may be called children of God, and so we are; but the world does not know us, because it did not know Him.

Beloved, though we are children of God, it has not yet been revealed what we will be; but we know that, when He will appear, we will be like Him; for we will see Him as He is.

And everyone, who has this hope in Him sanctifies himself, even as He is holy.

Everyone, who commits sin, produces lawlessness; for sin is lawlessness.

And you know that when He originally came, He came to take away sin; and in Him there is no sin.

Anyone, who is in Him, does not remain in sin; whoever keeps on sinning has neither seen Him, nor known Him.

Little children, let no one deceive you; he, who is a doer of righteousness, is righteous, even as He is righteous.

He, who does sin, is of the devil; for ever since the beginning, the devil keeps on sinning. For this purpose the Son of God was revealed, that He might annul the works of the devil.

Whoever is born of God does not sin; for His seed abides in him; and he cannot continue sinning, because he is born of God.

In this manner children of God are distinct from the children of the devil: Anyone, who is not a doer of righteousness, is not of God, neither is he, who does not love his brother.

For this is the declaration, which you heard from the beginning, that we may keep on loving one another,

Not as Cain, who was of the evil one, and killed his brother. And why did he kill him? Because his works were evil, and those of his brother were righteous.

Brothers, do not be surprised if the world holds you in low esteem.

We know that we passed from death to life, because we love the brothers. He, who does not love the brother, remains in death.

Anyone, who detests his brother, is a murderer; and you know that no murderer has eternal life abiding in him.

By this we recognize love: Because He laid down His soul on behalf of us, and we owe it to the brothers to lay down our souls.

Whoever has the necessities of life in this world and sees his brother in need, yet stifles his sympathy for him, how can the love of God be in him?

Little children, it is not proper for us to love by word of mouth, but in deed and in truth.

And by this we know that we are of the truth: Before Him, our heart will justify us,

Or our heart may blame us; and God, who is greater than our heart, knows everything.

Beloved, if our heart does not blame us, we have confidence toward God,

And whatever we may ask, we receive from Him, because we follow His directions and do the things that are pleasing to Him.

And this is His directive that we may trust in the name of His Son, the (Divine Savior), Je-Sus, the Messiah and love one another, as He directed us.

And whoever follows His directives remains in Him and He in him. And by this we know that He remains in us, by the Spirit, whom He has given to us.

Beloved, do not believe every spirit, but test the spirits whether they are of God, because many false prophets have gone out into the world.

This is how you identify the Spirit of God: Every spirit, which confesses that the (Divine Savior), Je-Sus, the Messiah came in flesh, is of God;

And every spirit, which does not confess the (Divine Savior) Je-Sus, is not of God; and such a one is from the Antichrist, of whom you have heard that he keeps on coming, indeed already now he is in the world.

You, children, are of God, and have overcome them, because He, who is in you, is greater than he, who is in the world.

They are of the world; because they of the world they speak [about the world], and the world listens to them.

We are of God; he, who knows God, listens to us; he, who is not of God, does not listen to us. By this we distinguish between the spirit of truth and the spirit of error.

Beloved, we should love one another, because love is of God; and every one, who loves, is born of God, and knows God.

He, who does not love, has not known God, for God is love.

In this the love of God was revealed among us, in that God sent His only begotten Son into the world, that we might live because of Him.

In this is love, not that we loved God, but that He loved us and sent His Son graciously to make up for our sins.

Beloved, if God so loved us, it is also proper for us to love one another.

No one has at any time seen God. If we continue to love one another, God lives in us, and his love is actualized by us.

And by this we know that we abide in Him, and He in us, because He shared with us His Spirit.

And we have seen and we testify that the Father sent the Son, [Je-Sus], the Savior of the world.

Whoever may confess that the Son of God is the (Divine Savior) Je-Sus, testifies that God is present in him, and he in God.

And we have come to know and to trust the love that God shares with us. God is love: And he, who abides in love abides in God, and God abides in him.

And the love between us is completed in this: On the day of reckoning we can have confidence, because as He is in this world, so are we.

There is no fear in love; but perfect love eliminates fear; because fear entails deprivation, and he, who keeps on fearing, is not perfected in love.

We continue to love, because He first loved us.

If anyone may say, I love God, and should hate his brother, he is a liar; for the one, who does not love his brother, whom he has seen, is not able to love God, whom he has not seen.

And we have this order from Him, That he, who loves God, should love his brother also.

Everyone, who believes that the Christ is the (Divine Savior) Je-Sus, is begotten of God; and everyone, who loves, is so-begotten, and he loves the so-begotten.

And by this we can be sure that we love the children of God, because when we love God, we keep on putting his law into practice.

For this is love toward God that we conform to His statutes; and His commandments are not burdensome.

For everyone, who is a child of God, overcomes the world; and this is the victory, by which we overcame the world: Our faith.

Now who is he, who keeps on overcoming the world? He, who believes that the Son of God is the (Divine Savior) Je-Sus.

This is He, who came in water and blood, the (Divine Savior), Je-Sus, the Messiah; not in water only, but in water and in blood. And it is the Spirit that bears witness, and the Spirit is truth.

For there are three things that testify:

The spirit, the water and the blood; and these three are as one.

If we receive the testimony of people, the testimony of God is greater; for this is the testimony of God, which He gave about His Son.

He, who does not believe God, makes Him out to be a liar, because he has not believed the testimony, which God gave about His Son.

And this is the testimony that God gave eternal life to us, and this life is in His Son.

He, who has the Son, has life; he, who does not have the Son of God, does not have life.

These things I have written to you, who believe in the name of the Son of God, that you may know that you have eternal life.

And this is the confidence, which we have in Him, that if we ask anything, according to His will, He listens to us.

And if we know that He listens to us, whatever we may ask, we know that we have the requests fulfilled, which we have requested from Him.

If anyone may see his brother sinning a sin, which does not result in death, if he will ask, He will give life to those sinning, unless the [direct] consequence is death. There is sin that [obviously] results in death; I do not say that he should pray for it.

Every kind of unrighteousness is sin; yet there is a sin that does not result in [direct immediate] death.

We know that everyone, who is begotten of God, does not continue to sin, but He, who has begotten him of God, keeps him, and the evil one does not touch him.

We know that we are of God, and the whole world lies in [the hand of] the evil one.

And we know that the Son of God is coming, and He has given us understanding that we may know Him, who is true; and we are in Him, who is true, His Son, the (Divine Savior), Je-Sus, the Messiah, who is the true God and life eternal.

Little children, beware of fake gods.

The elder to the chosen lady and her children, whom I love in the truth, and not only I, but also all they, who have come to know the truth.

Because the truth abides in us, is with us, and will be forever.

There will be with us: Grace, mercy and peace, from God, the Father, and from the (Divine Savior), Je-Sus, the Messiah, the Son of the Father, in truth and love.

I was very happy that I have found among your children, those who continue to live truthfully, just as we have received instruction from the Father.

And now I ask you, lady, not as though I am writing a new commandment to you, but that which we have is of utmost importance that we should continue to love one another.

And this is love that we may live in line with His statutes. It is just as you heard; this commandment is of utmost importance that you may continue to live accordingly.

For many deceivers have come into the world, who do not confess that the (Divine Savior), Je-Sus, the Messiah took on human flesh. Such a deceiver is the Antichrist.

Watch out for yourselves, that you may not lose what we worked for, but that you may receive a full reward.

Anyone, who starts in the teaching of Christ, but does not remain in it does not have God. Whoever remains in this teaching, he has both the Father and the Son.

If anyone comes to you, and does not bring this teaching, do not receive him into the house, do not greet him or talk to him.

For he, who talks with him and greets him, participates in his evil doings.

I have many things to write to you, but I do not want to use paper and ink. I prefer to come to you and speak face to face that our joy may be full.

Your chosen sister greets you [and] the children.

The elder to the beloved Gaius, whom I love in the truth.

Beloved, I wish you all the best, good health and that it is well with your soul.

I was very happy, when the brothers came and testified of the truth, which is in you, and the truth, according to which you live.

I have no greater joy than this, than hearing that my children live the truth.

Beloved, you are faithful in doing what you do for brothers, and for strangers,

Who testify of your example of love for the assembly [of the Called Saints], whom you are serving well, worthily sending it forward to God,

As they are progressing on behalf of the Name, not depending in any way on the nations.

