Holy Bible

Modern Literal Version

New Testament

2026 Beta Update

(July 2, 2026)

The Open Source Bible Translation
The world's most accurate English translation.

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Read Me First

The Modern Literal Version uses hyphens as a way to show 2 or more English words are 1 single Greek word and for concordance look ups. Please ignore all of them until you finish reading the MLV using the Simple Reading Schedule below. It is important to read the first 6 listings of the Definitions Section to understand what * and ° (degree signs) mean. Later after you finish reading the Modern Literal Version New Testament once, you may want to reread the Definitions section more closely. Remember the MLV is a one of a kind translation as you read it and for a while it will feel very foreign from the 'English Teacher Translations' of recent years (about 49 out of every 50 translations made) and the 'Revolving door of KJV traditions modernized and revisited.'

Simple Reading Schedule

This is a simple reading schedule designed to be followed for 20 minutes a day over a 2-month period. Empty your mind. Read God's Word like a child would for the first time. Never read it with preconceived ideas or thoughts or to prove something! Remember to pray. Don't try to understand everything. Note what you don't understand and move on. Reread those notes later and they may make more sense. This arrangement is for better understanding by letting books build on each other. It is arranged roughly in chronological order. Use Sundays to catch up on days you could not spend 20 minutes with the Word of God. If you have never read the Bible, always start with the New Testament. The New Testament is what you will be judged by, not the Old Testament. It is not wise to read the Old Testament and New Testament together; the O.T. Jewish Law may be confused with N.T. teachings. Spend the first Monday reading the Preface and other non-bible sections to familiarize yourself with the MLV's style of translation.

The Modern Literal Version's strongest feature is its consistency in translating the original Greek words into the same English word(s) every time, then not using the same English word for multiple Greek words. You should read the Modern Literal Version once all the way through and do not use any other translation during this time to gain knowledge from this uniformity. Then you too will understand why so many of the emails to us are 'I have learned so much just reading the MLV once,' or similar.

Monday	**Tuesday**	**Wednesday**	**Thursday**	**Friday**	**Saturday**
Non-Bible Material	Mark 1-3	Mark 4-7	Mark 8-11	Mark 12-14	Mark 15-Matthew 4
Matthew 5-8	Matthew 9-12	Matthew 13-16	Matthew 17-21	Matthew 22-25	Matthew 26-28
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To read the New Testament as the events happened, go to Mark 1 and follow the {Harmony of the New Covenant} sections.

Definitions TOC

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

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

- Hyphens are used in those places where two English words come from a single Greek word. These are a particular benefit to Bible students who wish to cross-reference words to the MLV Concordance and the MLV Greek Lexicon and Greek Concordance. They helped make our programming to create 7 reference books so much easier.

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

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

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

Names of the Books and Letters, chapters and verses are man-made. Some sentences and discussions bridge those man-made boundaries in the MLV.

Proper Names are rendered as Old Testament names like 'Abraham' or by traditional ones like 'Jesus' (sort of Greek), Mary (Mariam), etc.

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Affections* see **Bowels.**

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

Admonish means to 'instruct with warning' G3560.

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

Angel, see **Messenger**.

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

Ambassador* see **Apostle**.

Appointed* is G5087 which literally means 'placed' but 'placed' is not used that way in English. The other 'appointed' without the * is from compounds of G5021 that means 'set in rank', i.e., 'command or appoint.'

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

Baptism see **Immersion**.

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

Because is probably the largest improvement in the MLV over all other translations. In translations dating from 1523 even to now, the English word 'for' has been used for words that should have always been translated as 'because,' G473, G3754, or 'because of,' G1223, G1360, G1752, G5484. Another such bad 'for' translation is G5228, 'on behalf of'. Jesus did not die *for* us; he died *on behalf of* us. See **For**, also.

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

Believe into, is literal, literally translated; probably used by the inspire authors to be a stronger 'believe'. A similar expression is found in Mat 28:19 'into the name', Acts 2:38 'into the forgiveness'.

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

Bowels and **Heart*** both are from G4698 and both are literally the intestines.
The Greeks thought emotions were born there, in the way we often feel emotions in our gut. This is where we get expressions such as 'desires of the heart,' 'gut feeling,' 'nervous stomach' and such. For those we use **'affections*'**.

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

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

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

Call* and other compounds from G3004 (say, speak) and might be better as 'is spoken of as' or 'is spoken to be' and is different from the compounds of the synonyms of G2564 (invited, called, surnamed) and G3687 (is named). All 'called' words used by other various translations from the Greek words for 'summon' or 'shout out' have been rendered properly in the MLV. So every time you see 'called' it can be 'invited' in the MLV same as with all the Greek compound words.

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

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

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

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

Church, see **Congregation*** below.

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

Conception as in origination, the beginning, not birth.

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

Come* and its other verb forms would literally be 'become' or possibly 'come to be' but we just don't speak that way. G1096 and its compound: G3854.

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

Commanders were military commanders of over 1000 soldiers. G5506

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

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

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

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

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

Die*, died* literally translated are 'ended.' G5053.

Deacon(s) see footnote in 1 Timothy 3.

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

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

2. Two drachmas was worth about 4 denarius, translated as 'four-denarii.' G1323.

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

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

5. Stater was a coin equal to two drachmas or four denarii, translated as 'four-denarii coin.' G4715.

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

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

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

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

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

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

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

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

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

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

False*, only exist because the MLV is computerized and the word 'false' and 'true' are reserved words in programming languages. So the * was added to fix programming errors in computerized quality checks.

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

Forever, forevermore represent idioms that literally are 'into the ages' and 'into the ages of the ages'.

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

Fornication is from the Greek word G4202 (pornia), which means any premarital or extramarital sexual acts between two or more people. It also means prostitution with its Greek base word

meaning 'sell.' It does not in any way mean lust. It means physical sex, including all variations of physical sex. This word can never be translated properly as 'immorality' or 'sexual immorality' as many translations have it wrongly.

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

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

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

Generosity* or **fellowship** G2842 is a word that is both. It is a sharing of the pain and burdens of other Christians just like you.

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

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

Glorious* In most translations used in the expression 'Blessed God' which is truly nonsense. We have never found a Greek Scholar who can define the Greek word as used in that context. See also Gracious* below. G3107.

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

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

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

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

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

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

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

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

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

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

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

Immerse*, immersed*, immersing* or dipping and its noun and adjective forms are the translation of the Greek verb, G0907 (baptizo), and its Greek variations (**immersion*, immerser***), which all mean to submerge completely. In 1999, until baptism was changed to immersion in about 2002, over 75% of the comments for revision of the Modern Literal Version from readers or visitors to the Christian Library were 'make baptism immersion.' This word has a perfect English equivalent and so immersion has been used. For a Bible definition read Romans 6:1-6. The Greek word was common to the Greeks and was used to describe a 'bath,' 'washing dishes,' 'ceremonial washings (always plural)' and 'Christian baptism.' See Mark 7:4,8; Mark 16:16, Colossians 2:12-14, 1 Peter 3:21, etc. This word never meant 'shower.' There is a Greek word, G4472, for 'sprinkling,' G4472 (base word 'rain-o'), and it is also used in the New Testament.

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

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

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

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

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

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

Lie, lying, lay, laying. Lie and lying are related to 'falsehood.' Many English teachers would disagree with the MLV using 'laying' and 'laid' for transitive and intransitive verbs of 'lay'. So Microsoft Word's Grammar Checker was used in the April, 2022 update to determine the correct usage and on its recommendation, Rom 7:18 and 7:21 for G3773 was change to 'lying-beside'. G480 'lay (lays, laid) in opposition' is a person or thing placed or placing themselves as opposing.

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

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

Love* and its other verb forms are words meaning Christian love. The Greeks had different words for different kinds of love, unlike English. This word is G25 (agapao). This word in religious writings had an intensified meaning, sacrificial love. The same Greek spoken outside of the Bible or Christian writings, 'love of people' or simply 'like.'

Make*, makes*, made*, making* are simply the rendering of G4160 (poieo) and compounds G2227, G3447. All

other renderings of 'make' wording are where the word 'make' is added to another English verb or noun to better translate a Greek word into English.

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

May, Might, Should see **Subjunctive Mood** in the **'Verbs Tenses Moods'** section.

Messenger is simply transliterated as 'angel' in many translations, G32. We have opted to translate it rather than transliterate. Only context can determine if the messenger was from God, from man, or from the devil. It is not the job of translators to give our opinion as to which is which meaning by using 'angel' in some or all of those places.

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

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

Never* is a Hebrew idiom, literally 'If' at the start of a statement. English speakers don't ask or comment in the negative.

Obey*, obedient*, obedience are G5218 and 5219. It is related to listening obediently to someone with authority. For example, a soldier listening to and obeying his commanding officer or children to their parents, as in: 'Children, obey* your° parents.' The other 'obey' and 'obedient' words, G3980, G3982, come from the same root word as 'believe.' (See **Believe**).

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

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

On the other-side or **other-side** phrase is from G4008, a strictly geographical term used of crossing or being located on the opposite side of a body of water or boundary.

Permit*, permits*, permitted* are from G2010. Literally to turn over the control to, authorize. Authorize was just too strange in context for places that are more of the "may I please" or "to please you".

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

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

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

Raise*, Raised*, Raising*, Rise*, Rises*, Risen*. Rising* with other verb forms are literally 'stand up,' but English does not say 'Stand up from your bed.' G0450.

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

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

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

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

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

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

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

Should, May, Might see **Subjunctive Mood** in the '**Verb, Tense and Moods**' section.

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

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

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

Spirit(s)* is literally 'soul.' G5590, compound: G4861. 'Breath of life' and its compounds occur only in Philippians 2.

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

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

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

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

That** is G3704, which is stronger than the Modern English 'that.' It means 'in-order-that' but not as strong as the word **In-order-that** or **that, listed below.

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

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

The (definite article) occurs in Greek same as in English with one major exception: 'the' is used with proper nouns. 'Paul' is literally 'the Paul.' We render 'the' in all places where English allows. The inspired writers could have left 'the' out and it still

would have been good Greek grammar, but they didn't. 32 times 'the faith' was rendered 'faith' only in the KJV, newer translations even more so. *That is doctrinally dangerous!* G3588.

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

True*, only exist because the MLV is computerized and the word 'false' and 'true' are reserved words in programming languages. So the * was added to fix programming errors in computerized quality checks; please ignore them.

View is a stronger form of 'see' or 'look.' It means to 'view as a spectator' or to 'view from the side lines.' or 'Pay attention!' G2334.

Travel can refer to a short distance like 'travel down the throat' or travel around the world. G4198.

Unfaithful, disbelieve, unbeliever and all verb, noun, or adjective forms of these or similar in the MLV could be translated as 'disobey' or 'is disobedient.' Any Greek word compound of G1 & any compound of G3982.

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

While* is used in translating a Greek idiom (in the thing to verb).

With* is literally 'in' or 'at' or 'among,' G1722 (en).

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

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

English Words to one Greek Word TOC

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

Copyright Restriction for the Modern Literal Version New Testament TOC

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Preface to the Modern Literal Version 2021 TOC

Translations Overview

God wrote His New Covenant with man in a language called Koine Greek not even known to exist until the 1880's. The Modern Literal Version uses a majority Greek compiled text (The New Testament in the Original Greek, Byzantine Textform 2018, Compiled and Arranged by Maurice A. Robinson and William Pierpont).

Only three primary methods exist to translate a foreign language. The first is to translate each word, in a literal word for word fashion, keeping the original word order (ISBN: 978-1973921967). This, when combined with the Greek Bible is called a 'Greek Interlinear' even though most of them attempt to be a 'translation' especially the pathetic 'reverse interlinears' of recent times. Our 'New Koine Greek Textbook VI' is truly a Greek Interlinear. Its purpose is to be used to teach Greek translation vs. memorizing 10,000 Greek words. It gives the translation of the words one by one.

The Modern Literal Version is the second type of 'literal' translation also called a 'word-for-word' translation (descriptions 'coined' centuries ago). This may sound like an interlinear, but is not the same and the two should not be confused with each other. (This difference is where all those who talk about translations, who have never worked on a published translation, are misled and mislead others.) In a literal translation each word and phrase is uniformly rendered, Greek idioms (all languages have them, Greek has plenty of them) are carefully translated uniformly. The Greek parts of speech are rearranged as they would be in typical English: subject, verb, object, indirect object, and punctuation is added. Greek is extremely choppy, and supplied words are needed to have an 'English like flow' to them. (In particular, the word "the" often needs to be added.) Supplied words will always be identified in all literal translations, excluding some from before 1940's. This way the reader can always omit them if desired. Now for the *extremely rare* places (the unskilled think idioms are such places) where literal is too choppy for most English readers, two sub-methods exist, which are either paraphrasing or adding supplied words. The MLV uses the latter. Supplied words are written in *italics* in the MLV text. No truly literal translation can be 'English-teacher approved.' without paraphrasing!

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

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

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

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

History TOC

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

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

A Bible Study Group, of which this new Christian was a part, was actively doing topical, English and Greek word studies with their Bibles and 'Englishman's Greek Concordances.' They discovered that the ASV was the most accurate translation available, and initially started a study Bible cross reference section for it. Then an idea developed to do a slight revision of the 1901 American Standard Version for the public domain, code named 'ASV3'. Eventually, these ideas were dropped due to too many problems: the underlying 'minority' Greek text, massive footnoting, archaic English words, inconsistent Greek word translations, poor verb tensing, etc.

Then a better idea grew out of the knowledge achieved during the failure of the ASV3 project: let computers and programing do the work and keep track of the progress then let humans proofread and edit the result, so the creation of a modern (English) literal version (which later became its name) was born. A group of workers, teachers, Greek scholars, computer owners and programmers, who believe in the total authority and inspiration of the Bible, have devoted time, advice, software, money and work to the project. Now, over 30 years later, at least 66 experts in the original language have contributed work needed to make this translation a reality. Many others, about 430, 9 computer technicians, 40+ programmers, and another 6500 or so in all the MLV, Greek and other discussion groups on Facebook and various Christian forums have also helped with large amounts of proofreading, improvements to English comprehension, double-checking Greek definitions, compounds, synonyms, Greek concordance look-ups, accuracy checks and/or other menial (but extremely essential) tasks. Many thousands of

corrections have been received via FTP, snail mail, telephone, chat, and e-mail, over the years. 99% of us have never met in person and know each other only by a nickname from email or chat. We will never be able to express our gratitude enough to all of these people, living and deceased.

There has been nothing traditional about the MLV and our unorthodox methods are what produced the 'world's most accurate' English New Testament. A side note, as the MLV went thru stages of growth an English Concordance, Greek Lexicon and Greek Concordance, Greek Interlinear, Analytical Greek Lexicon and Greek Word Concordance were also created for tracking purposes, now called the 'New Koine Greek Textbook Series' and also available in print and electronic formats on Amazon.

The Open Source Bible Translation TOC

The Modern Literal Version New Testament is considered 'completed,' although it has been open for revision by anyone since 1998. No bible should have ever been 'closed!' We thought that we will ever need to make another major update because in 2017 very few 'Thus saith the Greek' recommendations were submitted but then a massive rechecking of verb tenses in the summer of 2018 rendered the 2019. Further computerized quality checks in 2019 and 2020 produced the 2021 update. Various A.I.'s were used in 2026 to consider a non-opinionated view of the English in the MLV. The A.I.'s flagged aorist participles over and over. We changed them to Modern English for the 2026 version because no English speaker speaks in past tense participles (I *having gone* to the store).

Our utmost desire is to have an *error-free* translation and we believe that the best way to produce an error-free translation is to keep it open to the public in the same manner as 'open-source software' is to programmers. Our original attempt to follow traditional methods of translation *failed* because such methods always do! Since 1999, we have found no better way than our 'open' translation idea to achieve this goal and the use of computer programming for uniformity and accuracy with millions of possible proofreaders. Absolutely anyone in the world, any Christian affiliation, is able to contribute to the Modern Literal Version, including, the several million who have visited the Christian Library and the official MLV web site. You, too, may make recommendations or help in other ways, with either Greek or English type proofreading. If the recommendations warrant another update next year, we will do one each year in printed form and a Kindle edition. Free electronic versions are updated periodically throughout the year, as needed on the web sites and Facebook. The 'cutting edge' update is always the **BOLD** Letter Edition PDF at:
http://www.ModernLiteralVersion.org/MLVBL.pdf

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

General Translation Notes TOC

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

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

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

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

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

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

Greek is participle crazy. A rather large number of participles are found in sentences; it is common that a sentence contains no main verb, and one participle after another. We have added supplied words in an effort to stay more literal and yet break these into smaller, more readable English sentences, otherwise young people or non-native English people will not understand the sentences. In 2026, aorist participles were translated into Modern English; no English speaker speaks with past tense participles.

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

1. **Old Testament references** are at the end of the verse, which may be an exact quote or a paraphrase by the inspired writer, or simply the location of the historical event. Single quotes are used at the beginning and end of actual quotes or paraphrases. We did not attempt to translate the Greek in Old Testament quotes to match the Hebrew-to-English translations.
2. '**Harmony of the New Covenant**' is a man-made study help and combines information from the four books of Jesus' life here on the earth and places the actual time that the letters were written in the book of Acts and continue to the end of Revelation. (The Bible was not written in Encyclopedia format. Not all information on any subject is generally all inclusive in any one area.) Here is an example of the 'Great Commission' or better 'How to Make or Become a Disciple of

Christ' and the way it is represented in the Modern Literal Version throughout Mark.

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

{Mark 16:15-18 and Matthew 28:18-20 and Luke 24:46-47 Mountain in Galilee}

And Jesus came near *and* spoke to them, saying, All authority was given to me in heaven and upon earth. *While traveling into all the world, preach° the good-news to all creation,* **make° disciples of all the nations,** and repentance and forgiveness of sins is to be preached in his name to all the nations beginning from Jerusalem.

The one who has believed and was immersed° **(immersing° them into the name of the Father and of the Son and of the Holy Spirit)** *will be saved*, **teaching them to observe all things, as many things as I commanded you°,** *but he who has disbelieved will be condemned.* **And behold, I am with you° all the days until the end of the world.**

The Original and Current Intentions and Guidelines for the Modern Literal Version:

1. To translate the original Greek of the Bible, word-for-word, into English, then to further boost the accuracy of the MLV, we translate the same Greek word into as few different English words as is possible. We also do this for English words by not using the same English word for different Greek words. This is what makes the Modern Literal Version a 'one of a kind'. Only one other translation ever attempted this and it was a complete train wreck, the CLV, because we did pay careful attention to synonyms, antonyms, compound words and the few Greek words which truly have multiple meanings and we were not pushing an agenda. *The Modern Literal attempts to leave no Greek word behind, include something as simple a 'the'*. We used the power of computers and word processing to maintain all of these from the beginning. This form of translation is an extremely challenging task, and not one that many translators and for sure no publishing company would ever take the time to do, even though it is now possible to do with computers but not the current A.I's. Because of this one Greek word to one English word sometimes we had to use colloquial or slang words. English does not have enough synonyms. More information is in the 'Wording Statistics' section at the end or on the web site or in MySword and e-Sword.

Greek has 'shades of meaning' no more than does equal English words (a common misconception to hide sloppy translation or agendas). One way to look at this is: if God wanted 10 different words used instead of one single Greek word, the inspired writers would have penned it that way. The New Testament is its own best commentary when you see the same Greek word translated into the same English word throughout.

2. The goal of the MLV was not to make it perfect everyday English, but to try to make it understandable to the mass majority of English speaking people, while remaining literal, especially to teenagers and 2nd speaking English people. Many sentences in the MLV start with conjunctions like 'and,' 'but,' 'for' and 'because.' This was so that we could split incredibly long sentences, some of which were more than 50 words in length, into shorter ones as we were translating the text into English. The Modern Literal Version is at about a 12-year old's reading level.

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

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

5. To translate the money and measuring systems of the Bible into some understandable form without lots of footnotes.

6. To use 'will' for all future tenses, though it is not 'teacher-approved' Modern English. It is the way most English people speak.

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

8. To use the more proper 'may' or 'might' for the subjunctive mood verbs. The KJV and ASV used 'should' and 'shall.' Shall is not considered 'conditional' in Modern English, but future tense. (See more in the '**Verbs, Tenses, Moods**' section).

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

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

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

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

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

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

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

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

17. Leave no Greek word behind.

The 1987-1999 version, at roughly 95% completed, was formally U.S. copyrighted and placed into the 'Christian Library' in June, 1999 at http://www.ChristianLibrary.org. In 2014, the MLV had an official site http://www.ModernLiteralVersion.org. The Christian Library is a mirror site to deal with most of the bandwidth issues (special thanks to ISCnetwork.com). Currently

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

In Christ,
G. Allen Walker, June 9, 1999.
Computer Tech for the New Testament, 1987-2026
Revised and updated by multiple helpers from 2001-2026.
The glory is God's. Amen.

Greek History During N.T. Times TOC

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

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

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

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

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

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

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

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

Evangelism & Truth TOC

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

We want your input should you ever find a typo or a better Greek correction for the MLV. Please check: www.modernliteralversion.org for a current PDF update and make sure the typo or fix has not already been applied before submitting to info@modernliteralversion.org. Thank you in advance. As far as we know, the MLV is the only Bible anywhere that wants such input. We also the only published Bible that gives the electronic version away for FREE!

{{ Introduction to the Good News

The first four books of the New Testament are traditionally called the *gospels,* a word which means 'good news.' These are four biographies about Christ Jesus, written to share the good news about His life, death, and resurrection. Each of these four *gospels* was written to a different audience, and so each one has a slightly different approach—but they are all accurate biographies of Christ Jesus. Matthew wrote his *good news* to a Jewish audience, and so he included several quotations from the Old Testament, showing that Jesus of Nazareth was the Messiah they had been waiting to come. Mark wrote to a Roman audience, which liked their reading to be more action-oriented, so his account focuses more on the actions of Jesus. Most scholars believe that Mark is written in chronological order. Luke wrote to a more detail-oriented audience, and his account is filled with historical and geographical details that were not included by the other writers. John wrote to a general audience, guiding them to faith in Jesus as the Son of God. John wrote his account much later than the others, so he concentrates more on aspects of Jesus' life not mentioned previously. It makes a great supplement to Matthew, Mark and Luke. All who lived during the time covered by these books were still under the Law of Moses, Galatians 4:4, 4BC - 30AD. Jesus' teachings during this time were to introduce the Jews to the covenant promised to Abraham, completed by Jesus' death, Hebrews 9:16-17.}}

NOTES:

{{ Introduction to Matthew 45-52 AD

The book of Matthew is better called 'The Good News According to Matthew.' The writer is traditionally thought to be Matthew (Levi), a tax collector whom Jesus called to be an apostle (Matthew 9:9-13; 10:3). This biography of Jesus the Christ was written primarily for Jews, to convince the Jews that Jesus is the prophesied Messiah which is why Matthew spent so much time showing how Jesus fulfilled Old Testament prophecies — things that would have been less relevant to a non-Jewish audience. A key verse in Matthew is 5:17 where Jesus states He came to fulfill the law. Matthew presents the teachings of Jesus in large sections and discusses the works of Jesus (emphasizing His power). Jesus' speech to the Jews in what is commonly called the 'Sermon on the Mount' is a contrast between the Law of Moses vs. the New Testament Law, outward vs. inward actions. Matthew 7:1 'Do not judge...', is the most misquoted verse in the Bible by non-Christians. But Christians have read John 5:30 and 7:24 and have seen many examples of Jesus and the inspired writers judging (or condemning) others or their practices. Beginning with the birth of Jesus, Matthew recounts how Jesus lived a perfect life under the Law of Moses (Gal 4:4), and how His death would set the stage for a New Testament (Covenant) under which men could be saved. The final instructions given by Jesus after His resurrection, in this biography, are on how disciples are made: by teaching and immersing them into the name of the Father, Son, and Holy Spirit (Matthew 28:18-20). After the list of apostles in Acts 1:13, Matthew disappears from the pages of the New Testament record.}}

[Matthew 1] TOC

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

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

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

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

{Mat 1:1-17 & Luk 3:23-28 Mary's Genealogy.}

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

{Mat 1:18-25 Nazareth 5 BC; no parallel.}

{'release/dismiss' is the technical term for Jewish divorce proceedings. The MLV does not follow Jewish traditions so the Modern English word is 'divorce'. Sorry if you have been misled by your religious leader(s) or a different translation.}

1:18 Now the birth of Jesus Christ was thus: for* his mother Mary was engaged to Joseph, before they came together, she was found holding *a child* in *her* womb {i.e., pregnant} from *the* Holy Spirit. 1:19 Now Joseph, her husband, being a righteous *man* and not willing to disgrace her, planned to divorce her secretly. 1:20 But *when* he had contemplated these things, behold, a messenger of the Lord appeared to him according-to a dream, saying, Joseph, son of David, do not fear to take Mary *as* your wife. For* what was born {Or: conceived} in her is from *the* Holy Spirit. 1:21 Now she will be bearing a son, and you will call his name Jesus, for* he himself will be saving his people from their sins. 1:22 Now this whole thing has happened in-order-that what was said by the Lord through the prophet might be fulfilled, saying, 1:23 'Behold, the virgin will be holding *a child* in *her* womb {i.e., pregnant}, and will be bearing a son, and they will call his name Immanuel'; which is, *after* being translated, 'God with us.' {Isa 7:14, 8:8, 10} 1:24 Now Joseph was awakened from his sleep *and* did* as the messenger of *the* Lord commanded him and took his wife to him; 1:25 and was not knowing her *intimately* until which *time* her firstborn son was born, and he called his name Jesus.

[Matthew 2] TOC

{Mat 2:1-12 Jerusalem & Bethlehem 4 BC; no parallel.}

2:1 Now *when* Jesus was born in Bethlehem of Judea in *the* days of Herod the king, behold, wise-men {Persian Magi; v1, v7 & v16} from the east came* into Jerusalem, 2:2 saying, Where is he who was born *the* King of the Jews? For* we saw his star in the east and came to worship him. 2:3 Now *after* Herod the king heard it, he was disturbed

and everyone in Jerusalem with him. 2:4 And he gathered together all the high-priests and scribes of the people, and was inquiring with them where the Christ should be born.
2:5 Now they said to him, In Bethlehem of Judea; for* thus it has been written through the prophet, 2:6 'And Bethlehem, a land of Judah, you are by no means least among the governors of Judah; for* a leader will be coming forth from you, who will be shepherding my people Israel.' {Mic 5:2, 2Sam 5:2}

2:7 Then Herod called the wise-men secretly, *and* ascertained accurately with them the time of the star's appearing. 2:8 And he sent them to Bethlehem and said, *While* traveling *on*, probe° out accurately *the things* concerning the *young* child. And whenever you° find *him*, report° to me, in order that *after* I *have* gone *there*, I may also worship him. 2:9 Now *after* they heard the king, they traveled *away*. And behold, the star, which they saw in the east, was preceding them until it came and stood above where the *young* child was. 2:10 Now they saw the star, *and* rejoiced *with* extremely great joy. 2:11 And they came into the house and saw the *young* child with Mary, his mother. They fell *down* and worshiped him. *After* they opened their treasures, they brought gifts of gold and frankincense and myrrh to him. {Isa 60:6, Psa 72:10, 15} 2:12 And *after* they were divinely-warned in a dream not to revisit Herod, they departed into their *own* region through another way.

{Mat 2:13-18 Leaving for Egypt 4 BC; no parallel.}
2:13 Now *after* they themselves departed, behold, a messenger of *the* Lord appears to Joseph according-to a dream, saying, *After* you *have* raised yourself *up*, take the *young* child and his mother, and flee into Egypt and be there until I would speak to you! For* Herod is about to seek the *young* child to destroy him. {i.e., destroy vs. kill might mean the child and his legacy} 2:14 Now *after* he raised himself *up*, he took the *young* child and his mother *by* night, and departed into Egypt; 2:15 and he was there until the end of Herod; in-order-that what was said by the Lord through the prophet might be fulfilled, saying, 'I called my son out-of Egypt.' {Hos. 11:1} 2:16 Then Herod saw that he was mocked by the wise-men, he was exceedingly furious, and sent forth *men who* assassinated all the boys who *were* in Bethlehem, and in all her borders, from two years and downward, according-to the time which he *had* ascertained accurately with the wise-men. 2:17 Then what was said by Jeremiah the prophet was fulfilled, saying, 2:18 'A voice was heard in Ramah, mourning, and weeping, and much anguish, Rachel weeping *for* her children. And she was not wishing to be comforted, because they are not *there*.' {Jer 31:15}

{Mat 2:19-23 & Luk 2:39b Egypt & Nazareth 4 BC.}
2:19 But *after* Herod died*, behold, a messenger of *the* Lord appears according-to a dream to Joseph in Egypt, 2:20 saying, *After* you *have* raised yourself *up*, take the *young* child and his mother, and travel into the land of Israel, for* the ones seeking the *young* child's life have died. 2:21 Now he raised himself *up* and took the *young* child and his mother and came into the land of Israel. 2:22 But *after* he heard that Archelaus is reigning over Judea instead of his father Herod, he was afraid to go there, and was divinely-warned according-to a dream, he departed into the parts of Galilee, 2:23 and he came *and* dwelt in a city called* Nazareth; *that what was said through the prophets might be fulfilled, that he will be called a Nazarene.

[Matthew 3] TOC

{Mar 1:1-8 & Mat 3:1-12 & Luk 3:1-18. Judea near Jordan River 25 or 26 AD.}
3:1 Now in those days John the Immerser* comes*, preaching in the wilderness of Judea, 3:2 and saying, Repent°; for* the kingdom of the heavens has drawn near. 3:3 For* this one is he who was said by Isaiah the prophet, saying, 'A voice *is* crying in the wilderness, prepare° the way of *the* Lord, make*° his paths straight.' {Isa 40:3} 3:4 Now John himself had his *outer* clothing *made* from camel's hair and a leather belt around his waist, and his nourishment was locusts and wild honey. 3:5 Then Jerusalem and all *of* Judea and all the region around the Jordan were traveling out to him. 3:6 And they were being immersed* by him in the Jordan, confessing their sins. 3:7 But *after* he saw many of the Pharisees and Sadducees coming to his immersion*, he said to them, Offsprings of vipers, who warned you° to flee from the future wrath? 3:8 Therefore, produce° fruit worthy of repentance. 3:9 And do° not think to say among yourselves, We have Abraham *for* father; for* I say to you°, God is able to raise up children out-of these stones for Abraham. 3:10 But even already, the ax is laid to the root of the trees. Therefore, every tree which is not producing good fruit is cut off and cast into *the* fire.
3:11 I indeed immerse* you° in water toward repentance, but he who is coming after me *and* is mightier *than* I, whose shoes I am not sufficient to bear. He himself will immerse* you° in *the* Holy Spirit; 3:12 whose winnowing fan *is* in his hand, and he will be thoroughly cleansing his threshing floor, and he will be gathering his grain into the barn, but the chaff he will be burning up with unquenchable fire.

{Mar 1:9-11, Mat 3:13-17, Luk 3:21-22, Joh 1:29-34? Jordan east of Jericho, Spring 27 AD.}
3:13 Then Jesus comes* from Galilee to John, to be immersed* by him in the Jordan. 3:14 But John was preventing him, saying, I have need to be immersed* by you and you are coming to me?

3:15 But Jesus answered *and* said to him, **Allow *it* now; for* thus it is suitable for us to fulfill every righteousness.** Then he allows him.

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

[Matthew 4] TOC

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

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

4:4 But he answered *and* said, **It has been written, 'Man will not be living upon bread alone, but upon every declaration traveling out through *the* mouth of God!'** {Deu 8:3}

4:5 Then the devil takes him into the holy city. And he stands him upon the pinnacle of the temple, 4:6 and says to him, If you are *the* Son of God, cast yourself downward; for* it has been written, 'He will be commanding the messengers concerning you, and they will be lifting you up upon *their* hands, lest you hit your foot to {i.e., against} a stone.' {Psa 91:11-12}

4:7 Jesus way saying to him, **Again it has been written, 'Do not test *the* Lord, your God.'** {Deu 6:16}

4:8 Again, the devil takes him to an exceedingly high mountain, and shows him all the kingdoms of the world, and the glory of them; 4:9 and he says to him, I will be giving you all these things, if *after* you *have* fallen, you worship me.

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

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

4:12 Now Jesus, *after* he heard that John was given up, {Figuratively: betrayed. And so everywhere.} departed into Galilee.

{Mat 4:13-16 Capernaum.}

4:13 And *after* he left Nazareth, he came *and* dwelt at Capernaum, the *area* by the sea, in *the* borders of Zebulun and Naphtali; 4:14 in-order-that what was said through Isaiah the prophet might be fulfilled, saying, 4:15 'The land of Zebulun and the land of Naphtali, *the* way of *the* sea, on the other-side of the Jordan, Galilee of the Gentiles, 4:16 the people, the ones sitting in darkness saw a great light and to the ones sitting in *the* region and shadow of death, light rose *up* for them.' {Isa 9:1-2}

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

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

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

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

{Mar 1:35-39 & Mat 4:23-25 & Luk 4:42-44 Preaching through Galilee.}

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

[Matthew 5] TOC

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

5:1 Now he saw the crowds *and* went-up into the mountain. And *after* he himself sat down, his disciples came to him.

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

5:2 And he opened his mouth *and* was teaching them, saying: 5:3 **The poor in spirit *are* fortunate, because theirs is the kingdom of the heavens.** 5:4 **The ones mourning *are* fortunate, because they themselves will be comforted.** 5:5 **The meek *are* fortunate, because they themselves will inherit the earth.** 5:6 **The ones who hunger and are thirsty *for* righteousness *are* fortunate, because they themselves will be fully-fed.** 5:7 **The merciful *are* fortunate, because they themselves will be shown-mercy.** 5:8 **The clean in heart *are* fortunate, because they themselves will be seeing God.** 5:9 **The peacemakers *are* fortunate, because they**

themselves will be called sons of God. 5:10 **The ones who have been persecuted because of righteousness are fortunate, because theirs is the kingdom of the heavens.** 5:11 **You° are fortunate whenever they reproach and persecute you° and say every evil word against you°, lying, because of me.** 5:12 **Rejoice° and be° glad, because your° reward *is* much in the heavens; for* thus, they persecuted the prophets who *were* before you°.**

{Mat 5:13-16; no parallel.}

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

{Mat 5:17-48 & Luk 6:27-36.}

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

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

5:21 **You° *have* heard that it was said to the ancients, 'Do not murder,' but 'Whoever should murder, he will be liable to the judgment.'** {Exo 20:13 & Deu 5:17} 5:22 **But I am saying to you°, Everyone who is vainly angry to*ward* his brother will be liable to the judgment, and if he should say to his brother, Empty-head, will be liable to the council, but whoever says, Fool, will be liable to the fiery hell.**

{Hell (Gehenna) is listed under Definitions section.}
{Vainly can be: with emptiness (without cause or reason; i.e., to further one's own vanity)}

{Mat 5:22: Jesus is showing the danger of using words to show contempt for or condemn others.}

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

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

5:31 **Now it was said, 'Whoever divorces his wife, let him give her a *document of* divorcement.'** {Deu 24:1, 3} 5:32 **But I am saying to you°, Whoever divorces his wife, except-for *the* reason of fornication, is making* her commit adultery and whoever marries *her* who has been divorced is committing adultery.**

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

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

Fornication is sex between 2 or more people, never pornography which is sin also, but unrelated to marriage or divorce. }

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

5:38 You° *have* heard that it was said, An eye in exchange-for an eye and a tooth in exchange-for a tooth. {Exo 21:24, Lev 24:20, Deu 19:21} 5:39 But I am saying to you°, Not to stand against an evil *man*, but whoever will slap you upon the right jaw, turn also the other to him. 5:40 And to the one willing to have a lawsuit with you and *wants* to take your tunic, *then* also allow for him *to take your outer* garment. 5:41 And *the one* who will be compelling you *to go* one mile, proceed-away with him two. 5:42 Give to the one asking you and do not turn away from the one wishing to borrow from you.

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

[Matthew 6] TOC

{Mat 6:1-34; no parallel.}

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

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

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

{The example prayer. The Lord's prayer is for unity in John 17.}

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

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

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

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

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

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

6:25 Because of this, I am saying to you°, Do° not be anxious for your° life, what you° may eat and what you° may drink; nor *for* what you° may clothe your°

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

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

[Matthew 7] TOC

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

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

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

{Mat 7:7-11; no parallel.}

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

{Mat 7:12 & Luk 6:31.}

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

{Mat 7:13-23 & Luk 6:43-45.}

7:13 Enter° in through the narrow gate, because wide *is* the gate and broad *is* the way, the one leading to the destruction and many are the ones entering through it. 7:14 How narrow *is* the gate and pressed *is* the way, the one leading to the life and few are the ones finding it.

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

{Mat 7:24-29 & Luk 6:46-49.}

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

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

[Matthew 8] TOC

{Mat 8:1, 8:5-13 & Luk 7:1-10 Capernaum.}
8:1 Now he himself came-down from the mountain; large crowds followed him.

{Mar 1:40-45 & Mat 8:2-4 & Luk 5:12-16.}
8:2 And behold, a leper came, *and* was worshiping him, saying, Lord, if you should will *it*, you are able to cleanse me.
8:3 And Jesus stretched out his hand *and* touched him, saying, **I am willing; be cleansed.** And immediately his leprosy was cleansed. 8:4 And Jesus says to him, **See *that* you should speak to no one, but proceed-away, show yourself to the priest and offer the gift which Moses commanded, *for a testimony to them.** {Lev 13:49, 14:2-4}

{Mat 8:1, 8:5-13 & Luk 7:1-10 Capernaum.}
8:5 Now *after* he {i.e., Jesus} entered into Capernaum, a centurion came to him, pleading with him, 8:6 and saying, Lord, my young-servant, a paralytic, has been put {Or: cast.} in the house, terribly tormented.
8:7 And Jesus says to him, ***After* I have gone *there*, I will heal him.**
8:8 And the centurion answered *and* way saying, Lord, I am not sufficient that* you should enter under my roof, but only speak by {i.e., with} a word and my young-servant will be healed. 8:9 For* I am a man also under authority, having soldiers under myself and I say to this one, Travel *on* and he is traveling *on*, and to another, Come and he comes, and to my bondservant, Do* this and he does* *it*.
8:10 Now *after* Jesus heard it, he marveled and said to the ones *who are* following, **Assuredly I am saying to you°, Not even in Israel, *have* I found so-great a faith.** {Or: belief; and throughout the N.T.} 8:11 **But I am saying to you°, Many will be coming from *the* east and *the* west, and will be reclined with Abraham and Isaac and Jacob in the kingdom of the heavens;** 8:12 **but the sons of the kingdom will be cast forth into the darkness, the outer one; the weeping and the gnashing of teeth will be there.** 8:13 And Jesus said to the centurion, **Proceed-away, and as you *have* believed, let it happen for you.** And his young-servant was healed in that hour.

{Mar 1:29-34 & Mat 8:14-17 & Luk 4:38-41 Capernaum.}
8:14 And *after* Jesus came into Peter's house, he saw *that* his mother-in-law has been put *in bed* and fevered. 8:15 And he touched her hand and the fever left her, and she arose and was serving him. 8:16 Now *after* it became evening, they brought to him many demon-possessed and he cast forth the spirits with a word and healed all having an ill*ness*; 8:17 *that what was said through Isaiah the prophet might be fulfilled, saying, 'He himself took our weaknesses and bore the diseases.' {Isa 53:4}

{Mar 4:35-41 & Mat:8:18-27 & Luk 8:22-25 Sea of Galilee.}
8:18 Now *after* Jesus saw large crowds around him, he commanded *them* to go away on the other-side. 8:19 And one scribe came near to him, *and* said, Teacher, I will be following you wherever you go.
8:20 And Jesus says to him, **The foxes have burrows and the birds of the heaven *have* nests, but the Son of Man has nowhere he may bow {i.e., lay} his head.**
8:21 Now a different *one* of his disciples said to him, Lord, permit* me first to go away and bury my father.
8:22 But Jesus said to him, **Follow me, and leave the dead to bury their *own* dead.**

8:23 And they stepped into the ship *and* his disciples followed him. 8:24 And behold, a great squall happened in the sea, so-as *for* the ship to be hidden by the waves, but he himself was sleeping. 8:25 And the disciples went and awakened him, saying, Lord, save us! We are perishing!
8:26 And he says to them, **Why are you° cowardly? *You of* small faith!** Then he raised himself up *and* rebuked the winds and the sea, and a great calm happened.
8:27 Now the men marveled, saying, What sort of *man* is this, that even the winds and the sea are obeying* him?

{Mar 5:1-21 & Mat 8:28-34 & Luk 8:26-40 Gergesa.}
8:28 And *when* he himself came into the region of the Gergesenes, two demon-possessed *men* met him, coming forth out-of the tombs, exceedingly fierce, so-then not anyone *was able* to prevail *or* to pass through that way. 8:29 And behold, they cried out, saying, What *is this thing* with us and with you, Jesus, Son of God? Did you come here to torment us before the time? 8:30 Now a herd of many swine was being fed from afar, away from them. 8:31 And the demons were pleading with him, saying, If you cast us forth, permit* us to go away into the herd of swine.
8:32 And he said to them, **Proceed-away°!** Now they came forth and went into the herd of the swine and behold, all the herd of swine rushed down the cliff into the sea and died in the waters. 8:33 Now the ones feeding *them* fled and went away into the city *and* reported all things and *even* the things of the ones being demon-possessed. 8:34 And behold, all the city came out *for a meeting with Jesus and *after* they saw him, they pleaded *with him* *that he should go-away from their borders.

[Matthew 9] TOC

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

{Mar 2:1-12 & Mat 9:2-8 & Luk 5:17-26.}
9:2 And behold, they were bringing a paralytic to him, who has been put upon a bed, and Jesus saw their faith *and* said to the paralytic, **Child, have courage; your sins have been forgiven to you.**
9:3 And behold, some of the scribes said among themselves, This one is blaspheming.
9:4 And Jesus saw their contemplations, and said, **Why are you° contemplating evil in your° hearts?** 9:5 **For* what is easier, to say, Your sins have been forgiven; or to say, Lift yourself up and walk?** 9:6 **But in-order-that you° may know that the Son of Man has authority upon the earth to forgive sins** (then he says to the paralytic), ***After* you *have* raised yourself *up*, lift up your bed and proceed-away to your house.** 9:7 And *when* he raised himself *up*, he went away to his house. 9:8 Now *after* the crowds saw *it*, they marveled and glorified God, who gave such authority to men.

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

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

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

{Mar 5:22-43 & Mat 9:18-26 & Luk 8:41-56 Capernaum.}
9:18 *While* speaking these things to them, behold, one ruler came to him *and* was worshiping *him*, saying, My daughter *just* now died*. But *after* you *have* gone *to her*, lay your hand upon her and she will live. 9:19 And Jesus raised himself *up and* followed him and his disciples.
9:20 And behold, a woman, having a flow of blood *for* twelve years, came near, behind *him and* touched the hem of his garment; 9:21 for* she was saying in herself, If only I touch his garment; I will be cured.
9:22 Now Jesus turned, saw her, and said, **Daughter, have courage; your faith cured you.** And the woman was cured from that hour.

9:23 And *after* Jesus came into the house of the ruler and saw the flute-players and the crowd being in an uproar, 9:24 he says to them, **Depart°; for* the girl has not died, but is sleeping.** And they were laughing at him. 9:25 But when the crowd was cast forth, he entered and took-hold of her hand, and the girl arose. 9:26 And this fame went forth into that whole land.

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

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

{Mar 6:6b-13 & Mat 9:35-10:42 & Luk 9:1-6 Third circuit of Galilee.}
9:35 And Jesus was proceeding around all the cities and the villages, teaching in their synagogues and preaching

the good-news of the kingdom and healing every disease and every illness among the people. 9:36 Now he saw the crowds *and* has compassion concerning them, because they were bothered {i.e., troubled} and have been tossed *about*, like sheep not having a shepherd. 9:37 Then he says to his disciples, **The harvest is indeed large, but the workers *are* few.** 9:38 **Therefore, beseech° of the Lord of the harvest, *that he should put forth workers into his harvest.**

[Matthew 10] TOC

10:1 And he called his twelve disciples *and* gave to them authority *over* unclean spirits, so-then *they are able* to cast them forth, and to heal every disease and every illness.

10:2 Now the names of the twelve apostles are these: the first *is* Simon, who is called* Peter and Andrew his brother; James and John his brother, the *sons* of Zebedee; 10:3 Philip and Bartholomew; Thomas and Matthew the tax collector; James the *son* of Alphaeus and Lebbaeus, the one who had been surnamed Thaddaeus; 10:4 Simon the Canaanite {Or: zealot. See Luk 6:15, Acts 1:13.} and Judas *surnamed* Iscariot {Luk 22:3.}, who also gave him up *to the Jews*.

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

10:16 **Behold, I am sending you° forth like sheep in the midst of wolves; therefore, become° prudent like serpents and harmless like doves.** 10:17 **But take-heed°, *stay* away from men; for* they will be giving you° up to councils, and they will be scourging you° in their synagogues;** 10:18 **and you° will also be led in front of governors and kings because of me, *for a testimony to them and to the Gentiles.** 10:19 **But whenever they may give you° up, do° not be anxious how or what you° should speak; for* it will be given to you° in that hour what you° will be speaking.** 10:20 **For* you° are not the one speaking, but the Spirit of your° Father who speaks in you°.** 10:21 **Now brother will be giving up brother to death and *the* father, *the* child and children will be standing up against parents and will be slaying them.** 10:22 **And you° will be hated by all *people* because of my name. But he who *has* endured to *the* end, this one will be saved.** 10:23 **But whenever they may persecute you° in this city, flee° into another; for* assuredly I am saying to you°, You° should never complete the cities of Israel, until the Son of Man should come.**

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

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

cross and following after me, is not worthy of me. 10:39 **He who *has* found his life will be losing it, and he who *has* lost his life because of me will be finding it.**

10:40 **He who accepts you°, accepts me; and he who accepts me, accepts the one who sent me.** 10:41 **He who accepts a prophet in the name of a prophet, will be receiving a reward of a prophet, and he who accepts a righteous *man* in the name of a righteous *man*, will be receiving a righteous *man's* reward.** 10:42 **And whoever delivers only a cup of cold *water* to drink to one of these little ones, in the name of a disciple, assuredly I am saying to you°, He should never lose his reward.**

[Matthew 11] TOC

11:1 And it happened when Jesus *had* completed commanding his twelve disciples, he went-away from there to teach and to preach in their cities.

{Mat 11:2-30 & Luk 7:18-35 Galilee.}

11:2 Now *after* John heard the works of the Christ *while* in the prison, he sent two of his disciples 11:3 *and* said to him, Are you the one coming, or *should* we expect another *one*?

11:4 And Jesus answered *and* said to them, ***After* traveling *back*, report° to John what you° hear and see:** 11:5 **the blind recover *their* sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised and the poor are proclaimed *the* good-news.** 11:6 **And whoever is not offended at me is fortunate.**

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

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

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

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

[Matthew 12] TOC

{Mar 2:23-28 & Mat 12:1-8 & Luk 6:1-5 Jerusalem to Galilee.}

12:1 Jesus traveled *on* the Sabbath through the grain-fields at that time, and his disciples were hungry and began to pluck the tops and to eat *them*. 12:2 But the Pharisees saw *it*, *and* said to him, Behold, your disciples are doing* what is not legal to practice on the Sabbath.

12:3 But he said to them, **Did you° not read what David did*, when he himself hungered and the ones with him;** 12:4 **how he entered into the house of God**

and ate the showbread {Greek: the bread of purpose; and so elsewhere}**, which was not legal for him to eat, nor the ones with him, *unlawful* except for the priests only?** {1Sam 21:6} 12:5 **Or have you° not read in the law, that on the Sabbath the priests in the temple are profaning the Sabbath and *yet* are crimeless?** 12:6 **But I am saying to you°, A greater thing *than* the temple is here.** 12:7 **But if you° had known what is *meant by this*, 'I will *to have* mercy and not sacrifice,' you° would not *have* sentenced the crimeless.** {Hos 6:6} 12:8 **For* the Son of Man is lord of the Sabbath.**

{Mar 3:1-6 & Mat 12:9-14 & Luk 6:6-11; Probably Galilee.}

12:9 And he went-away from there and went into their synagogue. 12:10 And behold, there was a man who has a dried up hand. And they asked him, in-order-that they might accuse him, saying, Is it legal if *one was* to heal on the Sabbath?

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

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

{Mar 3:7-12 & Mat 12:15-21 Sea of Galilee.}

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

{Mar 3:19b-30 & Mat 12:22-37.}

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

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

12:25 But Jesus knew their contemplations *and* said to them, **Every kingdom that was divided against itself is made desolate, and every city or house that was divided against itself will not be established.** 12:26 **And if the Adversary casts forth the Adversary, he was divided against himself. Therefore, how will his kingdom be established?** 12:27 **And if I cast out demons in Beelzebub, in whom do your° sons cast *them* out? They themselves will be your° judges because of this.** 12:28 **But if I cast forth demons with* *the* Spirit of God; consequently*, the kingdom of God *has* arrived-unexpectedly upon you°.** 12:29 **Or how is anyone able to enter into the house of the strong *man,* and to be ravening through his goods, if he does not first bind the strong *man*? And then he will be ravening through his house.** 12:30 **He who is not with me is against me and he who is not gathering together with me scatters.** 12:31 **Because of this, I am saying to you°, Every sin and blasphemy will be forgiven to men, but *the* blasphemy of the Spirit will not be forgiven to men.** 12:32 **And whoever speaks a word against the Son of Man, it will be forgiven him, but whoever speaks against the Holy Spirit, it will not be forgiven him, not in the age *which is* now, nor in the future *one*.** 12:33 **Either make*° the tree good and its fruit good; or make*° the tree rotten and its fruit rotten; for* the tree is known from the fruit *it has*.** 12:34 **Offsprings of vipers! How are you°, being evil, able to speak good things? For* out-of the abundance of the heart the mouth is speaking.** 12:35 **The good man out-of the good treasure *in him*, is casting forth good things and the evil man out-of the evil treasure *in him*, is casting forth evil things.** 12:36 **But I am saying to you°, Every idle declaration, whatever men speak, they will be giving an account in *the* day of judgment concerning it.** 12:37 **For* you will be made righteous from your words and you will be sentenced from your words.**

{Mat 12:38-45; no parallel.}

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

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

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

the wisdom of Solomon, and behold, more-than Solomon *is* here.

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

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

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

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

[Matthew 13] TOC

{Mar 4:1-25 & Mat 13:1-23 & Luk 8:4-18 Sea of Galilee.}

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

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

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

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

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

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

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

13:11 But he answered *and* said to them, **It has been given to you° to know the mysteries of the kingdom of the heavens, but it has not been given to those *men*.** 13:12 **For* who*ever* has, to him will be given and he will abound, but who*ever* does not have, even what he has will be taken away from him.** 13:13 **Because of this, I speak to them in parables, because seeing, they do not see, and hearing, they do not hear, nor do they understand.** 13:14 **And the prophecy of Isaiah is fulfilled in them, which says, 'In hearing you° will hear and should never understand, and seeing you° will see and should never know;** 13:15 **for* the heart of this people became-callous and they *have* selectively heard with the*ir* ears and they closed their eyes; lest they should see with the*ir* eyes and should hear with the*ir* ears and should understand with the*ir* heart and should turn again and I will be healing them.'** {Isa 6:9-10} 13:16 **But your° eyes *are* fortunate, because they are seeing, and your° ears, because they are hearing.** 13:17 **For* assuredly I am saying to you°, Many prophets and righteous *men* desired to see the things which you° are seeing and did not see *them*, and to hear the things you° are hearing and did not hear *them*.**

13:18 **Therefore, you°, hear° the parable of the sower:** 13:19 **everyone hearing the word of the kingdom and not understanding *it*, *then* the evil *one* comes and seizes the *seed that* has been sown in his heart. This is the *seed that* has been sown beside the road.**

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

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

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

{Mat 13:24-30; no parallel.}

13:24 He placed another parable before them, saying: **The kingdom of the heavens was likened to a man sowing good seed in his field;** 13:25 **but while* the men were sleeping, his enemy came and sowed darnels between *the stalks* of the wheat and went away.** 13:26 **But when the blade sprouted and produced fruit, then *the* darnels also appeared.** 13:27 **Now the bondservants of the householder came near and said to him, Lord, did you not sow good seed in your field? Therefore, from where have *the* darnels *come*?**

13:28 **Now he was saying to them, A man, an enemy, did* this.**

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

13:29 **But he said, No; lest *while* collecting *up* the darnels, you° may uproot the wheat with them at the same-time.** 13:30 **Allow° both to be grown together till the harvest, and I will be saying to the reapers in *the* time of the harvest, Collect° first the darnels and bind° them in bundles in-order-to burn them, but gather° together the wheat into my barn.**

{Mar 4:30-34 & Mat 13:31-35.}

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

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

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

{Mat 13:36-53; no parallel.}

13:36 Then Jesus left the crowds *and* went into the house and his disciples came to him, saying, Explain to us the parable of the darnels of the field.

13:37 Now he answered *and* said to them, **He who is sowing the good seed is the Son of Man;** 13:38 **and the field is the world, and the good seed, these are the sons of the kingdom, and the darnels are the sons of the evil *one*;** 13:39 **and the enemy who sowed them is the devil and the harvest is *the* end of the world, and the reapers are messengers.** 13:40 **Therefore, just-like the darnels are collected and burned in fire; so it will be in the end of this world.** 13:41 **The Son of Man will be sending forth his messengers and they will be collecting out-of his kingdom all the offenses and the ones practicing the lawlessness,** 13:42 **and will be casting them into the fiery furnace; the weeping and the gnashing of teeth will be there.** 13:43 **Then the righteous will be shining out like the sun in the kingdom of their Father. He who has ears to hear, let him hear.**

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

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

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

13:51 Jesus says to them, **Have you° understood all these things?**

They say to him, Yes, Lord.

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

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

{Mar 6:1-6a & Mat 13:54-58 Nazareth.}

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

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

[Matthew 14] TOC

{Mar 6:14-29 & Mat 14:1-12 & Luk 9:7-9.}

14:1 Herod the Tetrarch heard the report of Jesus at that time, 14:2 and said to his young-servants, This is John the Immerser*; he himself was raised from the dead, and because of this, the*se* powers are working in him. 14:3 For*

Herod took-hold of John, bound him and placed him in prison because of Herodias, his brother Philip's wife.

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

14:5 And wishing to kill him, *but* he feared the crowd, because they were holding him *up* as a prophet.

14:6 Now Herod's birthday-festivities being brought* *together*, the daughter of Herodias danced in the midst *of the court* and pleased Herod; 14:7 from where he confessed with an oath to give her whatever she herself might ask for.

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

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

{Mar 6:30-32 & Mat 14:13 & Luk 9:10 & Joh 6:1 East shore of Galilee.}

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

{Mar 6:33-44 & Mat 14:14-21 & Luk 9:11-17 & Joh 6:2-14.}

14:14 And *after* Jesus went forth, he saw a large crowd, and he had compassion upon them and healed their sick. 14:15 Now *after* it became evening, his disciples came near to him, saying, The place is desolate and the hour *has* already passed-away; dismiss the crowds in-order-that *after* they *have* gone away into the villages, they might buy *various* foods for themselves.

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

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

14:18 Now he said, **Bring° them here to me.** 14:19 And he commanded the crowds to recline upon the grass, *and* he took the five loaves and the two fish, looked up to heaven, gave-thanks and broke *them*. He gave the loaves to the disciples, and the disciples *then gave* to the crowds. 14:20 And they all ate and were fully-fed, and they took up the leftover of the broken pieces, twelve full baskets. 14:21 Now the ones eating were approximately five thousand men, separate from women and children.

{Mar 6:45-56 & Mat 14:22-36 & Joh 6:15-21.}

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

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

14:28 Now Peter answered to him, *and* said, Lord, if you are *here*, command me to come to you upon the waters.

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

And Peter descended from the ship, and walked upon the waters to go toward Jesus. 14:30 But he was afraid, seeing the strong wind, and began to sink, he cried out, saying, Lord, save me!

14:31 Now Jesus immediately stretched out his hand, and grabbed him, and says to him, ***You of* small faith! In what were you skeptical?**

14:32 And *after* they themselves stepped into the ship, the wind paused. 14:33 Now the ones in the ship came *to him and*, worshiped him, saying, You are truly *the* Son of God.

14:34 And they ferried over *and* came to the land *of* Gennesaret. 14:35 And *after* the men of that place recognized him, they sent *word* into the whole region around that *place* and brought to him all the ones having an ill*ness*, 14:36 and they were pleading with him in-order-that they might only touch the hem of his garment and as many as touched *it,* were cured.

[Matthew 15] TOC

{Mar 7:1-23 & Mat 15:1-20 & Joh 7:1 Galilee, probably Capernaum Spring 29 AD.}

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

15:3 But he answered *and* said to them, **Why do you° also transgress the commandment of God because of your° tradition?** 15:4 **For* God commanded, saying, 'Honor *your* father and *your* mother.'** {Exo 20:12 & Deu 5:16} **And, 'He who is speaking evil of *their* father or mother, let him be ended *by the sentence of* death.'** {Exo 21:17 & Lev 20:9} 15:5 **But you° say, Whoever says to the father or the mother, *in* whatever you might be profited from me, *it is* a gift *to God*, and *then* should never honor his father or mother.** 15:6 **And *thus* you°**

invalidated the commandment of God because of your° tradition. 15:7 ***O* hypocrites! Isaiah prophesied well concerning you°, saying,** 15:8 **'This people are drawing near to me with their mouth, and are honoring me with the*ir* lips, but their heart is distant *and* faraway from me.** 15:9 **But they are worshiping me in futility, teaching *as their* teachings the commandments of men.'** {Isa 29:13}

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

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

15:13 But he answered *and* said, **Every plant which my heavenly father did not plant will be uprooted.** 15:14 **Leave° them! They are blind guides of *the* blind *ones*. Now if the blind guide the blind, both will be falling into a ditch.**

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

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

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

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

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

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

And his disciples came near and were asking him, saying, Dismiss her; she is crying behind us.

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

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

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

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

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

{Mar 7:31 & Mat 15:29 Avoiding Herod's territory.}

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

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

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

{Mar 8:1-9 & Mat 15:32-38.}

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

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

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

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

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

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

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

[Matthew 16] TOC

16:1 And the Pharisees and Sadducees came near, testing *him*, *and* asked him to show them a sign from the heaven. 16:2 But he answered and said to them, ***After* it became evening, you° say, *It will be* fair-weather; for* the heaven** {i.e., sky.} **is red.** 16:3 **And in the morning, *There will be* a storm today; for* the heaven is red and dismal. Hypocrites! You° indeed know *how* to discern the face of the heaven, but you° are not able *to discern* the signs of the times.** 16:4 **An evil and adulterous**

generation is seeking after a sign, and no sign will be given to it, except the sign of Jonah the prophet. And he left them *and* went away.

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

16:7 Now they were reasoning among themselves, saying, We took no bread.

16:8 Now Jesus knew it and said to them, ***You of* small faith! Why are you° reasoning among yourselves, because you° took no bread?** 16:9 **Do you° not yet perceive, nor remember the five loaves of the five thousand, and you° took *up* how-many baskets?** 16:10 **Nor the seven loaves of the four thousand, and you° took *up* how-many baskets?** 16:11 **How are you° not perceiving that I did not speak to you° concerning bread, *but* to take-heed, *stay* away from the leaven of the Pharisees and Sadducees?** 16:12 Then they understood that he did not say to take-heed, *stay* away from the leaven of the bread, but *stay* away from the teaching of the Pharisees and Sadducees.

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

16:13 Now *after* Jesus came into the parts of Caesarea Philippi, he was asking his disciples, saying, **Who do men say the Son of Man is?**

16:14 Now they said, Some *say* John the Immerser*; others, Elijah, and others, Jeremiah or one of the prophets.

16:15 He says to them, But who do you° say I am?

16:16 Now Simon Peter answered *and* said, You are the Christ, the Son of the living God.

16:17 And Jesus answered *and* said to him, **You are fortunate, Simon, Son-of-Jonah, because flesh and blood did not reveal it to you, but my Father, the one in the heavens.** 16:18 **But I also say to you, You are Peter** {a Pebble, not a rock.} **and upon this rock** {i.e., rock foundation}**, I will be building my congregation* *of believers*, and *the* gates of Hades will not be prevailing *against* her.** 16:19 **I will be giving to you the keys of the kingdom of the heavens, and whatever you bind upon the earth will have *already* been bound in the heavens, and whatever you loose upon the earth will have *already* been loosed in the heavens.** 16:20 Then he ordered his disciples in-order-that they should speak to no one, He himself is Jesus, the Christ.

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

{Mar 8:31-9:1 & Mat 16:21-28 & Luk 9:22-27 Caesarea Philippi.}

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

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

16:24 Then Jesus said to his disciples, **If anyone is willing to come after me, let him deny himself and let him lift up his cross and let him follow me.** 16:25 **For* whoever wishes to save his life, will be losing it, and whoever should lose his life because of me will be finding it.** 16:26 **For* what is a man profited, if he gains the whole world, and his soul should be forfeited? Or what will a man give *as* an exchange *for* his soul?** 16:27 **For* the Son of Man is about to come in the glory of his Father with his messengers, and then he will be giving to each one according-to his practice.** 16:28 **Assuredly I am saying to you°, Some standing here who should never taste of death, until they should see the Son of Man coming in his kingdom.**

[Matthew 17] TOC

{Mar 9:2-13 & Mat 17:1-13 & Luk 9:28-36 Caesarea Philippi.}

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

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

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

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

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

17:10 And his disciples asked him, saying, Therefore,

why do the scribes say, It it is essential for Elijah to come first?

17:11 Now Jesus answered *and* said to them, **Indeed Elijah comes first and will be restoring all things.** 17:12 **But I am saying to you°, Elijah already came, and they did not recognize him, but did* with* him as many things as they wished. So the Son of Man is also about to suffer by them.** 17:13 Then the disciples understood that he said *this* to them concerning John the Immerser*.

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

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

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

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

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

{Mar 9:30-32 & Mat 17:22-23 & Luk 9:43-45 Return to Galilee.}

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

{Mat 17:24-27 Capernaum Sept. 29 AD; no parallel.}

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

17:25 He says, Yes.

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

17:26 Peter says to him, From aliens.

Jesus was saying to him, **Consequently*, the sons are free.** 17:27 **But in-order-that we might not offend them, *after* traveling to the sea, cast *in* a fishhook, and lift *out* the first fish that comes-up, and *after* you *have* opened the mouth *of it*, you will find a four-denarii-coin. *After* you *have* taken it *out*, give that to them in exchange-for you and me.**

[Matthew 18] TOC

{Mar 9:33-50 & Mat 18:1-14 & Luk 9:46-50 Sept. 29 AD.}

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

18:2 And Jesus called *to him* a child and stood it in the midst of them, 18:3 and said, **Assuredly I am saying to you°, If you° do not turn and become like the children, you° should never enter into the kingdom of the heavens.** 18:4 **Therefore, who will be humbling himself like this *young* child, this one is the greater one in the kingdom of the heavens.** 18:5 **And whoever accepts one such child in my name, accepts me.** 18:6 **But whoever offends one of these little ones who believes in me, it is *more* advantageous for him that* a millstone rotated by a donkey should be hung at his neck, and *that** he should be sunk in the deep-sea of the sea.** {i.e. the bottomless sea}

18:7 **Woe to the world from the *coming* offenses! For* it is a necessity *for* the offenses to come; however, woe to that man through whom the offense comes!** 18:8 **Now if your hand or your foot is offending you, cut *both of* them off and cast *them* from you. It is good for you to enter into the life lame or crippled, *rather* than to be cast into the everlasting fire, having two hands or two feet.** 18:9 **And if your eye is offending you, pluck it out and cast it from you. It is good for you to enter into the life one-eyed, *rather* than having two eyes, *and* to be cast into the fiery hell.**

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

{Similar: Mat 18:12-14, Luk 15:3-7}

18:12 **What are you° thinking? If it should happen to any man *who has* a hundred sheep, and one out-of them might be misled, does he not seek the one which is misled, *after* he left the ninety-nine, traveling upon the mountains?** 18:13 **And if he happens to find it, assuredly I am saying to you°, He rejoices over it more than over the ninety-nine which have not been misled.** 18:14 **So it is not the will before your° Father *who is* in *the* heavens, that* one of these little ones should perish.**

{Mat 18:15-35; no parallel.}

18:15 **Now if your brother should sin at** {i.e., against} **you, proceed-away and reprove him, *the sin is* between you and him only; if he hears you, you *have* gained your brother.** 18:16 **But if he does not hear *you*,**

take with you one or two more, in-order-that, 'at *the* mouth of two or three witnesses every declaration should be established.' {Deu 19:15} **18:17 But if he should refuse to hear them, tell it to the congregation*, and if he also should refuse to hear the congregation*, let him be just-like the Gentile and the tax collector to you.**

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

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

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

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

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

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

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

[Matthew 19] TOC

{Mar 10:1-12 & Mat 19:1-12.}

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

19:3 And the Pharisees came to him, testing him and saying to him, It is never* legal for a man to divorce his wife according-to every cause?

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

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

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

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

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

{Mar 10:13-16 & Mat 19:13-15 & Luk 18:15-17 Peraea.}

19:13 Then *young* children were brought to him, in-order-that he might lay his hands upon them and might pray *for them*, and the disciples rebuked them. 19:14 But Jesus said, **Allow° the *young* children, and do° not**

forbid them to come to me; for* the kingdom of the heavens is of such. 19:15 And he laid *his* hands upon them, and *then* traveled from there.

{Mar 10:17-31 & Mat 19:16-20:16 & Luk 18:18-30 Peraea.}

19:16 And behold, one *man* came near to *him and* said to him, Good teacher, what good thing should I practice in-order-that I may have everlasting life?

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

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

Now Jesus said, **'Do not murder; Do not commit adultery; Do not steal; Do not falsely testify,** 19:19 **Honor *your* father and mother.'** {Exo 20:12-16 & Deu 5:16-20} **And, 'You will love* your neighbor like yourself.'** {Lev 19:18}

19:20 The young-man says to him, I *have* observed all these things from my youth. What am I still lacking?

19:21 Jesus was saying to him, **If you are willing to be complete, proceed-away, sell your possessions and give to *the* poor and you will have treasure in heaven and come-here. Follow me.** 19:22 But *after* the young-man heard the word, he went away, being sorrowful; for* he was holding many properties.

19:23 Now Jesus said to his disciples, **Assuredly I am saying to you°, A rich *man* will hardly enter into the kingdom of the heavens.** 19:24 **But again I am saying to you°, It is easier *for* a camel to go through a needle's eye, than *for* a rich *man* to enter into the kingdom of God.**

19:25 Now *after* his disciples heard it, they were being extremely astounded, saying, Who then is able to be saved?

19:26 But Jesus looked at *them* and said to them, **This is impossible with men, but all things *are* possible with God.**

19:27 Then Peter answered *and* said to him, Behold, we left all and followed you; what then will be *left* for us?

19:28 But Jesus said to them, **Assuredly I am saying to you°, You° who *have* followed me, whenever the Son of Man sits upon *the* throne of his glory in the regeneration*, you° will also sit upon twelve thrones, judging the twelve tribes of Israel.** 19:29 **And everyone who *has* left houses or brethren or sisters, or *their* father or mother or wife, or children or fields, because of my name, will be receiving a hundred-times *that*, and will be inheriting everlasting life.** 19:30 **But many will be last *who are* first, and first *who are* last.**

[Matthew 20] TOC

20:1 **For* the kingdom of the heavens is similar to a man *who is* a householder, who went forth at the same-time *every* morning to hire workers into his vineyard.** 20:2 **And he agreed together with the workers at a denarius *for* the day** {a standard day's pay}**, *and* sent them into his vineyard.** 20:3 **And he went forth around *the* third hour** {i.e., 9:00 AM} ***and* saw others standing idle in the marketplace;** 20:4 **and he said to those *men*, You° also, proceed-away° into the vineyard and I will be giving you° whatever is just.** 20:5 **Again, they went forth around *the* sixth** {i.e., noon} **and *the* ninth hour;** {i.e., 3:00 PM} **and he did* likewise*.** 20:6 **Now around the eleventh hour,** {i.e., 5:00 PM} **he went forth and found others standing idle, and he says to them, Why are you° standing here idle the whole day?**

20:7 **They say to him, No one hired us.**

***So* he says to them, You° also, proceed-away° into the vineyard and you° will be receiving whatever is just.** 20:8 **Now *after* it became evening, the lord of the vineyard says to his commissioner, Call the workers and *after* you have begun from the last until the first, give to them the*ir* reward.** 20:9 **And *after* the *hired ones* around the eleventh hour** {i.e., 5:00 PM} **came, they *each* received a denarius apiece.** 20:10 **Now *after* the first came, they supposed that they will be receiving more, but they themselves also received a denarius apiece.**

20:11 **But they received *it*, *and* were murmuring against the householder,** 20:12 **saying, These last ones did* *only* one hour *of work*, and you made* them equal to us, who bore the burden of the day and the burning heat.**

20:13 **But he answered *and* said to one of them, Comrade, I am not wronging you. Did you not agree together-with me *for* a denarius?** 20:14 **Take *up* the thing *which is* yours and proceed-away. I wish to give to this last *one*, as *I* also *did* to you.** 20:15 **Or is it not legal for me to do* what I will in the things which *are* mine? *Or what* if your eye is evil, because I am good?** {i.e., They are envious.} 20:16 **So the last will be first, and the first last; for* many are *the* invited *ones* but few *are* chosen.**

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

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

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

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

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

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

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

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

{Mar 10:46-52 & Mat 20:29-34 & Luk 18:35-43; Jericho.}

20:29 And *while* they themselves are traveling out from Jericho, a large crowd followed him. 20:30 And behold, two blind *men* sitting beside the road heard that Jesus is passing by, they cried out, saying, Lord, son of David, show-mercy to us! 20:31 But the crowd rebuked them, in-order-that they should be silent, but they were crying out the greatest, saying, Lord, son of David, show-mercy to us!

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

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

[Matthew 21] TOC

{The week of Jesus' crucifixion. Mar 11:1-11 & Mat 21:1-12, 14-17 & Luk 19:29-44 & Joh 12:12-19 Bethany to Jerusalem and back Sun., April 2, 30 AD.}

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

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

21:11 But the crowds were saying, This is Jesus, the prophet from Nazareth of Galilee.

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

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

21:14 And *the* blind and *the* lame came to him in the temple, and he healed them. 21:15 But *after* the high-priests and the scribes saw the marvelous things which he did*, and the boys crying out in the temple and saying, Hosanna to the son of David!

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

But Jesus says to them, **Yes. Did you° never read, 'You completed for yourself praise out-of the mouth of infants and nursing *babies*?'** {Psa 8:2} 21:17 And he left them, *and* went forth outside the city to Bethany, and camped there.

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

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

21:20 And *after* the disciples saw it, they marveled,

saying, How did the fig tree instantly dry up?

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

{Mar 11:27-33 & Mat 21:23-27 & Luk 20:1-8 Courtyard of the Temple, Tues.}

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

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

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

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

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

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

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

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

They say to him, The first.

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

{Mar 12:1-12 & Mat 21:33-46 & Luk 20:9-19.}

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

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

21:42 Jesus says to them, **Did you° never read in the Scriptures, *The* stone which the ones building rejected*, this one became to *them the* head of *the* corner; this came* from *the* Lord and it is marvelous in our eyes?** {Psa 118:22-23} 21:43 **Because of this, I am saying to you°, The kingdom of God will be taken from you°, and will be given to a nation producing the fruits of it.** 21:44 **And the one who *has* fallen upon this stone, will be shattered, but upon whomever it falls, it will be smashing him.** 21:45 And *after* the high-priests and the Pharisees heard his parables, they knew that he is speaking concerning them. 21:46 And seeking to take-hold of him, *but* they feared the crowds, since they were holding him *up* like a prophet.

[Matthew 22] TOC

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

22:1 And Jesus answered *and* spoke again to them in parables, saying: 22:2 **The kingdom of the heavens was likened to a man, a king who made* marriage-festivities for his son,** 22:3 **and sent forth his bondservants to call the ones who have been invited to the marriage-festivities, and they were not willing to come.** 22:4 **Again he sent forth other bondservants, saying, Say° to the ones who have been invited, Behold, I prepared my meal; the oxen and the fattened *calves* have been sacrificed, and all things *are* prepared. Come-here° to the marriage-festivities.** 22:5 **But they neglected it *and* went away, *one* indeed to *his* own field, and the *one* to his merchandise;** 22:6 **but the rest took-hold of his bondservants, abused and killed *them*.** 22:7 **And that king heard *it and* was made angry, and *after* he sent his armies, he destroyed those murderers and scorched their city.**

22:8 **Then he says to his bondservants, The marriage is indeed prepared, but the ones who have been invited were not worthy.** 22:9 **Therefore, travel° upon**

the thoroughfares of the roads, and as many as you° would find, invite° to the marriage-festivities. 22:10 **And those bondservants went forth into the roads, gathered together everyone, as many *people* as they found, both evil and good and the marriage was filled *with people* reclining *at the table*.**

22:11 **But *after* the king entered to look at the ones reclining *at the table*, he saw a man there who has not clothed himself with marriage attire;** 22:12 **and he says to him, Comrade, how did you enter here not having *on your* marriage attire? Now he was dumbfounded.** 22:13 **Then the king said to the servants, *After* you° *have* bound him hands and feet, take° him *away* and cast° *him* forth into the outer darkness; the weeping and the gnashing of teeth will be there.** 22:14 **For* many are *the* invited *ones*, but few *are* chosen.**

{Mar 12:13-17 & Mat 22:15-22 & Luk 20:20-26 Courtyard of the Temple, Tues.}

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

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

{Mar 12:18-27 & Mat 22:23-33 & Luk 20:27-39.}

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

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

{Mar 12:28-34 & Mat 22:34-40 & Luk 20:40.}

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

22:37 Now Jesus was saying to him, **You will love* *the* Lord your God in your whole heart and in your whole soul and in your whole mind.** {Deu 6:5} 22:38 **This is *the* first and *the* great commandment.** 22:39 **And *the* second *commandment is* similar to it, You will love* your neighbor like yourself.** {Lev 19:18} 22:40 **The whole law and the prophets are hung *together* in these two commandments.**

{Mar 12:35-37 & Mat 22:41-46 & Luk 20:41-44.}

22:41 Now the Pharisees has been gathered together, Jesus asked them *a question*, 22:42 saying, **What do you° think concerning the Christ? Whose son is he?**

They say to him, David's.

22:43 He says to them, **Therefore, how does David in *the* Spirit call him Lord, saying,** 22:44 **The Lord said to my Lord, Sit at my right, until I should place your enemies *as the* footstool of your feet?** {Psa 110:1} 22:45 **Therefore, if David calls him Lord, how is he his son?** 22:46 And no one was able to answer him a word, nor did anyone dare from that day *forth* to ask him anymore *questions*.

[Matthew 23] TOC

{Mar 12:38-40 & Mat 23:1-39 & Luk 20:45-47 Courts of the Temple, Tues.}

23:1 Then Jesus spoke to the crowds and to his disciples, 23:2 saying, **The scribes and the Pharisees sat upon the seat of Moses.** 23:3 **Therefore, all things, as many things as they would say for you° to keep, keep° and do*°, but do*° not *do them* according-to their works; for* they say and are not doing*.** 23:4 **For* they bind burdensome and unbearable loads, and place *them* upon the shoulders of men, but they are not willing to move them *even* with their finger.** 23:5 **And they are practicing all their works in-order-to be seen by men. And they widen their phylacteries and magnify the hems of their garments,** 23:6 **and they love the foremost-place in the suppers and the foremost seats in the synagogues,** 23:7 **and the greetings in the marketplaces and to be called by men, Rabbi, rabbi.** 23:8 **But do° not be called rabbi; for* *only* one is your° leader, the Christ, and you° are all brethren.** 23:9 **And**

do° not call *anyone* your° father upon the earth; for* *only* one is your° Father, the *one* in the heavens; 23:10 **nor be called leaders; for* *only* one is your° leader: the Christ.** 23:11 **But the greater of you° will be your° servant.** 23:12 **But who*ever* exalts himself, he will be humbled. And who*ever* humbles himself, he will be exalted *by God*.**

{Mat 23:13 & 23:14 are flipped in various Greek texts.}

23:13 **But woe to you°, scribes and Pharisees, hypocrites! Because you° are devouring the houses of the widows,** {i.e., scam widows.} **and praying long *prayers* for a pretext, because of this, you° will be receiving even-more condemnation.**

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

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

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

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

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

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

23:29 **Woe to you°, scribes and Pharisees, hypocrites! Because you° build the burial chambers of the prophets and adorn the tombs of the righteous,** 23:30 **and say, If we were in the days of our fathers, we would have not been their partners in the blood of the prophets.** 23:31 **So-then you° are testifying to yourselves, You° are sons of the ones who murdered the prophets.** 23:32 **And you°, fill° *up* the measure of your° fathers.** 23:33 **Serpents, offsprings of vipers! How may you° flee from the judgment of hell?** 23:34 **Because of this, behold, I am sending to you° prophets and wise *men* and scribes, and you° will be killing and will be crucifying *some* out-of them, and you° will be scourging in your° synagogues and will be persecuting from city to city *some* out-of them,** 23:35 ***so* *that upon you° should come all the righteous blood shed upon the earth, from the blood of Abel the righteous** {Gen 4:8} **until the blood of Zechariah son of Barachiah, whom you° murdered between the temple and the altar.** {2Ch 24:21?} 23:36 **Assuredly I am saying to you°, All these things will be coming upon this generation.**

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

[Matthew 24] TOC

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

24:1 And Jesus went forth, *and* was traveling away from the temple, and his disciples came to him to show him the buildings of the temple. 24:2 But Jesus said to them, **Do you° not see all these things? Assuredly I am saying to you°, One stone may never be left here upon *another* stone, which will not be torn-down.**

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

24:4 And Jesus answered *and* said to them, **Beware°, do° not let anyone mislead you°.** 24:5 **For* many will be coming in my name, saying, I am the Christ, and will**

be misleading many. 24:6 But you° will be about to hear *of* wars and reports of wars; behold°, do° not be alarmed; for* it is essential for all *these* things to happen, but the end is not yet. 24:7 For* nation will be raised against nation and kingdom against kingdom, and there will be famines and plagues and earthquakes in *different* places. 24:8 But all these things *are the* beginning of travails. 24:9 Then they will be giving you° up to affliction and will be killing you°, and you° will be hated by all the nations because of my name. 24:10 And then many will be offended, and will be giving up one another and will be hating one another. 24:11 And many false* prophets will be raised and will be misleading many. 24:12 And because of the multiplying lawlessness, the love* of the many will be cold. 24:13 But he who *has* endured to *the* end, this one will be saved. 24:14 And this good-news of the kingdom will be preached in the whole inhabited-earth, *for a testimony to all the nations, and then the end will be coming.

24:15 Therefore, whenever you° see the abomination of desolation, which was said through Daniel the prophet, standing in *the* holy place (let the one reading, perceive), {Da 9:27 & 11:31 & 12:11 the destruction of Jerusalem in 70 AD, see Luke 21.} **24:16 then let° the ones in Judea flee to the mountains; 24:17 let the one *who is* upon the housetop not go-down to take the things out-of his house, 24:18 and let the one in the field not turn behind to take his garments. 24:19 But woe to the ones holding *a child* in *their* womb** {i.e., pregnant} **and to the ones nursing in those days! 24:20 But pray° in-order-that your° flight might not happen *in* winter, nor on a Sabbath. 24:21 For* then will be great affliction, such-as has not happened from *the* beginning of *the* world until the current *time*, nor should ever happen again! 24:22 And except those days were shortened, not any flesh would have been saved, but because of the chosen, those days will be shortened. 24:23 Then if anyone says to you°, Behold! Here *is* the Christ! Or, Over *here is the Christ*! Do° not believe *it*. 24:24 For* false* Christs and false* prophets will be raised and will be giving great signs and wonders so-then to mislead, if possible, even the chosen. 24:25 Behold, I have said to you° beforehand. 24:26 Therefore, if they say to you°, Behold, he is in the wilderness; do° not go. Behold, *he is* in the storerooms; do° not believe *it*.**

24:27 For* just-like the lightning comes from the east and appears as far as *the* west, so also will be the presence of the Son of Man.

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

{Mat 24:27, 24:29-31 & Mar 13:24-37 & Luk 21:25-28 & Acts 1:11 & 1Th 4:13-17 & 2Th 1:7-9 & 1Co 15:51-15:58 & Rev 1:7 Second Coming.}

24:29 But immediately after the affliction of those days, the sun will be darkened, and the moon will not be giving her radiance, and the stars will be falling from the heaven, and the powers of the heavens will be shaken; 24:30 and then the sign of the Son of Man will be appearing in heaven, and then all the tribes of the earth will be grieving, and they will be seeing the Son of Man coming upon the clouds of the heaven with power and *with* much glory. 24:31 And he will be sending forth his messengers with a loud voice of a trumpet, and they will be gathering together his chosen from the four winds, from *the* tips of *the* heavens as far as *the* tips of them.

{Mat 24:32-35 & Mar 13:28-31 & Luk 21:20-33 Destruction of Jerusalem AD 70.}

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

{Mat 24:36-44 & Mar 13:32-37 & Luk 21:34-36 Second Coming.}

24:36 But concerning that day and hour, no one knows, neither the messengers of the heavens, except my Father only. 24:37 But just-like the days of Noah *were*, so will the presence of the Son of Man also be. 24:38 For* just-like in the days before the flood, they were eating and drinking, marrying and being given-in-marriage, till *the* day of which Noah entered into the ark, 24:39 and they did not know until the flood came and took *them* all *away*; so also will be the presence of the Son of Man. 24:40 Then two *men* will be in the field; the one is taken and the one is left. 24:41 Two *women will be* grinding in the mill-house; *the* one is taken and *the* one is left. 24:42 Therefore, watch°, because you° do not know in what hour your° Lord is coming. 24:43 But know° this, that if the householder knew in what watch the thief is coming, he would have watched and would have not permitted his house to be burrowed through. 24:44 Because of this, you° also, become° prepared, because the Son of Man is coming in what hour you° do not think.

{Mat 24:45-51 & Luk 21:38.} {Mat 25:1-46 Mountain of Olives, Tues.}

24:45 Who then is the faithful and prudent bondservant, whom his lord designated over his

bondservants, to give them their nourishment in season? 24:46 That fortunate bondservant, whom, *after* his lord came, will be finding *him* doing* so. 24:47 Assuredly I am saying to you°, He will be designating him over all his possessions. 24:48 But if that evil bondservant says in his heart, My lord is delaying to come {i.e., his arrival}; 24:49 and may begin to beat the fellow bondservants and to eat and drink with the drunk; 24:50 the lord of that bondservant will be coming in a day in which he is not expecting *him*, and in an hour which he does not know, 24:51 and will flog him, and will place his part with the hypocrites; the weeping and the gnashing of teeth will be there.

[Matthew 25] TOC

25:1 Then the kingdom of the heavens will be similar to ten virgins, who took their lamps *and* went forth to *the* encounter of the bridegroom. 25:2 Now five out-of them were prudent and five *were* foolish. 25:3 *Those* who *were* foolish, took their *own* lamps, *but* took no oil with them; 25:4 but the prudent took oil in their containers with their lamps. 25:5 Now the bridegroom *while he was* delaying, they all slumbered and were sleeping. 25:6 But in *the* middle of *the* night, an outcry has happened, Behold, the bridegroom is coming! Go° forth to *the* encounter of him. 25:7 Then all those virgins arose and trimmed their lamps. 25:8 Now the foolish said to the prudent, Give° us *some* oil from your° oil, because our lamps are quenched. 25:9 But the prudent answered, saying, *No*, lest it might not be enough for us and you° *too*, but rather, travel° to the ones *who are* selling and buy° for yourselves. 25:10 But *while* going away from them to buy, the bridegroom came, and the prepared *ones* entered with him to the marriage-festivities, and the door was locked. 25:11 But later the rest *of the* virgins also come, saying, Lord, Lord, open to us. 25:12 But he answered *and* said, Assuredly I am saying to you°, I do not know you°. 25:13 Therefore, watch°, because you° do not know the day nor the hour in which the Son of Man is coming.

25:14 For* *it is* just-like a man, going-abroad, who called *his* own bondservants and gave to them his possessions. 25:15 And to whom {i.e., 'one' all 3 places} he indeed gave five *silver* talants {84,000 dollars US}, but to whom two, and to whom one *talant*; to each according-to *his* own ability, and immediately he went-abroad. 25:16 Now he who received the five talants traveled *away*, took *them and* worked with* them, and made* another five talants. 25:17 Likewise*, he who also *received* the two also gained *for* him another two. 25:18 But he who received the one, went away, shoveled in the soil and hid his lord's silver. 25:19 Now after much time, the lord of those bondservants comes *back*, and settles *the* account with them. 25:20 And he who received the five talants came near *and* brought the other five talants, saying, Lord, You gave to me five talants. Behold, I gained another five talants over them.

25:21 But his lord was saying to him, Well *done*, good and faithful bondservant. You were faithful over a few things, I will be designating you over many things; enter into the joy of your lord.

25:22 Now he who also received the two talants came near and said, Lord, You gave to me two talants. Behold, I gained another two talants over them.

25:23 His lord was saying to him, Well *done*, good and faithful bondservant. You were faithful over a few things, I will be designating you over many things; enter into the joy of your lord.

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

25:26 But his lord answered *and* said to him, Evil and lazy bondservant, you knew that I reap where I did not sow and gather from where I did not scatter? 25:27 Therefore, it was essential *for* you to put my silver with the bankers, and *when* I came *back*, I would get back mine for myself together-with interest. 25:28 Therefore, take° the talant from him and give° it to the one having the ten talants. 25:29 For* to everyone having, *more* will be given, and he will abound, but from the one having not*hing*, even what he has will be taken from him. 25:30 And cast° forth the useless bondservant into the outer darkness; the weeping and the gnashing of teeth will be there.

25:31 But whenever the Son of Man comes in his glory and all the holy messengers with him, then he will be sitting upon *the* throne of his glory; 25:32 and all the nations will be gathered before him, and he will be separating* them one from another, just-like the shepherd separates* the sheep from the young-goats; 25:33 and he will indeed stand the sheep at his right, but the young-goats at the left.

25:34 Then the King will be saying to the ones at his right, Come-here°, the ones who have been blessed from my Father, inherit° the kingdom which has been prepared for you° from *the* conception of *the* world: 25:35 for* I was hungry and you° gave me *food* to eat; I was thirsty and you° delivered to me a drink; I was a stranger and you° brought* me *in*; 25:36 *I was* naked and you° dressed me; I was sick and you° visited me; I was in prison and you° came to me.

25:37 Then the righteous will answer him, saying, Lord, when did we see you hungry and nourish *you*?

Or thirsty and delivered *to you* a drink? 25:38 But when did we see you *as* a stranger and we brought* *you in*? Or naked and dressed *you*? 25:39 But when did we see you sick or in prison and came to you?

25:40 **And *when* the King *has* answered, he will say to them, Assuredly I am saying to you°, Inasmuch as you° did* *it* to one of these, my brethren, *even* the least, you° did* *it* to me.**

25:41 **Then he will also say to the ones at *the* left, Travel° away from me, the ones who have been cursed into the everlasting fire which has been prepared for the devil and his messengers: 25:42 for* I was hungry and you° did not give me *anything* to eat; I was thirsty and you° delivered to me nothing to drink; 25:43 I was a stranger and you° did not bring* me *in*; naked and you° did not dress me; sick and in prison and you° did not visit me.**

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

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

[Matthew 26] TOC

{Mar 14:1-2 & Mat 26:1-5 & Luk 22:1-2 mountain Olives, Bethany, Jerusalem, Tues Evening, Wed. for the Jews.}

26:1 And it happened, when Jesus *had* completed all these words, he said to his disciples, 26:2 **You° know that after two days the Passover happens and the Son of Man is given up, *that* he might be crucified.**

26:3 Then the high-priests and the scribes and the elders of the people were gathered together to the courtyard of the high-priest, the one being called* Caiaphas; 26:4 and they planned together in-order-that they might take-hold of Jesus with treachery, and might kill *him*. 26:5 But they were saying, Not at the feast, in-order-that an uproar among the people might not happen.

{Mar 14:3-9 & Mat 26:6-13.}

26:6 Now *after* Jesus came* in*to* Bethany, in the house of Simon the leper, 26:7 a woman came to him, holding an alabaster flask of precious perfume, and she poured it upon his head *when he was* reclining *at the table*. 26:8 But *after* his disciples saw it, they were indignant, saying, To what *purpose is* this waste? 26:9 For* this perfume was able to be sold* *for* much and given to *the* poor.

26:10 But Jesus knew and said to them, **Why are you° harassing the woman? For* she *has* worked a good work *for me. 26:11 For* you° always have the poor with yourselves, but you° do not always have me. 26:12 For* *when* this *woman* put this perfume upon my body, she did* *it* in-order-to bury me. 26:13 Assuredly I am saying to you°, Wherever this good-news might be preached in the whole world, what this *woman* did*, will also be spoken *of* *for her memorial.**

{Mar 14:10-11 & Mat 26:14-16 & Luk 22:3-6 & Joh 12:2-8.}

26:14 Then one of the twelve, who is called* Judas Iscariot traveled *on* to the high-priests, 26:15 and said, What are you° willing to give me and I will be giving him up to you°? Now they weighed *out* thirty *pieces of* silver for him. 26:16 And he was seeking an opportunity from then *onward* in-order-that he might give him *to them*.

{Mar 14:12-17 & Mat 26:17-20 & Luk 22:7-18, 22:24-30 Bethany to Jerusalem Thur. Evening.}

26:17 Now on the first *day* of unleavened *bread*, the disciples came to Jesus, saying to him, Where do you wish to eat *after* we *have* prepared the Passover for you?

26:18 Now he said, **Proceed-away° into the city to a certain-person, and say° to him, The Teacher says, My time is near. I am making* the Passover with you *at your house* with my disciples. 26:19 And the disciples did* as Jesus commanded them, and they prepared the Passover.**

{Mar 14:18-21, 14:27-31 & Mat 26:21-25, 26:31-35 & Luk 22:21-23, 22:31-38 & Joh 13:21-38.}

26:20 Now *after* it became evening, he was reclining *at the table* with the twelve.

26:21 And *while* they themselves are eating, he said, **Assuredly I am saying to you°, One out-of you° will be giving me up.**

26:22 And they were extremely sorrowful, *and* each of them began to say to him, I am not *the one*, am I, Lord?

26:23 But he answered *and* said, **He who dipped *his* hand with me in the dish, this one will be giving me up *to the Jews*. 26:24 The Son of Man indeed is proceeding-away, just-as it has been written concerning him, but woe to that man through whom the Son of Man is given up! It was** {i.e., would be} **good for him if that man was not *ever* born**. {Psa 22:1-31?}

26:25 Now Judas (the one giving him up *to the Jews*), answered *and* said, I am not *the one*, am I rabbi?

He says to him, **You *have* said *so*.**

{Mar 14:22-25 & Mat 26:26-29 & Luk 22:19-20, 1Co 11:23-26.}

26:26 Now *while* they themselves are eating, Jesus took the bread, gave-thanks, broke *it*, and was giving *it* to the disciples and said, **Take°, eat°; this is my body.** 26:27 And he took the cup and gave-thanks, *and* gave *it* to them, saying, **Drink° from it, all *of you*°; 26:28 for* this is my blood of the new covenant*, which is poured out**

concerning many into *the* forgiveness of sins. 26:29 **But I am saying to you°, I should never drink from this fruit of the vine from now *on*, until that day whenever I drink it new with you° in my Father's kingdom.**

{Mar 14:26, 14:32-42 & Mat 26:30, 26:36-46 & Luk 22:39-46 & Joh 18:1 Garden between Stream of Kidron and Mountain of Olives, Late Thur. night.}

26:30 And they sang a hymn, *and* went forth to the Mountain of Olives.

26:31 Then Jesus says to them, **All *of* you° will be offended at me this night; for* it has been written, I will strike the shepherd, and the sheep of the flock will be scattered.** {Zec 13:7} 26:32 **But after the *time for* me to be raised, I will be preceding you° into Galilee.**

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

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

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

{See Mat 26:30 above.}

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

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

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

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

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

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

{Mar 14:43-52 & Mat 26:47-56 & Luk 22:47-53 & Joh 18:2-11 Gethsemane, Fri. a few hours before dawn.}

26:47 And *while* still speaking, behold, Judas, one of the twelve, came and with him, a large crowd with swords and clubs from the high-priests and elders of the people. 26:48 Now the one giving him up, gave them a sign, saying, Whomever I kiss; it is him; take-hold° of him. 26:49 And immediately he came near to Jesus *and* said, Hail, rabbi. And he kissed him.

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

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

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

{Mar 14:53 & Mat 26:57 & Luk 22:54a & Joh 18:24 Palace of Caiaphas, before dawn.}

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

{Mar 14:54 & Mat 26:58 & Luk 22:54b-62 & Joh 18:15-18 Courtyard of High Priest's residence, Fri. around dawn.}

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

{Mar 14:55-65 & Mat 26:59-68 & Luk 22:63-65.}

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

26:62 And the high-priest stood up *and* said to him, Are you answering nothing? What are these *witnesses*

testifying against you? 26:63 But Jesus was silent. And the high-priest answered *and* said to him, I implore you before the living God in-order-that you should tell us if you are the Christ, the Son of God?

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

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

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

{Mar 14:66-72 & Mat 26:69-75 & Luk 22:55-62 & Joh 18:25-27.}

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

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

26:71 Now *Peter* went forth into the gate *area*, *and* another *one* saw him, and says to them there, This one was also with Jesus of the Nazarenes.

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

26:73 Now after a little *while*, the ones standing *by*, came near and said to Peter, You truly also are *one* out-of them; for* even your speech makes* it evident.

26:74 Then he began to curse and to swear, I do not know the man. And immediately, *the* rooster crowed. 26:75 And Peter was reminded of the declaration of Jesus, He has said to him, **Before the rooster *is* to crow, you will be denying me three-times.** And he went outside *and* wept bitterly.

[Matthew 27] TOC

{Mar 15:1 & Mat 27:1-2 Luk 22:66-23:1 Joh 18:28a Jerusalem early Fri. morning.}

27:1 Now *after* it became morning, all the high-priests and the elders of the people took a council against Jesus so-as to slay him; 27:2 and they bound him, led *him* away and gave him up to Pontius Pilate the governor.

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

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

But they said, What *is that* to us? You will see. 27:5 And he tossed the *pieces of* silver in the temple *and* departed. And he went away *and* hung-himself.

27:6 Now the high-priests took the *pieces of* silver and said, It is not legal to put them into the depository, since it is *the* price of blood. 27:7 Now they took a council and bought from them the potter's field, *for a burial of strangers. 27:8 Hence, that field was called, The Field of Blood until this day. 27:9 Then what was said through Jeremiah the prophet was fulfilled, saying, 'And they took the thirty *pieces of* silver, the price of the one who has been priced, whom *some* of the sons from Israel priced for themselves; 27:10 and they gave them *for the potter's field, just-as the Lord commanded me.' {Zec 11:12-13.}

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

27:11 Now Jesus stood before the governor and the governor asked him, saying, Are you the King of the Jews?

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

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

{Mar 15:6-19 & Mat 27:15-30 & Joh 18:39-19:16 Fri., April 7, 30AD.}

27:15 Now the governor had been accustomed every *Passover* feast to release one prisoner to the crowd, whom they were wishing *for*. 27:16 Now then they were holding a notable prisoner called* Barabbas. 27:17 Therefore, *after* they have been gathered together, Pilate said to them, Whom do you° wish *that* I may release to you°? Barabbas or Jesus who is called* Christ? 27:18 For* he knew that they gave him up because of envy.

27:19 Now *while* sitting upon the judicial-seat, his wife sent to him, saying, *Have* nothing *between* you and that righteous *man*; for* I suffered many things today in a dream because of him.

27:20 Now the high-priests and the elders persuaded the crowds in-order-that they should ask for Barabbas and should destroy Jesus. 27:21 But the governor answered *and* said to them, Whom do you° wish *that* I may release to you° from the two?

But they said, Barabbas!

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

They all say to him, Let him be crucified!

27:23 But the governor said, For* what evil did he do*?

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

27:24 Pilate saw he is profiting nothing, but rather that

an uproar is happening, took water and washed *his* hands in front of the crowd, saying, I am innocent from the blood of this righteous *man*; you° will see *to it*.

27:25 And all the people answered *and* said, His blood *is* upon us and upon our children.

27:26 Then he released to them Barabbas, but scourged Jesus *and* he gave *him* up in-order-that he should be crucified.

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

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

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

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

27:33 And they came to a place called* Golgotha, which is called*, Place of a Skull; 27:34 they gave him vinegar to drink, *and* was mixed with gall. And he tasted *it and* was not willing to drink *it*.

{Mar 15:24-32 & Mat 27:35-44 & Luk 23:33-43 & Joh 19:18-27 9:00 until Noon, Fri.}

27:35 Now *while* they crucified him, 'they divided his garments, casting a lot'; {T} *in-order-that the Scripture might be fulfilled, which says, 'They divided my garments among them and they cast a lot for my garment.'* {Psa 22.18} 27:36 And sitting *down*, they were guarding him there. 27:37 And they placed above his head an accusation which has been written, This Jesus is the King of the Jews. 27:38 Then two robbers are crucified together-with him, one at the right and one at the left. 27:39 Now the ones traveling by were blaspheming him, wagging their heads, 27:40 and saying, He who tears-down the temple and builds *it* in three days, save yourself. If you are *the* Son of God, come-down from the cross.

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

{Mar 15:34 & Mat 27:45 & Luk 23:44 around Noon.}

27:45 Now darkness became upon all the earth from *the* sixth hour until *the* ninth hour {i.e., Noon until 3:00 PM; Amos 8:8-9?}.

{Mar 15:34-41 & Mat 27:46-56 & Luk 23:45-49 & Joh 19:28-30 now around 5:00 PM.}

27:46 Now around the ninth hour {i.e., 3:00 PM} Jesus cried with a loud voice, saying, **Eli, Eli, lama sabachthani?** This is: 'My God, my God, why did you forsake me?' {Psa 22:1}

27:47 But some of the ones standing there, *after* they heard it, were saying, This one is summoning Elijah. 27:48 And immediately one out-of them ran, took a sponge and filled *it* from *the* vinegar *vessel* and placed it around a reed and was delivering a drink *to* him.

27:49 But the rest were saying, Allow *it, that* we may see if Elijah comes; he will save him.

27:50 Now Jesus cried again with a loud voice and *his* spirit left. 27:51 And behold, the curtain of the temple was split-apart into two *pieces,* from *the* top to *the* bottom, and the earth was shaken, and the rocks were split-apart; 27:52 and the tombs were opened, and many bodies of the holy-ones who has fallen-asleep were raised.

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

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

{Mar 15:42-47 & Mat 27:57-66 & Luk 23:50-56 & Joh 19:31-42 Before The Sabbath.}

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

27:62 Now on the next-day, which is *the day* after the Preparation, the high-priests and the Pharisees were

gathered together to Pilate, [27:63] saying, Lord, we *have* remembered *what* that misleader said *while* still living, I am raised after three days. [27:64] Therefore, command *that* the burial chamber *is* to be made secure until the third day, lest his disciples come *by* night, *and* might steal him away and might say to the people, He was raised from the dead and the last deceit will be worse *than* the first.

[27:65] Now Pilate was saying to them, You° have a sentry. Proceed-away°, make° *it as* secure as you° know *how*. [27:66] Now they traveled *away*, secured the burial chamber, *and* sealed the stone with the sentry.

[Matthew 28] TOC

{Mar 16:1-8 & Mat 28:1-8 & Luk 24:1-8, 12 & Joh 20:1-10 Dawn and very early Sun.}

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

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

[28:8] And they went forth quickly from the tomb with fear and great joy and ran to report to his disciples.

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

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

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

[28:11] Now *while* they *are* traveling, behold, some of the sentry came into the city and reported to the high-priests all the things which *had* happened. [28:12] And they gathered together with the elders and took council and, they gave a considerable *amount of* silver to the soldiers, [28:13] saying, Say°: the disciples stole him from us, *after* they came from *the* night *while* being fallen-asleep {i.e., *while* sleeping}. [28:14] And if this thing is heard *of* over *at* the governor, we will be persuading him and will be making* you° carefree. [28:15] They took the silver *and* they did* like they were taught and this speech was broadcasted with *the* Jews *and is continuing* till this day.