Therefore, we ought to receive such [people] that we might be co-workers [with them] in the truth.

I have written something to the congregation [of the Called Saints], but Diotrephes, who loves to be first among them, does not want us.

Because of this, if I should come, I will bring his deeds to his attention; what he is doing against us is evil malicious gossip; if that were not enough, he does not receive the brothers and forbids them that would, he even expels them from the congregation [of the Called Saints].

Beloved, do not imitate what is evil, but what is good. Whoever does good is of God; he, who does evil has not seen God.

Demetrius is well attested by all, even of the truth itself; yes, and so do we, and you know that our testimony is true.

I have many things to write to you, but I do not want to write to you with ink and pen.

I hope to see you soon, and we will speak face to face. Peace to you. The friends greet you. Greet the friends by name.

[From] Jude, a servant of the (Divine Savior), Je-Sus, the Messiah, and brother of James, to the Called, who are loved by God, the Father, and guarded by the (Divine Savior), Je-Sus, the Messiah.

Tender love and kindness for you and plenty of peace.

Beloved, I am writing to you with great diligence about our common salvation, I have the urge to write to you, to urge you, to contend seriously for the traditional faith, which was originally delivered to the saints.

Secretly [over time], certain ungodly people twisted the grace of our God into scandalous indecency, which had been condemned of old; they even deny the only lord, our Eternal God, the (Divine Savior), Je-Sus, the Messiah.

I now keep on reminding you, as you have known once and for all, that the Eternal God, after He delivered the people out of the land of Egypt, He destroyed them, who afterward did not believe.

Likewise also the angels, which did not remain according to their original state, but after they left their unique place, He confined them with everlasting chains under darkness until the judgment of that Great Day.

Even as Sodom and Gomorrah and their surrounding cities, who similarly indulged in fornication, and went for the flesh of another, are set up as an example of ongoing punishment by eternal fire.

Like the others also, they follow their own imaginations, pollute the flesh, disrespect authorities and flagrantly blaspheme divine matters.

Yet Michael, the archangel, in his disagreement with the devil, as he contended about the body of Moses, did not dare to declare judgment on his blasphemy, but said, The Eternal God will deal with you.

However, these guys flagrantly speak about things, about which they know nothing about; they understand everything naturally, from the perspective of irrational animals, and they corrupt and destroy themselves thereby.

Pity them! For they went in the way of Cain, and brought down upon themselves the punishment of Balaam's error, and perished, even as Korah did in the rebellion.

They are blemishes on your acts of kindness, they feed themselves without guilt or shame, for they care only for themselves; they are clouds without water, they are autumn trees, whipped by the wind, without fruit, died twice and uprooted.

Their shame is like froth on wild waves of the sea; they are wandering stars, consigned to gloomy darkness forever.

And Enoch, the seventh after Adam, prophesied of these, saying, Look! The Eternal God comes with Myriads of His saints,

To render judgment upon all, to expose all the ungodly for all their ungodly deeds, the profanity they committed and the harsh words, which ungodly sinners have spoken against Him.

These are disgruntled grumblers, with the objective to satisfy their own desires; their mouth utters exaggeration, their face smiles to gain advantage.

You however, beloved, remember the words of warning by the apostles of our Eternal God, the (Divine Savior), Je-Sus, the Messiah,

Telling you, There will be scoffers in the end time, they will destroy themselves by their own ungodly desires.

These worldly-minded people, who cause divisions, do not have the Spirit.

But you, beloved, build yourselves up in your most holy faith, by praying in the Holy Spirit.

Persist in the love of God to eternal life, as you await the mercy of our Eternal God, the (Divine Savior), Je-Sus, the Messiah.

And keep on having mercy on those, who are doubting,

And save them from the burning lust that captivates them. To others show mercy with fear, hating even the clothing that is stained by the flesh.

Now to Him, who is able to keep you from stumbling, who is able to present you blameless and with great rejoicing into the presence of His glory,

To our only God, the Redeemer through the (Divine Savior), Je-Sus, the Messiah, our Eternal God, be glory, majesty, dominion and power, as it has been since eternity, is now and will be forever. This is certainly true.

Revelation 1

A revelation from the (Divine Savior), Je-Sus, the Messiah, which the God gave to Him, to show to His servants what inevitably is about to take place in short order, and which He publicized by sending His messenger to His servant John,

Who testified about the word of God, the testimony of the (Divine Savior), Je-Sus, the Messiah, and whatever he saw.

Whoever pays attention is blessed, particularly they, who listen to the words of this prophecy and treasures the things, written herein; because time is of the essence.

John to the seven congregations [of the Called Saints] in Asia Minor: Grace be to you, and peace, from Him, who always is present, who always was, and who always is coming and from the seven Spirits, who are before His throne,

And from the (Divine Savior), Je-Sus, the Messiah, who is the faithful witness, the first begotten of the dead and the ruler of the kings of the earth. To Him, who keeps on loving us, and keeps on cleansing us from our sins by His blood,

[To Him] who prepared for us a kingdom and made us priests before God, His Father, to Him be glory and dominion forever and ever; all of which is certainly true.

Look! He is coming with the Mighty Ones. Every eye will see Him, even they, who pierced Him; they, and all the tribes of the earth, will beat their breast in remorse, because of Him. Yes they will; most certainly they will.

I am the Alpha and the Omega, says the Eternal God, the God, who is ever-present, who always has been, and who is ever coming, the Ruler of All.

I, John, your brother, and partner in the suffering in respect to the kingdom and the steadfastness of the (Divine Savior) Je-Sus, was on the island, called Patmos, on account of the word of God and the profession of the (Divine Savior) Je-Sus.

I was in the Spirit on the day, which is devoted to the Eternal God. I heard behind me a great voice, like that of a trumpet,

Saying, What yu see, write it in a book, and send it to the seven congregations [of the Called Saints], which are in Asia Minor, to Ephesus, Smyrna, Pergamum and Thyatira, Sardis, Philadelphia and to Laodicea.

And I turned to see the voice, which was speaking with me. After I turned around, I saw seven golden lamp stands.

And in the midst of the seven lamp stands appeared to be a human being, fully dressed, even the feet, ready for action with a golden belt around the chest.

His head and His hair was white like wool, white as snow; His eyes were as a flame of fire.

His feet were like polished brass, refined in a furnace, and His voice was the sound of great amounts of water.

In His right hand were seven sparkling stars, from His mouth preceded a two-edged sharp sword, and His appearance was as the shining sun at high noon.

When I saw Him, I fell at His feet, as if dead. And He put His right hand on me and said to me, Fear not! I am [the Ultimate], the First and the Last.

[I am] the Living One; I was momentarily dead. And, Look! I am alive from eternity to eternity. I have the keys of death and Hades.

Therefore, write down the things yu have seen – as they are – and the things, which are about to happen next.

[This is] the mystery of the seven stars, which yu saw in my right hand, and the seven golden lamp holders: The seven stars are the angels of the seven congregations [of the Called Saints]; and the seven lamp stands are the seven congregations [of the Called Saints].

To the angel of the Ekklésia [the Called Saints] in Ephesus write: He, who holds the seven stars in His right hand, who lives in the midst of the seven golden lamp stands, says this,

I know yur works, yur labor and endurance, and that yu cannot tolerate evil, that yu have tested them, who say that they are apostles, and are not, and exposed them to be false.

Yu have endurance, and yu endured for my name's sake and did not get weary.

But I hold against yu that yu abandoned yur first love.

Therefore, take note of where yu have fallen, and have second thoughts. Do what yu did at first! However, if yu don't I will come to yu and will remove yur lamp stand from its proper place, lest yu change yur mindset.

But this yu have going for yu that yu hate the works of the Nicolaitans, which I also hate.

He, who has an ear, let him once and for all listen to what the Spirit says to the Ekklésia [the Called Saints]! To him, who prevails, I will give to eat from the tree of life, which is in the paradise of God.

To the angel of the Ekklésia [the Called Saints] in Smyrna write: He, who is the First and the Last, who momentarily was dead and became alive, says this,

I know yur trouble and poverty, but yu are rich; [I know] the blasphemy of them, who say they are Jews, and are not, but are a synagogue of Satan.