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

[28:16] But the eleven disciples traveled into Galilee, to the mountain where Jesus *had* appointed to them. [28:17] And they saw him and worshiped him, but they were skeptical.

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

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

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

Amen.

{NOTES: Please read the Preface and other non-bible sections. * is our universal footnoting for words contained in the 'Definitions' section. These words are NOT the same Greek word as the non-asterisk form; i.e., *FOR is different from FOR* is different from FOR. ° (degree sign) denotes plural forms.}

{{ Introduction to Mark 45-52 AD.

The book of Mark, better titled as 'The Good-news According to Mark,' was written for a Roman audience. The author of the book does not identify himself, but the early Christian congregations attributed the authorship to John Mark. The tradition is Mark was possibly Peter's son or 'spiritual' son. It is fast paced and should have been the first book of the New Testament. With this in mind, many feel this gospel was written primarily to the Romans who were very industrious and proud of their achievements. Jesus' heroic service to others and His willingness to die for others would attract Roman attention too. The Romans were not interested in lots of extra details, nor were they too concerned about prophecies contained in Jewish writings from hundreds of years earlier (Mark only quotes three Old Testament prophecies). Mark even skips over many instances of special Jewish interest and explains Jewish customs and language for non-Jewish readers (5:41; 7:34; 15:34). Mark gives us one of the three reasons for Jesus' death: a ransom for many (Mk 10:45); For the forgiveness of sins (Matthew 26:28); for the sheep (Jn 10:11. Isaiah 52:13-53:12 is the very relevant background for this Good-news book.

The events in Mark are held by scholars to be in chronological order. Starting from His immersion (baptism) Mark portrays Jesus as a Man constantly on the move for God, with the word 'immediately' appearing 42 times in this book, the shortest of the Good-news accounts. Percentage-wise, Mark spends more time dealing with the final week of Jesus' life than any of the other Good-news writers. The final instructions given by Jesus after His resurrection, in this biography, are to 'preach° the good-news to all creation. '*While* traveling into all the world, preach° the good-news to all creation. *After* believing and having been immersed*, he will be saved, but he who has disbelieved will be condemned.' (Mark 16:15-16). }}

[Mark 1] TOC

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

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

1:7 And he was preaching, saying, He is coming after me, the mightier *one than I*. I am not sufficient *to* stoop *down* to loose the strap of his shoes. 1:8 I indeed immersed* you° in water, but he himself will immerse* you° in *the* Holy Spirit.

{Mar 1:9-11 & Mat 3:13-17 Luk 3:21-22 Jordan east of Jericho, Spring 27 AD.}
1:9 And it happened in those days, *that* Jesus came from Nazareth of Galilee, and was immersed* by John into the Jordan. 1:10 And immediately coming-up from the water, he saw the heavens being split-apart, and the Spirit like a dove descending upon him. 1:11 And a voice came* out-of the heavens, **You are my beloved Son, in whom I am delighted.**

{Mar 1:12-13 & Mat 4:1-11 & Luk 4:1-13.}
1:12 And immediately the Spirit cast him forth into the wilderness. 1:13 And he was there in the wilderness *for* forty days, being tempted by the Adversary, and he was with the beasts, and the messengers were serving him.

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

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

{Joh 4:46-54 Cana.} {Luk 4:16-31.} {Mat 4:13-16 Capernaum.}
{Mar 1:16-20 & Mat 4:18-22 & Luk 5:1-11 Sea of Galilee near Capernaum.}
1:16 Now walking beside the sea of Galilee, he saw Simon and Andrew his brother, *sons* of Simon, casting a net in the sea; for* they were fishermen. 1:17 And Jesus said to them, **Come-here° after me and I will make* you° to become fishermen of men.** 1:18 And immediately they left their nets *and* followed him. 1:19 And he advanced a few *feet* from there and saw James and John his brother, the *sons* of Zebedee, and they *were* in the

ship mending the nets. 1:20 And immediately he called them, and they left their father Zebedee with the hired-hands in the ship *and* went after him.

{Mar 1:21-28 & Luk 4:31-37 Capernaum.}

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

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

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

1:26 And the unclean spirit convulsed him and cried out with a loud voice *and* went forth out-of him. 1:27 And they were all amazed, so-then *they began* to debate together-with themselves, saying, What is this thing? What new teaching *is* this that he commands even the unclean spirits according-to *God's* authority, and they are obeying* him?

1:28 Now the report of him went forth immediately, into the whole region around Galilee.

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

1:29 And immediately, they came forth out-of the synagogue, *and* they came into the house of Simon and Andrew, with James and John. 1:30 Now Simon's mother-in-law was reclining, fevered, and immediately they speak to him concerning her. 1:31 And he came near, took-hold of her hand *and* lifted her up, and immediately the fever left her and she was serving them.

1:32 Now *after* it became evening, when the sun set, they were bringing to him all who have an ill*ness* and the ones being demon-possessed. 1:33 And the whole city was being gathered together *next* to the door. 1:34 And he healed many having an ill*ness* with various diseases, and cast forth many demons, and he was not allowing the demons to speak, because they knew him.

{Mar 1:35-39 & Mat 4:23-25 & Luk 4:42-44 Preaching through Galilee.}

1:35 And he rose* up exceedingly *early* in the morning, *while still* in the night, *and* came forth, went away into a desolate place, and he was praying there. 1:36 And Simon, and the ones with him, pursued him; 1:37 and *after* they found him, they say to him, All are seeking you.

1:38 And he says to them, **Let us be proceeding into the next towns in-order-that I should also preach there, for* I have come *for this *purpose*.** 1:39 And he was preaching and casting forth demons in their synagogues in the whole *of* Galilee.

{Mar 1:40-45 & Mat 8:2-4 & Luk 5:12-16.}

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

1:41 Now Jesus had compassion, stretched out his hand *and* touched him and says to him, **I am willing. Be cleansed.** 1:42 And *after* he said *that*, the leprosy immediately went away from him and he was cleansed. 1:43 And he scolded him *and* immediately put him forth, 1:44 and says to him, **See *that* you say nothing to anyone, but proceed-away; show yourself to the priest, and offer the thing which Moses commanded concerning your cleansing *for a testimony to them.** {Lev 13:49, 14:2-4} 1:45 But he went forth and began to preach *it* much, and to broadcast the word, so-then he {i.e., Jesus} was no longer able to openly enter into *the* city, but was outside in desolate places, and they were coming to him from everywhere.

[Mark 2] TOC

{Mar 2:1-12 & Mat 9:2-8 & Luk 5:17-26.}

2:1 And he again entered into Capernaum *several* days afterward, and it was heard that he is in a house *there*. 2:2 And immediately many were gathered together, so-then *it was* no longer *possible* to make room, not even *next* to the door, and he was speaking the word to them.

2:3 And they come, carrying to him a paralytic, lifted up by four *men*. 2:4 And not being able to draw near to him because of the crowd, they unroofed the roof where he was. And they shoveled *a hole in it*, *and* lower the pallet upon which the paralytic was laying. 2:5 Now Jesus saw their faith {Or: belief; and throughout the N.T.} *and* says to the paralytic, **Child, your sins have been forgiven to you.**

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

2:8 And immediately Jesus fully knew in his spirit that they themselves reason so in themselves, said to them, **Why are you° reasoning these things in your° hearts?** 2:9 **What is easier to say to the paralytic, Your sins have been forgiven; or to say, Lift yourself up, and take up your pallet and walk?** 2:10 **But in-order-that you° may know that the Son of Man has authority upon the earth to forgive sins** (he says to the paralytic), 2:11 **I say to you, Lift yourself up, and take up *your* pallet and proceed-away to your house.**

2:12 And he immediately arose, and lifted up the pallet *and* went forth in front of *them* all; so-then *for* all to be astonished and to glorify God, saying, We never saw *this happen* so.

{Mar 2:13-14 & Mat 9:9 & Luk 5:27-28 At or near Capernaum.}
2:13 And he went forth again beside the sea, and all the crowd was coming to him and he was teaching them. 2:14 And passing by, he saw Levi the *son* of Alphaeus sitting at the tax-office, and he says to him, **Follow me.** And he stood up *and* followed him.

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

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

{Joh 5:1-47 Jerusalem probably the Passover.} {Mar 2:23-28 & Mat 12:1-8 & Luk 6:1-5 Jerusalem to Galilee.}
2:23 And he himself happened to travel on the Sabbath through the grain-fields, and his disciples began to make* *their* way plucking the tops. 2:24 And the Pharisees were saying to him, Behold, why are they doing* what is not legal on the Sabbath?
2:25 And he was saying to them, **Have you° never read what David did*, when he himself and the ones with him had need, being hungry?** 2:26 **How he entered into the house of God in *the days of* Abiathar *the* high-priest and ate the showbread** {Greek: the bread of purpose; and so elsewhere}**, which is not legal to eat, except for the priests, and he also gave *it* to the ones who are together-with him?** {1Sam 21:6, Exo 29:32-33}
2:27 And he was saying to them, **The Sabbath came* *to be* because of mankind *and* not mankind because of the Sabbath;** 2:28 **so-then, the Son of Man is lord even of the Sabbath.**

[Mark 3] TOC

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

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

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

Matthew and Thomas and James the *son* of Alphaeus and Thaddaeus and Simon the Canaanite, 3:19 and Judas *surnamed* Iscariot, who also gave him up *to the Jews*. {Luk 22:3}

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

{Mar 3:19b-30 & Mat 12:22-37.}

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

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

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

{Mat 12:38-45.}

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

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

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

[Mark 4] TOC

{Mar 4:1-25 & Mat 13:1-23 & Luk 8:4-18 Sea of Galilee.}

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

4:2 And he was teaching them many things in parables and was saying to them in his teaching, 4:3 **Listen˚: behold, the sower went forth to sow, 4:4 and it happened, while* he was sowing, some *seed* which fell beside the road, and the birds came and devoured it. 4:5 But other *seed* fell upon the rocky-area, where it did not have much earth, and immediately it rose up, because it had no depth of earth; 4:6 but *after the* sun rose, it was burnt, and because it had no root, it dried up. 4:7 And other *seed* fell into the thorns, and the thorns shot-up and choked it, and it gave no fruit. 4:8 And other *seed* fell into the good soil and it was giving fruit, shooting-up and growing, and it was bringing *forth* by thirty *times*, and by sixty *times*, and by a hundred *times as much*. 4:9 And he was saying, He who has ears to hear, let him hear.**

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

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

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

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

4:20 And these are the ones who were sown upon the

good soil; who hear the word and accept *it*, and bear-fruit, by thirty *times* and by sixty *times* and by a hundred *times*.

4:21 And he way saying to them, **The lamp does not come in-order-that it might be placed under a peck-container or under the bed, does it? No, *you bring it* in-order-that it might be placed upon the lamp-stand.** 4:22 **For* not anything is hidden, which would not be made manifest, nor *has anything* hidden, happened, but in-order-that it should come into apparent *view*.** 4:23 **If anyone has ears to hear, let him hear.**

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

{Mar 4:26-29; no parallel.}

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

{Mat 13:24-30.}

{Mar 4:30-34 & Mat 13:31-35.}

4:30 And he was saying, **To what might be similar to the kingdom of God? Or in what parable might we put it *in comparison*?** 4:31 ***It is* like a kernel of a mustard-seed, which, whenever it should be sown upon the earth, *though* it is least *compared to* all the seeds *which are* upon the earth,** 4:32 **and *yet* whenever it should be sown, it shoots-up and becomes greater *than* all the herbs and produces great branches; so-as *for* the birds of the heaven to be able to nest under its shadow.**

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

{Mat 13:36-53.}

{Mar 4:35-41 & Mat:8:18-27 & Luk 8:22-25 Sea of Galilee.}

4:35 And *after* it became evening in that day, he says to them, **Let us go to the other-side.** 4:36 And they left the crowd and take him *with them* as he was in the ship. And other small-boats were with him. 4:37 And a great gale of wind happens, and the waves were putting *water* into the ship, so-as *for* it already to be filled *with water*. 4:38 And he himself was upon the stern, sleeping upon the cushion, and they awaken him and say to him, Teacher, do you not care that we are perishing?

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

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

[Mark 5] TOC

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

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

5:6 Now *after* he saw Jesus from afar, he ran and worshiped him. 5:7 And he cried out with a loud voice and said, What *is this thing* with me and with you, Jesus, Son of the Highest God? I am imploring you *by* God, do° not torment me.

5:8 For* he was saying to him, **Come forth out-of the man, *you* unclean spirit.** 5:9 And he was asking him, **What name *is* in you?**

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

5:14 Now the ones feeding the swine fled and reported *it* to the city and to the rural-areas. And they came forth to see what it is which has happened. 5:15 And they come to Jesus and are viewing the one *previously* being demon-possessed, sitting and has *his* garments on and being sensible, the one having had the legion and they were afraid. 5:16 But the ones who saw *it* described to them how

it happened to the one *previously* being demon-possessed and concerning the swine. 5:17 And they began to plead with him to go away from their borders.

5:18 And *after* he stepped onto the ship, he who was demon-possessed was pleading with him in-order-that he may be with him. 5:19 But Jesus did not allow him, but says to him, **Proceed-away to your house, to *who are* yours and report to them how-many things the Lord has done* for you and *how* he showed-mercy *on* you.** 5:20 And he went and began to preach in Decapolis how-many things Jesus did* for him and all were marveling.

5:21 And *after* Jesus ferried over again in the ship to the other-side, a large crowd was gathered upon him, and he was beside the sea.

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

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

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

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

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

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

5:36 But Jesus immediately heard the word being spoken, says to the synagogue-ruler, **Do not fear, only believe.** 5:37 And he allowed none to follow together-with him, except Peter and James and John the brother of James. 5:38 And he comes to the house of the synagogue-ruler, and he views an uproar, many weeping and wailing. 5:39 And he entered *and* says to them, **Why are you° in an uproar and weeping? The child has not died, but is sleeping.** 5:40 And they were laughing at him. But he cast *them* all forth *and* takes the father of the child and the mother and the ones with him and he travels into where the child was reclining. 5:41 And he took-hold of a hand of the child and says to her, **Talitha kumi;** which is, *after* being translated, *Little* girl, I say to you, Lift yourself up! 5:42 And immediately the girl rose* up and was walking; for* she was twelve years *old*. And they were astonished with a great astonishment. 5:43 And he ordered them much in-order-that no one should know this and he said *that something is* to be given to her to eat.

[Mark 6] TOC

{Mat 9:27-34; Probably Capernaum.}

{Mar 6:1-6a & Mat 13:54-58 Nazareth.}

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

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

{Mar 6:6b-13 & Mat 9:35-10:42 & Luk 9:1-6 Third circuit of Galilee.}

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

6:7 And he calls the twelve and began to send them forth two *by* two, and he was giving them authority *over* the unclean spirits; 6:8 and he commanded them in-order-that they should take nothing *for *the* journey, except only a staff; no knapsack, no bread, no brass *coins* in the belt; 6:9 but *only* tied on sandals, also do° not clothe yourselves with two tunics. 6:10 And he said to them, **Wherever you° enter into a house, abide° there until you° should go from there.** 6:11 **And as many as would not accept you°, nor may not hear you°, *while* traveling out from there, shake-off° the dirt which *is* underneath your° feet *for a testimony to them. Assuredly, I am saying to you°, It**

will be more tolerable for Sodom or Gomorrah in *the* day of judgment than for that city. 6:12 And they, *the twelve*, went forth *and* were preaching in-order-that they *all* should repent. 6:13 And they were casting forth many demons and anointing many with oil *who were* sick and healing *many*.

{Mar 6:14-29 & Mat 14:1-12 & Luk 9:7-9.}

6:14 And King Herod heard *of this*; for* his name became apparent *to him* and he was saying, John, he who immerses*, was raised from the dead and because of this, the*se* powers are working in him.

6:15 Others were saying, He is Elijah.

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

6:16 But Herod heard *of it* and said, John, whom I beheaded, this one is he; he himself was raised from the dead.

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

6:21 And *when* it became an opportune day, *along* with his birthday-festivities, when Herod was making* a supper to his great-men and the commanders, and the foremost *men* of Galilee; 6:22 and the daughter of Herodias herself entered and danced, and she pleased Herod and the ones reclining *at the meal* together-with *him*. The king said to the girl, Ask me whatever you wish and I will be giving it to you. 6:23 And he swore to her, Whatever you might ask me, I will be giving it to you, as far as half of my kingdom.

6:24 Now she went forth and said to her mother, What will I ask *for*?

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

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

6:26 And the king became very sorrowful because of the oaths *that he said* and the ones reclining *at the meal* together-with *him*, he did not wish to reject her. 6:27 And the king immediately sent forth an executioner *and* commanded his head to be brought. 6:28 Now he went and beheaded him in the prison, and carried his head upon a platter and gave it to the girl, and the girl gave it to her mother. 6:29 And his disciples heard *of it and* came and lifted up his corpse and placed it in a tomb.

{Mar 6:30-32 & Mat 14:13 & Luk 9:10 & Joh 6:1 East shore of Galilee.}

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

{Mar 6:33-44 & Mat 14:13-21 & Luk 9:11-17 & Joh 6:2-14.}

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

6:35 And *after* it already became a late hour, his disciples came near to him *and* are saying, The place is desolate and already *it is* a late hour; 6:36 dismiss them, in-order-that they might buy bread for themselves, *after* they *have* gone into the circle *of the* rural-areas and villages, for* they do not have what they might eat {i.e., they have nothing to eat}.

6:37 But he answered *and* said to them, **You°, give° them *something* to eat.**

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

6:38 Now he says to them, **How-many loaves do you° have? Proceed-away° and see°.**

And *after* they knew, they say, Five and two fish. 6:39 And he commanded them all to recline *in* groups; *all the* groups upon the pale-green grass. 6:40 And they leaned-back *in* rows *of* a hundred apiece and rows *of* fifty apiece. 6:41 And he took the five loaves and the two fish, *and* looked up to heaven, he gave-thanks and broke the loaves. And he was giving *them* to his disciples in-order-that they might place *the bread* beside them, and he divided the two fish to all. 6:42 And they all ate and were fully-fed. 6:43 And they took up twelve full baskets of broken pieces and *also* from the fish. 6:44 And the ones who ate the loaves were five thousand men.

{Mar 6:45-56 & Mat 14:22-36 & Joh 6:15-21.}

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

6:47 And *after* it became evening, the ship was in the

middle of the sea and he himself *was* alone upon the land. 6:48 And he saw them tormented in the*ir* rowing, for* the wind was adverse to them, and he comes to them around the fourth watch of the night, walking upon the sea, and he was willing to pass-beside them.

6:49 But *after* they saw him walking upon the sea, they thought *it* to be an apparition and cried out; 6:50 for* they all saw him and were disturbed.

And immediately, he spoke with them, and says to them, **Have° courage. I am *here*. Do° not be afraid.** 6:51 And he went-up to them into the ship, and the wind paused, and they were exceedingly, exceptionally, astonished in themselves and were marveling! 6:52 For* they did not understand *what happened* upon the loaves, for* their heart was hardening. 6:53 And they ferried over *and* came upon the land of Gennesaret and they were anchored *there*, 6:54 and *after* they themselves went forth out-of the ship, *the people* immediately recognized him.

6:55 They ran around that whole region around *there and* began to carry around the ones having an ill*ness* upon the*ir* pallets, where they were hearing: He is *over* there. 6:56 And wherever he was traveling, *if* into villages or cities or the rural-areas, they were laying the sick in the marketplaces and were pleading with him in-order-that if-only they might touch the hem of his garment, and as many as would touch him were being cured.

[Mark 7] TOC

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

{Mar 7:1-23 & Mat 15:1-20 & Joh 7:1 Galilee, probably Capernaum, Spring 29 AD.}

7:1 And the Pharisees and some of the scribes are gathered together to *see* him, *after* they came from Jerusalem, 7:2 and saw some of his disciples eating *their* bread with unwashed (that is common) hands; they found-fault. 7:3 For* the Pharisees and all the Jews, if they do not wash the*ir* hands *scrubbing* with *the* fist, do not eat, holding-fast the tradition of the elders; 7:4 and *when coming* from *the* marketplace, they do not eat if they *have* not immersed* {bathe} themselves *first*, and there are many other things which they took to holding-fast, *like* immersions* {Or, *O.T.* ceremonial washings} of cups and pint pitchers and brass kettles and beds. 7:5 Thereafter, the Pharisees and the scribes ask him, Why are your disciples not walking according-to the tradition of the elders, but eat the*ir* bread with unwashed hands?

7:6 But he answered *and* said to them, **Isaiah prophesied well concerning you° hypocrites, as it has been written, 'This people are honoring me with the*ir* lips, but their heart is distant, faraway from me.** 7:7 **But they are worshiping me in futility, teaching *as their* teachings the commandments of men.'** {Isa 29:13} 7:8 **For* *after* you° left the commandment of God, you° are holding-fast the tradition of men, *like* immersions* of pint pitchers and cups, and you° practice many other such similar things.**

7:9 And he said to them, **You° are rejecting well the commandment of God, in-order-that you° might keep your° tradition.** 7:10 **For* Moses said, 'Honor your father and your mother.'** {Exo 20:12 & Deu 5:16} **And, 'He who is speaking evil of father or mother, let him be ended *by the sentence of* death.'** {Exo 21:17 & Lev 20:9} 7:11 **But you° say, If a man says to *his* father or *his* mother, Whatever you might be profited from me is Corban (which is a gift).** 7:12 **And *so* you° no longer allow him to do* anything for his father or for his mother,** 7:13 **invalidating the word of God (which you° gave up) by your° tradition, and you° practice many such similar things.**

7:14 And he called all the crowd *and* was saying to them, **All, hear° me and understand°.** 7:15 **There is nothing outside the man, which traveling into him is able to desecrate him, but the things which travel out from him, those are the things which desecrate the man.** 7:16 **If anyone has ears to hear, let him hear.**

7:17 And when he entered into the house away from the crowd, his disciples were asking him concerning the parable. 7:18 And he says to them, **So are you° also without understanding? Are you° not perceiving, that everything outside which travels into the man, is not able to desecrate him;** 7:19 **because it is not traveling into the heart, but into the belly and travels into the sewer?** (*He said thus,* cleansing all foods.) 7:20 Now he was saying, **What travels out from the man, this desecrates the man.** 7:21 **For* evil reasonings travel from inside, out-of the heart of men, *such as*: adulteries, fornications, murders,** 7:22 **thefts, greedy-acts, wickednesses, treachery, unbridled-lust, an evil eye, blasphemy, haughtiness, foolishness.** 7:23 **All these evil things travel out *from* inside, and desecrate the man.**

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

7:24 And he stood up *and* went away from there, into the borders of Tyre and Sidon. And he entered into a house *and* was wishing none to know *it*, and he was not able to elude *them*.

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

7:25 For* a woman heard *things* concerning him (whose young-daughter herself was holding an unclean spirit), *and* came *and* fell *down* before his feet. 7:26 Now the woman was a Greek, a Syrophoenician by birth. And she was asking of him in-order-that he might cast forth the demon out-of her daughter. 7:27 But Jesus said to her, **Allow the children first to be fully-fed; for* it is not**

good to take the children's bread and cast it to the puppies.

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

7:29 And he said to her, **Because of this, the word, proceed-away; the demon has gone forth out-of your daughter.** 7:30 And she went away to her house and found *her* daughter has been put upon a bed, the demon has gone forth.

{Mar 7:31 & Mat 15:29 Avoiding Herod's territory.}

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

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

7:32 And they bring to him a speaking impaired deaf *man* and they are pleading with him in-order-that he might lay his hand upon him. 7:33 And he took him away from the crowd privately, *and* put his fingers into his ears, and he spat, *and* touched his tongue. 7:34 And he looked up to heaven *and* groaned and says to him, **Ephphatha;** (which is, Be opened). 7:35 And immediately his ears were opened, and the bond of his tongue was loosed, and he was speaking correctly. 7:36 And he ordered them in-order-that they should tell no one, but as many things as he himself was ordering them *not to tell*, rather, they were preaching *it* even-more.

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

[Mark 8] TOC

{Mar 8:1-9 & Mat 15:32-38.}

8:1 The crowd being enormous in those days, and they do not have what they might eat {i.e., they have nothing to eat}. Jesus called to him his disciples *and* says to them, 8:2 **I have compassion upon the crowd, because they already remain with me *for* three days and do not have what they might eat.** 8:3 **And if I dismiss them starving to their house, they will faint on the road; for* some of them are coming from far *away*.**

8:4 And his disciples answered him, From where will anyone be able to fully-feed these *men* bread here in the wilderness?

8:5 And he was asking them, **How-many loaves do you° have?**

Now they said, Seven.

8:6 And he commanded the crowd to lean-back upon the soil. And he took the seven loaves, *and* gave-thanks, broke *them* and was giving *them* to his disciples in-order-that they might place *them* beside *them*, and they placed *them* beside the crowd. 8:7 And they were holding a few small-fish, and he gave-thanks and said *to his disciples* to also place *these* beside them. 8:8 Now they ate and were fully-fed, and they took up abundances of broken pieces, seven baskets. 8:9 Now the ones who ate were approximately four thousand, and he dismissed them.

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

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

8:11 And the Pharisees came forth and began to debate together-with him, seeking from him a sign from the heaven, testing him. 8:12 And he groaned deeply in his spirit *and* says, **Why is this generation seeking a sign? Assuredly I am saying to you°, *As* if a sign will be given to this generation.** 8:13 And he left them and again stepped onto a ship, *and* went away to the other-side.

8:14 And they forgot to take bread, and they did not have *any bread,* except one loaf in the ship with themselves. 8:15 And he was ordering them, saying, **Behold° *and* beware° *stay* away from the leaven of the Pharisees and the leaven of Herod.**

8:16 And they were reasoning with one another, saying, We have no bread.

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

They say to him, Twelve.

8:20 **Now when the seven to the four thousand, how-many baskets full of broken pieces did you° take up?**

Now they said, Seven.

8:21 And he was saying to them, **How are you° not understanding *this*?**

8:22 And he comes to Bethsaida. And they bring to him a blind *man* and they are pleading with him in-order-that he might touch him. 8:23 And he grabbed the hand of the blind *man*, *and* led him outside the village, and he spat into his eyes, laid his hands upon him, and he was asking him if he sees anything.

8:24 And after he looked up, he was saying, I see men, I see *them* like walking trees. 8:25 Thereafter he laid *his* hands upon his eyes again, and he made* him to look at *him*. And he was restored and looked at everyone distinctly.

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

anyone in the village.

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

8:27 And Jesus went forth and his disciples, into the villages of Caesarea Philippi, and on the road he was asking his disciples, saying to them, **Who do men say me to be** {i.e., that I am}**?**

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

8:29 And he says to them, **But who do you° say me to be** {i.e., that I am}**?**

Now Peter answered, saying to him, You are the Christ. 8:30 And he rebuked them in-order-that they should speak to no one concerning him.

{Mar 8:31-9:1 & Mat 16:21-28 & Luk 9:22-27 Caesarea Philippi.}

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

8:34 And he called the crowd together-with his disciples to him, *and* said to them, **Who*ever* wishes to follow after me, let him deny himself, and lift up his cross and follow me.** 8:35 **For* whoever wishes to save his life will be losing it, and whoever should lose his life because of me and *because* of the good-news, this one will be saving it.** 8:36 **For* what will it profit a man, if he should gain the whole world and his soul should be forfeited?** 8:37 **Or what will a man give *as* an exchange *for* his soul?** 8:38 **For* whoever is ashamed of me and of my words in this, the adulteress and sinner generation, the Son of Man will also be ashamed of him, whenever he comes in the glory of his Father with the holy messengers.** [Mark 9] TOC 9:1 And he was saying to them, **Assuredly I am saying to you°, There are some of the ones standing here, who should never taste of death, until they should see the kingdom of God has come in power.**

{Mar 9:2-13 & Mat 17:1-13 & Luk 9:28-36 Caesarea Philippi.}

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

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

9:7 And it happened *that* a cloud overshadowing them, and a voice came out-of the cloud, **This is my beloved Son; hear° him!** 9:8 And suddenly, they looked around *and* saw no one anymore, but only Jesus with themselves.

9:9 Now *while* coming-down from the mountain, he ordered them in-order-that they should describe to no one what they saw, except whenever the Son of Man rises* up from the dead. 9:10 And they took-hold of the word for themselves, debating together-with *themselves*, What is the thing, to rise* up from the dead? 9:11 And they were asking him, saying, The scribes say, It is essential for Elijah to come first?

9:12 But he answered *and* said to them, **Elijah indeed came first, and restores all things, and how it has been written of the Son of Man in-order-that he should suffer many things and should be scorned?** 9:13 **But I am saying to you°, Elijah has come, and they also did* to him as many things as they wished, just-as it has been written upon *the basis of* him.**

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

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

9:17 And one out-of the crowd answered *and* said, Teacher, I brought my son to you, who has a mute spirit; 9:18 and wherever it overtakes him, it rips *at* him and he foams and grinds his teeth and he is dried up {i.e., wasting away or becoming rigid like a dead plant}. And I spoke to your disciples in-order-that they might cast it out, and *yet* they were not strong-enough.

9:19 But he answered *and* says, **O unbelieving generation, until when will I be with you°? Until when will I tolerate you°? Bring° him to me.** 9:20 And they brought him to him, *and after* it saw him, immediately the spirit convulsed him, and he fell upon the earth. He was wallowing, foaming. 9:21 Now he asked his father, **How-much time is it *that things* like this has happened to him?**

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

9:23 Now Jesus said to him, **If you are able to believe.**

All things *are* possible to the one believing.

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

9:25 Now *after* Jesus saw that a crowd is running together, he rebuked the unclean spirit, saying to it, **I command you, the mute and deaf spirit, come forth out-of him and enter into him no longer.**

9:26 And it cried out and convulsed him much, it came forth, and *the boy* became like *one* dead; so-then *for* many to say, He died.

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

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

{Mar 9:30-32 & Mat 17:22-23 & Luk 9:43-45 Return to Galilee.}

9:30 And they went forth from there, *and* were traveling through Galilee, and he was not wishing that* anyone should know *it*. 9:31 For* he was teaching his disciples and was saying to them, **The Son of Man is *to be* given up into the hands of men, and they will be killing him, and *after* he was killed, he will be rising* in the third day.** 9:32 But they were not considering the declaration, and were fearing to ask him.

{Mat 17:24-27 Capernaum Sept. 29 AD.}

{Mar 9:33-50 & Mat 18:1-14 & Luk 9:46-50 Sept. 29 AD.}

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

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

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

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

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

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

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

[Mark 10] TOC

{Mat 18:15-35.} {Joh 7:2-9; Galilee, probably Capernaum.} {Luk 9:51-56 & Joh 7:10; Samaria, Sept., 29 AD.} {Luk 9:57-62.} {Joh 7:11-10:21; Jerusalem, Oct., 29 AD.} {Luk 10:1-24; Probably Judea, Oct., 29 AD.} {Luk 10:25-37; Probably Judea.} {Luk 10:38-42; Bethany, near Jerusalem.} {Luk 11:1-13; Probably Judea.} {Luk 11:14-13:9.} {Luk 13:10-21; Probably Peraea.} {Joh 10:22-42; Jerusalem and beyond Jordan.} {Luk 13:22-35; Peraea; Luk 14:1-24; Probably Peraea; Luk 14:25-17:10.} {Joh 11:1-46; Peraea to Bethany, Jan. 30 AD; Joh 11:47-54; Jerusalem and Ephraim in Judea.} {Luk 17:11-37; Borders of Samaria and Galilee; Luk 18:1-14.}

{Mar 10:1-12 & Mat 19:1-12.}

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

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

10:4 But they said, Moses permitted* *us* to write a document of divorcement and to divorce. {Deu 24:1}

10:5 And Jesus answered *and* said to them, **He wrote this commandment for you°, *for your° hardness of heart.** 10:6 **But 'God made* them male and female' from *the* beginning of the creation.** {Gen 1:27, 5:2} 10:7

'Because of this, a man will be leaving his father and mother and will be joined to his wife; 10:8 **and the two will be into** {i.e., become} **one flesh,' so-then they are no more two, but one flesh.** {Gen 2:24} 10:9 **Therefore, what God yoked together, let man not separate.**

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

{Mar 10:13-16 & Mat 19:13-15 & Luk 18:15-17 Peraea.}

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

{Mar 10:17-31 & Mat 19:16-20:16 & Luk 18:18-30 Peraea.}

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

10:18 But Jesus said to him, **Why do you call* me good? None *is* good except one, *our* God.** 10:19 **You know the commandments: 'Do not commit adultery. Do not murder. Do not steal. Do not falsely testify. Do not defraud. Honor your father and mother.'** {Exo 20:12-16 & Deu 5:16-20}

10:20 But he answered *and* said to him, Teacher, I *have* observed all these things from my youth.

10:21 Now Jesus looked at him, loved* him, and said to him, **You are lacking *in* one thing. Proceed-away, sell as many things as you have and give to the poor, and you will have treasure in heaven. And come-here, follow me, and lift up the cross.** 10:22 But he was dismal upon the word, *and* went away, being sorrowful; for* he has many properties.

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

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

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

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

10:29 Jesus answered *and* said, **Assuredly I am saying to you°, There is no one who *has* left *his* house or brethren or sisters or father or mother or wife or children or fields, because of me and because of the good-news,** 10:30 **who would not receive a hundred-times *that* now in this time, houses and brethren and sisters and mothers and children and fields, with persecutions, and in the coming age everlasting life.** 10:31 **But many *who are* first will be last, and *the* last *will be* first.**

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

10:32 Now they were on the road, going-up to Jerusalem, and Jesus was leading them and they were being amazed, and following, they were afraid. And he took again the twelve, and began to tell them the things *which are* about to befall him, 10:33 *saying*, **Behold, we are going-up to Jerusalem, and the Son of Man will be given up to the high-priests and scribes, and they will be condemning him to death and will be giving him up to the Gentiles,** 10:34 **and they will be mocking him and will be scourging him and will be spitting on him and will be killing him, and he will rise* up in the third day.**

10:35 And James and John, the sons of Zebedee, travel before him, saying, Teacher, we wish that* whatever we ask, you might do* *it* for us.

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

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

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

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

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

10:42 Now Jesus called them and says to them, **You° know that the ones who seem to rule over the Gentiles**

are lording it over them, and their great ones are wielding authority over them. 10:43 **But it will not be so among you°, but *rather,* whoever wishes to become great among you° will be your° servant;** 10:44 **and whoever of you° may wish to become first: he will be bondservant of all.** 10:45 **For* the Son of Man also came, not to be served, but to serve, and to give his life *as* a redemption in exchange-for many.**

{Mar 10:46-52 & Mat 20:29-34 & Luk 18:35-43; Jericho.}

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

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

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

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

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

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

[Mark 11] TOC

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

{The week of Jesus' crucifixion. Mar 11:1-11 & Mat 21:1-12, 14-17 & Luk 19:29-44 & Joh 12:12-19 Bethany to Jerusalem and back Sun. April 2, 30 AD.}

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

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

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

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

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

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

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

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

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

11:22 And Jesus answered *and* says to them, **Have° *the* faith of God.** 11:23 **For* assuredly I am saying to you°, Whoever says to this mountain, Be lifted up and be cast into the sea, and should not doubt in his heart, but should believe that what he says happens; whatever he says will be to him.** 11:24 **Because of this, I**

am saying to you°, All things, as many things as you° would ask for *when* praying, believe° that you° are receiving *them* and it will be for you°. 11:25 **And whenever you° stand praying, if you° have anything against anyone, forgive° *them*; in-order-that your° Father the *one* in the heavens may also forgive you° your° trespasses.** 11:26 **But if you° do not forgive, neither will your° Father, the *one* in the heavens, be forgiving your° trespasses.**

{Mar 11:27-33 & Mat 21:23-27 & Luk 20:1-8 Courtyard of the Temple, Tues.}

11:27 And they come again to Jerusalem, and *while* he himself is walking in the temple, the high-priests and the scribes and the elders come to him; 11:28 and they say to him, By what authority are you doing* these things? And who gave you this authority in-order-that you should do these things?

11:29 But Jesus answered *and* said to them, **I will also ask you° one question, and answer° me, and I will tell you° by what authority I am doing* these things.** 11:30 **The immersion* of John, was it from heaven or from men? Answer° me.**

11:31 And they were reasoning with themselves, saying, If we say, From heaven; he will be saying, Therefore, why did you° not believe him? 11:32 But should we say, From men? (They were fearing the people. For* all were holding that John really was a prophet.)

11:33 And they answered *and* say to Jesus, We do not know.

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

[Mark 12] TOC

{Mat 21:28-32.} {Mar 12:1-12 & Mat 21:33-46 & Luk 20:9-19.}

12:1 And he began to speak to them in parables: **A man planted a vineyard and placed a barrier around it and shoveled a winepress *in it* and built a tower, and rented it out to farmers and went-abroad.** 12:2 **And in the *harvest* time, he sent a bondservant to the farmers in-order-that he might receive from the fruit of the vineyard from the farmers.** 12:3 **But they took him and smacked *him* and sent *him* forth empty *handed*.** 12:4 **And again, he sent another bondservant to them, and they stoned *him*, bashed his head and sent *him* forth, *and* has dishonored *him*.** 12:5 **And again, he sent another, and they killed *him* and many others, smacking some but killing *some*.** 12:6 **Therefore, he still has one, his beloved son; he also sent him last to them, saying, They will revere my son.** 12:7 **But those farmers said to themselves, This is the heir. Come-here°. We should kill him and the inheritance will be ours.** 12:8 **And they took him *and* killed *him* and cast *him* forth outside the vineyard.** 12:9 **Therefore, what will the lord of the vineyard be doing*? He will come and will be destroying the farmers and will be giving the vineyard to others.** 12:10 **Did you° not even read this Scripture, '*The* stone which the ones building rejected*, this one became to *you*° *the* head of *the* corner;** 12:11 **this came* from *the* Lord and it is marvelous in our eyes'?** {Psa 118:22-23} 12:12 And they were seeking to take-hold of him, and *yet* they feared the crowd. For* they knew that he spoke the parable to them and they left him *and* went away.

{Mat 22:1-14.} {Mar 12:13-17 & Mat 22:15-22 & Luk 20:20-26 Courtyard of the Temple, Tues.}

12:13 And they send to him some of the Pharisees and *some* of the Herodians in-order-that they might catch him in *his* speech. 12:14 Now *after* they came, they say to him, Teacher, we know that you are true* and do not care concerning one*'s appearance*. For* you do not look at *the* countenance of men, but teach the way of God in truth. Is it legal to give tribute to Caesar or not? 12:15 Should we give or should we not give?

But he, knowing their hypocrisy, said to them, **Why are you° testing me? Bring° me a denarius** {a standard day's pay} **in-order-that I may see it.** 12:16 Now they brought it. And he says to them, **Whose *face* is this image and inscription?**

Now they said to him, Caesar's.

12:17 And Jesus answered *and* said to them, **Give° to Caesar the things *which are* Caesar's and *give* to God the things *which are* God's.** And they marveled at him.

{Mar 12:18-27 & Mat 22:23-33 & Luk 20:27-39.}

12:18 And *the* Sadducees come to him, who are saying, *There is* to be no resurrection, and they asked him, saying, 12:19 Teacher, Moses wrote to us, If anyone's brother should die and he should leave a wife *alone* and he should leave no children, that* his brother should take his wife and should raise* up seed to his brother. {Deu 25:5} 12:20 Seven brothers were *with us* and the first took a wife and dying left no seed; 12:21 and the second took her and died, and not even he himself left seed, and the third likewise*; 12:22 and the seven took her and left no seed. Last of all the woman also died. 12:23 Whenever they rise* up in the resurrection, whose wife will she be of them? For* the seven had her *as their* wife.

12:24 And Jesus answered *and* said to them, **Are you° not *being* misled because of this, *by* not knowing the Scriptures, nor the power of God?** 12:25 **For* whenever they rise* up from the dead, they neither marry, nor are they given-in-marriage, but are like messengers, the ones in the heavens.** 12:26 **But concerning the dead, that they are raised; did you° not read in the book of Moses, how God spoke to him at the bush, saying, 'I *am* the God of Abraham and the God of Isaac and the**

God of Jacob'? {Exo 3:6} 12:27 **He is not *the* God of *the* dead, but *the* God *of the* living. Therefore, you° are *very* much misled.**

{Mar 12:28-34 & Mat 22:34-40 & Luk 20:40.}

12:28 And one of the scribes came near, heard them debating together, *and* knowing that he answered them well, *and* asked him, What commandment is the first of all?

12:29 But Jesus answered him, **The first of all the commandments *is*: 'Hear, *O* Israel; *The* Lord our God, *the* Lord is one';** 12:30 **and 'You will love* the Lord your God from your whole heart and from your whole soul and from your whole mind and from your whole strength.' This *is* the first commandment.** {Deu 6:4-6} 12:31 **And the second one *is* similar *to* this one: 'You will love* your neighbor like yourself.' There is no other commandment greater *than* these.** {Lev 19:18}

12:32 And the scribe said to him, Teacher, you said well in truth, He is one, and there is not another other-than him; 12:33 and to love* him from the whole heart and from the whole intelligence and from the whole soul and from the whole strength and to love* *his* neighbor, like himself, is more-than all *the* whole burnt-offerings and sacrifices.

12:34 And *after* Jesus saw that he answered with perception, he said to him, **You are not far from the kingdom of God.** And no one was daring *enough* to ask him anymore.

{Mar 12:35-37 & Mat 22:41-46 & Luk 20:41-44.}

12:35 And Jesus answered *and* was saying, *while* teaching in the temple, **How *is it that* the scribes say that the Christ is the son of David?** 12:36 **For* David himself said in *the* Holy Spirit, 'The Lord says to my Lord, Sit at my right *hand*, until I should place your enemies *as the* footstool of your feet.'** {Psa 110:1} 12:37 **Therefore, David himself calls* him Lord, and from where is he his son?** And the large crowd was gladly hearing him.

{Mar 12:38-40 & Mat 23:1-39 & Luk 20:45-47 Courts of the Temple, Tues.}

12:38 And he was saying to them in his teaching, **Beware° *of things* from the scribes, who wish to walk in *long* robes and *to have* greetings in the marketplaces,** 12:39 **and *the* foremost seats in the synagogues and foremost-places at the suppers.** 12:40 ***They are* the ones devouring widows' houses and praying long *prayers* for a pretext; these will be receiving even-more condemnation.**

{Mar 12:41-44 & Luk 21:1-4 In the Temple Treasury, Tues.}

12:41 And Jesus sat *down* opposite the treasury, *and* was viewing how the crowd is casting brass *coins* into the treasury, and many *who were* rich were casting *in* much. 12:42 And one poor widow came *and* she cast *in* two bronze-coins, which is *equal to* a brass-coin. 12:43 And he called his disciples to him and says to them, **Assuredly I am saying to you°, This poor widow has cast in more-than all the ones casting *in much* into the treasury;** 12:44 **for* they all cast *in* out-of the thing abounding to them, but this one cast *in*, out-of her lack *of* all things, as many things as she was holding, her whole livelihood.**

[Mark 13] TOC

{Joh 12:20-50) In the Temple, Tues.}

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

13:1 And *while* traveling from the temple, one of his disciples says to him, Teacher, behold, what sort of stones and what sort of buildings *are here*.

13:2 And Jesus answered *and* said to him, **Do you see these great buildings? One stone may not be left upon *another* stone, which may not be torn-down.**

13:3 And *while* he himself is sitting at the Mountain of Olives opposite the temple, Peter and James and John and Andrew were asking him privately, 13:4 Tell us, when will these things be? And what *is* the sign whenever all these things are about to be completed?

13:5 But Jesus answered *and* began to say to them, **Beware°, do not let anyone mislead you°.** 13:6 **For* many will be coming in my name, saying, I am *he*, and will be misleading many.** 13:7 **Now whenever you° hear *of* wars and reports of wars, do° not be alarmed; for* it is essential for *these things* to happen, but the end is not yet.** 13:8 **For* nation will be raised against nation, and kingdom against kingdom, and there will be earthquakes in *different* places; there will be famines and disturbances. These things *are the* beginnings of travails.** 13:9 **But you° yourselves, beware°, for* they will be giving you° up to councils, and you° will be smacked in synagogues and you° will be standing in front of governors and kings, because of me, *for a testimony to them.** 13:10 **And it is essential for the good-news to first be preached to all the nations.** 13:11 **But whenever they might lead you° *to judgment* and *are* giving you° up, do° not be anxious beforehand what you° should speak, nor meditate° *on an answer,* but whatever should be given to you° in this hour, speak° that. For* *it is* not you° who are speaking, but the Holy Spirit.** 13:12 **But brother will be giving up brother to death, and the father *against the* child, and children will be standing up against parents and will be slaying them.** 13:13 **And you° will be hated by everyone because of my name, but he who *has* endured to the end, this**

one will be saved.
13:14 **But whenever you° see the abomination of desolation, the one which was said by Daniel the prophet stopping where it is not essential *to be* (let the one reading, perceive), then the ones in Judea, let° them flee to the mountains;** 13:15 **and let the one *who is* upon the housetop not go-down into the house, nor let him enter in to take anything out-of his house;** 13:16 **and let the one who is in the field not turn to the things behind *him*, *that is,* to take his garment.** 13:17 **But woe to the ones holding *a child* in *their* womb** {i.e., pregnant} **and to the ones nursing in those days!** 13:18 **Now pray° in-order-that your° flight might not happen *in* winter.** 13:19 **For* *in* those days will be affliction, such-as there has not happened such *like* from *the* beginning of the creation which God created until now, and should never happen *again*.** 13:20 **And except *that the* Lord shortened the days, not any flesh would have been saved, but because of the chosen, whom he chose, he shortened the days.** 13:21 **Then if anyone says to you°, Behold, here *is* the Christ; or, Behold, there; do° not believe° *it*;** 13:22 **for* false* Christs and false* prophets will be raised and will be giving signs and wonders, if possible, in-order-to mislead even the chosen.** 13:23 **But you°, beware°. Behold, I have spoken to you° all things beforehand.**

{Mar 13:24-37 & Mat 24:27, 24:29-31 & Luk 21:25-28 & Acts 1:11 & 1Th 4:13-17 & 2Th 1:7-9 & 1Co 15:51-15:58 & Rev 1:7 Second Coming.}
13:24 **But in those days, after that affliction, the sun will be darkened and the moon will not be giving her radiance,** 13:25 **and the stars will be falling from the heaven and the powers in the heavens will be shaken.** 13:26 **And then they will be seeing the Son of Man coming in *the* clouds with much power and glory.** 13:27 **And then he will be sending forth his messengers and will be gathering together his chosen from the four winds, from *the* tip of the earth to *the* tip of heaven.**

{Mar 13:28-31 & Mat 24:32-35 & Luk 21:20-33 Destruction of Jerusalem AD 70.}
13:28 **Now learn° the parable from the fig tree: whenever her branch already becomes tender and *whenever* its leaves may spring forth, you° know that the summer is near;** 13:29 **so also you°, whenever you° see these things happening, know° that it is near, *even* at *the* doors.** 13:30 **Assuredly I am saying to you°, This generation should never pass-away, till which *time* all these things should happen.** 13:31 **Heaven and earth will pass-away, but my words should never pass-away.**

{Mar 13:32-37 & Mat 24:36-44 & Luk 21:34-36 Second Coming.}
13:32 **But no one knows concerning that day or hour, not even the messengers in heaven, neither the Son, except the Father *only*.** 13:33 **Beware°, watch° and pray°; for* you° do not know when the time is.** 13:34 ***It is* like a man, going-abroad, *who* left his house and gave authority to his bondservants, and to each *one* his work, and he commanded the doorkeeper in-order-that he may watch.** 13:35 **Therefore, watch°; for* you° do not know when the lord of the house is coming, *whether at* evening or midnight or rooster's crowing or in the morning;** 13:36 **lest he come suddenly, *and* might find you° sleeping.** 13:37 **Now what I say to you°, I say to all, Watch°!**

[Mark 14] TOC

{Mat 24:45-51 & Luk 21:38.} {Mat 25:1-46 Mountain of Olives, Tues.}
{Mar 14:1-2 & Mat 26:1-5 & Luk 22:1-2 Mountain of Olives, Bethany, Jerusalem, Tues Evening, Wed. for the Jews.}
14:1 Now after two days, it was *the feast of* the Passover and the unleavened *bread*, and the high-priests and the scribes were seeking how they might kill *him if* they took-hold of him in treachery; 14:2 but they were saying, Not at the feast, lest there will be an uproar of the people.

{Mar 14:3-9 & Mat 26:6-13.}
14:3 And *now* being in Bethany in the house of Simon the leper, reclining *at a meal*, a woman came holding an alabaster flask of costly full-strength perfume of nard, *and* she crushed the alabaster flask and poured it down *on* his head. 14:4 But some were being indignant with themselves, and saying, *For what has this waste of perfume happened? 14:5 For* this *perfume* was able to be sold* *for* above three hundred denarii and given to the poor. And they were scolding her.
14:6 But Jesus said, **Allow° her. Why are you° harassing her? She *has* worked a good work in me.** 14:7 **For* you° always have the poor with yourselves, and whenever you° wish, you° are able to do* them well, but you° do not always have me.** 14:8 **What this one had, she did*. She took *upon herself* beforehand to perfume my body *for *my* burial.** 14:9 **And assuredly I am saying to you°, Wherever this good-news might be preached into the whole world, what this *woman* also did* will be spoken *for her memorial.**

{Mar 14:10-11 & Mat 26:14-16 & Luk 22:3-6 & Joh 12:2-8.}
14:10 And Judas Iscariot, one of the twelve, went away to the high-priests in-order-that he might give him up to them. 14:11 Now they heard it, and rejoiced *and* promised to give him silver. And he was seeking how he might opportunely give him up.

{Mar 14:12-17 & Mat 2-20 & Luk 22:7-18, 22:24-30 Bethany to Jerusalem Thur. Evening.}

14:12 And on the first day of unleavened *bread*, when they were sacrificing the Passover, his disciples say to him, *After* we have gone, where do you wish *that* we should prepare; in-order-that you might eat the Passover?

14:13 And he sends two of his disciples and says to them, **Proceed-away° into the city and you° will be encountering a man bearing a pitcher of water *there*. Follow° him.** 14:14 **And wherever he enters, say° to the householder, The Teacher says, Where is the guestroom, where I may eat the Passover with my disciples?** 14:15 **And he himself will be showing you° a big furnished upper-room, *which is* ready. Prepare° *it* for us there.** 14:16 And his disciples went forth, and came into the city and found *it* just-as he has said to them, and they prepared the Passover. 14:17 And *after* it became evening, he comes with the twelve.

{Joh 13:1-20 Thur. Evening.}

{Mar 14:18-21, 14:27-31 & Mat 26:21-25, 26:31-35 & Luk 22:21-23, 22:31-38 & Joh 13:21-38.}

14:18 And *while* they themselves are reclining and eating, Jesus said, **Assuredly I am saying to you°, One out-of you° will be giving me up *to the Jews*, the one eating with me.**

14:19 Now they began to be sorrowful and to say to him every one {Or: one by one}, It *is* not I, is it? And another, It *is* not I, is it?

14:20 But he answered *and* said to them, ***It is* one out-of the twelve, he who dips with me in the dish.** 14:21 **The Son of Man indeed proceeds-away, just-as it has been written concerning him, but woe to that man through whom the Son of Man is given up! It was** {i.e., would be} **good for him, if that *man* was not *ever* born.**

{Mar 14:22-25 & Mat 26:26-29 & Luk 22:19-20, 1Co 11:23-26.}

14:22 And *while* they are eating, Jesus took bread, gave-thanks, broke it and gave *it* to them and said, **Take°, eat°; this is my body.** 14:23 And he took the cup, gave-thanks, gave *it* to them, and they all drank out-of it. 14:24 And he said to them, **This is my blood, the *blood* of the new covenant*, which is poured out concerning many.** 14:25 **Assuredly I am saying to you°, I should never drink anymore from the fruit* of the vine, until that day whenever I drink it new in the kingdom of God.**

{Joh 14-17 Thur. Night, Fri. to the Jews.}

{Mar 14:26, 14:32-42 & Mat 26:30, 26:36-46 & Luk 22:39-46 & Joh 18:1 Garden between Stream of Kidron and Mountain of Olives, Late Thur. night.}

14:26 And they sung a hymn, *and* went forth to the Mountain of Olives.

14:27 And Jesus says to them, **All *of* you° will be offended at me in this night, because it has been written, 'I will be striking the shepherd and the sheep will be scattered.'** {Zec 13:7} 14:28 **But after the *time for* me to be raised, I will be preceding you° into Galilee.**

14:29 But Peter was saying to him, Even if all will be offended, but not I.

14:30 And Jesus says to him, **Assuredly I am saying to you, Today, *even* in this night, before the rooster *is* to crow twice, you will be denying me three-times.**

14:31 But *Peter* spoke rather exceptionally, If it should be essential *for* me to die together-with you, I should never deny you! Now likewise*, they also all were saying *it*.

14:32 And they come to a parcel of ground of which the name *is* Gethsemane, and he says to his disciples, **Sit° here until I should pray.** 14:33 And he takes Peter and James and John with himself, and he began to be utterly amazed and deeply-depressed. 14:34 And he says to them, **My soul is very sorrowful until death, remain° here and watch°.**

14:35 And he went a little *further*, fell upon the earth and was praying in-order-that, if it is possible, the hour might pass-away from him. 14:36 And he was saying, **Abba, Father, all things *are* possible for you; carry this cup away from me, but not what I will, but what you *will*.**

14:37 And he comes and finds them sleeping, and says to Peter, **Simon, do you sleep? Were you not strong-enough to watch one hour?** 14:38 **Watch° and pray°, in-order-that you° may not enter into temptation. The spirit *is* indeed eager, but the flesh *is* weak.**

14:39 And again he went away *and* prayed, *and* said the same speech.

14:40 And he returned, *and* found them sleeping again, for* their eyes were heavy, and they did not know what they should answer him.

14:41 And *while* coming the third-time, he says to them, **Furthermore, are you° sleeping and resting yourselves? It is adequate.**

The hour came *already*. Behold, the Son of Man is given *up* into the hands of sinners. 14:42 **Arise°, Let us be proceeding. Behold, the one giving me up has drawn near.**

{Mar 14:43-52 & Mat 26:47-56 & Luk 22:47-53 & Joh 18:2-11 Gethsemane, Fri. a few hours before dawn.}

14:43 And immediately, *as* he is still speaking, Judas, being one of the twelve, comes* and with him, a large crowd with swords and clubs from the high-priests, and the scribes and the elders. 14:44 Now the one giving him up, had given them a predefined gesture, saying, Whomever I kiss, it is he; take-hold° of him and securely lead° *him* away. 14:45 And he went *to the place*, and immediately went to him *and* says to him, Rabbi, rabbi,

and kissed him. 14:46 Now they put hands upon him and took-hold of him.

14:47 But a certain one of the ones standing beside *him*, pulled *his* sword, and struck the bondservant of the high-priest and took off his ear.

14:48 And Jesus answered *and* said to them, **Did you° come forth, as against a robber with swords and clubs to take me?** 14:49 **I was with you° daily teaching in the temple and you° have not taken-hold of me, but *this is done* in-order-that the Scriptures might be fulfilled.**

14:50 And they all left him *and* fled. 14:51 And one, a certain young-man followed with him, who has been dressed in a linen cloth over *his* naked *body*, and the young-menn take-hold of him; 14:52 but he left the linen cloth *and* fled from them naked.

{Joh 18:12-14, 19-23 Fri. before dawn.}
{Mar 14:53 & Mat 26:57 & Luk 22:54a & Joh 18:24 Palace of Caiaphas, before dawn.}

14:53 And they led Jesus away to the high-priest, and all the high-priests and the elders and the scribes are coming together-with him *there*.

{Mar 14:54 & Mat 26:58 & Luk 22:54b-62 & Joh 18:15-18 Courtyard of High Priest's residence, Fri. around dawn.}

14:54 And Peter followed him from afar, until *he was* inside, into the courtyard of the high-priest, and he was sitting together with the attendants and warming himself in the light *of the fire*.

{Mar 14:55-65 & Mat 26:59-68 & Luk 22:63-65.}

14:55 Now the high-priests and the whole council were seeking testimony against Jesus, *that* they might slay him, and they were not finding *it*. 14:56 For* many were falsely testifying against him, and *yet* their testimonies were not equal. 14:57 And some stood up, *and* were falsely testifying against him, saying, 14:58 We heard him say, I will be tearing-down this temple, the *one* handmade, and I will be building another through three days not handmade. 14:59 And thus, neither was their testimony equal.

14:60 And the high-priest stood up in *the* midst *of them*, *and* asked Jesus, saying, Are you answering nothing? What are these *witnesses* testifying against you? 14:61 But he was silent and answered nothing. Again the high-priest was asking him and says to him, Are you the Christ, the Son of the Gracious* *One*?

14:62 But Jesus said, **I am, and you° will be seeing the Son of Man sitting at the right *hand* of power and coming with the clouds of heaven.**

14:63 But the high-priest ripped his tunics, *and* says, Why do we still have need of witnesses? 14:64 You° *have* heard the blasphemy. What does it appear to you°? Now they all condemned him to be liable of death. 14:65 And some began to spit on him and to cover his face and to batter him, and to say to him, Prophesy! And the attendants were casting him *around* with slaps on the cheek. {i.e., throwing him back and forth so everyone could slap Jesus.}

{Mar 14:66-72 & Mat 26:69-75 & Luk 22:55-62 & Joh 18:25-27.}

14:66 And Peter being below in the courtyard, one of the maidservants of the high-priest comes. 14:67 And she saw Peter warming himself, looked at him and says, You were also with Jesus, the Nazarene.

14:68 But he denied *it*, saying, I do not know *him*, nor know what you are saying, and he went outside into the forecourt, and the rooster crowed.

14:69 And the maidservant saw him *and* began again to say to the ones standing beside *her*, This *one* is from them. 14:70 But he again was denying it. And after a little *while*, the ones standing beside *them* were again saying to Peter, You truly are from them. For* you are a Galilean and your speech is similar.

14:71 But he began to curse and swear, I do not know this man *of* whom you° are speaking. 14:72 And *the* rooster crowed the second-time. And Peter was reminded *of* the declaration which Jesus said to him, **Before *the* rooster *is* to crow twice, you will be denying me three-times.** And he put *his mind* upon *it*, *and* was weeping. {i.e., he thought about what he had done and wept.}

[Mark 15] TOC

{Mar 15:1 & Mat 27:1-2 Luk 22:66-23:1 & Joh 18:28a Jerusalem early Fri. morning.}

15:1 And immediately in the morning, the high-priests with the elders and scribes, and the whole *ruling* council, made* a council *together and* bound Jesus *and* carried *him* away and gave *him* up to Pilate.

{Mat 27:3-10 & Acts 1:18-19 Fri. morning and toward the future.}
{Mar 15:2-5 & Mat 27:11-14 & Luk 23:2-5 & Joh 18:28b-38 Jerusalem early Fri. morning.}

15:2 And Pilate asked him, Are you the King of the Jews?

But he answered *and* said to him, **You speak *correctly*.**

15:3 And the high-priests were accusing him of many things, {T} *but He answered nothing*.

15:4 But Pilate asked him again, saying, Do you answer nothing? Behold how-many things they are testifying against you. 15:5 But Jesus no more answered anything; so-then *making* Pilate to marvel.

{Luk 23:6-12 Jerusalem early Fri. morning.}
{Mar 15:6-19 & Mat 27:15-30 & Joh 18:39-19:16 Fri.,

April 7, 30AD.}

15:6 Now he was *normally* releasing to them one prisoner every *Passover* feast, whomever they were asking for. 15:7 Now there was one called* Barabbas, who had been bound with the fellow rioters *of his*, who in the riot had practiced murder. 15:8 And the crowd cried *out and* began to ask *him to do* like he was doing* habitually for them. 15:9 But Pilate answered them, saying, Do you° wish *that* I might release to you° the King of the Jews? 15:10 For* he knew that the high-priests had given him up because of envy. 15:11 But the high-priests shook up the crowd, in-order-that he should rather release Barabbas to them. 15:12 And Pilate again answered *and* said to them, Therefore, what do you° wish *that* I might do* *to the one* whom you° call* *the* King of the Jews?

15:13 But they cried out again, Crucify him!

15:14 But Pilate was saying to them, For* what evil did he do*?

But they cried out even-more, Crucify him. 15:15 Now Pilate, willing to do* what *was* sufficient for the crowd, released to them Barabbas and gave up Jesus, scourged *him*, in-order-that he might be crucified.

15:16 Now the soldiers led him away, inside the courtyard, which is *the* palace, and they call together the whole cohort {600 soldiers}. 15:17 And they clothe him with purple, and braided a thorny crown, *and* they place it around his *head*; 15:18 and they began to greet him, Hail, King of the Jews! 15:19 And they were beating his head with a reed and were spitting on him, and placing the knees *down*, they were worshiping him.

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

15:20 And when they *had* mocked him, they stripped the purple *off* him and clothed him with *his* own garments. And they lead him out in-order-that they should crucify him. 15:21 And they are compelling a certain one passing by, Simon from Cyrene, coming from the rural-area, the father of Alexander and Rufus, to go *with them*, in-order-that he might lift up his cross. {i.e., the top part of the cross or T.} 15:22 And they bring him upon *the* place *called* Golgotha, which is, *after* being translated, Place of a Skull. 15:23 And they were giving to him wine to drink which has been medicated with myrrh, but he did not take it.

{Mar 15:24-32 & Mat 27:35-44 & Luk 23:33-43 & Joh 19:18-27 9:00 until Noon, Fri.}

15:24 And they crucified him, *and* 'divide his garments, casting a lot upon them,' who *and* what *each* might take. {Psa 22:18} 15:25 Now it was the third hour {i.e., 9:00 AM} and they crucified him. 15:26 And the inscription of his accusation was written upon *the cross*, The King of the Jews. 15:27 And they crucify two robbers together-with him; one at his right and one at his left. 15:28 And the Scripture was fulfilled, the one saying 'And he was counted with *the* lawless.' {Isa 53:12} 15:29 'And the ones *who are* traveling by were blaspheming him, wagging their heads' and saying, Aha! He who *will* tear-down the temple and build *it* in three days; 15:30 'save yourself and come-down from the cross.' {Psa 22:7}

15:31 Likewise, also, the high-priests with the scribes *were* mocking *him* with one another, *and* were saying, He saved others, *but* he is not able to save himself. 15:32 Let the Christ, the King of Israel, come-down now from the cross, in-order-that we may see and may believe in him. And the ones who have been crucified together-with him were reproaching him.

{Mar 15:34 & Mat 27:45 & Luk 23:44 around Noon.}

15:33 Now *after* it became the sixth hour, it became darkness over the whole earth until the ninth hour {i.e., Noon until 3:00 PM; Amos 8:8-9?}.

{Mar 15:34-41 & Mat 27:46-56 & Luk 23:45-49 & Joh 19:28-30 around 3:00 to 5:00 PM.}

15:34 And Jesus cried in the ninth hour {i.e., 3:00 PM} with a loud voice, saying, **Eloi, Eloi, lama sabachthani?** which is, *after* being translated, 'My God, my God, why did you forsake me?' {Psa 22:1}

15:35 And some of the ones standing beside *him*, heard it, *and* were saying, Behold, he is summoning Elijah. 15:36 But one ran and filled a sponge from *the* vinegar *vessel*, placed it around a reed and was delivering a drink *to* him, saying, Allow° *it, that* we may see if Elijah comes to take him down.

15:37 But Jesus left *with* a loud voice *and* expired. 15:38 And the curtain of the temple was split-apart, into two *pieces*, from *the* top to *the* bottom. 15:39 Now the centurion* standing *there*, opposite from him, saw that he thus cried out and expired, said, Truly this man was *the* Son of God. 15:40 Now there were also women viewing from afar, among whom were both Mary the Magdalene and Mary the mother of James the Little {Or: least} and of Joses and Salome; 15:41 who also, when he was in Galilee, were following him and were serving him, and many other *women* who came-up together-with him to Jerusalem.

{Mar 15:42-47 & Mat 27:57-66 & Luk 23:50-56 & Joh 19:31-42 Before The Sabbath.}

15:42 And already *when* it became evening, since it was *the* Preparation, which is, *the* daytime before the Sabbath, 15:43 Joseph, a prominent counselor, came, *who was* from Arimathaea, who himself was also waiting for the kingdom of God, and dared and entered to Pilate and asked for the body of Jesus. 15:44 Now Pilate marveled if he *had* already died. And he called the centurion*, *and* asked him if he has died *for* very-long. 15:45 And *when* he knew *this* from the centurion*, he gifted the body to

Joseph. 15:46 And he bought a linen cloth and took him down and *then* coiled *him* in the linen cloth, and placed him in a tomb which was hewed out-of a rock, and he rolled a stone against the door of the tomb. 15:47 Now Mary the Magdalene and Mary the *mother* of Joses were viewing where he is placed.

[Mark 16] TOC

{Mar 16:1-8 & Mat 28:1-8 & Luk 24:1-8, 12 & Joh 20:1-10 Dawn and very early Sun.}

16:1 And *after* the Sabbath *had* elapsed, Mary the Magdalene and Mary *the mother* of James and Salome bought spices in-order-that *after* they went *there*, they might anoint him.

16:2 And exceedingly *early* in the morning of the first *day* of the week, they are coming to the tomb *after* the sun rose. 16:3 And they were saying to themselves, Who will be rolling away the stone from the door of the tomb for us? 16:4 And they looked up *to* view that the stone has been rolled away; for* it was extremely great. 16:5 And they entered into the tomb, saw a young-man sitting at *the* right *side*, who has been dressed in a white robe, and they were utterly amazed.

16:6 Now he says to them, Do° not be utterly amazed. You° are seeking Jesus, the Nazarene, the one who has been crucified. He was raised. He is not here. Behold, the place where they placed him. 16:7 But proceed-away°; say° to his disciples and Peter, He precedes you° into Galilee. You° will be seeing him there, like he said to you°. 16:8 And they went forth and fled from the tomb. Now trembling and astonishment were holding them, and they said nothing to anyone; for* they were afraid.

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

{T} 16:9 Now after he *had* risen* in the morning on *the* first *day* of *the* week, he appeared first to Mary the Magdalene, from whom he had cast forth seven demons. 16:10 That one traveled *on*, *and* reported to the ones who came* with him, *who were* mourning and weeping. 16:11 And *after* they heard that he is alive and was seen by her, they disbelieved.

{Mat 28:11-15 Sun. Morning.}

{Mar 16:12-13 & Luk 24:13-35 & 1Co 15:5 Sun. Afternoon.}

16:12 Now after these things, he was manifested in a different form to two out-of them *while* they are walking, traveling into a rural-area. 16:13 And they went away *and* reported *it* to the rest, *but* they did not believe those *men*.

{Mar 16:14 & Luk 24:36-43 & Joh 20:19-25 Sun. Evening.}

16:14 Later, *while* reclining *at a meal*, he was manifested to the eleven themselves and he reproached their unbelief and hardness of heart, because they did not believe the ones who saw him, that he has been raised.

{Joh 20:26-31 & 1Co 15:5 Sun. after the resurrection.} {Joh 21:1-25 Sea of Galilee.} {Mat 28:16-17 & 1Co 15:6 Mountain in Galilee.}

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

16:15 And he said to them, ***While*** **traveling** {Or: Travel} **into all the world, preach° the good-news to all creation.** 16:16 The one who has believed and was immersed* will be saved, but he who has disbelieved {Or: disobeyed} **will be condemned.**

16:17 **Now these signs will be following the ones who *have* believed: they will be casting forth demons in my name; they will be speaking in new languages;** 16:18 **they will be lifting up serpents and even if they should drink anything deadly, it should never harm them; they will lay hands upon *the* sick and they will be well** {Lit: have well}**.**

{Luk 24:44-49 & Acts 1:3-8 & 1Co 15:7 Jerusalem.}

{Mar 16:19-20 & Luk 24:50-53 & Acts 1:9-12 Olivet, between Jerusalem and Bethany.}

16:19 Therefore indeed, the Lord, after he spoke to them, was received up into heaven and sat *down* at the right *hand* of God. 16:20 Now those *apostles* went forth and preached everywhere, the Lord working together-with *them*, and confirming the word through the signs following *them*. Amen.

{{T} Truth about Mark 16:9-20: Only 3 manuscripts of Mark are missing this section. In one the pages were removed and rewritten. Second one has a perfect sized blank area for this. Last was a minuscule. These minuscule are not counted in minority texts except this one place.}

{To finish the "Harmony of the New Testaments" start reading Acts: The Book of Conversions and read the other Bible books referenced inside when mentioned. See Acts 15:29 for an example.}

{NOTES: Please read the Preface and other non-bible sections. * is our universal footnoting for words contained in the 'Definitions' section. These words are NOT the same Greek word as the non-asterisk form; i.e., *FOR is different from FOR* is different from FOR. ° (degree sign) denotes plural forms.}

{{ Introduction to Luke 60-62 AD

The Good-news account by Luke was written from a historian's point of view to Theophilus, Gentiles, and people everywhere. This doctor, a close friend of Paul, a Greek and Gentile Christian and the only Gentile writer in the New Testament was very specific when describing when and where things took place. As such, Luke is the most detail-oriented of the four Good-news accounts. Beginning with the miraculous birth of John (a relative of Jesus) and Jesus' own birth six months later, Luke reveals the life of Jesus in a very orderly manner. Luke demonstrates how the Holy Spirit promotes belief in Jesus as the Son of God in an accurate account of the life of Christ presenting Christ as the perfect human savior. Luke also influences his readers through various elements of a narrative text of Scripture that is written from Rome or possibly Caesarea. A key verse in Luke is 19: 9, 10 and our Lord and Savior's mission to save mankind. Luke stresses the Savior's relationship with people. It is in this biography of Jesus that we see Jesus foretelling the completion of the Old Testament in the lifetime of the people to whom He spoke (Luke 21:21-22). Jesus' final instructions to His apostles, after His resurrection, were 'Repentance and forgiveness of sins should be preached in *My* name to all the nations, beginning from Jerusalem' (Luke 24:47, shown in Acts 2:38). Luke also wrote Acts: The Book of Conversions.}}

[Luke 1] TOC

{Luk 1:1-4 Introduction; no parallel.}

1:1 Since many undertook *the* task to compile a narrative concerning *the* matters which have been fully assured among us, 1:2 just-as they gave *them* to us, the ones who became eyewitnesses and attendants of the word from *the* beginning, 1:3 it also seemed *good* to me, having followed accurately in all things from the start, to write to you afterwards, most-excellent Theophilus, 1:4 in-order-that you might fully know the certainty concerning *the* words of which you were instructed.

{Luk 1:5-25 Jerusalem 6 BC; no parallel.}

{Class (1:5,8) is the priestly service limited to a stated series of days.}

1:5 It happened in the days of Herod, the king of Judea, *there was* a certain priest, Zacharias by name, from *the* Class of Abijah and his wife *was* from the daughters of Aaron and her name *was* Elisabeth. 1:6 Now they were both righteous *and* blameless in God's sight, conducting-themselves in all the commandments and ordinances of the Lord. 1:7 And there was no child to them, insomuch as Elisabeth was barren, and they were both advanced in their days.

1:8 Now it happened, while* he was doing priestly duties in front of God in the order of his Class, 1:9 according-to the custom of the priest's office, he was allotted to burn-incense, *after* he entered into the temple of the Lord. 1:10 And all the multitude of the people were praying outside in the hour of incense. 1:11 And a messenger of *the* Lord was seen by him, standing at the right *side* of the altar of incense. 1:12 And Zacharias saw *him*, was disturbed, and fear fell upon him.

1:13 But the messenger said to him, Do not fear, Zacharias, because your supplication was heard and your wife Elisabeth will be giving-birth to a son to you and you will call his name John. 1:14 And there will be joy and gladness to you, and many will be rejoicing at his birth. 1:15 For* he will be great in the sight of *the* Lord, and he should never drink wine and liquor, and he will be filled of *the* Holy Spirit still {i.e. even} from his mother's womb. 1:16 And he will be turning many of the sons of Israel over *to* the Lord their God. 1:17 And he himself will be going beforehand, in his sight, in *the* spirit and power of Elijah, to turn *the* hearts of *the* fathers again to *their* children, and *to turn the* disobedient in *the* prudence of *the* righteous; to make-ready a people who have been prepared for *the* Lord.

1:18 And Zacharias said to the messenger, According-to what will I know this? For* I am an elderly-man and my wife has advanced in her days.

1:19 And the messenger answered *and* said to him, I am Gabriel, who stands in God's sight, and I was sent to speak to you and to proclaim to you good-news with these things. 1:20 And behold, you will be silent and not able to speak, till the day *that* these things should happen, because you did not believe my words, which will be fulfilled in their time.

1:21 And the people were expecting Zacharias and they were marveling while* he himself was delaying in the temple. 1:22 But *after* he went forth, he was not able to speak to them, and they recognized that he has seen a vision in the temple, and he himself was signaling to them and was remaining mute. 1:23 And it happened, as the days of his ministry* were fulfilled, he went away to his house.

1:24 Now after these days, Elisabeth his wife conceived, and she was hiding herself *for* five months, saying, 1:25 Thus the Lord has done* to me in the days in which he looked upon *me*, to take away my reproach among men.

{Luk 1:26-38 Nazareth 5 BC; no parallel.}

1:26 Now in the sixth month Gabriel the messenger was sent by God to a city of Galilee, to which *is the* name Nazareth, 1:27 to a virgin who has been engaged to a man to which *is the* name Joseph, from *the* house of David, and Mary *is* the name of the virgin. 1:28 And the messenger entered to her, said, Hail! She who has been favored. The Lord *is* with you. You have been blessed among women. 1:29 But she saw him, was *very* disturbed at his speech, and was reasoning what sort of greeting this might be. 1:30 And the messenger said to her, Do not fear, Mary; for* you found favor with God. 1:31 And behold, you will conceive in *your* womb and will be

bearing a son and will call his name Jesus. 1:32 This one will be great and will be called *the* Son of *the* Highest and the Lord God will be giving to him the throne of his father David, 1:33 and he will be reigning over the house of Jacob forever, and there will be no end of his kingdom.

1:34 But Mary said to the messenger, How will this be, since I do not know a man *sexually*?

1:35 And the messenger answered *and* said to her, *The* Holy Spirit will come upon you and *the* power of *the* Highest will be overshadowing you; hence the holy one being born *out-of you* will also be called *the* Son of God. 1:36 And behold, Elisabeth your relative, she herself also has conceived a son in her elderliness, and this is the sixth month with her, the one being called barren, 1:37 because every declaration from God will not be powerless.

1:38 But Mary said, Behold, the bondservant of *the* Lord; let it happen to me according-to your declaration. And the messenger went away from her.

{Luk 1:39-80 Hill region of Judea, 5 BC; no parallel.}

1:39 Now Mary rose* up in these days, *and* traveled with diligence into the hill-country, into a city of Judah, 1:40 and entered into the house of Zacharias and greeted Elisabeth. 1:41 And it happened, as Elisabeth heard the greeting of Mary, the baby jumped in her womb, and Elisabeth was filled with *the* Holy Spirit; 1:42 and she shouted out with a loud voice and said, You have been blessed among women, and the fruit of your womb has been blessed. 1:43 And from where *did* this *come* to me, in-order-that the mother of my Lord should come to me? 1:44 For* behold, as the voice of your greeting came* into my ears, the baby jumped in my womb in gladness. 1:45 And she who believed *is* fortunate, because there will be a completion of the things which have been spoken to her from the Lord.

1:46 And Mary said, My soul applauds the Lord, 1:47 and my spirit was glad upon God my Savior. 1:48 Because he looked upon the humbleness of his bondservant; for* behold, from hereafter, all generations will esteem me fortunate. 1:49 Because the mighty one did* magnificent things to me and his name *is* holy, 1:50 and his mercy *is* toward generations of generations to the ones fearing him. 1:51 He made* *his* dominion *known* with* his arm. He scattered *the* haughty in *the* perception of their heart. 1:52 He took down sovereigns from *their* thrones and *has* exalted *the* humble. 1:53 He filled *the* hungry *with* good *things*, and he sent out the rich empty. 1:54 He helped Israel his young-servant, *in order* to remember *his* mercy, 1:55 just-as he spoke to our fathers, to Abraham and his seed forever.

1:56 Now Mary remained together-with her approximately three months and returned to her house.

1:57 Now Elisabeth's time was fulfilled *for* her to bear, and she gave-birth to a son. 1:58 And the dwellers around *her,* and her relatives, heard that the Lord was magnifying his mercy with her, and they were rejoicing together-with her. 1:59 And it happened on the eighth day; they came to circumcise the child, and they were *to be* calling it upon {i.e., after} the name of his father, Zacharias. 1:60 And his mother answered *and* said, Not *so*, but he will be called John.

1:61 And they said to her, There is no one among your relatives who is called by this name. 1:62 But they were signaling to his father, what he would wish him to be called. 1:63 And he asked for a writing-tablet *and* wrote, saying, His name is John. And they all marveled. 1:64 Now his mouth was instantly opened, and his tongue *loosed*, and he was speaking, thanking God. 1:65 And fear came* upon all the ones dwelling around them and all these declarations were being talked-about in the whole hill-country of Judea. 1:66 And all who heard, placed *these* in their heart, saying, What then will this child be? And the hand of the Lord was with him.

1:67 And his father Zacharias was filled with *the* Holy Spirit and prophesied, saying, 1:68 Gracious* is the Lord, the God of Israel. Because he visited and made* redemption for his people. 1:69 And lifted up a horn of salvation for us in the house of his young-servant David, 1:70 (just-as he spoke through *the* mouth of his holy prophets from the age *past*). 1:71 *We have* salvation from our enemies and from the hand of all who hate us, 1:72 to do* *his* mercy with our fathers and to remember his holy covenant*. 1:73 *We have* the oath which he swore to Abraham our father to give to us, 1:74 who had been fearlessly rescued out-of the hand of our enemies, to give-divine-service to him 1:75 in holiness and righteousness all the days of our life in his sight. 1:76 And you, child, will be called a prophet of the Highest; for* 'you will be traveling before *the* face of *the* Lord to prepare his ways.' {Mal 3:1} 1:77 *You are* to give knowledge of salvation to his people in the forgiveness of their sins, 1:78 through *the* heart* of mercy of our God, in which *the* rising *of light* from on high visited us, 1:79 to appear to the ones sitting in darkness and the shadow of death; to steer our feet into the way of peace.

1:80 Now the child was growing and becoming-powerful in spirit and was in the wilderness until the day of his *public* showing to Israel.

[Luke 2] TOC

{Luk 2:1-20 Bethlehem 5 BC; no parallel.}

{Augustus, a title, both the Latin form and Greek word 'sebastos' are in the Bible (G828, G4575), which are adjectives that means 'worthy of worship. It is like our Reverend, His Majesty, Your Worship, etc.' This 'worthy of worship' became worse as more and more Emperors took the throne. Nero being

about the vilest of all and is referred to as the 'Man of Sin' in 2Th 2:3, the number of a man in Rev 13:18 (666). Caesar is our 'Emperor.' Adjectives in Greek occur after the noun so by rights this is His Reverend Emperor in Luk 2:1. In Acts 25:2, 5; 27:1 - Augustus here means simply 'the Emperor' and translated as such.}

2:1 Now it happened in those days, a decree went forth from Caesar Augustus to register all the inhabited-earth. 2:2 This census happened first, Quirinius being governor of Syria. 2:3 And all were traveling to register themselves, each one into *his* own city. 2:4 Now Joseph also went-up from Galilee, out-of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem, because he himself is out-of the house and family of David; 2:5 to register himself together-with Mary, who has been engaged to him *as his* wife, being swollen *with child* {i.e., pregnant}. 2:6 Now it happened, while* they were there, the days were fulfilled the ones *for* her to bear; 2:7 and her firstborn son was born, and she swaddled and reclined him in the manger, because there was no place for them in the boarding-house.

2:8 And shepherds were in the same region, camping out and observing watches over their flock *by* night. 2:9 And behold, a messenger of *the* Lord stood by them, and *the* glory of *the* Lord shone around them, and they were afraid *with* a great fear. 2:10 And the messenger said to them, Do° not be afraid; for* behold, I proclaim to you° good-news *of* great joy which will be to all the people, 2:11 because a Savior was given-birth today for you° in *the* city of David, who is Christ *the* Lord. 2:12 And this *is* the sign to you°: you° will be finding a swaddled baby, laying in a manger. 2:13 And suddenly, a multitude of *the* heavenly army praising God happened *to be* together-with the messenger, and saying, 2:14 Glory to God in the highest, and peace upon earth, in men, delight. 2:15 And it happened, as the messengers went away from them into heaven, and the men, the shepherds, said to one another, Let us go as far as Bethlehem, and let us see this declaration *about events* which has happened, which the Lord made known to us!

2:16 And they hurried, came and found both Mary and Joseph and the baby laying in the manger. 2:17 Now they saw *this*, *and* made *it* known concerning the declaration which was spoken to them concerning this child. 2:18 And all who heard *it* marveled concerning the things which were spoken to them by the shepherds. 2:19 But Mary was keeping all these words to herself, pondering *them* in her heart. 2:20 And the shepherds returned, glorifying and praising God in all the things which they heard and saw, just-as it was spoken to them.

{Luk 2:21-39a Temple at Jerusalem 4 BC; no parallel.}

2:21 And when eight days were fulfilled to circumcise him, and his name was called Jesus, which was called by the messenger before he *was* to be conceived in the womb.

2:22 And when the days of their cleansing according-to the Law of Moses were fulfilled, they led him up to Jerusalem to present *him* to the Lord {Lev 12:2 - 6} 2:23 (as it has been written in *the* Law of *the* Lord, 'Every male who opens *the* womb will be called holy to the Lord'); {Exo 13:2, 12} 2:24 and to give 'A couple of turtledoves or two young doves *as* a sacrifice according-to what has been spoken in *the* Law of *the* Lord. {Lev 12:8, 5:11}

2:25 And behold, there was a man in Jerusalem, to which *is the* name Simeon, and this man was righteous and devout, waiting for the consolation of Israel and *the* Holy Spirit was upon him. 2:26 And it was being divinely-spoken to him by the Holy Spirit, *that* he should not see death, before he should see the Christ of *the* Lord. 2:27 And he came in the Spirit into the temple, while* the parents were bringing* in the child Jesus, *for* them to do* according-to what has been *the* custom of the law concerning him. 2:28 And he himself accepted him into his arms and gave-thanks *to* God and said, 2:29 Now Master, you *may* dismiss your bondservant according-to your word in peace, 2:30 because my eyes *have* seen your salvation 2:31 which you prepared in the face of all peoples. 2:32 *He is* a light *for revelation of *the* Gentiles and the glory of your people Israel.

2:33 And Joseph and his mother were marveling at the things which were spoken concerning him; 2:34 and Simeon gave-thanks for them, and said to Mary his mother, Behold, this *child* is reserved *for the fall and the resurrection of many in Israel, and *for a sign being spoken against. 2:35 Now, also a long-sword, itself, will be going through your *own* soul; *that reasonings would be revealed out-of many hearts.

2:36 And there was a prophetess, Anna, daughter of Phanuel, out-of *the* tribe of Asher (this one *was* advanced in many days, lived with a husband seven years from her virginity, 2:37 and this one *had been* a widow approximately eighty four years), who was not withdrawing from the temple night and day, giving-divine-service with fasts and supplications. 2:38 And stood up in *that* same hour, this one herself was fully-professing the Lord and was speaking concerning him to all the ones waiting for the redemption in Jerusalem.

{Mat 2:19-23 & Luk 2:39b Egypt & Nazareth 4 BC.}

2:39 And as they *had* completed all things according-to the Law of *the* Lord, they returned into Galilee, to their *own* city Nazareth.

{Luk 2:40-52 Nazareth and Jerusalem 7 or 8 AD.}

2:40 Now the child was growing and becoming-powerful in spirit, being filled with wisdom, and *the* favor of God was upon him.

2:41 And his parents were traveling every year to Jerusalem to the feast of the Passover. 2:42 And when he became twelve years *old*, they themselves went-up to Jerusalem, according-to the custom of the feast; 2:43 and completed the days, while* they were returning, the boy Jesus remained back in Jerusalem, and Joseph and his mother did not know *it*. 2:44 But they supposed him to be in the caravan, *and* went a day's journey, and they were seeking him among the*ir* relatives and among the*ir* acquaintances. 2:45 And they did not find him, *and* returned to Jerusalem, seeking him.

2:46 And it happened, after three days they found him in the temple, sitting in the midst of the teachers, both hearing them and asking them *questions*. 2:47 Now all the ones hearing him were astonished at his intelligence and his answers. 2:48 And *after* they saw him, they were astounded, and his mother said to him, Child, why have you done* so to us? Behold, your father and I were seeking you, sorrowing.

2:49 And he said to them, **Why *is it* that you° were seeking me? Did you° not know it is essential for me to be in the things of my father?** 2:50 And they themselves did not understand the declaration which he spoke to them. 2:51 And he went-down with them, and came to Nazareth, and he was being subject to them and his mother was keeping all these words in her heart.

2:52 And Jesus was progressing in wisdom and in stature, and in favor with God and men.

[Luke 3] TOC

{Mar 1:1-8 & Mat 3:1-12 & Luk 3:1-18. Judea near Jordan River 25 or 26 AD.}

3:1 Now in the fifteenth year of the government of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being Tetrarch of Galilee, and his brother Philip, Tetrarch of *the* region *made up* of Ituraea and Trachonitis, and Lysanias *being* Tetrarch of Abilene, 3:2 in *the* high-priest*hood* of Annas and Caiaphas, *the* declaration of God came* to John the son of Zacharias in the wilderness. 3:3 And he came into all the region around the Jordan, preaching *the* immersion* of repentance into *the* forgiveness of sins; 3:4 as it has been written in *the* book of *the* words of Isaiah the prophet, saying, 'Voice of one crying in the wilderness, Prepare° the way of *the* Lord. Make*° his paths straight. 3:5 Every valley will be filled and every mountain and hill will be humbled, and the crooked into straight and the rough ways into smooth. 3:6 And all flesh will be seeing the salvation of God.' {Isa 40:3-5}

3:7 Therefore, he was saying to the crowds who travel out to be immersed* by him, Offsprings of vipers! Who warned you° to flee from the future wrath? 3:8 Therefore, produce° fruits worthy of repentance and do° not begin to say among yourselves, We have Abraham *as our* father; for* I say to you°, God is able to lift *up* children to Abraham from these stones. 3:9 Now the ax is also already reserved toward the root of the trees. Therefore, every tree which is not producing good fruit is cut off and cast into *the* fire.

3:10 And the crowds were asking him, saying, Therefore, what will we do*?

3:11 And he answered *and* says to them, He who has two tunics, let him give *one* to the one who does not have, and he who has *various* foods, let him do* likewise.

3:12 But tax collectors also came to be immersed*, and they said to him, Teacher, what will we do*?

3:13 And he said to them, Appropriate° no more than what has been appointed for you°.

3:14 But *the* active soldiers were also asking him, saying, And we, what should we do*?

And he said to them, Intimidate° no one, nor cheat° *anyone*, and be° content with your° rations.

3:15 But the people *are* expecting, and all *are* reasoning in their hearts concerning John, maybe, he himself might be the Christ; 3:16 John answered, saying to *them* all, I indeed immerse* you° in water, but the mightier one *than* I, he is coming, the strap of whose shoes I am not sufficient to loose. He himself will immerse* you° in *the* Holy Spirit, and in fire; 3:17 whose winnowing fan *is* in his hand, and he will be thoroughly cleansing his threshing floor, and will be gathering the grain into his barn, but the chaff he will burn up with unquenchable fire.

3:18 Therefore indeed, he was proclaiming the good-news *to* the people, encouraging *them* also with many other things.

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

3:19 But Herod the Tetrarch, being reproved by him concerning Herodias his brother's wife and concerning all the evil things which Herod practiced, 3:20 also added this to *them* all, and locked John in the prison.

{Mar 1:9-11 & Mat 3:13-17 Luk 3:21-22 Jordan east of Jericho, Spring 27 AD.}

3:21 Now it happened, while* all the people were immersed*; *after* Jesus was also immersed*, and *while* praying, the heaven opened, 3:22 and the Holy Spirit descended in bodily form, like a dove upon him, and a voice came* from heaven, saying, **You are my beloved Son. I am delighted in you.**

{Mat 1:1-17 & Luk 3:23-28 Genealogy.}

3:23 And Jesus himself was approximately thirty years

old, when beginning *to teach* (being, as it was supposed, the son of Joseph, *but* he was *a descendant* from Heli). 3:24 *Heli was* from Matthat, from Levi, from Melchi, from Jannai, from Joseph, 3:25 from Mattathias, from Amos, from Nahum, from Esli, from Naggai, 3:26 from Maath, from Mattathias, from Semein, from Joseph, from Joda, 3:27 from Joanan, from Rhesa, from Zerubbabel, from Shealtiel, from Neri, 3:28 from Melchi, from Addi, from Cosam, from Elmadam, from Er, 3:29 from Joses, from Eliezer, from Jorim, from Matthat, from Levi, 3:30 from Symeon, from Judas, from Joseph, from Jonam, from Eliakim, 3:31 from Melea, from Menna, from Mattatha, from Nathan, from David, 3:32 from Jesse, from Obed, from Boaz, from Salmon, from Nahshon, 3:33 from Amminadab, from Ram, from Hezron, from Perez, from Judah, 3:34 from Jacob, from Isaac, from Abraham, from Terah, from Nahor, 3:35 from Serug, from Reu, from Peleg, from Eber, from Shelah, 3:36 from Cainan, from Arphaxad, from Shem, from Noah, from Lamech, 3:37 from Methuselah, from Enoch, from Jared, from Mahalaleel, from Cainan, 3:38 from Enos, from Seth, from Adam, *who was* from God.

[Luke 4] TOC

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

4:1 Now full of *the* Holy Spirit, Jesus returned from the Jordan, and was being led by *the* Spirit into the wilderness, 4:2 being tempted by the devil *for* forty days. And he ate nothing in those days, and later, *after* they themselves were completed, he hungered. 4:3 And the devil said to him, If you are the Son of God, speak to this stone in-order-that it may become bread.

4:4 And Jesus answered to him, saying, **It has been written, 'Man will not live upon bread only, but upon every declaration from God.'** {Deu 8:3}

4:5 And the devil led him up into a high mountain, *and* showed him all the kingdoms of the inhabited-earth in an instant of time. 4:6 And the devil said to him, I will be giving all this authority, and the glory of them, to you, because it has been given to me, and I am giving *it* to whomever I wish. 4:7 Therefore, if you worship *only* in my sight, all *this* will be yours.

4:8 And Jesus answered *and* said to him, **Proceed-away! behind me, adversary! It has been written, 'You will be worshiping *the* Lord your God and you will be giving-divine-service to him only.'** {Deu 6:13}

4:9 And he led him to Jerusalem, and stood him upon the pinnacle of the temple and said to him, If you are *the* Son of God, cast yourself downward from here. 4:10 For* it has been written, 'He will be commanding his messengers concerning you, to guard you,' 4:11 and, 'They will lift you up upon *their* hands, lest you might hit your foot with a stone.' {Psa 91:11-12}

4:12 And Jesus answered *and* said to him, **It has been spoken, 'Do not test *the* Lord your God.'** {Deu 6:16}

4:13 And *after* the devil *had* completed every temptation, he withdrew from him till *another* time.

{Luk 4:14a & Joh 4:44-45 Arrival in Galilee.}

4:14 And Jesus returned in the power of the Spirit into Galilee.

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

And fame went forth throughout the whole region around *there* concerning him. 4:15 And he himself was teaching in their synagogues, being glorified by all.

{Luk 4:16-31; no parallel.}

4:16 And he came to Nazareth, where he was being reared up, and according-to his custom, he entered into the synagogue on the Sabbath day and stood up to read. 4:17 And the scroll of the prophet Isaiah was given to him. And he unrolled *the* scroll *and* found the place *where* it has been written, 4:18 **'*The* Spirit of *the* Lord *is* upon me, because of which, he anointed me to proclaim the good-news to the poor. He has sent me to heal the crushed in heart, to preach deliverance to captives, and recovery of sight to the blind, to send forth *the* downtrodden to deliverance, 4:19 to preach the acceptable year of the Lord.'** {Isa 61:1-2} 4:20 And he furled the scroll *and* gave *it* back to the attendant. He sat *down*, and the eyes of all were staring at him in the synagogue. 4:21 But he began to say to them, **This Scripture has been fulfilled today in your° ears.**

4:22 And all were testifying of him, and were marveling at the words of favor which are traveling from his mouth, and they were saying, Is this not Joseph's son?

4:23 And he said to them, **You° will certainly say this parable to me, Physician, heal yourself. We heard how-many things *had* happened in Capernaum, do* *it* here also in your fatherland.** 4:24 But he said, **Assuredly I am saying to you°, No prophet is acceptable in his fatherland. 4:25 But in truth I say to you°, Many widows were in Israel in the days of Elijah, when the heaven was locked *for* three years and six months, as *such* a great famine over all the land happened; 4:26 and Elijah was sent to none of them, except to Zarephath from Sidon, to a woman *who was* a widow. 4:27 And many lepers were in Israel in *the time* of Elisha the prophet, and none of them were cleansed, except Naaman the Syrian.**

4:28 And they were all filled with fury in the synagogue, *while* hearing these things; 4:29 and they rose* up and cast him forth outside the city, and led him to the brow of the mountain upon which their city had been built, *that* they might propel him off the cliff. 4:30 But he himself went through the middle of them; he was traveling *away*.

{Mar 1:21-28 & Luk 4:31-37 Capernaum.}
4:31 And he came down to Capernaum, a city of Galilee. And he was teaching them on the Sabbath; 4:32 and they were being astounded at his teaching, because his word was with* authority. 4:33 And a man was in the synagogue, who has a spirit of an unclean demon, and he cried out with a loud voice, 4:34 saying, Ah! What *is this thing* to us and to you, Jesus *the* Nazarene? Did you come to destroy us? I know you, who you are, the Holy One of God.
4:35 And Jesus rebuked it, saying, **Hush and come forth out-of him.** And *after* the demon tossed him into the middle *of them*, it came away from him *and* did not harm him.
4:36 And amazement came* upon all, and they were speaking together with one another, saying, What *is* this word, because he commands the unclean spirits with* authority and power, and they come forth? 4:37 And a rumor was traveling out concerning him, into every place of the region around.

{Mar 1:29-34 & Mat 8:14-17 & Luk 4:38-41 Capernaum.}
4:38 Now he rose* up from the synagogue and entered into the house of Simon. Now Simon's mother-in-law was being held with a great fever, and they asked him concerning her. 4:39 And he stood above her *and* rebuked the fever, and it left her, and instantly, she rose* up *and* was serving them.

4:40 Now *at the* setting of the sun, all, as many as had *anyone* sick with various diseases led them to him, and he laid *his* hands upon each one of them and he healed them. 4:41 Now demons were also coming forth from many, crying out and saying, You are the Christ, the Son of God. And rebuking *them*, he was not permitting them to speak, because they knew him to be the Christ.

{Mar 1:35-39 & Mat 4:23-25 & Luk 4:42-44 Preaching through Galilee.}
4:42 Now *after* it became day, he went forth and traveled into a desolate place, and the crowds were seeking him and came to him, and were holding-onto him to not travel away from them. 4:43 But he said to them, **It is essential for me to also proclaim the good-news of the kingdom of God to the other cities, because I have been sent forth to this *end*.**
4:44 And he was preaching in the synagogues of Galilee.

[Luke 5] TOC

{Mar 1:16-20 & Mat 4:18-22 & Luk 5:1-11 Sea of Galilee near Capernaum.}
5:1 Now it happened, while* the crowd was jamming against him to hear the word of God, and *while* he himself was standing beside the lake of Gennesaret; 5:2 and he saw two ships standing *empty* beside the lake, but the fishermen stepped away from them *and* rinsed their nets. 5:3 Now he stepped onto one of the ships, which was Simon's, and asked him to set-sail a few *feet* from the land. And after he sat *down*, he was teaching the crowds out-of the ship. 5:4 Now as he ceased speaking, he said to Simon, **Set-sail into the deep and lower° your° nets *for a catch.**
5:5 And Simon answered *and* said to him, Master*, we labored through the whole night and took nothing, but at your declaration I will lower the net. 5:6 And after they did* this, they locked up together a large multitude of fish, and their net was being ripped; 5:7 and they signaled to the*ir* companions, the ones who came in the other ship to help them. And they came and filled both the ships, so-then they *are about* to be submerged. 5:8 But Simon Peter saw it *and* fell *down* before Jesus' knees, saying, Go away from me, because I am a man, a sinner, Lord. 5:9 For* amazement engulfed him and all the ones together-with him, at the catch of the fish which they took; 5:10 and likewise also James and John, sons of Zebedee, who were partners with Simon.
And Jesus said to Simon, **Do not fear; from hereafter you will be catching live men.** 5:11 And *after* they brought* the ships upon the land, *and* left all *behind*, they followed him.

{Mar 1:40-45 & Mat 8:2-4 & Luk 5:12-16.}
5:12 And it happened, while* he was in one of the cities, behold, a man full of leprosy. And *after* he saw Jesus, he fell upon his face, *and* besought of him, saying, Lord, if you should will *it*, you are able to cleanse me.
5:13 And he stretched out his hand, touched him, *and* said, **I am willing; be cleansed.** And immediately the leprosy went away from him. 5:14 And he himself commanded him to speak to no one, *saying*, **But *after* you *have* gone away, show yourself to the priest and offer *the gift* concerning your cleansing, just-as Moses commanded, *for a testimony to them.** {Lev 13:49 and 14:2-4}
5:15 But the word concerning him was going through *the land even* more, and large crowds were coming together to hear and to be healed by him from their sicknesses. 5:16 But he himself was departing in the wilderness and *was* praying.

{Mar 2:1-12 & Mat 9:2-8 & Luk 5:17-26.}
5:17 And it happened on one of thes*e* days, *that* he himself was teaching, and Pharisees and teachers of the law were sitting, who has come out-of every village of Galilee and Judea and Jerusalem, and the power of *the* Lord was *there*, *that* he might heal them.
5:18 And behold, *some* men *are* carrying a man who was paralyzed upon a bed, and they were seeking to bring

him in and to place him in his sight. 5:19 And they did not find from what *way, that* they might bring him in because of the crowd, they went-up to the housetop *and* dropped him down through the tiles together-with the bed, into the middle, before Jesus. 5:20 And he saw their faith and said to him, **Man, your sins have been forgiven to you.**

5:21 And the scribes and the Pharisees began to reason, saying, Who is this one, who is speaking blasphemies? Who is able to forgive sins, except God only?

5:22 But Jesus fully knew their reasonings, answered *and* said to them, **What are you° reasoning in your° hearts? 5:23 What is easier, to say, Your sins have been forgiven to you; or to say, Lift yourself up and walk? 5:24 But in-order-that you° may know that the Son of Man has authority upon the earth to forgive sins** (he said to the one who has been paralyzed), **I say to you, Lift yourself up! And *after* you *have* taken up your bed, travel to your house!** 5:25 And instantly he stood up in their sight, *after* he lifted up *that* upon which he was reclining, he went away to his house, glorifying God.

5:26 And astonishment took all and they were glorifying God, and they were filled with fear {i.e., awe}, saying, We *have* seen glorious things today.

{Mar 2:13-14 & Mat 9:9 & Luk 5:27-28 At or near Capernaum.}

5:27 And after these things, he went forth and saw a tax collector, Levi by name, sitting at the tax-office and said to him, **Follow me.** 5:28 And he left all and stood up *and* followed him.

{Mar 2:15-22 & Mat 9:10-17 & Luk 5:29-39 Capernaum.}

5:29 And Levi made* for himself a great banquet in his house and there was a large crowd of tax collectors and others who were reclining *at the meal* with them. 5:30 And the Pharisees and their scribes were murmuring to his disciples, saying, Why do you° eat and drink with the tax collectors and sinners?

5:31 And Jesus answered *and* said to them, **The ones *who are* healthy have no need of a physician, but the ones who have ill*ness*. 5:32 I have not come to call the righteous but sinners to repentance.**

5:33 But they said to him, Why do the disciples of John fast frequently and are making* supplications; likewise also the *disciples* of the Pharisees, but yours eat and drink?

5:34 But he said to them, **You° are not able to make* the sons of the bridal-party** {companions or guests} **to fast, in which *time* the bridegroom is with them, are they? 5:35 But the days also will come whenever the bridegroom is taken away from them, then they will be fasting in those days.**

5:36 But he also was saying a parable to them: **No one puts a patch from a new garment upon an old garment; otherwise, the new *and old will* split-apart and also the *patch* from the new *will* not agree together-with the old. 5:37 And no one puts new wine into old wineskins; otherwise, the new wine will burst the *old* wineskins, and it itself will be poured out and the wineskins will be destroyed. 5:38 But new wine *is* put into new wineskins, and both are protected together. 5:39 And no one who has drank old *wine*, immediately wishes *for* new; for* he says, The old is smoother.**

[Luke 6] TOC

{Mar 2:23-28 & Mat 12:1-8 & Luk 6:1-5 Jerusalem to Galilee.}

{No one truly knows what second-first (G1207) means below; we represented 1 dispute. The issue is the Pharisees are upset with Jesus below.}

6:1 Now it happened *for* him to travel through the grain-fields on a second Sabbath *after the* first *feast Sabbath*, and his disciples were plucking the tops, rubbing *them* in the*ir* hands and were eating *them*. 6:2 But some of the Pharisees said to them, Why are you° doing* what is not legal to practice on the Sabbath?

6:3 And Jesus answered *and* said to them, **Did you° not read even this, what David did*, when he hungered, himself and the ones being with him? 6:4 How he entered into the house of God and took and ate the showbread, and also gave *it* to the ones with him; which it is not legal *for them* to eat, except *for* the priests only?** {1Sam 21:6} 6:5 And he was saying to them, **The Son of Man is lord of the Sabbath.**

{Mar 3:1-6 & Mat 12:9-14 & Luk 6:6-11; Probably Galilee.}

6:6 Now he happened also on a different Sabbath *for* him to enter into the synagogue and to teach, and a man was there, and his right hand was dried up. 6:7 Now the scribes and the Pharisees were observing *him*, if he will heal *him* on the Sabbath; in-order-that they might find an accusation *against* him. 6:8 But he himself knew their reasonings, and he said to the man having a dried up hand, **Lift yourself up and stand, *you* in the middle!** Now he rose* up, *and* stood *there*. 6:9 Therefore, Jesus said to them, **I will ask you° something, Is it legal on the Sabbath to do good or to do* evil? To save a life or to kill it?** 6:10 And he looked around *at* them all, *and* said to him, **Stretch out your hand.** Now he did*, and his hand was restored healthy like the other. 6:11 But they themselves were filled with madness, and were talking-about *this* to one another *as to* what they should do* to Jesus.

{Mar 3:13-19a & Luk 6:12-16 Near Capernaum.}

6:12 Now it happened in these days, *that* he went forth

into the mountain to pray, and he was persisting through the night in prayer to God. 6:13 And when it became day, *after* he summoned his disciples, and he chose from them twelve, whom he also named apostles: 6:14 Simon, whom he also named Peter, and Andrew his brother, *and* James and John and Philip and Bartholomew, 6:15 Matthew and Thomas, *and* James the *son* of Alphaeus and Simon the one being called *the* Zealot, 6:16 Judas *the son* {Or: brother of; See Jude.} of James, and Judas Iscariot, who became a betrayer.

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

6:17 And he went-down with them, *and* stood upon a place of *the* plain, and *with* a crowd of his disciples and a large multitude of the people from all Judea and Jerusalem, and the sea-coast of Tyre and Sidon, who came to hear him and to be healed of their diseases; 6:18 and the ones being troubled by unclean spirits were being healed. 6:19 And all the crowd was seeking to touch him, because power was coming forth from him and was healing *them* all.

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

6:20 And he himself lifted up his eyes toward his disciples *and* was saying: **The poor *are* fortunate, because the kingdom of God is yours°.** 6:21 **The hungry now *are* fortunate, because you° will be fully-fed. The ones weeping now *are* fortunate, because you° will be laughing.** 6:22 **You° are fortunate, whenever men hate you° and whenever they separate* you° *from themselves,* and may reproach you° and may cast forth your° name like *pure* evil, because of the Son of Man.** 6:23 **Rejoice° in that day and jump° *for joy,* for* behold your° reward *is* much in heaven; for* their fathers were doing* according-to these *same* things to the prophets.**

6:24 **However, woe to you°, the ones *who are* rich, because you° are fully having your° consolation!** 6:25 **Woe to you° who have been filled, because you° will be hungry! Woe to you° who laugh now, because you° will be mourning and will be weeping!** 6:26 **Woe *to you*° whenever men speak well of you°, for* their fathers were doing* according-to these *same* things to the false* prophets!**

{Mat 5:17-48 & Luk 6:27-36.}

6:27 **But I am saying to you° who hear, Love*° your° enemies, do*° good to the ones hating you°,** 6:28 **speak° well of the ones cursing you°, pray° on behalf of the ones railing at you°.** 6:29 **Hold near to the one who beats you upon the *one* jaw, the other also, and from the one who takes your garment, do not forbid *him* the tunic also.** 6:30 **Give to everyone who asks you, and from the one taking your things, do not ask for *them* back.**

{Mat 7:12 & Luk 6:31.}

6:31 **And just-as you° wish that* men should do* to you°, you° also, do*° likewise to them.** 6:32 **And if you° love* the ones loving* you°, what gratitude is *this* for you°? For* even sinners love* the ones loving* them.** 6:33 **And if you° do* good *to* the ones doing* good to you°, what gratitude is *this* for you°? For* even sinners are doing* the same.** 6:34 **And if you° should lend *to those* from whom you° are hoping to receive, what gratitude is *this* for you°? For* even sinners are lending to sinners, in-order-that they might receive equally.** 6:35 **However, love*° your° enemies and do*° good *things for them* and lend°, hoping for nothing again. And your° reward will be much, and you° will be sons of the Highest, because he himself is kind *even* upon the unthankful and evil.** 6:36 **Therefore, become° compassionate, just-as your° Father is also compassionate.**

{Mat 7:1-6 & Luk 6:37-42. See also Joh 5:30, 7:24.}

6:37 **And do° not judge and you° should never be judged; do° not sentence *others* and you° should never be sentenced; release° and you° will be released.** 6:38 **Give° and it will be given to you°; they will be giving good measure into your° bosom, what has been packed-down and has been shaken *together* and *then* is poured over. For* with the same measure you° measure, it will be measured to you° again.**

6:39 **Now he spoke a parable to them: A blind *person* is not able to guide the blind, is he? Will they not both be falling into a ditch?** 6:40 **The disciple is not above his teacher, but everyone who has been matured** {i.e., completed the training}**, will be like his teacher.** 6:41 **But why are you looking at the speck, the one in your brother's eye, but do not consider the beam, the one in *your* own eye?** 6:42 **Or how are you able to say to your brother, Brother, Allow *me, that* I may cast forth the speck, the one in your eye, *while* you yourself do not see the beam, the one in your *own* eye? You hypocrite, cast forth the beam first out-of your *own* eye, and then you will see precisely to cast forth the speck, the one in your brother's eye.**

{Mat 7:13-23 & Luk 6:43-45.}

6:43 **For* there is not a good tree producing rotten fruit; nor *is there* a rotten tree producing good fruit.** 6:44 **For* each tree is known from *its* own fruit. For* they do not collect figs from thorns, nor do they pick a grape-cluster from a bush.** 6:45 **The good man out-of the good treasure of his heart brings forth what is good, and the evil man out-of the evil treasure of his heart brings forth what is evil; for* his mouth speaks out-of the abundance of the heart.**

{Mat 7:24-29 & Luk 6:46-49.}

6:46 **Now why are you° calling me, Lord, Lord and *yet* do not practice the things which I say?** 6:47 **Everyone who comes to me and hears my words, and is practicing them, I will show you° to whom he is similar.** 6:48 **He is similar to a man building a house, who dug and *then* deepened and placed *its* foundation upon the rock, and** *after* **a deluge happened, the river bursts against that house and was not strong-enough to shake it; for* it had been founded upon the rock.** 6:49 **But he who heard and did* not, is similar to a man who built a house upon the soil without a foundation; which the river burst against, and immediately it fell, and the breakup of that house became great.**

[Luke 7] TOC

{Mat 8:1, 8:5-13 & Luk 7:1-10 Capernaum.}

7:1 Now since he fulfilled all his declarations in the ears of the people, he entered into Capernaum. 7:2 Now a certain centurion's bondservant, who was precious to him, has an ill*ness*, *and* was about to die*. 7:3 Now he heard *things* concerning Jesus, *and* sent to him elders of the Jews; requesting of him, *that *after* he has come *to him*, he might cure his bondservant. 7:4 Now *when* they came* to Jesus, they were pleading with him diligently, saying, He is worthy to whom you will be providing this; 7:5 for* he loves* our nation and he himself built us the synagogue.

7:6 Now Jesus was traveling together-with them. But already, *while* he is not far distant from the house, the centurion sent friends to him, saying to him, Lord, do not be bothered; for* I am not sufficient that* you should enter under my roof. 7:7 Hence, not even I myself deemed it worthy to come to you, but say *it* with a word, and my young-servant will be healed. 7:8 For* I am also a man appointed under authority, having soldiers under myself, and I say to this one, Travel and he travels, and to another, Come and he comes, and to my bondservant, Do* this and he does* it.

7:9 Now Jesus heard these things *and* marveled at him and turned and said to the crowd following him, **I say to you°, Not even in Israel, did I find so-great a faith.** 7:10 And the ones who were sent, returned to the house *and* found the sick bondservant healthy.

{Luk 7:11-17 At Nain in Galilee; no parallel.}

7:11 And it happened on the next *day*, *that* he was traveling to a city called Nain, and his considerable *number of* disciples and a large crowd was traveling together-with him. 7:12 Now as he drew near to the gate of the city, behold also, *one who* has died, was being entombed, the only begotten son of his mother and she herself *was a* widow and a considerable crowd from the city *was* together-with her. 7:13 And the Lord saw her *and* had compassion upon her and said to her, **Do not weep.**

7:14 And he came near and touched the funeral bier, and the ones bearing *it* stopped. Now he said, **Young-man, I say to you, Arise.**

7:15 And the *previously* dead one sat up and began to speak. And he gave him to his mother. 7:16 Now fear took all and they were glorifying God, saying, A great prophet has been raised *up* among us, and God visited his people. 7:17 And this word went forth concerning him in the whole *region* of Judea, and in all the region around.

{Mat 11:2-30 & Luk 7:18-35 Galilee.}

7:18 And the disciples of John reported to him concerning all these things. 7:19 And John called to him a certain two of his disciples *and* sent *them* to Jesus, saying, Are you the one coming or are we expecting another?

7:20 Now *after* the men came* to him, they said, John the Immerser* sent us to you, saying, Are you the one coming or are we expecting another? 7:21 He healed many from *their* diseases and disorders and evil spirits in the same hour, and he granted *to* many *of the* blind to see.

7:22 And Jesus answered *and* said to them, ***After* traveling *back*, report° to John the things which you° saw and heard; that the blind recover *their* sight, the lame are walking, the lepers are cleansed, *the* mute hear, *the* dead are raised, *the* poor *have* the good-news proclaimed *to them*.** 7:23 **And whoever is not offended at me is fortunate.**

7:24 Now *after* the messengers of John went away, he began to say to the crowds concerning John, **What have you° gone forth into the wilderness to see? A reed shaken by wind?** 7:25 **But what have you° gone forth to see? A man who has been dressed-up in soft garments? Behold, the ones *who are* in a glorious garment and being* in splendor, they are in *the* royal *courts*.** 7:26 **But what have you° gone forth to see? A prophet? Yes, I say to you°, And more-than a prophet.** 7:27 **This is he concerning whom it has been written, 'Behold, I send my messenger before your face, who will be preparing your way before you.** {Mal 3:1} 7:28 **For* I say to you°, Among those born of women there is no prophet greater *than* John the Immerser*; but he who is least in the kingdom of God is greater *than* he.** 7:29 And all the people and the tax collectors heard *this*, *and* they made {i.e., showed} God righteous, and were immersed* *in* the immersion* of John. 7:30 But the Pharisees and the professors of the law rejected the plan of God *for themselves, *since they* were not immersed* by him. 7:31 **Therefore, to what will be similar *to* the men of this generation, and to what are they similar?** 7:32 **They are similar to children, the ones sitting in *the* marketplace and *are* shouting to one another and saying, We piped to you° and you° did not dance; we**

mourned for you° and you° did not weep. 7:33 **For* John the Immerser* has come neither eating bread nor drinking wine, and you° say, He has a demon.** 7:34 **The Son of Man has come eating and drinking, and you° say, Behold, a glutton and a drunkard, a friend of tax collectors and sinners!** 7:35 **And wisdom was made righteous from all her children.**

{Luk 7:36-50 Galilee; no parallel.}

7:36 Now someone of the Pharisees was asking him in-order-that he might eat with him. And *after* he entered into the Pharisee's house, he was reclining *at a meal.* 7:37 And behold, a woman who was in the city, *who was* a sinner, *after* she recognized that he is reclining *at a meal* in the Pharisee's house, she fetched an alabaster flask of perfume, 7:38 and she stood behind *him,* beside his feet, weeping, she began to rain *on* his feet with *her* tears and was wiping *them* with the hairs of her head and was kissing his feet, and was anointing *them* with the perfume. 7:39 Now the Pharisee, who invited him, saw it, *and* spoke in himself, saying, This one, if he were a prophet, would have known who and what sort of *person* the woman is who is touching him, that she is a sinner.

7:40 And Jesus answered *and* said to him, **Simon, I have something to say to you.**

Now he says, Teacher, say *it*.

7:41 **Two debtors were to a lender: a certain one was owing five hundred denarii and *the* other fifty.** 7:42 **But *after* having nothing *for* themselves to repay *him with*, he forgave* them both. Therefore, tell *me* who of them will love* him most?**

7:43 Now Simon answered *and* said, I am taking *it as*, he to whom he forgave* the most.

But he said to him, **You judged correctly.**

7:44 And he turned to the woman *and* was saying to Simon, **Do you see this woman? I entered into your house, you gave me no water for my feet, but she rained upon my feet with *her* tears and wiped *them* with the hairs of her head.** 7:45 **You gave me no kiss, but this *woman*, from which *time* I entered, she did not refrain-for a moment kissing my feet.** 7:46 **You did not anoint my head with oil, but this one, she anointed my feet with perfume.** 7:47 **Because of which, I say to you, Her many sins, have been forgiven, because she loved* much, but to whom few is forgiven, loves* few.** 7:48 Now he said to her, **Your sins have been forgiven.**

7:49 And the ones reclining *at the meal* together-with *him* began to speak among themselves, Who is this one, who forgives even sins?

7:50 But he said to the woman, **Your faith has saved you. Travel in peace.**

[Luke 8] TOC

{Luk 8:1-3 Journeying in Galilee; no parallel.}

8:1 And it happened in the *time* afterwards also, *that* he himself was traveling through every city and village, preaching and proclaiming the good-news of the kingdom of God and the twelve *were* together-with him, 8:2 and some women who were healed from *their* evil spirits and sicknesses: Mary who is called Magdalene, from whom seven demons had gone forth, 8:3 and Joanna, wife of Chuza, Herod's commissioner, and Susanna, and many others who were serving them from the*ir* possessions with them.

{Mar 4:1-25 & Mat 13:1-23 & Luk 8:4-18 Sea of Galilee.}

8:4 Now a large crowd *was* coming-together and he spoke through a parable *to the ones who were* traveling to him *from* every city. 8:5 **The sower went forth to sow his seed, and while* he was sowing *seed*, some which fell beside the road, and it was trampled down and the birds of the heaven devoured it.** 8:6 **And other *seed* fell upon the rock, and *after* it sprang up, it dried up, because *of* having no moisture.** 8:7 **And other *seed* fell in *the* midst of the thorns, and the thorns sprang up together-with *it and* choked it.** 8:8 **And other *seed* fell into the good soil, and it sprang up *and* produced fruit a hundred-times *over*.** *While* saying these things, he was shouting, **He who has ears to hear, let him hear.**

8:9 But his disciples were asking him, saying, What might this parable be *about*?

8:10 But he said, **It has been given to you° to know the mysteries of the kingdom of God, but *it is* in parables to the rest; in-order-that seeing, they may not see; and hearing, they may not understand.** {Isa 6:9} 8:11 **Now the parable is this: the seed is the word of God.** 8:12 **But the ones beside the road are the ones hearing; thereafter, the devil comes and takes the word from their heart in-order-that they should not believe and be saved.** 8:13 **But the ones upon the rock *are the ones* who, whenever they hear, accept the word with joy, and these have no root, who *for a *short* time believe, and withdraw in time of temptation.** 8:14 **But what fell into the thorns, these are the ones who heard, and *while* traveling *on with life*, they are choked by anxieties and riches and sensual-delights of *this* life, and they are not bringing *themselves* to maturity.** 8:15 **But the *seed* in the good soil, these are they who heard the word in a beautiful and good heart, *and* hold-onto *it* and are bearing-fruit in *their* endurance.**

8:16 **Now no one who lit a lamp, hides it in a vessel or places *it* underneath a bed, but places *it* upon a lamp-stand in-order-that the ones who travel into *there* may see the light.** 8:17 **For* not *anything* is hidden, which will not become apparent; nor *anything* hidden, which will not be known and should come into apparent *view*.** 8:18 **Therefore, beware°, how you° hear;**

for* whoever has, *more* will be given to him, and whoever does not have, even what he seems to have will be taken from him.

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

8:19 Now his mother and brethren came* to him, and they were not able to get-close to him because of the crowd. 8:20 And it was reported to him, saying, Your mother and your brethren are standing outside, wishing to see you.

8:21 But he answered *and* said to them, **My mother and my brethren are these who hear the word of God and *are* doing* it.**

{Mar 4:35-41 & Mat:8:18-27 & Luk 8:22-25 Sea of Galilee.}

8:22 And it happened on one of the days, *that* he stepped onto a ship, himself and his disciples, and he said to them, **Let us go toward the other-side of the lake.** And they did set-sail. 8:23 But *while* sailing, he slept and a gale of wind descended onto the lake, and they were being filled and were in peril.

8:24 Now they went *to him and* awakened him, saying, Master*, Master*! We are perishing. But he raised himself *up and* rebuked the wind and the wave of the water, and they ceased, and it became calm.

8:25 Now he said to them, **Where is your° faith?**

But they were afraid and marveled, saying to one another, Who then is this, that he commands even the winds and the water and they are obeying* him?

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

8:26 And they sailed down to the region of the Gadarenes, which is opposite Galilee. 8:27 Now *after* he {i.e., Jesus} went forth upon the land, a certain man out-of the city met him, who was holding demons, and he was not clothing himself *with* a garment in a considerable *amount of* times {i.e., a long time} and was not abiding in *any* house, but *lived* in the tombs. 8:28 Now *after* he saw Jesus, he cried out *and* fell *down* before him and said with a loud voice, What *is this thing* with me and with you, Jesus, Son of the Highest God? I beseech of you. Do not torment me. 8:29 For* he commanded the unclean spirit to come forth from the man. For* it had seized him many times, and he was being bound in chains and shackles, *and* being guarded; and ripping the bonds, he was being driven by the demon into the wilderness.

8:30 Now Jesus asked him, saying, **What name is in you?**

Now he said, Legion. (Many demons *had* entered into him.) 8:31 And he was pleading with him in-order-that he might not command them to go away into the abyss. 8:32 Now a considerable herd of swine was there, being fed at the mountain. And he was pleading with him in-order-that he might permit* them to enter into those *swine*. And he permitted* them. 8:33 Now the demons went forth from the man, entered into the swine, and the herd rushed down the cliff into the lake and were choked *to death*. 8:34 Now *after* the ones feeding *them* saw what has happened, they fled and reported *it* in the city and in the fields. 8:35 Now they went forth to see what has happened, and they came to Jesus and found the man, from whom the demons had gone forth, sitting, has on garments and is sensible, beside the feet of Jesus, and they were afraid. 8:36 But the ones who saw it reported to them also, how he who was demon-possessed was cured. 8:37 And all the multitude of the region around the Gadarenes asked him to go away from them, because they were being held in great fear, and he stepped into the ship *and* he himself returned. 8:38 Now the man from whom the demons had gone forth, was beseeching to be together-with him.

But Jesus dismissed him, saying, 8:39 **Return to your house, and describe how-much God did* for you.** And he went away, preaching in the whole city how-much Jesus did* for him.

8:40 Now it happened while* Jesus was returning, the crowd accepted him; for* they were all expecting him.

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

8:41 And behold, a man to which *is the* name Jairus came, and he himself was* synagogue-ruler, and fell beside Jesus' feet and was pleading with him to enter into his house; 8:42 because there was to him an only begotten daughter, approximately twelve years *old*, and this one was dying. But while* he was proceeding-away, the crowds were choking him.

8:43 And a woman, having a flowing of blood from twelve years *old*, who consumed the whole livelihood *she had* with physicians, was not strong-enough to be healed by anyone. 8:44 She came near, behind him *and* touched the hem of his garment, and instantly, the flowing of her blood stopped. 8:45 And Jesus said, **Who touched my *garment*?**

But *while* all are denying *it*, Peter and the ones with him said, Master*, the crowds are crowding together-with you, and are pressing against *you* and you say, Who touched my *garment*?

8:46 But Jesus said, **Someone touched me; for* I knew *that* power went forth from me.**

8:47 Now *after* the woman saw that she did not elude *him*, she came trembling *and* fell before him and reported to him in the sight of all the people, because of what cause she touched him and how she was healed instantly.

8:48 Now he said to her, **Have courage daughter, your faith has cured you; travel in peace.**

8:49 *While* he himself is still speaking, someone from the synagogue-ruler *comes*, saying to him, Your daughter has died; do not bother the Teacher.

8:50 But Jesus heard it and answered him, saying, **Do not fear. Only believe and she will be cured.** 8:51 Now *after* he came into the house, he allowed none to enter *it*, except Peter and John and James, and the father and the mother of the child. 8:52 Now all were weeping and grieving her. But he said, **Do° not weep; she has not died, but is sleeping.** 8:53 And they were laughing at him, knowing that she died. 8:54 But he himself cast everyone outside and took-hold of her hand *and* shouted, saying, **Child, arise.** 8:55 And her spirit returned, and she rose* up instantly, and he commanded *something* to be given to her to eat. 8:56 And her parents were astonished, but he commanded them to speak what has happened to no one.

[Luke 9] TOC

{Mar 6:6b-13 & Mat 9:35-10:42 & Luk 9:1-6 Third circuit of Galilee.}

9:1 Now he called the twelve together *and* gave them power and authority over all demons and to heal diseases. 9:2 And he sent them forth to preach the kingdom of God and to heal the ones *who are* sick. 9:3 And he said to them, **Take° nothing *for the journey, neither staffs, nor knapsack, nor bread, nor silver; nor to have two tunics apiece. 9:4 And into whatever house you° enter, remain° there and *then* go° forth from there. 9:5 And as many as would not accept you°, *while* you° go forth from that city, shake-off° even the dust from your° feet *for a testimony against them.** 9:6 Now going forth, they were going through every *one of* the villages, proclaiming the good-news and healing everywhere.

{Mar 6:14-29 & Mat 14:1-12 & Luk 9:7-9.}

9:7 Now Herod the Tetrarch heard of all the things happening by him, and was perplexed, because it is said by some, that John has been raised from the dead; 9:8 and by some, that Elijah had appeared, and *by* others, that a prophet, one of the ancient *prophets was* raised*. 9:9 And Herod said, I beheaded John, but who is this one, concerning whom I am hearing such things? Now he was seeking to see him.

{Mar 6:30-32 & Mat 14:13 & Luk 9:10 & Joh 6:1 East shore of Galilee.}

9:10 And the apostles returned *and* described to him how-many things they *had* done*. And he took them and departed privately into a desolate place of a city called Bethsaida.

{Mar 6:33-44 & Mat 14:14-21 & Luk 9:11-17 & Joh 6:2-14.}

9:11 But the crowds knew it *and* followed him. And he accepted them *and* was speaking to them concerning the kingdom of God, and he was healing the ones having the need of healing. 9:12 Now the day began to be far-spent, and the twelve came near *and* said to him, Dismiss the crowd in-order-that *after* they *have* gone away into the surrounding villages and the rural-areas, and may board and may find nutrition, because we are here in a desolate place.

9:13 But he said to them, **You°, give° them *something* to eat.**

But they said, There are not to us more than five loaves and two fish; unless *after* traveling *back*, we should buy foods *for all this *crowd of* people. 9:14 For* they were approximately five thousand men.

Now he said to his disciples, **Have° them recline in parties, *approximately* fifty apiece.** 9:15 And they did* so and they all reclined. 9:16 Now he took the five loaves and the two fish, and looked up to heaven, *then* he gave-thanks and broke them. And he was giving *them* to the disciples to place beside the crowd. 9:17 And they ate and all were fully-fed, and twelve baskets of broken pieces were lifted up, what was leftover by them.

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

9:18 And it happened, while* he was praying alone, the disciples were together-with him and he asked them, saying, **Who do the crowds say me to be** {i.e., that I am}**?**

9:19 But they answered *and* said, John the Immerser*, but others *say*, Elijah, and others, that a prophet, someone of the ancient *prophets* rose* up.

9:20 But he said to them, **But who do you° say me to be** {i.e., that I am}**?**

But Peter answered *and* said, The Christ of God.

{Mar 8:31-9:1 & Mat 16:21-28 & Luk 9:22-27 Caesarea Philippi.}

9:21 But he rebuked and commanded them to speak to no one *about* this thing, 9:22 *and* said, **It is essential for the Son of Man to suffer many things, and to be rejected* away from the elders and high-priests and scribes, and to be killed and to rise* in the third day.**

9:23 Now he was saying to all, **If anyone wishes to come after me, let him deny himself, and lift up his cross and follow me. 9:24 For* whoever wishes to save his life will be losing *it*, but whoever should lose his life because of me, this one will be saving it. 9:25 For* what is a man profited, *if* he gained the whole world, but he himself was lost or was forfeited? 9:26 For* whoever is ashamed of me, and of my words, the Son of Man will be ashamed of this one whenever he comes in his glory, and *the glory* of the Father and of the holy messengers. 9:27 But I tell you° truly, There are some of the ones standing here, who should never taste of death, until they should see the kingdom of God.**

{Mar 9:2-13 & Mat 17:1-13 & Luk 9:28-36 Caesarea

Philippi.}

9:28 Now it happened approximately eight days after these words, *that* he took with *him* Peter and John and James, and went-up into the mountain to pray. 9:29 And it happened, while* he was praying, the form of his face *became* a different *form*, and his garment *became* white *and* dazzling. 9:30 And behold, two men were speaking together-with him, who were Moses and Elijah; 9:31 who were seen in glory, *and* were speaking of his exodus which he was about to fulfill in Jerusalem. 9:32 Now Peter and the ones together-with him were heavy with sleep; but *then* they awoke thoroughly *and* saw his glory and the two men standing with him.

9:33 And it happened, while* they were separating from him, Peter said to Jesus, Master*, it is good *for* us to be here, and we should make* three tabernacles: one for you and one for Moses and one for Elijah; (not knowing *exactly* what he is saying).

9:34 Now *while* he himself is saying these things, a cloud became *apparent* and overshadowed them, and they feared *this* while* those *men* were entering into the cloud. 9:35 And a voice came* out-of the cloud, saying, **This is my beloved Son; hear° him.** 9:36 And while* the voice was happening, Jesus was found alone, and they themselves were silent. And they reported to no one in those days anything of the things which they have seen.

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

9:37 Now it happened, on the next day, *they* themselves went down from the mountain, a large crowd met him. 9:38 And behold, a man from the crowd cried, saying, Teacher, I beseech of you to look upon my son, because he is my only begotten *son*. 9:39 And behold, a spirit takes him and he suddenly cries out, and it convulses him with foaming *from the mouth*, and it departs from him with difficulty, bruising him. 9:40 And I besought of your disciples in-order-that they might cast it forth, and they were not able.

9:41 And, Jesus answered *and* said, **O unbelieving and perverse generation, until when will I be with you° and tolerate you°? Lead your son here.** 9:42 But *while* coming near, still the demon ripped at him and convulsed *him*. But Jesus rebuked the unclean spirit, and healed the boy and gave him *back* to his father.

{Mar 9:30-32 & Mat 17:22-23 & Luk 9:43-45 Return to Galilee.}

9:43 Now they were all being astounded at the majesty of God.

But *while all were* marveling upon all the things which Jesus did*, he said to his disciples, 9:44 **You°, place° these words into your° ears; for* the Son of Man is about to be given up into the hands of men.** 9:45 But they were not considering this declaration, and it was hiding from them in-order-that they might not sense it, and they were afraid to ask him concerning this declaration.

{Mar 9:33-50 & Mat 18:1-14 & Luk 9:46-50 Sept., 29 AD.}

9:46 Now a reasoning entered *in* among them, which of them would be the greater. 9:47 But Jesus saw the reasoning of their heart *and* grabbed a *young* child *and* stood him beside himself, 9:48 and said to them, **Whoever accepts this *young* child in my name accepts me, and whoever accepts me, accepts the one who sent me; for* he who is* least among you° all, this one will be great.**

9:49 But John answered *and* said, Master*, we saw someone casting forth demons in your name, and we forbade him, because he is not following after us. 9:50 And Jesus said to him, **Do° not forbid *him*; for* he who is not against us, is *fighting* on our behalf.**

{Luk 9:51-56 & Joh 7:10; Samaria, Sept., 29 AD.}

9:51 Now it happened, while* the days were *being* fulfilled of his taking up, and he himself established his face to travel to Jerusalem, 9:52 and sent messengers before his face, and traveling *away*, they entered into a village of *the* Samaritans, so-as to prepare for him. 9:53 And they did not accept him, because his face was *established to be* traveling to Jerusalem.

9:54 Now *after* his disciples James and John saw *this*, they said, Lord, do you will *that* we should tell fire to descend from heaven and consume them as Elijah also did*?

9:55 But he turned and rebuked them, and said, **You° do not know of what spirit you° are.** 9:56 **For* the Son of man came, not to destroy the lives of men, but to save *them*.**

{Luk 9:56b-62; no parallel. Similar: Mat 8:20-22}

And they traveled to a different village. 9:57 Now it happened *while they* themselves are traveling on the road, a certain one said to him, I will be following you wherever you go, Lord.

9:58 And Jesus said to him, **The foxes have burrows and the birds of the heaven *have* nests, but the Son of Man has nowhere *that* he may bow {i.e., lay} his head.**

9:59 But he said to a different *one*, **Follow me.**

But he said, Lord, permit* me first to bury my father *after* I *have* gone *there*.

9:60 But Jesus said to him, **Leave the dead to bury their *own* dead, but you *while* you *have* gone away, thoroughly proclaim the kingdom of God.**

9:61 But a different *one* also said, I will be following you, Lord, but permit* me first to bid farewell to the ones in my house.

9:62 But Jesus said to him, **No one puts his hand upon the plow and looking behind is fit *for the kingdom of**

God.

[Luke 10] TOC

{Luk 10:1-24; Probably Judea, Oct., 29 AD; no parallel.}

10:1 Now after these things, the Lord also delegated seventy others, and sent them two apiece {i.e., two by two} into every city and place before his face, where he himself was about to go. 10:2 Therefore, he was saying to them, **The harvest *is* indeed large, but the workers *are* few, therefore, beseech° the Lord of the harvest, *that he should put forth workers into his harvest.** 10:3 **Proceed-away°, behold, I am sending you° forth like lambs in the midst of wolves.** 10:4 **Bear° no money-bag, no knapsack, nor shoes, and greet no one down the road.** 10:5 **Now into whatever house you° enter, say° first, Peace to this house.** 10:6 **And if a son of peace is there, your° peace will rest upon it, otherwise it will revisit you°.** 10:7 **Now abide° in *that* same house, eating and drinking from their things; for* the worker is worthy of his wages. Do° not go-away from house to house.**

10:8 **And into whatever city you° may enter, and *if* they accept you°, eat° what things are placed beside you°;** 10:9 **and heal° the sick *who are* in it and say° to them, The kingdom of God has drawn near to you°.** 10:10 **But into whatever city you° enter, and *if* they do not accept you°, *after* you° *have* gone forth into its streets, say°,** 10:11 **Even the dust from your° city, what was glued to us, we wipe *off* to you°. However, know° this, that the kingdom of God has drawn near, *even* upon you°.** 10:12 **I say to you°, It will be more tolerable in that day for Sodom, than for that city.**

10:13 **Woe to you, Chorazin! Woe to you, Bethsaida! Because if the miracles which happened in Tyre and Sidon, the ones which happened in you°, they would have repented long-ago, sitting in sackcloth and ashes.** 10:14 **However it will be more tolerable for Tyre and Sidon in the judgment, than for you°.** 10:15 **And you, Capernaum, which was exalted to heaven. You will be descending to Hades.** 10:16 **The one hearing you°, hears me; and the one rejecting you°, rejects me; and the one rejecting me, rejects the one who sent me**.

10:17 Now the seventy returned with joy, saying, Lord, even the demons are subject to us in your name.

10:18 But he said to them, **I was viewing the Adversary, *how* he fell like lightning from heaven.** 10:19 **Behold, I am giving you° authority to trample serpents and scorpions, and over all the power of the enemy, and nothing should hurt you°. Never!** 10:20 **However, do° not rejoice in this, that the spirits are subject to you°, but rejoice° that your° names were written in the heavens.**

10:21 Jesus was glad in the spirit in that same hour, and said, **I profess you, Father, Lord of the heaven and the earth, because you hid these things from the wise and intelligent, and revealed them to infants. Yes Father, because thus it became a delight before you.**

10:22 And *after* he was turned toward the disciples, he said, **All things were given to me by my Father, and no one knows who the Son is, except the Father, and who the Father is, except the Son and he to whomever the Son wills to reveal *him*.**

10:23 And *after* he was turned toward the disciples, he said privately, **The eyes, the ones seeing what you° see, *are* fortunate.** 10:24 **For* I say to you°, Many prophets and kings wished to see the things which you° are seeing and did not see *them*, and to hear the things which you° are hearing and did not hear *them*.**

{Luk 10:25-37; Probably Judea; no parallel.}

10:25 And behold, a certain professor of the law stood up, testing him and saying, Teacher, *by* doing* what, will I be inheriting everlasting life?

10:26 But he said to him, **What has been written in the law? How do you read *it*?**

10:27 But he answered *and* said, 'You will love* the Lord your God from your whole heart and from your whole soul and from your whole strength and from your whole mind, and your neighbor like yourself.' {Deu 6:5 & Lev 19:18}

10:28 But he said to him, **You answered correctly. Do* this and you will live.**

10:29 But he, wishing to make himself righteous, said to Jesus, And who is my neighbor?

10:30 But Jesus took *it in and* said, **A certain man was going-down from Jerusalem to Jericho, and he fell among robbers, who both stripped him and laid wounds *on him*. They went away, *and* left *him,* being half dead.**

10:31 **But a certain priest was going-down on that road according-to {i.e., by} coincidence, and saw him and evaded *him*.** 10:32 **Now likewise, a Levite also happened *to be* in the place, *after* he came and saw *him and* evaded *him too*.**

10:33 **But a certain traveling Samaritan came before him, and saw him *and* had compassion.** 10:34 **And *after* he went *to him*, he bound up his *various* traumas, pouring upon *them* oil and wine, and mounted him upon *his* own animal; he led him to an inn and cared for him.** 10:35 **And upon the next-day, *before* he went forth, he put out two denarii and gave *them* to the innkeeper and said, Care for him, and anything whatever you spend over *that*, I will be repaying you, in the *time for* me to come back *through* again.** 10:36 **Therefore, who of these three seems to you to have become a neighbor to the one who fell among the**

robbers?

10:37 Now he said, He who practiced *an act of* mercy with him.

Therefore, Jesus said to him, **Travel *on*, and you, do* likewise!**

{Luk 10:38-42; Bethany, near Jerusalem; no parallel.}

10:38 But it happened while* they were also traveling, he himself entered into a certain village, and a certain woman, Martha by name, accepted him into her house. 10:39 And there was to her, a sister called Mary, who also sat beside the feet of Jesus and was hearing his word. 10:40 But Martha was being distracted concerning much service *for them*, and she stood up, *and* said, Lord, do you not care that my sister was leaving me to serve alone? Therefore, speak to her in-order-that she may jointly help me.

10:41 But Jesus answered *and* said to her, **Martha, Martha, you are anxious and disturbed concerning many things, 10:42 but there is need of one *thing*, and Mary has chosen for herself the good part, which will not be taken away from her.**

[Luke 11] TOC

{Luk 11:1-13:9; Probably Judea; no parallel.}

{Similar: Mat 6:9-13; Luk 11:1-5}

11:1 And it happened *for* him to be in a certain place praying, *that* as he ceased, a certain one of his disciples said to him, Lord, teach us to pray, just-as John also taught his disciples.

{The example prayer. The Lord's prayer is for unity in John 17. Luk 11:3, no one knows for sure what the original word means. It is only in the N.T. twice and nowhere else.}

11:2 Now he said to them, **Whenever you° pray, say°, Our Father, the *one* in the heavens, let your name be made holy. Let your kingdom come. Let your will happen as in heaven, also upon the earth. 11:3 Give to us our needful bread every day. 11:4 And forgive us our sins; for* we ourselves also forgive everyone who is obligated to us. And do not bring us into temptation, but rescue us from the evil *one*.**

11:5 And he said to them, **Who out-of you° will have a friend, and will be traveling to him *at* midnight and might say to him, Friend, lend me three loaves, 11:6 since a friend came* to me from a journey and I have nothing *as to* what I will be placing beside him. 11:7 And he who answered *from* inside, might say, Do not be harassing me. The door has already been locked and my children are in the bunk with me. I am not able to give to you *bread, even if* I stood up.** 11:8 I say to you°, Even if he will not be giving to him, *after* he stood up, because to be *staying* his friend, *and* yet because of his irreverence, *after* he raised himself up, he will be giving him as many as he needs.

{Similar: Mat 7:7-11, Luk 11:9-13}

11:9 **And I say to you°, Ask° and it will be given *to* you°; seek° and you° will be finding; knock° and it will be opened to you°. 11:10 For* everyone who asks, receives; and he who is seeking, finds; and it will be opened to the one knocking. 11:11 Now which father of you° will the son ask for a loaf; he will not be giving him a stone, will he? Or even a fish, he will not be giving him a serpent instead of a fish, will he? 11:12 Or if he also asks for an egg, he will not be giving him a scorpion, will he? 11:13 Therefore, if you°, being* evil, know *how* to give good presents to your° children, how-many things more will *your*° Father from heaven give *the* Holy Spirit to the ones asking him?**

{Similar: Mat 12:22-37, Mar 3:22-26, Luk 11:14-23}

11:14 Now he was casting forth a demon and it was mute. And it happened, *after* the demon went forth, the mute *man* spoke, and the crowds marveled. 11:15 But some out-of them said, He is casting forth demons in Beelzebub the ruler of the demons. 11:16 But others, testing *him*, were seeking a sign out-of heaven from him.

11:17 But he himself, knowing their minds, said to them, **Every kingdom which was divided against itself is made desolate, and a house *divided* against a house falls. 11:18 But if the Adversary was also divided against himself, how will his kingdom be established? Because you° say, *For* me to cast forth demons *is* in Beelzebub. 11:19 But if I cast forth demons in Beelzebub, by whom do your° sons cast *them* forth? Because of this, they themselves will be your° judges. 11:20 But if I cast forth demons by the finger of God; consequently*, the kingdom of God *has* arrived-unexpectedly upon you°. 11:21 Whenever the strong *man* has been fully armed, he guards his *own* courtyard, the possessions are at peace {i.e. unharmed}. 11:22 But whenever the *one* mightier *than* he came upon *him* and *then* overcame him, he takes his full-armor upon which he had confidence in, and distributes his *various* hauls. 11:23 He who is not with me is against me, and he who is not gathering with me, scatters.**

{Similar: Mat 12:43-45, Luk 11:14-28}

11:24 **The unclean spirit, whenever it *has* gone forth from the man, it goes through waterless places, seeking rest, and *is* not finding *any*, it says, I will return to my house from where I came forth. 11:25 And *when* it came *back*, it finds *that* it has been swept and has been adorned. 11:26 Then it travels and takes *with it* seven other spirits *more* evil *than* itself. And *after* it came *back*, it is dwelling there and the last *state* of that man becomes worse *than* the first.**

11:27 Now it happened, while* he was speaking these

things, a certain woman out-of the crowd lifted up *her* voice and said to him, The womb *in* which you were born, and the breasts which you nursed, *are* fortunate.

11:28 But he himself said, **But-rather, the ones hearing the word of God and observing it, *are* fortunate.**

{Similar: Mat 12:38-42, Luk 11:29-32}

11:29 Now *after* the crowds accumulated, he began to say, **This generation is an evil *generation*. It is seeking after a sign, and no sign will be given to it except the sign of Jonah the prophet.** 11:30 **For* just-as Jonah became a sign to the Ninevites, so the Son of Man will also be to this generation.** 11:31 ***The* queen of *the* south will be raised up with the men of this generation in the judgment, and will be condemning them, because she came from the limits of the earth to hear the wisdom of Solomon, and behold, more-than Solomon *is* here.** 11:32 **The men of Nineveh will rise* up in the judgment with this generation, and will be condemning it, because they repented at the preaching of Jonah, and behold, more-than Jonah *is* here.**

{Similar: Mat 5:5, 6:22-23, Luk 11:33-36}

11:33 **No one who lit a lamp, places it in a cellar, nor under the peck-container, but upon the lamp-stand, in-order-that the ones who travel in may see the radiance *of it*.** 11:34 **The lamp of the body is the eye; therefore, whenever your eye is clear, your whole body is also radiant, but whenever it is evil, your body is also dark.** 11:35 **Therefore, note *that* the light which is in you is not darkness.** 11:36 **Therefore, if your whole body *is* radiant, not having any part dark, it will be entirely radiant, as whenever the lamp illuminates you with *its* glow.**

{Similar: Mat 23:1-39, Luk 11:37-54}

11:37 Now while* he was speaking, a certain Pharisee was asking him, *that he might have a meal with him, and *after* he entered, he leaned-back *at the table.* 11:38 Now *after* the Pharisee saw it, he marveled that he had not first immersed* {i.e., bathed} himself before a meal. 11:39 But the Lord said to him, **Now you°, the Pharisees cleanse the outside of the cup and of the platter, but the inside of you° is full of ravening and wickedness.** 11:40 **Fools, he who made* the outside, did he not also make* the inside?** 11:41 **However, the things *which are* within you°, give° *those as* charity, and behold, all things are clean to you°.**

11:42 **But woe to you° Pharisees! Because you° tithe mint and the rue and every herb, and are transgressing the judgment and the love* of God. It was essential to practice these things and to not leave those *undone*.** 11:43 **Woe to you° Pharisees! Because you° love* the foremost seat in the synagogues and the greetings in the marketplaces.** 11:44 **Woe to you° scribes, and Pharisees, hypocrites! Because you° are like the indistinct tombs, and the men *who are* walking upon *them* do not know *it*.**

11:45 Now someone of the professors of the law, answered *and* says to him, Teacher, you are also insulting us saying these things.

11:46 But he said, **Woe also to you° professors of the law! Because you° are loading men *down with* unbearable loads, and you° yourselves do not stroke the loads with one of your° fingers** {i.e., you don't lift a finger to help}**.** 11:47 **Woe to you°! Because you° build the tombs of the prophets and your° fathers killed them.** 11:48 **Consequently*, you° are testifying and consenting to the works of your° fathers, because they themselves indeed killed them, and you° build their tombs.** 11:49 **Because of this, the wisdom of God also said, I will be sending forth prophets and apostles to them, and *some* out-of them they will be killing and will be banishing;** 11:50 **in-order-that the blood of all the prophets, being shed from the conception of the world, may be sought from this generation;** 11:51 **from the blood of Abel** {Gen 4:8} **to the blood of Zechariah, who perished between the altar and the House *of the Lord*.** {2Ch 24:21} **Yes, I say to you°, It will be sought from this generation.** 11:52 **Woe to you° professors of the law! Because you° took *away* the key of knowledge. You° did not enter *in* yourselves, and you° forbade the ones *who were* entering.**

11:53 Now *while* saying these things to them, the scribes and the Pharisees began terribly to hold *everything* against *him*, and to quiz him *for unrehearsed answers* concerning many things; 11:54 plotting against him, seeking to trap *him in* something out-of his mouth, in-order-that they might accuse him.

[Luke 12] TOC

{Similar: Mat 10:26-33, Luk 12:2-12}

12:1 At which *time*, *after* ten-thousand from the crowd were gathered together, so-as to trample down one another, he began to say to his disciples first, **Take-heed° to yourselves, *stay* away from the leaven of the Pharisees; it is hypocrisy.**

12:2 **But there is nothing which has been covered up, which will not be revealed; and secret, which will not be known.** 12:3 **Because as many things as you° said in the darkness will be heard in the light, and what you° spoke in the ear in the storerooms will be preached toward the housetops.**

12:4 **But I am saying to you° my friends, Do° not**

have **fear from the ones killing the body and after these things, they do not have anything more-than *that* to do* *to you*°.** 12:5 **But I will be showing to you° whom you° should fear. Fear° the one, who after you have been killed, has authority to cast *you*° into hell. Yes, I say to you°, Fear° this one.**

12:6 **Are not five sparrows sold *for* two copper-coins? And not one out-of them has been forgotten in God's sight.** 12:7 **But even the hairs of your° head have all been numbered. Therefore, do° not fear. You° carry more-value-than many sparrows.**

12:8 **Now I say to you°, Everyone, whomever confesses *to be* in me before men, the Son of Man will also confess *to be* in him before the messengers of God.** 12:9 **But he who denied me in the sight of men will be denied in the sight of the messengers of God.**

12:10 **And everyone who will say a *blasphemous* word at the Son of Man, it will be forgiven him, but to the one who blasphemed at the Holy Spirit, it will not be forgiven.**

12:11 **But whenever they may bring you° in front of the synagogues and the rulers and the authorities, do° not be anxious *concerning* how, or what you° should *need to* make a defense, or what you° should say,** 12:12 **for* the Holy Spirit will teach you° in *that* same hour what it is essential for *you*° to say.**

12:13 Now someone out-of the crowd said to him, Teacher, tell my brother to divide the inheritance with me.

12:14 But he said to him, **Man, who designated me a justice or a divider** {i.e., executor} **over you°?**

12:15 Now he said to them, **See° and guard° yourselves from greed, because not to anyone is his life in the *greed* to abound from his possessions.**

12:16 Now he spoke a parable to them, saying: **The farmland of a certain rich man was fertile;** 12:17 **and he was reasoning in himself, saying, What should I do*, I have nowhere *in which* I will gather together my fruits?** 12:18 **And he said, I will be doing* this: I will be taking down my barns and build greater *ones.* And I will be gathering together there, all my fruits* *of labor* and my good things.** 12:19 **And I will be saying to my soul, Soul, you have many good things laying *up* *for many years; rest yourself, eat, drink, *and* be joyous.**

12:20 But God said to him, **Fool, they asked back your soul from you in this night, and the things which you prepared, to whom will it *all* be *going*?** 12:21 **So *is* the one storing up *treasure* for himself, and *is* not *being* rich toward God.**

{Similar: Mat 6:25-33, Luk 12:22-31}

12:22 Now he said to his disciples, Because of this I am saying to you°, **Do° not be anxious for your° life, what you° might eat; not even what you° might clothe your body with.** 12:23 **The life *you*° *have* is more-than the nourishment, and the body *is more-than* the clothing.** 12:24 **Consider° the ravens, that they do not sow nor reap for which there is no storeroom nor a barn, and God nourishes them. How-much do you° rather carry more-value-than the birds!** 12:25 **But who out-of you°, *by* being anxious, is able to add one cubit upon his stature?** 12:26 **Therefore, if you° are not able *to add* a little thing, why are you° anxious concerning the rest?** 12:27 **Consider° the lilies, somehow they are growing. They are not laboring nor are they spinning; but I say to you°, Even Solomon in all his glory, was not dressed like one of these.** 12:28 **But if God so dresses-up the grass in the field, which today is *here* and *the* next-day is cast into the oven; how-much more *will he clothe* you°, *you of* small faith?** 12:29 **And do° not seek what you° might eat or what you° might drink, and do° not be in *anxious* suspense.** 12:30 **For* the nations of the world are seeking after all these things, but your° Father knows that you° have needs of these things.** 12:31 **However, seek° the kingdom of God and all these things will be added to you°.**

12:32 **Do not fear, little flock, because your° Father was delighted to give you° the kingdom.** 12:33 **Sell° your° possessions and give° *as* charity; make*° for yourselves money-bags which do not become-obsolete, an unfailing treasure in the heavens, where no thief draws near, nor moth corrupts.** 12:34 **For* where your° treasure is, your° heart will be there also.**

12:35 **Let° your° waist be girded, and the lamps burning;** 12:36 **and you° *are* similar to men waiting for their lord, *as to* when he might vacate from the marriage-festivities; in-order-that *after* he came and knocked, they may immediately open to him.** 12:37 **The fortunate bondservants *are* those whom the lord will find watching, *after* he has come *to them*. Assuredly I am saying to you°, He will gird himself, and will recline them *at the meal* {i.e., seat them}, and he will be serving them, *when* he has passed-beside *them*.** 12:38 **And if he comes in the second watch, and in the third, and should find *them* so, those are fortunate bondservants.**

12:39 **But know° this, that if the householder knew in what hour the thief is coming, he would have watched, and *have* not allowed his house *roof* to be burrowed through.** 12:40 **You° therefore, also become° prepared, because in what hour that you° do not think the Son of Man is coming, *he comes*.**

12:41 Now Peter said to him, Lord, are you saying this parable to us, or even to all?

12:42 But the Lord said, **Who then is the faithful and prudent steward, whom the lord will be designating over his bondservants, the one to give *them* the*ir* food-allowance in season?** 12:43 **That fortunate bondservant, whom his lord will find so doing*, *after* he has come.** 12:44 **Truly I say to you°, He will be designating him over all his possessions.** 12:45 **But if that bondservant says in his heart, my lord delays to come, and may begin to beat the young-servants and the maidservants, and to eat and drink, and to be drunk;** 12:46 **the lord of that bondservant will be coming in a day in which he is not expecting, and in an hour in which he does not know, and will be flogging him and will be placing his part with the unbelieving.**

12:47 **But that bondservant, who knew his lord's will and did not prepare, nor did* pertaining to his will, will be smacked *with* many *blows*;** 12:48 **but he who did not know and did* *things* worthy of lashes, will be smacked *with* few *blows*. But to everyone in which much was given, much will be required from him, and to whom were consigned much, they will be asking even-more *from* him.**

12:49 **I came to cast fire into the earth, and what do I wish, if it was already lit?** 12:50 **But I have an immersion* to be immersed* *in*, and how I am very troubled until which *time* it should be completed!** 12:51 **You° are thinking that I came* to give peace in the earth? I tell you°, No, but *rather* division.** 12:52 **For* there will be from hereafter five in one house who have been divided, three against two, and two against three.** 12:53 **Father will be divided against son, and son against father; mother against daughter, and daughter against mother; mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law.**

12:54 Now he also was saying to the crowds, **Whenever you° see the cloud rising from *the* west, immediately you° say, A thunderstorm is coming, and so it happens.** 12:55 **And whenever *the* south *wind is* blowing, you° say, There will be a burning heat, and it happens.** 12:56 **You° hypocrites, you° know *how* to test** {i.e., decipher} **the face of the earth and the heaven, but how do you° not test** {i.e., decipher} **this time?** 12:57 **But why are you° not judging the righteous things, even from *among* yourselves?** 12:58 **For* as you are proceeding-away on the road with your opponent *to be* in front of the ruler, give work** {i.e., work hard} **to have yourself set-free from him; lest he might drag you down to the judge and the judge might give you to the constable and the constable might cast you into prison.** 12:59 **I say to you, you might never come forth from there, until which *time* you should repay even the last bronze-coin.**

[Luke 13] TOC

13:1 Now some were here at the same time reporting to him concerning the Galileans, whose blood Pilate mixed with their sacrifices. 13:2 And Jesus answered *and* said to them, **Do you° think that these Galileans became sinners *more* than all the *other* Galileans, because they have suffered such things?** 13:3 **I am saying to you°, No, but, if you° do not repent, you° will all likewise* perish.** 13:4 **Or those eighteen, upon whom the tower in Siloam fell and killed them, do you° think that these became debtors *more* than all *other* men who are dwelling in Jerusalem?** 13:5 **I am saying to you°, No, but, if you° do not repent, you° will all likewise* perish.**

13:6 Now he was saying this parable: **A certain one had a fig tree which has been planted in his vineyard, and he came seeking fruit on it and found nothing.** 13:7 **Now he said to the vine-dresser, Behold three years, I come seeking fruit and find nothing in this fig tree. Cut it off. Why does it also do-away-with the *good* soil?**

13:8 **But he answered *and* says to him, Lord, Leave it also this year, until which *time*, I should dig around it and put *in more* manures;** 13:9 **and if it indeed produces fruit, *good*; otherwise you will be cutting it off in the future.**

{Luk 13:10-17:10; Probably Peraea; no parallel. This is similar teaching but a different crowd.}

13:10 Now he was teaching in one of the synagogues on the Sabbath. 13:11 And behold, there was a woman having a spirit of sickness *for* eighteen years, and she was *always* stooped over and was not able to completely stand-erect. 13:12 Now Jesus saw her *and* summoned *her* and said to her, **Woman, you have been released from your sickness.** 13:13 And he laid *his* hands upon her and instantly she was straightened and was glorifying God.

13:14 Now the synagogue-ruler, being indignant because Jesus *had* healed on the Sabbath, answered *and* was saying to the crowd, There are six days in which it is essential for *men* to work; therefore, be° healed, coming in these *days*, and not on the day of the Sabbath.

13:15 Therefore, the Lord answered him and said, ***O* hypocrites, do not each of you° on the Sabbath loose his bull or his donkey from the manger *to* deliver it a drink after it was led *out*?** 13:16 **Now this one, being a daughter of Abraham, behold, whom the Adversary bound *for* eighteen years, is it not essential *for her* to be loosed from this bond on the day of the Sabbath?**

13:17 And *while* saying these things, all the ones laying in opposition to him were being shamed, and all the crowd was rejoicing at all the glorious things which happened by him.

{Similar: Mat 13:31-32, Mar 4:30-32, Luk 13:18-19}

13:18 Now he was saying, **The kingdom of God is similar to what? And to what will I liken it to?** 13:19 **It is similar to a kernel of a mustard-seed, which a man took *and* cast into his garden, and it grew and became a great tree, and the birds of the heaven nested in its branches.**

13:20 Again he said, **The kingdom of God will be similar to what?** 13:21 **It is similar to leaven, which a woman took *and* hid in three three-gallon-containers of flour, until it was entirely leavened.**

{Luk 13:22-35; Peraea; no parallels.}

13:22 And he was traveling through, every *one of the* cities and villages, teaching and making* *his* pursuit toward Jerusalem. 13:23 Now someone said to him, Lord, if few *of* the ones are saved, *what then*?

But he said to them, 13:24 **Struggle° to enter *in* through the narrow gate, because I am saying to you°, Many will be seeking to enter *in* and will not be strong-enough.** 13:25 **From which *time* the householder would have arisen and locked the door and you° *being* outside might begin to stand and to knock *on* the door, saying, Lord, Lord, open to us.**

And having answered, he will say to you°, I do not know you° *or* where you° are from.

13:26 **Then you° will begin to say, We ate and drank in your sight and you taught in our streets.**

13:27 **And he will say, I say to you°, I do not know you° *or* where you° are from. Withdraw° from me, all the workers of unrighteousness.** 13:28 **The weeping and the gnashing of teeth will be there, whenever you° see Abraham and Isaac and Jacob, and all the prophets in the kingdom of God, and you° being cast forth outside.** 13:29 **And they will be coming from *the* east and west and north and south, and will be reclined in the kingdom of God.** 13:30 **And behold, there are last *ones* who will be first and there are first *ones* who will be last.**

13:31 Some Pharisees came near in the same day, saying to him, Come forth and travel from here, because Herod wishes to kill you.

13:32 And he said to them, ***After* traveling *back*, say° to this fox, Behold, I cast forth demons and perform healings today and the next-day and I am completed in the third *day*.** 13:33 **However it is essential for me to travel *on* today and the next-day and *in* the next *day*, because it is not acceptable *for* a prophet to perish outside *of* Jerusalem.**

{Similar: Mat 23:37-39, Luk 13:34-35}

13:34 **Jerusalem, Jerusalem, she who kills the prophets and stones the ones who have been sent to her! How-often I willed to gather together your children in the manner a bird *gathers together* her *own* brood under the wings, and you° did not wish *for it*!** 13:35 **Behold, your° house is left to you° desolate and I say to you°, You° should never see me, until *the time* will come whenever you° say, The one coming in *the* name of *the* Lord has been blessed.**

[Luke 14] TOC

{Luk 14:1-24; Probably Peraea; Luk 14:25-17:10; no parallels.}

14:1 And it happened, while* he was going into a house of a certain *one* of the rulers of the Pharisees on a Sabbath to eat bread, *that* they themselves were observing him. 14:2 And behold, there was before him, a certain man *with* dropsy. 14:3 And Jesus answered *and* spoke to the professors of the law and Pharisees, saying, **If it is *not** legal to heal on the Sabbath, *then*?** 14:4 But they were quiet. And he grabbed him, healed him and released *him*. 14:5 And he answered *and* said to them, **Of which one of you° will a son or a bull fall into a well, and he will not be immediately pulling him up on the Sabbath day?** 14:6 **And they were not strong-enough to answer back to him *as* to these things.**

14:7 Now he spoke a parable to the ones who have been invited, *while* taking-heed how they were choosing for themselves the foremost-places; saying to them: 14:8 **Whenever you might be invited by anyone to a marriage-festivities, do not recline in the foremost-place; *because* maybe a *more* admired one *than* you may be invited by him,** 14:9 **and the one who invited you and him, *when* he has come, will say to you, Give this one *your* place, and then you may begin with shame to hold the last place.** 14:10 **But whenever you might be invited, *after* traveling *there*, lean-back in the last place; in-order-that whenever he who has invited you comes, he might say to you, Friend, advance upward, *and* then glory will be to you in the sight of the ones reclining *at the table* together-with you.** 14:11 **Because everyone *who is* exalting himself will be humbled, and the one humbling himself will be exalted.**

14:12 Now he was also saying to the one who invited him, **Whenever you make* a meal or a supper, do not summon your friends, nor your brethren, nor your relatives, nor rich neighbors; lest they themselves may also invite you too and it might become a repayment for you.** 14:13 **But whenever you make* a banquet, invite the poor, the disabled, the lame, the blind;** 14:14 **and you will be fortunate, because they do not have *anything in which* to repay you; for* you will be repaid in the resurrection of the righteous.**

{Similar: Mat 22:1-14, Luk 14:15-24}

14:15 Now *after* someone from the ones reclining *at the meal* together-with *him* heard these things, he said to him, Who*ever* will be eating a meal in the kingdom of God *is* fortunate.

14:16 But he said to him, **A certain man made* a great supper, and he invited many; 14:17 and he sent forth his bondservant in the hour of the supper to say to the ones who have been invited, Come°, because all things are already prepared. 14:18 And they all, from one *desire*, began to excuse themselves. The first said to him, I bought a field, and I have a necessity to go forth and to see it. I request *of* you, have me excused!**

14:19 **And a different *one* said, I bought five yokes of bulls, and I am traveling *on* to test them. I request *of* you, have me excused!**

14:20 **And a different *one* said, I married a wife, and because of this, I am not able to come. 14:21 And that bondservant came* *and* reported to his lord these things. Then the householder was made angry, *and* said to his bondservant, Go forth quickly into the streets and lanes of the city, and lead the poor and disabled and lame and blind in here.**

14:22 **And the bondservant said, Lord, it has happened as you commanded, and a place is still *empty*.**

14:23 **And the lord said to the bondservant, Go forth into the roads and *over the* fences, and urge *them* to enter in-order-that my house may be filled. 14:24 For* I am saying to you°, None of those men who have been invited will be tasting of my supper. For* many are *the* invited *ones* but few chosen.**

{Similar: Mat 10:37-38, Luk 14:25-27}

14:25 Now large crowds were traveling together-with him and he turned *and* said to them, 14:26 **If anyone comes to me and does not hate his father and mother and wife and children and brethren and sisters, and also, still his *own* life, he is not able to be my disciple. 14:27 And who*ever* does not bear his own cross, and comes after me, is not able to be my disciple.**

14:28 **For* who out-of you°, wishing to build a tower, has not first sat *down and* calculate the cost, if he has the *means* toward *its* realization? 14:29 In order that he did not lay a foundation, and *later* not being strong-enough to complete, all who view *it* may begin to mock him, 14:30 saying, This man began to build and was not strong-enough to complete.**

14:31 **Or what king, *when* traveling to confront a different king in war, *does* not sit *down* first *and* plan if he is able at ten thousand to encounter the one coming against him with twenty thousand? 14:32 Otherwise, *after* he sent an emissary, *while* still being faraway, he himself asks for the *terms* toward peace.**

14:33 **Therefore, so everyone out-of you° who is not bidding farewell to all his own possessions, he is not able to be my disciple. 14:34 The salt *is* good, but if the salt is flavorless, in what will it be seasoned? 14:35 It is fit neither *for the soil nor *for the manure-pile. Cast it outside. He who has ears to hear, let him hear.**

[Luke 15] TOC

15:1 Now all the tax collectors and sinners were drawing near to him to hear him. 15:2 And the Pharisees and the scribes were murmuring, saying, This *man* accepts sinners and eats together-with them.

{Similar: Mat 18:12-14, Luk 15:3-7}

15:3 Now he spoke to them this parable, saying: 15:4 **What man out-of you°, who has a hundred sheep and *if* he lost one out-of them, does he not leave the ninety-nine in the wilderness and travel to the lost *one*, until he should find it? 15:5 And he found *it* and places *it* upon his shoulders, rejoicing. 15:6 He went to the house and calls together the friends and the neighbors, saying to them, Rejoice° together-with me, because I found my sheep, the lost *one*. 15:7 I say to you° thus, There will be joy in heaven over one repenting sinner, *more* than over ninety-nine righteous *ones*, who have no need of repentance.**

15:8 **Or what woman who has ten two-denarii-coins, if she loses one two-denarii-coin, does not light a lamp and sweep the house, and seek carefully until which *time* she should find *it*? 15:9 And *after* she found *it,* she calls together the friends and *he*saying, Rejoice° together-with me; I found the two-denarii-coin which I lost. 15:10 So, I say to you°, It becomes joy in the sight of the messengers of God over one repenting sinner.**

15:11 Now he said, **A certain man had two sons. 15:12 And the younger of them said to *his* father, Father, give to me the part of the estate *that would be* put *toward me*. And he sectioned *off his* livelihood to them. 15:13 And not many days after, the younger son gathered *it* all together *and* went-abroad into a far region, and he squandered his estate with riotous living there. 15:14 Now *after* he spent all, a mighty famine happened throughout that region, and he himself began to come-short *of money*. 15:15 And he traveled *away* and joined himself to one of the citizens of that region, and he sent him into his fields to feed swine. 15:16 And he was desiring to fill his belly from the carob pods of which the swine were eating, and no one was giving *anything* to him. 15:17 Now *after* he came to himself, he said, How-many of my father's hired *servants* are abounding, *even* of bread? But I am perishing *here* in famine! 15:18 *After* I have risen* up, I will be traveling to my father, and will say to him,**

Father, I sinned at heaven, and in your sight. 15:19 **And I am no more worthy to be called your son. Make* me like one of your hired *servants.*** 15:20 **And he stood up and came to his father.**

But *while* being still distant, far from *him*, his father saw him and had compassion, and ran *and* fell upon his neck and kissed him. 15:21 **But the son said to him, Father, I sinned at heaven, and in your sight. I am no longer worthy to be called your son.**

15:22 **But the father said to his bondservants, Bring° out the foremost robe and clothe° him, and give° *him* a ring *for his hand and shoes *for *his* feet;** 15:23 **and *after* you° *have* brought the fattened calf, sacrifice° *it*, and *after* we *have* eaten *it,* we should be joyous.** 15:24 **Because this *one*, my son, was dead and *then* lived again, and lost and *then* was found. And they began to be joyous.** 15:25 **Now his elder son was in the field and as *while* coming, he drew near to the house, *and* he heard harmony and dancing.** 15:26 **And he called one of the young-servants and was inquiring what these things might be.**

15:27 **But he said to him, Your brother is coming, and your father sacrificed the fattened calf because he *has* received him *back* healthy.** 15:28 **But he was made angry and was not willing to enter and therefore, his father went forth *and* was pleading with him.**

15:29 **But he answered *and* said to *his* father, Behold, I *did* serve* you *for* so-many years, and I never transgressed a commandment from you, and *yet* you never gave me a young-goat in-order-that I might be joyous with my friends.** 15:30 **But when this *one*, your son came, who devoured your livelihood with prostitutes, you sacrificed the fattened calf for him.**

15:31 **Now he said to him, Child, you are always with me, and all the things *which are* mine are yours.** 15:32 **But it was essential to be joyous and rejoice, because this *one*, your brother was dead, and *then* lived again, and lost and *then* was found.**

[Luke 16] TOC

16:1 Now he also was saying to his disciples, **There was a certain rich man, who had a steward, and this one was indicted by him as *one* squandering his possessions.** 16:2 **And he summoned him *and* said to him, What *is* this thing *which* I am hearing concerning you? Give *me* the account of your stewardship; for* you will not still be able to be a steward.**

16:3 **But the steward said in himself, What should I do*, because my lord is taking away the stewardship from me? I am not strong-enough to dig; I am ashamed to beg.** 16:4 **I have known what I should be doing*, in-order-that whenever I should be removed *from* the stewardship, they may accept me into their houses.** 16:5 **And he called *to him* each one of his lord's debtors *and* was saying to the first, How-much do you owe to my lord?**

16:6 **Now he said, A hundred eight-gallon-containers of oil.**

And he said to him, Accept your writing {i.e., contract} **and *after* you *have* sat *down*, quickly write fifty.**

16:7 **Thereafter, he said to a different *one*, and how-much do you owe?**

Now he said, A hundred twelve-bushel-containers of grain.

And he says to him, Accept your writing {i.e., contract} **and write eighty.**

16:8 **And *his* lord praised the steward of unrighteousness because he did* prudently, because the sons of this world are *more* prudent toward their *own* generation; *even* beyond the sons of the light.**

16:9 **And I say to you°, Make*° friends for yourselves out-of the money of unrighteousness; in-order-that, whenever you° fail, they may accept you° into the everlasting tabernacles.** 16:10 **The faithful in *the* least *matters* is also faithful in much, and the unrighteous in *the* least *matters* is also unrighteous in much.** 16:11 **Therefore, if you° did not become faithful in the unrighteous money, who will be entrusting the true* *riches* to you°?** 16:12 **And if you° did not become faithful in what *is* another's, who will be giving you° what *is* yours°?** 16:13 **No domestic *servant* is able to serve* two lords; for* either he will hate the one and will love* the other; or he will hold to one and despise the other. You° are not able to serve* God and money.**

16:14 Now the Pharisees, who are* money-lovers, were also hearing all these things, and they were ridiculing him. 16:15 And he said to them, **You° are the ones making yourselves righteous in the sight of men, but God knows your° hearts, because the thing exalted among men *is* an abomination in God's sight.**

16:16 **The law and the prophets *were* until John; from then the good-news of the kingdom of God is proclaimed, and everyone violently-enters into it.** 16:17 **But it is easier *for* the heaven and the earth to pass-away, than *for* one serif of the law to fall short.** 16:18 **Everyone who divorces his wife and marries a different *one* is committing adultery, and everyone who marries the one who has been divorced from a husband, is committing adultery.** {Mat 5:32, 19:9}

16:19 **Now there was a certain rich man and he was clothing himself in purple and fine-linen, being radiantly joyous daily.** 16:20 **Now there was a certain poor *man,* Lazarus by name, who had been put before his gate, full of sores,** 16:21 **and desiring to be fully-fed**

from the falling crumbs of the rich *man's* table. But even the dogs, coming *to him*, were licking his sores.

16:22 **Now it happened *for* the poor *man* to die and *for* him to be carried away by the messengers into Abraham's bosom, and the rich *man* also died and was buried.** 16:23 **And he lifted up his eyes in Hades, being* in torments, and sees Abraham from afar, and Lazarus in his bosoms.** {This is literally plural.}

16:24 **And he himself shouted and said, Father Abraham, show-mercy to me, and send Lazarus in-order-that he may dip the tip of his finger in water and may cool my tongue, because I am in anguish in this flame.**

16:25 **But Abraham said, Child, remember that you received your good things in your life and Lazarus likewise evil things, but now he is comforted here and you are in anguish.** 16:26 **And over all these things, a great chasm has been established between us and you°, *that the ones wishing to cross over from here to you° may not be able, nor may they ferry over from there to us.** 16:27 **But he said, Therefore, father, I am requesting *him* in-order-that you should send him to my father's house;** 16:28 **for* I have five brethren; *that he may thoroughly testify to them in-order-that they themselves may not even come into this place of torment.**

16:29 **Abraham says to him, They have Moses and the prophets. Let° them hear them.**

16:30 **But he said, No, father Abraham, but if someone travels to them from the dead, they will be repenting.**

16:31 **But he said to him, If they do not hear Moses and the prophets, neither will they be persuaded, if someone rises* up from the dead.**

[Luke 17] TOC

17:1 Now he said to the disciples, **It is inevitable *for* offenses not to come, but woe *to him*, through whom they come!** 17:2 **It is beneficial for him if a millstone rotated by a donkey encompassed around his neck, and he has been tossed into the sea, *rather* than that* he should offend one of these little ones.**

17:3 **Take-heed° to yourselves; and if your brother sins at** {i.e., against} **you, rebuke him, and if he repents, forgive him.** 17:4 **And if he sins at** {i.e., against} **you seven-times *in* the day, and should return seven-times *in* the day, saying, I repent. You will be forgiving him.**

17:5 And the apostles said to the Lord, Add *more* faith to us.

17:6 Now the Lord said, **If you° have faith like a kernel of a mustard-seed, you° would have spoken to this mulberry fig tree, Be uprooted and be planted in the sea, and it would have obeyed* you°.** 17:7 **But who out-of you° has a bondservant plowing or shepherding *and after* he entered *in* from the field *and has* passed-beside *you*, will immediately say *to him*, Lean-back *at the table.*** 17:8 **But will he not *rather* say to him, Prepare what I may dine *on*. And *after* you have girded yourself, serve me, until I eat and drink and you may eat and may drink after these things.** 17:9 **He does not have gratitude to that bondservant because he did* the things which were commanded *him*, does he? I think not.** 17:10 **So also you°, whenever you° do* all the things which were commanded to you°, say°, We are useless bondservants, because we have done* what we ought to do.**

{Luk 17:11-37; Borders of Samaria and Galilee; Luk 18:1-14; early 30 AD; no parallels.}

17:11 And it happened, while* he himself was traveling to Jerusalem, even he himself was going through *the* middle of Samaria and Galilee. 17:12 And *while* entering into a certain village, ten men *who are* lepers encountered him, who stood faraway *from people*. 17:13 and they themselves lifted *up their* voice, saying, Jesus, Master*, show-mercy *on* us.

17:14 And he saw them *and* said to them, ***After* traveling *back*, show° yourselves to the priests.**

And it happened, while* they were proceeding-away, they were cleansed. 17:15 Now one out-of them saw that he was healed *and* returned with a loud voice, glorifying God; 17:16 and he fell upon his face beside his feet, giving-thanks to him, and he himself was a Samaritan.

17:17 But Jesus answered *and* said, **Were not the ten cleansed, but where *are* the nine?** 17:18 **Were not *any* found, except this immigrant, who returned to give glory to God?** 17:19 And he said to him, ***After* you *have* stood up, travel *on*. Your faith has cured you.**

17:20 And he was asked by the Pharisees when the kingdom of God is coming, *and* he answered them and said, **The kingdom of God is not coming with observation;** 17:21 **nor will they say, Behold, here! Or, behold there! For* behold, the kingdom of God is within you°.**

17:22 Now he said to the disciples, **The days will be coming, when you° will desire to see one of the days of the Son of Man, and you° will not see *it*.** 17:23 **And they will say to you°, Behold here! Or behold there! Do° not go away, nor pursue *them*.** 17:24 **For* just-like the lightning, the one flashing from the *one end* under heaven, *and* shines to the *other end* under heaven; so will the Son of Man be in his day.** 17:25 **But first it is essential for him to suffer many things and to be rejected* away from this generation.** 17:26 **And just-as**

it happened in the days of Noah, so it will also be in the days of the Son of Man. 17:27 **They were eating; they were drinking; they were marrying; they were being given-in-marriage, till which day *that* Noah entered into the ark, and the flood came and destroyed *them* all.** 17:28 **Likewise, even as it happened in the days of Lot; they were eating; they were drinking; they were buying; they were selling; they were planting; they were building;** 17:29 **but on *the* day which Lot went forth from Sodom, it rained fire and brimstone from heaven and destroyed *them* all.** 17:30 **According-to these things, it will be in the day which the Son of Man is revealed.** 17:31 **He who will be upon the housetop in that day, and *has* his goods in the house, let him not go-down to take them up, and the one *who is* in the field, likewise, let him not turn behind *for them*.** 17:32 **Remember° Lot's wife.** {Gen 19:26} 17:33 **Whoever should seek to save his life will be losing it, and whoever loses *it* will be preserving *it*.** 17:34 **I say to you°, There will be two upon one bed in this night; the one will be taken and the other *one* will be left.** 17:35 **Two will be grinding at the same *place*; the one will be taken and the other *one* will be left.** 17:36 {T} ***There will be two in the field; the one will be taken and the other one will be left.***

17:37 And they answered *and* say to him, Where, Lord?

Now he said to them, **Where the body *is*, the vultures will also be gathered together there.**

[Luke 18] TOC

18:1 Now he also was saying a parable to them, *that* it is essential to always pray, and not to be depressed; 18:2 saying: **A certain judge was in a certain city, *who was* not fearing God and not revering man.** 18:3 **Now a widow was in that city, and she was coming *often* to him, saying, Avenge me from my opponent.** 18:4 **And he did not wish to at *that* time, but after these things *continued*, he said in himself, Even if I do not fear God, and I do not revere man;** 18:5 **yet because this widow is harassing me, I will avenge her, in-order-that she may not pester me, coming *for me* to end *her opponent*.**

18:6 But the Lord said, **Hear° *with understanding* what the judge of the unrighteousness says *about himself*.**

18:7 **Now, should God not do the avenging of his chosen, the ones crying to him day and night? Also, *should he not* have patience upon them?**

18:8 **I say to you°, He will be doing the avenging on them quickly.**

However, *when* the Son of Man has come, will he then be finding the faith upon the earth?

18:9 Now he spoke this parable to some who have confidence in themselves, that they are righteous, and scorning the rest: 18:10 **Two men went-up into the temple to pray; the *first* one a Pharisee and the other a tax collector.** 18:11 **The Pharisee stood with** {i.e., by} **himself, *and* was praying these things, God, I give-thanks to you, that I am not like the rest of men: ravening, unrighteous ones, adulterers or even just-like this tax collector.** 18:12 **I fast twice *in* the week; I tithe of all things, as many things as I procure.** 18:13 **And the tax collector, standing from afar, was not even willing to lift up the eyes to heaven, but was beating at his chest, saying, God, be lenient to me, the sinner.** 18:14 **I say to you°, This one went-down to his house and has been made righteous *rather* than that *man*. For everyone who is exalting himself will be humbled, but he who is humbling himself will be exalted.**

{Mar 10:13-16 & Mat 19:13-15 & Luk 18:15-17 Peraea.}

18:15 Now they were also bringing to him their babies in-order-that he might the disciples saw it *and* rebuked them. 18:16 But Jesus called them *to him, and* said, **Allow° the *young* children to come to me and do° not forbid them; for the kingdom of God is of such.** 18:17 **Assuredly I am saying to you°, Whoever does not accept the kingdom of God like a *young* child, he should never enter into it.**

{Mar 10:17-31 & Mat 19:16-20:16 & Luk 18:18-30 Peraea.}

18:18 And a certain ruler asked him, saying, Good Teacher, *after* I have practiced what, will I inherit everlasting life?

18:19 But Jesus said to him, **Why do you call me good? None *is* good, except one, *our* God.** 18:20 **You know the commandments: 'Do not commit adultery. Do not murder. Do not steal. Do not falsely testify. Honor your father and your mother.'** {Exo 20:12-16 & Deu 5:16-20.}

18:21 But he said, I *have* observed all these things from my youth *up*.

18:22 Now Jesus heard these things and said to him, **One *thing* is still deficient for you. Sell all things, as many things as you have and distribute to the poor and you will have treasure in heaven and come-here. Follow me.** 18:23 Now he heard these things *and* became very sorrowful; for he was extremely rich. 18:24 Now Jesus saw him *and* became very sorrowful *and* said, **How hardly will the ones who have wealth enter into the kingdom of God!** 18:25 **For it is easier *for* a camel to enter in through a needle's eye, than *for* a rich *man* to enter into the kingdom of God.**

18:26 Now the ones who heard it said, And who is able to be saved?

18:27 But he said, **The things *which are* impossible with men are possible with God.**

18:28 But Peter said, Behold, we left all and followed you.

18:29 But he said to them, **Assuredly I am saying to you°, There is no one who *has* left *his* house or parents or brethren or wife or children, because of the kingdom of God,** 18:30 **who should not receive much-more in this time, and in the coming age everlasting life.**

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

18:31 Now he took the twelve *and* said to them, **Behold, we are going-up to Jerusalem, and all the things which have been written through the prophets will be completed by the Son of Man.** 18:32 **For* he will be given up to the Gentiles, and will be mocked and will be insulted and will be spat on.** 18:33 **And *after* they have scourged *him*, they will be killing him, and he will be rising* up in the third day.** 18:34 And they themselves understood none of these things, and this declaration was being hidden from them, and they were not knowing {i.e., understanding} the things being spoken.

{Mar 10:46-52 & Mat 20:29-34 & Luk 18:35-43; Jericho.}

18:35 Now it happened, while* he was drawing near to Jericho, a certain blind *man* was sitting beside the road begging. 18:36 Now he heard a crowd traveling through, *and* was inquiring what this might be. 18:37 Now they reported to him, Jesus the Nazarene is passing-beside *us*. 18:38 And he cried *out*, saying, Jesus, son *of* David, show-mercy *on* me. 18:39 And the ones preceding were rebuking him in-order-that he should be silent, but he himself was crying out much more, Son of David, show-mercy *on* me!

18:40 Now Jesus stopped *and* commanded him to be led to him. And *after* he drew near, he asked him, 18:41 saying, **What do you wish *that* I might do* for you?**

But he said, Lord, that* I may recover *my* sight.

18:42 And Jesus said to him, **Recover your sight. Your faith has cured you.** 18:43 And instantly he recovered his sight and was following him, glorifying God. And all the people saw *it and* gave praise to God.

[Luke 19] TOC

{Luk 19:1-28; Jericho; no parallel.}

19:1 And he entered *and* was going through Jericho. 19:2 And behold, a man called by *the* name Zacchaeus *was there* and he himself was a chief tax collector and this one was rich. 19:3 And he was seeking to see Jesus; who he is, and was not able from the crowd, because he was little in stature. 19:4 And he ran ahead before *the crowd and* ascended *up* upon a sycamore fig tree in-order-that he might see him, because he was about to go through that *way*. 19:5 And as he came to the place, Jesus looked up *and* saw him, and said to him, **Zacchaeus, *after* you *have* hurried, come-down; for* it is essential for me to abide in your house today.** 19:6 And he hurried *and* came-down and accepted him, rejoicing.

19:7 And they saw it *and* were all murmuring, saying, He *has* entered to board with a man, a sinner.

19:8 Now Zacchaeus stood *and* said to the Lord, Behold, Lord, I give half of my possessions to the poor, and if I cheated anyone of anything, I repay *them* quadruple.

19:9 Now Jesus said to him, **Today salvation *has* happened to this house, insomuch as he himself is also a son of Abraham.** 19:10 **For* the Son of Man came to seek and save what has been lost.**

{Similar: Mat 25:14-30, Luk 14:15-24}

19:11 Now *while* they themselves are hearing these things, he added *and* spoke a parable, because he himself being near to Jerusalem, and *because* they think that the kingdom of God is about to be instantly manifested. 19:12 Therefore, he said: **A certain noble man traveled into a far *away* region, to receive a kingdom for himself and to return.** 19:13 **Now he called ten of his bondservants, and gave them ten two-hundred denarii-coins, and said to them, Trade° *with this* until I come.** 19:14 **But his citizens were hating him and sent an emissary after him, saying, We do not wish *that* this one reign over us.**

19:15 **And it happened, while* he was coming back again *after* he received the kingdom, and he said that these bondservants to whom he had given the silver, to be summoned to him, in-order-that he might know who *had* made what by trading.**

19:16 **Now the first came*, saying, Lord, your two-hundred denarii-coins *has been* worked *up to* ten two-hundred denarii-coins more.** 19:17 **And he said to him, Well *done*, good bondservant, because you became faithful in *the* least *matters*. You have ten cities. Be *the* authority over *them*.**

19:18 **And the second came, saying, Your two-hundred denarii-coins, Lord, made* five two-hundred denarii-coins.** 19:19 **But he also said to this one, You, become *the authority* over five cities.**

19:20 **And a different *bondservant* came, saying, Lord, behold, *here is* your two-hundred denarii-coins, which I was holding, laying *it* up in a handkerchief;** 19:21 **for* I was fearing you, because you are an austere man. You lift up *from* what you did not lay *down* and reap what you did not sow.**

19:22 **But he says to him, I will be judging you out-of your *own* mouth, you evil bondservant. You knew that I am an austere man, lifting up *from* what I did not**

lay *down* and reaping what I did not sow? 19:23 **And why did you not give my silver over *to the* bank, and *after* I came *back,* I would have appropriated it together-with interest?**

19:24 **And he said to the ones standing beside *him*, Take° the two-hundred denarii-coins from him, and give° *it* to the one having the ten two-hundred denarii-coins.**

19:25 **And they said to him, Lord, he has ten two-hundred denarii-coins.**

19:26 **For* I say to you°, To everyone who has, will be given, but from the one having not*hing*, even what he has will be taken from him.** 19:27 **However my enemies, those *men* who did not wish *for* me to reign over them, lead° *them* here and slaughter° *them* before me.**

{The week of Jesus' crucifixion. Mar 11:1-11 & Mat 21:1-12, 14-17 & Luk 19:29-44 & Joh 12:12-19 Bethany to Jerusalem and back Sun. April 2, 30 AD.}

19:28 And he said these things *and* was traveling before *them*, going-up to Jerusalem.

19:29 And it happened, as he drew near to Bethphage and Bethany, toward the mountain which is called Olives, he sent two of his disciples, 19:30 *and* said, **Proceed-away° into the village in front of *me*; in which, traveling *to it*, you° will find a young-donkey which has been tied, on which no one from mankind *has* sat at anytime. *After* you have loosed it, lead° *it here*.** 19:31 **And if anyone asks you°, Why are you° loosening *him*? You° will say to him thus, The Lord has need of him.** 19:32 Now the ones who has been sent, went away, and found just-as he said to them.

19:33 And *while* loosening the young-donkey, the lords of it said to them, Why are you° loosening the young-donkey?

19:34 Now they said, The Lord has need of it. 19:35 And they led it to Jesus, and they tossed forth their *own* garments upon the young-donkey *and* mounted Jesus upon *it.* 19:36 Now *while* he himself is traveling, they were spreading their garments in the road. 19:37 Now *as he was* already drawing near, *even* to the slope of the Mountain of Olives, all the multitude of the disciples began rejoicing, *then began* to praise God with a loud voice concerning all the miracles which they saw; 19:38 saying, *The* King has been blessed, the one coming in *the* name of *the* Lord; peace in heaven and glory in *the* highest.

19:39 And some of the Pharisees from the crowd said to him, Teacher, rebuke your disciples.

19:40 And he answered *and* said to them, **I say to you°, If these *disciples* should be silent, *then* the stones will be crying out.**

{Mar 11:12-18 & Mat 21:18-19, Mat 21:12-13 & Luk 19:41-48 Road from Bethany to Jerusalem Mon.}

19:41 And as he drew near, he saw the city, *and* wept over it, 19:42 saying, **If you knew in this day, even you, for-sure the things *which are* for your peace! But now they were hidden from your eyes.** 19:43 **Because *the* days will be coming upon you, and your enemies will put a military-barrier around you and will surround you, and will be crowding you together on every-side,** 19:44 **and will be leveling you to solid-ground, and your children among you, and they will not be leaving in you one stone upon *another* stone, because you did not know the time of your visitation.**

19:45 And he entered into the temple *and* began to cast forth the ones selling and buying in it, 19:46 saying to them, **It has been written, 'My house is a house of prayer, but you° made* it a den of robbers.'** {Isa 56:7 & Jer 7:11} 19:47 Now he was teaching daily in the temple. But the high-priests and the scribes and the foremost ones of the people were seeking to destroy him. 19:48 And they were not finding what they might do*; for* the people were all hanging *on* him, listening.

[Luke 20] TOC

{Mar 11:27-33 & Mat 21:23-27 & Luk 20:1-8 Courtyard of the Temple, Tues.}

20:1 And it happened on one of those days, *while* he himself is teaching the people in the temple and proclaiming the good-news, the priests and the scribes, together-with the elders stood by; 20:2 and they spoke to him, saying, Tell us, by what authority are you doing* these things? Or who is he who gave you this authority?

20:3 But he answered *and* said to them, **I will also ask you° one question, and tell° me.** 20:4 **The immersion* of John, was it from heaven or from men?**

20:5 Now they reasoned with themselves, saying, If we should say, From heaven; he will say, Why did you° not believe him? 20:6 But if we should say, From men; all the people will be stoning us; for* they have confidence *that* John is a prophet. 20:7 And they answered *claiming* not to know from where.

20:8 And Jesus said to them, **Neither do I tell you° by what authority I am doing* these things.**

{Mar 12:1-12 & Mat 21:33-46 & Luk 20:9-19.}

20:9 Now he began to speak to the people this parable: **A man planted a vineyard and rented it out to farmers, and went-abroad for considerable times** {i.e., a long time}**.** 20:10 **And he sent out a bondservant in the *harvest* season to the farmers in-order-that they might give to him from the fruit of the vineyard, but the farmers smacked him *and* sent *him* away empty *handed*.** 20:11 **And he added a different bondservant to send, and they also smacked *and* dishonored *him and* sent *him* out empty.** 20:12 **And he added a third to send,**

and they also traumatized this one and cast *him* forth.
20:13 **But the lord of the vineyard said, What should I do*? I will be sending my beloved son; perchance *when* they have seen this one, they will revere *him*.** 20:14 **But *after* the farmers saw him *and* were reasoning with themselves, saying, This is the heir. Come-here°. We should kill him in-order-that the inheritance may become ours.** 20:15 **And they cast him forth, outside the vineyard, *and* killed *him*. Therefore, what will the lord of the vineyard do* to them?** 20:16 **He will be coming and will be destroying these farmers, and will be giving the vineyard to others.**

But they heard *this and* said, Let it not happen!

20:17 But he looked at them and said, **Therefore, what is this which has been written, '*The* stone which the ones building rejected*, this one became to *you*° *the* head of *the* corner'?** {Psa 118:22} 20:18 **Everyone who *has* fallen upon that stone will be shattered, but upon whomever it falls, it will be smashing him.**

20:19 And the high-priests and the scribes sought to put hands upon him in the same hour and *yet* they feared *the people*; for* they knew that he spoke this parable to them.

{Mar 12:13-17 & Mat 22:15-22 & Luk 20:20-26 Courtyard of the Temple, Tues.}

20:20 And they observed *him and* sent forth agents, who themselves pretend to be righteous in-order-that they might grab him from his speech, *that* they might give him to the rule and the authority of the governor. 20:21 And they asked him, saying, Teacher, we know that you say and teach correctly, and you do not receive the countenance *of men*, but in truth, are teaching the way of God. 20:22 Is it legal for us to give tax to Caesar or not?

20:23 But he perceived their craftiness and said to them, **Why are you° testing me?** 20:24 **Show° me a denarius. Whose image and inscription has it?**

But they answered *and* said, Caesar's.

20:25 But he said to them, **Now-then, give° to Caesar the things *which are* Caesar's, and to God the things *which are* God's.** 20:26 And they were not strong-enough to grasp his declaration in front of the people, and they marveled at his answer *and* were silent.

{Mar 12:18-27 & Mat 22:23-33 & Luk 20:27-39.}

20:27 Now some of the Sadducees came near, the ones who contradict *saying* no resurrection *is* to be, *and* asked him, 20:28 saying, Teacher, Moses wrote to us, in-order-that if anyone's brother dies, having a wife, and this one should die childless, his brother should take the wife and should raise* up seed to his brother. {Deu 25:5} 20:29 Therefore, seven brothers were *with us*, and the first took a wife *and* died childless; 20:30 and the second took the woman and this one died childless; 20:31 and likewise* the third took her, and likewise* the seven also left no children and they *all* died. 20:32 But later *of* all things, the woman also died. 20:33 Therefore, in the resurrection, whose wife of them does she become? For* the seven had her *as* wife.

20:34 And Jesus answered *and* said to them, **The sons of this world marry and are given-in-marriage.** 20:35 **But the ones who were deemed worthy to obtain that world and the resurrection from the dead, neither marry, nor are they are given-in-marriage,** 20:36 **for* neither are they able to die anymore; for* they are equal to the messengers, and are sons of God, being sons of the resurrection.** 20:37 **But that the dead are raised, even Moses divulged at the bush, as he calls* *the* Lord, the God of Abraham and the God of Isaac and the God of Jacob.** {Exo 3:6} 20:38 **Now he is not *the* God of the dead, but of the living; for* all live to him.**

20:39 But some of the scribes answered *and* said, Teacher, you said well.

{Mar 12:28-34 & Mat 22:34-40 & Luk 20:40.}

20:40 But they were not daring anymore to ask him anything.

{Mar 12:35-37 & Mat 22:41-46 & Luk 20:41-44.}

20:41 Now he said to them, **How *is it that* they say the Christ is David's son?** 20:42 **And David himself says in the book of Psalms, 'The Lord said to my Lord, Sit at my right *hand*,** 20:43 **until I should place your enemies *as the* footstool of your feet.** {Psa 110:1} 20:44 **Therefore, David calls him Lord, and *so* how is he his son?**

{Mar 12:38-40 & Mat 23:1-39 & Luk 20:45-47 Courts of the Temple, Tues.}

20:45 But *while* all the people *were* listening, he said to his disciples, 20:46 **Take-heed°, *stay* away from the scribes, who wish to walk in *long* robes and love greetings in the marketplaces and foremost seats in the synagogues and foremost-places in the suppers;** 20:47 **who are devouring widows' houses, and are praying long *prayers* for a pretext. These will be receiving even-more condemnation.**

[Luke 21] TOC

{Mar 12:41-44 & Luk 21:1-4 In the Temple Treasury, Tues.}

21:1 Now he looked up *and* saw the rich *men* casting their gifts into the treasury. 21:2 But he also saw a certain poor widow casting two bronze-coins *in* there. 21:3 And he said, **Truly I say to you°, This poor widow cast *in* more-than *they* all.** 21:4 **For* all these cast into the gifts of God out-of what is abounding to them, but this one cast in out-of her lacking, all the livelihood which she was holding.**

{Luk 21:5-24 & Mat 24:1-28 & Mar 13:1-23 Destruction of Jerusalem in 70 AD. See also: Luk 19:41-44 & Luk 23:28-31.}

21:5 And *while* some *are* speaking concerning the temple, that it has been adorned with beautiful stones and votive-offerings, he said, 21:6 ***As for* these things which you° are viewing, *the* days will be coming in which a stone will not be left *here* upon *another* stone, which will not be torn-down.**

21:7 Now they asked him, saying, Therefore, teacher, when will these things be? And what *is* the sign whenever these things are about to happen?

21:8 And he said, **Beware°, do° not be misled; for* many will be coming in my name, saying, I am *he*, and, The time has drawn near. Therefore, do° not travel after them.** 21:9 **But whenever you° hear *of* wars and unrests, do° not be terrified; for* it is essential for these things to happen first, but the end *is* not immediately *here*.**

21:10 Then he was saying to them, **Nation will be raised against nation and kingdom against kingdom;** 21:11 **and there will be great earthquakes in *different* places and famines and plagues. There will be both terrors and great signs from heaven.** 21:12 **But before all these things, they will be putting their hands upon you° and will be persecuting *you*°, giving *you*° up to the synagogues and prisons, *while* being led in front of kings and governors because of my name.** 21:13 **But it will be transpiring into a testimony for you°.** 21:14 **Therefore, place° *it* into your° hearts, not to meditate beforehand *on how* to make a defense.** 21:15 **For* I will be giving you° a mouth and wisdom, which all who lay in opposition to you° will not be able to stand against, nor to speak against.** 21:16 **But you° will be given up even by parents and relatives and friends, and brethren, and they will be slaying *some* out-of you°.** 21:17 **And you° will be hated by everyone because of my name.** 21:18 **And a hair out-of your° head should never perish.** 21:19 **In your° endurance, procure° your° souls!**

{Luk 21:20-33 & Mat 24:32-35 & Mar 13:28-31 Destruction of Jerusalem AD 70.}

21:20 **But whenever you° see Jerusalem surrounded by encamped armies, then know° that her desolation has drawn near.** 21:21 **Then the ones in Judea, let° them flee to the mountains, and the ones in the midst of her, let° them vacate, and the ones in the *other* regions, do not let° them enter in it.** 21:22 **Because these are days of vengeance, of which all things that have been written *are* to be fulfilled.** 21:23 **But woe to the ones holding *a child* in *their* womb** {i.e., pregnant} **and to the ones nursing in those days! For* a great calamity will be upon the land, and wrath among this people.** 21:24 **And they will be falling by *the* edge of *the* sword and will be captured into all the nations, and Jerusalem will be trampled on by the Gentiles, till the times of the Gentiles should be fulfilled.**

{Luk 21:25-28 & Mat 24:27, 24:29-31 & Mar 13:24-37 & Acts 1:11 & 1Th 4:13-17 & 2Th 1:7-9 & 1Co 15:51-15:58 & Rev 1:7 Second Coming.}

21:25 **And there will be signs in *the* sun and moon and stars, and dismay of nations upon the earth in perplexity of *the* noisy sea and the *noisy* billow;** 21:26 **men passing-out from fear and expectation of the things which are coming upon the inhabited-earth; for* the powers of the heavens will be shaken.** 21:27 **And then they will be seeing the Son of Man coming in a cloud with power and much glory.** 21:28 **But *at the* beginning of these *things which are* to happen, stand-erect° and lift° up your° heads, because your° redemption is drawing near**.

21:29 And he spoke to them a parable: **Behold° the fig tree and all the trees.** 21:30 **Whenever they cast forth already *leaves*, you° know from looking *at them* yourselves that the summer is already near.** 21:31 **So also you°, whenever you° see these things happening, know° that the kingdom of God is near.** 21:32 **Assuredly I am saying to you°, This generation should never pass-away, until all things should happen.** 21:33 **The heaven and the earth will pass-away, but my words should never pass-away.**

{Luk 21:34-36 & Mat 24:36-44 & Mar 13:32-37 Second Coming.}

21:34 **But take-heed° to yourselves, lest your° hearts might be burdened in a hangover and drunkenness, and anxieties of everyday life, and that day might suddenly stand upon you°;** 21:35 **for* it will be coming like a snare upon all the ones sitting upon *the* face of all the earth.** 21:36 **Therefore, watch° in every season, beseeching in-order-that you° might be deemed worthy to flee away from all the things which are about to happen, and to stand before the Son of Man.**

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

21:37 Now *during* the days, he was teaching in the temple. And the nights *after* going forth, he was camping in the mountain, being called *the mountain of* Olives.

{Mat 24:45-51 & Luk 21:38.}

21:38 And all the people were arriving at daybreak to hear him in the temple.

[Luke 22] TOC

{Mar 14:1-2 & Mat 26:1-5 & Luk 22:1-2 mountain Olives, Bethany, Jerusalem, Tues. Evening, Wed. for the Jews.}

22:1 Now the feast of unleavened *bread* was drawing near, which is called* the Passover. 22:2 And the high-priests and the scribes were seeking how they might

assassinate him; for* they were fearing the people.

{Mar 14:10-11 & Mat 26:14-16 & Luk 22:3-6 & Joh 12:2-8.}

22:3 Now *the* Adversary entered into Judas who is surnamed Iscariot, being from the number of the twelve. 22:4 And he went away *and* spoke together-with the high-priests and magistrates, how he might give him to them. 22:5 And they rejoiced and covenanted* together to give him silver. 22:6 And he professed *agreement*, and was seeking an opportunity to give him up to them without *the* crowd.

{Mar 14:12-17 & Mat 26:17-20 & Luk 22:7-18, 22:24-30 Bethany to Jerusalem Thur. Evening.}

22:7 Now the day of unleavened *bread* came, in which it was essential *that* the Passover *is* to be sacrificed. 22:8 And he sent Peter and John, *and* said, ***After*** **traveling *back*, prepare° the Passover for us in-order-that we may eat.**

22:9 Now they said to him, Where do you will *that* we will prepare *it*?

22:10 But he said to them, **Behold, *After* you° *have* entered into the city, a man bearing a pitcher of water will be meeting you° *there*; follow° him into the house where he travels. 22:11 And you° will say to the householder of the house, The Teacher says to you, Where is the guestroom, where I may eat the Passover with my disciples? 22:12 And he will show you° a big furnished upper-room. Prepare° *it* there.** 22:13 Now they went and found just-as he has said to them, and they prepared the Passover.

22:14 And when the hour came*, he leaned-back, and the twelve apostles together-with him. 22:15 And he said to them, **I desired with *a great* desire, to eat this Passover with you° before the *time is for* me to suffer; 22:16 for* I say to you°, I should never eat from it anymore, until which *time* it should be fulfilled in the kingdom of God.**

22:17 And he accepted a cup, *and* gave-thanks *and* said, **Take° this and divide° *it* with yourselves. 22:18 For* I say to you°, I should never drink from the fruit* of the vine, until which *time* the kingdom of God should come.**

{Mar 14:22-25 & Mat 26:26-29 & Luk 22:19-20, 1Co 11:23-26.}

22:19 And he took bread *and* gave-thanks *and* broke it and gave to them, saying, **This is my body which is given on your° behalf. Practice° this in my remembrance.** 22:20 And likewise*, *he took* the cup after they dined, saying, **This cup *is* the new covenant* in my blood, which is poured out on your° behalf.**

{Mar 14:18-21, 14:27-31 & Mat 26:21-25, 26:31-35 & Luk 22:21-23, 22:31-38 & Joh 13:21-38.}

22:21 **However behold, the hand of the one giving me up *is* with me at the table. 22:22 And the Son of Man indeed is traveling *on*, according-to what has been determined; however, woe to that man through whom he is given up!** 22:23 And they themselves began to debate together-with themselves, who then it might be out-of them who is about to do* this thing.

{See Luk 22:7.}

22:24 Now it happened *to be* also contention among them, who of them is thinking *of himself* to be *the* greater. 22:25 But he said to them, **The kings of the Gentiles have lordship over them, and the ones who have authority over them are called benefactors. 22:26 But not so *with* you°, but the greater *one* among you°, let him become like the younger, and the leader, as the one serving. 22:27 For* who *is the* greater one, he who reclines *at the meal*, or the one serving? *Is it* not the one reclining? But I am in your° midst like the one serving. 22:28 But you° are the ones having remained with me in my temptations** {Or: tests}**; 22:29 and just-as my father covenanted* to me a kingdom, I also covenant* to you°, 22:30 in-order-that you° may eat and may drink upon my table, and you° will be sitting upon thrones judging the twelve tribes of Israel.**

{See Luk 22:21.}

22:31 Now the Lord said, **Simon, Simon, behold, the Adversary asked for you°, to sift *you*° like wheat. 22:32 But I besought concerning you in-order-that your faith should not fail, and someday *after* you have turned *back* again, establish your brethren.**

22:33 But he said to him, Lord, I am ready to travel with you both to prison and to death.