Do not fear what yu are about to suffer! Look! The devil will throw some of you into prison that you may be tested, and you will have trouble for ten days. Be faithful until death, and I will give yu the crown of life.

He, who has an ear, let him once and for all listen to what the Spirit says to the Ekklésia [the Called Saints]! He, who prevails, will not suffer harm from the second death.

To the angel of the Ekklésia [the Called Saints] in Pergamum write: He, who has a two-edged sharp sword, says this,

I know that yu live, where the throne of Satan is, and yu hold fast to my name and did not deny my faithfulness, even in the days of my witness Antipas, my faithful one, who was killed among you, where Satan resides.

But I have a few things against yu, because there continue to be some, who cling to the teaching of Balaam, who would teach Balak to entrap the children of Israel, to eat things sacrificed to idols, and to commit sexual immorality.

So likewise, yu also have them, who hold to the teaching of the Nicolaitans.

Therefore, get a new mindset! If not, I will come to yu in haste, and I will make war against them with the sword of my mouth.

He, who has an ear, let him once and for all listen to what the Spirit says to the Ekklésia [the Called Saints]! He, who prevails, I will give to him the stored manna, and will give him a ballot-stone, and on the stone a new name is written, which no one knows, except him, who is receiving it.

To the angel of the Ekklésia [the Called Saints] in Thyatira write: The Son of God, whose eyes are like a flame of fire, and whose feet are like polished brass, says this,

I know yur works, yur love, service, faith and perseverance; and yur latter works are greater than the first.

But I have against yu that yu tolerate the woman Jezebel, who calls herself a prophetess; she is teaching and is misleading my servants to commit adultery and to eat things dedicated to idols.

I have given her time that she might change her mind, and she is not willing to turn away from her sexual immorality.

Look! I will cast her on to a sickbed, and them, who commit adultery with her into great trouble, if they do not change her mind about her doings.

And I will kill her children with certain death; and all the Ekklésia [the Called Saints] will know that I am one, who examines inner minds and hearts, and I will give unto every one of you according to your works.

However, I will not put any other burden on yu, the rest in Thyatira, and as many, who do not comply with this doctrine, and who have not known the Depths of Satan, as they call it.

But hold on to what you have until I come.

And to whoever overcomes and remains to the end in my way of working, to him I will give power over the nations.

'He will shepherd them with a rod of iron, as the vessels of a potter are broken,' [Psalm 2: 9] **and as I received [instructions] from my Father.**

And I will give the morning star to him.

He, who has an ear, let him once and for all listen to what the Spirit says to the Ekklésia [the Called Saints]!

To the angel of the Ekklésia [the Called Saints] in Sardis write: He, who holds the seven Spirits of God and the seven stars, says this, I know yur works, yu have a reputation that yu live, and yet yu are dead.

Stay alert and strengthen the remaining, who are about to die, for I have not found yur works perfectly complete before my God.

Therefore, remember what yu have received and heard, stick to it, and adopt a new way of thinking! For if yu do not watch out, I will come as a thief, and yu will not know what hour I will come to yu.

But yu have a few individuals in Sardis, who have not even polluted their clothing, and they will live with me in white, because they are worthy.

He, who overcomes, he will be dressed in white clothing; and I will not blot out his name out of the book of life, but I will confess his name before my Father and before His angels.

He, who has an ear, let him once and for all listen to what the Spirit says to the Ekklésia [the Called Saints].

To the angel of the Ekklésia [the Called Saints] in Philadelphia write: He, who is holy, who is true, who has the key of David, who opens, and no one shuts, and shuts and no one opens, says this,

I know yur works. Look! I have set before yu an open door, and no one can shut it, because yu have little strength, and yet yu kept my word and have not denied my name.

Look! To them of the synagogue of Satan, who say they are Jews, and are not, for they lie. Look! I will make them come and fall at yur feet that they may know that I love yu.

Because yu have kept the word of my patient endurance, I also will keep yu from the hour of trial, which is about to come on the whole world, all who live on the earth, to give them a chance to prove that they are true.

Look! I am coming very soon. Hang on to what yu have that no one may take yur crown.

Him, who overcomes, I will make a pillar in the temple of my God, and he will never leave again. I will inscribe on him the name of my God, the name of the city of my God, the new Jerusalem, which is coming down from the heaven of my God, even my holy name.

He, who has an ear, let him once and for all listen to what the Spirit says to the Ekklésia [the Called Saints]!

To the angel of the Ekklésia [the Called Saints] in Laodicea write: The Amen, The Revealer of Faithfulness and Truth, the Foremost of God's Creation says this,

I know from yur works that yu are neither cold nor hot; I wish yu were cold or hot.

So then, because yu are lukewarm, neither cold nor hot, I will spit yu out of my mouth.

Yu say, I am rich, I have a surplus of everything and need nothing; and yet yu do not realize that yu are wretched, miserable and poor, blind and naked.

I advise yu to buy from me gold, purified in fire that yu may become rich, that yu may be dressed in white clothing, that the shame of yur nakedness may not be seen, that yu may apply ointment to yur eyes that yu may see.

For whomever I love, I admonish and discipline: Therefore, be devoted and take on a new mindset.

Look! I stand at the door, and I knock; if anyone may hear my voice and opens the door, I will come in to him, and will dine with him, and he with me.

To him, who overcomes I will grant to sit with me on my throne, even as I also overcame, and sat down with my Father on His throne.

He, who has an ear, let him once and for all listen to what the Spirit says to the Ekklésia [the Called Saints]!

Revelation 4

After this I looked, and, Look! A door had been opened in heaven. The first voice, which I heard, was like a trumpet talking with me. It said, Come up here, and I will show yu the things, which are yet to be.

And immediately I was in the spirit. And, Look! A throne was set up in heaven, and someone sat on the throne.

And He, who was sitting there, looked like a stone of jasper and carnelian. And there was a halo around the throne, in appearance like emerald.

And around the throne were twenty four thrones, and on the thrones I saw twenty four elders sitting, dressed in white clothing, and they had on their heads crowns of gold.

And from the throne proceeded flashes like lightning and voices like thundering; and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

And before the throne, it was like a sea of glass and crystal; in the midst of the throne and around the throne, were four living beings, full of eyes, up front and behind.

The first living being was like a lion, the second living being like a young bull; the third living being had a face like a man; and the fourth living being was like a flying bird of prey.

And of the four living beings, each one had six wings, which were all around; and within they were full of eyes; they do not rest day and night, saying, Holy, holy, holy, Eternal God, the God, Ruler of All, who was, is now and keeps on coming.

And these living beings will give glory and honor and thanks to Him sitting on the throne, the Living One, who lives forever and ever.

And the twenty four elders will fall down before Him, who is sitting on the throne, and will worship Him, who lives forever and ever, and will cast their crowns before the throne, saying,

Worthy are You, Eternal God, our God, to receive glory, honor and power, for You created all things, and because of Your will, they existed all along and were created.

Revelation 5 Index

And I saw on the right hand of Him, who is sitting on the throne, a scroll, with writing on the inside and outside, which had been sealed with seven seals.

And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the scroll, and to break its seals?

And no one neither in heaven, nor earth, nor under the earth, was able to open the scroll to look into it.

And I was weeping greatly, because no one was found worthy to open and to look into the scroll.

And one of the elders says to me, Do not weep! Look! The Lion of the tribe of Judah, the Root of David, has overcome to open the book, and its seven seals.

And in the midst of the throne, the four living beings, and the midst of the elders, I saw a Lamb standing, [which looked] as if it had been slain; it has seven horns and seven eyes, which are the seven Spirits of God that had been sent out into all the earth.

And it came and took [the scroll] out of the right hand of Him, who is sitting on the throne.

And when He had taken the scroll, the four living beings and the twenty four elders fell down before the Lamb, everyone of them having harps, and golden vials full of incense, which are the prayers of the saints.

And they are singing a holy hymn, saying, You are worthy to take the scroll and to open its seals, because You were slain, and by Your blood You purchased for God from every tribe, language, people and nation.

And You made them to our God a kingdom and priesthood; and they will reign on the earth.

And I saw and heard the voice of many angels round about the throne and the living beings and the elders; and their number was [innumerable] myriads of myriads and thousands of thousands.

They keep on chanting with a loud voice, Worthy is the Lamb that was slain to receive power, riches, wisdom, strength, honor, glory, and blessing.