22:34 But he said, **I tell you Peter, The rooster should never crow today, before you will be denying to know me three-times.**

22:35 And he said to them, **When I sent you° forth without money-bag and knapsack and shoes, you° did not lack anything, did you°?**

And they said, Nothing.

22:36 Therefore, he said to them, **But now, he who has a money-bag, let him take it and likewise a knapsack, and he who has no sword will be selling his garment and will be buying one. 22:37 For* I say to you°, It is essential for this to still be completed in me, which has been written, 'And he was counted with *the* lawless'; for* *it is essential* the things concerning me have an end.** {Isa 53:12}

22:38 But they said, Lord, behold, here are two swords.

Now he said to them, **It is sufficient.**

{Mar 14:26, 14:32-42 & Mat 26:30, 26:36-46 & Luk 22:39-46 & Joh 18:1 Garden between Stream of Kidron and Mountain of Olives, Late Thur. night.}

22:39 And he went forth *and* traveled, according-to his custom, to the Mountain of Olives, and his disciples also followed him. 22:40 Now *after* he came* upon the place, he said to them, **Pray° *for you*° not to enter into temptation.** 22:41 And he himself pulled away from them approximately a stone's throw, and he placed *himself on his* knees *and* was praying, 22:42 saying, **Father, if you are willing to carry this cup away from me, however not my will, but let yours happen.** 22:43 Now a messenger from heaven was seen by him, strengthening him. 22:44 And *while* he became {i.e., was} in agony, he was praying more intensely, and his sweat became like thick drops of blood going-down upon the soil. 22:45 And he stood up from *his* prayer *and* came to the disciples *and* found them, fallen-asleep from sorrow, 22:46 and said to them, **Why are you° sleeping? *After* you° *have* risen* up, pray°, in-order-that you° may not enter into temptation.**

{Mar 14:43-52 & Mat 26:47-56 & Luk 22:47-53 & Joh 18:2-11 Gethsemane, Fri. a few hours before dawn.}

22:47 *While* he is still speaking, behold, a crowd and the one called* Judas, one of the twelve, was going before them, and he drew near to Jesus to kiss him. 22:48 But Jesus said to him, **Judas, are you giving up the Son of Man with a kiss?**

22:49 Now *after* the ones around him, saw what will be *coming*, they said to him, Lord, If we will *not* strike with* the sword, *then*? 22:50 And a certain one out-of them struck the bondservant of the high-priest and took off his right ear.

22:51 But Jesus answered *and* said, **Permit° until *I do* this.** And he touched his ear and healed him.

22:52 Now Jesus said to the high-priests and magistrates of the temple and elders, who came* against him, **Did you° come forth with swords and clubs, like against a robber?** 22:53 ***In* my being with you° daily in the temple, you° did not stretch out your° hands against me, but this is your° hour and the authority of darkness**.

{Mar 14:53 & Mat 26:57 & Luk 22:54a & Joh 18:24 Palace of Caiaphas, before dawn.}

22:54 But they took him *and* led *him away* and *then* led him into the house of the high-priest.

{Mar 14:54 & Mat 26:58 & Luk 22:54b-62 & Joh 18:15-18 Courtyard of High Priest's residence, Fri. around dawn.}

But Peter was following from afar.

{Mar 14:66-72 & Mat 26:69-75 & Luk 22:55-62 & Joh 18:25-27.}

22:55 Now they lit a fire in the middle of the courtyard and *all* sat *down* together; Peter was sitting in the midst of them. 22:56 But a certain maidservant *after* she saw him sitting in the light *of the fire,* and stared at him *and* said, This one was also together-with him.

22:57 But he denied him, saying, Woman, I do not know him. 22:58 And after a *little* bit, a different *one* saw him, and was saying, You also are *one* out-of them.

But Peter said, Man, I am not.

22:59 And *after* approximately a one hour interval, *then* a certain other was stoutly affirming, saying, This one was also with him in truth; for* he is a Galilean.

22:60 But Peter said, Man, I do not know what you are saying. And instantly, *while* he himself *is* still speaking, *the* rooster crowed. 22:61 And the Lord turned *and* looked at Peter. And Peter was reminded *of* the word of the Lord, how he said to him, **Before the rooster *is* to crow, you will be denying me three-times.** 22:62 And Peter went outside and wept bitterly.

{Mar 14:55-65 & Mat 26:59-68 & Luk 22:63-65.}

22:63 And the men holding Jesus were mocking him, smacking *him*. 22:64 And they covered him *and* were beating his face, and were asking him, saying, Prophesy. Who is it who struck you? 22:65 And they were saying many other things to him, blaspheming.

{Mar 15:1 & Mat 27:1-2 Luk 22:66-23:1 Joh 18:28a Jerusalem early Fri. morning.}

22:66 And as it became day, the eldership of the people were gathered together, both high-priests and scribes, and they led him up into their council, saying, 22:67 If you are the Christ, tell us.

But he said to them, **If I tell you°, you° should never believe;** 22:68 **and if I should also ask, you° should never answer me or should *ever* release *me*.** 22:69 **From hereafter, the Son of Man will be seated at *the* right *hand* of the power of God.**

22:70 Now they all said, Therefore, are you the Son of God?

But he said to them, **You° are saying, I am *he*.**

22:71 Now they said, Why do we still have need of testimony? For* we ourselves heard *this* from his *own* mouth.

[Luke 23] TOC

23:1 And all the multitude of them stood up *and* led him in front of Pilate.

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

23:2 Now they began to accuse him, saying, We found this one perverting the nation and forbidding to give taxes to Caesar, and saying himself to be a Christ, a king.

23:3 But Pilate asked him, saying, Are you the King of the Jews?

Now he answered *and* said to him, **You say *correctly*.**

23:4 Now Pilate said to the high-priests and the crowds,

I am finding no crime in this man.
23:5 But they were insisting, saying, He is shaking up the people, teaching throughout the whole of Judea *after* he began from Galilee as far as here.
{Luk 23:6-12 Jerusalem early Fri. morning; no parallel.}
23:6 But *after* Pilate heard Galilee, he asked if the man is a Galilean. 23:7 And he fully knew that he is from Herod's authority *and* sent him back to Herod, who himself *was* also in Jerusalem in these days.

23:8 Now Herod saw Jesus *and* rejoiced exceedingly; for* he was wishing to see him from a considerable *time*, because he was hoping to see some sign happening by him, and to hear many things concerning him. 23:9 Now he was asking him *questions* with* considerable words, but he himself answered him nothing.
23:10 Now the high-priests and the scribes stood, intensely accusing him.
23:11 Now Herod, together-with his soldiers scorned and mocked *him*, and dressed him *in* bright apparel *and* sent him back to Pilate.
23:12 Now both Pilate and Herod became friends with one another in *that* same day; for* they were formerly being in hostility toward themselves.

23:13 Now Pilate called together the high-priests and the rulers and the people, 23:14 *and* said to them, You° brought this man to me, as one turning away the people *to riot*, and behold, I examined *him* in your° sight, *and* did not find a crime in this man of which you° accuse against him. 23:15 But even Herod *found nothing*, for* I sent him back to you°, and behold, nothing worthy of death has been done* by him. 23:16 Therefore, *after* I *have* disciplined him, I will be releasing *him*. 23:17 But, he had to release to them one *prisoner* every *Passover* feast *by* necessity.
23:18 But they cried out altogether, saying, Take this one and release Barabbas to us. 23:19 He was *one* who has been put into prison because of a certain riot, which happened in the city, and *for* murder.
23:20 Therefore, Pilate shouted *to them* again, wishing to release Jesus.
23:21 But they were shouting out, saying, Crucify *him*! Crucify him!
23:22 Now he said to them the third-time, For* what evil did* this one do? I did not find a crime *worthy* of death in him; therefore, *after* I *have* disciplined him, I will be releasing *him*. 23:23 But they were urgently asking with loud voices *for* him to be crucified. And their voices and *those* of the high-priests were prevailing. 23:24 But Pilate decided their request *was* to happen. 23:25 Now he released the one whom they were asking for, who has been cast into the prison because of riot and murder, but he gave up Jesus to their will.

{Mar 15:20-23 & Mat 27:31-34 & Luk 23:26-33 & Joh 19:17 Road to the Cross, Fri. morning.}
23:26 And as they led him away, they grabbed someone *named* Simon from Cyrene coming from the rural-area, *and* they placed the cross upon him to carry it behind Jesus.

23:27 Now a large multitude of the people were following him, and women who also were grieving and mourning *for* him. 23:28 But Jesus turned to them *and* said, **Daughters of Jerusalem, do° not weep over me, however, weep° over yourselves and over your° children.** 23:29 **Because behold, *the* days are coming in which they will say, The fortunate ones *are*: barren and *the* wombs which did not give-birth and breasts that did not nurse.** 23:30 **Then they will begin to say to the mountains, Fall° upon us, and to the hills, Hide° us.** 23:31 **Because if they are doing* these things in the green tree, what might happen in the dry?**

23:32 Now two others, also criminals, were being led together-with him to be assassinated.

{Mar 15:24-32 & Mat 27:35-44 & Luk 23:33-43 & Joh 19:18-27 9:00 until Noon, Fri.}
23:33 And when they came upon the place which is called, Skull, they crucified him and the criminals there, who *was* the one at *the* right and who *was* the one at *the* left.
23:34 Now Jesus was saying, **Father, forgive them; for* they do not know what they are doing***.
Now *while* dividing his garments, they cast a lot. {Psa 22:18} 23:35 And the people stood viewing and the rulers together-with them were also ridiculing *him*, saying, He saved others; let him save himself, if this one is the Christ, the chosen of God.
23:36 Now the soldiers were also mocking him, coming near and offering him vinegar, 23:37 and saying, If you are the King of the Jews, save yourself. 23:38 Now an inscription was also over him, and has been written in *the* writings {i.e., languages} of Greek and Latin and Hebrew, This is the King of the Jews.

23:39 Now one of the criminals who was hung *there*, was blaspheming him, saying, If you are the Christ save yourself and us!
23:40 But, the other answered *and* was rebuking him, saying, Do you not fear even God, because you are in the same condemnation? 23:41 And we indeed *suffer* righteously; for* we are receiving worthy *payment* of what things we practiced, but this one practiced nothing improper.
23:42 And he was saying, Jesus, Remember me, Lord, whenever you come in your kingdom.
23:43 And Jesus said to him, **Assuredly I am saying to you, You will be with me today in Paradise.**

{Mar 15:34 & Mat 27:45 & Luk 23:44 around Noon.}
23:44 Now it was approximately the sixth hour and it became darkness upon the whole earth until the ninth hour {i.e., Noon to 3:00 PM; Amos 8:8-9?}.

{Mar 15:34-41 & Mat 27:46-56 & Luk 23:45-49 & Joh 19:28-30 around 5:00 PM.}
23:45 And the sun was darkened and the curtain of the temple was split-apart in the middle. 23:46 And Jesus shouted with a loud voice *and* said, **Father, I will be placing my spirit into your hands.** And *after* he said these things, he expired.
23:47 Now the centurion saw what happened and glorified God, saying, This really was a righteous man. 23:48 And all the crowds who came* together upon this scene, viewing the things which *had* happened, were returning, beating their chests.
23:49 Now all his acquaintances and the women who followed from Galilee together-with him, stood from afar, seeing these things.

{Mar 15:42-47 & Mat 27:57-66 & Luk 23:50-56 & Joh 19:31-42 Before The Sabbath.}
23:50 And behold, a man, Joseph by name, who is* a counselor, a good and righteous man 23:51 (this one was not in alliance with their plan and with *their* practice), *a man* from Arimathaea, a city of the Jews, who himself was also waiting for the kingdom of God. 23:52 This one went to Pilate, *and* asked for the body of Jesus. 23:53 And he took it down *and* curled it with a linen cloth and placed it in a hewed out tomb, of which no one was yet laid.
23:54 And it was *the* day *of* the Preparation *and* the Sabbath was dawning. 23:55 Now *the* women from Galilee followed-after and who came together to him and saw the tomb and how his body was placed.
23:56 Now they returned and prepared spices and perfumes. And *on* the Sabbath they indeed relaxed according-to the commandment.

[Luke 24] TOC

{Mar 16:1-8 & Mat 28:1-8 & Luk 24:1-8, 12 & Joh 20:1-10 Dawn and very early Sun.}
24:1 Now on the first *day* of the week, from *the* deep *foggy* daybreak, they and some *others* together-with them came upon the tomb, bringing spices which they *had* prepared. 24:2 Now they found the stone has been rolled away from the tomb. 24:3 And after they entered *in*, they did not find the body of the Lord Jesus. 24:4 And it happened, while* they were perplexed concerning this, and behold, two men stood by them in flashing apparels. 24:5 Now *after* they themselves became fearful and bowing their face *down* toward the earth, *then* they said to them, Why are you° seeking the living with the dead? 24:6 He is not here, but was raised. Remember° how he spoke to you°, being still in Galilee, 24:7 saying, It is essential for the Son of Man to be given up into the hands of sinful men and to be crucified and to rise* up *on* the third day? 24:8 And they were reminded of his declarations.

{Mar 16:9-11 & Mat 28:9-10 & Luk 24:9-11 & Joh 20:11-18.}
24:9 And they returned from the tomb *and* reported all these things to the eleven and to all the rest. 24:10 Now they were, Mary the Magdalene and Joanna and Mary *the mother* of James and the rest *of the women* together-with them, *those* who were saying these things to the apostles. 24:11 And their declarations appeared like nonsense in their sight, and they were disbelieving them. 24:12 But Peter stood up, ran to the tomb and peered *inside* and he sees the linen-strips laying alone. And he went away with himself {i.e., alone}, marveling at what has happened.

{Mar 16:12-13 & Luk 24:13-35 & 1Co 15:5 Sun. Afternoon.}
24:13 And behold, two out-of them were traveling in *that* same day to a village which *has the* name Emmaus, being sixty furlongs distant from Jerusalem. 24:14 And they themselves were conversing with one another concerning all these things which have befallen. 24:15 And it happened, while* they were conversing and debating together, *that* Jesus himself drew near and was traveling together-with them. 24:16 But their eyes were being held-fast *so as* not to recognize him. 24:17 But he said to them, **What words *are* these which you° are exchanging with one another, *while* walking and you° are gloomy-faced?**
24:18 But one who *has the* name Cleopas answered *and* said to him, Are you sojourning alone in Jerusalem and did not know *of* the things which happened in her in these days?
24:19 And he said to them, **What things?**
But they said to him, The things concerning Jesus of the Nazarenes, who became a prophet, a mighty man in work and word in front of God and all the people; 24:20 and how the high-priests and our rulers gave him up to *the* condemnation of death and crucified him. 24:21 Now we were hoping that he himself is the one who is about to redeem Israel. But yet, together-with all these things, today brings *us to* this third day from which these things happened. 24:22 But some women from *among* us also astonished us, who happened *to be* at the tomb at daybreak, 24:23 and did not find his body, they came, saying also to have seen a vision of messengers, who are saying, *he* himself to be living. 24:24 And some of the ones together-with us, went in the tomb and also found *it* so, just-as the women said, but they did not see him.
24:25 And he himself said to them, **O *you*° foolish *ones* and slow in heart to believe upon all which the**

prophets spoke! 24:26 **Was it not essential *for* the Christ to suffer these things and to enter into his glory?** 24:27 And he began from Moses and from all the prophets *and* was clarifying for them in all the Scriptures the things concerning himself. 24:28 And they drew near to the village, where they were traveling and he himself was making-like *he was* to travel farther.

24:29 And they constrained him, saying, Abide with us, because it is toward dusk and the day has been far-spent. And he entered in to abide together-with them. 24:30 And it happened, while* he was reclining with them *at the table*, he took the bread *and* gave-thanks and broke *it and* he was giving *it* to them.

24:31 Now their eyes were opened and they recognized him, and he himself became unapparent from them. {i.e., disappeared} 24:32 And they said to one another, Was our heart not being burned in*side* us, as he was speaking to us on the road, and as he was opening the Scriptures to us?

24:33 And they stood up in *that* same hour *and* returned to Jerusalem and found the eleven, who has been accumulated together, and the ones together-with them, 24:34 saying, The Lord was really raised and was seen by Simon. 24:35 And they themselves were describing the things *which happened* on the road and how he was known by them in the breaking of the bread.

{Mar 16:14 & Luk 24:36-43 & Joh 20:19-25 Sun. Evening.}

24:36 Now *while* they themselves *are* speaking these things, Jesus himself stood in the midst of them and says to them, **Peace *is* to you°.** 24:37 But they became terrified and fearful and were thinking to be viewing a spirit. 24:38 And he said to them, **Why are you° disturbed? And why do arguments come-up in your° hearts?** 24:39 **Behold° my hands and my feet, that I am myself. Touch° me and see°, because a spirit does not have flesh and bones, like you° view me having.** 24:40 And he said this, *and* showed them the hands and the feet. 24:41 But *while they* themselves *were* still disbelieving from the joy, and marveling {i.e., they were in shock}, he said to them, **Do you° have anything edible here?** 24:42 Now they gave part of a broiled fish to him and *some* from the honeycomb. 24:43 And he took *it*, and ate *it* in their sight.

{Luk 24:44-49 & Acts 1:3-8 & 1Co 15:7 Jerusalem.}

24:44 Now he said to them, **These *are* the words which I spoke to you°, being still together-with you°, that it is essential for all things to be fulfilled, which have been written in the Law of Moses and the prophets and Psalms, concerning me.** 24:45 Then he opened their mind to understand the Scriptures.

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

24:46 And he said to them, **Thus it has been written, and thus it was essential *for* the Christ to suffer and to rise* up from the dead in the third day;** {Isa 53:5?} 24:47 **and repentance and forgiveness of sins *is* to be preached in his name to all the nations beginning from Jerusalem.** 24:48 **Now you° are witnesses of these things.** 24:49 **And behold, I am sending the promise of my Father upon you°, but you° sit** {i.e., stay} **in the city of Jerusalem, until you° should be clothed with power from on high.**

{Mar 16:19-20 & Luk 24:50-53 & Acts 1:9-12 Olivet, between Jerusalem and Bethany.}

24:50 Now he led them outside until *they were* in Bethany, and he lifted up his hands *and* spoke well of {and/or: gave-thanks for} them. 24:51 And it happened, while* he blessed them, he stood-apart from them and was being carried up into heaven. 24:52 And they themselves worshiped him, *and* returned into Jerusalem with great joy 24:53 and they were always in the temple, praising and thanking God.

Amen.

{NOTES: Please read the Preface and other non-bible sections. * is our universal footnoting for words contained in the 'Definitions' section. These words are NOT the same Greek word as the non-asterisk form; i.e., *FOR is different from FOR* is different from FOR. ° (degree sign) denotes plural forms.}

{{ Introduction to John 67-95 AD

The Good-news account by John, which was most likely written after the other three, fills in some gaps that were not covered by Matthew, Mark, and Luke. Only eight percent of John's content overlaps with Matthew, Mark, and Luke, and ninety-two percent is unique to John. No specific writer is stated but the similarities in writing style, thought patterns, vocabulary and the 'very' Koine Greek language of the Good-news of John, 1-3 John, and Revelation (denoted as 'John') are unmistakable. This 'John' has always been understood to be the apostle John, the son of Zebedee.

John writes to a general audience. He talks about the unbelieving Jews and equates them to the world. He also talks about the Greek-speaking Jews (Hellenistic) in this book and shows many witnesses confirming that Jesus is the Christ prophesied of in the Old Testament. John states in 20:30-31 where signs were recorded for a specific purpose to bring about faith in Jesus. John recognizes that unless one has this faith (belief), he will not have eternal life. John did not need to reinstate those from the end Matthew and Mark, if one has no belief. John, through inspiration, also explains what belief in Jesus really means in John 3:36 and that belief is obedience. John opens his biography of Jesus at the very creation of the world, showing Jesus as "The Word was God" and "He became flesh and resided among us" (John 1:1-3, 14). If it helps to understand the preeminence of Jesus as God in chapter one, the word 'became' can be translated as "came into being". From there, the focus is on showing the life, teachings, and miracles of Jesus in such a way that the reader might 'believe that Jesus is the Christ, the Son of God, and that believing, *the reader* may have life in His name' (John 20:30-31). So as you read this great book from God, focus on how John builds the witnesses of Jesus, the signs and wonders of God's Son and how God brings about faith (belief) in the reader with confidence that Jesus is God's Son. Among other things, it is in this Good-news account that we learn that Jesus rejected the idea of setting up an earthly kingdom (John 6:15, 18:36). A later writing of John, Revelation, tells us that he made his Christians a kingdom, and Christians are the priests of God, Revelation 1:6.}}

[John 1] TOC

{Joh 1:1-18 Jesus' Deity; see also Php 2:6, Gen 1:26.}

1:1 The Word was in *the* beginning and the Word was with God and the Word was God. 1:2 This one was in *the* beginning with God. 1:3 All things became {i.e., exist.} through him, and without him not even one *thing* became which has become *into being*. 1:4 Life was in him, and the life was the light of men. 1:5 And the light appears in the darkness, and the darkness did not overtake {Or: comprehend} it.

1:6 It happened *that* one has been sent from God, *and* his name *was* John. 1:7 This one came *for a testimony, in-order-that he might testify concerning the light, in-order-that all should believe through him. 1:8 He was not that light, but *came* in-order-that he might testify concerning the light.

1:9 He was the true* light coming into the world, *the light* which illuminates every man. 1:10 He was in the world and the world became through him and the world did not know him.

1:11 He came to *his* own and *his* own did not receive him. 1:12 But as many as received him, he gave to them *the* authority to become children of God, to the ones who believe into his name, 1:13 who were born, not from bloods, nor from *the* will of *the* flesh, nor from *the* will of man, but from God.

1:14 And the Word became flesh and resided among us (and we saw his glory, glory like *that* of the only begotten from *the* Father), full of favor and truth. 1:15 John testifies concerning him and cried, saying, This one was he of whom I spoke, He who is coming after me, has become before me, because he was first, *before* me. 1:16 And we all received out-of his fullness and favor in exchange-for favor. 1:17 Because the law was given through Moses; the favor and the truth became through Jesus Christ. 1:18 No one has seen God at anytime; the only begotten Son, who is in the bosom of the Father, that one *has* described *him*.

{Joh 1:19-34 Bethany beyond Jordan, Feb. 27 AD; no parallel.}

1:19 And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem in-order-that they might ask him, Who are you?

1:20 And he confessed and did not deny, and he confessed, I am not the Christ.

1:21 And they asked him, Therefore, what? Are you Elijah?

And he says, I am not.

Are you the prophet?

And he answered, No.

1:22 Therefore, they said to him, Who are you? In-order-that we might give an answer to the ones who sent us. What do you say concerning yourself?

1:23 He was saying, *I am the* voice of one crying in the wilderness. Make° straight the way of *the* Lord, just-as Isaiah the prophet said. {Isa 40:3}

1:24 And the ones who has been sent, were from the Pharisees. 1:25 And they asked him, and said to him, Therefore, why do you immerse*, if you are not the Christ, neither Elijah, nor the prophet?

1:26 John answered them, saying, I immerse* in water, but one is standing *in* your° midst whom you° do not know. 1:27 He is the one coming after me, who has become before me. I am not worthy that* I should loose the strap of his shoe. 1:28 These things happened in Bethany on the other-side of the Jordan, where John was immersing*.

{Maybe: Mat 3:11-17, Mar 1:7-11, Luk 3:21-22 & Joh 1:29-34}

1:29 On the next-day he sees Jesus coming toward him and says, Behold, the Lamb of God, who is taking *away* the sin of the world! 1:30 This one is he, concerning whom I said, A man is coming after me who has become before me, because he was first; *then* me. 1:31 And I did not know him, but in-order-that he should be manifested to Israel. I came immersing* in water because of this. 1:32 And John

testified, saying, I have seen the Spirit descending like a dove from heaven, and it remained upon him. 1:33 And I did not know him, but he who sent me to immerse* in water, that one said to me, **Upon whomever you see the Spirit descending and remaining upon him, this one is he who immerses* in *the* Holy Spirit.** 1:34 And I have seen, and have testified, This is the Son of God.

{Joh 1:35-51 Bethany beyond Jordan, Spring 27 AD.}

1:35 Again on the next-day, John and two *others* from his disciples stood *around*. 1:36 And he looked at Jesus walking, *and* says, Behold, the Lamb of God! 1:37 And the two disciples heard him speak and they followed Jesus.

1:38 Now Jesus turned *and* saw them following, and says to them, **What are you° seeking?**

But they said to him, Rabbi (which is spoken by translation: teacher), where do you abide?

1:39 He says to them, **Come° and see°.**

They went and saw where he abides, and they remained with him that day. It was approximately the tenth hour {i.e., 4:00 PM}. 1:40 One out-of the two who heard *this* from John was Andrew, Simon Peter's brother, and he followed him. 1:41 This one finds first his own brother Simon and says to him, We have found the Messiah (which is, being translated, *The* Christ).

1:42 And he led him toward Jesus. Jesus looked at him *and* said, **You are Simon, the Son of Jonah, you will be called Cephas,** which is by translation, a Pebble.

1:43 On the next-day, he wished to go forth into Galilee, and he finds Philip, and Jesus says to him, **Follow me**.

1:44 Now Philip was from Bethsaida, from the city of Andrew and Peter. 1:45 Philip finds Nathanael and says to him, We have found whom Moses in the law and the prophets wrote *about*, Jesus from Nazareth, the son of Joseph.

1:46 And Nathanael said to him, Is any good thing able to be *coming* out-of Nazareth?

Philip says to him, Come and behold!

1:47 Jesus saw Nathanael coming toward him and says concerning him, **Behold, an Israelite in whom there truly is no treachery!**

1:48 Nathanael says to him, From where do you know me?

Jesus answered and said to him, **Before Philip *came* to summon you, I saw you being under the fig tree**.

1:49 Nathanael answered and says to him, Rabbi, you are the Son of God; you are the King of Israel.

1:50 Jesus answered and said to him, ***Is it* because I said to you, I saw you underneath the fig tree *that* you believe? You will be seeing greater *than* these things.** 1:51 And he says to him, **Assuredly, assuredly, I am saying to you°, From now *on*, you° will be seeing the heaven opened, and the messengers of God ascending and descending upon the Son of Man.**

[John 2] TOC

{Joh 2:1-11 Cana in Galilee; no parallel.}

2:1 And there happened *to be* a marriage in Cana of Galilee on the third day, and the mother of Jesus was there; 2:2 and Jesus was invited and his disciples to the marriage. 2:3 And *when* they lacked *enough* wine {i.e., ran out}, the mother of Jesus says to him, They have no wine.

2:4 Jesus says to her, **What *is this thing* with me and with you, woman? My hour is not coming yet.**

2:5 His mother says to the servants, Anything whatever he may say to you°, do*° *it*. 2:6 Now six stone water pots were placed there according-to the Jews' cleansing, making room *for* two or three nine-gallon measures apiece. {i.e., very large water pots}

2:7 Jesus says to them, **Fill° the water pots from water *nearby*.** And they filled them to the top. 2:8 And he says to them, **Dip-out° *some* now and carry° *it* to the chief waiter.**

And they carried *it*. 2:9 Now as the chief waiter tasted the water which had become wine, and did not know where it is from (but the servants knew, *who* dipped-out the water), the chief waiter summons the bridegroom, 2:10 and says to him, Every man first places the good wine *on the table*, and whenever they might be drunk, then the inferior. *But* you have kept the good wine until now. 2:11 This one *was* the beginning of the signs *which* Jesus did* in Cana of Galilee, and manifested his glory, and his disciples believed into him.

{Joh 2:12 Capernaum; no parallel.}

2:12 After this, he went-down to Capernaum, *he* himself and his mother and his brethren and his disciples, and they did not remain there many days. {i.e., stayed a few days.}

{Joh 2:13-25 Jerusalem April 9, 27 AD; no parallel.}

2:13 And the Passover of the Jews was near, and Jesus went-up to Jerusalem. 2:14 And he found, sitting in the temple, the ones selling bulls and sheep and doves, and the money-changers. 2:15 And he made* a scourge out-of ropes *and* cast all forth out-of the temple, both the sheep and the bulls, and he poured out the coinage of the brokers and turned over the*ir* tables; 2:16 and to the ones selling the doves he said, **Take° these things from here. Do*° not make* my Father's house a house of merchandise.**

2:17 Now his disciples were reminded that it has been written, 'The zeal of your house will be devouring me.' {Psa 69:9}

2:18 Therefore, the Jews answered and said to him, What sign are you showing to us? *Why is it* that you are

doing* these things?
2:19 Jesus answered and said to them, **Tear-down° this temple and I will be lifting it up in three days.**
2:20 Therefore, the Jews said, This temple was built in forty-six years and you will be lifting it up in three days?
2:21 But that he was saying *this* concerning the temple of his body.
2:22 Therefore, when he was raised *up* from the dead, his disciples were reminded that he was saying this, and they believed in the Scripture and the word which Jesus *had* said.

2:23 Now as he was in Jerusalem at the Passover, many believed into his name at the feast, viewing his signs which he was doing*. 2:24 But Jesus himself was not entrusting himself to them, because he knows all *people,*
2:25 and because he was having no need that* anyone should testify concerning man; for* he himself knew what was in man.

[John 3] TOC

{Joh 3:1-21; no parallel.}
3:1 Now there was a man from the Pharisees, his name *was* Nicodemus, a ruler of the Jews. 3:2 This one came to him *by* night and said to him, Rabbi, we know that you are a teacher who has come from God; for* no one is able to do* these signs which you are doing*, if God is not with him.
{NOTE: The Greek word here is ἄνωθεν (anōthen). It has two meanings at the same time: "from above" (meaning from God/heaven) and "from the start" (meaning over again from the beginning). Jesus used this word on purpose. Nicodemus only heard "from the start" and thought Jesus meant crawling back into your mother's womb (v.4), which is why his question sounds foolish. Jesus meant "from above" — a spiritual birth that comes down from God. The inspired writers could have used a different Greek word if they only meant one thing. They did not.}

{NOTE: ἄνωθεν means both "from above" and "from the start." Jesus used both meanings intentionally. Nicodemus only heard "from the start" (v.4), missing the point entirely. Both verses together show the wordplay.}

3:3 Jesus answered and said to him, **Assuredly, assuredly, I am saying to you, If someone has not been born from above, he is not able to see the kingdom of God.**
3:4 Nicodemus says to him, How is a man able to be born, being elderly? He is not able to enter into his mother's womb a second-time and to be born *again*, is he?
3:5 Jesus answered, **Assuredly, assuredly, I am saying to you, If someone has not been born out-of water and *the* Spirit, he is not able to enter into the kingdom of God!** 3:6 **What has been born out-of the flesh is flesh, and what has been born out-of the Spirit is spirit.** 3:7 **Do not marvel that I said to you, It is essential for you° to be born from the start.** 3:8 **The Spirit is blowing where he wills and you hear his voice, but do not know from where he is coming and where he is proceeding-away, so is everyone who has been born from the Spirit.**
3:9 Nicodemus answered and said to him, How are these things able to happen?
3:10 Jesus answered and said to him, **Are you the teacher of Israel and do not know these things?** 3:11 **Assuredly, assuredly, I am saying to you, We speak what we know, and testify *from* what we have seen, and you° do not receive our testimony.** 3:12 **If I told you° the earthly things and you° do not believe, how will you° believe if I should tell you° the heavenly things?** 3:13 **And no one has ascended into heaven, except he who descended from heaven, *that is*, the Son of Man, who is in heaven.** 3:14 **And just-as Moses exalted the serpent in the wilderness, so it is essential for the Son of Man to also be exalted;** 3:15 **in-order-that everyone who believes in him might not perish but may have everlasting life.**

3:16 **For* thus God loved* the world, so-that he gave his only begotten Son, in-order-that everyone who believes in him might not perish, but may have everlasting life.** 3:17 **For* God did not send the Son into the world in-order-that he might judge the world, but in-order-that the world might be saved through him.** 3:18 **He who believes in him is not judged. But he who does not believe has been judged already, because he has not believed into the name of the only begotten Son of God.**
3:19 **Now this is the judgment, that the light has come into the world and men loved* the darkness rather than the light; for* their works were evil.** 3:20 **For* everyone who is practicing evil, hates the light, and is not coming to the light, in-order-that his works should not convict *him*.** 3:21 **But he who practices the truth comes to the light, in-order-that his works should be manifest, that they have been worked in God.**

{Joh 3:22-36 Judea and Aenon; no parallel.}
3:22 After these things, Jesus and his disciples came into the land of Judea, and he was staying with them and was immersing* there. 3:23 Now John was also immersing* in Aenon near Salem, because many waters {i.e., ponds} were there, and they were coming* and were being immersed*. 3:24 For* John was not yet being put into prison. 3:25 Therefore, it happened *that* a debate *arose* from John's disciples with a Jew concerning the

cleansing. 3:26 And they came to John and said to him, Rabbi, he who was with you on the other-side of the Jordan, to whom you have testified, behold, this one is immersing* and everyone is going to him.

3:27 John answered and said, A man is able to receive nothing, if it is not given to him from heaven. 3:28 You° yourselves testify, I said, I am not the Christ, but, I have been sent before that one. 3:29 He who has the bride is *the* bridegroom, but the friend of the bridegroom, who is standing and hearing him, rejoices with joy because of the voice of the bridegroom. Therefore, *in* this, my joy has been fulfilled. 3:30 It is essential for that *one* to grow, but *for* me to be diminished.

3:31 He who is coming from above is over all. He who is from the earth is from the earth and speaks from the earth. He who is coming from heaven is over all. 3:32 And what he has seen and heard, he is testifying of this, and no one receives his testimony. 3:33 He who received his testimony sealed *this*: that God is true*. 3:34 For* he whom God sent speaks the words of God; for* God does not give the Spirit by measure. 3:35 The Father loves* the Son, and has given all things in*to* his hand. 3:36 The one believing into the Son has everlasting life, but the one who is disobedient to the Son will not be seeing life, but the wrath of God is remaining upon him.

[John 4] TOC

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

4:1 Therefore, as the Lord knew that the Pharisees *had* heard that Jesus is making* and immersing* more disciples than John, 4:2 (although Jesus himself was not immersing*, but his disciples *did*), 4:3 he left Judea and went away into Galilee.

4:4 Now it was essential *for* him to go through Samaria.

{Joh 4:5-43 Jacob's Well and at Sychar; no parallel.}

4:5 Therefore, he comes to a city of Samaria, called* Sychar, close to the parcel of ground which Jacob gave to his son Joseph, 4:6 and Jacob's well was there. Therefore, Jesus has labored from the journey, *and* was sitting thus upon the well. It was approximately the sixth hour {i.e., Noon}. 4:7 A woman from Samaria comes to dip-out water. Jesus says to her, **Give to me *some water* to drink.** 4:8 For* his disciples had gone away into the city, in-order-that they might buy *various* nourishments.

4:9 Therefore, the Samaritan woman says to him, How *do* you, being a Jew, ask to drink from me, being a Samaritan woman? (For* Jews have no dealings together-with Samaritans.)

4:10 Jesus answered and said to her, **If you knew the gift of God and who it is who says to you, Give to me *some water* to drink; you would have asked him, and he would have given living water to you.**

4:11 The woman says to him, Lord, you have no bucket and the well is deep. Therefore, from where do you have the living water? 4:12 You are not greater *than* our father Jacob, who gave us the well and drank out-of it himself and his sons and his livestock, are you?

4:13 Jesus answered and said to her, **Everyone who drinks from this water will be thirsty again** 4:14 **but whoever may drink from the water which I will be giving him should never be thirsty forever, but the water which I will be giving him will become in him a well of water leaping up to everlasting life.**

4:15 The woman says to him, Lord, give this water to me in-order-that I may not be thirsty, nor come here to dip-out *water*.

4:16 Jesus says to her, **Proceed-away, summon your husband, and come here.**

4:17 The woman answered and said, I have no husband.

Jesus says to her, **You said well, I have no husband,** 4:18 **for* you had five husbands, and he whom you have now is not your husband. You have said this, a true* thing.**

4:19 The woman says to him, Lord, I view that you are a prophet. 4:20 Our fathers worshiped in this mountain, and you° *Jews* say, In Jerusalem is the place where it is essential to worship.

4:21 Jesus says to her, **Woman, believe me, the hour is coming, when you° will be worshiping the Father, neither in this mountain, nor in Jerusalem.** 4:22 **You° worship what you° do not know. We worship what we know, because salvation is from the Jews.** 4:23 **But the hour is coming and now is, when the true* worshipers will be worshiping the Father in spirit and truth; for* the Father also is seeking such who are worshiping him.** 4:24 **God *is* a Spirit, and it is essential for the ones worshiping him to worship in spirit and truth.**

4:25 The woman says to him, I know that *the* Messiah is coming (he who is called* Christ). Whenever he comes, that *man* will be proclaiming all things to us.

4:26 Jesus says to her, **I am *he*, who is speaking to you.**

4:27 And his disciples came upon this, and marveled that he was speaking with a woman; nevertheless, no one said, What are you seeking? Or, Why are you speaking with her?

4:28 Therefore, the woman left her water pot and went away into the city, and says to the men, 4:29 Come-here°. Behold°, a man who told me all things, as many things as I did*. This is not the Christ, is it? 4:30 They went forth out-of the city and were coming toward him.

4:31 But in the *time in* between, the disciples were asking him, saying, Rabbi, eat.

4:32 But he said to them, **I have food to eat which**

you° do not know.

4:33 Therefore, the disciples were saying to one another, Someone did not bring him *anything* to eat, did they?

4:34 Jesus says to them, **My food is that* I should do* the will of the one who sent me, and should complete his work.** 4:35 **Do you° not say, There are still four months and *then* the harvest comes. Behold, I am saying to you°, Lift° up your° eyes and look° at the farmlands, because they are already white for *the* harvest.** 4:36 **And he who is reaping receives wages and gathers fruit to everlasting life; in-order-that he who is sowing and he who is reaping may rejoice also in unison.** 4:37 **For* the true* word is in this, Another *is* he who is sowing and another *is* he who is reaping.** 4:38 **I sent you° forth to reap what you° have not labored; others have labored, and you° have entered into their labor.**

4:39 Now many out-of the Samaritans from that city believed into him, because of the word of the woman, *who was* testifying, He told me all things, as many things as I did*. 4:40 Therefore, as the Samaritans came to him, they were asking him to abide with them, and he remained there two days. 4:41 And many more believed because of his word; 4:42 and they were saying to the woman, We believe no longer because of your speech; for* we ourselves have heard, and know, This is truly the Savior of the world, the Christ.

4:43 Now after the two days, he went forth from there and went into Galilee. 4:44 For* Jesus himself testified, A prophet has no honor in his own fatherland.

{Luk 4:14a & Joh 4:44-45 Arrival in Galilee.}

4:45 Therefore, when he came into Galilee, the Galileans accepted him, who have seen all the things which he did* in Jerusalem at the feast; for* they themselves also went to the feast.

{Joh 4:46-54 Cana; no parallel.}

4:46 Therefore, Jesus came again to Cana of Galilee, where he made* the water wine. And there was a certain nobleman, whose son was sick in Capernaum. 4:47 This one heard that Jesus is coming out-of Judea into Galilee, *and* went toward him, and was asking him in-order-that he might come-down and might heal his son; for* he was about to die. 4:48 Therefore, Jesus said to him, **If you° do not see signs and wonders, you° should never believe.**

4:49 The nobleman says to him, Lord, come-down *here* before my child *is* to die.

4:50 Jesus says to him, Travel *on*; your son lives.

And the man believed the word in which Jesus spoke to him, and he was traveling *on*.

4:51 And already *while* going-down, his bondservants encountered him and reported, saying, Your boy lives. 4:52 Therefore, he inquired from them the hour in which he had improved. And they said to him, The fever left him yesterday *in the* seventh hour {i.e., 1:00 PM}. 4:53 Therefore, the father knew that *it was* in that hour in which Jesus said to him, **Your son lives.** And he himself, and his whole house believed. 4:54 This *is* again the second sign *that* Jesus did*, *when* he went out-of Judea into Galilee.

[John 5] TOC

{Joh 5:1-47 Jerusalem probably the Passover; no parallel.}

5:1 The feast of the Jews was after these things, and Jesus went-up to Jerusalem. 5:2 Now there is a pool in Jerusalem by the sheep *gate* called* Bethesda in Hebrew, having five porches. 5:3 A large multitude of the ones being sick, blind, lame, *and* dried up were laying in these waiting for the moving of the water. 5:4 For* a messenger was descending according-to time {i.e., from time to time} in the pool, and was disturbing the water. Therefore, the first one who stepped after the disturbance of the water became healthy, *of* whatever disease in which he was being held.

5:5 Now a certain man who has *been* in sickness *for* thirty-eight years was there. 5:6 *After* Jesus saw this one reclining and knew that he has already *spent* much time *there*, he says to him, **Do you wish to become healthy?**

5:7 The sick *man* answered him, Lord, I do not have a man, in-order-that he might put me in the pool, whenever the water is disturbed. But *while* I am coming, another is going-down before me.

5:8 Jesus says to him, **Lift yourself up, and take up your pallet *and* walk!** 5:9 And immediately the man became healthy, and lifted up his pallet and was walking.

Now it was the Sabbath on that day. 5:10 Therefore, the Jews were saying to the one who has been healed, It is a Sabbath. It is not legal for you to lift up *your* pallet.

5:11 He answered them, He who made* me healthy, that *man* said to me, Lift up your pallet and walk.

5:12 Therefore, they asked him, Who is the man who said to you, Lift up your pallet and walk? 5:13 But he who was healed did not know who it is; for* Jesus *had* slipped out of *the* crowd being in the place.

5:14 After these things, Jesus finds him in the temple and said to him, **Behold, you have become healthy. Sin no longer, in-order-that something worse might not happen to you.** 5:15 The man went away and proclaimed to the Jews, Jesus is the one who made* him healthy. 5:16 And the Jews were persecuting Jesus because of this, and were seeking to kill him, because he was doing* these things on a Sabbath.

5:17 But Jesus answered them, **My Father is working until now, and I am working.** 5:18 Therefore, the Jews were seeking *even* more to kill him because of this,

because he was not only tearing-down the Sabbath, but also *that* he was saying God *is his* own Father, making* himself equal *to* God.

5:19 Therefore, Jesus answered and said to them, **Assuredly, assuredly, I am saying to you°, The Son is not able to do* anything from himself, if he does not see what the Father is doing*. For* whatever these things *are* that he himself is doing*, the Son is also doing* *these things* likewise.** 5:20 **For* the Father loves the Son, and shows to him all things which he is doing*, and he will be showing him greater works *than* these in-order-that you° may marvel.** 5:21 **For* just-like the Father raises *up* the dead and makes* *them* alive, so the Son also is making* *those* alive to whom he wills.** 5:22 **For* the Father is not even judging anyone, but has given all judgment to the Son,** 5:23 **in-order-that all may honor the Son, just-as they honor the Father. He who is not honoring the Son, is not honoring the Father who sent him.**

5:24 **Assuredly, assuredly, I am saying to you°, He who hears my word and believes in the one who sent me, has everlasting life, and is not coming into judgment, but has stepped {i.e., passed} out-of the death into the life.**

5:25 **Assuredly, assuredly, I am saying to you°, The hour is coming and now is, when the dead will hear the voice of the Son of God, and the ones who *have* heard will live.** 5:26 **For* just-like the Father has life in himself, so he also gave to the Son, to have life in himself,** 5:27 **and he also gave authority to him to make* judgment, because he is a son of man.** 5:28 **Do° not marvel at this, because the hour is coming in which all the ones in the tombs will be hearing his voice,** 5:29 **and will travel out; the ones who practiced good things, to the resurrection of life, and the ones who practiced evil, to the resurrection of judgment.**

5:30 **I am able to do* nothing from myself. As I hear, I judge, and my judgment is righteous, because I am not seeking my will, but the will of the Father who sent me.** {Jn 7:24} 5:31 **If I testify concerning myself, my testimony is not true*.** 5:32 **It is another who is testifying concerning me, and I know that the testimony which he is testifying concerning me is true*.** 5:33 **You° have sent *people* forth to John, and he has testified to the truth.** 5:34 **But the testimony which I receive *is* not from man, but I am saying these things in-order-that you° might save yourselves.** 5:35 **He was that lamp which burns and appears *bright*, and you° willed to be glad *for a short-time in his light.** 5:36 **But the testimony which I have is greater *than* John's; for* the works which the Father gave to me in-order-that I should complete them, the works themselves which I am doing*, testify concerning me, that the Father has sent me.** 5:37 **And the Father who sent me, he himself has testified concerning me. You° have neither heard his voice at anytime, nor have seen his form.** 5:38 **And you° do not have his word remaining in you°, because you° do not believe in that *man* whom he sent for this *purpose*.** 5:39 **You° are searching the Scriptures because you° think to have everlasting life in them, and those are the ones testifying concerning me;** 5:40 **and you° are not willing to come to me in-order-that you° may have life.**

5:41 **I am not receiving glory from men.** 5:42 **But I have known you°, that you° do not have the love* of God in yourselves.** 5:43 **I have come in the name of my Father, and you° are not receiving me. If another comes in *his* own name, you° will be receiving that *man*.** 5:44 **How are you° able to believe, receiving glory from one another, and *yet* you° are not seeking the glory which *is* from the only God?** 5:45 **Do° not think that I will be accusing you° to the Father. There is one who is accusing you°, Moses, in whom you° have hoped.** 5:46 **For* if you° were believing in Moses, you° would be believing in me; for* that *man* wrote concerning me.** 5:47 **But if you° do not believe the Scriptures of that *man*, how will you° believe in my declarations?**

[John 6] TOC

{Mar 6:30-32 & Mat 14:13 & Luk 9:10 & Joh 6:1 East shore of Galilee.}

6:1 After these things, Jesus went away on the other-side of the sea of Galilee, (*that is the sea* of Tiberias).

{Mar 6:33-44 & Mat 14:13-21 & Luk 9:11-17 & Joh 6:2-14.}

6:2 And a large crowd was following him, because they were seeing his signs, which he was doing* upon the ones who were sick.

6:3 Now Jesus went up into the mountain and was sitting there with his disciples. 6:4 Now the Passover, the feast of the Jews, was near. 6:5 Therefore, Jesus lifted up *his* eyes and saw that a large crowd is coming toward him, says to Philip, **From where will we be buying bread in-order-that these might eat?** 6:6 But he was saying this, testing him; for* he himself knew what he was about to do*.

6:7 Philip answered him, Two hundred denarii *worth* of loaves is not enough for them in-order-that each of them might take some bit *of it*. {i.e., not enough to go around.}

6:8 One out-of his disciples, Andrew, Simon Peter's brother, says to him, 6:9 There is one child here, who has five barley loaves and two little-fish, but what are these things toward so-many?

6:10 But Jesus said, **Make*° the men to lean-back.** Now much grass was in the place. Therefore, the men leaned-back, approximately five thousand *in* number. 6:11 Now Jesus took the loaves, and gave-thanks and he distributed *it* to the disciples and the disciples to the ones reclining; also likewise from the little-fish as many as they were wishing *to eat*. 6:12 Now as they were *getting* filled, he says to his disciples, **Gather° *up* the broken pieces which were leftover, in-order-that not anything might perish.** 6:13 Therefore, they gathered together and filled twelve baskets from *the* broken pieces from the five barley loaves, which were leftover by the ones who have been fed.

6:14 Therefore, *after* the men saw the sign which Jesus did*, they were saying, This truly is the prophet who is coming into the world.

{Mar 6:45-56 & Mat 14:22-36 & Joh 6:15-21.}

6:15 Therefore, Jesus knew that they are about to come and seize him in-order-that they might make* him king, *but* he departed *by* himself into the mountain alone.

6:16 Now as it became evening, his disciples went-down upon the sea *coast*; 6:17 and they stepped into the ship, *and* were going on the other-side of the sea to Capernaum. And it had already become dark and Jesus had not *yet* come to them. 6:18 And the sea was being awakened *by* a great blowing wind. 6:19 Therefore, *when* they have rowed approximately twenty-five or thirty furlongs, they view Jesus walking upon the sea and happening *to be* near the ship and they were afraid. 6:20 But he says to them, **I am *here*. Do° not be afraid.** 6:21 Therefore, they were willing to receive him onto the ship and immediately the ship happened *to be* upon the land in which they were proceeding-away.

{Joh 6:22-71 Synagogue in Capernaum; no parallel.}

6:22 On the next-day the crowd, the one standing on the other-side of the sea, saw that no other small-boat was there, except this one in which his disciples stepped into, and that Jesus did not enter together-with his disciples into the small-boat. But his disciples went away alone 6:23 (but other small-boats came from Tiberias near the place where they ate the bread *after* the Lord gave-thanks). 6:24 Therefore, when the crowd saw that Jesus is not there, nor his disciples, they themselves also stepped into the ships and came to Capernaum, seeking Jesus. 6:25 And *after* they found him on the other-side of the sea, they said to him, Rabbi, when did you come* here?

6:26 Jesus answered them and said, **Assuredly, assuredly, I say to you°, You° are seeking me, not because you° saw signs, but because you° ate from the loaves and were fully-fed.** 6:27 **Do° not work *for* the food which perishes, but *for* the food which remains to everlasting life, which the Son of Man will be giving to you°; for* God, the Father, sealed this one.**

6:28 Therefore, they said to him, What should we do* in-order-that we may work the works of God?

6:29 Jesus answered and said to them, **This is the work of God, in-order-that you° might believe into that *man* whom he sent**.

6:30 Therefore, they said to him, Therefore, what are you doing* *for* a sign in-order-that we may see *it* and should believe in you? What are you working *for us*? 6:31 Our fathers ate the manna in the wilderness; as it has been written, He gave them bread from heaven to eat. {Exo 16:21, Num 11:8}

6:32 Therefore, Jesus said to them, **Assuredly, assuredly, I am saying to you°, Moses has not given the bread from heaven to you°, but my Father is *the one* giving the true* bread from heaven to you°.** 6:33 **For* the bread of God is he who is descending from heaven and *is* giving life to the world.**

6:34 Therefore, they said to him, Lord, give this bread to us always.

6:35 But Jesus said to them, **I am the bread of life. The one coming to me should never hunger and the one believing into me should never be thirsty at anytime.** 6:36 **But I said to you°, You° have seen me and are not believing *this*.** 6:37 **All which the Father gives me will be coming to me, and the *one who* is coming to me I should never cast outside.** 6:38 **Because I have descended from heaven, not in-order-that I should do* my will, but *do* the will of the one who sent me.** 6:39 **But this is the will of my Father who sent me, in-order-that everything which he has given me, I should not lose any out-of it, but will raise* it up in the last day.** 6:40 **But this is the will of the one who sent me, in-order-that everyone who views the Son and believes in him, may have everlasting life, and I will raise* him up in the last day.**

6:41 Therefore, the Jews were murmuring concerning him, because he said, I am the bread who descended from heaven. 6:42 And they were saying, Is this not Jesus, the son of Joseph, whose father and mother we know? Therefore, how is he saying this, I descended from heaven?

6:43 Therefore, Jesus answered and said to them, **Do° not murmur with one another.** 6:44 **No one is able to come to me, if the Father who sent me should not attract him and I will raise* him up in the last day.** 6:45 **It has been written in the prophets, 'And they will all be taught from God.'** {Isa 54:13} **Therefore, everyone who hears from the Father and *has* learned is coming to me.** 6:46 **Not that anyone has seen the Father, except he who is from God, this one has seen the Father.** 6:47 **Assuredly, assuredly, I am saying to you°, The one believing into me has everlasting life.** 6:48 **I am the**

bread of life. 6:49 **Your° fathers ate the manna in the wilderness and they died.** 6:50 **This is the bread who is descending from heaven in-order-that anyone may eat from it and may not die.** 6:51 **I am the living bread who descended from heaven; if anyone eats from this bread, he will be living forever, and also the bread which I will be giving is my flesh, which I will be giving on behalf of the life of the world.**

6:52 Therefore, the Jews were quarreling with one another, saying, How is this one able to give us *his* flesh to eat?

6:53 Therefore, Jesus said to them, **Assuredly, assuredly, I am saying to you°, If you° do not eat the flesh of the Son of Man and drink his blood, you° do not have life in yourselves.** 6:54 **He who eats my flesh and drinks my blood has everlasting life and I will raise* him up in the last day.** 6:55 **For* my flesh is truly food and my blood is truly drink.** 6:56 **He who eats my flesh and drinks my blood abides in me and I in him.** 6:57 **Just-as the living Father sent me and I live because of the Father; *so* he who eats me, he will also be living because of me.** 6:58 **This is the bread who descended from heaven not like the manna your° fathers ate and died; he who is eating this bread will be living forever.** 6:59 He said these things in a synagogue, *while* teaching in Capernaum.

6:60 Therefore, many out-of his disciples heard *this*, *and* said, This is a harsh speech; who is able to hear it?

6:61 But Jesus knowing in himself that his disciples are murmuring concerning this, said to them, **Is this offending you°?** 6:62 **Therefore, *what* if you° view the Son of Man ascending where he was beforehand?** 6:63 **It is the spirit making* *him* alive; the flesh profits nothing. The words which I speak to you° are spirit and are life.** 6:64 **But there are some out-of you° who do not believe.** For* Jesus knew from *the* beginning who they are who do not believe and who is the one who will be giving him up. 6:65 And he was saying, **Because of this, I have said to you°, that no one is able to come to me, if it is not given to him from my Father.**

6:66 Many of his disciples went away from this *speech* to things *left* behind and were walking no more with him. 6:67 Therefore, Jesus said to the twelve, **You° are not wishing to proceed-away also, are you°?**

6:68 Therefore, Simon Peter answered him, Lord, to whom will we go? You have *the* words of everlasting life. 6:69 And we have believed and have known that you are the Christ the Son of the living God.

6:70 Jesus answered them, **Did I not choose you°, the twelve, and one out-of you° is a slanderer?** 6:71 Now he was speaking of Judas Iscariot, Simon's *son*, being one out-of the twelve, for* this one was about to give him up *to the Jews*.

[John 7] TOC

{Mar 7:1-23 & Mat 15:1-20 & Joh 7:1 Galilee, probably Capernaum Spring 29 AD.}

7:1 And after these things, Jesus was walking in Galilee; for* he was not wishing to walk in Judea, because the Jews were seeking to kill him.

{Joh 7:2-9; Galilee, probably Capernaum. Sept., 29 AD.}

7:2 Now the feast of the Jews, *that is,* the *Feast of* Tent-pitching {i.e., Tabernacles} was near. 7:3 Therefore, his brethren said to him, Go-away from here and proceed-away into Judea, in-order-that your disciples may also view your works which you are doing* 7:4 for* no one does* anything in secret, and *then he* himself seeks to be *known* publicly. If you are doing* these things, manifest yourself to the world. 7:5 For* even his brethren were not believing into him. 7:6 Therefore, Jesus says to them, **My time is not yet here, but your° time is always ready.** 7:7 **The world is not able to hate you°, but it hates me, because I am testifying concerning it, that its works are evil.** 7:8 **You°, go-up° to this feast. I am not going-up to this feast yet, because my time has not yet been fulfilled.**

7:9 Now he said these things to them *and* remained *behind* in Galilee.

{Luk 9:51-56 & Joh 7:10; Samaria, Sept., 29 AD.}

7:10 Now as his brethren went-up to the feast, then he also went-up, not openly, but like in secret.

{Joh 7:11-10:21; Jerusalem, Oct., 29 AD; no parallel.}

7:11 Therefore, the Jews were seeking him at the feast and were saying, Where is that *man*? 7:12 And there was much murmuring among the crowds concerning him. Some were saying, He is a good *man*; others were saying, Not *so*, but he misleads the crowd. 7:13 Nevertheless no one was publicly speaking concerning him because of fear of the Jews.

7:14 But *while* it is already in the middle of the feast, Jesus went-up into the temple and was teaching. 7:15 And the Jews were marveling, saying, How did this one know *the* Scriptures, who has not learned *them*?

7:16 Therefore, Jesus answered them and said, **My teaching is not my *teaching*, but is from the one who sent me.** 7:17 **If anyone is willing to practice his will, he will know concerning the teaching, of what sort *it is*, *whether* from God or I speak from myself.** 7:18 **He who speaks from himself is seeking his own glory, but he who is seeking the glory from the one who sent him, this one is true* and no unrighteousness is in him.** 7:19 **Has Moses not given you° the law and *yet* none out-of you° are practicing the law? Why do you° seek to kill me?**

7:20 The crowd answered and said, You have a demon. Who seeks to kill you?

7:21 Jesus answered and said to them, **I did* one work and you° all marvel.** 7:22 **Because of this, Moses has given you° circumcision (not that it is from Moses, but from the fathers), and on the Sabbath you° circumcise a man.** 7:23 **If a man receives circumcision on *the* Sabbath in-order-that the Law of Moses should not be torn-down, are you° bitterly-angry with me, because I made* a man entirely healthy on *the* Sabbath?** 7:24 **Do° not judge according-to appearance, but judge° *with* the righteous judgment.**

7:25 Therefore, some out-of the ones from Jerusalem were saying, Is this not the one whom they are seeking to kill? 7:26 And behold, he speaks publicly and they say nothing to him. Maybe the rulers truly have known {Or: recognized} that this one is truly the Christ. 7:27 But we know where this one is from, but whenever the Christ comes, no one knows from where he is *coming*.

7:28 Therefore, Jesus cried out in the temple, teaching and saying, **You° both know me and know where I am from, and I have not come from myself, but he who sent me is true*, whom you° do not know.** 7:29 **I know him, because I am from him and he sent me.** 7:30 Therefore, they were seeking to arrest him and *yet* no one put the*ir* hand upon him (because his hour had not come yet).

7:31 But many out-of the crowd believed into him, and they were saying, Whenever the Christ comes, he will not be doing* signs more-than these which this one did*, will he? 7:32 The Pharisees heard the crowd murmuring these things concerning him, and the Pharisees and the high-priests sent attendants in-order-that they might arrest him.

7:33 Therefore, Jesus said, **I am still with you° *for* a little time and I proceed-away to the one who sent me.** 7:34 **You° will be seeking me and will not be finding *me* and where I am, you° are not able to come.**

7:35 Therefore, the Jews said to themselves, Where *is* this one about to travel that we will not be finding him? He is not about to travel to the Dispersion of the Greeks and teach the Greeks, is he? 7:36 What is this speech which he said, You° will be seeking me and will not be finding *me*, and where I am, you° are not able to come?

7:37 Now on the last day, the great *day* of the feast, Jesus stood and cried out, saying, **If anyone is thirsty, let him come to me and let him drink.** 7:38 **The one believing into me, like the Scripture *has* said, Rivers of living water will be flowing out-of his belly.** {Joh 4:14} 7:39 But he spoke this concerning the Spirit, whom the ones believing into him were about to receive; for* *the* Holy Spirit was not yet *given*, because Jesus was not yet glorified.

7:40 Therefore, many out-of the crowd heard the word, *and* were saying, This is truly the prophet.

7:41 Others were saying, This one is the Christ. Others were saying, For* the Christ does not come out-of Galilee, does he? 7:42 Did the Scripture not say, The Christ comes out-of the seed of David and from Bethlehem, the village where David was? {2Sam. 7:12, Mic 5:2} 7:43 Therefore, a split happened in the crowd because of him. 7:44 But some out-of them were wishing to arrest him, but no one put hands upon him.

7:45 Therefore, the attendants came to the high-priests and Pharisees, and those *men* said to them, Why have you° not led him *here*?

7:46 The attendants answered, A man never spoke thus, like this man.

7:47 Therefore, the Pharisees answered them, You° have not also been misled, have you? 7:48 Not anyone from the rulers or from the Pharisees believed into him, have they? 7:49 But this crowd who does not know the law are cursed.

7:50 Nicodemus says to them (he who came to him *by* night, being one out-of them), 7:51 Our law is not judging a man, if it does not hear from him beforehand and may know what he is doing*, does it?

7:52 They answered and said to him, You are not also from Galilee, are you? Search and behold that no prophet has been raised *up* out-of Galilee.

7:53 And each traveled to his *own* house, [John 8] TOC 8:1 but Jesus traveled to the Mountain of Olives.

8:2 Now from daybreak, he came* again into the temple and all the people were coming *to him*, and he sat *down*, *and* was teaching them.

8:3 Now the scribes and the Pharisees lead a woman who was overtaken in adultery to him. And they stood her in the middle *of them*, 8:4 *and* say to him, testing *him*, Teacher, this woman was overtaken in the very-act *of* committing adultery. 8:5 Now Moses commanded us in the law such *ones* are to be stoned. Therefore, what do you say? 8:6 But they were saying this thing, testing him in-order-that they may have *something* to accuse him.

But Jesus stooped downward and was writing in the soil with *his* finger, not noticing. 8:7 Now as they were remaining, asking him, he stood-erect *and* said to them, **Let your° sinless *ones* cast the first stone upon her.** 8:8 And again he stooped downward *and* was writing in the soil.

8:9 Now *when* the ones heard *it*, being convicted by the*ir* conscience, they were going out one by one, *and* began from the elders {i.e. eldest} and Jesus was being left alone, and the woman being in *his* midst.

8:10 Now Jesus stood-erect *and* saw no one other-than the woman and said to her, **Where are those *men*, your accusers? Did no one condemn you?**

8:11 Now she said, No one, Lord.

Now Jesus said, **Neither do I judge you. Travel *on***

and sin no longer!

8:12 Therefore, again Jesus spoke to them, saying, **I am the light of the world. The one following me should never walk in the darkness, but will have the light of life.**

8:13 Therefore, the Pharisees said to him, You are testifying concerning yourself; your testimony is not true*.

8:14 Jesus answered and said to them, **Even if I testify concerning myself, my testimony is true*, because I know from where I came and where I am proceeding-away *to*, but you° do not know from where I come and where I am proceeding-away *to*.** 8:15 **You° judge according-to the flesh; I judge no one *according-to the flesh*.** 8:16 **And even if I judge, my judgment is true*, because I am not alone, but I and the Father who sent me.** 8:17 **And also it has been written in your° law, The testimony of two men is true*.** {Deu 19:15} 8:18 **I am the one testifying concerning myself and the Father who sent me is testifying concerning me.**

8:19 Therefore, they were saying to him, Where is your Father?

Jesus answered, **You° know neither me, nor my Father; if you° knew me, you° would also know my Father.** 8:20 (Jesus spoke these words in the treasury, *while* teaching in the temple and no one arrested him, because his hour had not come yet.)

8:21 Therefore, Jesus said again to them, **I am proceeding-away and you° will be seeking me and will be dying in your° sin; where I am proceeding-away *to*, you° are not able to come.**

8:22 Therefore, the Jews were saying, Will he kill himself, because he says, Where I am proceeding-away *to*, you° are not able to come?

8:23 And he said to them, **You° are from below; I am from above. You° are from this world; I am not from this world.** 8:24 **Therefore, I said to you°, You° will be dying in your° sins; for* if you° do not believe that I am, you° will be dying in your° sins.**

8:25 Therefore, they were saying to him, Who are you?

And Jesus said to them, **The beginning, which *is* something that I am even speaking to you°.** 8:26 **I have many things to speak and to judge concerning you°, but he who sent me is true*, and the things which I heard from him, I am saying these things to the world.** 8:27 (They did not know that he was saying *concerning* the Father to them.) 8:28 Therefore, Jesus said to them, **Whenever you° exalt the Son of Man, then you° will know that I am *he* and *that* I am doing* nothing from myself, but just-as my Father taught me, I am speaking these things *to the world*.** 8:29 **And he who sent me is with me; the Father did not leave me alone, because I am always doing* *those* things pleasing to him.** 8:30 *While* speaking these things, many believed into him.

8:31 Therefore, Jesus was saying to the Jews who have believed in him, **If you° abide in my word, *then* you° truly are my disciples;** 8:32 **and you° will know the truth and the truth will be making you° free.** 8:33 They answered him, We are Abraham's seed and have been enslaved to no one at anytime. How do you say, You° will become free?

8:34 Jesus answered them, **Assuredly, assuredly, I am saying to you°, Everyone who practices sin is the bondservant of sin.**

8:35 **Now the bondservant does not abide in the house forever; the son abides forever.** 8:36 **Therefore, if the Son should make you° free, you° really will be free.** 8:37 **I know that you° are Abraham's seed; but you° are seeking to kill me, because my word is not making room in you°.** {i.e., in your° hearts} 8:38 **I am speaking what I have seen from my Father and therefore, you° are practicing what you° have seen from your° father.**

8:39 They answered and said to him, Our father is Abraham.

Jesus says to them, **If you° were Abraham's children, were you° *ever* practicing the works of Abraham?** 8:40 **But now you° are seeking to kill me, a man who has spoken the truth to you°, which I heard from God. Abraham did not *ever* do* this.** 8:41 **You° are practicing the works of your° father.**

Therefore, they said to him, We have not been born from fornication; we have one Father, God.

8:42 Therefore, Jesus said to them, **If God was your° Father, you° would love* me; for* I came forth and am coming from God; for* neither have I come from myself, but *from* that one who sent me.** 8:43 **Why do you° not know my speech? *Is it* because you° are not able to hear my word?** 8:44 **You° are from *your*° father, the devil, and you° are willing to do* the lusts of your° father. That *one* was a murderer from *the* beginning and is not standing in the truth, because there is no truth in him. Whenever he speaks a lie, he speaks from his own things, because he is a liar and the father of it.** 8:45 **But because I speak the truth, you°** do not **believe me.** 8:46 **Which out-of you° convicts me concerning sin? But if I speak *the* truth, why are you° not believing in me?** 8:47 **He who is from God hears the declarations of God, *but* because of this, you° do not hear *them*, because you° are not from God.**

8:48 Therefore, the Jews answered and said to him, Do we not say well, You are a Samaritan and you have a demon?

8:49 Jesus answered, **I do not have a demon, but I am honoring my Father and you° are dishonoring me.** 8:50

But I am not seeking my glory. There is one who is seeking and is judging. 8:51 **Assuredly, assuredly, I am saying to you°, If anyone keeps my word, he should never view *his* death forever.**

8:52 Therefore, the Jews said to him, Now we have known that you have a demon. Abraham died and the prophets, and you say, If anyone keeps my word, he should never taste of death forever. 8:53 You are not greater *than* our father Abraham, who died, are you? And the prophets died; whom are you making* yourself *out to be*?

8:54 Jesus answered, **If I am glorifying myself, my glory is nothing; it is my Father who is glorifying me; of whom you° say, He is our God.** 8:55 **And you° have not known him, but I know him, and if I say, I do not know him, I will be similar *to* you°, a liar, but I know him and I am keeping his word.** 8:56 **Your° father Abraham was glad that* he might see my day, and he saw it and rejoiced.**

8:57 Therefore, the Jews said to him, You do not yet have fifty years *in* and you have seen Abraham?

8:58 Jesus said to them, **Assuredly, assuredly, I am saying to you°, Before Abraham *is* to be born, I am.** 8:59 Therefore, they took up stones in-order-that they might cast *them* at him. But Jesus was hidden *from them*, *after* he went through the middle of them, he went forth out-of the temple and so he was passing by *them*.

[John 9] TOC

9:1 And passing by, he saw a man blind from *his* birth. 9:2 And his disciples asked him, saying, Rabbi, who sinned, this one or his parents, that* he should be born blind?

9:3 Jesus answered, **Neither did this one sin, nor his parents, but in-order-that the works of God should be manifest in him.** 9:4 **It is essential for me to work the works of the one who sent me, as far as it is a day. *The* night is coming, when no one is able to work.** 9:5 **Whenever I am in the world, I am *the* light of the world.** 9:6 He said these things *and* spits on *the* level-ground and made* clay from the spit and anointed the clay upon the eyes of the blind *man*, 9:7 and said to him, **Proceed-away, wash in the pool of Siloam** (which is by translation, Sent). Therefore, he went away and washed and came *back* seeing.

9:8 Therefore, the neighbors and the ones viewing him beforehand, that he was blind, were saying, Is this one not the one, sitting and begging *earlier*? 9:9 Others were saying, This one is he. But others said, He is similar to him.

That *man* said, I am *him.*

9:10 Therefore, they were saying to him, How were your eyes opened?

9:11 That *man* answered and said, A man called* Jesus made* clay and anointed my eyes and said to me, **Proceed-away to the pool of Siloam and wash.** And I went away and washed *and* I recovered *my* sight.

9:12 Therefore, they said to him, Where is that *man*?

He says, I do not know.

9:13 They lead him to the Pharisees, the previously blind *one*. 9:14 Now it was a Sabbath when Jesus made* the clay and opened his eyes. 9:15 Therefore, again the Pharisees were also asking him how he recovered *his* sight.

Now he said to them, He placed clay upon my eyes and I washed and I *can* see.

9:16 Therefore, some out-of the Pharisees were saying, This man is not from God, because he is not keeping the Sabbath.

Others said, How is a man, a sinner, able to do* such signs? And there was a split among them. 9:17 They say to the blind *man* again, What do you say concerning him, *in* that he opened your eyes?

Now he said, He is a prophet.

9:18 Therefore, the Jews did not believe concerning him, that he was blind and *had* recovered his sight, until which *time* they summoned the parents of the one who *had* recovered his sight, 9:19 and asked them, saying, Is this your° son, who you° say was born blind? Therefore, how does he see now?

9:20 But his parents answered them and said, We know that this is our son and that he was born blind; 9:21 but how he sees now, we do not know; or who opened his eyes, we do not know. He himself has *come of* age*; ask° him; he himself will be speaking concerning himself. 9:22 His parents said these things, because they were fearing the Jews; for* the Jews, themselves, had covenanted* together already, in-order-that if anyone confesses him *as* Christ, he should become expelled from the synagogue. 9:23 Because of this, his parents said, He has *come of* age*; ask° him.

9:24 Therefore, they summoned the man who was blind a second-time and said to him, Give glory to God. We know that this man is a sinner.

9:25 Therefore, that *man* answered and said, I do not know if he is a sinner. I know one thing, that being blind, *but* I see now.

9:26 But they said to him again, What did he do* to you? How did he open your eyes?

9:27 He answered them, I spoke to you° already and you° did not hear; why are you° wishing to hear it again? Do you° wish also to become his disciples?

9:28 They reviled him and said, You are a disciple of that *man*, but we are disciples of Moses. 9:29 We know that God has spoken to Moses, but this one, we do not know where he is from.

9:30 The man answered and said to them, For* a marvelous thing is in this, because you° do not know where he is from and *yet* he opened my eyes. 9:31 But we

know that God does not hear sinners, but if anyone is God-fearing and *if* he is practicing his will, he hears this one. 9:32 It was not heard from the *beginning of the* world, that anyone opened *the* eyes of one who has been born blind. 9:33 If this one was not from God, he was not able to do* anything {i.e., he would be unable to...}.

9:34 They answered and said to him, You were born entirely in sins and you are teaching us! And they cast him outside.

9:35 Jesus heard that they *had* cast him outside, and he found him *and* said to him, **Do you believe into the Son of God?**

9:36 That *man* answered and said, Who is he, Lord, in-order-that I should believe into him?

9:37 Now Jesus said to him, **You have both seen him and he who speaks with you is that *man*.**

9:38 But he was saying, Lord, I believe. And he worshiped him.

9:39 And Jesus said, **I came into this world *for judgment, in-order-that the ones not seeing, may see, and the ones seeing, may become blind.**

9:40 And the ones who are with him from the Pharisees heard these things and said to him, We are not also blind, are we?

9:41 Jesus said to them, **If you° were blind, you° would have no sin, but now you° say, We see, therefore, your° sin remains.**

[John 10] TOC

10:1 **Assuredly, assuredly, I am saying to you°, He who does not enter in through the door into the sheep's pen, but goes-up elsewhere, that *man* is a thief and a robber.** 10:2 **But the one entering through the door is the shepherd of the sheep.** 10:3 **The doorkeeper opens to this one, and the sheep hear his voice and he calls *his* own sheep according-to *their* name and leads them out.** 10:4 **And whenever he casts forth his own sheep {i.e., lets them out to the field}, he travels before them and the sheep follow him, because they know his voice.** 10:5 **But they should never follow another *man*, but will be fleeing from him, because they do not know the voice of others.** 10:6 (Jesus spoke this metaphor to them, but those *men* did not know what it was which he was speaking to them.)

10:7 Therefore, Jesus said again to them, **Assuredly, assuredly, I am saying to you°, I am the door of the sheep.** 10:8 **All, as many as came *before* are thieves and robbers, but the sheep did not hear them.** 10:9 **I am the door; if anyone enters through me, he will be saved and will enter and will go forth and will find pasture.** 10:10 **The thief does not come, except that* he may steal, and may sacrifice and may destroy *them*. I came in-order-that they may have life and may have *it* even-more.** 10:11 **I am the good shepherd. The good shepherd lays *down* his life on behalf of the sheep.** 10:12 **But the hired-hand and who is not *the* shepherd, whose sheep are not *his* own, views the wolf coming and leaves the sheep and flees and the wolf seizes them and scatters the sheep.** 10:13 **Now the hired-hand flees because he is a hired-hand and he himself does not care concerning the sheep.** 10:14 **I am the good shepherd, and I know my *sheep* and I am known by *sheep of* mine,** 10:15 **just-as the Father knows me and I know the Father, and I lay *down* my life on behalf of the sheep.** 10:16 **And I have other sheep, which are not out-of this pen; it is also essential *for* me to lead those and they will be hearing my voice and there will become one flock, one shepherd.** 10:17 **Because of this, the Father loves* me, because I lay *down* my life in-order-that I may again take it.** 10:18 **No one takes it from me, but I lay it *down* away from myself. I have authority to lay it *down* and I have authority to take it *up* again. I received this commandment from my Father.**

10:19 Therefore, a split again happened among the Jews because of these words. 10:20 And many out-of them were saying, He has a demon and is insane; why are you° listening *to* him?

10:21 Others were saying, These things are not the words *of one* being demon-possessed. A demon is not able to open *the* eyes of the blind, is it?

{Joh 10:22-42; Jerusalem and beyond Jordan; no parallel.}

10:22 Now it happened *to be* Hanukkah in Jerusalem and it was winter, 10:23 and Jesus was walking in the temple in Solomon's porch. 10:24 Therefore, the Jews surrounded him and were saying to him, Until when, are you lifting our soul {i.e., keeping us in suspence}: tell us frankly, if you are the Christ?

10:25 Jesus answered them, **I spoke to you° and you° do not believe. The works which I am doing* in my Father's name, these are testifying concerning me.** 10:26 **But you° do not believe, for* you° are not from my sheep just-as I said to you°.** 10:27 **My sheep hear my voice and I know them and they are following me,** 10:28 **and I give to them everlasting life, and they themselves should never perish forever and not anyone will be seizing them from my hand.** 10:29 **My Father, who has given *them* to me, he is greater *than* all, and no one is able to seize *them* out-of my Father's hand.** 10:30 **I and the Father are one.** 10:31 Therefore, the Jews were bearing stones again in-order-that they might stone him. 10:32 Jesus answered them, **I showed you° many good works from my Father, because of what work from them do you° stone me?**

10:33 The Jews answered him, saying, We do not stone you concerning a good work, but concerning blasphemy,

and because you being a man, are making* yourself God.
10:34 Jesus answered them, **Has it not been written in your° law, *that* I said, You° are gods?** {Psa 82:6} 10:35 **If he called* those *men* gods, to whom the word of God came* (and the Scripture is not able to be torn-down),** 10:36 **do you° say *of him* whom the Father made holy and sent into the world, You° blaspheme, because I said, I am *the* Son of God?** 10:37 **If I am not doing* the works of my Father, *then* do° not believe in me.** 10:38 **But if I am doing* *them*, even if you° do° not believe in me, believe° in the works; in-order-that you° may know and may believe that the Father *is* in me and I *am* in him.** 10:39 Therefore, they were again seeking to arrest him and he went forth out-of their hand.

10:40 And he went away again on the other-side of the Jordan into the place where John was first immersing*, and he remained there. 10:41 And many came to him and they were saying, John indeed did* no sign, but all things, as many things as John spoke concerning this one were true*. 10:42 And many believed into him there.

[John 11] TOC

{Joh 11:1-46; Peraea to Bethany, Jan. 30 AD; no parallel.}
11:1 Now a certain one was sick, Lazarus from Bethany, from the village of Mary and her sister Martha. 11:2 Now it was *this* Mary who anointed the Lord with perfume and wiped his feet with her hair, whose brother Lazarus was sick. 11:3 Therefore, the sisters sent to him, saying, Lord, behold, he whom you love is sick.
11:4 But Jesus heard it *and* said, **This sickness is not to death, but on behalf of the glory of God, in-order-that the Son of God may be glorified through it.** 11:5 Now Jesus loved* Martha and her sister and Lazarus. 11:6 Therefore, as he heard that he was sick, then indeed, he remained in *the* place in which he was *for* two days. 11:7 Thereafter, after this *time*, he says to the disciples, **Let us be proceeding into Judea again.**
11:8 The disciples say to him, Rabbi, the Jews *just* now were seeking to stone you, and are you proceeding-away *to* there again?
11:9 Jesus answered, **Are there not twelve hours in the day? If anyone walks in the day, he is not stumbling, because he sees the light of this world.** 11:10 **But if anyone walks in the night, he stumbles, because the light is not in him.** 11:11 He spoke these things and he says to them after this, **Our friend Lazarus has fallen-asleep, but I am traveling in-order-that I may wake him.**
11:12 Therefore, the disciples said *to* him, Lord, if he has fallen-asleep, he will be cured.
11:13 (Now Jesus had spoken concerning his death, but those *men* thought that he is speaking concerning the restfulness of sleep.) 11:14 Therefore, then Jesus spoke to them frankly, **Lazarus died.** 11:15 **And I rejoice because of you° that I myself was not there, in-order-that you° may believe; but let us be proceeding to him.**
11:16 Therefore, Thomas, who is called* Didymus, said to his fellow disciples, Let us also be proceeding, in-order-that we may die with him.

11:17 Therefore, Jesus went *there and* found him *who* has *been* in the tomb *for* four days already. 11:18 Now Bethany was near *to* Jerusalem, approximately fifteen furlongs away from *it*; 11:19 and many from the Jews had come to Martha and Mary *and* the ones around *them* in-order-that they may console them concerning their brother. 11:20 Therefore, Martha, as she heard that Jesus is coming, met with him, but Mary was sitting in the house. 11:21 Therefore, Martha said to Jesus, Lord, if you were here, my brother would have not died. 11:22 But even now I know that, as many things as you would ask *of* God, God will be giving to you.
11:23 Jesus says to her, **Your brother will rise* up *again*.**
11:24 Martha says to him, I know that he will rise* up in the resurrection on the last day.
11:25 Jesus said to her, **I am the resurrection and the life. The one believing into me, even if he dies, he will be living;** 11:26 **and everyone, the one living and believing into me should never die forever. Do you believe this?**
11:27 She says to him, Yes, Lord. I have believed that you are the Christ, the Son of God, he who comes into the world. 11:28 And she said these things and went away and secretly summoned Mary her sister, *and* said, The Teacher is here and is summoning you. 11:29 As that *woman* heard *it*, she arises quickly and comes to him. 11:30 (Now Jesus had not yet come into the village, but was in the place where Martha met with him.)
11:31 Therefore, the Jews who are with her in the house and consoling her, *after* they saw Mary, that she stood up quickly and went forth, they followed her, saying, She is proceeding-away to the tomb in-order-that she may weep there.
11:32 Therefore, Mary, as she came where Jesus was *and* saw him, she fell *down* at his feet there*, saying to him, Lord, if you were here, my brother would have not died.
11:33 Therefore, as Jesus saw her weeping, and the Jews *also* weeping who came together-with her, he moaned *deeply* in the spirit and *was* disturbed *within* himself, 11:34 and said, **Where have you° placed him?**
They say to him, Lord, come and behold.
11:35 Jesus shed-tears.
11:36 Therefore, the Jews were saying, Behold how he loved him!
11:37 But some out-of them said, Was this one, who opened the eyes of the blind *man*, not able to do*

something in-order-that this one might not *have* even died?

11:38 Therefore, Jesus again, moaned *deeply* in himself, comes to the tomb. Now it was a cave and a stone was laying upon it. 11:39 Jesus says, **Lift° up the stone**.

Martha, the sister of the one who has died, says to him, Lord, *the body* stinks already *from decay*; for* it is four *days old*.

11:40 Jesus says to her, **Did I not say to you, If you believe, you will be seeing the glory of God?** 11:41 Therefore, they lifted the stone where the one who died was laying. Now Jesus lifted *his* eyes upward and said, **Father, I am giving-thanks to you because you heard me.** 11:42 **And I knew, You always hear me. But I said *it*, because of the crowd *that* is standing around, in-order-that they should believe, You sent me.** 11:43 And he said these things *and* cried-out with a loud voice, **Lazarus, come-here! *Come* outside!** 11:44 And he came forth, the one who had died, bound hands and feet with burial wrappings, and his vision had been bound with a handkerchief. Jesus says to them, **Loose° him and allow° *him* to proceed-away.**

11:45 Therefore, many out-of the Jews, who came to Mary *and* saw what Jesus did*, believed into him. 11:46 But some out-of them went away to the Pharisees and told them the things which Jesus did*.

{Joh 11:47-54; Jerusalem and Ephraim in Judea; no parallel.}

11:47 Therefore, the high-priests and the Pharisees gathered together a council and were saying, What are we doing* because this man is doing* many signs? 11:48 If we should allow him *to continue* so; all will believe into him. And the Romans will be coming and taking both our place and the nation.

11:49 But a certain one out-of them, Caiaphas, being *the* high-priest of that year, said to them, You° know nothing, 11:50 nor are you° reasoning that it is advantageous for us that* one man should die on behalf of the people and *that** the whole nation should not perish. 11:51 (Now he said this not from himself, but being high-priest of that year, he prophesied that Jesus was about to die on behalf of the nation; 11:52 and not only on behalf of the nation, but in-order-that he should also gather together into one the children of God who have been scattered.) 11:53 Therefore, they planned together from that day *forth* in-order-that they might kill him.

11:54 Therefore, Jesus was not walking publicly anymore among the Jews, but went away *from* there into the region near to the wilderness, into a city called* Ephraim, and he was staying there with his disciples.

{Joh 11:55-12:11 Bethany March 31- April 1, 30 AD; no parallel.}

11:55 Now the Passover of the Jews was near and many went-up to Jerusalem out-of the region before the Passover, in-order-that they might purify themselves. 11:56 Therefore, they were seeking Jesus and were speaking with one another *while* standing in the temple, What are you° thinking? He should never come to the feast, *or* should he? 11:57 Now both the high-priests and the Pharisees had given a commandment in-order-that, if anyone should know where he is, he should divulge *it*, *that they might arrest him.

[John 12] TOC

{The week of Jesus' crucifixion. Mar 11:1-11 & Mat 21:1-12, 14-17 & Luk 19:29-44 & Joh 12:12-19 Bethany to Jerusalem and back Sun. April 2, 30 AD.}

12:1 Therefore, Jesus came to Bethany six days before the Passover, where Lazarus was, who has died, whom he raised from the dead.

{Mar 14:10-11 & Mat 26:14-16 & Luk 22:3-6 & Joh 12:2-8.}

12:2 Therefore, they made* him a supper there and Martha was serving, but Lazarus was one of the ones *who was* reclining *at the meal* together-with him. 12:3 Therefore, Mary took a pound of perfume of precious full-strength nard, *and* anointed the feet of Jesus and wiped his feet with her hair and the house was filled from the aroma of the perfume. 12:4 Therefore, Judas Iscariot, Simon's *son*, one out-of his disciples, who is about to give him up, says, 12:5 Why was this perfume not sold* *for* three hundred denarii and given to the poor? 12:6 Now he said this, not because he himself was caring concerning the poor, but because he was a thief and was holding the box and was bearing what was put *in it*.

12:7 Therefore, Jesus said, **Allow her; she has kept it *for the day of my burial.** 12:8 **For* the poor you° always have with yourselves, but you° do not always have me**.

12:9 Therefore, a large crowd out-of the Jews knew that he is there and they came, not only because of Jesus, but in-order-that they might also see Lazarus, whom he *had* raised from the dead. 12:10 But the high-priests planned in-order-that they might also kill Lazarus; 12:11 that because of him, many of the Jews were proceeding-away and were believing into Jesus.

12:12 A large crowd came to the feast on the next-day, *when* they heard that Jesus is coming into Jerusalem, 12:13 *and* they took the limbs of the palm-trees and went forth to a meeting with him and they were crying out, Hosanna! The one coming in *the* name of the Lord has been blessed, *the* King of Israel!

12:14 Now Jesus found a foal *and* sat upon it; as it has

been written, 12:15 'Do not fear, daughter of Zion. Behold, your King is coming, sitting upon a donkey's young-donkey.' {Isa 40:9, 62:11, Zec 9:9} 12:16 (But his disciples did not know these things *at* first, but when Jesus was glorified, then they were reminded that these things has been written upon *the basis of* him and *that* they did* these things to him.)

12:17 Therefore, the crowd who is with him was witnessing when he summoned Lazarus out-of the tomb and raised him up from the dead. 12:18 The crowd also met him because of this thing, because it heard *that* he himself has done* this sign. 12:19 Therefore, the Pharisees said to themselves, You° are viewing that you° profit nothing. Behold, the world *has* gone after him.

{Joh 12:20-50 In the Temple, Tues.; no parallel.}

12:20 Now some Greeks from the ones coming-up were *there* in-order-that they might worship at the feast; 12:21 therefore, these came to Philip, the one from Bethsaida of Galilee and was asking him, saying, Lord, we wish to see Jesus. 12:22 Philip comes and speaks to Andrew, and Andrew and Philip speak again to Jesus.

12:23 But Jesus answered them, saying, **The hour has come, that* the Son of Man should be glorified.** 12:24 **Assuredly, assuredly, I am saying to you°, If a kernel of the grain did not fall into the soil and died, it itself remains alone, but if it itself dies, it is bringing forth much fruit.** 12:25 **He who loves his life will be losing it, and he who hates his life in this world will be keeping it to everlasting life.** 12:26 **If anyone serves me, let him follow me, and where I am, my servant will also be there. And if anyone serves me, the Father will be honoring him.** 12:27 **Now my soul has been disturbed, and what should I say? Father, save me from this hour? But I came to this hour because of this.** 12:28 **Father, glorify your name.**

Therefore, a voice came from heaven, *saying*, **I both glorified *it* and will be glorifying *it* again.**

12:29 Therefore, the crowd standing *there* heard it and was saying, Thunder has happened.

Others said, A messenger has spoken to him.

12:30 Jesus answered and was saying, **This voice has not happened because of me, but because of you°.** 12:31 **Now is *the* judgment of this world. Now the ruler of this world will be cast outside.** 12:32 **And if I should be exalted out-of the earth, I will be attracting all *peoples* to myself.** 12:33 (But he said this, signifying by what *sort of* death he was about to die.)

12:34 The crowd answered him, We heard out-of the law that the Christ remains forever and how do you say, It is essential for the Son of Man to be exalted? Who is this Son of Man?

12:35 Therefore, Jesus said to them, **The light is still with you° *for* a little time. Walk° as far as you° have the light, in-order-that darkness might not overtake you° and he who is walking in the darkness did not know where he is proceeding-away *to*.** 12:36 **As far as you° have the light, believe° in the light, in-order-that you° might become sons of light.**

Jesus spoke these things and went away *and* was hidden from them. 12:37 But *though* he himself has done* so-many signs before them, they were not believing into him, 12:38 in-order-that the word of Isaiah the prophet might be fulfilled, which he spoke, 'Lord, who believed our report? And to whom was the arm of *the* Lord revealed?' {Isa 53:1} 12:39 Because of this, they were not able to believe, because Isaiah said again, 12:40 'He has blinded their eyes and he has hardened their heart; in-order-that they should not see with the*ir* eyes and should perceive with the*ir* heart and should turn and *that* I might heal them.' {Isa 6:9, 10} 12:41 Isaiah said these things, when he saw his glory, and he spoke concerning him. 12:42 Nevertheless even many out-of the rulers also believed into him, but they were not confessing *it* because of the Pharisees, in-order-that they may not become expelled from the synagogue; 12:43 for* they loved* the glory from men rather than the glory from God.

12:44 Now Jesus cried out and said, **The one believing into me, is not believing into me, but in the one who sent me.** 12:45 **And he who views me views the one who sent me.** 12:46 **I have come *like* a light into the world, in-order-that everyone who believes in me may not remain in the darkness.** 12:47 **And if anyone hears and does not believe my declarations, I do not judge him; for* I came, not in-order-that I may judge the world, but in-order-that I may save the world.** 12:48 **He who is rejecting me, and is not receiving my declarations has the one judging him; the word which I spoke that will be judging him in the last day.** 12:49 **Because I did not speak from myself, but the Father who sent me, he himself gave me a commandment *of* what I should say and what I should speak.** 12:50 **And I know that his commandment is everlasting life. Therefore, the things which I speak, just-as the Father has said to me, so I speak *to you*.**

[John 13] TOC

{Joh 13:1-20 Thur. Evening; no parallel.}

13:1 Now before the feast of the Passover, Jesus knowing that his hour has come in-order-that he should go-away out-of this world to the Father; he loved* *his* own, the ones in the world, *and* loved* them to *the* end. 13:2 And it happened *during* supper, the devil has already put into the heart of Judas Iscariot, Simon's *son* in-order-that he should give him up. 13:3 Jesus, knowing that the Father has given all the things into his hands and that he came forth from God and is proceeding-away to God, 13:4

arises from supper and places *his* garments *aside*, and he took a towel *and* girded himself. 13:5 Thereafter he puts water into the washbasin and began to wash the disciples' feet and to wipe *them* with the towel in which he was girding himself.

13:6 Therefore, he comes to Simon Peter and that *man* says to him, Lord, *why* are you washing my feet?

13:7 Jesus answered and said to him, **What I do* you do not know now, but you will know after these things.**

13:8 Peter says to him, Never wash my feet forever.

Jesus answered him, **If I do not wash you, you have no part with me.**

13:9 Simon Peter says to him, Lord, not only my feet, but also the hands and the head.

13:10 Jesus says to him, **He who has been fully-washed does not need to wash himself, *other* than the feet, but is entirely clean and you° are clean, but not all.** 13:11 (For* he knew the one giving him up.) Because of this, he said, **You° are not all clean.**

13:12 Therefore, when he washed their feet and took *up* his garments, *and after* he leaned-back again, he said to them, **Do you° know what I have done* for you°? 13:13 You° address me *as* the Teacher and the Lord, and you° say well; for* I am. 13:14 Therefore, if I, the Lord and the Teacher, washed your° feet, you° also ought to wash one another's feet. 13:15 For* I gave you° an example in-order-that you° may also do* like I did* for you°. 13:16 Assuredly, assuredly, I am saying to you°, A bondservant is not greater *than* his lord; nor *is* an apostle greater *than* he who sent him. 13:17 If you° know these things, you° are fortunate if you° practice them.**

13:18 **I do not speak concerning all of you°. I know whom I chose for myself, but in-order-that the Scripture might be fulfilled, 'He who eats bread with me, lifted up his heel against me.'** {Psa 41:9} 13:19 **From now *on* I tell you° before the thing *is* to happen, in-order-that, whenever it happens, you° may believe that I am *him*. 13:20 Assuredly, assuredly, I am saying to you°, He who receives anyone, whomever I send, receives me, and he who receives me receives the one who sent me.**

{Mar 14:18-21, 14:27-31 & Mat 26:21-25, 26:31-35 & Luk 22:21-23, 22:31-38 & Joh 13:21-38.}

13:21 Jesus said these things *and* was disturbed in the spirit and testified and said, **Assuredly, assuredly, I am saying to you°, One out-of you° will be giving me up.**

13:22 Therefore, the disciples were looking toward one another, being perplexed concerning whom he is speaking *about*. 13:23 But one of his disciples was reclining on Jesus' bosom, *the one* whom Jesus loved*. 13:24 Therefore, Simon Peter signals to this one to inquire, whoever it might be, concerning whom he is speaking *about*. 13:25 But that *man* who *had* leaned upon Jesus' chest thus says to him, Lord, who is it?

13:26 Jesus answers, **It is that *man* to whom I dipped the morsel, *and* I will give *it to him*.** And after he dipped the morsel, he gives it to Judas Iscariot, Simon's *son*. 13:27 And after the morsel, then the Adversary entered into him. Therefore, Jesus says to that *man*, **What you are doing*, do* quickly.** 13:28 (Now no one of the ones reclining *at the table* knew for what *purpose* he spoke this to him. 13:29 For* some were thinking, since Judas was holding the *money* box, that Jesus is saying to him, Buy what things we have need of *for the feast; or, in-order-that he should give something to the poor.) 13:30 Therefore, that *man* received the morsel *and* went forth immediately and it was night.

13:31 When he went forth, Jesus says, **Now the Son of Man was glorified and God was glorified in him; 13:32 If God was glorified in him, God will also be glorifying him in himself and immediately he will be glorifying him. 13:33 Little-children, I am still with you° *for* a little *while*. You° will be seeking me and just-as I said to the Jews, Where I am proceeding-away *to*, you° are not able to come. Also now I am saying to you°, 13:34 I am giving to you° a new commandment, in-order-that you° should love* one another; just-as I loved* you°, in-order-that you° also should love* one another. 13:35 Everyone will know that you° are my disciples in this, if you° have love* among one another.**

13:36 Simon Peter says to him, Lord, where are you proceeding-away *to*?

Jesus answered him, **I am proceeding-away where you are not able to follow now, but you will be following me later.**

13:37 Peter says to him, Lord, why am I not able to follow you *even* now? I will lay *down* my life on your behalf.

13:38 Jesus answered him, **Will you lay *down* your life on my behalf? Assuredly, assuredly, I am saying to you, The rooster should never crow, until which *time* you will be denying me three-times.**

[John 14] TOC

{Joh 14:1-17:26 Thur. Night, Fri. to the Jews; no parallel.}

14:1 **Do not let your° heart be disturbed; you° believe into God, believe° also into me. 14:2 Many abodes are in my Father's house; otherwise, I would have told you°: I am traveling *on* to prepare a place for you°. 14:3 And if I travel *on*, I will be preparing a place for you°. I am coming again and will be receiving you° to myself; in-order-that where I am, you° may also be *there*. 14:4 And you° know where I am proceeding-away *to* and you° know the way.**

14:5 Thomas says to him, Lord, we do not know where you are proceeding-away *to*, and how are we able to know the way?

14:6 Jesus says to him, **I am the way and the truth and the life; no one is coming to the Father, except through me.** 14:7 **If you° had known me, you° would have also known my Father; from now *on* you° know him and have seen him.**

14:8 Philip says to him, Lord, show us the Father and it is enough for us.

14:9 Jesus says to him, **So-much time I am with you° and you have not known me Philip? He who has seen me has seen the Father. And how *can* you say *this*? Show us the Father.** 14:10 **Do you not believe that I *am* in the Father and the Father in me? The words which I am speaking to you°, I do not speak from myself, but the Father who is abiding in me; he himself is doing* the works.** 14:11 ***Either* believe° me, that I *am* in the Father and the Father in me, otherwise believe° me because of the works themselves.** 14:12 **Assuredly, assuredly, I am saying to you°, The one believing into me, the works which I am doing*, he will also be doing*, and he will be doing* greater *works than* these, because I am traveling *on* to my Father.** 14:13 **And anything whatever you° might ask in my name, I will do* this, in-order-that the Father might be glorified in the Son.** 14:14 **If you° should ask me anything in my name, I will do* *it*.** 14:15 **If you° love* me, keep° my commandments.**

14:16 **And I will be requesting *of* the Father and he will be giving you° another Helper*, in-order-that he may abide with you° forever,** 14:17 **the Spirit of the truth, whom the world is not able to receive, because it does not view him, nor know him, but you° know him, because he is abiding with you° and will be in you°.** 14:18 **I will not be leaving you° orphans. I am coming to you°.** 14:19 **Still a little *while* and the world views me no more, but you° view me, because I am living, you° will also be living.** 14:20 **You° will know in that day that I *am* in my Father and you° in me and I in you°.** 14:21 **He who holds my commandments and is keeping them, that one is he who loves* me and he who loves* me will be loved* by my Father and I will love* him and will be manifesting myself to him.**

14:22 Judas (not Iscariot) says to him, Lord, what has happened that you are about to manifest yourself to us and not to the world?

14:23 Jesus answered and said to him, **If anyone loves* me, he will be keeping my word and my Father will love* him, and we will be coming to him and we will be making* an abode beside him.** 14:24 **He who does not love* me, is not keeping my words.**

And the word which you° hear is not mine, but the Father's, *he* who sent me.

14:25 **I have spoken these things to you°, *while* abiding with you°.** 14:26 **But the Helper*, the Holy Spirit, whom the Father will be sending in my name, that one will be teaching you° all things and will be reminding you° of all things which I said to you°.** 14:27 **I am leaving peace with you°. I am giving my peace to you°; not like the world gives, I am giving to you°. Let your° heart not be disturbed, nor let it be cowardly** {Or: timid}**.** 14:28 **You° heard that I said to you°, I am proceeding-away and I am coming to you°. If you° loved* me, you° would have rejoiced, because I said, I am traveling *on* to the Father, because the Father is greater *than* I.** 14:29 **And now I have said *this* to you° before *it is* to happen, in-order-that, whenever it happens, you° may believe.** 14:30 **I will not be speaking much anymore with you°, for* the ruler of the world is coming and he has nothing in me;** 14:31 **but in-order-that the world may know that I love* the Father and just-as the Father commanded me, thus I am doing*.**

Arise°, let us be proceeding from here.

[John 15] TOC

15:1 **I am the true* vine and my Father is the farmer.** 15:2 **Every branch *which is* not bringing forth fruit in me, he takes it *away* and every *branch which is* bringing forth fruit, he cleans** {Fig.: prunes} **it in-order-that it may bring forth more fruit.** 15:3 **You° are clean already because of the word which I have spoken to you°.** 15:4 **Abide° in me and I in you°. Just-as the branch is not able to bring forth fruit from itself, if it does not abide in the vine; so neither *can* you° if you° do not abide in me.** 15:5 **I am the vine, you° *are* the branches. He who abides in me and I in him, this one is bringing forth much fruit, because you° are not able to do* anything separate from me.** 15:6 **If anyone does not abide in me, he was cast outside like a branch and was dried up, and they gather them and cast *them* into the fire and it is burned.** 15:7 **If you° abide in me, and *then* my words should abide in you°, ask whatever you° wish, and it will happen for you°.** 15:8 **My Father was glorified in this, in-order-that you° may bring forth much fruit and you° will become my disciples.**

15:9 **Just-as the Father loved* me, I *have* also loved* you°. Abide° in my love*.** 15:10 **If you° keep my commandments, you° will be abiding in my love*; just-as I have kept my Father's commandments and am abiding in his love*.** 15:11 **I have spoken to you° these things in-order-that my joy may abide in you° and *in-order-that* your° joy should be fulfilled.** 15:12 **This is my commandment, in-order-that you° should love* one another, just-as I loved* you°.** 15:13 **No one has greater love* *than* this: in-order-that someone should lay *down* his life on behalf of his friends.** 15:14 **You° are my**

friends, if you° practice as many things as I command you°. 15:15 **I call* you° bondservants no more, because the bondservant did not know what his lord is doing*, but I have said to you° *as* friends, because all the things which I heard from my Father, I made known to you°.** 15:16 **You° did not choose me, but I chose you° and appointed* you° in-order-that you° should proceed-away and should bring forth fruit and *in-order-that* your° fruit should abide, that* anything whatever you° might ask for of the Father in my name, he should give *it to* you°.** 15:17 **I command you° *to do* these things, in-order-that you° may love* one another.**

15:18 **If the world hates you°, you° know that it has hated me first, *then* you°.** 15:19 **If you° were from the world, the world would have loved *its* own, but because you° are not from the world, but I chose you° out-of the world, the world is hating you° because of this.** 15:20 **Remember° the word which I said to you°, A bondservant is not greater *than* his lord. If they persecuted me, they will also be persecuting you°; if they kept my word, they will also be keeping yours°.** 15:21 **But they will be doing* all these things to you° because of my name, because they do not know the one who sent me.** {'were holding' in 15:22 & 24 below are translations of imperfect verbs (ongoing action in the past). i.e., would have.} 15:22 If I did not come and *did not* speak to them, they were holding **no sin, but now they have no excuse concerning their sin.** 15:23 **He who hates me also hates my Father.** 15:24 **If I did not do the works which no other has done* among them, *then* they were holding no sin, but now they both have seen and have hated both me and my Father.** 15:25 **But *this happened* in-order-that the word might be fulfilled that has been written in their law, 'They hated me undeservedly.'** {Psa 109:3}

15:26 **But whenever the Helper* comes, whom I will be sending to you° from the Father, *who is* the Spirit of the truth, who travels *forth* from the Father, that one will be testifying concerning me;** 15:27 **and you° also testifying, because you° are with me from *the* beginning.**

[John 16] TOC

16:1 **I have spoken to you° these things in-order-that you° should not be offended.** 16:2 **They will be making* you° *as one* expelled from the synagogues. But *the* hour is coming, that* every *person*, the one who killed you°, may think *as* to be offering divine-service to God.** 16:3 **And they will be doing* these things *to you°*, because they did not know the Father, nor me.** 16:4 **But I have spoken these things to you°, that* whenever the hour comes, you° may remember them, I spoke *them* to you°. Now I did not say these things to you° from *the* beginning, because I was with you°.** 16:5 **But now I am proceeding-away to the one who sent me, and none out-of you° asks me, Where are you proceeding-away *to*?** 16:6 **But because I have spoken these things to you°, sorrow has filled your° heart.** 16:7 **But I tell you° the truth. It is advantageous for you° that* I should go away; for* if I do not go away, the Helper* will not be coming to you°, but if I travel *on*, I will be sending him to you°.** 16:8 **And *after* that one comes, he will be convicting the world concerning sin and concerning righteousness and concerning judgment.** 16:9 **Concerning sin, indeed, because they do not believe into me;** 16:10 **concerning righteousness, because I am proceeding-away to my Father and you° view me no more;** 16:11 **and concerning judgment, because the ruler of this world has been judged.** 16:12 **I still have many things to say to you°, but you° are not able to bear *them* now.** 16:13 **But whenever that one, the Spirit of the truth, comes, he will be guiding you° into all the truth; for* he will not be speaking from himself, but as many things as he may hear, *these* he will be speaking and he will be reporting to you° the things *which are* coming.** 16:14 **That one will be glorifying me, because he will receive from me and will be proclaiming *it* to you°.** 16:15 **All things, as many things as the Father has *are* mine, because of this, I said, He is receiving from me and will be proclaiming *it* to you°.** 16:16 **A little *while* and you° do not view me, and again a little *while* and you° will see me, because I am proceeding-away to the Father.**

16:17 Therefore, *some* out-of his disciples said to one another, What is this thing which he says to us, A little *while* and you° do not view me, and again a little *while* and you° will see me. Also, Because I am proceeding-away to the Father?