And every creature in heaven, on earth, under the earth, in the sea and everything in them, I heard saying, Blessing, honor, glory and power be to Him, who sits on the throne and to the Lamb, forever and ever.

And the four living beings were saying, Amen. And the twenty four elders fell down and worshipped.

And I saw when the Lamb opened one of the seven seals, and I heard one of the four living beings saying, in a voice like thunder, Come!

And I looked. And, Look! A white horse! And he, who is sitting on it, had a bow; and a crown was given to him; and he went out to conquer that he might subdue.

And when he had opened the second seal, I heard the second living being saying, Come!

And out came another horse that was an intense red; and to him, sitting on it, a great sword was given and he was empowered to take peace from the earth that they should kill one another.

And when he had opened the third seal, I heard the third living being saying, Come! And I looked, and behold, the horse is black, and he, who is sitting on it, has a pair of scales in his hand.

And I heard a voice among the four living beings say, A kilogram of wheat for a day's wages, and three kilograms of barley for a day's wages, and see to it that yu do not deal falsely with oil and wine.

And when he opened the fourth seal, I heard the voice of the fourth living being saying, Come!

And I looked. And, Look! A pale grayish horse! And the name of him sitting on it is Death, and Hades came along with him. And authority was given to them over a fourth of the earth, to kill with the sword, with hunger, by death and/or by living things of the earth.

And when he opened the fifth seal, I saw under the altar the souls of them, who were killed for the word of God and for the testimony, which they gave.

And they cried with a loud voice, saying, Until when, holy and true Master, do You not consider and avenge our blood from them, who inhabit the earth?

And to every one of them a white robe was given, and they were told that they will rest yet for a little while, for the time to be fulfilled, when their fellow servants and their brothers also should be killed as they were.

And I saw that when He opened the sixth seal, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood.

And the stars of heaven fell on earth, even as a fig tree drops its green figs, when it is shaken by a strong wind.

And the heaven disappeared as a rolled up scroll, and every mountain and island was moved from its place.

And kings of the earth, great men, rich men, captains of thousands, mighty men, every bondman and free hid themselves in the hiding places, and in the rocks of the mountains.

And they say to the mountains and rocks, Fall on us, and hide us from the face of Him, who sits on the throne and from the wrath of the Lamb.

For the great day of their wrath has come, and who is able to stand?

After this I saw four angels standing on the four corners of the earth, holding the four winds of the earth that no wind may blow on earth, not on the sea, not on any tree.

And I saw another angel ascending from the rising sun and having the seal of the living God. He shouted with a loud voice to the four angels, who were empowered to hurt the earth and the sea.

He said, Do not hurt the earth, nor the sea, nor the trees, till we place a seal on the foreheads of the servants of our God.

And I heard the number of them, who had been sealed. One hundred forty four thousand of all the tribes of the children of Israel were sealed.

Of the tribe of Judah twelve thousand had been sealed, of the tribe of Reuben twelve thousand, of the tribe of Gad twelve thousand.

Of the tribe of Asher twelve thousand, of the tribe of Nepthalim twelve thousand, of the tribe of Manasseh twelve thousand,

Of the tribe of Simeon twelve thousand, of the tribe of Levi twelve thousand, of the tribe of Issachar twelve thousand,

Of the tribe of Zebulon twelve thousand, of the tribe of Joseph twelve thousand, of the tribe of Benjamin twelve thousand.

After this I saw, and behold, a great multitude, of all nations, tribes, people, and languages, which no one could number; they stood before the throne, and before the Lamb, clothed with white clothing and palm branches in their hands.

And they are calling out with a loud voice, saying, Salvation to our God, who sits on the throne, and to the Lamb.

And all the angels stood around the throne, the elders and the four living beings, and they fell on their faces before the throne and worshipped the God.

They keep on saying, Amen: Blessing, glory, wisdom, thanksgiving, honor, power, and might, be to our God forever and ever. Amen.

And one of the elders took up the conversation and said to me, These, who are dressed in white clothing, who are they, and where did they come from?

I said to him, My lord, You know. And he said to me, These are they, who came out of great distress, and have washed their clothes, and made them white in the blood of the Lamb.

Because of it, they are before the throne of the God, and serve Him day and night in His temple; and He, who sits on the throne, will encamp over them.

They will hunger no more and not be thirsty anymore; neither sun, nor scorching heat will fall on them.

Because the Lamb that is at the center of the throne will shepherd them and will lead them to living springs of waters; and the God will wipe away every tear from their eyes.

Revelation 8

And after he opened the seventh seal, there was silence in heaven for about half an hour.

And I saw the seven angels, who had been standing before the God; and seven trumpets were given to them.

And another angel, having a golden censer, came and stood at the altar, and much incense was given to him that he will offer it with the prayers of all saints on the golden altar, which is before the throne.

And out of the angel's hand, the smoke of the incense, which came with the prayers of the saints, ascended up before the God.

And the angel took the censer, and filled it with fire of the altar and threw it on the earth; and there was thundering, rumbling, flashes like lightning and much shaking.

And the seven angels, who had the seven trumpets, prepared themselves to blow them.

At the sound of the first trumpet, hail and fire, mingled with blood, fell on the earth, and the third part of earth was burnt, a third of the trees was burnt, and all green grass was burnt.

When the second angel sounded the trumpet, it was as if a great mountain, burning with fire, was thrown into the sea, and the third part of the sea became blood.

And the third of the living creatures, which were in the sea, died; and the third of the ships were destroyed.

When the third angel sounded the trumpet, a great star fell from heaven, burning as if it were a torch, and it fell upon the third part of the rivers and on the springs of the waters.

And the name of the star is called Wormwood; and the third part of the waters became wormwood, and many men died of the waters, because they were made bitter.

When the fourth angel sounded the trumpet, a third of the sun was struck, and a third of the moon, and the part of the stars so that a third of them was darkened, and a third of daylight did not shine, and correspondingly the night.

And I looked and heard a bird of prey flying through the midst of heaven, calling with a loud voice, Alas, alas, alas, to the inhabitants of the earth, because of the remaining sound of the trumpet of the three angels, who are yet to blow the trumpet!

Revelation 9

When the fifth angel sounded the trumpet, I saw a star fall from heaven to earth and to him was given the key to the pit of the Abyss.

He opened the pit of the Abyss; and smoke came out of the pit, like smoke of a great chimney, and the sun and the air were darkened by the smoke of the pit.

And out of the smoke came locusts on the earth; they were enabled to have power like the scorpions of the earth.

Their instruction was not to damage the grass of the earth, nor any green thing, nor any tree; but only those people, who do not have the seal of God on their foreheads.

They were instructed, not to kill, but that they should torment five months, and their torment was as the torment of a scorpion, when it strikes a person.

In those days people will seek death, and not find it; they will desire to die, and death will flee from them.

The appearance of the locusts was like horses prepared for battle, and on their heads appeared to be golden crowns, and their faces were as the faces of people.

They had hair like the hair of women, and their teeth were like the teeth of lions.

They had breastplates like breastplates of iron, and the sound of their wings was like the sound of chariots and many horses running into battle.

They have tails like scorpions, and stingers on their tails, with power to hurt people for five months.

They have the angel of the Abyss as king over them, in Hebrew his name is Abaddon, in Greek his name is Apollo.

One Woe is gone; and, Look! After this, two more are yet to come.

When the sixth angel sounded the trumpet, I heard a voice of one of the four horns of the golden altar, which is before the God.

It said to the sixth angel with the trumpet, Release the four angels, who had been bound at the great river Euphrates.

And the four angels were released, who had been prepared for this hour, day, month, and year, to kill the third of mankind.

The number of the horsemen was two-myriads of myriads [200,000,000]. I heard their number.

In the vision, I saw the horses, and those sitting on them had glittering, dark blue and yellow armored breastplates, and the heads of the horses were as the heads of lions, and out of their mouths issued fire, smoke and sulfur.

By these three plagues, the fire, smoke and the sulfur, proceeding out of their mouths, one third of humanity was killed.

For the power of their equipment is in their mouth, and in their tails; their tails were like serpents; and with their heads they injure.

And the rest of the people, who were not killed by these plagues, did not change their mind about the works of their hands that they will not worship the demonic, idols of gold, silver, brass, stone, wood, which can neither see, hear nor walk.

And they did not change their mind about their murders, sorceries, sexual immorality, and thefts.

And I saw another mighty angel coming down out of heaven, clothed with a cloud, and a halo on his head. His face was like the sun, and his feet as pillars of fire.

He had in his hand a small open scroll; he set his right foot on the sea, and his left foot on the earth.

He called out in a loud voice, as a lion roars. After he was calling out, seven thunders sounded forth their voices.

After the seven thunders spoke, I was about to write, and I heard a voice from heaven saying to me, Seal up what the seven thunders said. Do not write it down.

The angel, whom I saw standing on the sea and on the earth lifted up his right hand to heaven,

And swore by Him, who lives from eternity to eternity, who created heaven and things in it, and the earth and things in it, and the sea and things in it: 'Chronological time will be no longer.'

For in the days of the voice of the seventh angel, when he is about to sound the trumpet, the mystery of God would be fulfilled, as He himself announced the good news to his servants, the prophets.

Again the voice, which I heard from heaven, spoke to me and said, Go and take the little scroll, which is open in the hand of the angel, who was standing on the sea and on the earth.

I went to the angel, and said to him, Give me the little scroll. He said to me, Take and eat it. It will be awful on yur innards but in yur mouth, it will be sweet as honey.

I took the little scroll out of the angel's hand; and ate it up. In my mouth, it was sweet as honey; but after I had eaten it, my stomach was awful.

And they tell me, It is necessary that yu prophesy again concerning many people, nations, languages, and kings.

Revelation 11

A measuring rod like a staff was given to me, and the angel said, Get up and measure the temple of God, the altar, and those worshipping there.

But exclude the exterior courtyard, do not measure it, for it is given to the nations, and they will trample the holy city under foot for forty-two months.

And I will delegate my two witnesses, clothed in sackcloth, they will prophesy a thousand two hundred and sixty days.

They are the two olive trees, and the two lamp stands, which are standing before the Eternal God of the earth.

And if any one desires to harm them, fire proceeds out of their mouth and devours their enemies; if anyone may even desire to harm them, he must thus be killed.

They have power to shut the heaven that it does not rain in the days of their prophesying; and they have power over the water to turn it into blood, and to strike the earth with every plague, as often as they will.

When they finish their testimony, the brute, which comes out of the Abyss, will make war against them, overcome them, and kill them.

And their bodies will be in the street of the great city, which spiritually is called Sodom and Egypt, where also their Eternal God was crucified.

Some of the people, and tribes, languages and nations will gaze on their bodies for three and an half days, and will not allow their bodies to be put into graves.

And the inhabitants of earth will rejoice over them, celebrate, and send gifts to one another, because these two prophets tormented those living on the earth.

And after three and a half days, the Spirit of Life from the God entered into them; they stood up on their feet, and great fear fell on them, who saw them.

And they heard a great voice from heaven saying to them, Come up here. And in a cloud, they ascended up to heaven; and their enemies saw them.

In that hour there was a great earthquake; the tenth part of the city collapsed, the names of seven thousand people were killed in the earthquake, and the rest were terrified and gave glory to the God of heaven.

The second Woe is past. Watch out, the third Woe is coming quickly.

When the seventh angel sounded the trumpet, great voices in heaven were saying, The kingdom of this world has become our Eternal God's, and His Christ's and He will reign forever and ever.

And the twenty four elders, who are sitting on their thrones before the God, fell on their faces, and worshipped the God.

They are saying, We give You thanks, Eternal God, the God, who has everything in hand, who continues to be and has been, because You have taken on Your great power and have begun to reign.

The nations were enraged, now the time of Your wrath is come, and the dead to be judged, and to give the reward to Your servants, the prophets, the saints, and them, who fear Your name, small and great, and to destroy those, who are destroying the earth.

And the temple of the God was opened in the heaven, and there, in His temple, the ark of His covenant could be seen. And there was lightning, rumbling, thundering, an earthquake and great hail.

Revelation 12

A great sign appeared in heaven: A woman had been dressed with the sun; the moon was under her feet; and on her head was a crown of twelve stars.

And being with child, in labor, experiencing birth pains, she cried out.

And another sign appeared in heaven: Look! There is a great red dragon with seven heads, ten horns, and on his heads seven diadems.

And his tail swept away a third of the stars of heaven, and dragged them to the earth. And the dragon stood before the woman, who was about to give birth, that whenever she would give birth, he would devour the child.

And she gave birth to a son, a male, who was about to rule all nations with a rod of iron; and her child was snatched away to the God and to His throne.

And the woman fled into the wilderness, where she had a place prepared for by God that she would be provided for a thousand two hundred and sixty days.

And there was a power struggle for dominance in heaven: Michael and his angels fought against the dragon; and the dragon and his angels fought back.

But he was not strong enough, and there was no longer any elbow room for them in heaven.

And the great dragon, the powerful serpent, called Satan, the Trouble-Maker, who deceives the whole world, was tossed out. He was thrown onto the earth; and his angels were expelled with him.

And I heard a great voice in heaven, saying, Now has come the salvation, the power, the kingdom of our God, and the authority of His Christ, because the accuser of our brothers, who accused them before our God day and night, has been expelled.

And they were victorious over him by virtue of the blood of the Lamb; and on account of their testimonial, they did not love their souls when dying.

Therefore, heavens and its inhabitants, rejoice! Pity on earth and sea for the Trouble-Maker has come down to you with great fury, because he knows that he has little time.

And when the dragon saw that he was consigned to the earth, he persecuted the woman, who gave birth to the male child.

And to the woman two wings of a great eagle were given, that she could fly into the wilderness, to her [own] place, where she is superabundantly and continuously provided for, in spite of the serpent.

And the serpent discharged a river of water out of its mouth, so as to carry away the woman by a flood.

And the earth came to the help of the woman; the earth opened her mouth and swallowed up the flood, which the dragon caused to come out of its mouth.

And the dragon was angry with the woman, and went to make war with the rest of her offspring, who keep on complying to the statutes of God, and the testimony of the (Divine Savior) Je-Sus; and he stood on the sand of the sea.

I saw a wild beast rising out of the sea, having ten horns and seven heads, and upon its horns ten diadems, and on its heads names of blasphemy.

The beast, which I saw, was like a leopard; his feet were as the feet of a bear; his mouth as the mouth of a lion; and the dragon gave him his power, his throne and great authority.

One of his heads was as if it were mortally wounded; yet his mortal wound was healed, and all the world was amazed by the beast.

And they worshipped the dragon, which gave power to the beast. And they worshipped the beast, saying, Who is like the beast? Who is able to be at war with it?

It was given a mouth, babbling great things and blasphemies; and it was given power to carry on for forty two months.

And it opened its mouth with blasphemies against God, to blaspheme His name, His temple, and those, who are in heaven.

And it was authorized to make war against the saints and to overcome them; and it was empowered over every tribe and people, language and nation.

And all, who live on earth, whose names are not written in the book of life of the Lamb, who had been mortally wounded since the foundation of the world, will worship it.

If anyone has an ear, let him listen.

If anyone is destined for captivity, to captivity he will go; if anyone is destined to be killed by the sword, with the sword he will be killed. Such is the expectation and the faith of the saints.

And I saw another beast coming up out of the earth; and it had two horns like a lamb, and it spoke like a dragon.

And it was authorized by the first beast and acted on behalf of it. It made the earth and those, who live on it to worship the first beast, whose deadly wound was healed.

And it keeps on doing great miracles that fire comes down from heaven on the earth in the sight of men.

Authorized by the beast to do miracles in the sight of those, who live on earth, it keeps on leading them astray that they should make an image to the beast, which had the wound by a sword, yet lived.

It had power to give the breath of life to the image of the beast, that the image of the beast should speak, and those, who would not worship the image of the beast, be killed.

And it forced all, both small and great, rich and poor, free and slave, to receive a mark, either on their right hand, or on their foreheads,

That no one should be able to buy or sell, unless he had the mark, the name of the beast, or the number of its name.

And its number, and a person's number, is six hundred sixty six. This requires wisdom. Let him, who has understanding, discern the number of the beast.

And I looked, behold, a Lamb stood on Mount Zion, and with him a hundred forty four thousand, having his name and his Father's name written on their foreheads.