16:18 Therefore, they were saying, What is this thing which he says, A little *while*? We do not know *the meaning of* what he says.

16:19 Therefore, Jesus knew that they were wishing to ask him, and he said to them, **Are you° debating with one another concerning this *thing which* I said, A little *while* and you° do not view me, and again, A little *while* and you° will see me?**

16:20 **Assuredly, assuredly, I am saying to you°, You° will be weeping and will be mourning, but the world will rejoice. But you° will be sorrowful, but your° sorrow will happen *leading* you° to joy.** 16:21 **A woman has sorrow whenever she bears *a child*, because her hour came. But whenever the child is born, she remembers the affliction no more, because of the joy that a man was born into the world.** 16:22 **And therefore, you° now indeed have sorrow, but I will see you° again and your° heart will be rejoicing and no one takes your° joy *away* from you°.** 16:23 **And you° will**

not be asking me anything in that day. Assuredly, assuredly, I am saying to you°, As many things as you° would ask the Father in my name, he will be giving *them* to you°. 16:24 **Until now you° asked for nothing in my name. Ask° and you° will receive, in-order-that your° joy may be fulfilled.**

16:25 **I have spoken these things to you° in metaphors, but *the* hour is coming, when I will no more be speaking to you° in metaphors, but will be proclaiming to you° frankly concerning the Father.** 16:26 **You° will be asking in that day, in my name and I do not say to you°, I will request *of* the Father concerning you°;** 16:27 **for* the Father himself loves you°, because you° have loved me and have believed that I came forth from God.** 16:28 **I came forth from the Father and have come into the world; again, I am leaving the world and I am traveling *on* to the Father.**

16:29 *Then* his disciples say to him, Behold, now you speak frankly and are not speaking *in* a metaphor. 16:30 Now we know that you know all things and do not have need that* anyone should ask you. In this, we believe that you came forth from God.

16:31 Jesus answered them, **Do you° believe now?** 16:32 **Behold, the hour is coming and has now come, in-order-that you° might be scattered, each one to *his* own and you° may leave me alone and *yet* I am not alone, because the Father is with me.** 16:33 **I have spoken to you° these things in-order-that you° may have peace in me. You° have affliction in the world, but have° courage; I have overcome the world.**

[John 17] TOC

17:1 Jesus spoke these things, and lifted up his eyes to heaven, and said, **Father, the hour has come; glorify your Son, in-order-that your Son may also glorify you;** 17:2 **just-as you gave him authority *over* all flesh, in-order-that to all whom you have given him, he will be giving everlasting life to them.** 17:3 **But this is the everlasting life, in-order-that they may know you, the only true* God, and Jesus *the* Christ, whom you sent.** 17:4 **I glorified you upon the earth. I completed the work which you have given me, that* I should do*.** 17:5 **And now, Father, glorify me with yourself in the glory which I was holding with you before the world *came* to be.** 17:6 **I manifested your name to the men whom you have given me out-of the world. They were yours and you have given them to me, and they have kept your word.** 17:7 **Now they have known that all things, as many things as you have given me, are from you,** 17:8 **because the words which you have given me I have given to them, and they themselves received *them* and they truly knew that I came forth from you and they believed that you sent me.**

17:9 **I am requesting concerning them. I am not requesting concerning the world, but concerning *those* whom you have given to me, because they are yours.** 17:10 **And all my things are yours and yours *are* mine and I have been glorified in them.** 17:11 **And I am no more in the world and *yet* these are in the world and I am coming to you.**

{Joh 17:11b-17:26 The Lord's Prayer; no parallel.}

Holy Father, keep them in your name whom you have given me, in-order-that they may be one, just-as we *are one*. 17:12 **When I was with them in the world, I was keeping them in your name whom you have given me. I guarded *them* and not one out-of them perished, except the son of destruction; in-order-that the Scripture might be fulfilled.** 17:13 **But now I am coming to you, and I speak these things in the world, in-order-that they may have my joy fulfilled in themselves.** 17:14 **I have given them your word, and the world hated them, because they are not from the world, just-as I am not from the world.**

17:15 **I am not requesting that* you should take them from the world, but in-order-that you should keep them from the evil *one*.** 17:16 **They are not from the world just-as I am not from the world.** 17:17 **Make them holy in the truth; your word is truth.** 17:18 **Just-as you sent me forth into the world, I also sent them forth into the world.** 17:19 **And I make myself holy on their behalf in-order-that they themselves may also be made holy in truth.**

17:20 **I am not requesting concerning these only, but concerning the ones believing into me through their word;** 17:21 **in-order-that they may all be one; just-as you, Father, *are* in me and I in you; in-order-that they themselves may also be one in us; in-order-that the world may believe that you sent me.** 17:22 **And the glory which you have given me I have given to them; in-order-that they may be one, just-as we are one;** 17:23 **I *am* in them and you *are* in me, in-order-that they might be completed into one and the world may know that you sent me and you loved* them, just-as you loved* me.** 17:24 **Father, I wish that* they, whom you have given me, may also be with me where I am in-order-that they may view my glory, which you gave me, because you loved* me before *the* conception of *the* world.** 17:25 **Righteous Father, the world did not know you, but I knew you, and these knew that you sent me;** 17:26 **and I made known to them your name and will be making it known; in-order-that the love* *in* which you loved* me may be in them and I *am* in them.**

[John 18] TOC

{Mar 14:26, 14:32-42 & Mat 26:30, 26:36-46 & Luk 22:39-46 & Joh 18:1 Garden between Stream of Kidron and

{Mountain of Olives, Late Thur. night.}

18:1 Jesus said these things, *and* went forth together-with his disciples on the other-side of the winter-stream of Kidron *valley* {Or: of the Cedars}, where there was a garden, into which he himself and his disciples entered.

{Mar 14:43-52 & Mat 26:47-56 & Luk 22:47-53 & Joh 18:2-11 Gethsemane, Fri. a few hours before dawn.}

18:2 Now Judas (the one giving him up), also knew the place, because Jesus gathered there often together with his disciples. 18:3 Therefore, Judas received the cohort {600 soldiers} and attendants from the high-priests and Pharisees; *the group* comes there with lanterns and torches and weapons. 18:4 Therefore, Jesus, knowing all the things *which are* coming upon him, went forth *and* said to them, **Whom are you° seeking?**

18:5 They answered him, Jesus the Nazarene.

Jesus says to them, **I am *he*.** And Judas, the one giving him up, stood also with them. 18:6 Therefore, as he said to them, **I am *he*,** they went behind {i.e., backed up} and fell to *the* level-ground. 18:7 Therefore, again he asked them, **Whom are you° seeking?**

And they said, Jesus the Nazarene.

18:8 Jesus answered, **I said to you°, I am *he*; therefore, if you° seek me, allow° these *men* to proceed-away.** 18:9 *(This happened* in-order-that the word might be fulfilled which he spoke, **I did not lose one out-of them *of* whom you have given me.**) 18:10 Therefore, Simon Peter who had a sword, dragged it *out* {i.e., unsheathed} and struck the bondservant of the high-priest and cut off his right ear. Now the name of the bondservant was Malchus. 18:11 Therefore, Jesus said to Peter, **Put the sword into the sheath. The cup which the Father has given me, should I not drink it?**

{Joh 18:12-14, 18:19-23 Fri. before dawn; no parallel.}

18:12 Therefore, the cohort {600 soldiers} and the commander and the attendants of the Jews, took Jesus and bound him, 18:13 and led him to Annas first; for* he was *the* father-in-law to Caiaphas, who was high-priest that year. 18:14 But it was Caiaphas, who planned together-with the Jews that it was advantageous *for* one man to perish on behalf of the people.

{Mar 14:54 & Mat 26:58 & Luk 22:54b-62 & Joh 18:15-18 Courtyard of High Priest's residence, Fri. around dawn.}

18:15 Now Simon Peter was following Jesus and the other disciple. Now that disciple was known to the high-priest and entered in together-with Jesus into the courtyard of the high-priest; 18:16 but Peter stood outside before the door. Therefore, the other disciple, who was known to the high-priest, went forth and spoke to the doorkeeper and led in Peter.

18:17 Therefore, the maidservant *who was* the doorkeeper says to Peter, Are you also *one* out-of this man's disciples?

That *man* says, I am not.

18:18 Now the bondservants and the attendants stood *there*, *after* they made* a coal-fire, because it was cold, and they were warming *themselves* and Peter was standing and warming himself with them.

{See Joh 18:12 above.}

18:19 Therefore, the high-priest asked Jesus concerning his disciples and concerning his teaching. 18:20 Jesus answered him, **I spoke publicly to the world. I always taught in *the* synagogues and in the temple, where the Jews are always coming together, and I spoke nothing in secret.** 18:21 **Why are you asking me? Ask the ones who have heard *me*, what I spoke to them. Behold, these know what I said.**

18:22 Now *when* he said these things, one of the attendants standing beside *him* gave a slap on the cheek to Jesus, *and* said, *Why* are you answering the high-priest so?

18:23 Jesus answered him, **If I spoke evilly, testify concerning the evil, but if good, why are you smacking me?**

{Mar 14:53 & Mat 26:57 & Luk 22:54a & Joh 18:24 Palace of Caiaphas, before dawn.}

18:24 Annas sent him who was bound to Caiaphas the high-priest.

{Mar 14:66-72 & Mat 26:69-75 & Luk 22:55-62 & Joh 18:25-27.}

18:25 Now Simon Peter was standing and warming himself. Therefore, they said to him, Are you also *one* out-of his disciples?

Therefore, that *man* denied and said, I am not.

18:26 One out-of the bondservants of the high-priest, being a relative of the one whose ear Peter cut off, says, Did I not see you in the garden with him?

18:27 Therefore, Peter denied again and immediately the rooster crowed.

{Mar 15:1 & Mat 27:1-2 Luk 6-23:1 & Joh 18:28a Jerusalem early Fri. morning.}

18:28 Therefore, they lead Jesus from Caiaphas into the palace, and it was morning.

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

And they themselves did not enter into the palace in-order-that they might not be defiled, but in-order-that they might eat the Passover.

18:29 Therefore, Pilate went forth to them and said, Which accusation are you° bringing against this man?

18:30 They answered and said to him, If this one was not an evildoer, we would not have given him up to you.

18:31 Therefore, Pilate said to them, You°, take° him

and judge° him according-to your° law.

Therefore, the Jews said to him, It is not legal for us to kill anyone. 18:32 *(This happened* in-order-that the word of Jesus might be fulfilled, which he spoke signifying by what *sort of* death he was about to die.)

18:33 Therefore, Pilate entered again into the palace, and summoned Jesus and said to him, Are you the King of the Jews?

18:34 Jesus answered him, **Do you say this from yourself or did others say *this* to you concerning me?**

18:35 Pilate answered, I am not a Jew, am I? Your *own* nation and the high-priests gave you up to me. What have you done*?

18:36 Jesus answered, **My kingdom is not from this world; if my kingdom was from this world, *then* my attendants would fight in-order-that I might not be given up to the Jews, but now my kingdom is not from here.**

18:37 Therefore Pilate said to him, Therefore, are you not a king?

Jesus answered, **You are saying, I am a king. I have been born to this *end* and I have come into the world to this *end*, in-order-that I might testify to the truth. Everyone who is from the truth hears my voice.**

18:38 Pilate says to him, What is truth? And he said this *and* went forth again to the Jews and says to them, I am finding no crime in him.

{Mar 15:6-19 & Mat 27:15-30 & Joh 18:39-19:16 Fri., April 7, 30AD.}

18:39 But it is a custom with you°, that* I should release to you° one *prisoner* at the Passover; therefore, do you° will *that* I should release to you° the King of the Jews?

18:40 Therefore, they all cried-out again, saying, Not this one, but Barabbas. Now Barabbas was a robber.

[John 19] TOC

19:1 Therefore, Pilate then took Jesus and scourged *him*. 19:2 And the soldiers braided a crown out-of thorns *and* placed it upon his head and dressed him *in* a purple garment; 19:3 and were saying, Hail, King of the Jews! And they were giving slaps on the cheek to him.

19:4 Therefore, Pilate went outside again and says to them, Behold, I am leading him outside to you°, in-order-that you° may know that I am finding no crime in him. 19:5 Therefore, Jesus came outside, wearing the thorny crown and the purple garment. And he says to them, Behold, the man!

19:6 Therefore, when the high-priests and the attendants saw him, they cried-out, saying, Crucify! Crucify him!

Pilate says to them, You°, take° him and crucify° *him*; for* I am finding no crime in him.

19:7 The Jews answered him, We have a law and according-to our law he ought to die, because he made* himself *the* Son of God.

19:8 Therefore, when Pilate heard this word, he was more afraid; 19:9 and he entered into the palace again and says to Jesus, Where are you from? But Jesus gave him no answer. 19:10 Therefore, Pilate says to him, *Why* do you not speak to me? Do you not know, I have authority to release you and have authority to crucify you?

19:11 Jesus answered, **You were holding no authority against me, unless it was given to you from above. He who gives me to you has *the* greater sin because of this.**

19:12 From this *time*, Pilate was seeking to release him, but the Jews were crying out, saying, If you release this one, you are no friend of Caesar. Everyone who makes* himself a king speaks against Caesar. 19:13 Therefore, Pilate heard this word and led Jesus outside and sat *down* upon the judicial-seat in a place called* The Pavement, but in Hebrew, Gabbatha. 19:14 But it was *the* Preparation of the Passover and was approximately the sixth hour {i.e., Noon}.

Now he says to the Jews, Behold, your° King!

19:15 But they cried-out, Take *him*, take *him*, crucify him!

Pilate says to them, Will I crucify your° King?

The high-priests answered, We have no king except Caesar. 19:16 Therefore, then he gave him up to them in-order-that he might be crucified and they took Jesus and led *him away*.

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

19:17 And he went forth, bearing his cross, to a place called*, Place of a Skull, which is called* in Hebrew, Golgotha,

{Mar 15:24-32 & Mat 27:35-44 & Luk 23:33-43 & Joh 19:18-27 9:00 AM to Noon, Fri.}

19:18 where they crucified him and two others with him, from here and *then* from here {i.e., one on both sides} and Jesus in the middle. 19:19 But Pilate also wrote a title and placed it upon the cross. Now it was written, Jesus the Nazarene, the King of the Jews. 19:20 Therefore, many of the Jews read this title, because the place where Jesus was crucified was near the city, and it was written in Hebrew, *in* Greek *and* in Latin.

19:21 Therefore, the high-priests of the Jews were saying to Pilate, Do not write, The King of the Jews, but, That *man* said, I am King of the Jews.

19:22 Pilate answered, I have written what I have written.

19:23 Therefore, the soldiers, when they crucified Jesus, took his garments and made* four parts, a part to each soldier, and also the tunic. Now the tunic was seamless from the top, because *it was* entirely woven. 19:24 Therefore, they said to one another, We should not split-

apart *this tunic*, but should do a lot concerning it; whose it will be. *This happened* in-order-that the Scripture might be fulfilled, which says, 'They divided my garments for themselves and they cast a lot upon my garment.' {Psa 22.18} Therefore indeed, the soldiers did* these things. 19:25 But, his mother and his mother's sister, Mary the *wife* of Clopas and Mary the Magdalene stood beside the cross of Jesus.

19:26 Therefore, *after* Jesus saw *his* mother and the disciple, whom he loved*, standing beside *her*, he says to his mother, **Woman, behold your son!** 19:27 Thereafter he says to the disciple, **Behold, your mother!** And from that hour the disciple took her to *his* own *home*.

{Mar 15:34-41 & Mat 27:46-56 & Luk 23:45-49 & Joh 19:28-30 around 5:00 PM.}

19:28 After this Jesus saw that all things have already been completed, in-order-that the Scripture might be completed, which says, **'I am thirsty.'** {Psa 69:21} 19:29 Therefore, a vessel was laying full of vinegar, and they filled a sponge from *the* vinegar *vessel* and placed *it* around a hyssop, *and* brought it to his mouth. 19:30 Therefore, when Jesus received the vinegar, he said, **It has been completed.** And he bowed *his* head *and* gave up the spirit.

{Mar 15:42-47 & Mat 27:57-66 & Luk 23:50-56 & Joh 19:31-42 Before The Sabbath.}

19:31 Therefore, the Jews asked Pilate in-order-that the bodies should not remain upon the cross on the Sabbath since it was *the* Preparation (for* the day of that Sabbath *was* a great *day*), that* their legs might be fractured and *that** they might be taken *down*. 19:32 Therefore, the soldiers came, and indeed fractured the legs of *the* first and of the other *one* who was crucified together-with him, 19:33 but *after* they came upon Jesus, as they saw him *the one* who has already died, they did not fracture his legs; 19:34 but one of the soldiers pierced his rib-cage with a spear and immediately blood and water came forth. 19:35 And he who has seen, has testified and his testimony is true* and he knows that he says true* *things*, in-order-that you° might believe. 19:36 For* these things happened in-order-that the Scripture might be fulfilled, 'A bone from him will not be crushed.' {Exo 12:46 & Num 9:12 & Psa 34:20} 19:37 And again a different Scripture says, 'They will be looking at *the one* whom they stabbed.' {Zec 12:10}

19:38 After these things, Joseph from Arimathaea, being a disciple of Jesus, but has been hidden because of *his* fear of the Jews, asked Pilate in-order-that he might take the body of Jesus and Pilate permitted* *him*. Therefore, he came and took the body of Jesus. 19:39 Now Nicodemus also came, he who came to Jesus the first *time by* night, bringing a mixture of myrrh and aloe, approximately a hundred pounds *of it*. 19:40 Therefore, they took the body of Jesus and bound it in linen-strips with the spices, just-as the custom of the Jews is to bury *one*. 19:41 Now in the place where he was crucified there was a garden, and a new tomb *was* in the garden in which no one was yet placed. 19:42 Therefore, they placed Jesus there because of the Jews' Preparation, *and* because the tomb was near.

[John 20] TOC

{Mar 16:1-8 & Mat 28:1-8 & Luk 24:1-8, 12 & Joh 20:1-10 Dawn and very early Sun.}

20:1 Now on the first *day* of the week Mary the Magdalene comes in *the* morning, *while* being still dark, to the tomb and sees the stone has been lifted away from the tomb. 20:2 Therefore, she runs and comes to Simon Peter, and to the other disciple whom Jesus loved, and says to them, They took away the Lord from the tomb and we do not know where they placed him.

20:3 Therefore, Peter went forth, and the other disciple, and they were going toward the tomb. 20:4 Now the two were running in unison and the other disciple ran quickly ahead of Peter and came to the tomb first; 20:5 and he peered *inside* and sees the linen-strips laying; nevertheless he did not enter. 20:6 Therefore, Simon Peter comes, following him and entered into the tomb, and he views the linen-strips laying, 20:7 and the handkerchief which was upon his head was not laying with the linen-strips, but separate from *them, the handkerchief* has been curled up in one place. 20:8 Therefore, the other disciple also entered in then, who came first to the tomb, and he saw and believed. 20:9 (For* they did not yet know the Scripture, that it is essential for him to rise* up from the dead.) 20:10 Therefore, the disciples went away again to themselves.

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

20:11 But Mary stood outside before the tomb, weeping. Therefore, as she was weeping, she peered into the tomb; 20:12 and she views two messengers in white sitting, one toward the head and one toward the feet, where the body of Jesus was laying. 20:13 And those *men* say to her, Woman, why are you weeping?

She says to them, They took my Lord and I do not know where they placed him. 20:14 And she said these things and was turned toward the things behind {i.e., she turned around} and views Jesus standing and did not know that it is Jesus.

20:15 Jesus says to her, **Woman, why are you weeping? Whom are you seeking?**

That *woman*, thinking that one is the gardener, says to him, Lord, if you bore him *away*, tell me where you placed him and I will take him.

20:16 Jesus says to her, **Mary**.

That *woman* turned *and* says to him, Rabboni; which is spoken: Teacher.

20:17 Jesus says to her, **Do not touch me; for* I have not yet ascended to my Father, but travel to my brethren and say to them, I am ascending to my Father and your° Father and my God and your° God.**

20:18 Mary the Magdalene comes, reporting to the disciples, She has seen the Lord, and *that* he said these things to her.

{Mar 16:14 & Luk 24:36-43 & Joh 20:19-25 Sun. Evening.}

20:19 Therefore, being evening in that day, the first *day* of the week, and *after* the doors has been locked where the disciples were gathered because of fear of the Jews, Jesus came and stood in the middle, and says to them, **Peace to you°.** 20:20 And he said this *and* showed to them the hands and his rib-cage. Therefore, the disciples rejoiced *when* they saw the Lord.

20:21 Therefore, Jesus said to them again, **Peace to you°; just-as the Father has sent me; I am also sending you°.** 20:22 And he said this and breathed *into them* and says to them, **Receive° *the* Holy Spirit.** 20:23 **If you° forgive sins of anyone, they are forgiven to them; if you° hold-fast *sins* of anyone, *those sins* have been held-fast.** {Mat 16:19, 18:18}

20:24 But Thomas, one out-of the twelve, who is called* Didymus {Twin}, was not with them when Jesus came. 20:25 Therefore, the other disciples was saying to him, We have seen the Lord.

But he said to them, If I do not see the pattern of the nails in his hands and may put my finger into the pattern of the nails and may put my hand into his rib-cage, I will never believe.

{Joh 20:26-31 & 1Co 15:5 Sun. after resurrection.}

20:26 And after eight days his disciples were inside again and Thomas with them. Jesus comes, the doors have been locked and stood in the middle and said, **Peace to you°.** 20:27 Thereafter he says to Thomas, **Bring your finger here and behold the hands, and bring your hand *here* and put it into my rib-cage and do not become unbelieving, but *become* believing.**

20:28 And Thomas answered and said to him, My Lord and my God!

20:29 Jesus says to him, **Because you have seen me, you have believed, *but* the fortunate ones have not seen and *yet have* believed.**

20:30 Therefore, Jesus indeed did* many other signs also in the sight of his disciples, which are not written in this book; 20:31 but these have been written in-order-that you° may believe that Jesus is the Christ, the Son of God, and in-order-that *in* believing you° may have life in his name.

[John 21] TOC

{Joh 21:1-25 Sea of Galilee; no parallel.}

21:1 After these things, Jesus manifested himself again to the disciples upon the sea of Tiberias, and he appeared thus. {i.e., in this way} 21:2 They were united-together: Simon Peter and Thomas called* Didymus and Nathanael from Cana of Galilee and the *sons* of Zebedee and two others out-of his disciples. 21:3 Simon Peter says to them, I am proceeding-away to fish.

They say to him, We are also coming together-with you. They went forth and immediately stepped into the ship, and they snagged nothing *in the net* in that night.

21:4 Now *after* it already became morning, Jesus stood at the beach; nevertheless the disciples did not know that it is Jesus. 21:5 Therefore, Jesus says to them, **Children, do you° have any relishes** {i.e., a side disk or something you eat with food.}**?**

They answered him, No.

21:6 But he said to them, **Cast° the net toward the right parts of the ship and you° will find *some*.** Therefore, they cast *it*, and they were not strong-enough to drag it *into the ship* away from the multitude of fish.

21:7 Therefore, that disciple whom Jesus loved* says to Peter, It is the Lord. Therefore, Simon Peter heard, It is the Lord; *and* girded the *outer* clothing upon himself (for* he was naked {Or: half-dressed}) and cast himself into the sea. 21:8 But the other disciples came in the small-boat (for* they were not far from the land, but approximately two hundred cubits away from *it*), dragging the net *full* of fish. 21:9 Therefore, as they stepped away to the land, they see a coal-fire laying *there* and a little-fish laying upon *it* and bread.

21:10 Jesus says to them, **Bring° *some* from the little-fish which you° *have* now snagged *in the net*.** 21:11 Simon Peter went-up and dragged the net upon the land, full of great fish, a hundred *and* fifty-three. And being so-many, *yet* the net was not split-apart. 21:12 Jesus says to them, **Come-here°. Have° a meal.**

But none of the disciples were daring to probe him {i.e., question him}, Who are you (knowing that it was the Lord)? 21:13 Therefore, Jesus comes and takes the bread and gives *it* to them and the little-fish likewise. 21:14 This *is* the third-time already *that* Jesus was manifested to his disciples, *after* he was raised from the dead.

{Joh 21:15, 16, 17 'Love*' (with an asterisk) means 'unconditional love.' 'Love' (without an asterisk) means 'a love of a friend.' The Greeks defined the various kinds of love by different words. Jesus is asking Peter, Are you willing to die for me?}

21:15 Therefore, when they had a meal, Jesus says to Simon Peter, **Simon, *son* of Jonah, do you love* me**

more-than these?

He says to him, Yes, Lord; you know that I love you.

He says to him, **Feed my lambs.**

21:16 He says to him again a second-time, **Simon, *son* of Jonah, do you love* me?**

He says to him, Yes, Lord; you know that I love you.

He says to him, **Shepherd my sheep.**

21:17 He says to him the third-time, **Simon, *son* of Jonah, Do you love me?**

Peter was sorrowful because he said to him the third-time, Do you love me *like a friend*? And he said to him, Lord, you know all things; you know that I love you *like a friend*.

Jesus says to him, **Feed my sheep.** 21:18 **Assuredly, assuredly, I am saying to you, When you were younger, you were girding yourself and were walking where you were wishing. But whenever you are elderly, you will stretch out your hands and another will gird you and will be carrying you where you do not wish.** 21:19 Now he spoke this signifying by what *sort of* death he will be glorifying God. And *after* he said this, he says to him, **Follow me.**

21:20 But Peter turned again *and* sees the disciple whom Jesus loved* following; who also leaned-back upon his chest at the supper and who *had* said, Lord, who is he who is giving you up? 21:21 *After* Peter saw this one *and* says to Jesus, Lord and what *about* this one?

21:22 Jesus says to him, **If I will *for* him to abide until I come, what *is that* to you? You, follow me!**

21:23 Therefore, this speech went forth to the brethren, that, that disciple does not die. And *yet* Jesus did not say to him that he does not die, but, **If I will *for him* to remain until I come, what *is that* to you?**

21:24 This is the disciple who is testifying concerning these things and wrote these things and we know that his testimony is true*.

21:25 Now there are also many other things *testifying to* how-many things Jesus did*, which if they should be written every one, I assume *that* not even the world itself *is able* to make room for the books being written.

Amen.

{NOTES: Please read the Preface and other non-bible sections. * is our universal footnoting for words contained in the 'Definitions' section. These words are NOT the same Greek word as the non-asterisk form; i.e., *FOR is different from FOR* is different from FOR. ° (degree sign) denotes plural forms.}

{{ Harmony of the N.T. Conversions

Examples of those who are saved in the New Testament: Acts 2:14-42; 8:5-13; 8:30-39; 10:34-48; 16:13-15; 16:25-34; 18:8a; 18:8b; 19:1-7; Saul/Apostle Paul: 9:17-18, -16, 26:12-18 are in chart below and these are great examples of Jesus' 'great commission' in action (harmonized on page 7).

Others are possibly noted by Luke's term 'believed' but not all details were given since the Greek word for 'believed' carries with it 'obedience' and continued action: Acts 4:1-4; 11:21 (note 'conversion' is the Greek noun form of 'turned'), 13:12; 13:48; 14:1 & 2 (note the contrast of believed vs. disobedient) then later 14:21-23 (note they were called disciples, Mat 28:19, 'in the faith', elders, every congregation); 17:12-14; 17:32-34; 19:15-20. Now since Crispus listed below was immersed as recorded in 1Co 1:14, this lets us know that even when all the elements of conversion aren't specifically listed, it is still safe to assume they all occurred.

The Bible is not written in exhaustive encyclopedia form. God only told us what we need to know and practice if we love him, John 14:15. The biggest lies ever told to a Christian is 'The Bible doesn't say not to...' or that 'It is okay to substitute' and the O.T. is binding in any way on us Christians.

Heard/Example	Belief/Faith	Repentance	Confession or Call on the name of the Lord	Immersion	Forgiveness and Gift of the Holy Spirit
3000 Jews/Proselytes on Pentecost; 2:14-41		2:37-38	2:21	2:38, 41	2:38-39
Thousands of Jewish men from the Temple; 3:11-4:4	4:4	3:19-20			
Simon & Samaritans; 8:5-17	8:12-13			8:12-13	8:15-17
Ethiopian eunuch; 8:26-39	8:37		8:37	8:36-39	
Saul/Paul; 9:1-18, 22:1-16			22:16	9:18, 22:16	9:17-18
Cornelius & household; 10:34-48, 11:1-18, 15:7-11	10:43, 15:9	11:18		10:47-48	10:44-46, 11:15-17
Sergius Paulus; 13:4-12	13:8, 12				
Lydia & household; 16:12-15	16:14-15			16:15	
Philippian jailer & household; 16:25-34	16:31, 34	16:30		16:33	
Dionysius, Damaris & Areopagites; 17:22-34	17:34	17:30			
Crispus* & Corinthians; 18:5-8	18:8			18:8, 1Co 1:14	
Ephesian disciples (of John the Immerser and Apollos); 19:1-7	19:4			19:5	19:2, 6

}}

{{ Introduction to Acts: The Book of Conversions 30-63 AD

The book of Acts, or the *Book of Conversions*, is a history of the establishment of various congregations and the expansion of Christianity. It is actually a continuation of the gospel of Luke, written by the same author to the same audience. A good outline for the whole book is given by Jesus in 1:8: 'you will be witnesses to me, both in Jerusalem (chapters 1-6) and in all Judea and Samaria (chapter 8), and to the outermost parts of the earth (9-28).'

These Roman emperors who reigned during this period were as follows: Tiberius (14-37 A.D.), Caligula (37-41), Claudius (41-54), and Nero (54-68).

This book covers about 33 years.

In this book are the only examples in the entire New Testament of how people are saved from their sins following the death of Christ Jesus; great examples of the 'Great Commission' in action. In fact, the question, 'what will we do?' is asked and answered multiple times in this book. The Jews (Acts 2), the Samaritans (Acts 8), the Gentiles (Acts 10), the Philippian jailer (Acts 16), and Saul (Acts 9, 22, 26) were taught about Christ Jesus, and salvation was offered to them all in the same way. Saul (later, apostle Paul), even though called from heaven, was even told what was essential to do (Acts 22:16).

The last half of the book focuses mainly on the travels of the apostle Paul, who went throughout the Roman Empire teaching people what to do to be saved. During his travels, many of the New Testament letters were written to various congregations.

Look closely in this book to see what commands are from God, and put them to the test of men in regards to salvation and how Jesus built his congregation of believers.}}

[Acts 1] TOC

{Events from 30-63 AD are recorded including all the examples of Christian conversions. Tiberius Caesar, Emperor, 14-37 AD. Pontius Pilate, governor of Judea. Herod Antipas, governor of Galilee.}

1:1 O Theophilus, I indeed made* the first account concerning all things which Jesus began both to do* and to teach, 1:2 till a day of which he was received up, *and* he commanded through *the* Holy Spirit to the apostles whom he chose.

{Luk 24:44-49 & Acts 1:3-8 & 1Co 15:7 Jerusalem.}

1:3 *The apostles* to whom, he also presented himself *as* living in many definite-proofs after he suffered *on the cross*, being seen by them through*out* forty days and saying the things concerning the kingdom of God. 1:4 And, assembling together-with *them*, he commanded them not to depart from Jerusalem, but to remain *until* the promise of the Father, **Which you° *have* heard from me;** 1:5 **because John indeed immersed* in water, but you° will be immersed* in *the* Holy Spirit after not these many days** {i.e., after a few days}**.**

{May 18, 30AD Mount of Olives.}

1:6 Therefore indeed, *after* they came together, they were asking him, saying, Lord, Are you never* restoring the kingdom to Israel at this time?

1:7 Now he said to them, **It is not yours° to know times or seasons, which the Father placed in *his* own authority.** 1:8 **But you° will be receiving power *after* the Holy Spirit has come upon you°, you° will be witnesses to me, both in Jerusalem and in all Judea and Samaria, and to the outermost *parts* of the earth**.

{Mar 16:19-20 & Luk 24:50-53 & Acts 1:9-12 Olivet, between Jerusalem and Bethany.}

1:9 And he said these things, *and while* looking *at him*, he was lifted up, and a cloud received him away from their *staring* eyes. 1:10 And as they were staring at his traveling *on* into heaven, and behold, two men stood beside them in white apparel; 1:11 who also said, Men, Galileans! Why are you° standing *here*, looking into heaven? This Jesus, who was received up from you° into heaven will be coming *back* thus in the manner you° saw him traveling into heaven. {Acts 1:11 & Mat 24:27, 24:29-31 & Mar 13:24-37 & Luk 21:25-28 & 1Th 4:13-17 & 2Th 1:7-9 & 1Co 15:51-15:58 & Rev 1:7 Second Coming.}

1:12 Then they returned to Jerusalem from *the* mountain called Olives, which is near Jerusalem, holding a Sabbath's journey {i.e., less than a mile, what was permitted to travel on the Sabbath}. 1:13 And when they entered, they went-up into the upstairs-room; where they were remaining: both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James *the son* of Alphaeus and Simon the Zealot and Judas *the son* of James {Or: brother. See Jude.}. 1:14 All these *men* together-with *the* women and Mary the mother of Jesus and together-with his brethren were persevering, united in prayer and supplication.

1:15 And in these days, Peter stood up in the midst of the disciples (a crowd of approximately a hundred and twenty names {i.e., people} were in the same *place*) *and* he said, 1:16 Men, brethren, it was essential *for* this Scripture to be fulfilled, which the Holy Spirit said beforehand through *the* mouth of David concerning Judas, who became a guide to the ones who took Jesus, 1:17 because he was being numbered together-with us and was allotted the inheritance of this service.

{Mat 27:3-10 & Acts 1:18-19.}

1:18 (Therefore indeed, this one procured a parcel of ground from *the* reward of *his* unrighteousness, and he happened *to* fall-flat *and* ruptured *in the* middle and all his bowels were poured out. 1:19 And it became known to all the ones dwelling *in* Jerusalem; so-then in their own language this place is called Akeldama, that is, The Place of Blood.) 1:20 For* it has been written in the book of Psalms, 'Let his habitation become desolate and do not let the one be dwelling in it' {Psa 69:25} and, 'May a different *one* take his overseership.' {Psa 109:8} 1:21

Therefore, it is essential, of *the* men who went together-with us all *the* time in which the Lord Jesus entered *in* and went forth among us, [1:22] and began from the immersion* of John, to the day from which he was received up from us; one of these *is* to become a witness together-with us of his resurrection. [1:23] And they stood up two, Joseph called Barsabbas, who was surnamed Justus and Matthias. [1:24] And after they prayed, they said, You Lord, knower of the hearts of all, show which one out-of these two you chose for yourself [1:25] to receive the inheritance of this service and apostleship from which Judas transgressed, *so as* to travel *on* to *his* own place. [1:26] And they gave *them* their lots and the lot fell upon Matthias, and he was enumerated together with the eleven apostles.

[Acts 2] TOC

{NOTES: Acts 1:26-2:1- Chapter and verse divisions were added by man. In the original Acts 1:26 & Acts 2:1 are the same sentence. The 'they' has been disputed by many. Read both Acts 1:26 and Acts 2:1 together-without punctuation and decide for yourself. See also Acts 1:5, 2:6.}

{Pentecost (always Sun.) May 28, 30AD Jerusalem. Pentecost is a transliterated word, G4005, which literal means '50th' as in the 50th day after Passover.}

[2:1] And while* the day of Pentecost was being fulfilled, they were all united in the same *place.* [2:2] And suddenly a noise came* from heaven just-like *the* bringing of a violent wind and it filled the whole house where they were sitting. [2:3] And they were seen by them, dividing tongues, like fire, and it sat upon each one of them. [2:4] And they were all filled with *the* Holy Spirit and began to speak in other languages, just-as the Spirit was giving to them to speak out.

[2:5] Now Jews were dwelling in Jerusalem, devout men, from every nation under heaven.

{Acts 2:2-6, this was a miraculous event, the crowd heard all this like a single voice (v. 6) from afar or figuratively like 'noisy or sounds.'}

[2:6] But *after* the voice of this happened, the multitude came together and was confused, because each one was hearing them speaking in *his* own language. [2:7] Now they were astonished and marveling, saying to one another, Behold, are these not all Galileans who are speaking? [2:8] And how are we hearing each one in our own language in which we were born? [2:9] Parthians and Medes and Elamites and the ones dwelling *in* Mesopotamia, also *in* Judea, and Cappadocia, *in* Pontus and Asia, [2:10] *in* Phrygia and Pamphylia, *in* Egypt and the parts of Libya, throughout Cyrene and the inhabiting Romans, both Jews and Jewish-converts, [2:11] Cretans and Arabs, we hear them speaking in our languages the magnificent things of God. [2:12] Now all were astonished and were perplexing, another to another saying, Whatever might this wish to be {i.e., mean}? [2:13] But others sneering, were saying, They are full of new-sweet-wine. {i.e., sarcasm; you can not get drunk on grape juice.}

{Examples of those who are saved in the New Testament: Acts 2:14-42; 8:5-13; 8:30-39; 10:34-48; 16:13-15; 16:25-34; 18:8a; 18:8b; 19:1-7; Saul/Apostle Paul: 9:17-18, 22:6-16, 26:12-18.}

[2:14] But Peter stood together-with the eleven, *and* lifted up his voice and spoke out to them, Men, Jews and all the ones dwelling *in* Jerusalem, let this be known to you° and notice° my words. [2:15] For* these *men* are not drunk, as you° take *it to be*; for* it is *only* the third hour {i.e., 9:00 AM} of the day. [2:16] But this is what has been spoken through the prophet Joel, [2:17] God says, 'And it will be in the last days, I will pour out from My Spirit upon all flesh and your° sons and your° daughters will prophesy and your° young-men will see visions and your° elderly-men will be dreaming dreams. [2:18] For-sure, I will pour out from my Spirit upon my *male* bondservants and upon my *female* bondservants in those days, and they will prophesy. [2:19] And I will be giving *you*° wonders in the heaven above and signs upon the earth below; blood and fire and vapor of smoke. [2:20] The sun will be turned into darkness and the moon into blood, before the great and illustrious day of *the* Lord *is* to come. [2:21] And it will be: everyone, whoever is calling upon the name of *the* Lord, will be saved.' {Joel 2:28-32}

[2:22] Men, Israelites! Hear° these words: Jesus the Nazarene, a man from God, who has been shown to you° by miracles and wonders and signs which God did* through him in your° midst, just-as you° yourselves also know; [2:23] this one *being* given up by what has been determined in *the* plan and foreknowledge of God; you° assassinated *him*, you took *and* fastened *him* to *a cross* through lawless hands; [2:24] whom God raised* up, *after* he loosed the travails of death, insomuch as it was not possible *for him* to be held-fast by it. [2:25] For* David says *in regard* to him, 'I was foreseeing the Lord always in my sight, because he is at my right *hand*, in-order-that I might not be shaken. [2:26] Because of this, my heart was joyous and my tongue was glad. Now my flesh will also still reside in hope; [2:27] because you will not forsake my soul to Hades, neither will you give your Holy One to see decay. [2:28] You made known to me the ways of life. You will fill me from joy with your countenance.' {Psa 16:8-11} [2:29] Men, brethren, it is legal *for me* to speak with boldness {Or: frankly} to you° concerning the patriarch David, that he both died* and was buried and his tomb is with* us till this day. [2:30] Therefore, being* a prophet, and knowing that God swore with an oath to him, *that* from the fruit of his hips, to raise* up the Christ according-to the flesh to sit upon his throne. {Psa 89:3-4, 132:11} [2:31] He foresaw *this* and spoke concerning the resurrection of the Christ, that his soul was not left to Hades, nor did his flesh see decay. {Psa 16:10} [2:32] This Jesus, God raised*

up, of whom we are all witnesses. 2:33 Therefore, he was exalted to the right *hand* of God, and received the promise of the Holy Spirit from the Father, he poured out this, which you° are seeing and hearing now. 2:34 For* David did not ascend into the heavens, but he himself says, 'The Lord said to my Lord, Sit at my right *hand*, 2:35 until I should place your enemies *as the* footstool of your feet.' {Psa 110:1} 2:36 Therefore, let all the house of Israel know with certainty, that God made* him both Lord and Christ, this Jesus whom you° crucified.

2:37 Now *after* they heard *this,* they were pierced in the*ir* heart and said to Peter and the rest *of the* apostles, Men, brethren, what will we do*?

2:38 Now Peter way saying to them, Repent° and let each one of you° be immersed* in the name of Jesus Christ into *the* forgiveness of your° sins, and you° will be receiving the gift of the Holy Spirit. {F} 2:39 For* the promise is to you° and to your° children and to all the ones at afar *off*, as many as the Lord our God would call. 2:40 And he was thoroughly testifying and encouraging *them* with many other words, saying, Save° yourselves from this crooked generation. 2:41 Therefore indeed, they, who gladly accepted his word, were immersed*, and approximately three thousand souls were added in that day. 2:42 Now they were persevering in the apostles' teaching and in the fellowship and in the breaking of the bread and in the prayers.

{Acts 2:38 has been a constant 'revolving door' as: '*for,' 'into,' 'to/toward,' 'leading to,' 'leading toward,' 'to obtain' have all been used in the MLV and not everyone is ever satisfied. But they only discuss Acts 2:38, not the other four places this same Greek construction is in the Greek Bible. People who are defending Acts 2:38 keep wanting something other than 'for.' Which was *never* the translation in the MLV; see list above. 'For' in English can mean 'because' but this word is 'eis' (G1519). No translation has ever used 'because' or 'because of' in Acts 2:38, including the ones made by the denominations who want it there (sadly though some had to put it in as a footnote, ironically some of their older translations used 'leading to/toward'). Thayer used "to obtain." This misunderstanding is also due to the fact the MLV is the *only* English translation that corrected all the 'for' words by translating them to their more accurate English word(s). Other than 'for*,' all 'for' words in the MLV which literally meant 'because' are translated as 'because'.

The second part could possibly be translated 'you° will receive the Holy Spirit's gift.'

We are not sorry that the theologians need to learn the Bible!}

2:43 Now fear became in every soul and many wonders and signs were happening through the apostles. 2:44 But all who believe were in the same *mind* and were having all things common. 2:45 They were selling* *their* properties and possessions and dividing them to all, if, insomuch as, anyone was having a need. 2:46 And persevering every day, united in the temple and breaking bread *in* every house, they were taking *their* nourishment in gladness and simplicity of heart, 2:47 praising God, and having favor toward *the* whole people. Now the Lord was adding to the congregation* *of believers* the ones who are saved every day.

[Acts 3] TOC

{June 30, 30AD Temple at Jerusalem.}

3:1 Now Peter and John were going-up at the same *time* into the temple at the hour of prayer, the ninth *hour* {i.e., 3:00 PM}. 3:2 And a certain man, being* lame from his mother's womb, was being bore *there*, whom they were laying every day at the door of the temple which is called* Beautiful, to ask charity from the ones traveling into the temple, 3:3 who saw Peter and John being about to go-into the temple *and* was asking *them for* charity. 3:4 But Peter, together-with John stared toward him, *then* said, Look toward us. 3:5 Now he was taking-heed of them, expecting to receive something from them. 3:6 But Peter said, Silver and gold I do not possess with me, but what I have, this thing, I am giving to you. In the name of Jesus Christ of the Nazarenes, lift yourself up and walk! 3:7 And he clutched him *by* the right hand *and* lifted him *up* and instantly his feet and his ankles were strengthened. 3:8 And leaping up, he stood and was walking, and he entered together-with them into the temple, walking and leaping and praising God. 3:9 And all the people saw him walking and praising God. 3:10 And they were recognizing him, that this one was sitting to *obtain* charity at the Beautiful Gate of the temple, and they were filled with amazement and astonishment upon the thing which has befallen him.

3:11 Now the lame *man* who was healed*, was* holding-fast *to* Peter and John, *then* all the people ran together to them upon the porch *which is* called Solomon's utterly amazed. 3:12 Now after Peter saw this *and* answered to the people, Men, Israelites! Why are you° marveling over this one? Or why are you° staring at us, as *though* by *our* own power or devoutness we have made* him *able* to walk? 3:13 The God of Abraham and of Isaac and of Jacob, the God of our fathers, *has* glorified his young-servant Jesus; whom you° indeed gave up and denied him in the face of Pilate, *after* he decided to release that *man*. 3:14 But you° denied the Holy and Righteous One and asked for a man, a murderer, to be granted to you°, 3:15 and killed the Author of life; whom God raised *up* from the dead; of whom we are witnesses. 3:16 And upon the faith of his name, this one whom you° are viewing and know, his name strengthened him. And the faith, the one *which is* through him, gave him this wholeness *of body* in front of all of you°.

3:17 And I know now brethren that you° did* *it*

according-to ignorance, just-like also *did*[*] your[°] rulers. 3:18 But what God proclaimed beforehand through the mouth of all the prophets, *that* the Christ *was* to suffer, he thus fulfilled.

3:19 Therefore, repent[°] and turn[°] again, [*]that[*] your[°] sins may be wiped-away, [*]that seasons of refreshment would come from the countenance of the Lord; 3:20 and *that* he may send Christ Jesus who has been assigned to you[°]; 3:21 whom it is indeed essential *for* heaven to accept till the times of restoration of all things, of which God spoke through the mouth of all his holy prophets from *the* age *past*. 3:22 For[*] Moses indeed said to the fathers, The Lord our God will raise[*] up for you[°] a prophet out-of your[°] brethren, like me. You[°] will be listening to him according-to all things, as many things as he would speak to you[°]. {Deu 18:18, 19} 3:23 And it will be, *that* every soul who, if it does not hear that prophet, will be utterly destroyed out-of the people. 3:24 But even all the prophets from Samuel and the ones afterwards, as many as spoke, also proclaimed of these days. 3:25 You[°] are *the* sons of the prophets and of the covenant[*] which God covenanted[*] with our fathers, saying to Abraham, 'And all the families of the earth will be blessed in your seed.' {Gen 22:18, 26:4, 28:14} 3:26 God, raised[*] up his young-servant Jesus, *and* sent him to you[°] first, blessing you[°], while[*] he was turning each of you[°] away from your[°] wickednesses.

[Acts 4] TOC

4:1 Now *while* speaking to the people, the priests and the magistrate of the temple and the Sadducees stood by them, 4:2 being pained, because they teach the people and proclaim *the* resurrection of the dead in Jesus. 4:3 And they put hands upon them and they themselves placed *them* in jail to the next-day; for[*] it was dusk already. 4:4 But many of the ones who heard the word believed, and *the* number of the men happened *to be* approximately five thousand.

4:5 Now it happened upon the next-day *for* their rulers and the elders and scribes to be gathered together in Jerusalem; 4:6 and Annas the high-priest *was there* and Caiaphas and John and Alexander and as many as were from *the* high-priestly race. 4:7 And they stood them in *the* middle *and* were inquiring, In what power or in what name, have you[°] done[*] this?

4:8 Then Peter who was filled with *the* Holy Spirit, said to them, Rulers of the people and elders of Israel, 4:9 if we are examined today upon *the basis of* a good[*] work *done to* a sick man *and* by what *means* this one has been cured. 4:10 Let it be known to you[°] all *here* and to all the people of Israel, that in the name of Jesus Christ of the Nazarenes, whom you[°] crucified, whom God raised *up* from *the* dead; in him, this one who is standing in your[°] sight *is* healthy. 4:11 This one is, 'The stone which was scorned by you[°], the ones building, the one which became to *you the* head of *the* corner.' {Psa 118:22} 4:12 And salvation is not in any other; for[*] neither is there a different name under the heavens, which has been given among men, in which it is essential for us to be saved.

4:13 Now viewing the boldness of Peter and John, they were marveling and comprehended that they are illiterate and unskilled men. And they were recognizing them, that they had been together-with Jesus. 4:14 But seeing the man who has been healed, standing together-with them, they were having nothing to speak against *it*. 4:15 But they commanded them to go outside the council and were pondering *these things* with one another. 4:16 *Then* they say, What will we do[*] to these men? For[*] that indeed a known sign has happened through them *and* apparent to all the ones dwelling *in* Jerusalem, and we are not able to deny *it*. 4:17 But in-order-that it should not circulate more-than *this* into the people, we will threaten them with *more* threatening, to no longer speak to any men in this name. 4:18 And they called them *back and* commanded them not to speak nor teach entirely upon the name of Jesus.

4:19 But Peter and John answered and said to them, Judge[°] *for yourselves* if it is righteous in God's sight to listen *to words* from you[°] rather than from God. 4:20 For[*] we are unable to not speak what we saw and heard. 4:21 But they additionally threatened *them and* released them, finding nothing *as to* how they will punish them, because of the people, because all were glorifying God over what has happened. 4:22 For[*] the man was more-than forty years *old*, upon whom this sign of healing had happened.

4:23 Now *after* they were released, they came to *their* own *brethren* and reported how-much the high-priests and the elders said to them. 4:24 Now they heard *it*, lifted *up their* voice to God united and said, Master, you *are* the God who made[*] the heaven and the earth and the sea and all the things in them; 4:25 who through the mouth of your young-servant David, said, 'Why did *the* Gentiles rage and *the* peoples meditate *on* empty things? 4:26 The kings of the earth stood *up* and the rulers were gathered in the same *place*, against the Lord and against his Christ.' {Psa 2:1-2} 4:27 For[*] against truth, against your holy young-servant Jesus, whom you anointed, both Herod and Pontius Pilate, together-with *the* Gentiles and *the* peoples of Israel, were gathered together 4:28 to do[*] as many things as your hand and your council determined beforehand to happen. 4:29 And hereafter, Lord, look upon their threats and give to your bondservants to speak your word with all boldness, 4:30 *for* you to stretch out in your hand [*]for healing, and signs and wonders to happen through the name of your holy young-servant Jesus. 4:31 And *after* they besought *the Lord*, the place was shaken in which they were gathered together, and they were all filled with *the* Holy Spirit and they were speaking the word of God with

boldness.

4:32 Now the multitude of the ones who believed were of one heart and soul and not one *of them* was saying *that* anything of *his* own possessions is for themselves, but all things were common to them. 4:33 And the apostles were giving the*ir* testimony of the resurrection of the Lord Jesus with great power and great favor was upon them all. 4:34 For* neither anyone among them was* needy. For* as many as were* owners of parcels of ground or houses, *were* selling *them and* were bringing the prices of the things being sold*, 4:35 and were laying *them* beside the apostles' feet and were being distributed to each, insomuch as if anyone was having a need.

4:36 Now Joses, who was surnamed Barnabas from the apostles (which is, being translated, Son of Encouragement), a Levite from Cyprus by birth, 4:37 sold a field, possessed by him, *and* brought the money and placed it beside the apostles' feet.

[Acts 5] TOC

{Late 30 AD - 36 AD Temple at Jerusalem.}

5:1 But a certain man, Ananias by name, together-with his wife Sapphira, sold a property, 5:2 and pilfered *part* for themselves from the price, his wife also has been conscious *of it*, and brought a certain part, placed it beside the apostles' feet. 5:3 But Peter said, Ananias, why *has* the Adversary filled your heart to lie *to* the Holy Spirit and *for* you to pilfer *part* for yourself from the price of the parcel of ground? 5:4 *While it is* remaining *unsold*, was it not remaining yours? And *after* is was sold*, was* it *not still* in your authority? Why did you purpose this matter in your heart? You did not lie to men, but to God. 5:5 But Ananias, hearing these words, fell *down* and expired, and great fear came* upon all the ones hearing these things. 5:6 Now *after* the younger-men stood up, they enshrouded him and carried *him* out and buried *him*.

5:7 Now it happened *after* an interval of approximately three hours, his wife also entered, not knowing what has happened. 5:8 But Peter answered her, Tell me if you° were given so-much *for* the parcel of ground?

And she said, Yes, *for* so-much.

5:9 But Peter said to her, Why *is it* that it was agreed together by you° to test the Spirit of *the* Lord? Behold, the feet of the ones who buried your husband *are* at the door and they will be carrying you out. 5:10 Now she fell *down* instantly beside his feet and expired and the young-men entered and found her dead *and* they carried *her* out and buried *her* with her husband. 5:11 And great fear came* upon the whole congregation* and upon all the ones hearing these things.

5:12 Now through the hands of the apostles many signs and wonders were happening among the people, and they were all united at Solomon's porch. 5:13 But no one of the rest was daring to be joined to them, but the people were applauding them; 5:14 and more believers, multitudes of both men and women, were adding themselves to the Lord. 5:15 So-then *they started* to carry out the sick in the streets, to lay *them* upon beds and pallets in-order-that, *while* Peter comes *by*, if-only the shadow *of him* might overshadow anyone of them. 5:16 Now the multitude was also coming together from the cities in and around Jerusalem, carrying sick *people*, and *those* being troubled by unclean spirits; *and* who were all being healed.

5:17 But the high-priest stood up and all *those who were* together-with him (the one *which* is a sect of the Sadducees) and they were filled *up* from jealousy, 5:18 and they put their hands upon the apostles and placed them in *the* public jail. 5:19 But a messenger of *the* Lord through *the* night, opened the doors of the prison, and led them out *and* said, 5:20 Travel°, and *when* you° have stood *up* in the temple, speak° to the people all the words of this life. 5:21 Now *after* they heard *this*, they entered the temple under the *light of* daybreak and were teaching.

But the high-priest came* and *those* together-with him and called the Sanhedrin together and everyone of the Elderly-Council of the sons of Israel and sent to the prison to have them led *out*. 5:22 But the attendants who came* did not find them in the prison. Now they turned back *and* reported, 5:23 saying, We indeed found the prison and it was locked with* all *the* security *intact*, and the guards standing before the doors. But *after* we opened *it*, we found no one inside. 5:24 Now as both the magistrate of the temple and the priest and the high-priests heard these words, they were perplexing concerning them *as to* why this would have happened.

5:25 But someone came*, and reported to them, Behold, the men, whom you° placed in the prison yourselves, are in the temple standing and teaching the people. 5:26 Then the magistrate went away together-with the attendants *and* led them, *but* with no violence; for* they were fearing the people (that* they might not be stoned). 5:27 Now they led them and stood *them* in *front of* the council. And the high-priest asked them, 5:28 saying, Did we command you° with a *strict* command to not teach in this name? And behold, you° have filled Jerusalem from your° teaching, and are planning to bring* this man's blood upon us.

5:29 But Peter and the apostles answered *and* said, It is essential for *us* to obey God rather than men. 5:30 The God of our fathers raised *up* Jesus, whom you° yourselves exterminated *and* hung *him* upon a tree. 5:31 This *Jesus is the* Author and Savior who God exalted to his right *hand*, to give repentance to Israel and forgiveness of sins. 5:32 And we are witnesses of these words, and *so is* the Holy Spirit, whom God gave to the ones obeying him.

5:33 But hearing *this*, they were being infuriated and were planning to assassinate them. 5:34 But a certain one stood up in the council, a Pharisee, Gamaliel by name, a teacher of the law, honored by all the people, and he commanded *them* to make* the apostles *wait* outside *for* a certain bit *of time*. 5:35 And he said to them, Men, Israelites! Take-heed° to yourselves what you° are about to do* against these men. 5:36 For* before these days rose* up Theudas, saying *that he* himself is someone, who was assassinated; to whom a number of men were called, approximately four hundred; and all, as many as were obeying him were disbanded and came* to nothing. 5:37 After this one rose* up Judas, a Galilean, in the days of the census and a considerable *number of* people withdrew after him. He also perished, and all, as many as were obeying him, were scattered. 5:38 And hereafter I say to you°, Withdraw° from these men and permit° them *to continue,* because if the plan or this work is from men, it will be torn-down; 5:39 but if it is from God, you° are not able to tear-down it; lest you° might be found even *to be* quarreling against God.

5:40 Now they were persuaded by him and called the apostles *to them*; they smacked *them*, and commanded *them* not to speak in the name of Jesus and released them. 5:41 Therefore indeed, they were traveling away from the face of the council, rejoicing that they were deemed worthy to be dishonored on behalf of the name of Jesus. 5:42 And they were not ceasing, teaching and proclaiming the good-news: Jesus *is* the Christ, every day both in the temple and in every house.

[Acts 6] TOC

{Autumn 36 AD. Temple at Jerusalem. Pontius Pilate deposed.}

6:1 Now in these days, *while* the disciples *are* multiplying, a murmuring came* *out* from the Grecian Jews *aimed* toward the Hebrews, because their widows were being left-unattended in the daily service. 6:2 Now the twelve called the multitude of the disciples and said, It is not pleasing *to God for* us *to have* left the word of God to serve tables. 6:3 Therefore, brethren, elect° out-of you° seven men, who are *well* testified of, full of *the* Holy Spirit and of wisdom, whom we might designate over this need. 6:4 But we will be persevering in prayer and in the service of the word. 6:5 And the speech pleased everyone of the multitude and they themselves chose Stephen, a man full of faith and of *the* Holy Spirit and Philip and Prochorus and Nicanor and Timon and Parmenas and Nicolaus a Jewish-convert from Antioch; 6:6 whom they stood in the sight of the apostles and they prayed, laid the*ir* hands upon them.

6:7 And the word of God was growing, and the number of the disciples were being extremely multiplied in Jerusalem, and a large crowd of the priests were obedient* to the faith.

6:8 And Stephen, full of faith and power, was doing* great wonders and signs among the people. 6:9 But some of the ones from the synagogue stood up, the one being called* *the Synagogue* of the Freedmen both *those* from Cyrene and from Alexandria, and the ones from Cilicia and Asia, debating together-with Stephen. 6:10 And they were not strong-enough to stand against the wisdom and the Spirit by which he was speaking. 6:11 Then they instigated men, saying, We have heard him speak blasphemous declarations at Moses and God. 6:12 And they agitated the people and the elders and the scribes. And they stood against *him and* seized him *and* led *him* into the council.

6:13 And false* witnesses stood up, saying, This man is not ceasing to speak blasphemous declarations against the holy place and the law. 6:14 For* we have heard him saying, This Jesus the Nazarene will be tearing-down this place and will be changing the customs which Moses gave to us. 6:15 And all the ones sitting in the council, stared toward him and saw his face *was* like the face of a messenger *of God*.

[Acts 7] TOC

7:1 Now the high-priest said, So then if these things are holding *up*.

7:2 Now he {i.e., Stephen} was saying, Men, brethren and fathers, listen°: the God of glory was seen by our father Abraham, *while* being in Mesopotamia, before he himself *was* to dwell in Haran, 7:3 and said to him, Come out-of your land and from your relatives and come-here into the land whatever I will be showing you. {Gen 12:1,2,4} 7:4 Then he went forth out-of *the* land of *the* Chaldeans *and* dwelt in Haran and after his father died, *God* exiled him from there into this land in which you° are now dwelling. {Gen 13:14-18} 7:5 And he gave him no inheritance in it, not even a step of *his* foot, and he promised to give it to him and to his seed after him *for *his* territory, *even* not being a child *yet* to him. {Gen 15:13, 14} 7:6 Now God spoke thus: That his seed will be a foreigner in an alien land, and they will enslave it and will be mistreating *them* four hundred years. 7:7 And God said, I will be judging the nation to which they would be enslaved, and they will be coming forth and will be giving-divine-service to me in this place after these things. {Gen 17:10-14} 7:8 And he gave him *the* covenant* of circumcision and so he fathered Isaac and he circumcised him *on* the eighth day, and *to* Isaac *was born* Jacob and *to* Jacob the twelve patriarchs. {Gen 21:4, 25:20-26, 46:8-26} 7:9 And the patriarchs were jealous of Joseph *and* gave *him* into Egypt. And God was with him, 7:10 and liberated him from all his afflictions and gave him favor and wisdom in front of Pharaoh, king of Egypt, who

designated him leader over Egypt and his whole house. {Gen 37:23-25, 36} 7:11 Now a famine and great affliction came upon the whole land of Egypt and Canaan and our fathers were finding no sustenances. {Gen 41:54-57} 7:12 But Jacob heard of grain being in Egypt and sent our fathers out the first *time*. {Gen 42:1, 2} 7:13 And Joseph was recognized at the second *meeting* by his brethren, and Joseph's race became apparent to the Pharaoh. {Gen 43:2, 45:16} 7:14 But Joseph himself sent *them and* called Jacob his father and all the relatives, in souls seventy-five. 7:15 Now Jacob went-down into Egypt and died*, he himself and our fathers; {Exodus 1:1-6} 7:16 and were transferred to Shechem and were placed in the tomb which Abraham purchased from *set* price of silver from the sons of Hamor in Shechem. {Jos 24:32} 7:17 Now just-as the time of the promise was drawing near, which God swore to Abraham, the people grew and were multiplied in Egypt, 7:18 till a different king rose* up *over Egypt*, who did not know Joseph. {Exodus 1:7, 8} 7:19 This one dealt craftily with our race *and* mistreated our fathers, to make* *them* place their babies outside *in the elements*, *that* they should not live. {Exo 2:2} 7:20 In which season, Moses was born and was handsome to God, *and* he was reared three months in *his* father's house. {Exodus 1:7, 8, 10-22, 2:1-10} 7:21 Now *after* he was placed outside *in the elements*, Pharaoh's daughter took *him* and reared him *for a son for herself.

7:22 Now Moses was educated in all *the* wisdom of *the* Egyptians, and was mighty in words and in works. 7:23 Now as the time of forty years was being fulfilled to him, it came-up upon his heart to visit his brethren, the sons of Israel. 7:24 And he saw a certain one *of them* being hurt, *and* retaliated and did* *the* avenging for the one who is subjugated, *and* struck the Egyptian; {Exo 2:11} 7:25 and he was supposing *that* his brethren *are* to understand that God is giving them salvation through his hand. But they did not understand. 7:26 And he was seen the next day by them *while they were* quarreling and drove them to *make* peace, *and* said, Men, you° are brethren! Why are you° wronging one another? {Exo 2:13,14} 7:27 But the one hurting the neighbor shoved him away and said, Who designated you a ruler and a justice over us? 7:28 You do not wish to assassinate me in the manner which you assassinated the Egyptian yesterday, do you?

7:29 But at this speech, Moses fled and became a foreigner in the land of Midian, where he fathered two sons. {Exo 18:3} 7:30 And *after* forty years were fulfilled, a messenger of Lord was seen by him in the wilderness of Mount Sinai, in a flame of a fiery bush. {Exo 3:6} 7:31 But *after* Moses saw it and was marveling *at* the vision *of it*. And *while* coming near to consider *what it was,* a voice of *the* Lord came* to him, 7:32 **I *am* the God of your fathers, the God *of* Abraham and the God *of* Isaac and the God *of* Jacob.** {Exo 3:6} And Moses became trembling *and* was not daring to consider *what it was*. 7:33 Now the Lord said to him, Loose the shoes from your feet; for* the place in which you are standing is holy land. 7:34 Having seen, I saw {a Hebraism} the mistreatment of my people who *were* in Egypt and heard their groaning and I descended to liberate them. And now come-here, I will be sending you into Egypt. {Exo 3:1-10} 7:35 This Moses whom they denied, said, Who designated you a ruler and a justice? God sent this one *as* a ruler and a redeemer by the hand of *the* messenger who was seen by him in the bush. {Exo 14:21, 12:41, 15:23, 16:1-36} 7:36 This one led them out *after* he did* wonders and signs in *the* land *of* Egypt and in *the* Red Sea and in the wilderness *for* forty years. 7:37 This is the Moses, the one who said to the sons of Israel, The Lord our God will raise* up to you° a prophet out-of your° brethren, like me. {Deu 18:15} 7:38 This is he who came* *to be* in the congregation* in the wilderness with the messenger, the one speaking to him on Mount Sinai and from our fathers. *This is he* who accepted *the* living word to give to us; {Exo 19:3, 20:1-24:18} 7:39 to whom our fathers willed not to become obedient*, but shoved *God* away from themselves and turned themselves *back* toward Egypt in their heart, 7:40 *and* said to Aaron, Make* us gods which will travel before us. For* this Moses, who led us forth out-of the land of Egypt, we do not know what has happened to him. {Exo 32:1-6} 7:41 And they made* a calf in those days and brought* a sacrifice to the idol and were being joyous in the works of their hands. {Exo 32:19} 7:42 But God turned and gave them up to give-divine-service to the army of heaven; just-as it has been written in *the* book of the prophets, 'You° did not offer slaughtered *beasts* and sacrifices to me *for* forty years in the wilderness, *O* house of Israel, did you°? 7:43 And you° took up the tabernacle of Moloch and the star of the god Remphan, the patterns which you° made* to worship them and I will be exiling you° past Babylon.' {Amos 5:25-27} 7:44 The tabernacle of the testimony was with our fathers in the wilderness, just-as he speaks with Moses *and* commanded *him* to make* it according-to the pattern which he had seen. {Exo 25:9,40, 26:30} 7:45 Which also our fathers, accepted in succession, brought* in with Joshua, in the territory of the nations, which God shoved out away from the face of our fathers, until the days of David. {Jos 3:14, 18:1} 7:46 *David*, who found favor in God's sight, and asked to find a tabernacle for the God of Jacob. {2Sa 7:2, 2Ch 17:1-4} 7:47 But Solomon built him a house. {1Ki 8:1-66, 2Ch 5:1} 7:48 But the Highest is not dwelling in handmade temples; just-as the prophet says, 7:49 'The heaven *is* my throne and the earth *the* footstool of my feet. What *sort of* house will you° be building me? says *the* Lord. Or what is *the* place of my rest? 7:50 Did my hand not make* all these things?' {Isa 66:1-2}

7:51 You° *are* stiff-necked and non-circumcised in heart and ears. You° are habitually defying the Holy Spirit, like your° fathers, *like* you° *do* also! 7:52 Which of the prophets

did your° fathers not persecute? And they killed the ones who proclaimed beforehand *God's message* concerning the coming of the Righteous One; of whom you° have now become betrayers and murderers. 7:53 You° who received the law at *the* directions from *God's* messengers and did not observe *it*. {Ex 20:1-7, Exo 25:2-31:18}

7:54 Now hearing these things, they were being infuriated in the*ir* hearts and they were gnashing their teeth at him. 7:55 But possessing *the* full*ness* of *the* Holy Spirit, he stared into heaven and saw *the* glory of God and Jesus standing at *the* right *hand* of God, 7:56 and said, Behold, I am viewing the heavens which have been opened and the Son of Man standing at *the* right *hand* of God. 7:57 But they cried out in a loud voice *and* held together their ears, and united, rushed upon him. 7:58 And they cast *him* outside the city *and* were stoning *him*. And the witnesses placed *their* garments beside the feet of a young-man called Saul. 7:59 And they were stoning Stephen, *who was* calling upon *the Lord*, and saying, Lord Jesus, accept my spirit. 7:60 Now he placed *his* knees *down and* cried out with a loud voice, Lord, do not weigh this, *their* sin, to them. And he said this and fell-asleep. [Acts 8] TOC 8:1 Now Saul was consenting to the assassination of him.

Now a great persecution happened in that day upon the congregation* which was in Jerusalem, and they were all dispersed throughout the regions of Judea and Samaria, other-than the apostles.

8:2 Now devout men entombed Stephen and made* a great lamentation over him.

8:3 Now Saul was devastating the congregation* *of believers*, traveling into every *one of the* houses and dragging men and women *away,* he was giving *them* up to prison.

{37 AD. Samaria. Tiberius Caesar dies March 16. Caligula attempts to put his statue in the Temple.}

{Examples of those who are saved in the New Testament: Acts 2:14-42; 8:5-13; 8:30-39; 10:34-48; 16:13-15; 16:25-34; 18:8a; 18:8b; 19:1-7; Saul/Apostle Paul: 9:17-18, 22:6-16, 26:12-18.}

8:4 Therefore indeed, the ones who were dispersed went through*out the land*, proclaiming the good-news *of* the word.

8:5 Now Philip went down to a city of Samaria and was preaching the Christ to them. 8:6 And the crowds united *and* were taking-heed to the things being spoken by Philip, while* they were hearing and seeing the signs which he was doing*. 8:7 For* many of the ones who have unclean spirits, *the spirits* were coming forth, crying with a loud voice. And many were healed who have been paralyzed and lame. 8:8 And a great joy happened in that city.

8:9 But a certain man, Simon by name, was formerly in the city practicing-magic and astonishing the nation of Samaria, saying himself to be someone great. 8:10 To whom they were taking-heed, from the little to the great, saying, This one is the power of God, the Great. 8:11 Now they were taking-heed to him because he has astonished them with his *various* magics for a considerable time. 8:12 But when they believed Philip proclaiming the good-news concerning the kingdom of God and the name of Jesus Christ, they were being immersed*, both men and women. 8:13 Now Simon himself also believed and was immersed*, *and* was persevering with Philip. And viewing signs and miracles *which were* happening, he was astonishing him.

8:14 Now *after* the apostles *who were* in Jerusalem heard that Samaria has accepted the word of God, they sent Peter and John to them; 8:15 who came-down *and* prayed concerning them *so* *that they might receive *the* Holy Spirit. 8:16 For* he has not yet fallen upon any of them, but they were* only being immersed* into the name of the Christ Jesus. 8:17 Then they were laying the*ir* hands upon them and they were receiving *the* Holy Spirit.

8:18 But Simon saw that through the laying upon of hands of the apostles *is when* the Holy Spirit is given, offered them wealth, 8:19 saying, Give° to me also this authority in-order-that I may lay the hands upon whomever, *and* he may receive *the* Holy Spirit.

8:20 But Peter said to him, May your silver together-with you be *sent* into destruction, because you supposed to procure the gift of God through monies! 8:21 There is no part nor inheritance in this word for you, for* your heart is not straight in God's sight. 8:22 Therefore, repent from this, your malice, and beseech God; if, then, the deliberation of your heart will be forgiven to you. 8:23 For* I see you *as* being in *the* gall of bitterness and the bond of unrighteousness.

8:24 But Simon answered *and* said, You°, beseech° on my behalf to the Lord, *that nothing which you° have said may come upon me.

8:25 Therefore indeed, *after* they thoroughly testified and spoke the word of the Lord, they returned to Jerusalem and proclaimed the good-news *to* many villages of the Samaritans.

{Summer 37 AD. Road from Jerusalem to Gaza.}

8:26 But a messenger of *the* Lord spoke to Philip, saying, Stand up and travel according-to the midday {i.e., southward} upon the road which is going-down from Jerusalem to Gaza. This is wilderness. {Or: a desolate *road*; not desert!} 8:27 And he stood up, and traveled *away*.

And behold, a man of Ethiopia, a eunuch (a sovereign of Candace, the queen of Ethiopia, who was *in charge* over all her treasure), who had come to Jerusalem to worship, {Literal: to worship = will worship} 8:28 and who

now was returning and sitting in his chariot and was reading the prophet Isaiah. 8:29 Now the Spirit said to Philip, **Go near and join yourself to this chariot.**

{Examples of those who are saved in the New Testament: Acts 2:14-42; 8:5-13; 8:30-39; 10:34-48; 16:13-15; 16:25-34; 18:8a; 18:8b; 19:1-7; Saul/Apostle Paul: 9:17-18, 22:6-16, 26:12-18.}

8:30 Now Philip ran up *and* heard him reading the prophet Isaiah and said, Consequently*, do you know then what you are reading?

8:31 But he said, For* how would I be able, if someone does not guide me? And he pleaded *with* Philip, *after Philip* came-up to sit together-with him. 8:32 Now the passage of the Scripture which he was reading was this: 'He was led like a sheep at *the* slaughter, and like a lamb in front of the one shearing him *is* voiceless, thus he does not open his mouth. 8:33 His judgment was taken *away* in his humbleness. But who will be describing his generation? Because his life is taken from the earth.' {Isa 53:7, 8} 8:34 But the eunuch answered *and* said to Philip, I am beseeching you, concerning whom is the prophet speaking *about in* this? *Is he speaking* concerning himself or concerning some other *person*?

8:35 Now Philip opened his mouth *and* began from this Scripture, *and* proclaimed the good-news of Jesus to him. 8:36 Now as they were traveling down the road, they came upon some water, and the eunuch says, Behold, *here is* water; what is preventing me *now*, to be immersed*? {T} 8:37 Now Philip said, If you believe from *your* whole heart, it is legal.

But he answered *and* said I believe Jesus Christ to be the Son of God.

8:38 And he commanded the chariot to stand *still* and they both went-down into the water, both Philip and the eunuch, and he immersed* him. 8:39 Now when they came-up out-of the water, *the* Spirit of *the* Lord seized Philip, and the eunuch saw him no more, for* he was traveling *on* his way rejoicing.

8:40 But Philip was found in Azotus and going through, he was proclaiming the good-news to all the cities, until he himself came to Caesarea.

[Acts 9] TOC

{Summer AD 37. Damascus. Saul is around 35 years old. Herod Antipas deposed. Herod Agrippa 1st king, 5th ruler of Galilee & Perea.}

9:1 But Saul, still breathing *his words* of threatening and of murder toward the disciples of the Lord, came near to the high-priest, 9:2 asked from him letters *for Damascus to the synagogues, *that if he should find some who are of the Way, both men and women, he might lead *them* who have been bound to Jerusalem.

{Acts: 9:3-19, 22:6-16, 26:12-18. Saul is saved.}

9:3 But while* he was traveling; it happened *for* him to draw near to Damascus, and suddenly a light from heaven flashed around him, 9:4 and he fell upon the earth *and* heard a voice saying to him, **Saul, Saul, why are you persecuting me?**

9:5 But he said, Who are you, Lord?

But the Lord said, **I am Jesus whom you are persecuting.** {T} ***It is harsh for you to kick toward cattle-prods.*** {Act 26:14}

9:6 *And trembling and being amazed, he said, What do you wish me to do*?*

And the Lord said to him, **But stand *up* and enter into the city and it will be spoken to you what it is essential for you to do*.**

9:7 But the men traveling together-with him stood speechless, indeed hearing the voice, but viewing no one. 9:8 Now Saul was raised from the earth, and *after* his eyes have been opened, he was seeing nothing. But leading him by the hand, they led *him* into Damascus. 9:9 And he was *there* three days not seeing and did not eat nor drink.

9:10 Now there was a certain disciple in Damascus, Ananias by name, and the Lord said to him in a vision, **Ananias**.

And he said, Behold, I *am here*, Lord.

9:11 Now the Lord *said* to him, **Stand up, travel to the lane which is called Straight, and seek *one* from Tarsus, Saul by name, in the house of Judas. For* behold, he is praying; 9:12 and he saw in a vision, a man, Ananias by name, who entered and laid *his* hand upon him, *that he might recover his sight**.

9:13 But Ananias answered, Lord, I have heard from many concerning this man *and* how-much evil he did* to your holy-ones in Jerusalem, 9:14 and he has authority from the high-priests here to bind all the ones calling upon your name.

9:15 But the Lord said to him, **Travel *on*, because this one is a chosen vessel for me to bear my name in the sight of the Gentiles and kings and *the* sons of Israel; 9:16 for* I will be showing him how-much it is essential for him to suffer on behalf of my name.**

{Examples of those who are saved in the New Testament: Acts 2:14-42; 8:5-13; 8:30-39; 10:34-48; 16:13-15; 16:25-34; 18:8a; 18:8b; 19:1-7; Saul/Apostle Paul: 9:17-18, 22:6-16, 26:12-18.}

9:17 Now Ananias went away and entered into the house and he laid *his* hands upon him *and* said, Brother Saul, the Lord has sent me, the one who was seen by you on the road *on* which you were coming, *that you may recover *your* sight and may be filled with *the* Holy Spirit. 9:18 And immediately *things* like scales fell from his eyes *and* he recovered *his* sight, and he stood up and was immersed*; 9:19 and he took nourishment and was strengthened.

Now Saul happened *to be* with the disciples *who were* in Damascus *for* some days. 9:20 And immediately in the synagogues he was preaching the Christ, This one is the Son of God. 9:21 Now all *who are* hearing *him* were astonished and were saying, Is this not the one who made havoc in Jerusalem *of* the ones calling upon this name? And he has come here *for this *purpose*, in-order-that he might lead them who have been bound in front of the high-priests. 9:22 But Saul was being empowered more and was confusing the Jews who are dwelling in Damascus, lecturing that this *Jesus* is the Christ.

9:23 Now as a considerable *number of* days were being fulfilled, the Jews planned together to assassinate him; 9:24 but their pact was known to Saul. And they were guarding the gates both day and night *that they might assassinate him. 9:25 But the disciples took him *by* night and dropped *him* down through the wall, lowered *him* in a basket.

{37-39 AD. Arabia. Saul's retirement. Gal 1:17-18. AD dates vary due to many not putting this in the chronology.}

{Sept., 39 AD. Jerusalem. Paul's first visit there.}

9:26 Now *after* Saul came* in*to* Jerusalem, he was attempting to be joined to the disciples, and all were fearing him, not believing that he is a disciple. 9:27 But Barnabas grabbed him *and* led *him* to the apostles, and described to them how he saw the Lord on the road and that he spoke to him and how in Damascus he spoke boldly in the name of Jesus. 9:28 And he was traveling into Jerusalem with them, and speaking boldly in the name of the Lord Jesus. 9:29 And he both was speaking and was debating together-with the Grecian Jews, but they were undertaking the task to assassinate him.

{40-43 AD Paul in Tarsus & Cilicia.}

9:30 Now *after* the brethren fully knew it, they brought* him to Caesarea and sent him out to Tarsus.

9:31 Therefore indeed, *all* the congregations* throughout the whole of Judea and Galilee and Samaria were having peace. They were being multiplied, being built up, and conducting-themselves in the fear of the Lord and in the comfort of the Holy Spirit.

{40 AD. Lydda & Joppa. Herod Antipas banished.}

9:32 Now Peter, going through all *the regions*, happened to also come down to the holy-ones, the ones dwelling *at* Lydda. 9:33 Now he found a certain paralyzed man there, Aeneas by name, who was laying in *his* pallet from eight years *ago*. 9:34 And Peter said to him, Aeneas, Jesus the Christ heals you. Stand up and spread *your bed for* yourself. And immediately he stood up. 9:35 And all dwelling *at* Lydda, and Sharon, who saw him, turned over *to* the Lord.

9:36 Now there was a certain disciple in Joppa, Tabitha by name, which by translation, is called* Dorcas. This one was full of good works and of *various* charities, which she was doing*. 9:37 Now she happened to die in those days, *after* she was sick. Now *after* they fully-washed her, they placed her in an upstairs-room. 9:38 Now Lydda being near to Joppa, the disciples heard that Peter is in it, sent for him, encouraging *him* not to hesitate to come to them. 9:39 Now Peter stood *up and* went together-with them, *those* who came*, *and* they led *him* into the upstairs-room. And all the widows presented to him, weeping and showing *the* tunics and garments; as many as Dorcas was making*, *while* being with them. 9:40 Peter cast *them* all outside *and* placed *his* knees down *and* prayed and turned again toward *the* body *and* said, Tabitha, rise* up. And she opened her eyes and saw Peter, *then* she sat up. 9:41 Now he gave her *his* hand and stood her up. And he summoned the holy-ones and widows *and*, he presented her *as* living. 9:42 Now it became known throughout the whole of Joppa and many believed upon the Lord. 9:43 Now he happened *for* him to remain a considerable *number of* days in Joppa with a certain Simon, a tanner.

[Acts 10] TOC

{40 AD. Caesarea.}

10:1 Now there was a certain man in Caesarea, Cornelius by name, a centurion out-of what is called the Italian cohort {600 soldiers}, 10:2 a devout *man*, who fears God together-with all his house and doing* many charities for the people and always beseeching God. 10:3 He saw openly in a vision, *at* approximately the ninth hour {i.e., 3:00 PM} of the day, a messenger of God who entered to him and said to him, Cornelius.

10:4 But he stared at him and became fearful *and* said, What is it, Lord?

But he said to him, Your prayers and your *many* charities went-up *for a memorial in God's sight. 10:5 And now send men to Joppa and send for Simon, who is surnamed Peter. 10:6 This one is lodged with a certain Simon, a tanner, in which *his* house is beside *the* sea. {T} *He will tell you something that is essential for you to do.* 10:7 Now as the messenger, the one *who had been* speaking to Cornelius went away, he summoned two of his domestic *servants* and a devout soldier of the ones *who are* persevering with him 10:8 and described all *these* things to them *and then* he sent them to Joppa.

{40 AD. Joppa.}

10:9 Now on the next-day, *while* those *men are* traveling and drawing near to the city, Peter went-up upon the housetop to pray, around the sixth hour. {i.e., Noon}. 10:10 Now he became very hungry and was wishing to taste *food*, but *while* those *men are* preparing *the food*, a trance fell upon him. 10:11 And he views the heaven, which has opened and a certain vessel descending over him, like a great sheet has been bound and being dropped

down by four edges upon the earth; 10:12 in which were* all *kinds of* four-footed mammals and beasts and reptiles of the earth and birds of the heaven. 10:13 And a voice came* to him, **Stand up Peter, sacrifice and eat.**

10:14 But Peter said, Not-so, Lord, because I never ate anything, common or unclean.

10:15 And a voice *came* to him again the second-time, **What God cleansed, you, do not make common.** 10:16 But this happened upon three-times and again the vessel was received up into heaven.

10:17 Now as Peter was perplexing in himself *at* whatever the vision which he saw might be *meaning*.

And behold, the men who have been sent from Cornelius stood at the gate, and made inquiry for Simon's house, 10:18 and summoned *him*, and was inquiring if Simon, who is surnamed Peter, was lodged here.

10:19 But *while* Peter is contemplating concerning the vision, the Spirit said to him, **Behold, men are seeking you.** 10:20 **But *after* you have stood up, go-down and travel together-with them, judging nothing, because I have sent them.**

10:21 Now Peter went-down to the men {T} *who were sent from Cornelius to him* and said, Behold, I am he whom you° are seeking. What *is* the cause through which you° are here?

10:22 Now they said, Cornelius a centurion, a righteous man and fearing God, being *well* testified of by the whole nation of the Jews, was divinely-warned by a holy messenger to send for you to *come to* his house and to hear words from you. 10:23 Therefore, he invited them in, and lodged *them*.

{40 AD. Caesarea.}

Now on the next-day Peter came forth and went together-with them and some of the brethren from Joppa went together-with him. 10:24 And on the next-day they entered into Caesarea. Now Cornelius was expecting them, *after* he called together his relatives and the intimate friends. 10:25 Now as Peter happened to enter in, Cornelius met with him *and* fell *down* upon *his* feet *and* worshiped *him*.

10:26 But Peter lifted him up, saying, Stand up; I myself am also a man. 10:27 And *while* conversing together-with him, he entered and finds many who came together. 10:28 And he was saying to them, You° know how it is an illegal thing for a man *who is* a Jew to be joined or to come to *the* heathen, and *yet* God showed to me to speak *of* no man *as* common or unclean. 10:29 Hence also, undeniably I came, *after* I was sent for. Therefore, I am inquiring, for what reason have you° sent for me?

10:30 And Cornelius was saying, I was fasting and praying *in* the ninth hour {i.e., 3:00 PM} from the fourth day *ago* till this hour in my house, and behold, a man stood in my sight in bright apparel, 10:31 and says, Cornelius, your prayer is heard and your charities were remembered in God's sight. 10:32 Therefore, send to Joppa, and call Simon, who is surnamed Peter; this one is lodged in the house of Simon, a tanner, beside *the* sea. *When* he has come*; he will be speaking to you. 10:33 Therefore, promptly I sent *word* to you, and *when* you came*, you did* well. Therefore, now we are all here in God's sight, to hear all things which have been commanded to you by God.

{Examples of those who are saved in the New Testament: Acts 2:14-42; 8:5-13; 8:30-39; 10:34-48; 16:13-15; 16:25-34; 18:8a; 18:8b; 19:1-7; Saul/Apostle Paul: 9:17-18, 22:6-16, 26:12-18.}

10:34 Now Peter opened *his* mouth and said, In truth, I comprehend that God is not one who shows-favoritism 10:35 but in every nation, he who fears him and is working righteousness, is acceptable to him. 10:36 The word which he sent to the sons of Israel, proclaiming the good-news of peace through Jesus Christ (this one is Lord of all). 10:37 You° know, the word *concerning Jesus* which happened throughout the whole of Judea, which began from Galilee, after the immersion* which John preached. 10:38 Jesus who *was* from Nazareth; how God anointed him with *the* Holy Spirit and with power, who went through *the land* working good* and healing all who were oppressed by the devil, because God was with him. 10:39 And we are witnesses of all things which he did* both in the region of the Jews and in Jerusalem, whom they also assassinated and hanged *him* upon a tree. 10:40 God raised this one *up on* the third day and gave him to become manifest, 10:41 not to all the people, but to witnesses the ones who have been assigned before by God, *even* to us, who ate and drank together-with him after he rose* up from the dead. 10:42 And he commanded us to preach to the people and to thoroughly testify that he himself is the one who has been determined by God *to be* judge of the living and the dead. 10:43 To this one, all the prophets are testifying, *that* through his name everyone, the one believing into him, *is* to receive forgiveness of sins.

10:44 *While* Peter *is* still speaking these words, the Holy Spirit fell upon all the ones hearing the word. 10:45 And the believing *ones* from the circumcision, were astonished, as many as came together-with Peter, because the gift of the Holy Spirit has also been poured out upon the Gentiles. 10:46 For* they were hearing them speak in *foreign* languages and applauding God.

Then Peter answered, 10:47 Is anyone able to forbid the water, *for* these not to be immersed*, who received the Holy Spirit even as we *did*? 10:48 And he commanded them to be immersed* in the name of the Lord. Then they asked him to remain some days.

[Acts 11] TOC

11:1 Now the apostles and the brethren who are in Judea heard that the Gentiles *had* also accepted the word of God. 11:2 And when Peter went-up to Jerusalem, the ones from *the* circumcision were arguing with him, 11:3 saying, You entered to men having uncircumcision and ate together-with them.

11:4 But Peter began and afterwards was expounding *the matter* to them, saying, 11:5 I was in the city of Joppa praying and I saw a vision *while* in a trance, a certain vessel descending, like a great sheet being dropped down from heaven by *the* four edges, and it came up-to me. 11:6 *After* I stared into what I was considering and I saw the four-footed mammals of the earth and *other* beasts and reptiles and birds of the heaven.

11:7 Now I heard a voice saying to me, **Stand up Peter, sacrifice and eat**.

11:8 But I said, Not-so, Lord, because everything *that is* common or unclean *has* never entered into my mouth.

11:9 But a voice answered me the second-time from heaven, **What God cleansed, you, do not make common.** 11:10 Now this happened upon three-times and all were pulled up again into heaven. 11:11 And behold, promptly three men stood at the house in which I was, who has been sent from Caesarea to me.

11:12 But the Spirit said to me to go together-with them, making no distinction.

Now these six brethren also came together-with me, and we entered into the house of the man. 11:13 And he reported to us how he saw the messenger who stood in his house and said to him, Send men to Joppa and send for Simon, who is surnamed Peter; 11:14 who will be speaking *the* words to you in which you will be saved, you and all your house.

11:15 Now while* I was beginning to speak, the Holy Spirit fell upon them, just-like upon us also at *the* beginning. 11:16 Now I was reminded of the declaration of *the* Lord, how he was saying, **John indeed immersed* in water, but you° will be immersed* in *the* Holy Spirit.**

11:17 Therefore, if God gave to them the equal gift like *he* also *did* to us *after* we believed upon the Lord Jesus Christ, now who was I, *that I am* able to forbid God? 11:18 But *after* they heard these things, they were quiet and glorifying God, saying, Consequently*, God gave also the repentance to the Gentiles into life.

{40-41 AD. Antioch, Phoenicia, Cyprus, etc. The Good-news extended to all the Gentiles. Jan., 41 AD Claudius becomes Emperor.}

11:19 Therefore indeed, the ones who were dispersed from the affliction which happened upon Stephen, went to Phoenicia and Cyprus and Antioch, speaking the word to no one except only to *the* Jews. 11:20 Now some out-of them were men from Cyprus and Cyrene, who entered into Antioch, and were also speaking to the Grecian Jews, proclaiming the good-news of *the* Lord Jesus. 11:21 And *the* hand of *the* Lord was with them and a large number who believed turned over *to* the Lord.

{42 AD. Jerusalem to Antioch. Herod Agrippa receives kingdom of Judea & Samaria.}

11:22 Now the word concerning them was heard in the ears of the congregation* which *was* in Jerusalem. And they sent out Barnabas to go through *the area* to Antioch; 11:23 who came* and saw the favor of God, *and* he rejoiced and was encouraging all with purpose of heart to remain in the Lord, 11:24 because he was a good man and full of *the* Holy Spirit and of faith, and a considerable crowd was added to the Lord.

{43-44 AD. Claudius goes to Britain.}

11:25 Now Barnabas went forth to Tarsus to seek Saul; 11:26 and he found *him and* led him to Antioch. Now it happened a whole year *for* them to be gathered together-with *him* in the congregation* and to teach a considerable crowd. And the disciples were first divinely-called Christians in Antioch.

11:27 Now in these days prophets came down from Jerusalem to Antioch. 11:28 Now one out-of them, Agabus by name, stood up and he signified through the Spirit *that* a great famine is about to be upon the whole inhabited-earth; which also happened in *the days of* Claudius Caesar. {47 A.D.} 11:29 Now the disciples, just-as was anyone's prosperity, each of them determined to send a service *of relief* to the brethren dwelling in Judea; 11:30 which they also did* *and* sent *it* to the elders through *the* hands of Barnabas and Saul.

[Acts 12] TOC

{March 44 AD. Jerusalem.}

12:1 Now throughout that time, Herod the king put *his* hands upon some from the congregation* to mistreat *them*. 12:2 Now he assassinated James the brother of John with a sword, {April 44 AD.} 12:3 And he saw that it is pleasing

to the Jews *and* also added Peter to take (and they were the Days of Unleavened *bread* {i.e., Passover}). 12:4 whom he himself also arrested, *and* placed *Peter* in prison and gave *him* up to four Quarternions of soldiers {i.e., sixteen soldiers} to guard him; planning to lead him *out* to the people after the Passover.

12:5 Therefore indeed, Peter was being kept in the prison, but intense prayer was happening by the congregation* to God on his behalf. 12:6 But when Herod was about to lead him *out*, in that same night, Peter fell-asleep between two soldiers and has been bound in two chains *to them*, *and* guards were guarding the prison before the door. 12:7 And behold, a messenger of *the* Lord stood by *him* and a light shined in the cell and he struck Peter on the rib-cage and, he lifted him up, saying, Stand up quickly. And his chains fell from the hands. 12:8 And the messenger said to him, Gird yourself and tie on your sandals. Now he did* so. And he says to him, Put your garment around you and follow me. 12:9 And they went forth, he was following him, and he did not know that *this* is true*, the thing happening through the messenger, but he was thinking to be seeing a vision. 12:10 Now they went through *the* first and second prison, *and* came upon the iron gate the one bringing *them* into the city; which was opened *by* itself for them, and they went forth and went forward one lane, and immediately the messenger withdrew from him.

12:11 And Peter, came* to himself, *and* said, Now I truly know, that *the* Lord sent his messenger out and liberated me out-of the hand of Herod and all the expectation of the people of the Jews. 12:12 he was conscious *of it and* came upon the house of Mary the mother of John the one being surnamed Mark, where a considerable *number* were accumulating together and *were* praying. 12:13 Now *after* Peter knocked *at* the door of the gate, a maidservant, Rhoda by name, came near to listen *to who was there*. 12:14 and she recognized the voice of Peter *and* from the joy did not open the gate, but she ran in and reported Peter to be standing before the gate.

12:15 But they said to her, You are insane.

But she was stoutly affirming to have *this* so.

And they were saying, It is his messenger.

12:16 But Peter was remaining *and kept* knocking. Now *after* they opened *the door*, they saw him and were astonished. 12:17 But he beckoned to them with the hand to be silent *and* described to them how the Lord *had* led him out-of the prison. Now he said, Report° these things to James and to the brethren. And he went forth *and* traveled to a different place. 12:18 Now *when* it became day, there was not *just* a small disturbance among the soldiers, *as to* what then happened *to* Peter. 12:19 Now Herod sought him and did not find *him, and* examined the guards. He commanded *them* to be led away *for execution*. And he went down from Judea to Caesarea *and* was staying *there*.

{Around May 44 AD. Caesarea. Herod Agrippa dies. Palestine reunited to Rome.}

12:20 Now Herod was quarreling furiously *with those* from Tyre and Sidon. But they were united here with him, and persuaded Blastus, the one over the king's bedroom, *and* they were asking for peace, because the nourishing of their region *is* from the king*'s region*. 12:21 Now on an appointed day, Herod clothed himself in royal apparel, and sat upon the judicial-seat, *and* he was *publicly* addressing them. 12:22 Now the public was shouting out, *saying*, *This is* a voice of a god and not of a man! 12:23 But instantly a messenger of *the* Lord struck him, because he did not give God *the* glory and *after* he became maggot-eaten, he expired.

12:24 But the word of God was growing and being multiplied.

{Spring 44 AD. Antioch to Jerusalem back to Antioch (Acts 11:30), sending relief.}

12:25 Now Barnabas and Saul returned to Jerusalem, *after* they fulfilled the service. They took together-with *them* also John, who was surnamed Mark.

[Acts 13] TOC

{45-48 AD. Asia Minor. Paul's first missionary journey from Antioch to Perga, Cyprus, Antioch in Pisidia, Iconium, Lystra, Derbe and back to Antioch in Syria.}

13:1 Now some prophets and teachers were in the congregation* which is in Antioch: both Barnabas, and Symeon the one being called Niger, and Lucius from Cyrene, and Manaen, a foster-brother of Herod the Tetrarch, and Saul. 13:2 Now *while* ministering* to the Lord and fasting, the Holy Spirit said, **Separate*° Barnabas and Saul for me, *for the work to which I have called them.** 13:3 Then they fasted and prayed, laid the*ir* hands upon them and dismissed *them*.

13:4 Therefore indeed, these *men* were sent out by the Holy Spirit *and* went down to Seleucia, and sailed from there to Cyprus. 13:5 And *after* they came* in Salamis, they were proclaiming the word of God in the synagogues of the Jews, and they also had John, an attendant.

13:6 Now *after* they went through the island up-to Paphos, they found a certain magician, a false* prophet, a Jew, to which *is the* name Son-of-Joshua; 13:7 who was together-with the proconsul, Sergius Paulus, an intelligent man. This one sought to hear the word of God, *and* called *to him* Barnabas and Saul. 13:8 But Elymas the magician (for* so is his name by translation) was standing against them, seeking to pervert the proconsul away from the faith. 13:9 But Saul, also *called* Paul, was filled from {i.e., with} *the*stared toward him, 13:10 *and* said, O full of all treachery and all villainy, son of the devil, enemy of all righteousness, will you not cease perverting the straight

ways of *the* Lord? 13:11 And now, behold, *the* hand of *the* Lord *is* upon you, and you will be blind and *will* not see the sun till *the next* season. Now instantly dimness and darkness fell upon him, and proceeding around, he was seeking *someone to* lead *him* by the hand. 13:12 Then the proconsul saw the thing which had happened *and* believedbeing astounded upon the teaching of the Lord.

13:13 Now the ones around Paul set-sail from Paphos, came to Perga in Pamphylia. And John departed from them *and* returned to Jerusalem.

13:14 But they themselves went through from Perga, came* to Antioch of Pisidia, {Asia Minor} and entered into the synagogue on the Sabbath day *and* sat *down*. 13:15 Now after the public-reading of the law and the prophets, the synagogue-rulers sent for them, saying, Men, brethren, if there is a word of encouragement to the people in you°, speak° *it*.

13:16 Now Paul stood up *and* beckoned with the hand *and* said,

Men, Israelites, and the ones fearing God, listen°: 13:17 The God of this people chose our fathers and exalted the people in the*ir* foreign residency, in *the* land of Egypt, and he led them forth out-of it with a high arm. {Exo 12:37, Deu 5:15} 13:18 And he tolerated the mannerisms *of* them in the wilderness *for* approximately a time of forty years. {Deu 1:31, 7:1-6, Num 14:33, Psa 95:10} 13:19 And he demolished seven nations in the land of Canaan, *and* gave to them their land for an inheritance. {Deu 7:1, Jos 14:2} 13:20 After these things *for* approximately four hundred and fifty years, he gave *them* judges until Samuel the prophet. {Jdg 2:16, 1Sa 3:20} 13:21 And from thereon, they asked for a king. And God gave to them Saul, son of Kish, a man from the tribe of Benjamin, *for* forty years. {1Sa 8:5, 10:21} 13:22 And he removed him *and* lifted *up* David to *be* king to them; to whom he also testified and said, I found David *the son* of Jesse, a man according-to my *own* heart, who will be practicing all my *various* wills. {i.e., wishes or commandments} {1Sa 13:14, 1Ch 10:14, 2Sa 6:21}

13:23 God brought* salvation to Israel from the seed of this *man David,* according-to promise, 13:24 *when* John preached beforehand *the* immersion* of repentance to Israel, before *his* face *and before* his entrance. 13:25 Now as John was fulfilling the course, he was saying, Who do you° perceive me to be {i.e., that I am}? I am not *he*. But behold, he is coming after me, of whom I am not worthy to loosen the shoe*s* from *his* feet. 13:26 Men, brethren, sons of the race of Abraham and the ones fearing God among you°, the word of this salvation was sent forth to you°. 13:27 For* the ones dwelling in Jerusalem and their rulers who were ignorant of this one, and they fulfilled the voices of the prophets, the ones being read *on* every Sabbath, *when* they judged *him to death.* 13:28 And *though* no one found a crime *worthy* of death *in him*, they *still* asked Pilate to assassinate him. 13:29 Now as they completed all things which have been written concerning him, they took *him* down from the tree and placed *him* in a tomb. 13:30 But God raised him *up* from the dead, 13:31 who was seen upon many days by the ones who came-up together-with him from Galilee to Jerusalem, who are his witnesses to the people. 13:32 And we are proclaiming to you° the good-news of the promise which came* to the fathers, that God has fulfilled this for us, their children, *when* he raised* up Jesus; 13:33 as it has also been written in the second Psalm, 'You are my Son; I have fathered you today.' {Psa 2:7} 13:34 Now he raised* him up from the dead, no longer being about to return to decay, he has said thus, I will be giving you° the holy faithful things of David. {Isa 55:3} 13:35 Hence, he also says in a different *psalm*, 'You will not be giving your Holy One to see decay.' {Psa 16:10} 13:36 For* indeed David, *after* he attended to the plan of God in *his* own generation, fell-asleep and was added to his fathers and saw decay; {1Ki 2:10} 13:37 but he whom God raised *up* saw no decay. 13:38 Therefore, men, brethren, let it be known to you° that forgiveness of sins is proclaimed to you° through this one; 13:39 and everyone who believes is made righteous in this one; you° were not able to be made righteous from all the things of which *were* in the Law of Moses. 13:40 Therefore, beware°, *that* what has been spoken in the prophets might not come upon you°: 13:41 'You° despisers, behold° and marvel° and disappear°, because I am working a work in your° days, *a work* which you° should never believe, *even* if someone should describe it to you°.' {Hab. 1:5}

13:42 But *after* the Jews go-out of the synagogue, the Gentiles were pleading *for* the declarations to be spoken to them at the ensuing Sabbath. 13:43 Now *after* the synagogue was dissolved, many of the Jews and the pious Jewish-converts followed Paul and Barnabas; who, *while* speaking, were persuading them to remain in the favor of God.

13:44 And the coming Sabbath, almost all the city was gathered together to hear the word of God. 13:45 But the Jews saw the crowds *and* were filled from jealousy and were contradicting the things being spoken by Paul, contradicting and blaspheming *him*.

13:46 But Paul and Barnabas spoke boldly *and* said, It was necessary *for* the word of God to first be spoken to you°. But since you° are shoving it away from *yourselves* and are judging yourselves not worthy of the everlasting life. Behold, *how* we are turned to the Gentiles. 13:47 For* so the Lord has commanded to us, *saying*, 'I have placed you *for a light of *the* Gentiles, *for* you to be *for salvation to the outermost *parts* of the earth.' {Isa 42:6}

13:48 And *while* the Gentiles *are* hearing *this*, they were rejoicing and glorifying the word of the Lord, and they believed as many as have appointed themselves toward everlasting life. 13:49 Now the word of the Lord was being carried through the whole region.

[13:50] But the Jews spurred on the pious and prominent women and the foremost ones of the city, and awakened a persecution against Paul and Barnabas, and cast them away from their borders. [13:51] But they shook-off the dust of their feet against them and came to Iconium. [13:52] Now the disciples were being filled from joy and *the* Holy Spirit.

[Acts 14] TOC

[14:1] Now it happened in Iconium according-to the same thing, *for* they themselves to enter into the synagogue of the Jews and to speak thus, so-then *for* a large multitude to believe, both from *the* Jews and from *the* Greeks. [14:2] But the disobedient Jews awakened and embittered the souls of the Gentiles against the brethren. [14:3] Therefore, they indeed stayed a considerable time *there,* speaking boldly in the Lord, who *were* testifying to the word of his favor, giving signs and wonders to happen through their hands. [14:4] But the multitude of the city was split-apart, and some were together-with the Jews and the *others were* together-with the apostles. [14:5] Now as it became an impulse of both the Gentiles and the Jews, together-with their rulers, to abuse them and to stone them, [14:6] *while* they were conscious *of it and* fled for refuge to the cities of Lycaonia, Lystra and Derbe, and the region around *them*. [14:7] And they were proclaiming the good-news there.

[14:8] And *there was* a certain man, who was sitting in Lystra, being* powerless in the feet, lame from his mother's womb, who had never walked. [14:9] This one heard Paul speaking, who stared at him and saw that he has faith to be cured, [14:10] said with a loud voice, Stand correctly upon your feet. And he was leaping up and walking.

[14:11] Now the crowds saw what Paul did* *and* lifted up their voice, saying in Lycaonian, The gods, who were made similar to men, descended to us. [14:12] And indeed, they were calling Barnabas, Zeus; but Paul, Hermes, since he himself was the leader of the speech. {i.e., main speaker} [14:13] Now *the* priest of Zeus of the one being before their city, brought oxen and garlands in the gates and was wishing to sacrifice *them* together-with the crowds.

[14:14] But *after* the apostles, Barnabas and Paul, heard *it*, they ripped their garments *and* dashed into the crowd, crying out [14:15] and saying, Men! Why are you° doing* these things? We are also humans, of like-feelings with you° *and are* proclaiming the good-news to you°: to turn away from these futile things to the living God, who made* the heaven, and the earth, and the sea, and all things in them; [14:16] who permitted all the nations in the generations which have gone-by, to conduct-themselves in their *own* ways. [14:17] Although he did not leave himself unwitnessed, *by* doing* good, giving rainfalls and fruitful seasons to you° from heaven, filling our hearts *with* nourishment and joy. [14:18] And saying these things, they made the crowds cease with difficulty not to sacrifice to them.

[14:19] But Jews from Antioch and Iconium came upon *them there* and persuaded the crowds *and* they stoned Paul, and were dragging *him* outside the city, *after* they supposed him to have died. [14:20] But the disciples surrounded him *and* he rose* up *and* entered into the city and went forth on the next-day together-with Barnabas to Derbe. [14:21] And *after* they proclaimed the good-news *to* that city and made a considerable *number of* disciples, they returned to Lystra and Iconium and Antioch, [14:22] further strengthening the souls of the disciples, encouraging *them* to remain in the faith, and that it is essential for us through many afflictions to enter into the kingdom of God. [14:23] Now *after* they assigned elders to them in every congregation* and prayed with fasts, they consigned them to the Lord in whom they had believed.

[14:24] And they went through Pisidia *and* came to Pamphylia. [14:25] And they spoke the word in Perga *and* went-down to Attalia; [14:26] and they sailed from there to Antioch, from where they were giving themselves to the favor of God toward the work which they fulfilled.

{48-50 AD. Antioch. April 5, 49 AD A skirmish between Roman troops & the Jews at the Passover.}

[14:27] Now they came* and gathered the congregation* together *and* reported how-much God *had* done* with them, and that he *had* opened a door of faith to the Gentiles. [14:28] Now they were staying there together-with the disciples a time; not *just* a few.

[Acts 15] TOC

{50 AD. Jerusalem. Caractacus of Britain conquered and sent to Rome.}

[15:1] And some, came down from Judea, *and* were teaching the brethren, *saying,* If you° are not circumcised in the custom of Moses, you° are unable to be saved. [15:2] Therefore, *after* not *just* a small dissension and debate by Paul and Barnabas with them happened, *the brethren* appointed Paul and Barnabas, and some others out-of them, to go-up to Jerusalem to the apostles and elders concerning this debate.

[15:3] Therefore indeed, *after* they were sent onward by the congregation*, they were going through *both* Phoenicia and Samaria, describing the turning *to God* of the Gentiles, and they were producing great joy in all the brethren. [15:4] Now they came* to Jerusalem *and* were accepted by the congregation*, and the apostles and the elders, and they reported how-much God did* with them.

15:5 But some from the sect of the Pharisees rose* up, who have believed, saying, It is essential to circumcise them and to command *them* to keep the Law of Moses. {Gal. 2:1}

15:6 Now the apostles and the elders were gathered together to see concerning this word {I.e. matter. Or speech.}. 15:7 Now *after* much debate *had* happened, Peter stood up *and* said to them, Men, brethren, you° know that from *the* days of old among us, God chose through my mouth, *that* the Gentiles *were* to hear the word of the good-news and to believe *it*. 15:8 And God, the knower of hearts, testified of them, *when* he gave them the Holy Spirit, just-as *he did* also to us; 15:9 and he made no distinction between us and them in the faith, *when* he cleansed their hearts.

15:10 Therefore, now, why are you° testing God, *that is* to place a yoke upon the neck of the disciples, which neither our fathers, nor we were strong-enough to bear? 15:11 But we believe *we are* to be saved through the favor of the Lord Jesus, according-to what *is* in the *same* manner *as* they *are* also.

15:12 Now all the multitude was silent, and they were hearing Barnabas and Paul describing how-much God did*, *in* signs and wonders, among the Gentiles through them.

15:13 Now after they were silent, James answered, saying, Men, brethren, hear° me. 15:14 Symeon described, just-as *how* God visited *the* nations first, to take out-of *them* a people upon {Or: in} his name. 15:15 And the words of the prophets agree together-with this; just-as it has been written, 15:16 'I will turn back after these things, and I will build the tabernacle of David again, which has fallen. And I will build the things which have been ruined again. And I will straighten it, 15:17 *that if the rest of men may seek out the Lord, and all the nations, upon whom my name has been called upon them, says the Lord, the one *who is* doing* all these things,' {Amos 9:11, 12} 15:18 (known to God are all his works from the age {Or: world}).

15:19 Hence, I am deciding not to trouble the ones from the Gentiles, *who are* turning *lives* over *to* God; 15:20 but to inform them by letter: to abstain from the pollutions of idols, and from fornication, and from *the* thing strangled, and from blood. 15:21 For* Moses has the ones preaching him in every city, from ancient generations, being read in the synagogues every Sabbath.

15:22 Then it seemed *good* to the apostles and the elders, together-with the whole congregation*, to send chosen men from them*selves* together-with Paul and Barnabas to Antioch, leading men among the brethren: Judas surnamed Barsabbas and Silas. {Gal. 2:13-15}

15:23 They wrote these things through their hand:

The apostles and the elders and brethren, to the brethren, the ones from the Gentiles throughout Antioch and Syria and Cilicia. Hello.

15:24 Since we heard that some who went forth from us *have* disturbed you° with words, upsetting your° souls; saying you° *must* be circumcised and to keep the law, to whom we ordered no *such thing*; 15:25 it seemed *good* to us, *after* we became united *and* had chosen men together-with our beloved Barnabas and Paul to send *them* to you°, 15:26 men who have given up their lives on behalf of the name of our Lord Jesus Christ. 15:27 Therefore, we have sent Judas and Silas, themselves also reporting the same things through *their* speech. 15:28 For* it seemed *good* to the Holy Spirit and to us, to place no more burden upon you° other-than these necessary things: 15:29 *that you° are* to abstain from idol-sacrifices, and from blood, and from *the* thing strangled, and from fornication. Keeping yourselves out-of which *such* things, you° will be practicing well.

Good-bye.

{James' letter is written. The beginning of the New Testament letters. There is a very strong possibility the Book of Mark may have been written around this time too or even before and maybe the Book of Matthew, one Good News account for a Roman audience, one for a Jewish audience.}

15:30 Therefore indeed, after they were dismissed, they came to Antioch and gathered the multitude together *and* gave *them* the letter. 15:31 Now they read *it, and* rejoiced upon the encouragement. 15:32 And Judas and Silas, also being prophets themselves, encouraged the brethren through much speech and further strengthened *them*. 15:33 Now *after* they spent *some* time *there*, they were dismissed with peace from the brethren to the apostles. 15:34 {T} *But it seemed good to Silas to remain there.* 15:35 But Paul and Barnabas were staying in Antioch with many others also, teaching and proclaiming the good-news of the word of the Lord.

{Early in 51 to 53 AD. Antioch into Asia Minor & Europe. Paul's second missionary journey. Felix was made governor of Judea. Famine at Rome. Jews expelled from Rome.}

15:36 Now after some days Paul said to Barnabas, *After* we *have* returned, we should visit our brethren in every city in which we proclaimed the word of the Lord *to see* how they are holding *up*. 15:37 Now Barnabas planned to take together-with *them* John, the one called Mark. 15:38 But Paul was not deeming it worthy to take *Mark* together-with them, this one who withdrew away from them from Pamphylia and did not go together-with *them* to the work. 15:39 Therefore, it happened: a sharp-disagreement, so-then they departed from one another, and Barnabas took Mark *with him* to sail away to Cyprus; 15:40 but Paul chose Silas, went forth, and was given to the

favor of God by the brethren. 15:41 Now he was going through Syria and Cilicia, further strengthening the congregations*.

[Acts 16] TOC

{52 AD. Paul going toward Europe.}

16:1 Now he arrived in Derbe and Lystra, and behold, a certain disciple was there, Timothy by name, *the* son of a certain *woman*, a believing Jewess, and a Greek father, 16:2 whom was being testified of by the brethren in Lystra and Iconium. 16:3 This one, Paul wished to go forth together-with *him*, and he took *and* circumcised him because of the Jews who are in those places; for* they all knew that his father was* Greek. 16:4 Now as they were traveling through the cities, they were giving them the decrees to observe, the ones which has been decided by the apostles and the elders in Jerusalem. 16:5 Therefore indeed, the congregations* were being strengthened in the faith, and were abounding in number every day.

16:6 Now they went through the region of Phrygia and Galatia, *and* were forbidden by the Holy Spirit to speak the word in Asia. 16:7 *After* they came down to Mysia, they were attempting to travel to Bithynia, and the Spirit did not permit them. 16:8 And they passed-beside Mysia, *and* went-down to Troas. 16:9 And a vision was seen by Paul through the night. A certain man, a Macedonian, was standing, pleading with him and saying, *After* you *have* crossed over into Macedonia, help us! 16:10 Now as he saw the vision, we immediately sought to go forth into Macedonia, concluding that the Lord has called us to proclaim the good-news to them.

{Examples of those who are saved in the New Testament: Acts 2:14-42; 8:5-13; 8:30-39; 10:34-48; 16:13-15; 16:25-34; 18:8a; 18:8b; 19:1-7; Saul/Apostle Paul: 9:17-18, 22:6-16, 26:12-18.}

16:11 Therefore, we set-sail from Troas *and*, made a straight route to Samothrace, and the next *day* to Neapolis; 16:12 and from there to Philippi, which is *the* first city of *that* part of Macedonia, a *Roman* colony. Now we were staying in the same city *for* some days. 16:13 And on the Sabbath day, we went forth outside the city beside a river, where it was supposed to be a *place of* prayer. And we sat *down* and were speaking to the women who came together. 16:14 And a certain woman, Lydia by name, a seller of purple of the city of Thyatira who was hearing *us and* worshiping God, whose heart the Lord opened to take-heed to the things being spoken *of* by Paul. 16:15 Now as she and her household were immersed*, she pleaded *with us*, saying, If you° have judged me to be faithful to the Lord, *after* you° have entered into my house, abide° *there* and she constrained us.

{52 AD. Philippi.}

16:16 Now it happened, *while* traveling to *the place of* prayer, *that* a certain maidservant *came* to encounter us, who has a spirit of divination, who was providing her lords much business *by* fortune-telling. 16:17 This *maidservant* was crying out, and followed-after Paul and us, saying, These men are bondservants of the Highest God, who are proclaiming to us *the* way of salvation. 16:18 Now she was doing* this over many days. But Paul, also was pained *and* turned *and* said to the spirit, I command you in the name of Jesus Christ to come forth away from her. And it came forth in the same hour.

16:19 But her lords saw that the hope of their business was gone and grabbed Paul and Silas, *and* they dragged them into the marketplace in front of the rulers. 16:20 And they led them to the magistrates and said, These men, being* Jews, are disturbing our city, 16:21 and are proclaiming customs which it is not legal for us to accept, nor to do*, being Romans. 16:22 And the crowd stood up together against them, and the magistrates ripped off their garments *and* were commanding *the sergeants* to lash *them* with rods, 16:23 and they laid many wounds upon them *and* they cast *them* into prison, *and* commanded the jailer to securely guard them. 16:24 Who has received such a command, he cast them into the inner prison and secured their feet in the wood stocks.

{Examples of those who are saved in the New Testament: Acts 2:14-42; 8:5-13; 8:30-39; 10:34-48; 16:13-15; 16:25-34; 18:8a; 18:8b; 19:1-7; Saul/Apostle Paul: 9:17-18, 22:6-16, 26:12-18.}

16:25 But before midnight Paul and Silas were praying and singing hymns to God and the prisoners were their audience; 16:26 and suddenly a great earthquake happened, so-as *for* the foundations of the prison to be shaken, and instantly all the doors were opened and bonds of everyone were laxed. 16:27 But the jailer, became awake *and* saw the doors of the prison has been opened *and* pulled *his* sword *and* was about to assassinate himself, supposing the prisoners to have fled away. 16:28 But Paul shouted with a loud voice, saying, Do* nothing evil to yourself; for* we are all here.

16:29 Now he asked for lights *and* dashed in and came* *in* trembling, and fell *down* before Paul and Silas. 16:30 And he led them outside *and* was saying, Lords, what is essential *for* me to do* in-order-that I might be saved?

16:31 Now they said, Believe upon the Lord Jesus Christ and you will be saved, you and your house. 16:32 And they spoke the word of the Lord to him, and to all the ones in his house. 16:33 And he took them in that *same* hour of the night, and fully-washed *dirt* from their wounds, and he himself and all his *household* were instantly immersed*. 16:34 And he led them *up* into his

house *and* placed a table before *them* {i.e. fed them}, and was glad with all his household, *all* believed in God.

16:35 But *after* it became day, the magistrates sent the sergeants, saying, Release those men.
16:36 Now the jailer reported these words to Paul, *saying*, The magistrates have sent *me* forth in-order-that you° should be released. Therefore, now *after* you° *have* gone forth, travel° in peace.
16:37 But Paul was saying to them, They smacked us in public, uncondemned men who are* Romans, and cast *us* into prison, and are they now casting us forth secretly? For* no {i.e., No way}, let° them lead but *after* they come themselves.
16:38 Now the sergeants reported these words to the magistrates and they feared, *after* they heard that they are Romans. 16:39 And *after* they came, they pleaded *with* them, and led *them outside*, *and* were asking *them* to go forth *away* from the city.
16:40 Now *after* they came forth out-of the prison and they entered *into the house* of Lydia, and saw the brethren *and* encouraged them and went forth.

[Acts 17] TOC

{52 AD. Thessalonica, Berea. Preaching in Macedonia.}
17:1 Now they traveled through Amphipolis and Apollonia, *and* came to Thessalonica, where there was the synagogue of the Jews. 17:2 Now according-to *his* custom, Paul entered to them and upon three Sabbaths reasoned with them from the Scriptures 17:3 (opening and placing before them) that it was essential *for* the Christ to suffer and to rise* up from *the* dead, and that this Jesus, whom I *Paul* am proclaiming to you°, is the Christ. 17:4 And some out-of them obeyed and had adhered to Paul and Silas and a large multitude of the pious Greeks, and not *just* a few of the foremost women.
17:5 But the disobedient Jews took for themselves some evil men from *among* the market-loafers and amassed a crowd, (the city was in an uproar) *who* stood up against the house of Jason *and* they were seeking to lead them into the public *court*. 17:6 Now they did not find them *and* were dragging Jason and some brethren in front of the city rulers, crying, These *men* who *have* unsettled the inhabited-earth are also present*ly* here, 17:7 whom Jason has accepted and all these practice *things* adverse to the decrees of Caesar, saying a different *one* to be king, a Jesus. 17:8 Now hearing these things, they disturbed the crowd and city rulers, 17:9 and they took sufficient *money* from Jason and the rest *and* released them.

17:10 Now the brethren immediately sent out both Paul and Silas through the night to Berea, who, *after* they came* *there*, were going-forth into the synagogue of the Jews. 17:11 Now these *Jews* were noble *more than* the ones in Thessalonica, *those* who accepted the word with all eagerness, examining the Scriptures every day, *to see* if these things hold *up* so. 17:12 Therefore indeed, many out-of them believed; also not *just* a few of the Greeks from the prominent women and men. 17:13 Now as the Jews from Thessalonica knew that the word of God was also proclaimed by Paul in Berea, they also went there, shaking *up* the crowds. 17:14 Now the brethren then immediately sent out Paul to travel, like upon the sea, but both Silas and Timothy were remaining back there.

{52-53 AD. Paul at Athens, Greece.}
17:15 But the ones standing over Paul led him to Athens and took a commandment to Silas and Timothy in-order-that they might come to him as quickly *as possible, and* were going-out *there*.

17:16 Now *while* Paul *is* waiting for them in Athens, the spirit was being irritated in him, *while* viewing the idol ridden city. 17:17 Therefore indeed, he was reasoning in *the* synagogue with the Jews and with the pious ones, and every day in the marketplace with the ones who chance by *him*. 17:18 Now also some of the Epicureans and Stoic philosophers were confronting him and some were saying, Whatever does this babbler wish to say?
Some said, He seems to be a proclaimer of strange demons {i.e., gods to the Greeks}, because he is proclaiming the good-news of Jesus and the resurrection.
17:19 And they grabbed him *and* led *him* upon the Areopagus, saying, Are we able to know what this new teaching is, which is spoken by you? 17:20 For* you are bringing some surprising *things* to our ears. Therefore, we plan to know whatever these things might wish to be {i.e., mean}. 17:21 (Now all from Athens and the inhabiting strangers *as they* were having opportunity *for nothing other than to tell and to hear something new.)
17:22 Now Paul stood in the middle of the Areopagus *and* was saying, Men of Athens, I view you° as *being* religious according-to all things. 17:23 For* *while* going through *the city* and reviewing your° worshiped objects, I also found an altar in which had been written, To An Unknown God. Therefore, I am proclaiming to you°, who are ignorant, this one to whom you° are devout. 17:24 The God, who made* the world and all things in it, this one being* Lord of heaven and earth, is not dwelling in handmade temples, 17:25 nor is he assisted by men's hands, *as if* needy of anything, *he* himself giving to all, life and breath in all things. 17:26 And he made* out-of one blood every nation of men to dwell upon all the face of the earth, *after* he determined *their* appointed seasons and the borders of their residence, 17:27 *that they are* to seek the Lord, if then, they might yet grope-after him and might find *him*, for-sure he is* {Or: exists} not far from each one of us. 17:28 For* we live and are moved and are in him; as some poets also have said according-to you°, For* we are

also his offspring. {Possible reference to a Stoic poet, Aratus of Soli in Cilicia 270BC or Epimendes 600BC.} 17:29 Therefore, being* *the* offspring of God, we ought not to suppose *that* the divine* is similar to gold or silver or stone, *or* a carved thing from a craft and *the* contemplation of man. 17:30 Therefore indeed, God overlooked the times of ignorance. Hereafter, he is commanding all men everywhere to repent, 17:31 because he *has* established a future day in which to judge the inhabited-earth in righteousness in *the* man whom he *has* determined *beforehand and* he provided *the* faith to all *when* he raised* him from *the* dead. {Psa 96:13b, 98:9b}

17:32 Now *some* heard of *the* resurrection of *the* dead, some were sneering, but *some* said, We will be hearing you concerning this again. 17:33 And so Paul went forth from the midst of them. 17:34 But some men believed *and* joined themselves to him, among whom was also Dionysius the Areopagite and a woman, Damaris by name, and others together-with them.

[Acts 18] TOC

{52-53 AD. Paul at Corinth in Greece.}

18:1 Now after these things, Paul departed from Athens *and* came into Corinth. 18:2 And he found a certain Jew, Aquila by name, Pontus by race, and his wife Priscilla, who have recently come from Italy because Claudius has commanded all the Jews to be separated out-of Rome *and* he came to them 18:3 also because he is of the same-craft. He was remaining and working beside them, for* they were tent makers, *in* the craft. 18:4 Now he was reasoning in the synagogue every Sabbath and was persuading Jews and Greeks.

18:5 Now as both Silas and Timothy came down from Macedonia, Paul was being very troubled in the spirit, thoroughly testifying to the Jews: the Christ Jesus. 18:6 Now *while* they *were* resisting *us* and blaspheming *God*, he shook-off *his* garments *and* said to them, Your° blood *is* upon your° *own* head. I *am* clean. I will be traveling to the Gentiles from hereafter. 18:7 And he went-away from there *and* went into the house of a certain *man*, Justus by name, one who worships God, whose house was adjoining to the synagogue.

{Examples of those who are saved in the New Testament: Acts 2:14-42; 8:5-13; 8:30-39; 10:34-48; 16:13-15; 16:25-34; 18:8a; 18:8b; 19:1-7; Saul/Apostle Paul: 9:17-18, 22:6-16, 26:12-18.}

18:8 Now Crispus, the synagogue-ruler, believed in the Lord together-with his whole house {1Co 1:14}.

And many of the Corinthians hearing, were believing and were being immersed*.

18:9 Now the Lord said to Paul through a vision in *the* night, **Do not be afraid, but speak *out* and do not be silent,** 18:10 **because I am with you and no one will be laying *a hand* upon you to mistreat you, because many people are in this city *believing* in me.** 18:11 And he sat {i.e., stayed} *there* a year and six months, teaching the word of God among them.

{Paul's First & Second Letters to the Thessalonians are written.}

18:12 Now Gallio being proconsul of Achaia, the Jews stood up united against Paul and led him in front of the judicial-seat, 18:13 saying, This one is persuading men to worship God contrary to the law. 18:14 But Paul, being about to open *his* mouth, Gallio said to the Jews, Therefore, if it was indeed some wrongdoing or evil villainy, O Jews, I would tolerate you° according-to reason. 18:15 But if there is a debate concerning *this* speech and names and law *which is* according-to you°, you° will see *to it* yourselves; for* I am not willing to be a judge of these things. 18:16 And he drove them away from the judicial-seat. 18:17 Now all the Greeks grabbed Sosthenes, the synagogue-ruler, and were beating *him* before the judicial-seat. And Gallio was about *to judge* nothing of these things. 18:18 But Paul, still remained a considerable *number of* days *and* bid farewell to the brethren.

{Sept., 54 AD. Paul leaves Europe toward Antioch. Claudius dies; Nero becomes Emperor at Rome in Oct.}

Now he was sailing away to Syria, and together-with him *was* Priscilla and Aquila *and* he sheared his head in Cenchreae; for* he had a vow. 18:19 Now he arrived in Ephesus and he left those there*. And he himself entered into the synagogue, *and* he reasoned with the Jews. 18:20 Now they *were* requesting *him* to remain, over more time with them, he did not signal-agreement; 18:21 but he bid farewell to them *and* said, It is certainly essential *for* me to make* the coming feast in Jerusalem but I will revisit toward you° again, God willing. He set-sail away from Ephesus.

18:22 And he came down into Caesarea *and* went-up and greeted the congregation* *and* went-down into Antioch.

{Late 54 AD. Paul's Third Missionary Journey. Josephus, age 16, starts his literary career.}

18:23 And *after* he spent some time *there*, he came forth, going through the region of Galatia and afterwards Phrygia, further strengthening all the disciples.

18:24 Now a certain Jew, Apollos by name, *from* Alexandria by birth, an eloquent man, arrived in Ephesus, being mighty in the Scriptures. 18:25 This one was instructing *the people* the way of the Lord, and being zealous in *his* spirit, he was speaking and teaching accurately the things concerning the Lord, *but* only

knowing the immersion* of John. 18:26 And this one began to speak boldly in theAquila and Priscilla heard him and took him and expounded more accurately to him the way of God. 18:27 Now *while* planning to go into Achaia, the brethren exhorted him and wrote to the disciples to accept him *when* he came* {i.e., when Apollos arrives}. He supported many who has believed through the favor *of God*; 18:28 for* he was thoroughly *and* intensely refuting the Jews in public, showing through the Scriptures *that* Jesus is the Christ.

[Acts 19] TOC

{May, 55 AD - May 58 AD. Ephesus. Paul's Letter to the Galatians is written.}

{Examples of those who are saved in the New Testament: Acts 2:14-42; 8:5-13; 8:30-39; 10:34-48; 16:13-15; 16:25-34; 18:8a; 18:8b; 19:1-7; Saul/Apostle Paul: 9:17-18, 22:6-16, 26:12-18.}

19:1 Now it happened, while* Apollos was in Corinth, Paul went through the upward parts *of the region and* came to Ephesus and found some disciples. 19:2 He said to them, Did you° receive *the* Holy Spirit *when* you° believed?

But they said to him, But, we did not hear if there is a Holy Spirit.

19:3 And he said to them, Therefore, into what were you° immersed*?

But they said, Into the immersion* of John.

19:4 But Paul said, John indeed immersed* *in the* immersion* of repentance, saying to the people in-order-that they should believe into the one coming after him, this is: into the Christ Jesus. 19:5 Now *after* they heard *this*, they were immersed* into the name of the Lord Jesus. 19:6 And *after* Paul laid *his* hands upon them, the Holy Spirit came upon them, and they were speaking in *foreign* languages and were prophesying. 19:7 Now they were *in* all approximately twelve men.

19:8 Now after he entered into the synagogue, he was speaking boldly over three months, reasoning and persuading *as to* the things concerning the kingdom of God. 19:9 But as some were hardening themselves and were disobedient, speaking evil of the Way in the sight of the multitude, he withdrew away from them and separated* the disciples, reasoning every day in the school of a certain Tyrannus. 19:10 Now this happened over two years; so-then all the ones dwelling *in* Asia, Jews and Greeks, *were able* to hear the word of the Lord Jesus. 19:11 And God was doing* miracles (not obtainable *from man*) through the hands of Paul; 19:12 so-as even handkerchiefs or aprons from *the touch of* his skin to be brought upon the ones *who are* sick *for them* to be set-free from their diseases and *for* evil spirits to go forth away from them.

19:13 But some exorcists from the strolling Jews undertook the task to name the name of the Lord Jesus upon the ones who have the evil spirits, saying, We implore you° *on* the Jesus whom Paul is preaching. 19:14 Now some (seven sons of Sceva, a Jew, and a high-priest) were doing* this.

19:15 But the evil spirit answered *and* said, I know Jesus, and I know Paul, but who are you°? 19:16 And the man in whom the evil spirit was, *was* leaping upon them and mastered *and* prevailed against them, so-then *they were* to flee away out-of that house, naked and traumatized.

19:17 Now this became known to all, both Jews and Greeks, dwelling in Ephesus, and fear fell upon them all and the name of the Lord Jesus was being applauded. 19:18 Many of the ones, who have also believed, were coming, confessing and proclaiming their practices. 19:19 Now a considerable *number* of the ones who practiced magical arts brought their books together and were burning *them* in the sight of all, and they calculated the prices of them and found *it to be* fifty thousand *pieces of* silver. 19:20 So the word of the Lord was growing and prevailing in dominion.

19:21 Now as these things were fulfilled, Paul purposed in the spirit to travel into Jerusalem, *after* he went through Macedonia and Achaia and said, After the coming* *to* there, it is essential for me to also see Rome. 19:22 Now he sent Timothy and Erastus, two of the ones serving him into Macedonia and he himself held back in Asia *for* a *short* time.

{56-58 AD. Ephesus. Paul's First Letter to the Corinthians is written.}

19:23 Now it happened according-to this time, *there was* not *just* a small disturbance concerning the Way. 19:24 For* a certain *man*, Demetrius by name (a silversmith making* *miniature* silver temples of Artemis), was providing not *just* a small business to the craftsmen, 19:25 whom he accumulated together the *other* workers concerning such things and said, Men, you° know our prosperity is from this business. 19:26 And you° view and hear, that not only from Ephesus, but almost all of Asia, this Paul *has* persuaded *and* seduced a considerable crowd, saying that they are not gods, the ones born through *human* hands. 19:27 But not only is this part for us in peril *and it is* to go into disrepute but also the temple of the great goddess Artemis *is* to be counted *as* nothing and her majesty is about to be demolished, what the whole *of* Asia and inhabited-earth is worshiping.

19:28 Now they heard *it and* became full of fury and were crying out, saying, Great *is* Artemis of *the* Ephesians. 19:29 And the whole city was filled with confusion and they rushed united into the theater and seized Paul's fellow traveling-associates, Gaius and

Aristarchus, *who were* Macedonians. 19:30 Now Paul *was* planning to enter into the public *area*, *but* the disciples were not permitting him. 19:31 But some also *of those* from Asia, being friends to him, sent for him, and they were pleading with *him* not to give himself to the theater *crowd*. 19:32 Therefore, some were crying something *and* others another *thing*; for* the assembly was confused, and most did not know because of what they had come together. 19:33 But they pushed Alexander forward out-of the crowd, *after* the Jews cast him forward. Now Alexander beckoned *with* the hand *and* was wishing to make a defense to the public. 19:34 But *after* they recognized that he is a Jew, one voice came* out-of *them* all over approximately two hours, crying, Great *is* Artemis of *the* Ephesians. 19:35 But *after* the *town* scribe had *the* calmness of the crowd, he says, Men *of Ephesus*, for* what man is there who does not know *that* the city of the Ephesians is temple-keeper of the great goddess Artemis and of the fallen *image* from Zeus? 19:36 Therefore, these things being undeniable, it is essential for you° to possess calmness and to do* nothing rash. 19:37 For* you° led these men *here*, *who are* neither temple looters nor *are* blaspheming your° goddess. 19:38 Therefore indeed, if Demetrius and the craftsmen *who are* together-with him have an account toward anyone, lower-courts are *to be* led and proconsuls are *here*. Let° them accuse one another *in them*. 19:39 But if you° seek anything concerning different *things*, it will be interpreted in the lawful assembly. 19:40 For* we also are in peril to be accused of a riot concerning today, no cause exists *for it* and concerning *it*, will we be able to give account of this conspiracy? 19:41 And he said these things *and* dismissed the assembly.

[Acts 20] TOC

{May 58 to March 59 AD. Games in honor of Artemis at Ephesus. 10 months in Europe (Macedonia & Greece). Paul's Second Letter to the Corinthians is written.}

20:1 Now after the uproar had ceased, Paul called the disciples and hugged *them, and* came forth to travel into Macedonia.

20:2 Now he went through those parts and encouraged them with much speech, *and* came into Greece. 20:3 And he spent three months *there*.

{AD 58, Paul's Letter to the Romans is written. Luke joins Paul.}

After a pact by the Jews became *known* to him, *while* being about to set-sail *for Syria, it became *his* intention to return through Macedonia. 20:4 Now Sopater from Berea, and *the* Thessalonians, Aristarchus and Secundus, and Gaius from Derbe, and Timothy and Tychicus and Trophimus of Asia, were accompanying him up-to Asia. 20:5 These went *ahead and* were remaining in Troas *for* us. 20:6 Now we sailed away from Philippi after the days of unleavened *bread* {i.e., Passover}, and came to them in Troas till {i.e., within} five days, where we stayed seven days.

20:7 Now on the first *day* of the week, the disciples have been gathered together-with *us* to break bread, Paul was reasoning *many things* with them, being about to go-forth on the next-day, and he was prolonging the speech {Or: sermon} till midnight. 20:8 Now a considerable *number of* lamps were in the upstairs-room where we have been gathered together-with *them*. 20:9 But *while* Paul *is* reasoning *on even* more a certain young-man, Eutychus by name *while* sitting upon the window, is carried-away with deep sleep and *then* was carried-away from the sleep *and* he fell downward from the third story and was lifted *up*, dead. 20:10 Now Paul went-down and fell upon him, embraced him, and said, Do° not be in an uproar, for* his life is in him.

20:11 Now *Paul* went-up and broke *the* bread and ate and conversed over a considerable *time* till dawn, so *then* he went forth. 20:12 And they led the living boy *Eutychus upstairs*, and they were not *just* immeasurably {i.e., moderately} comforted.

20:13 But we went upon the ship and did set-sail to Assos, being about to take up Paul from there; for* so it was appointed, being about to go-on-foot himself. 20:14 Now as he confronted us in Assos, we took him up and went to Mitylene. 20:15 And we sailed from there *and* arrived the next *day* opposite Chios, and we put *the ship* in at Samos in another *day*. And he remained in Trogyllium, *while* we came to Miletus on the next *day*. 20:16 For* Paul *had* decided to sail by Ephesus, for* he was hurrying, *that it might not happen to him to loiter in Asia, if it was possible for him to come* into Jerusalem *on* the day of Pentecost.

{Early 59 AD. Miletus.}

20:17 Now from Miletus, he sent to Ephesus and called the elders of the congregation*. 20:18 Now as they came* to him, he said to them, You° know, from *the* first day of which I stepped into Asia, how I happened *to be* with you° all the time, 20:19 serving* the Lord with all humility and from many tears, and from tests which befell me among the pacts *against me* of the Jews, 20:20 how I did not retreat back *in* anything of the things which are advantageous for you°, to proclaim and to teach you° in public *places* and in houses, 20:21 thoroughly testifying both to Jews and to Greeks the repentance toward God and the faith toward our Lord Jesus. 20:22 And now, behold, I have been bound in the spirit and I am traveling to Jerusalem, not knowing the things in it which will be meeting with me *there*, 20:23 other-than that, the Holy Spirit is thoroughly testifying to me in every city, saying that bonds and afflictions are remaining *for me*. 20:24 But

I make* no account *of* myself, nor am I holding my life *as* precious to myself, as *I desire* to complete my course with joy, and the service which I received from the Lord Jesus, to thoroughly testify the good-news of the favor of God. 20:25 And now, behold, I know that you° all, among whom I went through preaching the kingdom of God, will be seeing my face no more, 20:26 because I testify to you° on this very day, that I am clean from the blood of all *men*. 20:27 For* I did not retreat back from *a chance* to proclaim to you° all the plan of God. 20:28 Therefore, take-heed° to yourselves and to all the flock, in which the Holy Spirit placed you° *as* overseers, to shepherd the congregation* of the Lord and God, which *the Lord* acquired through *his* own blood. 20:29 For* I know this: that after my goodbye, cruel wolves will be entering into you°, not sparing *those* of the flock, 20:30 and men will be standing up out-of you° yourselves, speaking perverse things, to pull away the disciples after themselves. 20:31 Hence watch°, remembering that *for* three years I ceased not *from* admonishing each one *of you*° night and day with tears. 20:32 And hereafter I consign you° brethren to God, and to the word of his favor, the one who is able to build *you*° up and to give to you° an inheritance among all the ones who have been made holy. 20:33 I lusted *after* no one's silver or gold or garment. 20:34 You° yourselves know that these hands attended to my needs, and to the ones who are with me. 20:35 I showed to you° *an example in* all things, that so laboring, it is essential to help the weak and to remember the words of the Lord Jesus, that he himself said, **It is more fortunate to give than to receive.**

20:36 And he said these things, *and* placed *himself on* his knees *and* prayed together-with them all. 20:37 But considerable weeping came* from all and they fell upon Paul's neck, *and* were kissing him, 20:38 sorrowing especially upon the word which he had spoken, because they are about to view his face no more. Now they were sending him onward to the ship.

[Acts 21] TOC

{Early 59 AD. Journey to Jerusalem.}

21:1 Now as it happened *for* us to set-sail, we pulled away from them, made a straight route, *and* came to Cos, and the next *day* to Rhodes, and from there to Patara. 21:2 And we found a ship, ferrying *people* over into Phoenicia, stepped onto *it and* did set-sail. 21:3 Now Cyprus appeared, *and after* we left it *on the* left, we were sailing to Syria and brought* *the ship* into Tyre; for* the ship was unloading her cargo there. 21:4 And we remained there* seven days, and we found disciples who were saying to Paul, through the Spirit, not *to* go-up into Jerusalem. 21:5 Now when it happened *for* us to finish the days *there*, we came forth and were traveling *on*, *and* they all, together-with *their* wives and children, sending us onward until *we were* outside the city, and we placed the knees *down* upon the beach *and* prayed, 21:6 and we hugged one another, stepped onto the ship, but those *others* returned to *their* own.

21:7 Now we concluded the voyage from Tyre, arrived in Ptolemais, and greeted the brethren and remained with them *for* one day. 21:8 Now on the next-day, Paul and the ones around *him* went forth, *and* came to Caesarea. And they entered into the house of Philip the evangelist, being one out-of the seven, *and* remained with him. 21:9 Now to this one, *there* were four prophesying virgin daughters.

21:10 Now *in* our remaining *even* more days *there*, a certain prophet from Judea, Agabus by name, came down. 21:11 And he came to us and took Paul's belt and bound his *own* feet and hands and said, The Holy Spirit says these things, **The Jews in Jerusalem will be binding the man thus whose belt this is, and will be giving *him* up into the hands of Gentiles.** 21:12 Now as we heard these things, both we and the ones locally were pleading with him not to go-up into Jerusalem.

21:13 And Paul answered, What are you° doing*, weeping and crushing my heart? For* I have not only *been* ready to be bound, but also to die in Jerusalem on behalf of the name of the Lord Jesus.

21:14 But not being persuaded, we were quiet, *and* said, Let the will of the Lord happen.

{End of Paul's Third Missionary Journey.}

21:15 Now after these days, we packed up our goods and were going-up to Jerusalem. 21:16 But also *some* of the disciples from Caesarea went together-with us, leading *us* before someone *named* Mnason from Cyprus, an old disciple *in the faith*, with whom *they said* we should lodge.

21:17 Now *after* we came* to Jerusalem, the brethren gladly accepted us.

{May 23, 59 AD. Paul's fifth visit to Jerusalem.}

21:18 Now the next *day*, Paul was going-into *it*, together-with us, to James, and all the elders came*. 21:19 And he greeted them *and* was describing *to* every one, each of the things God did* among the Gentiles through his service. 21:20 Now they heard *it*, they were glorifying the Lord, and said to him, You are *now* viewing brother, how-many tens of thousands of the Jews there are, the ones who believed, and they are* all zealous ones of the law; 21:21 and they were instructed concerning you, that you are teaching to all the Jews throughout the nations apostasy from Moses, saying not to circumcise themselves, *and* the children nor to walk according-to the customs.

21:22 Therefore, what is *this*?

It is certainly essential *for the* multitude to come

together; for* they will be hearing that you have come. 21:23 Therefore, do* this *thing*, what we say to you. Four men are with us who have a vow upon themselves. 21:24 *After* you *have* taken these and purified yourself together-with them, and be spent over them {i.e., probably 'pay their expenses'} in-order-that they may shave the head and may know that all the things of which they have been instructed concerning you are nothing, but you yourself also march *accordingly*, observing the law.

21:25 But concerning the ones of *the* Gentiles who have believed, we decided and informed *them* by letter to observe no such thing, except to keep themselves *from*: the idol-sacrifice, and the blood, and the thing strangled, and fornication.

21:26 Then Paul took the men *and* was purified together-with *the men and* was going-into the temple in the next day, *thus* thoroughly proclaiming the fulfillment of the days of purification, until the offering was offered on behalf of each one of them.

21:27 Now as the seven days were about to be completed, *after* the Jews from Asia saw him in the temple, they were inciting all the crowd and put their hands upon him, 21:28 crying out, Men, Israelites, help°! This one is the man *who is* teaching all *people* everywhere, against the *Jewish* people and the law and this place, and even more, he led Greeks into the temple and has desecrated this holy place. 21:29 For* they have seen Trophimus the Ephesian together-with him among the city, whom they were supposing that Paul led into the temple.

21:30 And the whole city was moved and a running of the people together {i.e., a mob} happened, and *after* they grabbed Paul, they were dragging him outside the temple and immediately the doors were locked.

21:31 But *while* seeking to kill him, information came-up to the commander of the cohort, {600 soldiers} that *the* whole Jerusalem has been incited *to riot*. 21:32 Who promptly took soldiers and centurions, ran down upon them. And the ones who saw the commander and the soldiers, ceased beating Paul. 21:33 Now he drew near and the commander grabbed him, and commanded *him* to be bound with two chains, and was inquiring *as to* whoever he might be, and what *has* he practiced *wrongly*? 21:34 But some in the crowd were crying *one thing*, others another thing, and not being able to know the certainty *of the matter* because of *the* uproar, he commanded him to be led into the encampment. 21:35 But when he came* upon the steps, it befell *him* to be bore by the soldiers because of the violence of the crowd, 21:36 for* the multitude of the people was following, crying out, Take him away!

21:37 But *while* Paul is about to be led into the encampment, he says to the commander, If it is legal for me to speak to you, *may I*?

And he was saying, Do you know Greek? 21:38 Are you not then the Egyptian who unsettled *the city* before these days, and led the four thousand men of the assassins out into the wilderness?

21:39 But Paul said, I am indeed a Jew, a man from Tarsus in Cilicia, a citizen of no insignificant city, and I beseech of you, permit* me to speak to the people. 21:40 Now *after* he permitted* him, Paul, standing up upon the steps, beckoned with the hand to the people, and *after* it became much silence, he was shouting to the *crowd* in the Hebrew language, saying, **[Acts 22]** TOC 22:1 Men, brethren and fathers! Hear° now my defense to you°. 22:2 But *after* they heard that he was shouting to them in the Hebrew language, they provided *him with* even more quietness {i.e., they shut up}, and he says, 22:3 I am indeed a man, a Jew, who has been born in Tarsus of Cilicia, but has been reared in this city beside the feet of Gamaliel, and has been educated according-to the exactness of the Law of our forefathers, being* a zealous *one* of God, just-as you° all are today; 22:4 I who persecuted this Way till death, binding and giving into prisons both men and women. 22:5 As also the high-priest and all the eldership *can* testify of me; from whom I also accepted letters to the brethren, and I was traveling to Damascus. I will be leading also the ones being there who has been bound to Jerusalem in-order-that they might be punished.

{Examples of those who are saved in the New Testament: Acts 2:14-42; 8:5-13; 8:30-39; 10:34-48; 16:13-15; 16:25-34; 18:8a; 18:8b; 19:1-7; Saul/Apostle Paul: 9:17-18, 22:6-16, 26:12-18.}

22:6 Now it happened to me, *while* traveling and drawing near to Damascus, around midday, a considerable light from heaven suddenly *happened* to flash around me. 22:7 And I fell to the solid-ground and heard a voice saying to me, **Saul, Saul, why are you persecuting me?**

22:8 But I answered, Who are you, Lord?

And he said to me, **I am Jesus the Nazarene, whom you are persecuting.**

22:9 But the ones who are together-with me indeed saw the light and became fearful, but they did not hear *with understanding* the voice of the one speaking to me. 22:10 But I said, What should I do*, Lord?

But the Lord said to me, ***When* you have stood up, travel into Damascus, and it will be spoken to you there concerning all things which have been appointed for you to do.**

22:11 Now as I was not seeing *anything apart* from the glory of that light, I came into Damascus, being led by the hand by the ones *there,* being together-with me. 22:12 Now a certain one *named* Ananias, a devout man according-to the law, being testified of by all the Jews dwelling *there*, 22:13 came to me, stood by *me and* said to me, Brother Saul, recover your sight! And I looked up at him in the

same hour. 22:14 Now he said, The God of our fathers assigned you to know his will, and to see the Righteous *One*, and to hear a voice from his mouth. 22:15 Because you will be a witness for him to all men of what things you have seen and heard. 22:16 And now, why are you hesitating? *After* you *have* stood up *and* called upon the name of the Lord, be immersed* and fully-wash away your sins.

22:17 Now *after* I returned to Jerusalem, it happened to me and *at* my praying in the temple, *then it was for* me to become in*to* a trance, 22:18 and to see him saying to me, **Hurry, and go forth quickly out-of Jerusalem, because they will not be accepting the testimony from you concerning me.**

22:19 And I said, Lord, they themselves know that I was imprisoning and smacking *them* in every *one of* the synagogues, the ones believing upon you; 22:20 and when the blood of Stephen, your witness, was being shed, I myself was also standing *there* and *was* consenting to the assassination, guarding the garments of the ones assassinating him.

22:21 And he said to me, **Travel *on*, because I will be sending you out to *the* Gentiles *who are* afar**.

22:22 Now they were hearing him till this speech, and they lifted up their voice, saying, Take such a one *away* from the earth; for* it was not proper *for* him to live.

22:23 Now from them crying out and tossing *off* their garments and casting dust into the air, 22:24 the commander commanded him *to* be led into the encampment, *and* said, *He is* to be interrogated with scourges, in-order-that he might fully know because of what crime they were shouting out *against* him so.

22:25 But as he stretched him out with the straps, Paul said to the centurion who is standing *there*, If it is legal for you° to scourge a Roman man and uncondemned, *go ahead* {i.e., sarcasm}?

22:26 But the centurion heard *it and* went to the commander *and* reported *to him*, saying, Behold, what are you about to do*? For* this man is a Roman.

22:27 Now the commander came and was saying to him, Tell me if you are a Roman.

Now he said, Yes.

22:28 And the commander answered, I procured this citizenship *with* a large sum.

But Paul was saying, But I have even been born *Roman*.

22:29 Therefore, the ones who are about to interrogate him immediately withdrew from him. The commander was also afraid, after he fully knew that he is a Roman, and because he has bound *him*.

22:30 But on the next-day, planning to know the certainty *of* why he is accused *of something* from the Jews, he loosed him from the bonds, and commanded the high-priests and their whole council to come and he led Paul *there* and stood *him* toward them.

[Acts 23] TOC

23:1 Now Paul stared to*ward* the council *and* said, Men, brethren, I have behaved-as a *Jewish* citizen to*ward* God in all good conscience till this day.

23:2 But the high-priest Ananias commanded to the ones standing beside him to beat the mouth *of Paul*.

23:3 Then Paul said to him, God is about to beat you! *You* whitewashed wall! And you sit judging me according-to the law, and *yet* violating the law, you are commanding me to be beaten.

23:4 But the ones standing beside *him* said, Are you reviling God's high-priest?

23:5 And Paul was saying, Brethren, I did not know that he was *the* high-priest; for* it has been written, 'You will not evilly speak of a ruler of your people.' {Exo 22:28} 23:6 But *after* Paul knew that the one part are Sadducees and the other *are* Pharisees, he cried out in the council, Men, brethren, I am a Pharisee, a son of a Pharisee. I am being judged concerning *the* hope and resurrection of *the* dead. 23:7 But *after* he himself spoke this, a dissension came* from the Pharisees and the multitude was split-apart. 23:8 (For* *the* Sadducees indeed say no resurrection *is* to be, neither messenger nor spirit, but the Pharisees are confessing both.)

23:9 Now a great outcry happened, and part of the scribes of the Pharisees stood up and were quarreling, saying, We are finding no evil in this man, but if a spirit or a messenger spoke to him, we should not quarrel against God. 23:10 Now *after* much dissension happened, the commander was scared, lest Paul might be torn to shreds by them, *and* commanded the army to go-down and to seize him from the midst of them, and lead *him back* into the encampment.

23:11 Now *when* the Lord stood by him the next night, he said, **Paul, have courage; for* as you *have* thoroughly testified concerning me in Jerusalem, so it is essential for you to also testify in Rome.**

23:12 Now *after* it became day, some of the Jews made* a conspiracy and vowed *for* themselves, saying, *they were* neither to eat nor to drink until which *time* they should kill Paul. 23:13 Now they were more-than forty who has made* this gang, 23:14 who came near to the high-priests and the elders *and* said, We vowed *that* ourselves *are* accursed, to taste nothing until which *time* we should kill Paul. 23:15 Therefore, now, you°, together-with the council, disclose° *it* to the commander *that he should be led to you° the next-day, as *if* being about to investigate more accurately the things concerning him. Now we are ready to assassinate him before *he is* to draw near.

23:16 But the son of Paul's sister heard of the*ir* *murderous* plot, came*, and entered into the encampment *and* reported to Paul. 23:17 Now Paul called one of the centurions *and* was saying, Lead this young-man away to the commander; for* he has something to report to him.
23:18 Therefore indeed, he took him, led *him* to the commander and says, Paul the prisoner called me *and* asked *me* to lead this young-man to you who has something to say to you.
23:19 Now the commander grabbed his hand and departed privately, and was inquiring, What is it which you have to report to me?
23:20 Now he said, The Jews themselves covenanted* together to ask you *that you should lead Paul into the *Jewish* council the next-day, as *if* being about to inquire more accurately something concerning him. 23:21 Therefore you, do not be persuaded by them; for* more-than forty men out-of them are plotting against him, who vowed *for* themselves neither to eat nor to drink until they should assassinate him, and they are ready now, waiting for the promise from you.
23:22 Therefore indeed, the commander dismissed the young-man *and* commanded *him* to tell no one, You disclosed these things to me.

{May 25, 59 AD. Paul is sent to the political capital at Caesarea.}

23:23 And he called *to him* a certain two of the centurions and said, Prepare° from {i.e., at} the third hour of the night {i.e., 9:00 PM} two hundred soldiers and seventy horsemen and two hundred spearmen, *that they should travel to Caesarea, 23:24 and animals to be present, in-order-that *after* they mounted Paul upon *one of them*, they might save *him* for Felix the governor.

23:25 *Now* he wrote a letter *in* this pattern containing:

23:26 Claudius Lysias to the most-excellent governor Felix. Hail *to you*. 23:27 *When* this man was taken by the Jews *and* being about to be assassinated by them, I stood together-with the army and liberated him, *after* I learned that he is a Roman. 23:28 But planning to know the accusation because of what they were accusing him, I led him into their council; 23:29 whom I found being accused concerning debates of their law and has nothing *in way of* an accusation worthy of death or of bonds. 23:30 But *after* it was divulged to me of a future *murderous* pact by the Jews *for the man, I promptly sent *him* to you *and* I also commanded the accusers to speak the things to him in front of you. Good-bye.

23:31 Therefore indeed, the soldiers, according-to the thing which has been commanded to them, took Paul *and* led *him* through the night to Antipatris. 23:32 But on the next-day, they permitted the horsemen to travel together-with him, they returned to the encampment, 23:33 who entered into Caesarea, and gave over the letter to the governor, also presented Paul to him. 23:34 Now the governor read *the letter and* asked: What province is he from? And inquired: *he is* from Cilicia. 23:35 He was saying, I will thoroughly hear you whenever your accusers also come*. And he commanded him to be guarded in Herod's palace.

[Acts 24] TOC

{May 30, 59 AD. Paul before Felix, a prisoner two years at Caesarea. In 59 AD Festus becomes governor of Judea.}

24:1 Now after five days, the high-priest Ananias with the elders and an orator came-down, someone *named* Tertullus, who disclosed to the governor *the charges* against Paul. 24:2 Now *when Paul* himself was called, Tertullus began to accuse *him*, saying, *We are* obtaining much peace through you and public-reforms *are* happening to this nation through your forethought. 24:3 We are accepting *it* both in all things and everywhere, with all thanksgiving, most-excellent Felix. 24:4 But in-order-that I may not hinder you upon more-than *this*, I plead with you to hear us briefly in your gentleness. 24:5 For* we *have* found this man *to be* a plague, and *he is* moving *this* dissension to all the Jews throughout the inhabited-earth. And *he is* a ringleader of the sect of the Nazarenes, 24:6 who also attempted to profane the temple; whom we also took-hold of. {T} *And wished to be judged according-to our law.* 24:7 *Now Lysias the commander passed-beside, and with much violence, took Paul away out-of our hands,* 24:8 *and commanded his accusers to come to you.* From whom, you yourself will be able, *after* you examined *him*, to fully know concerning all these things of which we are accusing him. 24:9 But the Jews themselves also banded together in the attack, thus claiming these things to hold *truth*.

24:10 Now *after* the governor signaled to him to speak, Paul answered, I know you are a judge to this nation out-of many years *experience*. I am cheerfully making *my* defense *with* the things concerning myself. 24:11 You *surely* are able to know that there are not more-than twelve days to me from which *time* I went-up in Jerusalem (I will worship *there*); 24:12 and they did not find me reasoning *angrily* with anyone, or making* a hostile gathering of *the* crowd in the temple, nor in the synagogues, nor in the city, 24:13 nor are they able to present *things* concerning me, of which they are now accusing me. 24:14 But I confess this thing to you, that thus I am giving-divine-service to the God of our forefathers according-to The Way, which they call* a sect, believing all things *which are* according-to the law and which have been written in the prophets. 24:15 I have hope toward God, which these themselves also *have*; they are waiting for *that time* there will be a future resurrection of *the* dead,

both of *the* righteous and unrighteous. 24:16 But I apply myself in this, having a guilt-free conscience always toward God and men. 24:17 Now I came* through many years doing* charities and offerings to my nation; 24:18 in which they found me, after I have been purified in the temple, not with a crowd, nor with an uproar *with* some Jews from Asia, 24:19 whom it is essential for them to be here and to accuse *me* in front of you, if they may have anything to *accuse* me. 24:20 Or let° these *men* themselves say what wrongdoing they found in me *when* I stood in front of the council, 24:21 or concerning this one voice of which I cried out, standing among them. I am being judged by you° today concerning *the* resurrection of *the* dead.

24:22 But he heard these things *and* knowing more accurately concerning The Way, Felix himself postponed *judging* them, *and* said, Whenever Lysias the commander comes-down, I will be investigating the things against you°. 24:23 And he himself commanded the centurion to guard Paul and *for him* to have relief and to forbid no one of his own to attend or to come near to him.

24:24 Now after some days, Felix came* together-with Drusilla, *his* wife, being a Jewess, and sent for Paul, and heard him concerning the faith in Christ. 24:25 But *while* he himself is reasoning concerning righteousness and self-control and the future judgment *which is* to be, Felix became fearful, and answered, Travel *on*, hereafter *when* I have taken the opportunity, I will call you myself. 24:26 (And *while* hoping at the same-time that monies will be given to him by Paul, *that he might loose him.) Hence, he was conversing with him, and sending for him frequently. 24:27 But *after* two years were fulfilled, Felix received a successor, Porcius Festus, and wishing to lay up favors for himself with the Jews, Felix left Paul bound.

[Acts 25] TOC

{July, 61 AD. Paul's appearance before Festus.}

25:1 Therefore, after three days, Festus stepped into the province, he went-up to Jerusalem from Caesarea. 25:2 Now the high-priest and the foremost ones of the Jews disclosed to him *things* against Paul, and they were pleading with him, 25:3 asking for a favor against him, *that he might send for him to *come to* Jerusalem; making* a plot to assassinate him in the journey.

25:4 Therefore indeed, Festus answered *that* Paul *is* to be kept in Caesarea, but he himself is about to travel out *there* shortly. 25:5 Therefore, he says, The mighty ones among you° *have* gone-down together-with *me*. If there is anything *evil* in this man, let° them accuse him.

25:6 Now he stayed among them more than ten days, *and* went-down to Caesarea. On the next-day he sat upon the judicial-seat, *and* commanded Paul to be led *before him*. 25:7 Now *after* he came*, the Jews who has come-down from Jerusalem stood around him, bringing many and cruel accusations against Paul, which they were not strong-enough to show.

25:8 *Then Paul,* making his defense, *said*, Neither at the law of the Jews nor at the temple nor at Caesar, did I sin in anything.

25:9 But Festus, wishing to lay up a favor for himself with the Jews, answered *and* said to Paul: *After* you have gone-up to Jerusalem, are you willing to be judged there concerning these things in front of me?

25:10 But Paul said, I am standing in front of Caesar's judicial-seat, where it is essential for me to be judged. I was not wronging the Jews, as you also fully well know. 25:11 For* if I indeed am wronging *anyone*, and have practiced anything worthy of death, I do not renounce to die, but if there is nothing of what these are accusing me; no one is able to grant me to them. I myself am appealing to Caesar. 25:12 Then Festus spoke together with the council *and* answered, You yourself have appealed *to be* in front of Caesar, *then* you will be traveling over *to* Caesar.

25:13 Now *after* some days elapsed, Agrippa the King and Bernice arrived in Caesarea and greeted Festus. 25:14 Now as he was staying there many days, Festus submitted to the King, the things according-to Paul*'s case*, saying, There is a certain man, a prisoner, who has been left *behind* by Felix; 25:15 concerning whom, has happened of me {i.e., when I arrived} into Jerusalem, the high-priests and the elders of the Jews disclosed *things to me*, asking for a sentence against him. 25:16 To whom I answered, It is not a custom with Romans to grant *as a favor* any man to destruction, preferably before he who is accused, might have the accusers face to face {Greek: according-to face }, and might receive a chance for defense concerning the accusation.

25:17 Therefore, *after* they themselves came together here, I made* no postponement *of their meeting* to the next *day*, sat upon the judicial-seat, I commanded the man to be led *there*. 25:18 Concerning whom, *after* the accusers stood up, they were bringing no accusation of things *as* I was perceiving; 25:19 but they were having some debates with him concerning *their* own religion and concerning someone *named* Jesus, who has died, whom Paul was claiming to be living. 25:20 But being perplexed *as to* the debate concerning this, I was saying *to him*, if he might be willing to travel to Jerusalem and to be judged there concerning these things. 25:21 But *after* Paul himself appealed to be kept *for the decision of the Emperor, I commanded him to be kept until I should send him to Caesar. 25:22 But Agrippa was saying to Festus, I was also planning to hear from the man myself.

Now he says, You will hear him *on* the next-day.

[25:23] Therefore, on the next-day, Agrippa and Bernice came with much pomp, and entered into the auditorium together-with both, the commanders and men according-to prominence, who are from the city, and *after* Festus commanded, Paul was led *before him*. [25:24] And Festus says, King Agrippa, and all men who are here together-with us, you° are viewing this one, concerning whom all the multitude of the Jews petitioned me, both in Jerusalem and here, crying *out* it is essential for him to live no longer. [25:25] But I comprehended for myself *that* him to have done* nothing worthy of death, and I decided to send him, *since* this one himself *had* also appealed to the Emperor; [25:26] concerning whom, I do not have any certainty *as what* to write to *my* lord. Hence, I led him in front of you° and especially in front of you, King Agrippa, *that, *after his* examination *has* happened, I might have something to write. [25:27] For* it seems unreasonable to me *to be* sending a prisoner, and not to signify the accusations against him.

[Acts 26] TOC

{Aug., AD 61. Paul before Agrippa.}

[26:1] Now Agrippa was saying to Paul, It is permitted* for you to speak on behalf of yourself. Then Paul stretched out the hand and was making *his* defense. [26:2] Concerning all of which I am accused by *the* Jews, King Agrippa, I have deemed myself fortunate today, being about to make *my* defense in front of you; [26:3] especially *because* you are an expert of all things according-to the *things of the* Jews, both customs and debates. Hence, I beseech of you to hear me patiently.

[26:4] Therefore, my lifestyle indeed which happened from *my* youth *up*, from the beginning in my *own* nation *and* in Jerusalem, all the Jews know *this*. [26:5] If they should wish to testify (knowing me beforehand, from the start), I lived *as* a Pharisee according-to the strictest sect of our religion. [26:6] And now I am standing *here*, being judged in *regard to the* hope of the promise which came* by God to the fathers; [26:7] to which our twelve tribes, intensely giving-divine-service to *God* night and day, are hoping to achieve concerning which hope I am accused by *the* Jews, *O* king Agrippa!

[26:8] Why is it judged *as* unbelievable with you°, if God is raising the dead?

[26:9] Therefore, I indeed thought to myself, *for it* to be essential *for me* to practice many things adverse to the name of Jesus of the Nazarenes. [26:10] *This is* what I also practiced in Jerusalem, and I locked *up* many of the holy-ones in prisons, *after* I received authority from the high-priests, and I brought *my* voting-pebble {i.e., vote} against them, *before* they were assassinated. [26:11] And punishing them often throughout all the synagogues, I was urging *them* to blaspheme, and being exceptionally enraged with them, I was persecuting *them*, as far as *possible*, even to the cities outside *our nation*.

{Examples of those who are saved in the New Testament: Acts 2:14-42; 8:5-13; 8:30-39; 10:34-48; 16:13-15; 16:25-34; 18:8a; 18:8b; 19:1-7; Saul/Apostle Paul: 9:17-18, 22:6-16, 26:12-18.}

[26:12] In which also, *while* traveling to Damascus with the authority and commission from the high-priests, [26:13] on the road in *the* middle of *the* day, *O* king, I saw a light from heaven beyond the brilliance of the sun, which shone around me and the ones traveling together-with me. [26:14] Now *after* all of us fell down to the earth, I heard a voice speaking to me and saying in the Hebrew language, **Saul, Saul, why are you persecuting me? *It is* harsh for you to kick toward cattle-prods.**

[26:15] But I said, Who are you, Lord?

But the *Lord* said, **I am Jesus, whom you are persecuting. [26:16] But rise* and stand upon your feet; for* to this *end*, I was seen by you, to assign you *to be* an attendant and a witness both of the things which you saw, and of the things which will be seen by you. [26:17] *I will be* liberating you from the *Jewish* people and from the Gentiles, to whom I am sending you, [26:18] to open their eyes, to turn them from darkness into light, and from the authority of the Adversary to God, *in order for* them to receive forgiveness of sins, and an inheritance among the ones who have been made holy in faith, the *faith* in me.**

[26:19] Hence, *O* King Agrippa, I did not become disobedient to the heavenly vision. [26:20] But *I was* proclaiming first *to them* in Damascus, and in Jerusalem, and *then* to all the region of Judea and to the Gentiles, to repent and to turn to God, practicing works worthy of repentance. [26:21] Because of these things, the Jews took me in the temple *and* were attempting to exterminate *me*. [26:22] Therefore, *when* I obtained the assistance which *is* from God, I am standing till this day, testifying both to *the* little and to *the* great, saying nothing outside of what both the prophets and Moses spoke *of* being about to happen. [26:23] If the suffering Christ, if *the Christ was* first from *the* resurrection of the dead, *then* he is about to proclaim light to the *Jewish* people and to the Gentiles.

[26:24] Now he makes his defense *with* these things.

Festus was saying with a loud voice, Paul, you are insane; *your* many scholarships is turning you into an insane *person*.

[26:25] But *Paul* says, I am not insane, most-excellent Festus, but I am speaking out *the* words of truth and self-discipline. [26:26] For* the king knows concerning these things, with whom *I am* also speaking boldly; for* I am saying: I am persuaded *that* not any of these things *were done** to elude him; for* this thing has not been done* in a corner. [26:27] King Agrippa, Do you believe the prophets?

I know that you believe.
26:28 But Agrippa was saying to Paul, Are you persuading me to become a Christian in few *words*?
26:29 But Paul said, I would pray to God, *that* both in a few *words* and in many *words*, not only you, but also all who hear me today, *are* to become such: what sort of *person* I am, except-for these bonds.
26:30 And *after* he said these things, the king and the governor and Bernice and the ones sitting together-with them stood up 26:31 and departed, they were speaking to one another, saying, This man is practicing nothing worthy of death or bonds.
26:32 But Agrippa was saying to Festus, This man was able to have been released, if he had not appealed to Caesar.

[Acts 27] TOC

{Aug. 21 - Nov. 1, 61 AD. Mediterranean Sea. The voyage to Rome.}
27:1 Now as it was decided *for* us to sail toward Italy, and they were giving Paul and some other prisoners to a centurion, Julius by name, of *the* Emperor's cohort. 27:2 Now they stepped onto *it*, in an Adramyttium ship, being about to sail throughout the places *along* Asia; we did set-sail, *also* being together-with us *was* Aristarchus, a Macedonian, a Thessalonian. 27:3 And we brought* *the ship* into Sidon in another *day* and Julius treated Paul humanely *and* permitted* *him* to obtain care, *after* he traveled to *his* friends. 27:4 And we set-sail from there, *and* sailed under the lee of Cyprus, because the winds *were going* to be adverse. 27:5 And *then* sailed through the deep-sea against Cilicia and Pamphylia, we came down to Myra, *a city* of Lycia. 27:6 And the centurion found a ship *of* Alexandria *from* there sailing to Italy, *and* he had us step onto it. 27:7 Now in a considerable *number of* days, *we were* voyaging slowly and happened *to be* by Cnidus with difficulty; the wind *was* not permitting us *to land*. We sailed under the lee of Crete against Salmone; 27:8 and coasting-along it with difficulty, we came to a certain place being called Good Harbors; which was near *the* city *of* Lasea.

27:9 Now *after* a considerable *amount* of time *had* elapsed and the voyage being dangerous already, because also the fast {i.e., Yom Kippur} *was* to have passed-away already, Paul was advising *them*, 27:10 saying to them, Men, I view that the voyage is about to be with injury and much damage, not only of the load and of the ship, but also of our lives. 27:11 But the centurion was being persuaded by the helmsman and by the ship-owner, rather than by the things being spoken by Paul. 27:12 But the harbor, being* unfit for a wintering, most *of the* council purposed to set-sail from there, if somehow they might be able to winter, *after* they arrived in Phoenix, a harbor of Crete, *while* looking down *the* northwest and down *the* southwest. 27:13 Now *after wind* from *the* south blew softly, they thought to have taken-hold of the*ir* purpose, *and* lifted *the anchor* up *and* were coasting-along, closer to Crete. 27:14 But after not much *time*, a typhoon wind, being called Euroclydon, was cast against her; 27:15 and *after* the ship was seized and not being able to head-into the wind, they gave *her to the wind*, *and* we were being carried *along*. 27:16 Now *after* we ran under the lee of a certain isle called Clauda, we were strong-enough with difficulty to become dominate *over* the boat; 27:17 which they lifted *it* up, *and* were using cables, undergirding the ship, and fearing lest they might fall into the *sandbars of* the Syrtis, they lowered the tackling *and* so they were being carried *along*. 27:18 But our *ship was* being extremely storm-tossed, the next *day* they were making* a jettison *of the cargo*; 27:19 and we tossed *out* the tackling of the ship the third *day* with our *own* hands. 27:20 But *while* neither sun nor stars *are* appearing upon most days and not *just* a small storm *was* laying *down* upon *us,* all hope *for* us to be saved was furthermore being taken-away.
27:21 Now being* *very* much famished, then Paul, stood in the midst of them, said, O men, it was indeed essential *to have* obeyed me *and* to not set-sail away from Crete and *then* to gain this injury and damage. 27:22 And hereafter, I am advising you° to be cheerful; for* *there* will be no loss of life from *among* you°, however of the ship, *yes*. 27:23 For* a messenger of the God (whose I am, to whom I also am giving-divine-service) stood beside me this night, 27:24 saying, Do not fear, Paul; it is essential for you to stand-before Caesar and behold, God has granted to you all the ones sailing with you. 27:25 Hence, be° cheerful, men; for* I believe God, that it will be so according-to what *is* in the manner *that* it has been spoken to me. 27:26 But it is essential for us to fall onto a certain island.

27:27 Now as it became the fourteenth night, our being carried *to and fro* in the Adriatic *Sea*, in the middle of the night, the sailors were perceiving some region to be preceding them. 27:28 And they sounded *and* found twenty fathoms, and *after* a *little* bit *of* an interval *of time*, they sounded again *and* found fifteen fathoms. 27:29 And fearing lest we might fall into rough places, they tossed *the* four anchors from *the* stern *and* was praying *for it* to become day. 27:30 But the sailors *were* seeking to flee out-of the ship and they lowered the boat into the sea in pretext, as *though* they are about to heave out anchors from *the* prow.
27:31 Paul said to the centurion and to the soldiers, If these *sailors* do not remain in the ship, you° are not able to be saved. 27:32 Then the soldiers cut off the ropes of the boat and permitted her to fall. 27:33 Now till which *time* it was about to become day, Paul was encouraging *them* all

to take *some* nourishment, saying, Today *is* the fourteenth day *that you° are* expecting *to arrive*; you° are continuing famished, *and* have taken nothing *to eat* for yourselves. 27:34 Hence I am encouraging you° to take *some* nourishment; for* this is* for your° salvation; for* not a hair will be falling from the head of *any* one of you°. 27:35 Now he said these things and took bread, *and* gave-thanks to God in the sight of all, and he broke *it* and began to eat. 27:36 Now *when* all became cheerful, they themselves also took nourishment. 27:37 Now we were in the ship, all the souls *were* two hundred and seventy-six. 27:38 Now they were satisfied from the nourishment, *and* were lightening the ship, casting the grain forth into the sea.

{Nov. 1, 61 AD. Shipwreck on Malta.}

27:39 Now when it became day, they were not recognizing the land. But they were considering a certain bay, which has a beach into which they planned if possible to drive the ship. 27:40 And they took-away the *couplings to the* anchors, *and* were permitting *them to fall* in the sea, *and* laxed the rudders' couplings at the same-time. And they lifted up the foresail to the blowing *wind, and* were heading toward the beach. 27:41 But we fell into a place at the intersection of two seas; they beached the cargo-ship, and indeed the prow stuck and remained unshakable, but the stern was being dissolved by the violence of the waves. {Modern location: St. Paul's Bay, Malta.}

27:42 Now the soldiers' plan happened *to be* that* they should kill the prisoners, lest some, who swam out, should flee. 27:43 But the centurion, planning to save Paul, forbade them from the*ir* will, and commanded the ones who are able to swim, *go* first *after* you have tossed *yourselves* over to go-out over *to* the land; 27:44 and the rest, who indeed *were* upon planks and who *were* upon any *other* things from the ship. And so it happened, all *were* to be saved upon the land.

[Acts 28] TOC

{Nov. - Feb. 62 AD. Malta.}

28:1 And they were saved *and* then they recognized that the island is called Malta. 28:2 Now the barbarians were providing for us. We obtained not the *typical* kindliness, for* they lit a fire and took us all *in*, because of the standing rainfall and because of the cold. 28:3 But *after* Paul twisted together a bunch of brush and laid *it* upon the fire, a viper attached to his hand, *after* it came forth through *the brush* from the warmth. 28:4 Now as the barbarians saw the snake hanging from his hand, they were saying to one another, This man is certainly a murderer, whom was saved out-of the sea, *but* the Justice did not permit *him* to live. 28:5 Therefore indeed, he shook-off the snake into the fire *and* suffered no evil. 28:6 But they were expecting him to be about to swell up or to suddenly fall down dead. But *after* they themselves *were* expecting *it* over much *time* and viewing nothing improper happening to him, they have a reversal and were saying that he is a god.

28:7 Now in the *regions* around that place, were* farms *belonging* to the foremost one of the island, Publius by name, who accepted us *and* lodged *us* courteously three days. 28:8 Now it happened, *that* the father of Publius lay *sick*, troubled with fevers and dysentery, to whom Paul entered and prayed, laid his hands upon him and healed him. 28:9 Therefore, *after* this happened, the rest who have *any* sicknesses in the island were also coming near and were being healed, 28:10 who also honored us with many honors, and *while* setting-sail, they placed upon *the ship* the things for *our* need.

28:11 Now after three months, we were led to an Alexandrian ship with an insignia of The Twin Brothers which has wintered on the island.

{March, 62 - March 64. Rome.}

28:12 And we were led into Syracuse *and* remained *there* three days. 28:13 From where, we went around *and* arrived at Rhegium and after one day a south *wind* came* upon *us and on* the second *day* we came to Puteoli; 28:14 where we found brethren *and* were encouraged to remain with {Greek: upon} them seven days and so we came to Rome. 28:15 And the brethren from there, *after* they heard things concerning us, came to *the* encounter with us up-to *the* Market of Appius and *the* Three Taverns; whom Paul saw, gave-thanks to God *and* took courage.

28:16 Now when we came to Rome, the centurion gave the prisoners to the camp-commander, but Paul was permitted* to abide by himself together-with the soldier guarding him.

28:17 Now after three days, Paul happened to call *together* the foremost of the Jews and *after* they came together, he was saying to them, Men, brethren, I practiced nothing adverse to the *Jewish* people or the customs of our forefathers. I, a prisoner from Jerusalem, was given up into the hands of the Romans. 28:18 *The Romans* who examined *me*, were planning to release me, because no crime *worthy* of death *was found* to exist in me. 28:19 But the Jews *were* speaking against *it*, *then* I was urged to appeal *to* Caesar; not like I hold anything *of which* to accuse my nation. 28:20 Therefore, because of this accusation, I pleaded to see and to speak to you°, for* I am encompassed *with* this chain because of the hope of Israel.

28:21 But they said to him, We neither accepted writings from Judea concerning you, nor did anyone of the brethren come* *here* and report or speak anything evil concerning you. 28:22 But we deem *it* worthy to hear from

you what things you are mindful of; for* indeed, concerning this sect, it is known to us that it is spoken against everywhere.

28:23 Now *after* they appointed him a day, they were coming to him, more into the lodging, to whom he was expounding *the word*, thoroughly testifying of the kingdom of God and persuading them *with* the things concerning Jesus, both from the Law of Moses and from the prophets, from morning until dusk. 28:24 And some were obeying and *some* were disbelieving the things being spoken. 28:25 But being *in* disagreement with one another, they were dismissing *themselves after* Paul said *just* one declaration, The Holy Spirit spoke well through Isaiah the prophet to our fathers, 28:26 saying, 'Travel to this people and say, In hearing you° will hear and *yet* should never understand, and *in* seeing you° will see and *yet* should never know, 28:27 for* the heart of this people became-callous and they *have* selectively heard with the*ir* ears and they closed their eyes, lest, they should see with the*ir* eyes and should hear with the*ir* ears and should understand with the*ir* heart and should return and I will be healing them.' {Isa 6:9-10}

28:28 Therefore, let it be known to you°, The salvation from God was sent to the Gentiles and they themselves will be hearing *it*. 28:29 And *after* he said these things of him, the Jews went away, and had much debate among themselves.

28:30 Now Paul remained two whole years in *his* own rented-house and was accepting all who travel to him, 28:31 preaching the kingdom of God and teaching the things concerning the Lord Jesus Christ with all boldness, unforbidden *by any*.

{NOTES: Please read the 'Definitions' Section and other non-bible sections to understand the MLV better.}

{{ Introduction to the Christian Letters TOC

After you know about who Jesus was in the first four books and have followed an example of how to become a Christian in Acts, then comes the remainder of the New Testament. A collection of letters written *to Christians*, helping them to know how to live their lives for Christ Jesus after they are saved from their sins. These letters are where the word grace or favor is used with Christians in the New Testament. They were not arranged in chronological order so to read and learn from them as God intended, it is better to follow the order of the Simple Reading Schedule. This way each letter will build upon the others. You will also have some preparation before you read Romans, a very intense letter and hard for most to understand. Each letter deals with specific issues and problems that different groups of Christians were struggling with at the time of the writing. The most common problem was that Jewish false teachers were binding the Gentile Christians under the Law of Moses. However, up front, the Law, spoken of in the letters is in a very generalized way as "Law" vs. "the Law" most often. It is the old covenant of God, the Old Testament from Genesis through Malachi.

The first nine letters are written by the apostle Paul to specific congregations of the Lord's body in various cities and are named for the area in which those Christians lived. The next four letters are written by Paul to specific Christian individuals who were working with congregations.

The letter to the Hebrews was written to help Jewish Christians understand that the Old Testament had fulfilled its purpose in pointing people to something so much better: Jesus the Christ.

The letters of James, 1 and 2 Peter, 1, 2, and 3 John, and Jude were all written to Christians in various areas, and the letters are named after the writer.

The book of Revelation is a combination of letters from Christ Jesus to specific congregations, and a prophecy given as a reminder to Christians to stay faithful even in persecution because God is the one ultimately in control.}}

{{ Introduction to Romans 58 AD

The Romans had their problems with Jewish Christian false teachers also. But Paul first addressed homosexuality, which was a common practice in Rome at the time. Emperor Nero was a classic example. Paul puts it in blunt terms in 1 Cor. 6:9: 'they will not inherit the kingdom of God.' In the next few chapters, Paul deals with: various quotes of the O.T., why the Jews of his day are not heirs of the faith of Abraham, and that Christ was the fulfilment of that promise to Abraham, long before the Mosaic Law was given. In chapter 6, Paul gives us one more aspect about immersion, the death, burial, and resurrection, same as our Lord. Chapter 7 shows the contrast of a married couple and remarriage, but the whole point is that you cannot keep the Old Covenant of God and also be married to the New Covenant of Jesus, for otherwise God would call you an adulteress. Paul speaks of his (and our) war between what we want to do vs. what we are to do in Christ and how nothing can ever keep us from the love of God. Chapter 9 goes back to the argument against the Jewish false teachers. In Chapter 10, Paul addresses the same problem with the Israel of then and many false religious groups of today,'they have a zeal of God, but not according-to full knowledge.' Then Paul speaks of the reports from the apostles that brought them to Christ. In Chapter 11, Paul speaks that it was always God's plan to have the Gentiles and Jews under one covenant. In Chapters 12-14, instructions on how to live as a Christian, and governments in Chapter 13. In Chapter15, Paul returns to more about the Law of Moses vs. the Law of Christ. Ending with Paul's typical farewells.}}

[Romans 1] TOC

{If you are reading the Letters written to Christians first, this is a better and more chronological order: James, 1&2 Thessalonians, Galatians, 1&2 Corinthians, then here in Romans, onward to Ephesians, Philippians, Colossians, 1&2 Peter, Jude, Philemon, 1 Timothy, Titus, Hebrews, 2 Timothy, 1-3 John, Revelation. See the Reading Chart about page 3. But even if you don't follow this order *always* read Galatians before Romans. Then Romans is not so hard to understand.}

1:1 {'called' is the same Greek word as 'invited' in all instances within the MLV.}

Paul, bondservant of Jesus Christ, a called apostle, who was separated* to *the* good-news of God, 1:2 which he promised beforehand through his prophets in *the* holy Scriptures, 1:3 concerning his Son (who was born from *the* seed of David according-to *the* flesh, 1:4 who was determined *to be* the Son of God in power, according-to *the* spirit of holiness, out-of *the* resurrection of *the* dead), Jesus Christ our Lord. 1:5 Through whom, we received grace and apostleship, for* *the* obedience of *the* faith in all the nations, on behalf of his name; 1:6 among which *nations* you° are also called of Jesus Christ. 1:7 To all the ones who are in Rome, beloved of God, called holy-ones: grace to you° and peace from God our Father and *the* Lord Jesus Christ.

1:8 First indeed, I am giving-thanks to my God through Jesus Christ on behalf of all of you°, that your° faith is proclaimed in the whole world. 1:9 For* God is my witness, to whom I am giving-divine-service in my spirit in the good-news of his Son, as I constantly make* a remembrance of you°. 1:10 *I am* beseeching *God* always in my prayers, if somehow now I will be prospered in the will of God to come to you° someday, 1:11 for* I am longing to see you°, in-order-that I may give to you° some spiritual gift*, *that* you° may be established; 1:12 and this is *my prayer* to be encouraged together among you°, through the faith in one another, both yours° and mine. 1:13 Now brethren, I do not wish you° to be ignorant that I often purposed to come to you° (and I was prevented till presently), in-order-that I might also have some fruit among you°, just-as among the rest of the Gentiles. 1:14 I am a debtor both to Greeks and to Barbarians, both to the wise and to the foolish. 1:15 So, *as* in me, *I am* eager to proclaim the good-news to you° also *who are* in Rome.

1:16 For* I am not ashamed of the good-news of the Christ; for* it is the power of God to everyone who believes toward salvation, both to the Jew first and to *the* Greek. 1:17 For* *the* righteousness of God is revealed in it from faith to {Or: into} faith; just-as it has been written, 'But the righteous will be living from faith.' {Hab. 2:4}

1:18 For* *the* wrath of God is revealed from heaven against all ungodliness and unrighteousness of men *and against* the ones holding *down* the truth in unrighteousness, 1:19 because what *is* known of God is apparent among them, for* God manifested *it* to them. 1:20 For* the invisible things of him are clearly seen from *the* creation of *the* world, being perceived by the things-made, *both* his eternal power and divinity, *that* they may be without defense, 1:21 because they knew God *yet* did not glorify *him* as God, or gave-thanks *to him*, but became-futile in their reasonings and their heart was darkened without understanding. 1:22 They were foolish, claiming to be wise, 1:23 and changed the glory of the incorruptible God in*to* a likeness of an image of corruptible man and of birds and of four-footed mammals and of reptiles.

1:24 Hence also, God gave them up in the lusts of their hearts into uncleanness, to dishonor their bodies among themselves. 1:25 They exchanged the truth of God in*to* the lie and worshiped and gave-divine-service to the created thing contrary to the one who created *it*, who is gracious* forever. Amen.

1:26 Because of this, God gave them up to passions of dishonor, for* both their females exchanged the natural use into the thing which *is* contrary to nature; 1:27 and the males also likewise left the natural use of the female *and* burned in their lust toward one another, males with* males working out the indecency and receiving in themselves the recompense which was essential from

their error.

1:28 And just-as they did not approve to have God in *their* full knowledge, God gave them up to an unapproved mind, to do* the things *which are* not proper. 1:29 They have been filled with all unrighteousness, fornication, wickedness, greed, malice; full of envy, murder, strife, treachery, maliciousness. *They are* malicious whisperers, 1:30 slandering, hateful to God, insolent, haughty, braggarts, inventors of evil things, disobedient to parents, 1:31 without understanding, covenant-breakers, cold-hearted, unappeasable *and* unmerciful. 1:32 Who, after they fully knew the ordinance of God (that the ones practicing such things are worthy of death), are not only doing* the same things, but also are consenting with the ones practicing *the same things*.

[Romans 2] TOC

2:1 Hence O man, everyone who judges, you are without defense; for* in what you are judging the other, you are condemning yourself, for* you who judge are practicing the same things. 2:2 Now we know that the judgment of God is according-to truth upon the ones practicing such things. 2:3 Now O man, he who is judging the ones practicing such things and *you are* doing* the same things, are you reasoning this thing: you will be fleeing away from the judgment of God? {i.e., judging another will not make you clean.} 2:4 Or do you despise the riches of his kindness and forbearance and patience, being ignorant that the kindness of God is leading you to repentance? 2:5 But you are storing up wrath for yourself according-to your hardness and unrepentant heart in *the* day of wrath and of revelation and of *the* righteous judgment of God, 2:6 who will 'repay to each according-to his works,' {Pro 24:12b, Psa 62:12} 2:7 everlasting life to the ones who indeed by endurance of good work *are* seeking glory and honor and incorruption. 2:8 But to the ones *who are* out-of selfish ambition and who are indeed disobedient to the truth, but obey the unrighteousness, *he will repay with* fury and wrath, 2:9 affliction and distress upon every soul of man who is working evil, both of the Jew first and of the Greek. 2:10 But glory and honor and peace to everyone who is working good, to the Jew first and also to the Greek, 2:11 for* there is no favoritism with God.

2:12 For* as many as sinned without *the* law will also perish without *the* law. And as many as sinned in *the* law will be judged through *the* law. 2:13 For* the hearers of the law *are* not righteous with God, but the doers of the law will be made righteous. 2:14 For* whenever *the* Gentiles, not having *the* law, practice the *things* of the law by nature, these, not having *the* law, are a law to themselves, 2:15 who show the work of the law written in their hearts, their conscience testifying together-with *their hearts*, and between one another, the*ir* reasonings *are* accusing or even defending *them*, 2:16 in *the* day when God will be judging the secrets of men through Jesus Christ, according-to my *proclaimed* good-news.

2:17 Behold, you who are named a Jew and rest upon the law and boast in God, 2:18 and know *God's* will and approve the things which are carrying more-value, being instructed out-of the law, 2:19 and have confidence *in* yourself to be a guide of the blind, a light of the *ones* in darkness, 2:20 a corrector of the foolish, a teacher of infants, having in the law the form of knowledge and of the truth.

2:21 Therefore, the one teaching a different *one*, are you not teaching yourself? The one preaching not to steal, are you stealing? 2:22 The one saying to not commit adultery, are you committing adultery? The one detesting idols, are you a temple looter? 2:23 You who are boasting in the law, through *your* transgression of the law, are you dishonoring God? 2:24 'For* the name of God is blasphemed among the Gentiles because of you°,' just-as it has been written. 2:25 For* circumcision indeed profits, if you should practice *the* law, but if you should be a transgressor of *the* law, your circumcision has become uncircumcision. {Isa 52:5}

2:26 Therefore, if the uncircumcision are observing the ordinances of the law, will his uncircumcision not be counted toward circumcision? 2:27 And the *man* from *the* natural uncircumcision *who is* completing the law, will be judging you, *who are* a transgressor of the law through *the* writing {Or: 'scripture' meaning 'scriptures' also in 2:29, 7:6.} and circumcision. 2:28 For* the one *is* not a Jew openly; nor is circumcision the one openly in *the* flesh, 2:29 but the one *is* a Jew in the secret thing, and *the* circumcision *is* of *the* heart, in spirit, not in *the* writing; whose praise *is* not from men, but from God.

[Romans 3] TOC

3:1 Therefore, what *is* the supremacy of the Jew? Or what *is* the profit of circumcision? 3:2 Much, according-to every manner! For* indeed, first, that they were entrusted *with* the oracles of God. 3:3 For* what if some disbelieved? Their unbelief will not be doing-away-with the faith*fulness* of God, will it? 3:4 Let it not happen! Now, let God become {i.e., be} true*, but every man a liar, just-as it has been written, '*That you should be made righteous in your words and may overcome while* you were being judged.' {Psa 51:4} 3:5 But if our unrighteousness is establishing the righteousness of God, what will we say? The God who brings upon *us* the wrath *is* not unrighteous, is he? (I speak according-to *the manner of* man.) 3:6 Let it not happen! Otherwise how will God judge the world?

3:7 For* if the truth of God in my lie abounded to his glory, why am I also still being judged like a sinner? 3:8

And just-as we are blasphemed and just-as some say us to speak: *why* not Let us do* evil things in-order-that good things might come? Whose condemnation is just!

3:9 Therefore, what? Are we *Jews* special? Certainly not; for* we accused beforehand, both Jews and Greeks to all be under sin; 3:10 just-as it has been written, 'There is none righteous, not even one. 3:11 There is none understanding. There is none seeking out God. 3:12 They all shunned *God* at the same-time they were becoming-useless. There is none practicing kindness; there is none as far as *even* one.' {Psa 14:1-3 & 53:1-3} 3:13 'Their throat has been an opened burial chamber; they were being treacherous with their tongues.' {Psa 5:9} '*The* poison of the asps *is* under their lips.' {Psa 140:3} 3:14 'Whose mouth is full of evil-cursing and bitterness.' {Psa 10:7?} 3:15 'Their feet *are* swift to shed blood; 3:16 downfall and misery *is* in their ways; 3:17 and they did not know *the* way of peace.' {Isa 59:7,8} 3:18 'There is no fear of God in front of their eyes.' {Psa 36:1}

3:19 Now we know that as many things as the law says, it is speaking to the ones in the law; in-order-that every mouth may be sealed and all the world may become under a sentence to God; 3:20 because every flesh will not be made righteous in his sight from *the* works of *the* law; for* through *the* law *comes the* full knowledge of sin.

3:21 But now *the* righteousness of God has been manifested separate from *the* law, being witnessed by the law and the prophets; 3:22 even *the* righteousness of God through faith of Jesus Christ toward all and upon all the ones believing; for* there is no distinction; 3:23 for* all *have* sinned and come-short of the glory of God. 3:24 *All those who believe* are freely made righteous in his grace, through the redemption, the one *which is* in Christ Jesus, 3:25 whom God purposed *as* an atonement through the faith in his blood in an example of his righteousness, because of the passing-over of the sins which has happened beforehand 3:26 (in the forbearance of God), *even* toward the example of his righteousness in the current time, *that* he may himself be righteous and *who is* making righteous the one from *the* faith of Jesus.

3:27 Therefore, where *is* the boasting? It was locked out. Through what law? Of works? No, but through *the* law of faith. 3:28 Therefore, we are reasoning a man to be made righteous in faith separate from *the* works of *the* law. 3:29 Or *is* God *the God* of Jews only and not *the God* of Gentiles also? Yes, of Gentiles also. 3:30 Since God *is* one, *it is he* who will be making righteous *the* circumcision out-of faith and *the* uncircumcision through the faith. 3:31 Therefore, do we do-away-with *the* law through the faith? Let it not happen! But *through the faith*, we are establishing *the* law.

[Romans 4] TOC

4:1 Therefore, what will we say, *that* Abraham our father has found according-to *the* flesh? 4:2 For* if Abraham was made righteous out-of works, he has *grounds for* boasting, but not toward God. 4:3 For* what does the Scripture say? 'And Abraham believed God and it was counted to him *for righteousness.' {Gen 15:6} 4:4 Now to the one who is working, the reward is not counted according-to favor, but according-to debt. 4:5 But to the one who is not working, but believes upon the one who makes righteous the ungodly, his faith is counted toward righteousness. 4:6 Just-as David also says *concerning* the good-fortune of the man to whom God counts righteousness separate from works, 4:7 *saying*, '*Those* whose lawlessnesses were forgiven and whose sins were covered *are* fortunate. 4:8 *The* man to whom the Lord should never count sin, *is* fortunate.' {Psa 32:1,2} 4:9 Therefore, *is* this good-fortune upon the circumcision or also upon the uncircumcision? For* we say, *His* faith was counted to Abraham *for righteousness. 4:10 Therefore, how was it counted? *While* being in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision. 4:11 And he received the sign of circumcision, a seal of the righteousness of the faith of which *he had* in the uncircumcision, *that* he himself may be the father of all the ones believing, *even* through uncircumcision, *that* the righteousness may also be counted to them; {Gen 17:10} 4:12 and *the* father of circumcision, to the ones not only from the circumcision, but to the ones also marching in the footprints of the faith of our father Abraham *which he had* in uncircumcision.

4:13 For* the promise *was* to Abraham, or to his seed, *for* him to be heir of the world {i.e., to inherit the world}, *but* not through *the* law, but through the righteousness of faith. 4:14 For* if the ones from *the* law *are* heirs, the faith has been made void and the promise has been done-away-with. 4:15 For* the law is working wrath; for* where there is no law, neither *is there* transgression. 4:16 Because of this, *it is* from faith, in-order-that *it may be* according-to grace; *that* the promise may be steadfast to all the seed; not to the one from the law only, but also to the one *which is* from *the* faith of Abraham, who is the father of us all 4:17 (as it has been written, 'I have placed you *as* a father of many nations' {Gen 17:5}), in front of God, the one whom he believed, who is making* the dead alive and is calling the things which are not, as *though* they are. 4:18 *Abraham* who, contrary to hope, believed upon hope, *that* he himself may become a father of many nations, according-to what has been spoken, So your seed will be. {Gen 15:5}

4:19 And not being weak in faith, he did not consider his *own* body, already dead (being* nearly a hundred years *old*), and the deadness of Sarah's womb. 4:20 But he did not doubt in unbelief at the promise of God, but was

empowered in the faith, *and* gave glory to God, [4:21] and was fully assured that what he has promised, he is also able to do*. [4:22] Hence it was also counted to him *for righteousness. [4:23] Now it was not written, 'It was counted to him,' because of him only, [4:24] but also, because of us to whom it is about to be counted, who believe upon the one who raised *up* Jesus our Lord from *the* dead, [4:25] who was given up because of our trespasses and was raised *up* because of our justification {Or: being made righteous.}.

[Romans 5] TOC

[5:1] Therefore, we were made righteous from faith *and* have peace toward God through our Lord Jesus Christ, [5:2] through whom we also have had the access into this grace in the faith in which [grace] we are standing, and we are boasting in hope of the glory of God. [5:3] But not only *in this*, but we are also boasting in the afflictions, knowing that the affliction is working endurance; [5:4] and the endurance, proven-character; and the proven-character, hope; [5:5] and the hope does not shame *one*, because the love* of God has been poured out in our hearts through *the* Holy Spirit who was given to us.

[5:6] For* still being *in* our weakness, Christ died on behalf of the ungodly according-to *the proper* time. [5:7] For* scarcely will one die on behalf of a righteous *person*; for* perhaps someone *might* even dare to die on behalf of the good *person*. [5:8] But God is establishing his *own* love* toward us, *in* that *while* us still being sinners, Christ died on our behalf. [5:9] Therefore, now much more, we were made righteous in his blood *and* will be saved from the wrath *of God* through him. [5:10] For* if *while* being enemies, we were reconciled to God through the death of his Son, much more, *after* we were reconciled, we will be saved in {i.e., by} his life; [5:11] and not only *so*, but *we are* also boasting in God through our Lord Jesus Christ, through whom we *have* now received the reconciliation.

[5:12] Because of this, just-like the sin entered into the world through one man and the death through the sin, and thus death went through*out* into all men, upon which all *have* sinned. [5:13] For* sin was in *the* world till *the* law, but sin is not charged to one's account *when* there is no law. [5:14] But the death reigned from Adam till Moses, even upon the ones who did not sin upon the likeness of the transgression of Adam, who is a pattern of the future *one.* [5:15] But not like the trespass, so also *is* the gift*. For* if the many died by the trespass of the one, the favor of God and the gift in the favor of the one man, Jesus Christ, abounded much more to the many. [5:16] And the gift *is* not as through one who sinned; for* indeed the judgment *came* from one into condemnation, but the gift* *came* from many trespasses to an *act of* righteousness. [5:17] For* if, by the trespass of the one, the death reigned through the one, much more they, *who are* receiving the abundance of the favor and of the gift of righteousness, will be reigning in life through the one, *who is* Jesus Christ.

[5:18] Therefore, consequently*, as through one trespass *the judgment came* to all men to condemnation; so through the righteousness of one *man the gift* also *came* to all men to justification of life. [5:19] For* just-like the many were designated *as* sinners through the one man's disobedience*, so also the many will be designated *as* righteous through the obedience of the one. [5:20] But *the* law entered in beside *us* in-order-that the trespass might increase, but where the sin increased, the favor {Or: grace} over-abounded, [5:21] in-order-that, just-like the sin reigned in death, so also the favor might reign through righteousness to everlasting life through Jesus Christ our Lord.

[Romans 6] TOC

[6:1] Therefore, what will we say? Are we remaining in the sin in-order-that the grace {Or: favor; and so elsewhere in the letters to the congregations} may increase? [6:2] Let it not happen! We who died to the sin, how will we still be living in it? [6:3] Or are you° ignorant that as many as were immersed* into Christ Jesus were immersed* into his death? [6:4] Therefore, we were buried together-with him through the immersion* into *his* death, in-order-that just-like Christ was raised *up* from *the* dead through the glory of the Father, so we might also walk in newness of life. [6:5] For* if we have become unified together-with *him* in the likeness of his death, but also, we will be *unified with him in the likeness* of the resurrection. [6:6] Knowing this, that our old man was crucified together-with *him*, in-order-that the body of the sin might be done-away, *for* us no longer to be enslaved to the sin, [6:7] for* he who died has been made righteous away from the sin. [6:8] But if we died together-with Christ, we believe that we will also be living together-with him, [6:9] knowing that Christ was raised *up* from *the* dead dies no more; death has no more lordship over him. [6:10] For* what *death* he died, he died to the sin once for all, but what *life* he lives, he is living to God. [6:11] So you° also, count° yourselves to be indeed dead to the sin, but living to God in Christ Jesus our Lord.

[6:12] Therefore, do not let the sin reign in your° mortal body, *that* you° may obey* it in its lusts, [6:13] nor present° your° members *as* weapons of unrighteousness to the sin, but present° yourselves to God, as living from *the* dead and your° members *as* weapons of righteousness to God. [6:14] For* sin will not have lordship over you°, for* you° are not under *the* law, but under grace. [6:15] Therefore, what? Will we sin, because we are not under *the* law, but under grace? Let it not happen! [6:16] Do you° not know, that to what you° present yourselves *as* bondservants to obedience, you° are *the* bondservants to what you° obey*,

either of sin to death or of obedience to righteousness? 6:17 But gratitude *is* to God, that, *though* you° were bondservants of the sin, but you° obeyed* from the heart *the* pattern {Or: example (see 6:3-6)} of teaching to which you° were given, 6:18 and were made free from the sin, you° were enslaved to the righteousness.

6:19 I speak *in* human *terms* because of the weakness of your° flesh, for* just-like you° presented your° members *as* bondservants to the uncleanness and to the lawlessness *leading* to *more of* the lawlessness, so now present° your° members *as* bondservants to the righteousness *leading* to holiness. 6:20 For* when you° were bondservants of the sin, you° were free *in regard* to the righteousness. 6:21 Therefore, what fruit were you° holding then in which *things* you° are now ashamed? For* the end of those *things is* death. 6:22 But now, were made free from the sin and were enslaved to God, you° have your° fruit *leading* to holiness and the end everlasting life. 6:23 For* the compensations of the sin *are* death, but the gift* of God *is* everlasting life in Christ Jesus our Lord.

[Romans 7] TOC

7:1 Or are you° ignorant, brethren (for* I am speaking *to those* knowing *the* law), The law has lordship over a man inasmuch time as he is living? 7:2 For* *the* woman under the husband has been bound by *the* law to the living husband, but if the husband dies, she has been done-away-with {i.e., discharged} from the law of the husband. 7:3 Therefore, consequently*, *if* the husband *is* living, if she becomes *joined* to a different man, she will be divinely-called an adulteress. But if the husband dies, she is free from the law, *for* her not to be an adulteress, *even if* she had become *joined* to a different man.

7:4 So-then my brethren, you° were also slain to the law through the body of Christ; *that* you° should become *joined* to a different *one*, *that is* to the one who was raised *up* from the dead, in-order-that we should bear-fruit to God. 7:5 For* when we were in the flesh, the sinful passions were working in our members through the law, *that* they might bear-fruit to the death. 7:6 But now we have been done-away-with {i.e., were discharged} from the law, died in which we were being held; so-as *for* us to be enslaved in newness of spirit and not in oldness of writing.