And I heard a voice from heaven, like the voice of many waters, and the voice of great thunder; and I heard the voice of guitar players strumming on their guitars.

And they are singing a new song before the throne, before the four living beings, and the elders; and no one was able to learn that song except the hundred and forty four thousand, who had been purchased from the earth.

They are they, who were not stained by women; these virgins follow the Lamb wherever it goes; they were selected from among men to be first fruits to God and to the Lamb.

In their mouths no lie was found; they are blameless.

And I saw another angel flying in mid heaven, who has everlasting good news to proclaim to them, who live on earth, every nation, tribe, language and people.

Saying in a loud voice, Fear God and give Him glory! For the hour of his judgment has come. Worship Him, who made the heaven, the earth, the sea, and fountains of waters!

And there followed another angel, saying, Fallen, fallen is Babylon that great city, who made all nations drink of her wine, [her] wrath, [her] immorality.

And another third angel followed them, saying with a loud voice, If any one worships the beast and its image, and receives its mark on his forehead, or his hand,

He will drink of the wine, of the wrath, of God, which undiluted is poured into the cup of his anger; and he will be tormented with fire and sulfur before holy angels and before the Lamb.

And the smoke of their tormenting keeps on going up forever and ever; and they, who worship the beast and its image, and whoever receives the mark of its name, has no rest day or night.

Such is the expectation of the saints, of them, who keep on conforming to the statutes of God, and the faith of the (Divine Savior) Je-Sus:

And I heard a voice from heaven saying to me, Write! Blessed are the dead, who die in the Eternal God from now on; yes, says the Spirit, They will rest from their labors; and their works keep on following them.

And I looked: Behold, a white cloud, and on the cloud sat one like a human being, having on his head a golden crown, and a sharp sickle in his hand.

And another angel came out of the temple, crying with a loud voice to him, who is sitting on the cloud, Put yur sickle to work, and reap, for the hour to reap has come, because the harvest of the earth is drying up.

And he, who sat on the cloud, swung his sickle on the earth; and the earth was harvested.

And another angel came out of the temple in heaven; he also has a sharp sickle.

And another angel came from the altar, who has control over fire, and cried with a loud cry to him that had the sharp sickle, saying, Put yur sharp sickle to work and gather the clusters of the vine on the earth, for her grapes are fully ripened.

And the angel swung his sickle on the earth and gathered the vine of the earth, and threw it into the winepress of the wrath of the great God.

The winepress was trodden outside the city, and blood came out of the winepress, up to the bridles of horses, for a distance of a thousand and six hundred furlongs.

And I saw another great and marvelous sign in heaven, seven angels having seven plagues; they are the last, for with them the wrath of God is ended.

And I saw something like a sea of glass mingled with fire; and those, who subdued the beast, its image, its mark and the number of its name, stood on the sea of glass, having guitars from God.

And they are singing the song of Moses, the servant of God and the song of the Lamb, saying, Great and marvelous are Your works Eternal God, the God, the Ruler of All, King of the Nations just and true are Your ways.

Everyone should fear the Eternal God and glorify Your name; since You alone are holy, all the nations will come and worship before You; because Your righteousness is obvious.

And after these things I see that the temple of the tabernacle of the testimony in heaven was opened.

And the seven angels, having the seven plagues, came out of the temple; they were clothed in pure spectacular linen, with golden sashes across their chests.

And one of the four living beings gave to the seven angels seven golden bowls full of the wrath of the God, who lives forever and ever.

And the temple was filled with smoke from the glory of the God, and from His power; and no one was able to enter into the temple, till the seven plagues of the seven angels were completed.

And I heard a great voice from the temple saying to the seven angels, Go! Pour out the bowls of the wrath of God on the earth.

And the first one went and poured out his bowl on the earth; and a bad malicious evil came on the people, who had the mark of the beast, and on those who worshipped its image.

And the second angel poured out his bowl on the sea; and it became as the blood of the dead, and every living soul in the sea died.

And the third angel poured out his bowl on the rivers and fountains of waters; and they became blood.

And concerning the water, I heard the angel saying, Holy One, who always is and always has been: You are righteous, because You have judged concerning these things correctly.

Because they have shed the blood of saints and prophets, You have given them blood to drink, as they deserve.

And coming from the altar I heard the saying, Yes! Eternal God, the God, the Ruler of All, true and righteous are Your judgments.

And the fourth poured out his bowl on the sun; and he was empowered to scorch people with fire.

And people were scorched with great heat, and they cursed the name of the God, who has power over these plagues: and they did not have any second thoughts to give Him glory.

And the fifth poured his bowl on the throne of the beast; and his kingdom was full of darkness; and they bit their tongues in pain.

They cursed the God of heaven, because of their distress and pain, yet they did not change their mind about their deeds.

And the sixth poured his bowl on the great river Euphrates; and its water dried up, that the way for the kings of the Rising Sun might be prepared.

I saw three unclean spirits, like frogs, coming out of the mouth of the dragon, the mouth of the beast, and out of the mouth of the false prophet.

For they are the spirits of demons, which perform miraculous signs, for the kings of the earth and for the whole world, to assemble them for the battle of that great day of the God, the Ruler of All.

Look! I am coming like a thief. Blessed is he, who keeps watch over his clothing, lest he should walk about naked, and they see his shame.

And he assembled them at a place called in Hebrew Armageddon.

And the seventh poured his bowl into the air; and out of the temple from the throne, spoke a loud voice, It is done.

And there was lightning, shouting, thundering, and a great earthquake, as has not been since people are on the earth, so severe was the great earthquake.

And the great city was split into three parts, and the cities of the nations fell; and the great Babylon was summoned before the God, to give her cup of the wine of the fierceness of His wrath.

And every island fled, and mountains could not be found.

And great hail, about one talent in weight, fell from heaven, and people cursed God, because of the devastation of the hail; for the devastation was exceedingly great.

And one of the seven angels, who had the seven bowls, came and talked with me, saying, Come here! I will show yu the judgment on the great unfaithful one, who sits on many waters,

With whom the kings of the earth had illicit relationships, and by whom the inhabitants of the earth have been intoxicated by the wine of her immorality.

And in the spirit he took me into the wilderness, where I saw a woman sitting on a scarlet beast that is plastered with blasphemous names; it has seven heads and ten horns.

The woman was clothed with purple and scarlet; her make-up is gold, precious stones and pearls, and in her hand she holds a golden cup that is filled with detestable things and the filth of her immorality.

And on her forehead a mysterious name was written: BABYLON, THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

And I saw the woman being drunk with the blood of the saints and the blood of those, who bear witness to the (Divine Savior) Je-Sus; and having seen her, I was amazed and greatly astonished.

And the angel said to me, Because yu wondered why I will tell yu the mystery about the woman, and of the beast, which carries her and has the seven heads and ten horns.

The beast, which yu saw does not continued to exist, is about to come out of the abyss, and is led to destruction. And they, who live on earth, whose names were not written in the book of life from the foundation of the world, when they see the beast, which was not and does not continue to exist, and yet will come, will be amazed.

Let him, who has a discerning mind, take note: The seven heads are seven mountains, on which the woman sits.

And there are seven kings; five are gone, one presently is, and the other has not yet come; and when he comes, it is necessary for him to remain a little while.

And the beast, which did not and does not continue to exist, is, as if it were, the eighth of the seven, and it is on the way to destruction.

And the ten horns, which yu saw are ten kings, who as yet have not received a kingdom; but receive authority as kings for one hour along with the beast.

They have but one mindset, and they submit their power and authority to the beast.

They will make war on the Lamb, and the Lamb will overcome them, for He is Eternal God of lords, and King of kings; and those, who are with Him, are called, chosen and faithful.

And he says to me, The waters, which yu saw, where the harlot sits, are people, multitudes, nations and languages.

And the ten horns and the beast that yu saw, they will hate the harlot, and will make her desolate and naked, and will eat her flesh and burn her with fire.

For God has put it in their hearts to comply with His purpose, and according to that same purpose to give their kingdom to the beast, until the words of God will be fulfilled.

And the woman, whom yu saw, is that great city, which has dominion over the kings of the earth.

And after these things I saw another angel coming down from heaven, having great authority; and the earth was illuminated by his glory.

He cried out with a powerful voice, saying, Fallen, fallen is Babylon, the great; she has become the home of demons, a cesspit of every unclean spirit, a cage of every unclean bird, and a den of every unclean detestable beast.

For all nations drank the wine of the wrath of her immorality, the kings of the earth have committed fornication with her, and the merchants of the earth got rich by the efficacy of her luxuries.

And I heard another voice from heaven, saying, Come out of her, my people, that you may not be participants in her sins, and that you do not receive her punishments.

For her sins adhere to high heaven; and God has called to mind her iniquities.

Give to her as she has given; as she had done, pay her back double for her duplicity; in the cup, which she mixed, mix her in double measure.

As she glorified herself, and reveled in luxury, so give to her torment and grief; for in her heart she says to herself, I am a sitting queen and never a widow in mourning.

Therefore, in one day, the plagues will descend on her: Death, mourning, famine, and she will be burned with fire, because the mighty Eternal God, God is the One, who judges her.

And the kings of the earth will weep and wail; they, who fornicated and reveled in luxury with her, see the smoke of her burning.

And they are keeping their distance for fear of her misery, saying, Alas, alas! Babylon the great city, the powerful city! In one hour yur judgment has come.

And the merchants of the earth weep and mourn over her, because no one buys their merchandise any more,

Merchandise of gold, silver, precious stones, pearls, and fine linen of purple, silk and scarlet, every citron wood, every article of ivory, every article of precious wood, brass, iron and marble,

Cinnamon, fragrance, incense, myrrh and frankincense, wine and oil, fine flour and wheat, burden bearing animals and sheep, horses and chariots, bodies and souls of people.

The ripe fruits of the desire of yur soul left yu, and all sumptuous and splendid things left yu; and they will no longer find them at all.

The merchants of these things, who were enriched by her, will keep their distance, weep and mourn, because of the terror of her torment.

They say, Alas, alas, the great city, which was clothed in fine linen, purple and scarlet, adorned with gold, precious stones and pearls!

For in one hour such great wealth has been wasted. And every captain of ships, all those, who set sail, sailors; and those, who trade at sea, stayed far away.

And seeing the smoke of her burning, they cried out saying, What can compare to this great city!

Weeping and wailing, they threw dust on their heads and cried, saying, Alas, alas, that great city, in which by her wealth were enriched all, who have ships at sea! For in one hour she was destroyed.

Celebrate on account of her, heaven, saints, apostles and prophets, for on account of you God rendered judgment on her.

And one mighty angel took up a stone, like a great millstone and threw it into the sea, saying, Thus with violence will the great city Babylon be thrown down, and she will not at all be found.

The sound of guitar players and musicians, of pipers and trumpeters, will not at all be heard in yu any longer; and any craftsman of any craft will not at all be found in yu anymore; and the sound of a millstone will not at all be heard in yu anymore.

No light of a candle will shine in yu anymore; and the voice of a bridegroom and bride will not at all be heard in yu anymore; because your merchants were the potentates of the earth; by whose trickery all nations were led astray.

And blood of prophets and saints, and of all, who were killed on earth, was found in her.

And after these things I heard a loud voice of a great multitude in heaven, crying out, Alleluia! Salvation, glory and power to our God!

His judgments are true and righteous, for He judged the great harlot, who corrupted the earth with her immorality, and He vindicated the blood of His servants from her hand.

And they called out a second time, Alleluia! And her smoke rose up forever and ever.

And the twenty four elders and the four living beings fell down and worshipped the God, who sits on the throne, saying, Amen! Alleluia!

And a voice came from the throne, saying, Praise our God, all [you] His servants, and [you,] who fear Him, both small and great!

And I heard as if it were the voice of a great multitude, the sound of many waters, and the sound of mighty thundering, saying, Alleluia! For the Eternal God, our God, the Ruler of All reigns.

We may rejoice and exult; and we will give Him glory, for the marriage of the Lamb has come, and His bride prepared herself.

And she was provided with clothing of bright, pure linen; for the fine linen is the active righteousness of the saints.

And he says to me, Write! Blessed are they, who are called to the marriage feast of the Lamb. And he says to me, These are the true words of God.

And I fell at his feet to worship him. And he says to me, See to it that yu do not do it! I am a fellow servant with yu and of yur brothers, who uphold the confession of the (Divine Savior) Je-Sus. Worship God! For the spirit of prophecy is the confession of the (Divine Savior) Je-Sus.

And I saw after heaven had been opened, Look! A white horse! And he, who is sitting on it, is called Faithful and True; and in righteousness he judges and makes war.

His eyes were as a flame of fire, and on his head were many diadems, which were inscribed with a name, which no one knew, but he himself.

And he was dressed with clothing drenched in blood; and his name is called The Word of God.

And the armies of heaven followed him on white horses, clothed in fine linen, white and pure.

And from his mouth proceeds a sharp sword that he may strike down the nations; he will shepherd them with a rod of iron, and he treads the winepress of the fury and wrath of the God, [who is] the Ruler of All.

On His robe and thigh is written the name, KING OF KINGS AND LORD OF LORDS.

And I saw one angel standing in the sun; and he cried with a loud voice, saying to all the birds flying in mid heaven, Come together en masse to the dinner of the great God.

That you may eat the flesh of kings, the flesh of captains of thousands, the flesh of mighty men, the flesh of horses and of those, who sit on them, the flesh of all men, free and slave, small and great.

And I saw the beast, the kings of the earth and their armies, gathered together to make war against him, who is sitting on the horse, and against his army.

And the beast was captured, and with it the false prophet, who did miracles before it, by which he deceived them, who had received the mark of the beast, and them, who worshipped its image. They were thrown alive into a lake of fire that keeps on burning with sulfur.

And the rest were killed by him, whose sword proceeded out of his mouth, and who is sitting on the horse; and all the birds were filled with their flesh.

And I saw an angel coming out of heaven, having the key of the abyss and a great chain in his hand.

And by force, he took the dragon the domineering serpent, which is the Troublemaker, Satan and bound him thousands of years,

Threw him into the abyss, shut and sealed him up that he may not deceive the nations anymore, till the thousands of years should be fulfilled; after these things, it is necessary that he be released for a short time.

Then I saw thrones, and they who sat on them were destined to judge the souls of those who were beheaded for their confession of the (Divine Savior) Je-Sus and for the Word of God, and who did not worship the beast and its image, and did not get its mark on their foreheads and on their hands; and they lived and ruled with Christ for thousands of years.

And the rest of the dead did not live until the thousands of years were completed. This is the first resurrection.

Blessed and holy is he, who has part in the first resurrection; on such the second death has no power, but they will be priests of the God and of the Christ, and they will reign with Him for thousands of years.

And when the thousands of years will have been completed, Satan will be released from his prison.

And he will go out to lead astray the nations, who in number are as the sand of the sea and are in every part of the earth, Gog and Magog, to gather them for war.

And they marched over the whole earth, and encircled the beloved camp and city of the saints; and fire came down from heaven and devoured them.

And the devil, who led them astray, was thrown into the lake of fire and of sulfur, where the beast and the false prophet are, and they will be tormented day and night, forever and ever.

And I saw a great white throne and one sitting on it, from whose face earth and heaven fled; and there was not found any place for them.

And I saw the dead, small and great, standing before the throne, and the books were opened; and another book was opened, which is the [book of] life: and the dead were judged on the basis of the things written in the books, in line with their works.

And the sea gave up the dead, which were in it; death and Hades gave up the dead, which were in them; and they were judged everyone according to their works.

And death and Hades were thrown into the lake of fire. This, the lake of fire, is the second death.

And if anyone was not found to be written in the book of life, he was thrown into the lake of fire.

And I saw a new heaven and a new earth: For the first heaven and the first earth had passed away; and the sea is no more.

And I saw the holy city, the new Jerusalem, coming down out of heaven prepared by God, as a bride is adorned for her man.

And I heard a loud voice out of heaven saying, Look! The dwelling of God is with me; He will live with them, and they will be His people; and the God himself will be with them, and be their God.

He will wipe away all tears from their eyes; and death will be no more, nor sorrow, nor crying, nor pain. They will be no more, because the former things have passed away.

And He, who sits on the throne said, Look! I make all things new. And He said to me, Write, because these words are faithful and true.