7:7 Therefore, what will we say? *Is* the law sin? Let it not happen! But, I did not know the sin, except through *the* law; for* I also did not know the lusting {O.T. desire (but with an object) and elsewhere}, except *that* the law was saying, Do not lust. {Exo 20:17} 7:8 But the sin took a starting-point *and* worked in me through the commandment all *manner of* lust; for* separate from *the* law sin *is* dead. 7:9 But I was previously living separate from *the* law, but *when* the commandment came, the sin lived again *through me* and I died, 7:10 and the commandment (the one into life) was found in me *to be* into death; 7:11 for* the sin took a starting-point through the commandment *and* deceived me and through it, it killed *me*. 7:12 So-then the law indeed *is* holy and the commandment holy and righteous and good. 7:13 Therefore, *what is* the good thing to me, has it become death? Let it not happen! But the sin, in-order-that it might appear *as* sin, through *what is* the good thing to me, *was* working death; in-order-that the sin might become surpassingly sinful through the commandment. 7:14 For* we know that the law is spiritual, but I am fleshly, I have been sold* under the sin.

7:15 For* I do not know what I am working. For* I am practicing this thing which I do not will but *instead* I am doing* this thing which I am hating. 7:16 But if I am doing* this thing which I do not will, I acknowledge together-with the law, that *it is* good. 7:17 But now I no longer am working it, but the sin dwelling in me. 7:18 For* I know that *what is* a good thing is not dwelling in me (this is: in my flesh); for* it is lying-beside me to will *it*, but I am not finding the good thing to work *it*. 7:19 For* I am not doing* *the* good thing which I will, but *instead* I am practicing this evil thing which I do not will. 7:20 But if I am doing* this thing which I do not will, I am no longer working it, but *the* sin dwelling in me. 7:21 Consequently*, I find the law in me, the one willing to do* the good thing, that the evil is lying-beside *me*.

7:22 For* I delight-inwardly in the law of God according-to the inward man. 7:23 But I am seeing a different law in my members, warring against the law of my mind and capturing me in the law of the sin, the one being in my members. 7:24 *O* I *am* a miserable man! Who will rescue me out-of the body of this death? 7:25 I am giving-thanks to God through Jesus Christ our Lord. Therefore, consequently*, I myself, indeed, serve* *the* law of God in the mind, but *I myself serve** *the* law of sin in *the* flesh.

[Romans 8] TOC

8:1 Consequently* now nothing *is* condemnation to the ones *who are* in Christ Jesus, *who are* not walking according-to *the* flesh, but according-to *the* Spirit. 8:2 For* the law of the Spirit of life in Christ Jesus made me free away from the law of the sin and of the death. 8:3 For* the law *being* powerless, in which it was weak through the flesh, God, sent his *own* Son in the likeness of sinful flesh and concerning sin, condemned the sin in the flesh, 8:4 in-order-that the ordinance of the law might be fulfilled in us, the ones not walking according-to *the* flesh, but *walking* according-to *the* Spirit. 8:5 For* the ones who are according-to *the* flesh, are mindful of the things of the flesh, but *those who are* according-to *the* Spirit *are mindful* of the things of the Spirit. 8:6 For* the mindset of

the flesh *is* death, but the mindset of the Spirit *is* life and peace, 8:7 because the mindset of the flesh is hostility toward God, for* it is not subject to the law of God, for* neither is it able *to be subject*; 8:8 and the ones who are in *the* flesh are not able to please God. 8:9 But you° are not in *the* flesh but in *the* Spirit, if indeed* *the* Spirit of God is dwelling in you°. But if anyone does not have *the* Spirit of Christ, this one is not his. 8:10 But if Christ *is* in you°, the body indeed is dead because of sin, but *the* spirit *is* life because of righteousness. 8:11 But if the Spirit of he who raised Jesus *up* from *the* dead is dwelling in you°, he who raised the Christ *up* from *the* dead will also be making* your° mortal bodies alive through his Spirit who is dwelling in you°.

8:12 Therefore, consequently*, brethren, we are debtors *but* not to the flesh, *not* to live according-to *the* flesh, 8:13 for* if you° are living according-to *the* flesh, you° are about to die, but if you° slay the practices of the body in spirit, you° will be living. 8:14 For* as many as are led in *the* Spirit of God, these are sons of God. 8:15 For* you° did not receive *the* spirit of bondage again to fear, but you° received *the* spirit of sonship, in which we cry, Abba, Father. 8:16 The Spirit himself is testifying together-with our spirit, that we are children of God; 8:17 and if children, also heirs, heirs indeed of God and joint heirs of Christ, if indeed* we are suffering together-with *him*, in-order-that we might also be glorified together-with *him*.

8:18 For* I reason that the sufferings of the current time *are* not worthy *of comparison* to the glory which is about to be revealed to us. 8:19 For* the earnest expectation of the creation is waiting for the revelation of the sons of God. 8:20 For* the creation was subjected to the futility, not voluntarily, but because of the one who subjected it, in hope 8:21 that even the creation itself will be made free away from the bondage of corruption into the freedom of the glory of the children of God. 8:22 For* we know that all the creation groans and travails together till now. 8:23 But not only *they*, but we ourselves also who have the first-fruit of the Spirit, even we ourselves are groaning in ourselves, waiting for *our* sonship, *that is,* the redemption of our body. 8:24 For* we were saved in the hope; but hope which is seen, is not hope; for* why does anyone even hope for what he sees? 8:25 But if we hope for what we do not see, *then* we are waiting for *it* through endurance.

8:26 Now likewise*, the Spirit is also jointly helping our weaknesses; for* we do not know what we will be praying for according-to what is essential *for us*; but the Spirit himself is petitioning on our behalf with unspeakable groans; 8:27 and the one searching the hearts knows what *is* the mindset of the Spirit, because he is petitioning on behalf of *the* holy-ones according-to *the will of* God. 8:28 Now we know that all things work together toward good, to the ones who love* God, to the ones who are *the* invited according-to *his* purpose. {Or: Now we know that to the ones who love* God, he is working all things toward good for the ones who are *the* invited according-to *his* purpose.} 8:29 Because, whom he knew beforehand, he also determined beforehand (transformed *us* to the image of his Son) *that* he himself {i.e., Jesus} might be the firstborn among many brethren; 8:30 and whom he determined beforehand, he also invited these and whom he invited, he also made these righteous and whom he made righteous, he also glorified these.

{8:29 'transformed' is a plural adjective in Greek.}

8:31 Therefore, what will we say to these things? If God *is working* on our behalf, who *is* against us? 8:32 Yet, he who did not spare his own Son, but gave him up on behalf of us all, how will he not also be granting to us all things together-with him? 8:33 Who will accuse *anything* against God's chosen? *It is* God who makes one righteous. 8:34 Who *is* the one who condemns? Christ *is* the one who died, but rather, who was also raised up *from the dead*, who is at *the* right *hand* of God, who also is petitioning on our behalf.

8:35 Who will be separating us away from the love* of Christ? *Will* affliction or distress or persecution or famine or nakedness or peril or sword? 8:36 Just-as it has been written, 'Because of you we are being slain the whole day. We were counted as sheep of *the* slaughter.' {Psa 44:22} 8:37 But we are overly-victorious in all these things through the one who loved* us. 8:38 For* I have confidence, that neither death, nor life, nor messengers, nor principalities, nor powers, nor present things, nor future things, 8:39 nor height, nor depth, nor any other created thing, will be able to separate us away from the love* of God, *which is* in Christ Jesus our Lord.

[Romans 9] TOC

9:1 I say the truth in Christ, I am not lying, my conscience *is* testifying together-with me in *the* Holy Spirit, 9:2 that great sorrow is in me and constant anguish in my heart. 9:3 For* I myself was praying to be accursed from the Christ on behalf of my brethren, my relatives according-to *the* flesh, 9:4 who are Israelites, whose *is* the sonship and the glory and the covenants* and the institution of *the* law and the divine-service and the promises; 9:5 whose *are* the fathers and from whom *is* the Christ according-to *the* flesh, the one who is over all; Gracious* God *is* forever. Amen.

9:6 But *it is* not such-as that the word of God has fallen short. For* all the ones from Israel, these *are* not Israel; 9:7 neither *are they* all children, because they are Abraham's seed, but *instead*, 'Seed will be called to you in Isaac.'

{Gen 21:12} 9:8 This thing *is*, the children of the flesh, these *are* not children of God, but the children of the promise are counted toward a seed. 9:9 For* this *is the* word of promise, 'I will come according-to this season and there will be a son to Sarah.' {Gen 18:10} 9:10 Now not only *so*, but also Rebecca has impregnation from one *man*– our father Isaac; 9:11 (for* *the children* were not yet born, nor *had* practiced anything good or evil, in-order-that the purpose of God according-to *his* choice might abide, not from works, but from the one who is calling). 9:12 It was said to her, 'The greater will be serving* the inferior.' {Gen 25:23} 9:13 Just-as it has been written, 'Jacob I loved*, but Esau I hated.' {Mal 1:2,3}

9:14 Therefore, what will we say? *There is* no unrighteousness with God, *is there*? Let it not happen! 9:15 For* he says to Moses, 'I will show-mercy *on* whomever I show-mercy and I will have pity *on* whomever I have pity.' {Exo 33:19} 9:16 Therefore, consequently*, *it is* not of the one who wills, nor of the one who runs, but of the one who shows-mercy– God. 9:17 For* the Scripture says to Pharaoh, 'I lifted you up *for this same thing {i.e., purpose}, *that I myself might show in you my power and *that my name might be thoroughly proclaimed in all the earth.' {Exo 9:16} 9:18 Therefore, consequently*, he shows-mercy *on* whom he wills and he hardens whom he wills.

9:19 Therefore, you will say to me, Why is he still finding-fault? For* who is standing against his will? 9:20 But-rather, O man, who are you who answers back against God? The molded thing will not say to the one who molded *it*, why *have* you made* me so, will it? {Isa 45:9?} 9:21 Or does the potter not have authority *over* the clay, to make* out-of the same batch one vessel which *is* *for honor and which *is* *for dishonor? 9:22 But *what* if God, willing to show the wrath and to make his power known, carried in much patience vessels of wrath, *and* they have been framed {Or: completed} *for destruction; 9:23 and in-order-that he might make known the riches of his glory upon vessels of mercy, which he prepared beforehand *for glory, 9:24 even us, whom he invited, not only from *the* Jews, but also from *the* Gentiles?

9:25 As he also says in Hosea, 'I will be calling the ones not my people, my people, and the one not beloved, beloved.' {Ho. 2:23} 9:26 And it will be, in the place where it was said to them, 'You° *are* not my people; they will be called sons of the living God there.' {Ho. 1:10} 9:27 Now Isaiah cries on behalf of Israel, 'If the number of the sons of Israel is like the sand of the sea, *only* the remnant will be saved; 9:28 for* *he is* completing and cutting-short *the* account in righteousness, because *the* Lord will make* *the* account which has been cut-short upon the land.' {Isa 10:22, 23} 9:29 And, just-as Isaiah has said beforehand, 'If *the* Lord of Hosts did not leave us a seed, we would have become like Sodom and we would have been similar to Gomorrah.' {Isa 1:9}

9:30 Therefore, what will we say? That *the* Gentiles, the ones not pursuing righteousness, overtook righteousness, but the righteousness from faith. 9:31 But Israel, pursuing *the* law of righteousness, *has* not attained to *that* law of righteousness. 9:32 Why? Because *it was* not from *the* faith, but as *it was* from works of *the* law, for* they stumbled *against* the stone of stumbling; 9:33 just-as it has been written, 'Behold, I place a stone of stumbling and a rock of offense in Zion and everyone who believes on him will not be ashamed.' {Isa 8:14 & 28:16}

[Romans 10] TOC

10:1 Brethren, indeed the delight of my heart and the supplication to God on behalf of Israel {i.e., the Jews}, is *for *their* salvation. 10:2 For* I testify to them, They have a zeal of God, but not according-to full knowledge. 10:3 For* being ignorant of the righteousness of God and seeking to establish *their* own righteousness, they did not subject themselves to the righteousness of God. 10:4 For* Christ *is* the end of *the* law *for righteousness to everyone who believes. 10:5 For* Moses writes *about* the righteousness from the law, 'The man who practiced them will be living in them.' {Lev 18:5 Ezek. 20:11} 10:6 But the righteousness from faith says thus, 'You should not say in your heart, Who will be ascending into heaven?' (This is: to lead Christ *down*.) 10:7 Or, 'Who will be descending into the abyss?' (This is: to lead Christ *up* from *the* dead.) 10:8 But what does it say? 'The declaration is near you, in your mouth and in your heart.' {Deu 30:12-14?} This is the declaration of the faith which we are preaching: 10:9 that if you confess Lord Jesus in {i.e., with} your mouth and *if you* believe in your heart that God raised him *up* from the dead, you will be saved; 10:10 for* it is believed into *the* heart toward righteousness and it is confessed with *the* mouth toward salvation. 10:11 For* the Scripture says, 'Everyone who believes upon him will not be ashamed.' {Isa 28:16} 10:12 For* there is no distinction *between* both Jew and Greek, for* the same *Lord is* Lord of all, rich toward all who are calling upon him, 10:13 for* everyone, 'Whomever calls upon the name of *the* Lord will be saved.' {Joel 2:32, Acts 2:21} 10:14 Therefore, how will they call upon *him* in whom they did not believe? But how will they believe *in* whom they did not hear? But how will they hear without *someone* preaching? 10:15 But how will they preach, if they should not be sent? Just-as it has been written, 'How Beautiful *are* the feet of the ones proclaiming the good-news *of* peace *and* of the ones proclaiming the good-news *of* the good things!' {Isa 52:7}

10:16 But not all obeyed* the good-news; for* Isaiah says, 'Lord, who *has* believed our report?' {Isa 53:1} 10:17 Consequently*, the faith *is* from hearing but the report {Or: hearing} through *the* declaration of God. 10:18 But I am

saying, 'Did they not hear?' But-rather, 'Their sound went forth into all the earth and their declarations to the limits of the inhabited-earth.' {Psa 19:4} 10:19 But I am saying, Did Israel not know? First Moses says, 'I will provoke you° to jealousy upon *what is* no nation. I will rouse you° to anger upon a nation *which has* no understanding.' {Deu 32:21} 10:20 Now Isaiah is very daring and says, 'I was found by the ones not seeking me. I became manifest to the ones not asking *for* me.' {Isa 65:1} 10:21 But he says to Israel, 'The whole day, I outstretched my hands to a disobedient and contradicting people.' {Isa 65:2}

[Romans 11] TOC

11:1 Therefore, I say, God did not shove away his people, did he? Let it not happen! For* I am also an Israelite, from *the* seed of Abraham, from *the* tribe of Benjamin. {Psa 94:14} 11:2 God did not shove away his people which he knew beforehand. Or do you° not know what the Scripture says in *regard to* Elijah? How he petitions God against Israel, saying, 11:3 'Lord, they killed your prophets and made ruins of your altars, and I was left alone and they are seeking my life.' {1Ki. 19:10,14} 11:4 But what does the divine-answer say to him? 'I left *behind* for myself seven thousand men, who did not bow the knee to Baal.' {1Ki. 19:18} 11:5 Therefore, so a remnant has also become according-to *the* chosen of grace in the current time. 11:6 But if *it is* by grace, *it is* no longer from works, otherwise the grace becomes grace no more. But if *it is* from works, no more is it grace; otherwise work is work no more. 11:7 Therefore, what? What Israel is seeking after, it did not obtain this, but the chosen obtained *it* and the rest were hardened, 11:8 just-as it has been written, 'God gave them a spirit of stupor, eyes not *able* to see and ears not *able* to hear, until this very day.' {Isa 29:10, 6:9} 11:9 And David says, 'Let their table become *for a snare and *for a trap and *for an offense and *for a repayment to them. 11:10 Let° their eyes be darkened not to see and bend their back always.' {Psa 69:22-23}

11:11 Therefore, I say, They did not trip in-order-that they might fall, did they? Let it not happen! But salvation *has come* to the Gentiles in their trespass, *that* they might provoke them to jealousy. 11:12 Now if their trespass *is the* riches of *the* world and their failure *is the* riches of *the* Gentiles; how-much more *is* their fullness? 11:13 For* I speak to you°, the Gentiles, inasmuch as I am indeed an apostle of Gentiles, I glorify my service, 11:14 if somehow I provoke to jealousy *the ones who are* my flesh and might save some out-of them. 11:15 For* if the casting away of them *is the* reconciliation of *the* world, what *is* the receiving *of them*, except life from *the* dead?

11:16 Now if the first-fruit *is* holy, also *is* the batch and if the root *is* holy, also *are* the branches. 11:17 But if some of the branches were broken off, and you, being a wild olive-tree, were grafted in among them and became a fellow partner of the root and of the plumpness of the olive-tree, 11:18 do not boast against the branches. But if you are boasting against *them*, you are not bearing the root, but the root *bears* you. 11:19 Therefore, you will say, Branches were broken off in-order-that I might be grafted in. 11:20 Well; they were broken off in the*ir* unbelief but you are standing in the faith. Do not be high-minded, but fear; 11:21 for* if God did not spare *what is* according-to nature {i.e., natural} branches; lest neither, he will spare you. 11:22 Therefore, behold *the* kindness and severity of God, indeed severity upon the ones who fell, but kindness upon you, if you should remain in the kindness *of God*; otherwise you also will be cut off. 11:23 But also those will be grafted in, if they should not remain in the*ir* unbelief, for* God is able to graft them in again. 11:24 For* if you were cut off from *what is* a wild olive-tree according-to nature and were grafted contrary to nature into a good olive-tree, how-much more these, the ones according-to nature will be grafted in*to their* own olive-tree?

11:25 For* brethren, I do not wish you° to be ignorant of this mystery (in order that you° may not be *too* prudent with your own *opinions*), that a hardening has partially happened to Israel, till the fullness of the Gentiles should enter.

11:26 And thus all Israel will be saved, just-as it has been written, 'He who rescues will come out-of Zion, and he will turn ungodlinesses from Jacob. 11:27 And this *is* my covenant* with them, whenever I take away their sins.' {Isa 59:20-21, 27:9} 11:28 According-to the good-news *they are* indeed enemies because of you°, but according-to the choice, *they are* beloved because of the fathers. 11:29 For* the gifts* and the calling {Or: invitation; and in all other instances in the MLV} of God *are* unregretted. 11:30 For* just-like you° were also previously disobedient to God, but now you° were shown-mercy *by* their disobedience of these, 11:31 so now these also were disobedient by your° mercy, in-order-that they themselves might also be shown-mercy. 11:32 For* God locked up all together in disobedience in-order-that he might show-mercy *upon* all.

11:33 O the depth of *the* riches, and of *the* wisdom and *the* knowledge of God! How unsearchable *are* his judgments and untraceable his ways! 11:34 For* who knew *the* mind of *the* Lord? Or who became his counselor? {Isa 40:13} 11:35 Or who gave-first to him and it will be repaid to him *again*? 11:36 *It is* because all things *are* from him and through him and to him. The glory *is* for him, forever. Amen.

[Romans 12] TOC

12:1 Therefore, brethren, I am encouraging you° through the mercies of God, to present your° bodies *as* a living sacrifice, holy, well pleasing to God, *which is* your° logical divine-service. 12:2 And not to shape yourselves to this age, but to be transfigured by the renewal of your° mind, *that* you° may be proving *in* you° what *is* the will of God: the good and well pleasing and mature.

12:3 For* I say, through the grace which was given to me, to everyone who is among you°, not to have high-notions *more* than what it is essential to be mindful of. But to be mindful of *this grace*, *that* he should be sensible, as God divided to each one a measure of faith. 12:4 For* just-as we have many members in one body, and all the members do not have the same function, 12:5 so we, the many, are one body in Christ, and every one *is* members of one another. 12:6 Now having assorted gifts* according-to the grace which was given to us, if prophecy, *then prophesy* according-to the analogy of the faith; 12:7 if service, in the service; if he who is teaching, in the teaching; 12:8 if the one encouraging, in the encouragement; the one giving, in liberality; the one governing, *do* in diligence; the one showing-mercy to *others*, *do* with* joyfulness.

12:9 *Let* the love* *be* non-pretended, abhorring evil *things*, joining yourselves to *what is* the good thing. 12:10 *Be* tenderly loving to one another in the love of the brethren, with honor, be a leader for one another, 12:11 not lazy in *your* diligence, being zealous in *your* spirit, serving* in the Lord, 12:12 rejoicing in the hope, enduring in *your* affliction, persevering in *your* prayer, 12:13 sharing in the needs of the holy-ones, pursuing *your* hospitality. 12:14 Speak° well *of* the ones persecuting you°; speak° well and do° not curse. 12:15 Rejoice° with *the ones* rejoicing and weep° with *the ones* weeping. 12:16 Being mindful of the same things toward one another *and* not being mindful of the exalted things, but accommodating with the humble. Do° not become *too* prudent with yourselves. 12:17 Repay to no one evil in exchange-for evil, *while* planning-for good things in the sight of all men. 12:18 If possible, what *is* from you° *should* be at peace with all men.

12:19 Beloved, do not *be* avenging yourselves, but give° a chance {Or: place} for the wrath *of God*; for* it has been written, 'Vengeance *is* for me. I will be repaying, says *the* Lord.' {Deu 32:35} 12:20 Therefore, if your enemy may hunger, morsel *to* him {i.e., 'feed him bites' implying your enemy is weak from starvation.}; if he is thirsty, deliver *to* him a drink; for* *while* doing* this, you will be piling up fiery hot-coals upon his head. 12:21 Do not be overcome by the evil, but overcome the evil with* the good.

[Romans 13] TOC

13:1 Let every soul be subject to *the* authorities *which are* superior to *them*, for* there is no authority if not by God, and the authorities which are, have been appointed by God. 13:2 So-then, the one resisting the authority is standing against the direction {Or: arrangement} of God, and *those who are* standing against *it* will be receiving judgment for themselves. 13:3 For* rulers are not a fear *to those* of the good works, but *to those* of the evil *works*. And you do not wish to be afraid of the authority, do you? Do* *what is* the good thing and you will have praise from it, 13:4 for* he is a servant of God to you *for *what is* the good thing. But if you are doing* *what is* the evil thing, be afraid; for* he is not wearing the sword vainly, for* he is a servant of God, an avenger *for wrath to the one who is practicing the evil thing. 13:5 Hence, *it is* a necessity to subject yourself *to him*, not only because of the wrath, but also because of the conscience. 13:6 For* you° are also paying taxes because of this; for* they are ministers* of God, persevering toward this same thing. 13:7 Therefore, give° to all the*ir* dues: tribute to the *man of* tribute; tax to the *man of* tax; fear to the *man of* fear; honor to the *one of* honor.

13:8 Owe° no one anything, except to love* one another, for* he who loves* the other has fulfilled *the* law. 13:9 For* the *commandments:* 'Do not commit adultery; Do not murder; Do not steal; Do not lust, and if *there is* some other commandment in this word, it is *all* summed up in the *commandment*: 'You will love* your neighbor like yourself.' {Do not lust. O.T.'desire' (but with objects); Exo 20:13-15, 17; Lev 19:18} 13:10 The love* works no evil to*ward* the neighbor. Therefore, the love* *is the* fulfillment of *the* law.

13:11 Also this, knowing the time, that *it is* already *the* hour for us to be awakened from sleep; for* the salvation *is* now nearer than when we *first* believed. 13:12 The night *has* progressed, and the day has drawn near. Therefore, we should place away from ourselves the works of darkness, and should clothe ourselves with the weapons of light. 13:13 We should walk decently, like in *the* day, not in revelings and drunkennesses, not in sleeping-around {i.e., fornications} and in unbridled-lusts, not in strife and in jealousy. 13:14 But clothe° yourselves with the Lord Jesus Christ, and do° not practice for yourselves forethought *for lusts of the flesh.

[Romans 14] TOC

14:1 But receive° for yourselves the one who is weak in the faith, *yet* not *for *the* discernings of *his* reasonings. 14:2 One has faith to eat all things, but the one who is weak eats herbs. 14:3 Do not let the one who eats, scorn the one who does not eat; and do not let the one who does not eat, judge the one who eats, for* God himself *has* received

him. 14:4 Who are you who is judging another's domestic *servant*? He stands or falls to *his* own lord. Now, he will be made to stand up, for* God is able to stand him *up*. 14:5 *There is one* who indeed is judging a day beside *another* day, but one is judging every day *the same*; let each one be fully assured in *his* own mind. 14:6 He who is mindful of the day, is mindful of it to the Lord; and he who is not mindful of the day, is not mindful of *it* to the Lord; and he who eats, eats to the Lord, for* he gives-thanks to God. And he who does not eat, he does not eat to the Lord, and gives-thanks to God. 14:7 For* none of us is living to himself, and none dies to himself. 14:8 For* *in* both, if we live, we live to the Lord, and if we die, we die to the Lord; therefore, *in* both, if we live *or if* we die, we are the Lord's. 14:9 For* Christ both died and rose* up and lived *for this, in-order-that he might have lordship over both *the* dead and *those* living. 14:10 But you, why do you judge your brother? Or you also, why do you scorn your brother? For* we will all be standing-before the judicial-seat of Christ. 14:11 For* it has been written, '*As* I live, says the Lord, Every knee will bow to me, and every tongue will confess to God.' {Isa 45:23} 14:12 Therefore, consequently*, each of us will be giving an account concerning himself to God.

14:13 Therefore, we should no longer judge° one another, but rather judge this: *you are* not to place a stumbling block, or offense, in *the way of* the brother. 14:14 I know, and have confidence in *the* Lord Jesus, that nothing *is* desecrated {Or: unclean} through itself, except to the one counting something to be desecrated, to that *one it is* desecrated. 14:15 But if your brother is made sorrowful because of food, you are no longer walking according-to love*. Do not destroy that *man* with your food, on behalf of whom Christ died. 14:16 Therefore, do not let your° good thing be blasphemed; 14:17 for* the kingdom of God is not food and drink, but righteousness and peace and joy in *the* Holy Spirit. 14:18 For* the one *who is* serving* Christ in these things *is* well pleasing to God and approved by men. 14:19 Therefore, consequently*, we may pursue the things of peace, and the things from the building up *that is* toward one another. 14:20 Do not tear-down the work of God because of food. All things indeed *are* clean, but *it is* evil to the man who eats through a stumbling block. 14:21 *It is* good not to eat meats, nor to drink wine, nor *anything* in which your brother stumbles or is offended or is weak. 14:22 Do you have faith? Have {English: Keep} it to yourself in God's sight! The fortunate one is not judging himself in what he is approving. 14:23 But the one doubting has been condemned if he eats, because *he does* not *eat* out-of faith, and everything which is not from faith is sin.

14:24 Now to the one who is able to establish you° according-to my good-news, and the preaching of Jesus Christ, according-to *the* revelation of *the* mystery, has been kept-silent in times everlasting, 14:25 but now, was manifested, and through the prophetic Scriptures, according-to *the* commandment of the everlasting God, was made known to all the nations, into *the* obedience of *the* faith; 14:26 to the only wise God, through Jesus Christ, in whom the glory *is* forever. Amen.

[Romans 15] TOC

15:1 Now we, the mighty, ought to bear the weaknesses of the powerless and not to please ourselves. 15:2 Let each of us please *his* neighbor *for *what is* the good thing toward building *him* up. 15:3 For* also Christ did not please himself, but, as it has been written, 'The reproaches of the ones reproaching you fell upon me.' {Psa 69:9} 15:4 For* as many things as were written beforehand, were written beforehand *for our instruction in-order-that through the endurance and through the encouragement of the Scriptures we might have the hope. 15:5 Now may the God of the endurance and the encouragement give to you° to be mindful of the same thing among one another according-to Christ Jesus, 15:6 in-order-that you° may glorify the God and Father of our Lord Jesus Christ united with* one mouth.

15:7 Hence receive° for yourselves one another, just-as Christ also received you° to *the* glory of God. 15:8 But I am saying Christ Jesus has become a servant of the circumcision on behalf of *the* truth of God, *that* he might confirm the promises *given* to the fathers, 15:9 and *that* the Gentiles *are* to glorify God on behalf of *his* mercy; as it has been written, 'Because of this, I will profess you among the Gentiles and sing-praise to your name.' {Psa 18:49} 15:10 And again he says, 'Gentiles be° joyous with his people.' {Deu 32:43} 15:11 And again, 'Praise° the Lord, all the Gentiles, and praise° him all the peoples.' {Psa 117:1} 15:12 And again, Isaiah says, 'There will be the root of Jesse and he who *was* raised* up to rule over the Gentiles; upon him the Gentiles will hope.' {Isa 11:1, 10} 15:13 Now the God of hope may fill you° from all joy and peace while* you° believe, *that* you° may abound in hope in the power of *the* Holy Spirit.

15:14 And my brethren, I myself also have confidence concerning you°, that you° yourselves are full of goodness, *and* have been filled with all knowledge, being able also to admonish others. 15:15 But partially I wrote more-daringly to you° brethren, as reminding you° again, because of the grace which was given to me by God, 15:16 *that* I might be a minister* of Jesus Christ to the Gentiles, performing the sacred work of the good-news of God, in-order-that the offering from the Gentiles might become acceptable, *and* have been made holy in *the* Holy Spirit.

15:17 Therefore, I have *my* boasting in Christ Jesus *in*

the things pertaining to God. 15:18 For* I will not dare to speak of anything of which Christ has not worked through me, *except* *for *the* obedience of *the* Gentiles, in word and in work, 15:19 in the power of signs and wonders, in *the* power of *the* Spirit of God, so-then, *as for* me to have fulfilled the good-news of the Christ from Jerusalem and surrounding *areas*, as far as Illyricum. 15:20 And so, *I am* making it my aim to proclaim the good-news, not where Christ was *already* named, in-order-that I may not build upon another's foundation, 15:21 but, as it has been written, 'They will see, to whom it was not reported concerning him and *those* who have not heard, they will understand.' {Isa 52:15}

15:22 Hence also, I was being hindered *by* the many things from coming to you°, 15:23 but now, having no longer a place in these districts and having a longing to come to you° from many years *ago*, 15:24 like whenever I travel toward Spain, I will be coming to you° (for* I am hoping to see you° *while I am* traveling through and to be sent onward *from* there by you°, if first I may be partially filled from you°). 15:25 But now, I am traveling to Jerusalem, serving the holy-ones. 15:26 For* Macedonia and Achaia were delighted to make* a certain generosity* to the poor of the holy-ones in Jerusalem. 15:27 For* they were delighted and they are their debtors. For* if the Gentiles shared in the spiritual things of them, they owe *it to them* also to minister* to them in the fleshly things. 15:28 Therefore, I completed this thing and sealed this fruit for them, *and* I will be going away into Spain through you°. 15:29 Now I know *while* coming to you°, I will be coming in *the* fullness of *the* blessing of the good-news of the Christ.

15:30 Now brethren, I am encouraging you° through our Lord Jesus Christ and through the love* of the Spirit, to struggle together-with me, *and* on my behalf in the prayers to God *from you*°; 15:31 in-order-that I might be rescued away from the ones who are disobedient in Judea and in-order-that my service, the one *I have* *for Jerusalem might become acceptable to the holy-ones, 15:32 in-order-that I may come to you° in joy through *the* will of God and I may rest together-with you°. 15:33 Now the God of peace *is* with all of you°. Amen.

[Romans 16] TOC

16:1 Now I commend to you° Phoebe our sister, who is a servant from the congregation* in Cenchreae, 16:2 in-order-that you° should accept her in *the* Lord, worthily of the holy-ones, and *in-order-that* you° should stand beside her in whatever matter she may have need from you°. For* she herself has also become an assistant of many, and of me, myself.

16:3 Greet° Prisca and Aquila, my fellow workers in Christ Jesus, 16:4 who risked their own neck on behalf of my life, whom I not only give-thanks, but also all the congregations* of the Gentiles, 16:5 and the congregation* *who is* in their house. Greet° Epaenetus, my beloved, who is *the* first-fruit of Achaia to Christ. 16:6 Greet° Mary, who labored much *for us. 16:7 Greet° Andronicus and Junias, my relatives and my fellow captives, who are notable *even* among the apostles, who have also happened *to be* in Christ before me. 16:8 Greet° Amplias, my beloved in the Lord. 16:9 Greet° Urbanus our fellow worker in Christ and Stachys my beloved. 16:10 Greet° Apelles, the approved, in Christ. Greet° the ones *who are* from the *household* of Aristobulus. 16:11 Greet° Herodion my relative. Greet° the ones from the *household* of Narcissus, who are in *the* Lord. 16:12 Greet° Tryphaena and Tryphosa, the ones laboring in *the* Lord. Greet° the beloved Persis, who labored much in *the* Lord. 16:13 Greet° Rufus, the chosen in *the* Lord, and his mother and mine. 16:14 Greet° Asyncritus, Phlegon, Hermes, Hermas, Patrobas and the brethren *who are* together-with them. 16:15 Greet° Philologus and Julia, Nereus and his sister, and Olympas, and all the holy-ones *who are* together-with them. 16:16 Greet° one another with* a holy kiss. The congregations* of Christ greet you°.

16:17 Now brethren, I am encouraging you°, to note the ones making* {Or: practicing} the dissensions and the offenses contrary to the teaching which you° learned *and are* practicing, and shun° away from them. 16:18 For* such are not serving* our Lord Jesus Christ, but their *own* belly, and they are deceiving the hearts of the guiltless through the*ir* smooth-talk and the speaking well of *the guiltless*.

16:19 For* your° obedience *has* reached out to everyone. Therefore, I rejoice over you°, but I wish you° to be indeed wise *as* to *what is* good, and harmless to *what is* evil. 16:20 Now the God of peace will crush the Adversary under your° feet shortly.

The grace of our Lord Jesus Christ *is* with you°.

16:21 Timothy my fellow worker greets you°, and Lucius and Jason and Sosipater, my relatives. 16:22 I, Tertius, who wrote the letter, greet you° in *the* Lord. 16:23 Gaius greets you°, my host and of the whole congregation*. Erastus the steward of the city greets you° and Quartus the brother. 16:24 The grace of our Lord Jesus Christ *is* with all of you°. Amen.

{Verses 16:25-27 in the KJV are in the Majority Text as Romans 14:24 - 14:26. These are written here just in case you don't know this fact.}

16:25 (14:24) Now to the one who is able to establish you° according-to my good-news, and the preaching of Jesus

Christ, according-to the revelation of the mystery, has been kept-silent in times everlasting, [16:26 (14:25)] but now, was manifested, and through the prophetic Scriptures, according-to the commandment of the everlasting God, was made known to all the nations, into the obedience of the faith; [16:27 (14:26)] to the only wise God, through Jesus Christ, in whom the glory is forever. Amen.

{NOTES: Please read the Preface and other non-bible sections. * is our universal footnoting for words contained in the 'Definitions' section. These words are NOT the same Greek word as the non-asterisk form; i.e., *FOR is different from FOR* is different from FOR. ° (degree sign) denotes plural forms.}

{{ Introduction to 1 Corinthians 56-58 AD

If there was a place where sin was rampant, it was Corinth. What made it worse was the attitude common today of 'it really doesn't matter.' The more trash you take in, the more likely of it influencing you! Then the congregation in Corinth seemed to take everything to the extreme.

They were not unified in much of anything, and full of splits, and the 'anything goes' policy so common to many religious groups today. A common commandment throughout all the letters was 'In the same…' or 'be mindful of the same…' but not in this congregation. Paul's use of sarcasm is notable throughout both Corinthian letters, 'Christ sent me not to immerse, but to proclaim the good-news' – actually both are commands of the Lord written at the ends of Matthew and Mark with Luke adding 'repentance and forgiveness of sins' witnessed in Acts 2:38 'to be saved.' Man's foolishness is used by God to promote His purpose as in 4:10, "We *are* foolish because of Christ, but you° *are* prudent in Christ." and this sarcasm appears in many more places.

Then in chapter 2, Paul goes from foolishness of man to wisdom of man vs. God's wisdom, which progresses onward to the spiritual things. In chapter 3, Paul calls them babies and fleshly. Then he talks about the foundation (Jesus) that he and Apollos built, and warns them to build properly upon it. Because even if Paul's work with the Corinthians fails at judgment day, Paul is still saved as though he walked through the fire. In chapter 4 and 9, Paul calls them arrogant because they are judging him. They have everything, even reign like kings; they do not need Paul. In chapter 5, a man was fornicating with his stepmother. Instead of disciplining him (so that he might be saved and not spend eternity apart from them), they just do not care! This 'leavening' could have ruined the batch of them, and they just did not get it. Then (chapter 6) they had lawsuits against each other. Paul finally lists all of their past sins (possibly current ones) and tells them no one who practices them will inherit heaven. The Corinthians thought you could be like the world and still be in the Lord's body at the same time. Chapter 7 deals with marriage and the unmarried. Then in Chapters 8 and 10, they add idol-sacrifices to the list. Also in Chapters 10 and 11, it was pointed out how they were abusing the Lord's Supper and the love feast versus how it should be respected. We know from Acts 20:7 that the Lord's Supper is one of the reasons the congregations come together every Sunday. Chapters 12, 13, 14 talk about the spiritual gifts that Christians had during the first century, *gifts* used to evangelize the world (Mark 16:15-20). In 13:10, Paul tells them the completed word will stop all of this so concentrate on love which never fails. Once again, the Corinthians took this to extremes as with everything else they did. In 15, Adam and Jesus are compared, and the last part talks about the time when Jesus will come back describing how 'in the blink of an eye' we will inherit our heavenly bodies. In 16, he concludes with his typical greetings and encouragements.}}

[1 Corinthians 1] TOC

1:1 Paul, a called apostle of Jesus Christ through *the* will of God, and Sosthenes the brother, 1:2 to the congregation* of God, she who is in Corinth, *to those who* have been made holy in Christ Jesus, to *the* called *ones*, holy-ones, together-with all the ones calling upon the name of our Lord Jesus Christ in every place, both theirs and ours: 1:3 grace to you° and peace from God our Father and Lord Jesus Christ.

{Starting here in 1:2 to the end of the N.T., the 'congregation*' is denoted in pronoun form as 'she' or 'her' because in Revelation 'bride of Christ' is used to denote them. Rev. 19:7, 21:2, 21:9.}

1:4 I am always giving-thanks to my God concerning you°, upon *the basis of* the grace of God which was given to you° in Christ Jesus; 1:5 that you° were enriched in him in everything, in all speech and all knowledge; 1:6 just-as the testimony of the Christ was confirmed in you°; 1:7 so-then you° are lacking in no gift*; waiting for the revelation of our Lord Jesus Christ, 1:8 who will also confirm you° until *the* end, *as* irreproachable in the day of our Lord Jesus Christ. 1:9 God *is* faithful, through whom you° were called into *the* fellowship of his Son, Jesus Christ our Lord.

1:10 Now brethren, I am pleading with you° through the name of our Lord Jesus Christ in-order-that you° all should speak the same thing and there should be no splits among you°, but you° should have been mended in the same mind and in the same viewpoint. 1:11 For* it was indicated to me concerning you°, my brethren, by the *household* of Chloe, that strifes are among you°. 1:12 Now I am saying this, Each of you° says, I am indeed of Paul! But I *am indeed* of Apollos! But I *am indeed* of Cephas! But I *am indeed* of Christ!

1:13 Has Christ been divided? Paul was not crucified on your° behalf, was he? Or were you° immersed* into the name of Paul? 1:14 I give-thanks to God that I immersed* none of you°, except Crispus and Gaius; {Act 18:8} 1:15 in-order-that not anyone might say, I immersed* *you* into my *own* name. 1:16 And I also immersed* the household of Stephanas; furthermore, I do not know if I immersed* any other. 1:17 For* Christ sent me not to immerse*, but to proclaim *the* good-news; not in wisdom of speech (that* the cross of Christ might not be made void).

1:18 For* the account of the cross is indeed foolishness to the ones perishing, but to us the ones being saved it is *the* power of God. 1:19 For* it has been written, 'I will destroy the wisdom of the wise and I will reject the understanding of the intelligent *ones*.' {Isa 29:14, Psa 33:10} 1:20 Where *is the* wise? Where *is the* scribe? Where *is the* debater of this age? Did God not make the wisdom of this world foolish? 1:21 For* since the world through *its* wisdom did not know God in the wisdom of God, God was delighted through the foolishness of the preaching to save the believing ones. 1:22 Since both Jews ask for a sign and Greeks seek wisdom; 1:23 but we preach Christ who has been crucified, indeed an offense to *the* Jews, but foolishness to *the* Greeks; 1:24 but to them, the invited *ones*, both Jews and Greeks, Christ *as the* power of God and *the* wisdom of God. 1:25 Because the foolishness of God is wiser *than that* of men, and the weakness of God is mightier *than that* of men.

1:26 For* you°, brethren, look *at your* calling, that not many are wise according-to *the* flesh, not many mighty, not many noble. 1:27 But God chose the foolish things of the world in-order-that he may shame the wise, and God chose the weak things of the world in-order-that he may shame the strong; 1:28 and God chose the ignoble things of the world and the things which have been scorned and the things which are not in-order-that he might do-away-with the things which are, 1:29 *that every flesh should not boast in God's sight. 1:30 But you° are from him, in Christ Jesus, who has become to us wisdom and righteousness and holiness and redemption *all* from God, 1:31 that*, just-as it has been written, 'He who boasts, let him boast in *the* Lord.' {Jer 9:24}

[1 Corinthians 2] TOC

2:1 And brethren, *after* I came to you° proclaiming the testimony of God to you°, I did not come according-to superiority of speech or of wisdom. 2:2 For* I decided not to know anything among you°, except Jesus Christ and this: he has been crucified. 2:3 And I came* to you° in weakness and in fear, and in much trembling. 2:4 And my speech and my preaching *were* not in persuasive words of human wisdom, but in *the* demonstration of *the* Spirit and of power, 2:5 in-order-that your° faith should not be in *the* wisdom of men, but *be* in *the* power of God.

2:6 Now we are speaking wisdom among the mature *ones* but not a wisdom of this age, nor of the rulers of this age, who are being done-away-with; 2:7 but we are speaking God's wisdom in a mystery, the *wisdom* which has been hidden, which God determined beforehand, before the ages, *for our glory. 2:8 *It is this mystery* which none of the rulers of this age has known, for* if they knew it, they would not have crucified the Lord of glory; 2:9 but as it has been written, 'Things which *the* eye did not see and *the* ear did not hear and *things which* did not come-up in *the* heart of man, which God prepared for the ones loving* him.' {Isa 64:4}

2:10 But God revealed *them* to us through his Spirit, for* the Spirit is searching all things, even the depths of God. 2:11 For* who from men knows the things of a man, except the spirit of the man, the *one* in him? So also, no one knows the things of God, except the Spirit of God. 2:12 But we did not receive the spirit of the world, but the {F} Spirit *who is* from God, in-order-that we might know the things which were granted to us by God. 2:13 Which things, we also speak, not in taught words from human wisdom, but in taught *words* from *the* Holy Spirit, combining together-with spiritual *words and* spiritual things.

{Footnote 1Co 2:12: Spirit who, or: spirit that; (meaning just a simple contrast like 'things of the world, things from God.' All punctuation and verse numbering are man-made.)}

2:14 Now *the* physical man is not accepting the things from the Spirit of God; for* they are foolishness to him, and he is not able to know *them*, because they are spiritually examined. 2:15 But the spiritual *one* is indeed examining all things, but he himself is examined by no one. 2:16 For* who knew *the* mind of *the* Lord, who will be lecturing him? But we have *the* mind of Christ. {Isa 40:13}

[1 Corinthians 3] TOC

3:1 And brethren, I was not able to speak to you° as to spiritual *people*, but as to fleshly *people*, as to infants in Christ. 3:2 I delivered you° milk to drink {i.e., nurse an infant} and not food, for* you° were not yet able *to eat it.* But still you° are not able *even* now, 3:3 for* you° are still fleshly. For* where *there is* jealousy and strife and dissensions among you°, are you° not fleshly, and are you° walking according-to *the way of* man?

3:4 For* whenever someone says, I am indeed of Paul, but a different *one*, I *am* of Apollos, are you° not fleshly? 3:5 Therefore, who is Paul? And who is Apollos? But or, *are they* servants through whom you° believed, even as the Lord gave to each? 3:6 I planted, Apollos watered, but God was causing the growth. 3:7 So-then neither is the one planting anything, nor the one watering, but God *who is* causing the growth. 3:8 Now the one planting and the one watering are one, but each one will be receiving *his* own reward according-to *his* own labor. 3:9 For* we are God's fellow workers. You° are God's cultivation {i.e. field}, God's building.

3:10 According-to the grace of God which was given to me, I have laid a foundation like a wise expert-builder, and another is building upon *it*. But let each *one* beware how he is building upon *it*. 3:11 For* no one is able to lay another foundation beside the one *already* laid, who is Jesus Christ. 3:12 But if anyone is building upon this foundation *with* gold, silver, precious stones, woods, grass, straw, 3:13 the work of each *one* will become apparent. For* the day will indicate it, because it is revealed in fire, and the fire will test the work of each *one*, of what sort it is. 3:14 If anyone's work remains which he built upon *it*, he will be receiving a reward. 3:15 If the work of anyone will be burned, he will suffer-loss, but he himself will be saved, but so as through fire.

3:16 Do you° not know that you° are a temple of God and the Spirit of God is dwelling in you°? 3:17 If anyone corrupts the temple of God, God will have corruption *for* this one; for* the temple of God is holy, which you° are.

3:18 Let no one deceive himself. If anyone seems to be wise in this age among you°, let him become foolish, in-order-that he may become wise. 3:19 For* the wisdom of this world is foolishness with God, for* it has been

written, '*It is* he who grabs the wise in their craftiness'; {Job 5:13} 3:20 and again, '*The* Lord knows the reasonings of the wise, that they are futile.' {Psa 94:11} 3:21 So-then, let no one boast in men. For* all things are yours°, 3:22 whether Paul or Apollos or Cephas, or *the* world or life or death, or present things, or future things. All things are yours°, 3:23 and you° *are* Christ's, and Christ *is* God's.

[1 Corinthians 4] TOC

4:1 So let a man count us as attendants of Christ and stewards of *the* mysteries of God. 4:2 But furthermore, what is required in stewards *is* that* some should be found faithful. 4:3 But it is at *the* least *thing* to me in-order-that I might be judged by you° or by a human *judgment* day. But I am not *even* judging myself. 4:4 For* I have been conscious *of* nothing in myself, but I have not been made righteous in this thing. But he who is judging me is *the* Lord. 4:5 So-then, do° not judge anything before *the* time, until the Lord should come, who will both be illuminating the hidden things of the darkness and will be manifesting the plans of the hearts, and then the praise will happen to each from God.

4:6 Now brethren, I shaped these things to myself and Apollos because of you°, in-order-that you° should learn in us not to have a mindset *to go* beyond what has been written, in-order-that no one should be arrogant on behalf of one against the other. 4:7 For* who made *you* a distinction {i.e., special}? But what do you have which you did not receive? But if you also received *it*, why are you boasting as having not received *it*? 4:8 Already you° are being satisfied, already you° were enriched, you° reigned *as kings* without us, and yet, I wish-that you° *had* reigned, in-order-that we might also reign together-with you°. 4:9 For* I am thinking that God showed us, the apostles, *to be* last, as *men* doomed to death, because we became a spectacle to the world, both to messengers and men. 4:10 We *are* foolish because of Christ, but you° *are* prudent in Christ. We *are* weak, but you° *are* strong. You° *are* glorious, but we *are* dishonored. 4:11 We are both hungry and thirsty, till the current hour, and are naked and are battered and are homeless; 4:12 and we are laboring, working with *our* own hands. Being reviled, we are speaking well of *them*; being persecuted, we are tolerating *it*; 4:13 being blasphemed, we are encouraging. We became like scums of the world, *the* garbage of all things, *even* until now.

4:14 I am not writing these things *to be* embarrassing you°, but I am admonishing *you*° as my beloved children. 4:15 For* *even* if you° have ten-thousand guardians* in Christ, but not many fathers, for* I fathered you° in Christ Jesus through the good-news, 4:16 therefore, I am encouraging you°: become° imitators of me. 4:17 Because of this, I sent Timothy to you°, who is my beloved and faithful child in *the* Lord, who will be reminding you° of my ways, the *ones* in Christ, just-as I am teaching everywhere in every congregation*. 4:18 Now as of me not coming to you°, some were being arrogant. 4:19 But I will be coming to you° shortly, if the Lord wills, and I will know, not the speech of the ones who have been arrogant, but the power. 4:20 For* the kingdom of God *is* not in speech, but in power. 4:21 What do you° wish? Should I come to you° with* a rod, or in love* and a spirit of meekness?

[1 Corinthians 5] TOC

5:1 Fornication is heard literally *to be* among you° (and such fornication which is not even named among the Gentiles) so-then *for* someone to be having his father's wife. 5:2 And you° are being arrogant, and did not rather mourn in-order-that he who did* this work might be taken away out-of your° midst. 5:3 For* indeed, as being absent in the body, but being present* in the spirit, I have already judged *him* thus (the one who worked out this thing), as *though* being present*, 5:4 in the name of our Lord Jesus Christ, *when* you° and my spirit were gathered together, together-with the power of our Lord Jesus, 5:5 to give such a one to the Adversary *for utter-destruction of the flesh in-order-that the spirit might be saved in the day of the Lord Jesus.

5:6 Your° boasting *is* not a good thing. Do you° not know that a little leaven leavens the whole batch? 5:7 Cleanse° out the old leaven in-order-that you° may be a new batch, just-as you° are unleavened. For* Christ our Passover was also sacrificed on our behalf. 5:8 So-then we should celebrate a festival, not in old leaven, nor in leaven of malice and wickedness, but in *the* unleavened *bread* of sincerity and truth.

5:9 I wrote to you° in the letter *from me* not to socialize yourselves together-with fornicators, 5:10 and certainly not *meaning* with the fornicators of this world or with the greedy ones or ravening ones or idolaters, otherwise, you° are consequently* obligated to go forth out-of the world. 5:11 But now, I wrote to you° not to socialize yourselves together-with anyone if he is named a brother, *who is* either a fornicator or greedy one, or an idolater or a reviler, or a drunkard or a ravening one, not to even eat together-with such *a person.* 5:12 For* what *is it* to me to also judge the ones *who are* outside? Are you° not judging the ones *who are* inside? 5:13 Now God will be judging *those* outside, and you° yourselves will take away the evil *man* from *among* you°.

[1 Corinthians 6] TOC

6:1 Does anyone of you°, having a *legal* matter toward the other, dare to have a lawsuit in front of the unrighteous and not in front of the holy-ones? 6:2 Do you° not know that the holy-ones will be judging the world? And if the world is judged among you°, are you° unworthy of *the* least of courts? 6:3 Do you° not know that we will be judging *the* messengers? Yet, why not *judge things of* everyday life? 6:4 Therefore, if you° indeed have courts concerning *things of* everyday life, *why* are you° seating these who have been scorned in the congregation* *as judges*? 6:5 I am saying *this* to shame you°. So is there not one wise *person* among you°? Not even one who will be able to judge between his brethren? 6:6 But brother is in a lawsuit with brother, and this in front of unbelieving *people*! 6:7 Therefore, it is indeed already a literal failure to you°, that you° have lawsuits with yourselves. Why not rather be wronged? Why not rather be defrauded? 6:8 But *instead* you° are wronging and are defrauding, and *you*° *do* these things *to* brethren.

{Paul addresses a common practice among the Greek elites at that time, to keep a teenager lover in addition to your spouse.}

6:9 Or do you° not know that *the* unrighteous will not be inheriting *the* kingdom of God? Do° not be misled. Neither fornicators, nor idolaters, nor adulterers, nor pedophiles, nor homosexuals, 6:10 nor *the* greedy ones, nor thieves, nor drunkards, not revilers, not ravening ones, will be inheriting *the* kingdom of God. {Gal 5:19-21} 6:11 And some of you° were these, but you° yourselves were fully-washed, but you° were made holy, but you° were made righteous in the name of the Lord Jesus and in the Spirit of our God.

6:12 All things are legal for me, but not all things are advantageous. All things are legal for me, but I will not be brought-under the authority by anything. 6:13 The foods *are* for the belly and the belly *is* for the foods, but God will be doing-away-with both this and these things. But the body *is* not for fornication, but for the Lord, and the Lord for the body.

6:14 Now God both raised up the Lord and will be raising us up through his power. 6:15 Do you° not know that your° bodies are members of Christ? Therefore, *after* I took the members of the Christ, should I make* *them* members of a prostitute? Let it not happen! 6:16 Do you° not know that he who is joined to the prostitute is one body? For* he says, The two will be one flesh. {Gen 2:24} 6:17 But he who is joined to the Lord is one spirit. 6:18 Flee° fornication. Every sin, whatever a man may do*, is outside the body, but the one fornicating, sins at his own body.

6:19 Or do you° not know that your° body is a temple of the Holy Spirit *who is* in you°, whom you° have from God? And you° are not your° *own*, 6:20 for* you° were bought *as one* of value. Glorify° God in your° body and in your° spirit which are God's!

[1 Corinthians 7] TOC

7:1 Now concerning *the* things of which you° wrote to me: *it is* good for a man not to touch a woman *sexually*. 7:2 But, because of fornications, let each *man* have his *own* wife and let each woman have *her* own husband. 7:3 Let the husband repay to the wife her owed goodwill {i.e., conjugal duty} and likewise also the wife *repay* to the husband. 7:4 The wife does not have authority over *her* own body, but the husband, and likewise also the husband does not have authority over *his* own body, but the wife. 7:5 Do° not deprive one another, except *it* should *be* from agreement *for a time, in-order-that you° may occupy *yourselves* {i.e., have free time} to the fasting and to the prayer, and you° may come to the same *goodwill* again, in-order-that the Adversary may not tempt you° because of your° shortage of self-control. 7:6 But I am saying this according-to concession, not according-to commandment. 7:7 For* I wish all men to be even as myself. But each one has *his* own gift* from God, indeed *one* which *is* so and *one* which *is* thus.

7:8 But I am saying to the unmarried and to the widows, it is good for them if they remain even as I *am*. 7:9 But if they do not exercise self-control, let° them marry, for* it is better to marry than to inflamed *with desire*. 7:10 But I command to the ones who have married (not I, but the Lord): the wife *is* not to be separated from *her* husband, 7:11 (but even if she should be separated, let her remain unmarried, or let her be reconciled to *her* husband), and *that* the husband *is* not to leave *his* wife.

7:12 But to the rest I say (not the Lord), if some brother has an unbelieving wife and she herself consents to dwell with him, let him not leave her. 7:13 And *if* a wife who has an unbelieving husband, and he himself consents to dwell with her, let her not leave him. 7:14 For* the unbelieving husband has been made holy by the wife and the unbelieving wife has been made holy by the husband. Otherwise consequently*, your° children are unclean, but now *they* are holy. 7:15 But if the unbelieving *spouse* separates, let the one separate; the brother or the sister has not been enslaved in such things. Now God has called us in peace. 7:16 For* what do you know, wife, if you will be saving *your* husband? Or what do you know, husband, if you will be saving *your* wife?

7:17 Except, as God divided to each *one*, as the Lord has called each, so let him walk. And so I myself am commanding in all the congregations*. 7:18 Was anyone called who has been circumcised? Let him not be uncircumcised. Was anyone called in uncircumcision? Let him not be circumcised. 7:19 The circumcision is nothing and the uncircumcision is nothing, but *the*

keeping of *the* commandments of God. 7:20 Let each *one* remain in this calling in which he was called. 7:21 Were you called *being* a bondservant? Let it not be a care to you, but if you are also able to become free, use *it* rather. 7:22 For* he who was called in the Lord, who has been a bondservant, is *the* Lord's freedman; likewise also, the free one who was called, is Christ's bondservant. 7:23 You° were bought *as one* of value; do° not become bondservants of men. 7:24 Brethren, let each *one* remain with God in this thing in which he was called.

7:25 Now concerning virgins I have no commandment from the Lord, but I am giving *my* viewpoint, as one who has been shown-mercy by *the* Lord to be faithful. 7:26 Therefore, I suppose this to be* good, because of the present calamity, that *it is* good for a man to be thus. 7:27 Have you been bound to a wife? Do not seek divorce. Have you been loosed from a wife? Do not seek a wife. 7:28 But even if you should marry, you did not sin, and if the virgin should marry, she did not sin. But such will have affliction in the flesh, and I *would* spare you°.

7:29 But I am saying this, brethren, the time is limited, furthermore it is that* both the ones who have wives may be as *though* they did not have *one*; 7:30 and the ones weeping, as *though* not weeping, and the ones rejoicing, as *though* not rejoicing, and the ones buying, as *though* not having; 7:31 and the ones using this world, as *though* not making full use of *it*; for* the shape of this world is passing-away.

7:32 But I wish *for* you° to be carefree. He who is unmarried is anxious *for* the things of the Lord, how he will be pleasing the Lord; 7:33 but he who *has* married is anxious *for* the things of the world, how he will be pleasing the wife. 7:34 He has been divided *between both*. And the unmarried woman (also the virgin), is anxious *for* the things of the Lord, in-order-that she may be holy both in body and in spirit, but she who is married is anxious *for* the things of the world, how she will be pleasing the husband. 7:35 Now, I say this thing is advantageous for yourselves, not in-order-that I may cast a noose upon you°, but a non-distraction for the decent and devoted in the Lord.

7:36 But if anyone supposes he is behaving improperly over his virgin, if she is beyond her prime and thus it ought to happen, let him do* what he wills; he is not sinning; let° them marry.

7:37 But he who stands, grounded in *his* heart, not having necessity, but has authority concerning *his* own will, and he has decided this in his *own* heart to keep his *own* virgin {Or: keep himself a virgin}, he does* well. 7:38 So-then both he who gives-in-marriage does* well, and he who does not give-in-marriage is doing* better.

7:39 A wife has been bound by law inasmuch time as her husband is living, but if also the husband should be fallen-asleep {i.e., dead}, she is free to be married to whom she wills, *but* only in *the* Lord. 7:40 But she is fortunate if she remains so, according-to my viewpoint, and I think *that* I also have *the* Spirit of God.

[1 Corinthians 8] TOC

8:1 Now concerning idol-sacrifices: we know that all have knowledge. The knowledge is arrogant, but the love* builds up. 8:2 But if anyone thinks to know anything, he has not yet known anything as it is essential to know; 8:3 but if anyone loves* God, this one has been known by him. 8:4 Therefore, concerning the food of idol-sacrifices, we know that an idol in *the* world *is* nothing and that *there is* no other God except one. 8:5 For* if indeed* there are *so* called* gods, whether in heaven or upon *the* earth (just-like there are many *such* gods and many *such* lords), 8:6 but to us, *there is* one God, the Father, from whom *are* all things, and we *are* *for him, and one Lord, Jesus Christ, through whom *are* all things, and we *are* through him. 8:7 But the knowledge *is* not in all *of them*, but until now some *believe* in the consciousness of the idol, eat *it* like an idol-sacrifice, and their conscience is defiled, being weak. 8:8 But food does not present us to God, for* neither if we eat, do we abound, nor if we do not eat, are we lacking?

8:9 But beware°, lest this liberty of yours° might become a stumbling block to the weak. 8:10 For* if anyone sees you (the one who has knowledge) reclining *at a table* in an idol's sanctuary, will not his conscience, being weak, be *wrongly* built up to eat the idol-sacrifices? 8:11 And the weak brother (because of whom, Christ died) will be perishing upon *the basis of* your knowledge. 8:12 Now thus, *by* sinning *directly* at the brethren and beating their weak conscience, you° are sinning *directly* at Christ. 8:13 Hence, if food is offending my brother, I should never eat *an idol's* meats forever, in-order-that I should not offend my brother.

[1 Corinthians 9] TOC

9:1 Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are you° not my work in *the* Lord? 9:2 If I am not an apostle to others, but yet I am to you°, for* you° are the seal of my apostleship in *the* Lord.

9:3 My defense to the ones examining me is this: 9:4 have we no authority to eat and to drink? 9:5 Have we no authority to lead around a wife (a sister *in the Lord*), even as the rest *of the* apostles and the brethren of the Lord and Cephas? 9:6 Or *is it* only Barnabas and I *who* have no authority not to work? 9:7 Who *would* ever make war *while supplying* his own rations? Who plants a vineyard and does not eat from its fruit? Or who shepherds a flock and does not eat from the milk {i.e., drink the milk} of the flock? 9:8 I am not speaking these things according-to man. Or is the law not also saying these things? 9:9 For* it

has been written in the Law of Moses, 'You will not muzzle a threshing bull.' {Deu 25:4} God does not care *only for* the bulls, does he? 9:10 Or does he certainly say it because of us? For* it was written because of us, that the one plowing ought to plow in hope, and the one threshing *ought to thresh* in *the* hope to partake of his hope.

9:11 If we sowed spiritual things to you°, *is it* a great thing if we will be reaping your° fleshly things? 9:12 If others are partaking of *this* authority *over* you°, *do* we not more? But we did not use this authority, but we are forbearing all things, in-order-that we should not give any hindrance to the good-news of the Christ. 9:13 Do you° not know that the ones working *at* the sacred things, eat *the things* from the temple, *and* the ones waiting-upon the altar have *their* part together-with the altar? 9:14 So, the Lord also commanded *that* the ones proclaiming the good-news, to live out-of the good-news. 9:15 But I used nothing of these things, and I did not write these things in-order-that it may become so with* me, for* *it would be* good for me rather to die, than in-order-that anyone should make my boasting void. 9:16 For* if I proclaim the good-news, it is not boasting to me, for* necessity is laying upon me; but woe is to me, if I, myself, do not proclaim the good-news. 9:17 For* if I am doing* this voluntarily, I have a reward, but if *I do so* involuntarily, I have been entrusted *with* a stewardship. 9:18 Therefore, what is the reward to me? In-order-that, *in* proclaiming the good-news of the Christ without cost, I might place the good-news *before you°, and* *that* I should not make full use of my authority in the good-news.

9:19 For* *although* being free from all, I enslaved myself to all in-order-that I might gain *all* the more. 9:20 And I became like a Jew to the Jews in-order-that I might gain Jews. *I became* like *those* under *the* law to the ones *who are* under *the* law in-order-that I might gain the ones under *the* law. 9:21 *I became* like *the* lawless to the ones *who are* lawless (not being lawless to God, but lawful to Christ) in-order-that I might gain *the* lawless. 9:22 I became to the weak ones like *the* weak in-order-that I might gain the weak. I have become all things to all *people* in-order-that I may certainly save some. 9:23 But I am doing* this because of the good-news, in-order-that I might become a fellow partner of it.

9:24 Do you° not know that the ones who run in *the* stadium, all indeed run, but *only* one receives the prize? So run° in-order-that you° may grab *it*. 9:25 But everyone who struggles *in the race* exercises self-control *in* all things. Therefore indeed, those *men do it* in-order-that they may receive a corruptible crown, but we *receive* an incorruptible *crown*. 9:26 Now-then, I run so, as not with uncertainty. I am combating so, as not *just* smacking *the* air, 9:27 but I am buffeting my body and enslaving *it*, lest *after* I preached to others, I myself might become unapproved.

[1 Corinthians 10] TOC

10:1 Now brethren, I do not wish you° to be ignorant that our fathers were all under the cloud and all went through the sea; 10:2 and were all immersed* into Moses in the cloud and in the sea, 10:3 and all ate the same spiritual food, 10:4 and all drank the same spiritual drink, for* they were drinking from a spiritual rock following *them*, and the rock was the Christ. {Exo 13:21, 14:22, 16:15, 17:6, Num 20:11} 10:5 But God was not delighted in most of them, for* they were overthrown in the wilderness. 10:6 Now these things became our examples, *that* we should not be desirers of evil things, just-as they also lusted. 10:7 Do° not become idolaters, just-like some of them *were*; as it has been written, 'The people sat *down* to eat and drink, and stood up to play.' {Exo 32:6} 10:8 Neither should we fornicate, like some of them fornicated, and twenty-three thousand fell in one day. 10:9 Nor should we test the Christ, just-as some of them also tested *him*, and perished by the serpents. 10:10 Nor murmur°, like some of them also murmured, and perished by the destroyer. 10:11 Now all these things *are* examples which were befalling to those *Jews*, and they were written for our admonition, *for whom the ends of the ages *have* arrived. 10:12 So-then, the one thinking *of himself as* to be standing, let him beware, lest he might fall! 10:13 No temptation has taken you° except *common* human *temptations*, but God *is* faithful, who will not be permitting you° to be tempted beyond what you° are able to undergo, but together-with the temptation, he will also make* the outlet {i.e., an exit}.

10:14 Hence, my beloved, flee° from idolatry. 10:15 I speak as to prudent *men*. You°, judge° what I say.

{Tradition, and some translations, used 'communion' for the word 'fellowship' in the verses below. The latter is the common translation of the underlying Greek word throughout the rest of the New Covenant.}

10:16 The cup of thanks *for* which we are giving-thanks, is it not a fellowship of the blood of the Christ? The bread which we are breaking, is it not a fellowship of the body of the Christ? 10:17 Because we, the many, are one bread, one body; for* we all are partaking from the one bread.

10:18 Beware° *of* Israel according-to *the* flesh: are not the ones eating the sacrifices, partners of the altar? 10:19 Therefore, what am I saying? An idol is anything, or that an idol-sacrifice is anything? 10:20 But *I am saying* that what the Gentiles sacrifice, they are sacrificing to demons, and not to God, and I do not wish you° to become partners of demons. {Deu 32:17}

10:21 You° are not able to drink *the* cup of *the* Lord and *the* cup of demons. You° are not able to partake of *the* table of *the* Lord and of *the* table of demons. 10:22 Or are we provoking the Lord to jealousy? We are not mightier than him, are we?

10:23 All things are legal for me, but not all things are advantageous. All things are legal for me, but not all things build up. 10:24 Let no one seek his *own*, but each *one seek* the *good* of the other. 10:25 Eat° everything which is sold in *the* meat-market, judging nothing because of conscience, 10:26 for* 'The earth *is* the Lord's and its fullness.' {Psa 24:1} 10:27 But if anyone of the unbelieving invites you° *to a feast* and you° wish to travel, eat° everything being placed beside you°, judging nothing because of conscience. 10:28 But if anyone says to you°, This is an idol-sacrifice, do° not eat, because of that *one* who divulged *it* and *because of* their conscience, for* 'The earth is the Lord's and its fullness.' {Psa 24:1} 10:29 I say, not your own conscience, but *the conscience* of the other. For* why is my freedom judged by another conscience? 10:30 If I partake with gratitude, why am I blasphemed on behalf of what I am giving-thanks? 10:31 Therefore, whether you° eat or drink, or if you° are doing* anything, do*° all to *the* glory of God. 10:32 Do° not become a stumbling block, both to Jews and to Greeks, and *also* to the congregation* of God, 10:33 just-as I am also pleasing all *people* in all things, not seeking what is advantageous *for* myself, but the things of the many, in-order-that they might be saved.

[1 Corinthians 11] TOC

11:1 Become° imitators of me, just-as I also *am* of Christ.

11:2 Now I praise you° brethren that you° have been reminded of me *in* all things and are holding-onto the traditions, just-as I gave *them* to you°. 11:3 But I wish you° to know, that *the* head of every man is the Christ, and *the* head of *the* woman *is* the man, and the head of *the* Christ is God. 11:4 Every man praying or prophesying, having *a covering* against *his* head, shames his head. 11:5 But every woman praying or prophesying with the head unveiled shames her head, for* it is one and the same thing, *as if* she had been shaved. {common to prostitutes of the day} 11:6 For* if a woman is not veiling herself, let her *hair* also be sheared, but if *it is* shameful to a woman to be sheared or shaved, let her be veiled. 11:7 For* a man indeed ought not to have his head veiled, being* *that he is the* image and glory of God, but woman is *the* glory of *the* man.

11:8 For* man is not from woman, but woman *is* from man; 11:9 for* also neither was *the* man created because of the woman, but *the* woman because of the man. 11:10 The woman ought to have *a sign of* authority upon the head because of this *and* because of the messengers. 11:11 However, neither *is the* man separate from *the* woman, nor *the* woman separate from *the* man, in *the* Lord. 11:12 For* just-like the woman *is* from the man, so the man *is* also through the woman, but all things *are* from God. 11:13 Judge° among you° yourselves. Is it suitable *that* a woman pray to God unveiled? 11:14 Or is not even nature itself teaching you°, that, if a man indeed has long-hair, it is a dishonor to him? 11:15 But if a woman has long-hair, it is a glory to her, because the hair has been given *to her* instead of a *head* dressing. 11:16 But if anyone seems to be contentious, we have no such custom, nor the congregations* of God.

11:17 But *in* commanding this, I am not praising *you°*, because you° are not coming together *for the best but *for the worst. 11:18 For* indeed, first *of all*, *when* you° are coming together in *the* congregation*, I am hearing *that* splits *are* to exist in you°, and I believe some part *of it*. 11:19 For* it is essential for sects to be also among you°, in-order-that the ones *who are* approved may become apparent among you°.

{The following section is Paul's extreme sarcasm about their abuse of the Lord's supper.}

11:20 Therefore, *while* you° are coming together in the same *place*, it is not to eat *the* Lord's supper, 11:21 for* while* you° were eating, each one is taking *his* own supper before *others*, and indeed which *one* is hungry and which *one* is drunk. 11:22 For* do you° not have houses *that* you° should eat and drink *in*? Or do you° despise the congregation* of God and are shaming the ones who have nothing? What should I say to you°? Should I praise you°? I should not praise you° in this.

{Mar 14:22-25 & Mat 26:26-29 & Luk 22:19-20, 1Co 11:23-26.}

11:23 For* I received from the Lord what I also gave to you°, that the Lord Jesus in the night in which he was being given up, took bread, 11:24 and *after* he gave-thanks, he broke it and said, **Take°, eat°: this is my body, which is being broken on your° behalf. Practice° this in my remembrance.** 11:25 Likewise* also the cup, after they dined, saying, **This cup is the new covenant* in my blood. Practice° this in my remembrance whenever you° drink *it*.** 11:26 For* whenever you° eat this bread and drink this cup, you° are proclaiming the Lord's death till which *time* he should come.

11:27 So-then whoever should eat this bread or should drink the cup of the Lord, unworthily of the Lord, will be liable of the body and of the blood of the Lord. 11:28 But let a man test himself and so let him eat from the bread and let him drink out-of the cup. 11:29 For* he who unworthily eats and drinks is eating and drinking condemnation to himself, not discerning the body of the Lord.

11:30 Because of this, many among you° *are* weak and sick and a considerable *number* are fallen-asleep {i.e., are dead}. 11:31 For* if we were discerning ourselves, we would not be judged. 11:32 But being judged, we are disciplined by *the* Lord in-order-that we should not be condemned together-with the world. 11:33 So-then my brethren, *when* you° come together *that* you should eat, wait° for one

another. 11:34 But if anyone is hungry, let him eat in *his own* house, in-order-that you° may not come together *for condemnation. Now I will be commanding *accordingly* the rest as I may come.

[1 Corinthians 12] TOC

12:1 Now brethren, I do not wish you° to be ignorant concerning the spiritual *gifts*. 12:2 You° know that when you° were Gentiles, you° were being led *away* to the voiceless idols, how you° would be led away now. {i.e., ...led away now (tricked) by false spiritual gifts.}

12:3 Hence I make known to you°, No one speaking in *the* Spirit of God says, Jesus is accursed, and no one is able to say, Jesus is Lord, except in *the* Holy Spirit.

12:4 Now there are diversities of gifts*, but the same Spirit. 12:5 And there are diversities of services and the same Lord. 12:6 And there are diversities of workings, but it is the same God, the one working all things in all. 12:7 But to each *one* is given the manifestation of the Spirit for what is advantageous: 12:8 for* to one *the* word of wisdom is given through the Spirit, and *the* word of knowledge to another according-to the same Spirit; 12:9 but *miraculous* faith to a different *one* in the same Spirit; but gifts* of healings to another in the same Spirit; 12:10 but workings of miracles to another; and prophecy to another; but *the* discernings of spirits to another; varieties of languages to a different *one*; and *the* translation {and/or interpretation} of *foreign* languages to another; 12:11 but the one and the same Spirit is working all these things, sectioning *off* to each *one in his* own *way* just-as he wills.

12:12 For* just-as the body is one and has many members and all the members of the one body, being many, are one body, so also is the Christ. 12:13 For* also, we were all immersed* into one body, in one Spirit, whether Jews or Greeks, whether bondservants or free *men*, and all were made to drink into one Spirit. 12:14 For* the body is also not one member, but many. 12:15 If the foot says, I am not a hand, I am not from the body, contrary to this, is it not from the body? 12:16 And if the ear says, I am not an eye, I am not from the body, contrary to this, is it not from the body? 12:17 If the whole body *were* an eye, where *is* the hearing? If *the* whole *body were* hearing, where *is* the sense of smell? 12:18 But now God himself placed the members in the body, each one of them, just-as he willed. 12:19 Now if all things were one member, where *is* the body? 12:20 But now *they are* indeed many members, but one body. 12:21 Now the eye is not able to say to the hand, I have no need of you, or again the head to the feet, I have no need of you°. 12:22 But much rather *now*, the members of the body which seem to be* weaker are necessary; 12:23 and which *parts* of the body we think to be *more* dishonored, we place even-more honor around these, and our indecent *parts* have even-more decency; 12:24 but our decent *parts* have no need. But God mingled the body together, *and* gave even-more honor to the ones *which are* lacking, 12:25 in-order-that no splits should be in the body, but *in-order-that* the members should have the same anxiety on behalf of one another. 12:26 And if one member is suffering, all the members are suffering together-with *it*. If one member is glorified, all the members are rejoicing together-with *it*. 12:27 Now you° are *the* body of Christ and members individually. 12:28 And indeed God placed some in the congregation* *of believers*: first apostles, second prophets, third teachers, thereafter miracles, thereafter gifts* of healings, helps, those who pilot *others*, *those with* varieties of languages. 12:29 All *are* not apostles, are they? All *are* not prophets, are they? All *are* not teachers, *are* they? All *do* not *do* miracles, do they? 12:30 All do not have gifts* of healings, do they? All do not speak with *foreign* languages, do they? All do not translate, do they? 12:31 But be° zealous *for* the better gifts*. And I *will* show to you° according-to still a surpassingly-better way.

[1 Corinthians 13] TOC

13:1 If I speak with the languages of men, and *even* of messengers, but do not have love*, I have become *like* noisy brass or a clanging cymbal. 13:2 And if I have *the gift of* prophecy and *if* I know all the mysteries and all the knowledge, and if I have all the faith, so-then to remove mountains, but *if* I do not have love*, I am nothing. 13:3 And if I should morsel *out* {i.e., give away little by little} all my possessions and if I give my body in-order-that I would be burned, but *if* I do not have love*, I am profited nothing. 13:4 Love* has patience. It is kind. Love* is not jealous. Love* does not brag. It is not arrogant. 13:5 It does not behave improperly. It does not seek its *own*. It is not irritated. It is not reasoning evil. 13:6 It is not rejoicing in the unrighteousness, but is rejoicing together-with the truth. 13:7 It is forbearing all things. It is believing all things. It is hoping for all things. It is enduring all things. 13:8 Love* never falls short.

But if *there are* prophecies, they will be done-away; if *there are foreign* languages, they will cease; if *there is* knowledge, it will be done-away.

13:9 But we know partially and we prophesy partially; 13:10 but whenever the complete thing comes, then *what is* partially will be done-away. 13:11 When I was an infant, I was speaking like an infant, I had *the* mindset like *that of* an infant, I was reasoning like an infant. But when I became a man, I have done-away-with the things of the infant. 13:12 For* now we see through a mirror, in an enigma {i.e., dimly}, but then face to face. I know now partially, but then I will fully know just-as I was also fully known.

13:13 But these three things remain now: faith, hope,

love*, and *the* greater of these *is* love*.

[1 Corinthians 14] TOC

14:1 Pursue° love*, but *yet* be° zealous *for* the spiritual *gifts*, but rather in-order-that you° may prophesy. 14:2 For* he who speaks in a *foreign* language does not speak to men, but to God; for* none hears *with understanding*, but he speaks mysteries in *the* spirit. 14:3 But he who prophesies speaks to men *for* building up and encouragement and consolation. 14:4 He who speaks in a *foreign* language builds himself up, but he who prophesies builds up a congregation*. 14:5 Now I wish *for* all *of* you° to speak with *foreign* languages, but more in-order-that you° may prophesy, for* greater is he who prophesies than he who speaks with *foreign* languages, unless one translates, in-order-that the congregation* may receive building up.

14:6 But brethren, now if I come to you° speaking in *foreign* languages, what will I profit you°, if I do not speak to you° either in revelation or in knowledge or in prophecy or in teaching? 14:7 Even the lifeless things *when they* give *forth* a voice, whether flute or harp, if it does not give a distinction in the sounds, how will it be known what is piped or what is harped? 14:8 For* if *the* trumpet also gives an indistinct voice, who will prepare *himself* *for war? 14:9 So you° also, if you° do not give distinct speech through the *foreign* language, how will it be known what is spoken? For* you° will be speaking to air. 14:10 If it might be *so*: there are so-many varieties of *foreign* voices in *the* world and *yet* none of them *are* unintelligible. 14:11 Therefore, if I do not know the power of the voice, I will be a barbarian to the one speaking *with it,* and the one speaking *will be* a barbarian with* me. 14:12 So you° also, since you° are zealous ones of *the* spirits, seek° in-order-that you° may abound to the building up of the congregation*. 14:13 Hence let he who speaks in a *foreign* language pray in-order-that one may translate.

14:14 For* if I pray in a *foreign* language, my spirit prays, but my mind is unfruitful. 14:15 Therefore, what is it? I will pray with the spirit and I will also pray with the mind. I will sing-praise with the spirit and I will also sing-praise with the mind. 14:16 Otherwise if you give-thanks with the spirit, how will the one who fills {i.e. occupies} the place of the unskilled say the amen upon your thanksgiving, since he did not know what you are saying? 14:17 For* you indeed give-thanks well, but the other is not built up. 14:18 I give-thanks to my God, *I am* speaking with *foreign* languages more *than* all of you°. 14:19 But in *the* congregation*, I wish to speak five words through my mind in-order-that I might also instruct others, than ten-thousand words in a *foreign* language.

14:20 Brethren, do° not become children in *your* mindsets (but be° infants in malice), but become° mature in *your* mindsets. 14:21 It has been written in the law, 'I will be speaking to this people in different languages and by other lips, and thus they will not even hear me, says *the* Lord.' {Isa 28:11-12} 14:22 So-then *foreign* languages are *for the sign, not to the ones *who are* believing, but to the unbelieving. But prophecy *is for a sign*, not to the unbelieving, but to the believing. 14:23 Therefore, if the whole congregation* should come together in the same *place*, and *if* all may be speaking with *foreign* languages, and *if* unskilled or unbelieving *people* should enter, will they not be saying that you° are insane? 14:24 But if all may prophesy and some unbelieving or unskilled *person* should enter, he is reproved {Or: convicted} by all. He is judged by all. 14:25 And thus, the secret things of his heart become apparent, and so *after* he fell *down* upon *his* face, he will be worshiping God, reporting that God really is among you°.

14:26 Therefore, brethren, what is it? Whenever you° come together, each of you° has a psalm, has a teaching, has a revelation, has a *foreign* language, has a translation. Let all things happen toward *your* building up. 14:27 If anyone speaks in a *foreign* language, *let it be* according-to two or three *at* the most and individually, and let one translate. 14:28 But if there is no translator {and/or interpreter}, let him be silent in *the* congregation*, and let him speak to himself and to God. 14:29 But let° *the* prophets speak *by* two or three and let° the others discern. 14:30 But if *a prophecy* is revealed to another sitting *by*, let the first be silent. 14:31 For* all *of* you° are able to prophesy according-to one {i.e., one at a time} in-order-that all may learn and all might be encouraged. 14:32 And *the* spirits of *the* prophets are subject to *the* prophets, 14:33 for* God is not *a God* of unrest, but of peace.

As in all the congregations* of the holy-ones: 14:34 let° your° women {Or: wives} be silent in the congregations*; for* it has not been permitted* for them to speak, but to be subject, just-as the law also says. {Gen 3:16} 14:35 And if they wish to learn anything, let° them ask *their* own husbands in *their own* house, for* it is shameful for women {Or: wives} to speak in a congregation*. 14:36 Or *was it* from you° *that* the word of God went forth? Or did *it* only arrive *for you°?

14:37 If anyone thinks *himself* to be a prophet or spiritual, let him fully know what I write to you°, They are *the* commandments from *the* Lord. 14:38 But if anyone is ignorant, let him be ignorant.

14:39 So-then brethren, be° zealous to prophesy and do° not forbid *people* to speak with *foreign* languages. 14:40 Let all things happen decently and according-to *some* order.

[1 Corinthians 15] TOC

15:1 Now I make known to you° brethren, the good-news which I proclaimed to you°, which you° also received, in which you° are also standing, 15:2 through which you° are also saved, if you° are holding-onto *the* good-news, *the* word in what I proclaimed to you°, unless you° vainly believed. 15:3 For* I gave to you° first, what I also received: that Christ died on behalf of our sins according-to the Scriptures; {Isa 53:8-9} 15:4 and that he was buried, and that he has been raised *up on* the third day according-to the Scriptures. {Psa 16:10}

{1Co 15:5-7, Mat 28:16-17, Mar 16:12-13, Luk 24:13-35, 24:44-49, Joh 20:26-31, Acts 1:3-8.}

15:5 And that he was seen by Cephas; thereafter by the twelve; 15:6 thereafter he was seen *by* over five hundred brethren at once, out-of whom the most {i.e., majority} remain until now, but some did also fall-asleep {i.e., died}; 15:7 thereafter he was seen by James; thereafter by all the apostles; 15:8 and last of all, like the premature-baby, he was seen also to me. 15:9 For* I am the least of the apostles, *of* whom I am not sufficient to be called an apostle, because I persecuted the congregation* *of believers* of God. 15:10 But I am what I am by *the* grace of God {Or: favor from God} and his grace toward me has not become empty, but I labored even-more *than* all of them; but not I, but the grace of God, the one together-with me. 15:11 Therefore, whether *it is* I, or *it is* those *men*, so we preach and so you° believed.

15:12 Now if Christ is preached, He has been raised *up* from *the* dead, how are some among you° saying that there is no resurrection of *the* dead? 15:13 But if there is no resurrection of *the* dead, not even Christ has been raised *up*; 15:14 and if Christ has not been raised *up*, consequently*, our preaching *is* empty and your° faith *is* also empty. 15:15 Now, we are also found *to be* false* witnesses of God, because we testified against God *in saying* that he raised the Christ *up*, whom consequently*, he did not raise *up*, if indeed* *the* dead are not raised *up*. 15:16 For* if the dead are not raised *up*, not even Christ has been raised *up*; 15:17 and if Christ has not been raised *up*, your° faith *is* futile: you° are still in your° sins. 15:18 Consequently*, also the ones who fell-asleep in Christ perished. 15:19 If we are the ones who have hoped in Christ in this life only, we are *the most* pitiful of all men.

15:20 But now Christ has been raised *up* from *the* dead, he became *the* first-fruit of the ones who have fallen-asleep. 15:21 For* since the death *came* through a man, *the* resurrection of *the* dead also *came* through a man. 15:22 For* just-like all die in Adam, so all will also be made* alive in the Christ. 15:23 But each in *his* own order: Christ *the* first-fruit; thereafter the ones *who are* the Christ's in his presence. 15:24 Thereafter *is* the end, whenever he gives up the kingdom to the God and Father, whenever he does-away-with all rule and all authority and power. 15:25 For* it is essential for him to reign, till which *time* he would have placed all the enemies under *his* feet. {Psa 110:1} 15:26 *The* last enemy, the Death, is done-away-with. 15:27 For* he subjected all things under his feet. {Psa 8:6} But whenever he says, All things have been subjected, *it is* evident, that *is* outside {i.e., except for} the one who subjected all things to him. 15:28 But whenever all things are subjected to him, then the Son himself will also be subjected to the one who has subjected all things to him in-order-that God may be all in all.

15:29 Otherwise what will they do* who are immersed* on behalf of the dead? If *the* dead are not literally raised *up*, why are they even immersed* on behalf of the dead?

15:30 Why are we also in peril every hour? 15:31 *By my* boasting of you°, which I have in Christ Jesus our Lord, I die every day. 15:32 If I engaged-wild-beasts in Ephesus according-to *the manner of* man {this may have meant some kind of gladiatorial contest}, what *is* the profit to me? If *the* dead are not raised up, 'We should eat and drink, for* *the* next-day we die.' {Isa 22:13} 15:33 Do° not be misled: evil associations corrupt virtuous morals. {Or: customs or habits (inward & outward).} 15:34 Be° righteously sober and do° not sin, for* some have ignorance of God. I say *this* to shame you°.

15:35 But someone will say, How are the dead raised up and with what *manner of* body do they come? 15:36 You fool, what you sow is not made* alive if it does not die; 15:37 and what you sow, you do not sow the body: the one will become, but a naked kernel, if it might be of wheat or any one of the rest *of the grains*; 15:38 but God gives it a body just-as he willed and to each of the seeds *its* own body.

15:39 All flesh *is* not the same flesh, but indeed *there is* another *flesh* of men and another flesh of animals and another of birds and another of fish 15:40 and heavenly bodies and earthly bodies (but the glory of the heavenly *is* indeed different, and the *glory* of the earthly *is* different). 15:41 *There is* another glory of *the* sun and another glory of *the* moon and another glory of *the* stars; for* *one* star carries more-value in glory *than that of another* star.

15:42 So also *is* the resurrection of the dead. *If* it is sown in corruption, it is raised *up* in incorruption. 15:43 It is sown in dishonor; it is raised *up* in glory. It is sown in weakness; it is raised up in power. 15:44 It is sown a physical body; it is raised up a spiritual body. There is a physical body, and there is also a spiritual body. 15:45 So also it has been written, 'The first man Adam became a living soul,' {Gen 2:7} *but* the last Adam *became* a life-making spirit *for us. 15:46 But the spiritual *was* not first, but the physical, *and* thereafter the spiritual. 15:47 The first man *is* out-of *the* earth, *the* terrestrial; the second man, the Lord, *is* out-of heaven. 15:48 Such-as *is* the terrestrial,

such also *are* the terrestrial and such-as *is* the heavenly, such also *are* the heavenly. 15:49 And just-as we wore the image of the terrestrial, we should also wear the image of the heavenly. 15:50 Now brethren, I say this, Flesh and blood is not able to inherit *the* kingdom of God, neither is the corruption inheriting the incorruption.

{1Co 15:51-15:58 & Mat 24:27, 24:29-31 & Mar 13:24-37 & Luk 21:25-28 & Acts 1:11 & 1Th 4:13-17 & 2Th 1:7-9 & Rev 1:7 Second Coming.}

15:51 Behold, I tell you° a mystery, Not all indeed will fall-asleep, but we will all be changed, 15:52 in *the* briefest-moment, in *the* blink of an eye, at the last trumpet; for* *the last trumpet* will sound and the dead will be raised *up* incorruptible and we will be changed. 15:53 For* it is essential for this corruptible *body* to be clothed with incorruption and this mortal *body* to be clothed with immortality. 15:54 But whenever this corruptible *body* should be clothed with incorruption and *whenever* this mortal should be clothed with immortality, then the word, the one which has been written, will become *so*,
The Death was swallowed up in victory. {Isa 25:8} 15:55 *O* death, where *is* your sting? *O* Hades, where *is* your victory? 15:56 The sting of death *is* sin, and the power of sin *is* the law; 15:57 but gratitude *is* to God, the one giving us the victory through our Lord Jesus Christ. 15:58 So-then my beloved brethren, become° grounded *and* unmovable, always abounding in the work of the Lord, knowing that your° labor is not empty in *the* Lord.

[1 Corinthians 16] TOC

{1Co 16:1-3, Acts 24:17, Romans 15:27, 2 Corinthians 8, 9, Gal 2:10.}

16:1 Now concerning the collection, the *one* *for the holy-ones, just-like I commanded to the congregations* of Galatia, so you° also, practice° *such*! 16:2 Every first *day* of *the* week, let each of you° place beside himself, storing up what *things*, if he may be prospered in anything, in-order-that whenever I come, no collections may happen then. 16:3 Now whenever I come*, I will be sending these, whomever you° approve through letters, to carry your° favor away to Jerusalem; 16:4 and if it is also worthy for me to travel *there*, they will be traveling together-with me. 16:5 But I will be coming to you°, whenever I go through Macedonia, for* I am going through Macedonia. 16:6 Now I have obtained *passage* to you°, I will be remaining or even will be wintering *with you*°, in-order-that you° may send me onward *to* wherever I may travel. 16:7 For* I do not wish to see you° now on *the* way, but I am hoping to remain with you° some time, if the Lord permits*. 16:8 But I will be remaining in Ephesus until the Pentecost, 16:9 for* a great and effective door has opened to me and many *are* laying in opposition to *me*.

16:10 Now if Timothy comes, see° *to it* in-order-that he may become fearless toward you°; for* he is working the work of *the* Lord, as I also *am*. 16:11 Therefore, do not let anyone scorn him. But send° him onward in peace, in-order-that he should come to me, for* I am waiting for him with the brethren. 16:12 Now concerning Apollos the brother, I encouraged him many *times* in-order-that he should come to you° with the brethren and it was certainly not *his* will in-order-that he should come now, but he will be coming whenever he should have an opportunity.

16:13 Watch°. Stand-firm° in the faith. Be° manly. Be° powerful. 16:14 Let all your° things happen in love*.

16:15 Now you° know the house of Stephanas, that it is *the* first-fruit of Achaia and *that* they *have* appointed themselves into *the* service *for the holy-ones. I encourage you° brethren, 16:16 in-order-that you° may also be subject to such *people* and to everyone working together-with *us* and laboring *with them*. 16:17 Now I am rejoicing upon the presence of Stephanas and Fortunatus and Achaicus, because these fulfilled your° lack, 16:18 for* they gave-rest *to* my spirit and yours°. Therefore, recognize° such *people*.

16:19 The congregations* of Asia greet you°. Aquila and Priscilla greet you° much in *the* Lord, together-with the congregation* in their house. 16:20 All the brethren greet you°. Greet° one another with* a holy kiss.

16:21 The greeting from Paul with my *own* hand. 16:22 If anyone does not love the Lord Jesus Christ, let him be accursed. *The* Lord has-come! 16:23 The grace of the Lord Jesus Christ *is* with you°. 16:24 My love* *is* with all of you° in Christ Jesus. Amen.

{NOTES: Please read the Preface and other non-bible sections. * is our universal footnoting for words contained in the 'Definitions' section. These words are NOT the same Greek word as the non-asterisk form; i.e., *FOR is different from FOR* is different from FOR. ° (degree sign) denotes plural forms.}

{{ Introduction to 2 Corinthians 58-59 AD

Paul continues his battle with those who think of themselves too highly and states he did not come to them right then to spare them. He was giving them a chance to repent. About three chapters are spent showing his authority from Jesus, and how good they had life in comparison to the apostles' 'verdict' of death. In chapters 6 and 11, he talks about how difficult the conditions were for those who had ministered to the Corinthians, but all of it was for the sake of the Corinthians and others. He gave various encouragements: all in life are temporary; hope for a new body in heaven; in salvation, a new creation; you° are in our hearts, etc. 'You° are not distressed by us, but you° are distressed by your° own affections' in 6:11 sums it up for them.

Then Paul describes a relief that many of the congregations had put together for the poor holy-ones (8:1–9:15) in Jerusalem, one of many mentioned in the New Testament. Many congregations were assigned and cooperated due to the high possibility of robbers (food during a drought is more valuable than gold). Then in chapter 10, he redirects his letter to rebuke one or many 'who reason us as walking according-to the flesh.' He tells the Corinthians they should have already done this at the beginning of 10:2. In 11, he talks to the Corinthians as he did to the Galatians about anyone adding in another good-news or teaching not in the bible is a false teacher. Adding into the Good News 'it doesn't say not to' is just as bad as excluding parts of the Bible. Paul continues his sarcasm in 12 and then his rebuke in 13 'not sparing' them when he comes.}}

[2 Corinthians 1] TOC

1:1 Paul, an apostle of Jesus Christ through *the* will of God and Timothy *our* brother, to the congregation* of God, she who is in Corinth, together-with all the holy-ones who are in the whole *of* Achaia: 1:2 grace to you° and peace from God our Father and *the* Lord Jesus Christ.

1:3 Gracious* is the God and Father of our Lord Jesus Christ, the Father of the mercies and God of all encouragement; 1:4 who is encouraging us in our every affliction, *that* we may be able to encourage the ones in every affliction, through the encouragement of which we ourselves are encouraged by God. 1:5 Because just-as the sufferings of the Christ abound to us, so our encouragement also abounds through the Christ, 1:6 but whether we are afflicted, *it is* on behalf of your° encouragement and salvation; the one working in *the* endurance of the same sufferings which we also are suffering; and our hope *is* steadfast on your° behalf. If we are encouraged, *it is* on behalf of your° encouragement and salvation, 1:7 knowing that, just-like you° are partners of the sufferings, so *you° are* also of the comfort. 1:8 For* brethren, we do not wish you° to be ignorant in regard to our affliction, the one which happened to us in Asia, that we were burdened *down* surpassingly, beyond our power, so-then *for* us to be *utterly* despairing even to being alive. 1:9 But, we ourselves have had the verdict of the death in ourselves, in-order-that we should not be having confidence upon ourselves, but upon God, the one raising *up* the dead; 1:10 who rescued us out-of so-great a death and is rescuing *us*; in whom we have hoped that he will also still be rescuing *us*. 1:11 *You° are* also working together on our behalf *by* your° supplication; in-order-that the gift* to us from many faces {i.e., mouths} might be a giving-thanks through many *people* on your° behalf.

1:12 For* this is our boasting, the testimony of our conscience, that in clarity and sincerity of God, not in fleshly wisdom but in *the* grace of God, we conducted ourselves in the world and even-more toward you°. 1:13 For* we are writing no other things to you°, but what you° are reading or even *what* you° know. Now I hope that you° will fully know *these things we write* until *the* end; 1:14 just-as you° also recognized us partially, that we are your° boasting, just-as you° *are* also ours, in the day of the Lord Jesus.

1:15 And in this confidence, I was planning to come to you° beforehand in-order-that you° may have a second favor *from me*; 1:16 and through you° to go through into Macedonia, and away from Macedonia to come to you° again and to be sent onward to Judea by you°. 1:17 Therefore, *while* planning this thing, I did not then use fickleness, did I? Or what I plan, do I plan *those things* according-to the flesh, in-order-that there should be from me the yes, yes and the no, no? 1:18 But because God *is* faithful, that our word toward you° did not become yes and no. 1:19 For* *the* Son of God, Jesus Christ, who was preached among you° through us, *that is,* through me and Silvanus and Timothy, did not become yes and no, but in him it has become yes. 1:20 For* as many things as *are the* promises of God, in him *is* the yes and in him *is* the amen, for glory to God through us. 1:21 Now he who is confirming us together-with you° in Christ and anointed us *is* God, 1:22 who also sealed us and gave *us* the down-payment of the Spirit in our hearts.

1:23 Now I myself call upon God *as* a witness upon my soul, that I came into Corinth no longer sparing you°. 1:24 Not that we have lordship over your° faith, but are fellow workers of your° joy; for* you° are standing in the faith.

[2 Corinthians 2] TOC

2:1 But I decided this thing with myself not to come to you° again in sorrow. 2:2 For* if I make you° sorrowful, who is it who also makes me joyous except he who is made sorrowful from me? 2:3 And I wrote this same thing to you° in-order-that, *if* I came, I might not have sorrow from *those* of whom it was essential *for* me to rejoice *for*; I have confidence in all of you°, that my joy is *the joy* of all of you°. 2:4 For* I wrote to you° out-of much affliction and dismay of heart through many tears; not in-order-that you° should be made sorrowful, but in-order-that you° may know the love* which I have even-more toward you°.

2:5 But if anyone has caused-sorrow, he has not caused-sorrow *to* me, but partially, that* I may not burden you° all. 2:6 Sufficient to such a one *is* this penalty, the *penalty* by the many; 2:7 so-as instead, you° *ought* rather to forgive* and to encourage *him*, lest such a one might be swallowed up with the sorrow *he has* even-more. 2:8 Hence, I encourage you° to validate *your*° love* toward him. 2:9 For* I even wrote *for this *reason*; in-order-that I might know the trial of you°, if you° are obedient* in all things. 2:10 But to whom you° forgive* anything, I *forgive*. For* if I have also forgiven* (in whom I have forgiven* *is* because of you°), *I have forgiven** in *the* face of Christ; 2:11 in-order-that we should not be taken-advantage of by the Adversary. For* we are not ignorant of his devices.

2:12 Now *after* I came to Troas *for the good-news of the Christ and *after* a door had been opened to me in the Lord, 2:13 I had not had relief in my spirit *because of* not finding Titus my brother, but I bid farewell to them *and* went forth into Macedonia.

2:14 Now gratitude *is* to God, who always makes us to triumph in the Christ and who *is* manifesting the aroma of his knowledge in every place through us, 2:15 because we are a sweet-fragrance of Christ to God, in the ones who are saved and in the ones *who are* perishing; 2:16 to which one *is* an aroma from death to death, and to which *one is* an aroma from life to life. And who *is* sufficient *in* these things? 2:17 For* we are not as the rest *who are* peddling the word of God, but as from sincerity, but as from God, we speak in Christ in God's sight.

[2 Corinthians 3] TOC

3:1 Are we beginning again to commend ourselves? *As* if we have no need, as some *people*, letters of commendation to you° or *ones* of commendation from you°? 3:2 You° are our letter, having been inscribed in our hearts, being known and being read by all men; 3:3 being manifested that you° are a letter of Christ, was served by us, not having been inscribed with ink, but with *the* Spirit of the living God; not in tablets *of* stone, but in tablets in fleshly hearts. 3:4 Now we have such confidence through the Christ toward God; 3:5 not that we are sufficient from ourselves, to reason anything as out-of ourselves, but our sufficiency *is* from God; 3:6 who also made us sufficient *to be* servants of a new covenant*; not from *the* writing, but from *the* Spirit; for* the writing kills, but the Spirit makes* *us* alive. 3:7 But if the service of death in scriptures engraved on stones happened inthe sons of Israel are not able to stare at the face of Moses because of the glory of his countenance, the *glory which was* being done-away-with. 3:8 How will the service of the Spirit not rather be in glory? 3:9 For* if the service of the condemnation *had* glory, *how* much rather is the service of the righteousness abounding in glory. 3:10 For* even also the thing which has been glorified, has not been glorified in this respect, because of the glory which surpasses *it*. 3:11 For* if the thing is being done-away *was* through glory, the thing remaining *is* much more in glory.
{i.e., The old covenant given by Moses has been covered and removed by the new covenant.}
3:12 Therefore, having such a hope, we are using *it* in much boldness, 3:13 and *are* not just-as Moses, *who* was placing a veil upon his face, *that* the sons of Israel might not stare at the end of the thing being done-away-with. {Exo 34:33} 3:14 But their minds were hardened; for* till today, the same veil remains upon the public-reading of the old covenant*, not being unveiled, something which is done-away in Christ. 3:15 But until this day, whenever Moses is read, a veil is laying upon their heart. 3:16 But whenever it turns to *the* Lord, the veil is taken-away. 3:17 Now the Lord is the Spirit and where the Spirit of *the* Lord *is*, there *is* freedom. 3:18 But we all, with unveiled face seeing the reflection of the glory of *the* Lord, are being transfigured *into* the same image from glory into glory, just-as from *the* Lord *and the* Spirit.

[2 Corinthians 4] TOC

4:1 Because of this, having this service, just-as we were shown-mercy, we are not depressed {Or: unhappy and elsewhere}. 4:2 But we ourselves refused the hidden things of shame, not walking in craftiness, nor adulterating the word of God, but by the manifestation of the truth, commending ourselves to every conscience of men in *the* sight of God. 4:3 But even if our good-news is being hidden, it is being hidden among the ones perishing, 4:4 in whom the god of this age *has* blinded the minds of the unbelieving, *that* the illumination of the good-news of the glory of the Christ, who is *the* image of God, should not dawn for them. 4:5 For* we are not preaching ourselves, but Christ Jesus *as* Lord and ourselves *as* your° bondservants because of Jesus. 4:6 Because *it was* God, the one who has said, '*For* light to shine' {Gen 1:3} out-of darkness, who shined in our hearts, to *give* illumination of the knowledge of the glory of God in *the* face of Jesus Christ.