And He said to me, It is done. I am Alpha and Omega, the beginning and the end. To him, who is thirsty, I will give freely of the fountain of the water of life.

He, who overcomes will inherit everything; I will be his God; and he will be my son.

But the portion of the spiteful unbelievers, the abominable murderers, the immoral sorcerers, idolaters and all liars will be in the lake, which burns with fire and sulfur, which is the second death.

And one of the seven angels, who had the seven bowls filled with the seven last plagues, came, talked with me, and said, Come here! I will show yu the bride, the wife of the Lamb.

And he carried me away in the spirit to a great and high mountain and showed me the great city, the holy Jerusalem, descending out of heaven from the God.

It has the glory of God; and its radiance was like a most precious stone, like a clearly shining crystal of jasper.

It has a great and high wall, and twelve gates, and at the gates twelve angels, and inscribed names, which are the twelve tribes of the sons of Israel:

On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

And the wall of the city has twelve foundations, and in them are the names of the twelve apostles of the Lamb.

And the one talking with me had a golden measuring rod to measure the city, its gates and its wall.

And the city is laid out square, its length is the same as its width; and he measured the city with the rod: Twelve thousand furlongs. Its length, width and height are equal.

And he measured its wall: A hundred and forty four cubits, according to the measure of a man, that is, of an angel.

And the building material of the wall of it is jasper, and the city is pure gold, like clear glass.

And the foundations of the city wall were adorned with all kinds of precious stones. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald;

The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst.

And the twelve gates were twelve pearls; every one of the above gates was of one pearl; and the street of the city was gold, pure as transparent glass.

And I did not see a temple in it, because the Eternal God, the God, [who is] Ruler of All and the Lamb is its temple.

And the city has no need of the sun, or the moon, to illuminate it: for the glory of God enlightens it; and the Lamb is its lamp.

The nations will live by its light, and the kings of the earth bring their glory into it.

And its gates may not be shut any time of day, for there will be no night.

And they will bring the glory and honor of the nations into it.

Certainly, there will not enter in profanity, one who engages in detestable things and falsehood, and those not written in the Book of Life of the Lamb.

And he showed me the river with the water of life glistening clear as crystal, which proceeds out of the throne of God and of the Lamb into the middle of the street.

And on both sides of the river, the tree of life produced twelve fruits, one fruit for every month; and the leaves of the tree were for the healing of the nations.

And there will not be any cursed thing anymore, but the throne of God and of the Lamb will be in it; and His servants will worship Him.

They will see His face; and His name will be on their foreheads.

And there will be no night, no need for light, and no radiance of the sun, because the Eternal God, God will enlighten them; and they will reign forever and ever.

And he said to me, These words are faithful and true: The Eternal God, the God of the spirits and prophets has sent me, His messenger, to show to His servants the things, which are about to happen.

Look! I am coming soon. Blessed is he, who is keeping the words of the prophecy of this book.

And I, John, saw and heard these things. After I heard and saw, I fell down to worship before the feet of the angel, who showed me these things.

Then he says to me, See to it that yu do not do it, for I am a servant like yu and yur brothers, the prophets and them, who keep the sayings of this book. Worship the God!

And he says to me, Do not seal the words of prophecy of this book, for the time is at hand.

He, who continues to be unjust, let him be unjust for the time being; he, who is filthy, let him be filthy for now; similarly, let the righteous engage in righteousness now, and the holy, let him be holy now.

Look! I am coming soon; my reward is with me, to give everyone, as he does.

I am the Alpha and the Omega, the beginning and the end, the first and the last.

Blessed are they, who washed their robes that they will be entitled to the tree of life, and to enter by the gates into the city.

Outside are the dogs, sorcerers, the immoral, murderers, idolaters and whoever loves and practices falsehood.

I, the (Divine Savior) Je-Sus, have sent my angel to you to testify about these things in the Ekklésia [of the Called Saints]. I AM the root and the offspring of David, the bright morning star.

And the Spirit and the bride say, Come! And let him, who hears, say, Come! And let him, who thirsts, come! And whoever will, let him take the water of life freely!

I testify to everyone, who hears the words of the prophecy of this book: If anyone would add to these things, God will impose on him the plagues described in this book.

And if anyone would take away from the words of the book of this prophecy, God will take away his share from the tree of life, the holy city, and from the things described in this book.

He, who testifies these things, says, Yes! I am coming soon. Amen. Eternal God, the (Divine Savior) Je-Sus, come!

The grace of the Eternal God, the (Divine Savior) Je-Sus, [is] with everyone.

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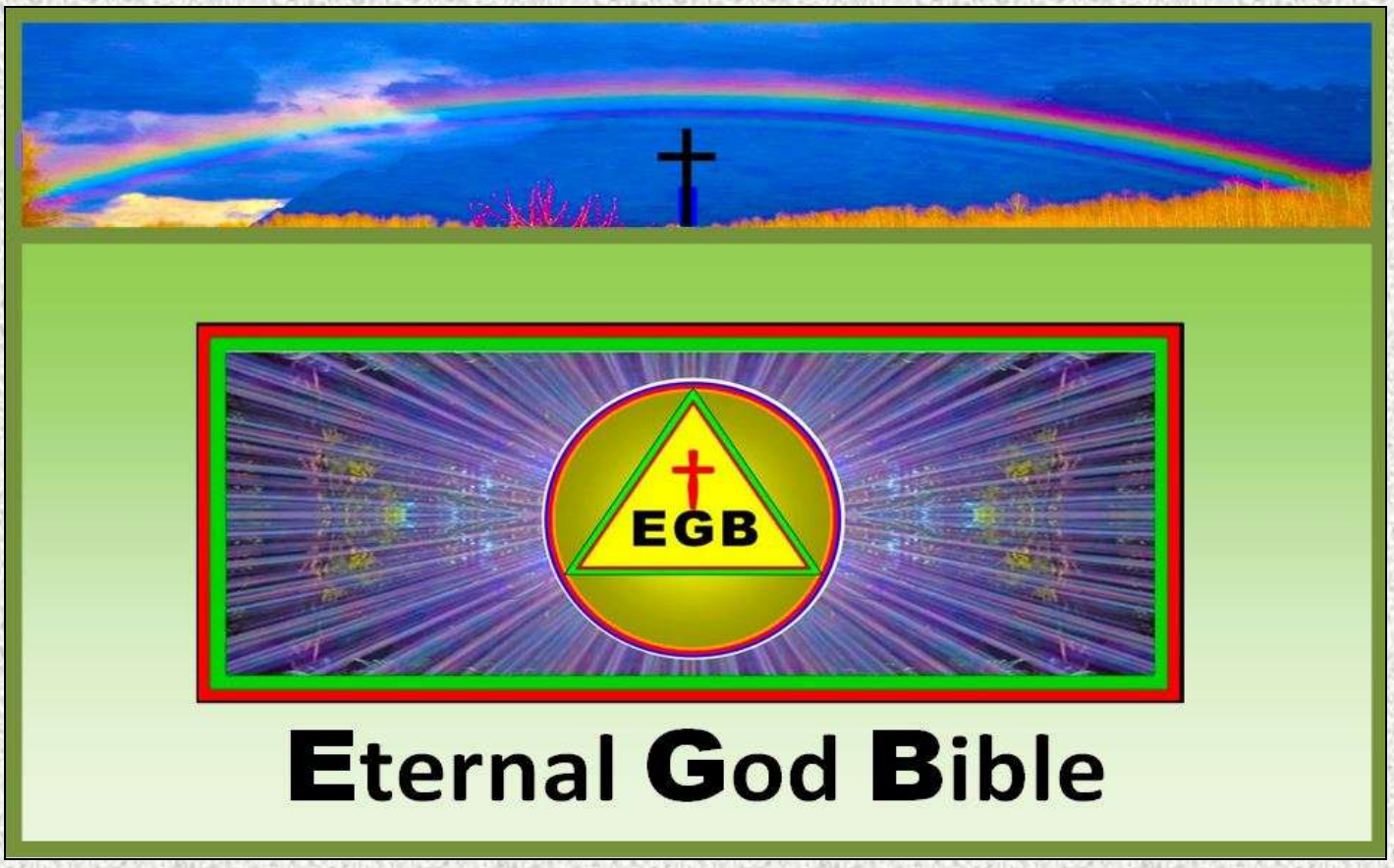

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