4:7 But we have this treasure in baked-clay vessels, in-order-that the excellence of the power may be from God and not from us. 4:8 *We are* being pressed in everything, but not distressed; being perplexed, but not despairing; 4:9 being persecuted, but not forsaken; being cast down, but not being destroyed; 4:10 always carrying around in the body the death of the Lord Jesus, in-order-that the life of Jesus should also be manifested in our body. 4:11 For* we the ones living are habitually given up to death because of Jesus, in-order-that the life of Jesus should also be manifested in our mortal flesh. 4:12 So-then death indeed

is working in us, but the life in you°. 4:13 But having the same spirit of the faith, according-to the *word which* has been written, 'I believed and hence I spoke.' {Psa 116:10} We also believe and hence we also speak; 4:14 knowing that he who raised *up* the Lord Jesus will also be raising us up through Jesus and will be presenting *us* together-with you°. 4:15 For* all the things *are* because of you°, in-order-that the grace which increased through the many, the thanksgiving may abound to the glory of God.

4:16 Hence we are not depressed, but even if our outward man is decayed, but *yet* the *man* inside is renewed in day and in day {i.e., Greek idiom for our 'day by day'}. 4:17 For* the momentary light *weight* of our affliction is working for us according-to excellence into *a greater* excellence, an everlasting weight of glory; 4:18 not *to be* noting the things being seen of us, but *note* the things which *are* not being seen; for* the things which are seen *are* temporary, but the things which *are* not being seen *are* everlasting. [2 Corinthians 5] TOC 5:1 For* we know that if the earthly house of our tabernacle should be torn-down, we have a building from God, a house not handmade, everlasting in the heavens. 5:2 For* even we are groaning in this *house*, longing to clothe ourselves with our house *which is* from heaven; 5:3 if-indeed also we clothed ourselves; we will not be found naked. 5:4 For* even the ones being in the tabernacle *of our bodies* are groaning, being burdened; not in which we wish to strip *ourselves*, but to clothe ourselves, in-order-that the mortal *body* may be swallowed up by the *heavenly* life. 5:5 Now God *is* the one who worked out *this in* us *for this same thing, the one who also gave the down-payment of the Spirit to us. 5:6 Therefore, being always courageous, and knowing that *while* being at home in the body, we are away from home, *that is* away from the Lord, 5:7 for* we are walking through faith, not through sight. 5:8 But we are courageous and are delighted rather to be away from home, away from the body and to be at home with the Lord. 5:9 Hence we also make it our aim to be well pleasing to him, whether at home, or away from home. 5:10 For* it is essential for all of us to appear before the judicial-seat of the Christ; in-order-that each *one* may get *back* the things *done* through {i.e., in} the body, for what he practiced, whether good or evil.

5:11 Therefore, knowing the fear of the Lord, we are persuading men, but we have been manifested to God, and I hope to have also been manifested in your° consciences. 5:12 For* we are not again commending ourselves to you°, but *we are* giving to you° a starting-point of boasting on our behalf, in-order-that you° may have *an answer* toward the ones boasting in countenance {i.e., outward appearance} and not in heart. 5:13 For* whether we were crazy, *it was* to God; or whether we are sensible, *it is* for you°. 5:14 For* the love* of the Christ is holding us together-with *him*, *since* we judged this thing that if one died on behalf of all, consequently*, all died; 5:15 and he died on behalf of all, in-order-that the ones living should no longer live to themselves, but to the one who died and was raised on their behalf. 5:16 So-then from hereafter we know no one according-to *the* flesh, but even if we have known Christ according-to *the* flesh, but now we know *him as such* no more. 5:17 So-then if anyone *is* in Christ, *he is* a new creation; the old things *have* passed-away; behold, all things have become new. 5:18 But all things *are* from God, who reconciled us to himself through Jesus Christ and gave the service of the reconciliation to us; 5:19 how that God was reconciling *the* world to himself in Christ not counting to them their trespasses and placed the word of the reconciliation in us. 5:20 Therefore, we are emissaries on behalf of Christ; as *though* God *is* encouraging *you*° through us. We are beseeching *you*° on behalf of Christ, be° reconciled to God. 5:21 For* the one who has known no sin, he *was* made* *the* sin *offering* on our behalf; in-order-that we might become *the* righteousness of God in him. [2 Corinthians 6] TOC 6:1 And working together-with *him*, we are also encouraging you° to not accept the grace of God in vain; 6:2 (for* he says, 'I heard you at an acceptable time and I helped you in a day of salvation;' {Isa 49:8} behold, now is *the* acceptable time; behold, now *is the* day of salvation), 6:3 giving no one a stumbling block in anything, in-order-that the service *from us* might not be blamed. 6:4 But *we are* commending ourselves in everything, as servants of God: in much endurance, in afflictions, in calamities, in distresses, 6:5 in lashes, in prisons, in unrests, in labors, in sleeplessnesses, in fasts; 6:6 in purity, in knowledge, in patience, in kindness, in *the* Holy Spirit, in non-pretended love*, 6:7 in *the* word of truth, in *the* power of God; through the weapons of the righteousness from the right *hand* and from *the* left *hand*, 6:8 through glory and dishonor, through defamation and good-repute; as misleaders and *yet* true*; 6:9 as being unrecognized and *yet* being fully known; as dying and behold, we live; as being disciplined and *yet* not being slain; 6:10 as being sorrowful, but habitually rejoicing; as poor, but enriching many; as having nothing and *yet* having all things.

6:11 *O* Corinthians, our mouth has opened to you°, our heart has been widened. 6:12 You° are not distressed by us, but you° are distressed by your° *own* affections*, 6:13 but the same *as* recompense (I speak *to you* as to *my* children). You° also, be° widened *in your*° *hearts*.

6:14 Do° not become unequally yoked with unbelieving *ones*; for* what partnership *has* righteousness and lawlessness? And what fellowship *has* light with darkness? 6:15 And what agreement *has* Christ with Belial? Or what part *has* a believing *one* with an unbelieving *one*? 6:16 And what alliance *has* a temple of God with

idols? For* you° are a temple of *the* living God; just-as God said, 'I will be dwelling among them and will be walking among them, and I will be their God and they themselves will be a people to me.' 6:17 Hence 'Come° forth from *the* midst of them and be° separate*,' says *the* Lord, 'And touch° no unclean thing, and I will accept you° 6:18 and will be a Father to you° and you° will be sons and daughters to me, says the Lord Almighty.' {Lev 26:11-12; 2Sam 7:7, 14; Isa 52:11; Jer 32:38, 51:45; Ezek 20:34, 41, 37:27; Amos 4:13} [2 Corinthians 7] TOC 7:1 Therefore, beloved, having these promises, we should cleanse ourselves from all defilement of flesh and spirit, completing {Or: maturing} holiness in *the* fear of God.

7:2 Make° room for us *in your° hearts*: we wronged no one, we corrupted no one, we took-advantage of no one. 7:3 I am not saying *this* toward *your°* condemnation; for* I have said before, You° are in our hearts, *that* we may die together-with *you°* and we may live together-with *you°*. 7:4 My boldness *of speech* toward you° *is* much; my boasting on your° behalf *is* much. I have been filled with the encouragement *from you°*. I over-abound with the joy in all our affliction.

7:5 For* even *after* we went into Macedonia, our flesh *still* had not had *any* relief, but *we were* being afflicted in everything; outside *were* quarrels, inside *were* fears. 7:6 But God *is* the one encouraging the humble, *who* encouraged us at the presence of Titus; 7:7 and not only at his presence, but also at the encouragement to which he was encouraged in you°, *while* reporting to us your° longing, your° anguish, your° zeal on my behalf; so-then *for* me to rejoice *even* more. 7:8 Because even if I made you° sorrowful in the *previous* letter, I do not regret *it*; even if I was regretting *it*. For* I see that, that letter made you° sorrowful, even if *for a short-time. 7:9 I now rejoice, not that you° were made sorrowful, but that you° were made sorrowful to repentance; for* you° were made sorrowful according-to *the will of* God in-order-that you° might suffer-loss in nothing from us. 7:10 For* the sorrow *which is* according-to *the will* of God is working unregretted repentance *for salvation, but the sorrow of the world is working death. 7:11 For* behold how-much diligence this same thing (to be made sorrowful according-to *the will of* God) worked in you°: but *what* a defense, but *what* indignation, but *what* fear, but *what* longing, but *what* zeal, but *what* vengeance! You° commended yourselves in everything to be pure in the matter. 7:12 Consequently*, if I also wrote to you°, *it was* not because of the one who had done-wrong, nor because of the one who was wronged, but because of your° diligent-aid on our behalf to be made manifest to you° in God's sight. 7:13 Because of this, now, we have been encouraged in your° encouragement; we rejoiced even-more rather upon the joy of Titus, because his spirit has been given-rest from all of you°. 7:14 Because if I have boasted in anything on your° behalf to him, I was not ashamed, but as we spoke all things to you° in truth, so also, our boasting in Titus became truth. 7:15 And his affections* are even-more toward you°, *while* remembering the obedience of all of you°, how with fear and trembling you° accepted him. 7:16 I rejoice that in everything I have courage in you°.

[2 Corinthians 8] TOC

8:1 Now brethren, we are making known to you° the grace of God which has been given in the congregations* of Macedonia; 8:2 because the abundance of the joy in much trial of affliction and according-to the depth of their poverty abounded to the riches of their liberality. 8:3 I testify, that according-to *their* power, and *yet* beyond *their* power, *and their* self-preference, 8:4 *they were* beseeching from us, with much pleading, *to help in* the favor and the fellowship of the service *of relief* to the holy-ones. 8:5 And, not *only* as we *had* hoped, but they gave themselves first to the Lord and to us through *the* will of God, 8:6 *that* we might encourage Titus, in-order-that just-as he made a beginning, so he might also complete this favor in you°. 8:7 But just-like you° are abounding in everything, in faith and in word and in knowledge and in all diligence and in the love* from you° to us, *see* that* you° also may abound in this favor. 8:8 I do not speak according-to a commandment, but through the diligence of others and testing the genuineness of your° love*. 8:9 For* you° know the favor of our Lord Jesus Christ, that *though* being rich, *yet* he became-poor because of you°, in-order-that you° might be enriched through that poverty. 8:10 And I give *my* viewpoint in this; for* this is advantageous for you°, who made a beginning from *the* past-year, not only to do* *this*, but also to will *it*. 8:11 But now also, complete° the doing* *of it*; *that just-as *there was* the eagerness to wish *it*, so also to complete *it* out-of what you° have. 8:12 For* if the eagerness lays before *you°*, according-to whatever someone has, it is acceptable, not according-to *what* he does not have. 8:13 For* *I* do not *say* that* *there should be* relief to others but affliction to you°, but from equality, your° abundance in the current time *is* *for their lack, 8:14 in-order-that their abundance may also become *for your° lack, *that it may become equality, 8:15 as it has been written, 'He who *gathered* much did not increase, and he who *gathered* few did not have less.' {Exo 16:18}

8:16 But gratitude *is* to God, who is giving the same diligent-aid in the heart of Titus on your° behalf, 8:17 because he indeed accepted the encouragement, but being* more diligent, he went forth to you° (*his* self-preference). 8:18 Now we sent together with him the brother, the one whose praise in the good-news *is known*

through all the congregations*. 8:19 And not only *in this*, but also, he was assigned by the congregations* *to be* our fellow traveling-associate together-with this favor, which is served by us to the glory of the same Lord and *to show* our eagerness. 8:20 *We are* avoiding this thing, lest anyone might blame us in *the matter of* this lavish donation which is served by us; 8:21 planning-for good things, not only in the sight of the Lord, but also in the sight of men. 8:22 Now we sent our brother together-with them, whom we proved often, many *times as* being diligent in many things, but now much more diligent, *by* the large confidence which *he has* in you°. 8:23 If *anyone inquires* in regard to Titus, whether our brethren, *the* ambassadors* of *the* congregations* (a glory of Christ), *he is* my partner and *my* fellow worker *for you°. 8:24 Therefore, show° yourselves to them in the face of the congregations*, the example of your° love* and of our boasting on your° behalf.

[2 Corinthians 9] TOC

{Paul used various words: service, bounty, blessing, to describe the food being sent to Jerusalem and other places during a long drought. The (sarcasm) below in 9:4 is typical Paul writing.}

9:1 For* indeed, concerning the *relief* service *for the holy-ones, it is superfluous for me to write to you°: 9:2 for* I know your° eagerness, of which I am boasting on your° behalf to the Macedonians, that Achaia has been prepared from *the* past-year, and the zeal from you° stimulated most *of them*. 9:3 But I sent the brethren in-order-that our boasting on your° behalf may not be made void in this respect; in-order-that, just-as I was saying, you° may be prepared; 9:4 lest, if *some* Macedonians come together-with me and might find you° unprepared, we (that* we might not say, you°) should be ashamed in this firmness of boasting. 9:5 Therefore, I deemed *it* necessary to encourage the brethren in-order-that they should go beforehand to you°, and should thus prearrange the proclaimed beforehand bounty. This *is* to be ready, as a bounty and not as *something from* greed. 9:6 But *I say* this, He who is sowing sparingly will also be reaping sparingly, and he who is sowing upon *his* bounties will also be reaping upon *his* bounties. 9:7 *Let* each *man give* just-as he proposes in the heart; not out-of sorrow or out-of necessity {Or: from calamity}; for* God loves* a joyful giver. 9:8 Now God *is* able to *make* abound all grace toward you°, in-order-that having all self-sufficiency in everything, you° should always abound to every good work; 9:9 as it has been written, 'He scattered *them*, he gave to the poor; his righteousness remains forever.' {Psa 112:9} 9:10 Now he who is supplying seed to the sower and bread *for food, may supply and may multiply your° seed and may cause the growth of the fruits* of your° righteousness. 9:11 You° are enriched in everything to all liberality, which is working through us thanksgiving to God. 9:12 Because the service of this ministry* not only is replenishing the things lacking of the holy-ones, but is also abounding through many thanksgivings to God. 9:13 Through the trial *of* you° of this service, they are glorifying God upon *the* subjection of your° confession toward the good-news of the Christ and *at* the liberality of the generosity* toward them and toward all; 9:14 and in their supplication on your° behalf, a longing-for you° because of the surpassing grace of God upon you°. 9:15 But gratitude *is* to God upon his indescribable gift.

[2 Corinthians 10] TOC

10:1 Now I, Paul, myself, encourage you° through the meekness and gentleness of Christ, who according-to face {i.e., face to face} *am* indeed humble among you°, but being absent am courageous toward you°. 10:2 But I am beseeching *you°* (not *while* I am present*) to be courageous with the confidence in which I am reasoning to dare against some who reason us as walking according-to the flesh. 10:3 For* *although we are* walking in *the* flesh, we are not warring according-to *the* flesh. 10:4 For* the weapons of our warfare *are* not fleshly, but *are* mighty in God, toward *the* demolition of strongholds, 10:5 demolishing *evil* reasonings and every exalted thing *which is* lifting itself up against the knowledge of God and capturing every device *of the Adversary* to the obedience of the Christ; 10:6 and having in readiness to avenge all disobedience*, whenever your° obedience might be fulfilled.

10:7 Are you° looking *at* things according-to *their* countenance? If anyone has confidence in himself to be Christ's, let him count this again from *within* himself, that, just-as he himself *is* Christ's, so *are* we also Christ's. 10:8 For* even if I should boast even-more *of* something concerning our authority (which the Lord gave to us *for *your°* building up and not *for your° demolition), I will not be shamed; 10:9 in-order-that I may not seem as if *I wished* to make you° fearful through the letters *from me*. 10:10 Because indeed he says, The letters *are* weighty and strong, but the body's presence is weak and the speech has been nothing *special*. 10:11 Let such a one count this, that, such-as we are in word through letters, being absent, such *will we* also *be* in work, *while* being present*.

10:12 For* we are not daring to class or to compare ourselves together-with some of the ones *who are* commending themselves, but they themselves are measuring themselves together in themselves and comparing together themselves to themselves. They do not understand!

10:13 Now we will not be boasting in the immeasurable things, but according-to the measure of the standard* of which the God divided to us a measure *which is able* to reach up-to even you°. 10:14 For* we do not overstretch ourselves, as *though we are* not reaching toward you°;

for* till we *have* attained even *up* to you° in the good-news of the Christ. 10:15 *We were* not boasting in the immeasurable things (*that is,* in another's labors) but have hope *that when* your° faith is grown to be magnified in you° according-to our standard* into *your*° abundance, 10:16 *reaching out* to proclaim the good-news into *areas* past you° *and* not to boast in the things prepared in another's standard*. 10:17 But the one boasting, let him boast in *the* Lord. 10:18 For* he who commends himself, that *man* is not approved *after being tested*, but whom the Lord is commending.

[2 Corinthians 11] TOC

11:1 I wish-that you° were tolerating me in a little foolishness, but even *as* you° are tolerating *other things* from me. 11:2 For* I am jealous *over* you° with *the* jealousy of God; for* I espoused you° to one husband, to present *you*° *as* a pure virgin to the Christ. 11:3 But I fear, lest *somehow*, as the serpent deceived Eve in his craftiness, so your° minds might be corrupted away from the clarity, the one *which is* in the Christ. 11:4 For* if he who indeed comes, is preaching another Jesus, whom we have not preached, or *if* you° receive a different spirit, which you° have not received or a different good-news, which you° have not accepted, you° were tolerating *him* well. 11:5 For* I reason to have come-short in nothing *compared to* the preeminent apostles. 11:6 But even if *I am* unskilled in *my* speech, but *I am* not in the knowledge *of God*! But, we made *this knowledge* manifest in everything to you° in all things. 11:7 Or did I practice *some* sin *in* humbling myself in-order-that you° might be exalted, because I proclaimed freely the good-news of God to you°? 11:8 I plundered other congregations* *when* I took compensation *from them* for your° service. 11:9 And being present* with you° and *though* I was lacking, I encumbered no one; for* the brethren who came from Macedonia, replenished my lack *of things* and I kept and will be keeping myself not burdensome to you° in everything. 11:10 *The* truth of Christ is in me, that this boasting will not be sealed *up* in me in the districts of Achaia. 11:11 Why? Because I do not love* you°? God knows *I do*. 11:12 But what I am doing*, I will also *continue to* be doing* *it*, in-order-that I may cut off the starting-point from the ones wishing *for* a starting-point in-order-that they may be found just-as we in what they are boasting. 11:13 For* such *men are* false* apostles, workers of treachery, shaping themselves into apostles of Christ. 11:14 And *it is* not a marvelous thing; for* *even* the Adversary himself shapes *himself* into a messenger of light. 11:15 Therefore, *it is* no great thing if his servants are also shaped like servants of righteousness, whose end will be according-to their works.

11:16 I say again, not anyone should think me to be foolish; otherwise (even if as foolish), accept° me in-order-that I may also boast *in* a little something. 11:17 What I speak in this firmness of boasting, I do not speak according-to the Lord, but as in foolishness. 11:18 Since many are boasting according-to the flesh, I will also be boasting. 11:19 For* you° are tolerating the foolish gladly, being *so* prudent. 11:20 For* you° tolerate *it*, if anyone is enslaving *you*°, if anyone is devouring *you*°, if anyone is taking *from you*°, if anyone is lifting himself up, if anyone is smacking you° in *the* face. 11:21 I speak according-to *our* dishonor, how, We were *so* weak. But in whatever anyone may be daring (I speak in foolishness), I am also daring. 11:22 Are they Hebrews? I also. Are they Israelites? I also. Are they *the* seed of Abraham? I also. 11:23 Are they servants of Christ? (I speak, *as if* having insanity) I *am* beyond *them*: in labors even-more, in lashes surpassingly, in prisons even-more, in deaths often. 11:24 Five-times, I received forty *lashes* beside {i.e., minus} one under the Jews. 11:25 I was lashed with rods three-times. I was stoned once. I was shipwrecked three-times. I have spent a night and a day in the depth *of the sea*; 11:26 often in journeys, in perils of rivers, in perils of robbers, in perils from *my own* race, in perils from the Gentiles, in perils in *the* city, in perils in *the* wilderness, in perils in *the* sea, in perils by false* brethren; 11:27 in labor and hardship, often in sleeplessnesses, in famine and thirst, often in fasts, in cold and nakedness. 11:28 Separate from the things *which are* outside, my every day pressure, the anxiety of all the congregations*.

11:29 Who is weak and I am not weak? Who is offended and I am not inflamed? 11:30 If it is essential for *me* to boast, I will be boasting *in* the things *which are* from my weakness. 11:31 Gracious* is the God and Father of the Lord Jesus Christ, he who is forever and knows that I am not lying. 11:32 In Damascus the Ethnarch of Aretas, the king, was guarding the Damascenes' city, wishing to arrest me; 11:33 and I was lowered through a window in a hamper *and* through the wall and fled his hands.

[2 Corinthians 12] TOC

12:1 To boast is not advantageous for me! For* I will come to visions and revelations of *the* Lord. 12:2 I know a man in Christ, *who* fourteen years before (whether in *the* body, I do not know or outside of the body, I do not know; God knows), such a one was seized *up* to *the* third heaven. 12:3 And I know such a man (whether in the body or outside of the body, I do not know; God knows), 12:4 that he was seized *up* into the Paradise and heard inexpressible words, which things *are* not being legal for man to speak. 12:5 I will be boasting on behalf of such a one, but I will not be boasting on behalf of myself, except in my weaknesses. 12:6 For* if I should wish to boast, I will not be foolish; for* I will be speaking truth, but I am refraining, lest anyone should reason in me beyond what he sees *from* me or hears something out-of me. 12:7 And,

in-order-that I should not promote myself by the excellence of the revelations, a thorn in the flesh was given to me, a messenger of *the* Adversary, in-order-that it might batter me, in-order-that I should not promote myself. 12:8 I pleaded *with* the Lord three-times in regard to this *thing* in-order-that it might withdraw from me. 12:9 And he has said to me, **My grace is enough for you; for* my power is completed in weakness.** Therefore, I will rather gladly be boasting in my weaknesses in-order-that the power of the Christ might reside upon me. 12:10 Hence I am delighted in weaknesses, in insults, in calamities, in persecutions, in distresses, on behalf of Christ; for* whenever I may be weak, then I am mighty.

12:11 I have become a boasting fool. You° urged me *to it*. For* I was obligating to be commended by you°; for* I lacked in nothing *over those* preeminent apostles, even if I am nothing. 12:12 Indeed the signs of the apostle were worked among you° in all endurance, in signs and wonders and miracles. 12:13 For* what is it *in* which you° were lesser, beyond the rest *of the* congregations*, except *in* that I myself did not encumber you°? Forgive*° me this unrighteousness!

12:14 Behold, I hold ready to come to you° the third-time, and I will not be encumbering you°; for* I am not seeking the things of you°, but you°; for* the children ought not to store up for the parents, but the parents for the children. 12:15 Now I will gladly spend and be utterly spent on behalf of your° souls; even if, *when* loving* you° even-more, *means* I am loved* even-less. 12:16 But let it be *so, nevertheless*, I did not burden you°. But, being* a crafty *person*, I took you° with treachery. 12:17 Anyone of whom I have sent to you°, I did not take-advantage of you° through him, did I? 12:18 I encouraged Titus and I sent the brother together-with *him*. Titus did not take-advantage of you°, did he? Did we not walk in the same spirit? *Did we* not *walk* in the same footprints?

12:19 Again, do you° think that we are defending ourselves to you°? We speak in Christ in God's sight. But beloved, all things *are* on behalf of your° building up. 12:20 For* I am fearing, lest, *if* I came, I should find you° such-as I do not will and I might be found by you° such-as you° do not will; lest *there should be* strifes, jealousies, furies, selfish-ambitions, slanders, malicious whisperers, arrogant-people, unrests; 12:21 lest *when* I come again, my God will humble me before you° and I will be mourning for many of the ones who have sinned before and did not repent upon the uncleanness and fornication and unbridled-lust in which they practiced.

[2 Corinthians 13] TOC

13:1 This *will be* the third-time I am coming to you°. (Upon *the* mouth of two and three witnesses every declaration will be established.) {Deu 19:15} 13:2 I have spoken *to you*° beforehand and I do say *again* like beforehand, being present* the second-time and *so* being absent now, I am writing *to warn* the ones who have sinned before and to all the rest, that if I come to the *rest* again, I will not be sparing *them*, 13:3 since you° are seeking proof of the Christ speaking in me; who is not weak toward you°, but is mighty in you°. 13:4 For* even if he was crucified out-of weakness, but *yet* he is living out-of *the* power of God. For* we are also weak in him, but *yet* we will be living together-with him out-of *the* power of God toward you°.

13:5 Test° yourselves, if you° are in the faith! Test° yourselves. Or do you° not fully know yourselves, that Jesus Christ is in you°, unless you° are unapproved? 13:6 But I hope that you° will know that we are not unapproved. 13:7 Now I pray to God *that* you° do* nothing evil; not in-order-that we may appear approved, but in-order-that you° may do* the good things, but *even if* we may be as unapproved. 13:8 For* we are not able *to do* anything against the truth, but *only* on behalf of the truth. 13:9 For* we rejoice, whenever we are weak, but you° may be mighty. But we are also praying *for* this: your° completion {Or: mending}. 13:10 I am writing these things because of this, *while* being absent, in-order-that I may not *need to* treat *you*° sharply *when* being present*, according-to the authority which the Lord gave me *for building up and not *for demolition.

13:11 Furthermore brethren: rejoice°; be° mended; be° comforted; be° mindful of the same thing; be° at peace; and the God of love* and peace will be with you°. 13:12 Greet° one another with* a holy kiss. 13:13 All the holy-ones are greeting you°. 13:14 The grace of the Lord Jesus Christ and the love* of God and the fellowship of the Holy Spirit *is* with all of you°.

Amen.

{NOTES: Please read the Preface and other non-bible sections. * is our universal footnoting for words contained in the 'Definitions' section. These words are NOT the same Greek word as the non-asterisk form; i.e., *FOR is different from FOR* is different from FOR. ° (degree sign) denotes plural forms.}

{{ Introduction to Galatians 55-58 AD

The letter is addressed to Christians as are all 'letters' and this time multiple congregations all located in Galatia. Paul wastes no time getting right to the point that there is only 'one good-news of Jesus' and that anyone proclaiming a different good-news is accursed. Apparently, some Christian who were Jews were teaching the other Christians that they had to be circumcised and keep the Old Covenant Laws. A wonderful comparison of the 'promise to Christians' and the 'faith of Abraham' and 'the faith of Christ' seen here in Galatians. The real purpose of God was always to bring Christ into the world. However, Paul with various arguments pretty much put it in the context in 5:1-6. Circumcision is not profiting, but if you keep any of the Law (Old Testament), then you have to practice all of it. However, in Christ, all are free from the Old Testament Law and Christians are not a slave to it. Then the typical 'slap on the face' from Paul 'you° who are made righteous by the law; you° fell from the grace of God.'

Therefore, if you are keeping tithing, then you have to keep the Sabbath (Saturday) and about 613 more laws. Then once again 'who hindered you°' from obeying the truth, 'I wish-that the ones unsettling you°, will even castrate themselves' No doubt, we know Paul's (God's) opinion of false teachers who lead Christians away from the truth by making them keep Old Testament Law. 'For* all the law is fulfilled in one word, in the *command*: 'You will love° your neighbor like yourself.' 5:14.}}

[Galatians 1] TOC

1:1 Paul, an apostle (not from men, neither through man, but through Jesus Christ and God the Father, who raised him up from *the* dead), 1:2 and all the brethren *who are* together-with me, to the congregations* of Galatia: 1:3 grace to you° and peace from God the Father and our Lord Jesus Christ, 1:4 who gave himself concerning our sins, *that he might liberate us out-of the present evil age, according-to the will of our God and Father, 1:5 in which *is* the glory, forevermore. Amen.

1:6 I marvel that you° are so quickly transferring yourselves from the one who called you° by *the* favor of Christ to a different good-news; 1:7 which is not another *good-news*, except *now* there are some, the ones disturbing you° and wishing to pervert the good-news of the Christ. 1:8 But even if we or a messenger from heaven, should proclaim to you° *any* good-news contrary to what we ourselves proclaimed to you°, let him be accursed. 1:9 As we have said before, and *so* now I am saying again, if anyone proclaims *to* you° any good-news contrary to what you° received, let him be accursed. 1:10 For* am I now persuading men or God? Or am I seeking to please men? For* if I was still pleasing men, I myself would not be a bondservant of Christ.

1:11 But I am making known to you°, brethren, the good-news which was proclaimed by me, It is not according-to man. 1:12 For* I neither received it from man, nor was I taught *it*, but *I received it* through a revelation of Jesus Christ. 1:13 For* you° *have* heard previously of my conduct in Judaism, *how* that I was surpassingly persecuting the congregation* *of believers* of God and was making havoc of her; 1:14 and *how* I was progressing in Judaism beyond many *of my* contemporaries in my *own* race, being* even-more zealous of the ancestral traditions. 1:15 But when God was delighted, he separated* me from my mother's womb, and called me through his grace, 1:16 to reveal his Son in me, in-order-that I may proclaim the good-news *of* him among the nations. Immediately, I did not consult with flesh and blood, 1:17 nor did I go up into Jerusalem to the ones *who were* apostles before me, but I went away into Arabia, and I returned again into Damascus.

1:18 Thereafter, after three years, I went up to Jerusalem to make the acquaintance of Peter and remained with him fifteen days. {Fall 39 AD.} 1:19 But I did not see *any* other of the apostles, except James the Lord's brother. 1:20 Now what I am writing to you°, behold, in God's sight that I am not lying. 1:21 Thereafter I came to the districts of Syria and Cilicia. 1:22 But I was *still* unrecognized by face to the congregations* of Judea, which *are* in Christ; 1:23 but they were only hearing that, The one previously persecuting us is now proclaiming the good-news *of* the faith *of* which he was previously making havoc. 1:24 And they were glorifying God with* me.

[Galatians 2] TOC

2:1 Thereafter, I went-up again to Jerusalem fourteen years afterward with Barnabas, also took Titus together-with *me*. {Acts 15} 2:2 But I went-up according-to revelation, and I myself submitted to them the good-news which I am preaching among the Gentiles (but privately before the ones of repute), lest I may be running or *had* ran in vain.

2:3 But not even Titus *who was* together-with me, being a Greek, was urged to be circumcised. 2:4 But *it was* because of smuggled in false* brethren, *those* who entered in beside *us* to spy out our freedom which we have in Christ Jesus, *and* in-order-that they might enslave us, 2:5 to whom, even *for an hour, we did not yield to *their* subjection, in-order-that the truth of the good-news might remain with you°.

2:6 Now they did not contribute anything to me, *that is from* the ones of repute *and* from the ones reputed to be something (for* what sort of *person* they were previously, carries nothing *of* more-value-than *that* to me {i.e., utter sarcasm}; God does not receive *the* countenance of man!). 2:7 But instead, they saw that I have been entrusted *with* the good-news of the uncircumcision, just-as Peter *that* of the circumcision 2:8 (for* he who worked in Peter to the apostleship of the circumcision also worked in me to the Gentiles). 2:9 And I knew the favor which was given to me

after James and Cephas and John (the ones reputed to be pillars), gave the right *hand* of fellowship to me and Barnabas, that* indeed we *should go* to the Gentiles but they themselves *should go* to the circumcision, 2:10 *adding* only that* we should remember the poor, which I was diligent also to do* this same thing.

2:11 But when Peter came to Antioch, I stood against him to *his* face, because he was condemned. 2:12 For* he was eating together with the ones from the Gentiles before some came from James. But when they came, he was retreating back and separating* himself, fearing the ones from the circumcision. 2:13 And the rest *of the* Jews were also hypocrites together-with him, so-then even Barnabas was led *away* with their hypocrisy. 2:14 But when I saw that they are not *being* straightforward with the truth of the good-news, I said to Peter before *them* all, If you, being* a Jew, are living like-a-Gentile and not like-a-Jew, why are you urging the Gentiles to *live* like-a-Jew?

2:15 We *are* Jews by nature and not sinners from *the* Gentiles, 2:16 knowing that a man is not made righteous from *the* works of *the* law, if *it is* not through *the* faith of Jesus Christ. Also we believed into Christ Jesus, in-order-that we might be made righteous from *the* faith of Christ and not from *the* works of *the* law, because not any flesh will be made righteous from the works of *the* law.

2:17 But if seeking to be made righteous in Christ, we ourselves were also found *to be* sinners, *is* then Christ a servant of sin? Let it not happen! 2:18 For* if I build up again these things which I *have* torn-down, I establish myself *as* a transgressor. 2:19 For* through *the* law I died to *the* law in-order-that I might live to God.

2:20 I have been crucified together-with Christ. I am now no longer living, but Christ is living in me and *that life* which I am now living in the flesh, I am living in faith, in the *faith* of the Son of God, who loved* me and gave himself up on my behalf. 2:21 I am not nullifying the grace of God; for* if righteousness *is* through *the* law, consequently*, Christ died undeservedly.

[Galatians 3] TOC

3:1 O foolish Galatians, who bewitched you° *that* the truth *is* not to be obeyed (in which *your* eyes, Jesus Christ was portrayed among you° *as* crucified)? 3:2 I only wish to learn this thing from you°. Did you° receive the Spirit from *the* works of *the* law or from *the* report of faith? 3:3 Are you° so foolish? *After* you° began in *the* Spirit, are you° now completed in *the* flesh? 3:4 You° suffered vainly so-many things? If-indeed *it was* even vainly. 3:5 Therefore, *is* the one supplying the Spirit to you°, and working miracles among you°, *are they* from *the* works of *the* law or from *the* report of faith?

3:6 Just-as Abraham believed God and it was counted to him *for righteousness. {Gen 15:6?} 3:7 Consequently*, you° know that the ones *who are* from faith, these are sons of Abraham. 3:8 Now the Scripture foresaw that God *would* make the Gentiles righteous from faith, proclaimed the good-news beforehand to Abraham, *saying,* 'All the nations will be blessed in you.' {Gen 12:3, 18:18, 22:18, 26:4, 28:14} 3:9 So-then the ones *who are sons* from faith are blessed together-with the believing Abraham. 3:10 For* as many as are from *the* works of *the* law are under a curse; for* it has been written, 'Cursed *is* everyone who is not remaining in all things which have been written in the book of the law, to practice them.' {Deu 27:26} 3:11 Now *it is* evident that no one is made righteous in *the* law before God, because, 'The righteous will be living from faith.' {Hab. 2:4} 3:12 Now the law is not from faith, but, 'The man who *has* practiced them will be living in them.' {Lev 18:5} 3:13 Christ bought us up out-of the curse of the law, *after* he became a curse on our behalf; for* it has been written, 'Cursed *is* everyone who hangs upon a tree,' {Deu 21:23} 3:14 in-order-that the blessing of Abraham might happen to the Gentiles in Christ Jesus, in-order-that we might receive the promise of the Spirit through the faith.

3:15 Brethren, I am speaking according-to *the manner of* man: even a man's covenant* that has been validated, no one nullifies or alters it with provisions. 3:16 Now the promises were spoken to Abraham and to his seed. He does not say and to seeds, as upon many, but as upon one and 'to your seed,' who is *the* Christ. {Gen 22:18, 26:4} 3:17 Now I am saying this: *the* law came* *about* four hundred and thirty years after*ward*, is not invalidating *the* covenant* which has been validated beforehand by God *in reference* to Christ, *that* it should do-away-with the promise. {Exo 12:40} 3:18 For* if the inheritance *is* from *the* law, *it is* no more from *the* promise, but God has granted it to Abraham through *the* promise. 3:19 Therefore, why *was* the law? It was added because of transgressions, till the seed should come to whom it has been promised, *and* was appointed through messengers by the hand of an intermediary. 3:20 Now *the* intermediary is not of *just* one, but God is one. 3:21 Therefore, *is the* law against the promises of God? Let it not happen! For* if a law was given (the one being able to make* *us* alive), the righteousness really would have been from *the* law. 3:22 But the Scripture locked up all things together under sin in-order-that the promise *which comes* from *the* faith of Jesus Christ might be given to the ones who believe.

3:23 But before the faith came, we were being guarded under *the* law, which has been locked up together to the faith, the one which is about to be revealed. 3:24 So-then the law has become our guardian* *to bring us* to Christ, in-order-that we might be made righteous from *the* faith. 3:25 But *after* the faith came, we are no longer under a guardian*. 3:26 For* you° are all sons of God, through the

faith, in Christ Jesus. 3:27 For* as many as were immersed* into Christ, you° have clothed yourselves with Christ. 3:28 There is neither Jew nor Greek; there is neither bondservant nor free *man*; there is no male and female; for* you° all are one in Christ Jesus. 3:29 But if you° *are* consequently* Christ's, you° are also Abraham's seed and heirs according-to *the* promise.

[Galatians 4] TOC

4:1 But I am saying inasmuch time as the heir is an infant {Or: a minor. Same in 4:3}, he carries nothing *of* more-value-than *that* of a bondservant, *though* being lord of all, 4:2 but is under commissioners and stewards till the appointed-day of the father. 4:3 So also, when we were infants, and have been enslaved under the elemental principles of the world, 4:4 but when the fullness of the time came, God sent out his Son, born out-of a woman, born under *the* law, 4:5 in-order-that he might buy the ones up *who were* under *the* law in-order-that we might receive the sonship. 4:6 And because you° are sons, God sent out the Spirit of his Son into your° hearts, crying, Abba, Father. 4:7 So-then you are no longer a bondservant, but a son, and if a son, also an heir of God through Christ.

4:8 But indeed *back* then, not knowing God, you° were enslaved to the ones who are not by nature gods. 4:9 But now *when* you° knew God, but rather you° are known by God, how are you° returning again over *to* the weak and poor elemental principles, in which things you° again wish to be enslaved from the start? 4:10 You° yourselves observe days and months and seasons and years. 4:11 I fear *for* you°, lest *somehow* I have vainly labored to you°.

4:12 Brethren, I beseech of you°, become like I *am*, because I *have* also *become* like you° *are*. You° wronged me *in* nothing; 4:13 but you° know that I myself proclaimed the good-news to you° beforehand because of a weakness of the flesh. 4:14 And you° did not scorn, nor did you° spurn my test, the one in my flesh, but you° accepted me as a messenger of God, *even* as Christ Jesus. 4:15 Therefore, what was your° good-fortune? For* I testify of you°, If possible, you° would have given your° eyes to me, *after* you° shoveled {i.e., popped} *them* out. 4:16 So-then have I become your° enemy, declaring the truth to you°? 4:17 They are zealous *for* you° *in* no good *way*. But they wish to lock you° out *from us* in-order-that you° may be zealous *for* them. 4:18 But *it is* always good to be zealous in a good thing and not only while* I was present* with you°. 4:19 My little-children, of whom I am travailing again till which *time* Christ should be formed in you°. 4:20 But I was wishing to be present* with you° now, and to change my voice, because I am perplexed at you°.

4:21 Tell° me, the ones wishing to be under *the* law, are you° not hearing the law? 4:22 For* it has been written, Abraham had two sons, one from the maidservant and one from the free *woman*. {Gen 21:2-9} 4:23 But indeed the one from the maidservant has been born according-to *the* flesh, but the one from the free *woman has been born* through the promise. 4:24 Which things are allegorized {i.e., compared}, for* these *women* are two covenants*, indeed one from Mount Sinai, who is Hagar, giving-birth to *children* into bondage. 4:25 For* Hagar is Mount Sinai in Arabia and corresponds to the Jerusalem *which is* now and she is enslaved with her children. 4:26 But the Jerusalem *which is* above is free, which is mother of all of us. 4:27 For* it has been written, 'Barren one who is not bearing *children*, be joyous; burst *forth* and cry, the one *who is* not travailing, because many more *are* the children of the desolate rather than the one who has the husband.' {Isa 54:1} 4:28 Now brethren, we are children of *the* promise according-to Isaac. 4:29 But just-like then, he who was born according-to the flesh was persecuting the one *who was born* according-to *the* Spirit, so *it is* also now. 4:30 But what does the Scripture say? Cast forth the maidservant and her son, for* the son of the maidservant should never inherit with the son of the free *woman*. {Gen 21:10} 4:31 Consequently*, brethren, we are not children of a maidservant, but of the free *woman*.

[Galatians 5] TOC

5:1 Therefore, stand-firm° in the freedom in which Christ made us free, and do° not be held again in a yoke of bondage.

5:2 Behold, I, Paul say to you°, If you° are circumcised, Christ will be profiting you° nothing. 5:3 Now, I am testifying again to every man being circumcised, He is a debtor to practice the whole law. 5:4 You° were done-away-with, *cut off* from the Christ, you° who are made righteous by *the* law; you° fell from the grace *of God.* 5:5 For* we are waiting for *the* hope of righteousness in a Spirit from faith. 5:6 For* neither circumcision nor uncircumcision prevails *over* anything in Christ Jesus, but faith working through love*.

5:7 You° were running well; who hindered you°– the truth *is* not to be obeyed? 5:8 The persuasion *like this is* not from the one calling you°. 5:9 A little leaven leavens the whole batch. 5:10 I have confidence in you° in *the* Lord, that you° will not be mindful of another *person* and he who is disturbing you° will be bearing the judgment, whoever he may be. 5:11 But I, brethren, if I still preach circumcision, why am I still persecuted? Consequently*, has the offense of the cross been done-away-with? 5:12 I wish-that the ones unsettling you° will even castrate themselves.

5:13 For* brethren, you° were called upon *the basis of* freedom; only do not *use* the freedom *for a starting-point

in the flesh, but serve*° one another through love*. 5:14 For* all the law is fulfilled in one word, in the *command*: 'You will love* your neighbor like yourself.' {Lev 19:18} 5:15 But if you° are biting and devouring one another, beware°, *that* you° might not be consumed by one another.

5:16 But I am saying, walk° by *the* Spirit and you° should never complete *the* lust of *the* flesh. 5:17 For* the flesh lusts against the Spirit and the Spirit against the flesh, and these lay in opposition to one another, in-order-that you° may not do* these things which you° would wish. 5:18 But if you° are led by *the*] Spirit, you° are not under *the*] law.

5:19 Now the works of the flesh are apparent, which are: adultery, fornication, uncleanness, unbridled-lust, 5:20 idolatry, sorcery, hostilities, strifes, jealousies, furies, selfish ambitions, dissensions, sects, 5:21 envies, murders, drunkennesses, revelings and things similar to these things; which I am saying to you° beforehand, also just-as I foretold *to you*°, that the ones practicing such things, they will not be inheriting *the* kingdom of God! {1Co 6:9-10}

5:22 But the fruit of the Spirit is love*, joy, peace, patience, kindness, goodness, faith, 5:23 meekness *and* self-control. There is no law against such. 5:24 But the ones *who are* of the Christ crucified the flesh together-with *its* passions and lusts.

5:25 If we are living in *the* Spirit, we should also march in *the* Spirit. 5:26 Do° not become conceited, inflaming one another, envying one another.

[Galatians 6] TOC

6:1 Brethren, even if a man should be overtaken in any trespass, you°, the spiritual, mend° such a one in a spirit of meekness, noting *any trespass in* yourself, lest you might also be tempted. 6:2 Bear° the burdens of one another and thus fulfill° the law of the Christ. 6:3 For* if anyone thinks *himself* to be something, being nothing, he is deceiving himself. 6:4 But let each *one* test his *own* work and then he will have the boasting toward himself alone and not toward the other. 6:5 For* each *one* will be bearing *his* own load.

6:6 But let him, the one who is instructed in the word, share in all good things with the one instructing. 6:7 Do° not be misled. God is not ridiculed; for* whatever a man should sow, he will also be reaping this thing. 6:8 Because he who is sowing to his *own* flesh will be reaping corruption from *his* flesh, but he who is sowing to the Spirit will be reaping everlasting life from the Spirit. 6:9 Now we should not be depressed *in* practicing good, for* we will be reaping in *our* own time, *if* being not faint. 6:10 Therefore, consequently*, as we have opportunity, we should work *what is* the good thing toward everyone but especially in the household of the faith.

6:11 Behold°, how-large my writing *is that* I wrote to you° with my *own* hand.

6:12 As many as wish to have a good* countenance in the flesh, these are urging you° to be circumcised only in-order-that they may not be persecuted for the cross of the Christ. 6:13 For* they themselves do not even observe *the* law (the ones who have been circumcised), but they wish you° to be circumcised in-order-that they may boast in your° flesh. 6:14 But let it not happen for me to boast, except in the cross of our Lord Jesus Christ, through whom the world has been crucified to me and I to the world. 6:15 For* not anything *like* circumcision nor uncircumcision prevails in Christ Jesus, but a new creation. 6:16 And as many as will be marching by this standard*, peace and mercy *is* upon them and upon the Israel of God.

6:17 Furthermore let no one be harassing me, for* I bear the brands of the Lord Jesus on my body.

6:18 The grace of our Lord Jesus Christ *is* with your° spirit, brethren. Amen.

{NOTES: Please read the Preface and other non-bible sections. * is our universal footnoting for words contained in the 'Definitions' section. These words are NOT the same Greek word as the non-asterisk form; i.e., *FOR is different from FOR* is different from FOR. ° (degree sign) denotes plural forms.}

{Luke is written 60-63 AD}
{Actual writing of Acts 63 AD.}

{{ Introduction to Ephesians 62-64 AD

By the time, Paul wrote to the Ephesian congregation, they seem to have few problems, which were so common to the other congregations of the Lord in his letters, or they had already learned the truth from them. Paul is still in prison and sent others in his place to help and encourage them. The first two chapters are about God's favor, his original plan for our salvation, and all we have to do is obey it. Ephesians contains the verse most misquoted by Christians in the Bible completely out of context, 2:8. God made a process for us to be saved from our sins and showed us many examples in Acts. Once saved from your past sins, Christians have the letters (Romans-Revelation) to guide them. So many miss this fact. The letters cover how to stay in God's grace and receive further forgiveness of sin as the 'new creation.' In chapter 3, he describes God's plan, a mystery hidden until this age when the Gentile and the Jew would be together in one body, the congregation of believers. The absolute best description of what the body of Christ is supposed to be and do is found in Chapter 4:1-6, 11-16. We pray that 'we all might achieve: into the unity of the faith, of the full knowledge of the Son of God.' In Chapter 5, Paul uses an example of a husband and wife to describe Jesus' love for the congregation. In Chapter 6, Paul tells us the devil is the real enemy, and only the knowledge of the word of God can defeat him and his schemes.}}

[Ephesians 1] TOC

1:1 Paul, an apostle of Jesus Christ through *the* will of God, to the holy-ones who are in Ephesus and *the* faithful in Christ Jesus: 1:2 grace to you° and peace from God our Father and *the* Lord Jesus Christ.

1:3 Gracious* is the God and Father of our Lord Jesus Christ, who blessed us in every spiritual blessing in the heavenly *places* in Christ, 1:4 just-as he chose us in him before *the* conception of *the* world, *for* us to be holy and unblemished in his sight in love*. 1:5 *God* beforehand determined us toward *the* sonship through Jesus Christ to himself, according-to the delight of his will, 1:6 to *the* praise of the glory of his favor {'favor' and 'grace' are from the same Greek word in the MLV}, in which he favored us in the beloved, 1:7 in whom we have the redemption through his blood, the forgiveness of the trespasses *of us* according-to the riches of his grace. 1:8 *It is this grace* which abounded toward us in all wisdom and prudence. 1:9 *And God* made known to us the mystery of his will, according-to his delight which he purposed in him, 1:10 to a stewardship of the fullness of the times, to sum up all things in the Christ, the things upon the heavens and the things upon the earth. 1:11 *It was* in him, in whom also we were made an inheritance, having been determined beforehand according-to the purpose of the one *who is* working all things according-to the plan of his will. 1:12 *This was* so *that* we should be to *the* praise of his glory, *even* us, the ones who have hoped before in the Christ, 1:13 in whom you° also heard the word of the truth, the good-news of your° salvation, in whom, *after* also believed, you° were sealed with the Holy Spirit of promise, 1:14 who is a down-payment of our inheritance, to *the* redemption of the ownership *of God* to the praise of his glory.

1:15 Because of this, I, also heard *of* the faith in the Lord Jesus *which is* in you° and the love* which *you° have* toward all the holy-ones, 1:16 am not ceasing giving-thanks on your° behalf, making* a remembrance of you° in my prayers, 1:17 in-order-that the God of our Lord Jesus Christ, the Father of glory, may give to you° a spirit of wisdom and revelation in the full knowledge of him. 1:18 The eyes of your° heart have been enlightened, *that* you° may know what is the hope of his calling and what *are* the riches of the glory of his inheritance among the holy-ones, 1:19 and what *is* the surpassing greatness of his power toward us who believe, according-to the working of the dominion of his strength, 1:20 which he worked in the Christ, *when* he raised him from the dead and seated him by his right *hand* in the heavenly *places*, 1:21 up above all rule and authority and power and lordship and every name *that is* being named, not only in this age, but also in the future *age.* 1:22 And he subjected all things under his feet and gave him *to be* head above all things to the congregation* *of believers*, 1:23 which is his body, the fullness of the one filling all in all.

[Ephesians 2] TOC

2:1 Even you° *were* being dead in *your*° trespasses and sins, 2:2 in which you° previously walked around according-to the age of this world {i.e., current things of this world}, according-to the ruler of the authority of the air, of the spirit *which is* now working in the sons of disobedience, 2:3 among whom we also all conducted ourselves previously in the lusts of our flesh, practicing the wills of the flesh and of the perceptions and we were children of wrath by nature, even as the rest. 2:4 But God, being rich in mercy, because of his much love* *with* which he loved* us, 2:5 even us being dead in *our* trespasses, he made* *us* alive together-with the Christ; you° are saved in *his* grace. 2:6 And *God* raised *us* up together-with *him* and seated *us* together-with *him* in the heavenly *places* in Christ Jesus, 2:7 in-order-that in the coming ages, he might show the surpassing riches of his grace in kindness upon us in Christ Jesus. 2:8 For* you° are saved by the grace through the faith, and this thing, the gift of God, *is* not from you°, 2:9 not from works, in-order-that not anyone should boast. 2:10 For* we are his product and were created in Christ Jesus upon good works, in which God prepared beforehand in-order-that we should walk around in them.

2:11 Hence remember°, that previously you° (the

Gentiles in *the* flesh), the ones called* uncircumcision by what is called* circumcision *which is* handmade in the *flesh*; 2:12 that you° were separate from Christ at that time, having been alienated from the citizenship of Israel and strangers from the covenants* of the promise, having no hope and *were* godless in the world. 2:13 But now in Christ Jesus you° who are previously from afar became near *to him* in the blood of the Christ. 2:14 For* he himself is our peace, who made* *us* both one and tore-down the middle wall of the barrier, 2:15 *and* did-away-with the hostility in his flesh, *which is* the Law of commandments in decrees; in-order-that he might create in himself the two into one new man, *thus* making* peace, 2:16 and might reconcile the *two* both in one body to God through the cross, *when* he killed the hostility in himself. 2:17 And *after* he came, he proclaimed the good-news *of* peace to you° the ones from afar and *peace* to the ones near, 2:18 because through him we both have the access in one Spirit to the Father. 2:19 Therefore, consequently*, you° are no longer strangers and foreigners, but *you° are* fellow citizens of the holy-ones and *members* of *the* household of God, 2:20 which was built upon the foundation of the apostles and prophets, *with* Jesus Christ himself being the cornerstone, 2:21 in whom all *the* building, fitly framed together, is growing into a holy temple in *the* Lord; 2:22 in whom you° are also built together into a residence of God in *the* Spirit.

[Ephesians 3] TOC

3:1 Because of this, I, Paul, *am* the prisoner of Christ Jesus on behalf of you° Gentiles, 3:2 if-indeed you° *have* heard *of* the stewardship of the grace of God which was given to me *for you°; 3:3 that he made known the mystery to me according-to revelation, just-as I wrote before in few *words*, 3:4 to which, you° are able, *by* reading *it*, to perceive my understanding in the mystery of the Christ, 3:5 which was not made known to the sons of men in other generations, as it now was revealed to his holy apostles and prophets in *the* Spirit. 3:6 *The mystery is that* the Gentiles *are* to be joint heirs and a joint body and joint partakers of his promise in the Christ through the good-news, 3:7 of which I became a servant, according-to the gift of the grace of God which was given me according-to the working of his power. 3:8 This grace was given to me, the least of all *the* holy-ones, to proclaim the good-news of the untraceable riches of Christ among the Gentiles; 3:9 and to enlighten all *as to* what the stewardship of the mystery *is*, of which has been hidden from the ages, in God who created all things through Jesus Christ, 3:10 in-order-that now the multifaceted wisdom of God might be made known to the principalities and the authorities in the heavenly *places* through the congregation* *of believers*. 3:11 *This was* according-to *the* purpose of the ages, which he made* in Christ Jesus our Lord, 3:12 in whom we have boldness and the access in confidence through his faith. 3:13 Hence I am asking you° not to be depressed at my afflictions on your° behalf, which are your° glory.

3:14 Because of this, I am bowing my knees to the Father of our Lord Jesus Christ, 3:15 from whom every family in *the* heavens and upon *the* earth is named, 3:16 in-order-that he may give to you°, according-to the riches of his glory, to be powerful with *his* power, through his Spirit in the inward man; 3:17 *and for* the Christ to dwell in your° hearts through the faith, 3:18 which have been rooted and founded in love*, in-order-that you° may have strength together-with all the holy-ones to grasp what *is* the width and length and depth and height, 3:19 and to know the love* of the Christ which surpasses knowledge, in-order-that you° may be filled to all the fullness of God.

3:20 Now to the one who is able to do* exceptionally beyond all things of which we are asking or are perceiving, according-to the power which is working in us, 3:21 the glory *is* to him in the congregation* in Christ Jesus to all generations forevermore. Amen.

[Ephesians 4] TOC

4:1 Therefore, I, the prisoner in *the* Lord, am encouraging you° to walk around worthily of the calling of which you° were called, 4:2 with all humility and meekness, with patience tolerating one another in love*, 4:3 being diligent to keep the unity of the Spirit in the bond of peace. 4:4 *There is* one body and one Spirit, just-as you° were also called in one hope of your° calling; 4:5 one Lord, one faith, one immersion*, 4:6 one God and Father of all, the one over all and through all and in us all.

{Note on verses below: Heaven is not physically above the earth and neither is hell physically in the earth as some believe.}

4:7 Now the grace was given to each one of us according-to the measure of the gift of the Christ. 4:8 Hence he says, '*After* he ascended to high *places*, he captured captivity and gave presents to men.' {Psa 68:18} 4:9 Now the *saying*, He ascended (what is it *saying*?) except that he also descended into the downward parts of the earth first? 4:10 He who descended is also he who ascended above all the heavens in-order-that he might fill all things.

4:11 And he himself gave some *to be* the apostles, and the prophets, and the evangelists, and the shepherds and teachers, 4:12 toward the equipping of the holy-ones, into *the* work of *the* service, into *the* building up of the body of the Christ, 4:13 till we all might achieve: into the unity of the faith, of the full knowledge of the Son of God, into a mature man, into a measure of the stature of the fullness of the Christ, 4:14 in-order-that we may no longer be infants, bouncing on the waves and being carried around

in every wind of teaching, in the trickery of men, in craftiness, toward the scheme of error. 4:15 But declaring the truth in love*, *that* we may grow *up* in all things into him, who is the head, the Christ, 4:16 from whom all the body (is fitly framed and knitted together through every supplying joint, according-to *the* working in measure of each one part) *and who* is making* the growth of the body to *the* building up of itself in love*.

4:17 Therefore, I am saying and testifying this in *the* Lord: you° *are* to walk around no longer as the rest *of the* Gentiles *who* are also walking around in *the* futility of their mind, 4:18 have been darkened in *their* mind, being alienated from the life of God because of the ignorance which is in them, because of the hardening of their heart, 4:19 who are apathetic, gave themselves up to unbridled-lust, *for the working of all uncleanness in greed.

4:20 But you° did not so learn the Christ, 4:21 if-indeed you° heard him and were taught by him, as *the* truth is in Jesus: 4:22 to place away {i.e. throw away} the old man from yourselves° according-to *your*° former conduct, the one being corrupted according-to the lusts of deception, 4:23 and to be young again in the spirit of your° mind, 4:24 and to have clothed yourselves with the new man, who was created according-to God, in righteousness and holiness of the truth.

4:25 Hence, placing *all* the lying away from yourselves, speak° each *one the* truth with his neighbor, because we are members of one another. 4:26 'Be° angry and do° not sin.' {Psa 4:4} Do not let the sun set upon your° anger, 4:27 nor give° a chance to the devil. 4:28 Let the one stealing, steal no longer, but rather let him labor, working *at what is* the good thing with the hands *he has* in-order-that he may have *something* to give to the one who has need. 4:29 Do not let any rotten speech travel from your° mouth. But if something *is* good for the building up of the *one in* need, *say it* in-order-that it may give a favor to the ones hearing. 4:30 And do° not make the Holy Spirit of God sorrowful, in whom you° were sealed to *the* day of redemption. 4:31 Let all bitterness and fury and anger and outcrying and blasphemy, together-with all malice, be taken *away* from you°, 4:32 and become° kind to one another, affectionate, forgiving* *others* in yourselves, just-as God also forgave* us in Christ.

[Ephesians 5] TOC

5:1 Therefore, become° imitators of God, as beloved children, 5:2 and walk° in love*, just-as the Christ also loved* us and gave himself up on our behalf *as* an offering and a sacrifice to God *for an aroma of a sweet-fragrance.

5:3 But do not let fornication and all uncleanness or greed even be named among you°, as is suitable to holy-ones; 5:4 and *do not allow* obscenity, and foolish-talk or crude-humor, which are not proper, but rather thanksgiving. 5:5 For* this you° are knowing, that every fornicator, or unclean *person*, or greedy *person*, who is an idolater, has no inheritance in the kingdom of the Christ and God. 5:6 Let no one deceive you° with empty words; for* because of these things the wrath of God is coming upon the sons of disobedience. 5:7 Therefore, do° not become joint partakers with them. 5:8 For* you° were previously darkness, but now *you*° *are* light in *the* Lord. Walk° as children of light 5:9 (for* the fruit of the Spirit *is* in all goodness and righteousness and truth), 5:10 testing what is well pleasing to the Lord. 5:11 And have° no fellowship together-with the unfruitful works of darkness, but also rather reprove° *them*, 5:12 for* it is shameful even to speak of the things happening by them covertly. 5:13 But all things which are reproved, are manifested by the light, for* everything which is manifested is light. 5:14 Hence he says, Arise, he who is sleeping, and rise* up from the dead and the Christ will gleam upon you.

5:15 Therefore, beware° how accurately you° are walking, not as unwise, but as wise, 5:16 buying up the time, because the days are evil. 5:17 Because of this, do° not become foolish, but understand what the will of the Lord *is*. 5:18 And do° not be drunk with wine, in which *there* is riotousness, but be° filled in *the* Spirit, 5:19 speaking to yourselves in psalms and in hymns and in spiritual songs, singing and singing-praise in your° heart to the Lord; 5:20 giving-thanks always on behalf of all things in *the* name of our Lord Jesus Christ to God and Father; 5:21 *and* being subject to one another in *the* fear of Christ.

5:22 The wives subject° yourselves to *your*° own husbands, as to the Lord, 5:23 because *the* husband is *the* head of the wife as Christ *is* also *the* head of the congregation* *of believers*; he himself is *the* savior of the body. 5:24 But just-like the congregation* is subject to the Christ, so *let* the wives also *be subject* to *their* own husbands in all things.

5:25 The husbands, love*° your° *own* wives, just-as the Christ also loved* the congregation* and gave himself up on her behalf, 5:26 in-order-that he might make her holy, cleansed *her* in the full-washing of the water in *the* word, 5:27 in-order-that he might present her to himself, the glorious congregation*, not having stain or wrinkle or any such things, but in-order-that she should be holy and unblemished. 5:28 So the husbands ought to love* their *own* wives as their *own* bodies. He who loves* his *own* wife loves* himself. 5:29 For* no one ever hated his *own* flesh, but is nourishing and cherishing it, just-as the Lord also *does* the congregation* *of believers*, 5:30 because we are members of his body, out-of his flesh and out-of his

bones. 5:31 Because of this, a man will be leaving his father and mother and will be joined to his wife, and the two will be *joined* into one flesh. {Gen 2:24} 5:32 This mystery is great, but I am speaking *in regard* to Christ and *in regard* to the congregation* *of believers*. 5:33 However *to* you° also every one, let each thus love* his *own* wife like himself, and *let* the wife that* she should fear {i.e., respect} the husband.

[Ephesians 6] TOC

6:1 The children, obey*° your° parents in *the* Lord, for* this is righteous. 6:2 Honor your father and mother (which is *the* first commandment in promise), {Exo 20:12} 6:3 in-order-that it may become well with you, and you may be upon the earth a long time. 6:4 And the fathers, do° not rouse your° children to anger, but rear° them in *the* discipline and admonition of *the* Lord.

6:5 The bondservants, be° obedient* to *your*° lords according-to the flesh with fear and trembling, in clarity of your° heart, as to the Christ; 6:6 not according-to eye-service, like men-pleasers, but like bondservants of the Christ, practicing the will of God from *your*° soul; 6:7 serving* with goodwill as to the Lord and not to men. 6:8 Knowing that whatever good thing each one may practice, he will be getting this from the Lord, whether bondservant or free *man*. 6:9 And the lords, do*° the same things toward them and be lax *with* the threatening, knowing that your° *own* Lord is also their *Lord* in *the* heavens and there is no favoritism from him.

6:10 Furthermore, my brethren, be° empowered in *the* Lord and in the dominion of his strength. 6:11 Clothe° yourselves with the full-armor of God, in order *for* you° to be able to stand up to the schemes of the devil. 6:12 Because our wrestling is not with blood and flesh, but with the principalities, with the authorities, with the world dominions of the darkness of this age, with the spiritual *ones* of wickedness in the heavenly *places.* 6:13 Because of this, take° up the full-armor of God, in-order-that you° may be able to stand against *the devil* in the evil day, and to stand *straight*, *after* you° have worked against all things. 6:14 Therefore, stand°, gird your° hips in truth and clothe yourselves with the breastplate of righteousness, 6:15 and *after* you° tied *sandals* on the feet with* *the* readiness of the good-news of peace. 6:16 Over all *these* things, *after* you° took up the shield of the faith, in which you° will be able to quench all the fiery darts of the evil *one;* 6:17 also *be able* to accept the helmet of salvation and the sword of the Spirit, which is *the* word of God, 6:18 through all prayer and supplication praying in every season in *the* Spirit and watching in this same thing in all perseverance and supplication concerning all the holy-ones. 6:19 And *pray* on my behalf in-order-that *the* word may be given to me, in opening my mouth to make known the mystery of the good-news in boldness, 6:20 on behalf of which, I am an emissary in a chain, in-order-that I should speak boldly in it, as it is essential for me to speak.

6:21 But in-order-that you° may also know the things in *regard to* me, what I am doing*, it will make known to you° all things *by* Tychicus, the beloved brother and faithful servant in *the* Lord, 6:22 whom I sent to you° *for this same thing, in-order-that you° might know the things concerning us, and *in-order-that* he might encourage your° hearts.

6:23 Peace to the brethren and love* with faith from God *the* Father and *the* Lord Jesus Christ. 6:24 The Grace *be* with all the ones who love* our Lord Jesus Christ in incorruption. Amen.

{NOTES: Please read the Preface and other non-bible sections. * is our universal footnoting for words contained in the 'Definitions' section. These words are NOT the same Greek word as the non-asterisk form; i.e., *FOR is different from FOR* is different from FOR. ° (degree sign) denotes plural forms.}

{{ Introduction to Philippians 62-64 AD

Paul, still in prison, writes a long, encouraging letter that has very few sentences dealing with problems or possible problems, one is two women who are causing some kind of disturbance. Paul told them to be of the same mind, a commandment he told all the congregations and Christians in those letters. All Christians should strive to be the congregation which obeys the commands of Jesus and not the traditions of men and fulfill Jesus' prayer for unity (John 17). He speaks about his bonds became 'apparent in Christ in the whole palace.' You might say he had a 'captive audience' 'in the whole palace' and prison.' You get to see a lot of Paul's human side, his emotions, and concern for all the congregations and his desire to make sure someone is sent to them in his place. Paul rebukes the 'mutilation,' i.e., the Jewish Christian false teachers in chapter 3. Some of the best advice that could be given to a Christian is found in 3:13, 'forgetting one thing, that is the things which are behind me and stretching forth to the things which are before me.' He ends with the usual greeting and encouragements.}}

[Philippians 1] TOC

1:1 Paul and Timothy, bondservants of Jesus Christ, to all the holy-ones in Christ Jesus who are in Philippi, together-with *the* overseers and deacons {1Ti 3, Tit 1}: 1:2 grace to you° and peace from God our Father and *the* Lord Jesus *the* Christ.

1:3 I am giving-thanks to my God upon every remembrance of you°, 1:4 always in my every supplication on behalf of all of you°, making* the supplication with joy, 1:5 upon your° fellowship in the good-news from the first day till now. 1:6 I have confidence of this same thing, that he who began a good work in you° will be completing it till *the* day of Jesus Christ; 1:7 just-as it is a righteous thing for me to be mindful of this on behalf of all of you°, because I have you° in my heart, both in my bonds and in the defense and confirmation of the good-news, all of you° being fellow partners with me of the grace. 1:8 For* God is my witness, how I am longing-for all of you° in the affections* of Christ Jesus. 1:9 And I am praying *for* this: in-order-that your° love* may abound still more and more in full knowledge and all *your*° senses; 1:10 *that* you° may approve the things which are carrying more-value; in-order-that you° may be sincere and guilt-free in the day of Christ; 1:11 *and* have been filled with fruits of righteousness, the ones *which are* through Jesus Christ, to *the* glory and praise of God.

1:12 Now brethren, I am planning *for* you° to know, that the things against me have come rather *for *the* progress of the good-news; 1:13 so-then my bonds became apparent in Christ in the whole palace *guard* and to all the rest; 1:14 and the most {i.e., majority} of the brethren in the Lord, having confidence by my bonds, even-more *so* to dare to speak fearlessly the word *of God*. 1:15 Some indeed are preaching the Christ even because of envy and strife, but some also through *their* delight. 1:16 The ones are indeed proclaiming the Christ out-of selfish ambition, not purely, assuming to bring *more* affliction upon my bonds. 1:17 But the *latter* ones *do it* out-of love*, knowing that I am reserved *for *the* defense of the good-news. 1:18 For* what *then*? Other-than Christ is proclaimed in every manner: whether in pretext or in truth. And I am rejoicing in this, but also, I will be rejoicing *again*. 1:19 For* I know that this will be transpiring *for my salvation, through your° supplication and the supplying of the Spirit of Jesus Christ, 1:20 according-to my earnest expectation and hope, that I will be shamed in nothing, but as always, now Christ will also be magnified in my body in all boldness, whether through life or through death. 1:21 For* to me to live *is* Christ, and to die *is* gain. 1:22 But if to live in the flesh, this *is the* fruit of work to me, and what will I select for myself? I do not know. 1:23 Now I am very troubled from the two *ends*, having the desire, *that* I should vacate and be together-with Christ, *which is* much better, *even* more. 1:24 But to remain in the flesh *is* necessary because of you°. 1:25 And I have confidence *of* this, I know that I will remain, and I will be abiding together-with you° all, *for your° progress and joy in the faith, 1:26 in-order-that your° boasting may abound in Christ Jesus in me, through my presence with you° again. 1:27 Only behave-as° citizens worthy of the good-news of the Christ, in-order-that, if I came and saw you° or *even* being absent, I may hear *about* the things concerning you°, that you° are standing-firm in one spirit, with one soul contending together-with *us* in the faith of the good-news, 1:28 and being terrified in nothing by the ones *who are* laying in opposition to *you*° (which to them indeed is an example of destruction, but to you° *is an example* of salvation and this thing *is* from God, 1:29 because it was granted to you° on behalf of Christ, not only to believe into him, but also to suffer on his behalf), 1:30 having the same struggle such-as you° saw in me, and now are hearing *to be* in me.

[Philippians 2] TOC

2:1 Therefore, if *there is* any encouragement in Christ, if any consolation of love*, if any fellowship of *the* spirit*, if any affections* and mercies, 2:2 fulfill° my joy, in-order-that you° may be mindful of the same thing, have the same love*, be one in spirit*, being mindful of the one thing, 2:3 nothing according-to selfish ambition or empty conceit, but in humility: deeming one another superior to yourselves, 2:4 each *one*, do° not note the things of yourselves, but each *one note* also the things of others. 2:5 For* let this mindset be in you°, which *was* also in Christ Jesus, 2:6 who, existing in *the* form of God, did not deem *it* a seizure to be equal to God, 2:7 but emptied himself, *and* took *the* form of a bondservant, *after* he became in the likeness of men; 2:8 and was found in *the* shape as a man, he humbled himself, *when* he became obedient* insofar-as death, and *even* death of a cross. 2:9 Hence, God

also highly exalted him, and granted to him a name, the *one* above every name; 2:10 in-order-that every knee should bow in the name of Jesus, *those* from *the* heavenly and earthly and subterranean *places*, 2:11 and *that* every tongue should confess that Jesus Christ *is* Lord, to *the* glory of God the Father.

2:12 So-then my beloved, just-as you° *have* always obeyed*, not only as in my presence, but now much more in my absence, work° out your° own salvation with fear and trembling. 2:13 For* it is God who is working in you° both to will and to work, on behalf of *his* delight. 2:14 Do*° all things without murmurings and arguments, 2:15 in-order-that you° might become blameless and harmless children of God, flawless in the midst of a crooked and perverse generation, among whom you° appear as illuminations in *the* world. 2:16 *Keep* holding forth *the* word of life, *for a boasting to me in *the* day of Christ, that I did not run in vain nor labored in vain. 2:17 But even if I am a drink-offering upon the sacrifice and ministry* of your° faith, I am rejoicing, and *even* rejoicing together-with you° all. 2:18 Now you° also, rejoice° and rejoice° together-with me *in* the same thing.

2:19 Now I am hoping in the Lord Jesus, to send Timothy to you° shortly, in-order-that I may also be in good-spirits *after* I knew *about* the things concerning you°. 2:20 For* I have no one equal in spirit*, who will be genuinely anxious *about* the things concerning you°. 2:21 For* they are all seeking their *own*, not the things of Jesus Christ. 2:22 But you° know the trial of him, that as a child *serves* a father, *so* he served* together-with me *for the good-news. 2:23 Therefore, I am indeed hoping to send this one promptly, as I would look away from the things around me {i.e., figuring out what to do next}, 2:24 but I have confidence in *the* Lord that I myself will also be coming shortly.

2:25 But I deemed *it* necessary to send to you° Epaphroditus, my brother and fellow worker and fellow soldier, and your° ambassador* and minister* to my need, 2:26 since he was longing-for you° all, and was deeply-depressed because you° *had* heard that he was sick. 2:27 For* he also was sick, close to death. But God showed-mercy *on* him, now not him only, but also me, in-order-that I might not have sorrow upon sorrow. 2:28 Therefore, I sent him more diligently, in-order-that *after* you° saw him again, you° should rejoice and I may be sorrow-free. 2:29 Therefore, accept° him in *the* Lord with all joy, and hold° the ones *who are* such *as* admired, 2:30 because he drew near *almost* insofar-as death, because of the work of the Christ, he disregarded the life, in-order-that he might fill the lack *in* your° ministry* toward me.

[Philippians 3] TOC

3:1 Furthermore, my brethren, rejoice° in the Lord. Indeed, *it is* not tedious for me to write the same things to you°, but a secure thing for you°. 3:2 Beware° *of* the dogs; beware° *of* the evil workers; beware° *of* the mutilation. 3:3 For* we are the circumcision, *who are* giving-divine-service in *the* Spirit of God, and boasting in Christ Jesus, and having no confidence in the flesh; 3:4 although I also have confidence in *the* flesh; if any other is thinking to have confidence in *the* flesh, I *have* more. 3:5 An eighth day circumcision from the race of Israel, of the tribe of Benjamin, a Hebrew from Hebrews; according-to *the* law, a Pharisee; 3:6 according-to zeal, *I was* persecuting the congregation* *of believers*; according-to the righteousness in *the* law, I became blameless. 3:7 But what things were gains for me, I have deemed these a forfeiture because of the Christ. 3:8 But therefore, I am also deeming all things indeed to be garbage because of the superiority of the knowledge of Christ Jesus my Lord, because of whom, I forfeited all things, and am deeming *them* to be trash in-order-that I may gain Christ, 3:9 and may be found in him, not having my righteousness, which *is* from *the* law, but which *is* through *the* faith of Christ, the righteousness *which is* from God upon the faith, 3:10 to know him, and the power of his resurrection, and the fellowship of his sufferings, being transformed to his death; 3:11 if somehow I may achieve to the resurrection out-of the dead. 3:12 Not that I *have* already received *it* or have already been completed *in this*, but I am pursuing *it*, if I might grab upon what I was also grabbed by Christ Jesus. 3:13 Brethren, I myself do not reason to have grabbed *it*, but indeed forgetting one *thing, that is* the things *which are* behind *me* and stretching forth to the things *which are* before *me*. 3:14 I am pursuing, according-to *the* goal *line*, at the prize of the upward calling of God in Christ Jesus. 3:15 Therefore, as many as *are* mature, we should be mindful of this, and if you° are mindful of anyone differently, God will also be revealing this to you°; 3:16 however in what we *have* attained, *we are* to march by the same standard*, to be mindful of the same thing.

3:17 Brethren, become° fellow imitators of me, and note° the ones walking so, just-as you° have us *as* an example. 3:18 For* many are walking (of whom I was speaking to you° often *about*; now I am also saying *it again*, weeping), *who are* the enemies of the cross of Christ, 3:19 whose end *is* destruction, whose god *is* their belly and *whose* glory *is* in their shame, who are mindful of earthly things. 3:20 For* our citizenship exists in *the* heavens; from where we are also waiting for a Savior, the Lord Jesus Christ, 3:21 who will shape the body of our humbleness, *that* it may become transformed to the body of his glory, according-to the working of him to be able to even subject all things to himself.

[Philippians 4] TOC

4:1 So-then my brethren, beloved and longed-for, my joy and crown, so stand-firm° in *the* Lord, *my* beloved.

4:2 I am encouraging Euodia, and I am encouraging Syntyche, *both* to be mindful of the same thing in *the* Lord. 4:3 Yes, I am also requesting you, genuine colleague, help them, *the women*, who contended together-with me in the good-news, also with Clement, and the rest of my fellow workers, whose names *are* in *the* Book of Life.

4:4 Rejoice° in *the* Lord always. Again I will say, Rejoice°. 4:5 Let your° gentleness be known to all men. The Lord *is* near. 4:6 Be° anxious in nothing, but in everything, let your° requests be made known to God by the prayer and the supplication with thanksgiving. 4:7 And the peace of God, which is superior to all perception, will be guarding your° hearts and your° minds in Christ Jesus.

4:8 Furthermore brethren, as many things as are true*, as many as *are* dignified, as many as *are* righteous, as many as *are* pure, as many as *are* lovely, as many as *have* good-repute; if *there is* any virtue and if *there is* any praise, reason° *on* these things. 4:9 The things which you° both learned and received and heard and saw in me, practice° these things, and the God of peace will be with you°.

4:10 But I greatly rejoiced in *the* Lord, that already *as* previously, you° revived again *the desire* to be mindful of *things* on my behalf; in which, you° were even mindful of *me*, but you° had no opportunity. 4:11 Not that I am speaking according-to *my* lack *of things*; for* I *have* learned in which *things* I am to be content. 4:12 I know *how* to be also humbled; I also know *how* to also abound. I have been initiated in everything, and in all *things*, both to be fully-fed and to be hungry, both to abound and to lack. 4:13 I am strong *in* all things in Christ the one empowering me.

4:14 However you° did* well, *and* have shared together-with my affliction. 4:15 Now you° also know, you° Philippians, that in *the* beginning of the good-news, when I went forth from Macedonia, no congregation* shared with me in *the* account {i.e., matter} of giving and receiving, except you° only. 4:16 Because even in Thessalonica, you° sent once and *then* twice to my need. 4:17 Not that I am seeking after the present, but I am seeking after the fruit which increases to your° account. 4:18 But I fully have all things, and I am abounding. I have been filled and accepted from Epaphroditus the things *which came* from you°, an aroma of a sweet-fragrance, an acceptable sacrifice, well pleasing to God. 4:19 Now my God will be filling every need of yours° according-to his riches in glory in Christ Jesus. 4:20 Now to our God and Father *is* the glory forevermore. Amen.

4:21 Greet° every holy-one in Christ Jesus. The brethren who are together-with me greet you°. 4:22 All the holy-ones greet you°, but especially the ones from the house of Caesar.

4:23 The grace of the Lord Jesus Christ *is* with all of you°. Amen.

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{{ Introduction to Colossians 62-64 AD

The Colossians had a 'pastor' problem, a one-man self-righteous false teacher, most likely a Jewish Christian with 'persuasive speech' who wanted the congregation to follow his teachings and not the teachings of the Christ given to them by Paul. There are reasons, as shown here, why God did not establish a democracy or a dictatorship in the congregation, but multiple shepherds (overseers, elders, etc. Philippians 1:1, Tim. 3, Titus 1). An inspired description of this man, without naming him and strong rebuke in Chapter 2:8-23. In this there is a teaching that immersion cleaned away their sins, trespasses, and killed the Old Testament Law 'has nailed it to the cross.' He uses the same type of example here as he did in Rom 6. In Chapter 3, now that you have been raised up from the dead do away with old sinful things and replace them with holy things. Do all in the name of Jesus. In Christian terms do only what is authorized. He also had a short encouragement to the married, children, bondservants (workers), and employers; some simple instruction to them and the plans to send others in his place to continue to help them grow.

We can learn a valuable lesson from this letter to never exalt or follow any man, as well as how to live as a Christian. Hero worship has no place with Christians.}}

[Colossians 1] TOC

1:1 Paul, an apostle of Jesus Christ through *the* will of God, and Timothy the brother, 1:2 to the holy and faithful brethren in Christ *who are* in Colosse: grace to you° and peace from God our Father and *the* Lord Jesus Christ.

1:3 We are giving-thanks to the God and Father of our Lord Jesus Christ, always praying concerning you°, 1:4 *and* we heard *of* your° faith in Christ Jesus and of the love* which you° *have* toward all the holy-ones, 1:5 because of the hope which is laid up for you° in the heavens, of which you° heard beforehand in the word of the truth of the good-news. 1:6 *This good-news is* what is present* *for you°; just-as *it* also *is* in all the world. And it is bearing-fruit and growing, just-as *it* also *does* in you°, from the day you° heard and fully knew the grace of God in truth, 1:7 just-as you° also learned from Epaphras our beloved fellow bondservant, who is a faithful servant of the Christ on your° behalf, 1:8 who also indicated to us your° love* in *the* Spirit.

1:9 Because of this, we also do not cease praying and asking on your° behalf from the day we heard *it* in-order-that you° may be filled with the full knowledge of his will in all spiritual wisdom and intelligence, 1:10 *for* you° to walk worthy of the Lord toward pleasing *him* in everything, bearing-fruit in every good work and growing yourselves into the full knowledge of God; 1:11 being empowered in all power, according-to the dominion of his glory, *for all endurance and patience with joy; 1:12 giving-thanks to the Father, who made us sufficient *for the part of the inheritance of the holy-ones in the light, 1:13 who rescued us out-of the authority of darkness and transplanted *us* into the kingdom of the Son of his love*, 1:14 in whom we have the redemption, the forgiveness of sins {T} *through his blood,* 1:15 *he* who is *the* image of the invisible God, the firstborn of all creation. 1:16 *This is* because all things were created by him: the things in the heavens and the things upon the earth, the visible and invisible, whether thrones or lordships or principalities or authorities. All things have been created through him and *for him. 1:17 And he himself is before all things and all things are standing {Or: established} in him. 1:18 And he himself is the head of the body, the congregation* *of believers*; who is *the* beginning, *the* firstborn from the dead in-order-that he himself might become foremost in all things, 1:19 because all the fullness was delighted to dwell in him, 1:20 and through him to reconcile all things to himself, whether things upon the earth or things upon the heavens, *and* made peace through the blood of his cross, through him. 1:21 An previously have been alienated and enemies in mind, in evil works, but now he reconciled *you*° 1:22 in the body of his flesh through *his* death, to present you° holy and unblemished and irreproachable in his sight, 1:23 if-indeed you° are remaining in the faith, having been founded and grounded and not being moved away from the hope of the good-news which you° heard, which was preached in all the creation which *is* under heaven, of which I, Paul, became a servant.

1:24 Now I am rejoicing in the sufferings *of mine* on your° behalf and I am filling up in my flesh the things lacking of the afflictions of the Christ on behalf of his body, which is the congregation* *of believers*, 1:25 of which I became a servant, according-to the stewardship of God which was given to me *for you°, to fulfill the word of God, 1:26 the mystery which has been hidden away from the ages and away from the generations, but now it was manifested to his holy-ones, 1:27 to whom God willed to make known what *are* the riches of the glory of this mystery among the Gentiles, who is Christ in you°, the hope of glory. 1:28 *It is this Christ* whom we are proclaiming, admonishing every man and teaching every man in all wisdom in-order-that we should present every man *as* complete in Christ Jesus; 1:29 *for which I also labor, struggling according-to his working, which works in power in me.

[Colossians 2] TOC

2:1 For* I wish you° to know how-vast a struggle I have concerning you° and the ones in Laodicea and as many as have not seen my face in *the* flesh, 2:2 in-order-that their hearts might be encouraged, have been knitted together in love* and in all *the* riches of the full assurance of understanding, to *the* full knowledge of the mystery of the God and Father and of the Christ, 2:3 in whom all the treasures of wisdom and knowledge are hidden.

2:4 But I am saying *all of* this in-order-that not anyone may delude you° in persuasive speech. 2:5 For* even if I am absent in the flesh, but *yet* I am together-with you° in the spirit, rejoicing and seeing your° order and the firmness of your° faith in Christ.

2:6 Therefore, as you° received Christ Jesus the Lord, *so* walk° in him, 2:7 having been rooted and being built up in him and being confirmed in the faith, just-as you° were taught in it, abounding in thanksgiving.

2:8 Beware°, *that* there will not be anyone leading you° away as *his* prey through philosophy and vain deception, according-to the tradition of men, according-to the elemental principles of the world, and not according-to Christ, 2:9 because all the fullness of the Deity is dwelling in him bodily. 2:10 And you° are fulfilled in him, who is the head of all principality and authority; 2:11 in whom you° were also circumcised with a circumcision *that is* not handmade, in the stripping off of the body of the sins of the flesh, in the circumcision of the Christ, 2:12 buried together-with him in the immersion*, in which you° were also raised *up* together-with *him* through the faith from the working of God, who raised him up from the dead. 2:13 And you°, being dead in your° trespasses and the uncircumcision of the flesh, he made* you° alive together-with him, forgave* us all the trespasses, 2:14 wiped-away the handwriting in the decrees *that were* against us, which were an adversary to us. He has also taken *these* out-of the midst *of us*, *when* he nailed it to the cross, 2:15 *and* stripped off the principalities and the authorities. He publicly made a show *of them*, and triumphed over them in it.

2:16 Therefore, do not let anyone judge you° in food, or in drink, or in this respect of a feast *day*, or a new month, or Sabbaths, 2:17 which are a shadow of the future things, but the body is Christ's. 2:18 Let no one arbitrate against you°, willing *it so* in *your*° humility and *in* a religion of the messengers, stepping *you*° *further* into the things which he has not seen, being vainly arrogant by his mind of flesh, 2:19 and not holding-fast *to* the head, from whom all the body *is* being supplied and knitted together through the joints and ligaments, which is growing *with* the growth of God.

2:20 If you° died together-with Christ away from the elemental principles of the world, why (as *though* living in *the* world) are you° submissive to its decrees: 2:21 do not touch; do not taste; do not handle; 2:22 which things in the using are all *leading* to corruption, according-to the commandments and teachings of men? 2:23 Which things are indeed in a man-made religion holding a reason *which comes* from *man's* wisdom and humility and *the* unsparing cruelty of the body, *with* not any value toward *the* indulgence of the flesh.

[Colossians 3] TOC

3:1 Therefore, if you° were raised *up* together-with the Christ, seek° the things *which are* above, where Christ is, seated at *the* right *hand* of God. 3:2 Be° mindful of the things above, not the things upon the earth. 3:3 For* you° died and your° life has been hidden together-with the Christ in God. 3:4 Whenever the Christ, *who is* the life of us, should be manifested, then you° will also be manifested together-with him in glory.

3:5 Therefore, make° your° members dead which *are* upon the earth: fornication, uncleanness, passion, evil desire and greed, which is idolatry, 3:6 because of which things the wrath of God is coming upon the sons of disobedience, 3:7 among whom you° also previously walked, when you° were living in them. 3:8 But also now, place° all *these* things away from yourselves°: anger, fury, malice, blasphemy, obscene speech from your° mouth.

3:9 Do° not lie to one another, *since* you° stripped off the old man together-with his practices, 3:10 and *after* you° clothed yourselves with the new *man*, who is being renewed to *the* full knowledge according-to the image of the one who created him, 3:11 where there is no Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondservant, *or* free *man*, but Christ *is* all things and in all things.

3:12 Therefore, as chosen ones of God, holy and beloved, clothe° yourselves with a heart* of mercy, kindness, humility, meekness, patience, 3:13 tolerating one another and forgiving* *others* in yourselves. If anyone has a complaint toward anyone, just-as the Christ forgave* you°, so you° also *forgive** *others*. 3:14 But over all these things *be clothed with* the love*, which is *the* bond of the maturity. 3:15 And let the peace of God arbitrate in your° hearts, *for which you° were also called in one body, and become° thankful. 3:16 Let the word of the Christ dwell in you° richly, in all wisdom, teaching and admonishing yourselves in psalms and hymns and spiritual songs, singing in gratitude in your° heart to the Lord. 3:17 And everything, anything, whatever you° do* in word or in work, *do* all things in *the* name of *the* Lord Jesus, giving-thanks to the God and Father through him.

3:18 *To* the wives: subject° yourselves to *your*° own husbands, as it was being proper in the Lord.

3:19 The husbands: love*° the wives, and do° not be bitter toward them.

3:20 The children: obey*° the parents according-to all things, for* this is well pleasing in *the* Lord.

3:21 The fathers: do° not aggravate your° children, in-order-that they may not be discouraged.

3:22 The bondservants: be° obedient* according-to all things, the ones *who are your*° lords according-to the

flesh; not in eye-services, like men-pleasers, but in clarity of heart, fearing God.

3:23 And everything, anything whatever you° do*, work° from *your* soul, as *you would* to the Lord and not *as* to men, 3:24 knowing that you° will be receiving from *the* Lord the payment of the inheritance, for* you° are serving* the Lord Christ. 3:25 But the one doing-wrong will get *back* what he did-wrong and there is no favoritism *with God*.

[Colossians 4] TOC 4:1 *To* the lords: provide° the just and the equal things to the bondservants *of yours*°, knowing that you° also have a Lord in *the* heavens.

4:2 Persevere° in *your*° prayer, watching in it in thanksgiving; 4:3 praying at the same-time concerning us also in-order-that God may open a door of the word to us, to speak the mystery of the Christ, because of which I have also been bound, 4:4 in-order-that I may manifest it, as it is essential for me to speak. 4:5 Walk° in wisdom toward the ones *who are* outside, buying up the time. 4:6 *Let* your° speech always *be* in gratitude {i.e., graciously}, having been seasoned with salt, *so as* to know how it is essential for you° to answer each one.

4:7 Tychicus, the beloved brother and faithful servant, and *my* fellow bondservant in *the* Lord will make all things known to you° according-to me {i.e., my circumstances}, 4:8 whom I sent to you°* for this same thing, in-order-that he might know *about* the things concerning you° and *in-order-that* he may comfort your° hearts; 4:9 together-with Onesimus, the faithful and beloved brother, who is *one* from you°. They will be making all things known to you° the things *which are done* here.

4:10 Aristarchus my fellow captive greets you°, and Mark, the cousin to Barnabas (concerning whom you° received commandments; if he comes to you°, accept° him), 4:11 and Jesus who is called* Justus. These, being from the circumcision, *are my* only fellow workers in the kingdom of God, *those* who became a comfort to me. 4:12 Epaphras, a bondservant of Christ, the *one* from you°, greets you°. *He is* always fighting on your° behalf in *his* prayers in-order-that you° might stand complete and having been fulfilled in all *the* will of God. 4:13 For* I am testifying of him, He has much zeal on your° behalf, and the ones in Laodicea and the ones in Hierapolis. 4:14 Luke, the beloved physician and Demas greet you°. 4:15 Greet° the brethren in Laodicea, and Nymphas, and the congregation* *which is* in his house.

4:16 And whenever the letter *here* is read before you°, do*° *forward it*, in-order-that it should also be read in the congregation* of *the* Laodiceans, and in-order-that you° also should read the *letter* from Laodicea. 4:17 And say° to Archippus, Beware *of* the service which you received in *the* Lord, in-order-that you should fulfill it.

4:18 The greeting from me, Paul, with my *own* hand. Remember° my bonds. Grace *be* with you°. Amen.

{NOTES: Please read the Preface and other non-bible sections. * is our universal footnoting for words contained in the 'Definitions' section. These words are NOT the same Greek word as the non-asterisk form; i.e., *FOR is different from FOR* is different from FOR. ° (degree sign) denotes plural forms.}

{{ Introduction to 1 & 2 Thessalonians 52-53 AD

The letter was sent to a congregation in Thessalonica apparently who had problems with the teachings previously given to them. We typically call those teachings the 'Second Coming'. They believed (wrongly) that Jesus was coming back shortly. One thing that false religious groups and 'self-proclaimed' (false) prophets have taught us in the past 125 years or so is that no one knows when Jesus is coming back. Jesus did not even know (Mat 24:36, Mk 13:32). A very vivid picture is given of how the judgment, revelation of the Lord, Jesus' coming and the end occur. Jesus and the messengers of God would come with a sound of a trumpet (common in O.T. and Greek history as a call to battle) in flaming fire. Christians will meet Jesus in the air, as stated in 1Thessalonians 4:16-17. And 'the ones not obeying* the good-news of our Lord Jesus, 1:9 who will suffer-punishment, *the* sentence of everlasting utter-destruction away from *the* face of the Lord' as stated in 2 Thessalonians 1:8-9. The warning that the 'man of sin' would come first, 2Thessalonians 2, Caesar Nero (called 666 by John in Revelation 13:18). This was at a time that Christians would start suffering persecution from the hands of the Roman government. A quick 'to the point' conclusion in 2Thessalonians 3 and a commandment to stay away from those who do not teach 'the tradition received from us.' A commandment we hope all Christians will obey by not following the 'traditions of men' and so save themselves from the 'fire.'}}

[1 Thessalonians 1] TOC

1:1 Paul and Silvanus and Timothy to the congregation* of *the* Thessalonians in God *the* Father and *the* Lord Jesus Christ: grace to you° and peace from God our Father and *the* Lord Jesus Christ.

1:2 We are always giving-thanks to God concerning all of you°, making* a remembrance of you° in our prayers, 1:3 constantly remembering your° work of the faith, and the labor of love*, and of the endurance of the hope of our Lord Jesus Christ, before our God and Father, 1:4 beloved brethren knowing your° choice by God. 1:5 *We know* because our good-news did not happen to you° in word only, but also in power, and in *the* Holy Spirit, and in much full assurance; just-as you° know what *manner of men* we became among you°, because of you°. 1:6 And you° became imitators of us and of the Lord, *after* you° accepted the word in much affliction with joy of *the* Holy Spirit, 1:7 so-then you° were to become examples to all who believe in Macedonia and in Achaia. 1:8 For* the word of the Lord has been echoed-forth from you°, not only in Macedonia and in Achaia, but also in every place your° faith toward God has gone forth, so-as *for* us to have no need to say anything. 1:9 For* they themselves are reporting concerning us, what sort of entrance we had toward you°, and how you° turned to God from idols, to serve* a living and true* God, 1:10 and to await his Son Jesus from the heavens, whom he raised *up* from the dead, *and* who rescues us from the coming wrath.

[1 Thessalonians 2] TOC

2:1 For* brethren, you° yourselves know our entrance to you°, that it has not become empty. 2:2 But we suffered before and have been abused in Philippi {Acts 16:12-40}, just-as you° know, we were bold in our God to speak to you° the good-news of God, *even* in *our* large struggle.

2:3 For* our encouragement *is* not from deceit, nor from uncleanness, nor in treachery. 2:4 But just-as we have been approved by God to be entrusted *with* the good-news, so we are speaking, not as pleasing men, but *it is* God who tests our hearts. 2:5 For* just-as you° know (God *is* witness), we previously came* neither with flattering speech, nor in a pretext of greed, 2:6 nor seeking glory from men, neither from you°, nor from others, *while* being able to be in *any way* a burden *to you°* as apostles of Christ. 2:7 But we became mild in your° midst, as a nurse would cherish her *own* children. 2:8 So we have kindly-feelings of you°, *and* we were delighted to give to you° not only the good-news of God, but also our *own* souls, because you° have become beloved to us.

2:9 For* brethren, you° remember our labor and hardship. For* *while* working night and day, in-order-to not burden any of you°, we preached to you° the good-news of God. 2:10 You° and God *are* witnesses, as we became holy and righteous and blameless to*ward* you° who believe. 2:11 Just-as you° know (as each one of you° like a father *is to* his children) *we were* encouraging you° and consoling *you°* 2:12 and testifying, *that* you° should walk worthy of God, who is calling you° into his *own* kingdom and glory.

2:13 We also are constantly giving-thanks to God because of this, that *after* you° received *the* word of God from our report, you° accepted *it* not *as the* word of men, but just-as it truly is, *the* word of God, which is also working in you° who believe. 2:14 For* brethren, you° became imitators of the congregations* of God, which are in Judea in Christ Jesus, because you° also suffered the same things by *your°* own countrymen, just-as *they* themselves also by the Jews. 2:15 *The Jews*, who both killed the Lord Jesus and *their* own prophets, and banished us, and *were* not pleasing to God, and *are* adverse to all men, 2:16 forbidding us to speak to the Gentiles in-order-that they might be saved, *that* they should always fill *up* their sins; but the wrath *has* arrived-unexpectedly upon them to *the* end.

2:17 But brethren, we were orphaned away from you° for an hour's time in face {i.e., a period of time in person} *but* not in heart, we were even-more diligent to see your° face in much desire. 2:18 Hence, we wished to come to you°, indeed, I, Paul, even once and *then* twice, and *yet* the Adversary hindered us. 2:19 For* what *is* our hope or joy or crown of boasting, or *is it* not also you°, *which is* before our Lord Jesus at his presence? 2:20 For* you° are

our glory and *our* joy.

[1 Thessalonians 3] TOC

3:1 Hence, no longer forbearing *it*, we were delighted to be left in Athens alone. 3:2 And we sent Timothy, our brother and God's servant and our fellow worker in the good-news of the Christ, *that* he might establish you° and to encourage you° concerning your° faith, 3:3 *for* no one to be shaken in these afflictions; for* you° yourselves know that we are reserved *for this thing. 3:4 For* even when we were with you°, we were saying to you° beforehand that we are about to be afflicted, just-as it also happened and you° know. 3:5 Because of this, no longer forbearing *it*, I also sent *Timothy*, *that* I might know your° faith, lest the tempter *had* tempted you°, and our labor might become vain. 3:6 But now, Timothy came to us from you°, and proclaimed to us good-news *about* your° faith and love*, and that you° have a good remembrance of us always, longing to see us, just-as we also *long to see* you°. 3:7 Brethren, because of this, we were comforted upon *the basis of* you° in all our affliction and calamity through your° faith, 3:8 because now we live, if you° are standing-firm in *the* Lord. 3:9 For* what thanksgiving are we able to repay to God concerning you°? Over all the joy in which we are rejoicing before our God *is* because of you°, 3:10 exceptionally beseeching *God* night and day, *that* we may see your° face and may mend the things lacking of your° faith.

3:11 Now may our God and Father himself and our Lord Jesus Christ, steer our way toward you°. 3:12 And may the Lord increase *in* you° and *this* may abound in love* toward one another and toward everyone, just-as we also *do* toward you°, 3:13 *that* he might establish your° hearts, blameless in holiness before our God and Father, in the presence of our Lord Jesus Christ, with all his holy-ones.

[1 Thessalonians 4] TOC

4:1 Therefore, furthermore brethren, we request and are encouraging you° in the Lord Jesus, just-as you° received from us how it is essential for *you*° to walk and to please God, in-order-that you° might abound *even* more. 4:2 For* you° know what commands we gave you° through the Lord Jesus. 4:3 For* this is *the* will of God, your° holiness, *for* you° to abstain from fornication, 4:4 *for* each of you° to know *how* to procure his own vessel in holiness and honor, 4:5 not in *the* passion of lust, just-as also the Gentiles who do not know God; 4:6 *and* not to go-beyond-limits and take-advantage of his brother in the matter, because the Lord *is* an avenger concerning all these *things*, just-as we also foretold to you° and thoroughly testified. 4:7 For* God did not call us to uncleanness, but in holiness. 4:8 Therefore, the one rejecting *this* is not rejecting man, but God, who also gave his Holy Spirit to you°.

4:9 Now concerning brotherly-love, you° have no need *for someone* to write to you°; for* you° yourselves are taught by God, *that* you° should love* one another; 4:10 for* you° are also practicing it toward all the brethren, the ones *who are* in *the* whole *of* Macedonia. But brethren, we encourage you° to abound *even* more, 4:11 and to make it your° aim to be *living* quiet *lives* and to do* *your*° own things, and to work with *your*° own hands (just-as we commanded you°), 4:12 in-order-that you° may walk decently toward *the ones* outside, and may have need of nothing.

{1Th 4:13-17 & Mat 24:27, 24:29-31 & Mar 13:24-37 & Luk 21:25-28 & Acts 1:11 & 2Th 1:7-9 & 1Co 15:51-15:58 & Rev 1:7 Second Coming.}

4:13 But brethren, we do not wish you° to be ignorant concerning the ones who have fallen-asleep; in-order-that you° may not also be sorrowful like the rest who have no hope. 4:14 For* if we believe that Jesus died and *then* rose* up, so the ones who fell-asleep through Jesus, God will also be bringing* together-with him. 4:15 For* this we are saying to you° in *the* word of *the* Lord, We, the ones living, the ones who are left at the presence of the Lord, should never attain *heaven before* the ones who fell-asleep. 4:16 Because the Lord himself will be descending from heaven, in a commanding yell, in *the* voice of *the* archangel and at *the* trumpet of God, and the dead in Christ will be rising* up first; 4:17 thereafter we, the ones living, the ones *who are* left, will be seized at the same-time together-with them in *the* clouds, to *the* encounter of the Lord in *the* air, and so we will always be together-with *the* Lord. 4:18 So-then, encourage° one another in these words.

[1 Thessalonians 5] TOC

5:1 Now brethren, you° have no need *for anything* to be written to you° concerning the times and the seasons. 5:2 For* you° yourselves know accurately that the day of *the* Lord so comes like a thief in *the* night. 5:3 For* whenever they say, Peace and security, then sudden utter-destruction stands upon {Or: against} them, just-like the travail *a woman* has in *her* womb, and they should never flee away from *it*. 5:4 But brethren, you° are not in darkness in-order-that the day might overtake you° like a thief. 5:5 You° are all sons of light and sons of *the* day. We are not of *the* night, nor of darkness. 5:6 Therefore, consequently*, we should not sleep, like the rest also *do*, but let us watch and be sober. 5:7 For* the ones sleeping, they sleep *at* night; and the ones being drunk, they are drunk *by* night. 5:8 But we, being of *the* day, should be sober, clothed ourselves with *the* breastplate of faith and

love*, and a helmet, *the* hope of salvation. 5:9 Because God appointed* us not *for wrath, but *for *the* acquisition of salvation through our Lord Jesus Christ, 5:10 who died on our behalf, in-order-that, whether we should watch or sleep, we should live together-with him at the same-time. 5:11 Hence, encourage° one another and build° up one *by* one, just-as you° are also practicing.

5:12 But brethren, we request of you° to know the ones laboring among you°, and *the ones* governing *over* you°, and admonishing you° in *the* Lord, 5:13 and to deem them exceptionally in love* because of their work. Be° at peace among yourselves. 5:14 But brethren, we encourage you°: admonish° the disorderly, console° the fainthearted, hold° up the weak, have° patience toward all. 5:15 See° *that* not anyone should repay evil in exchange-for evil to anyone, but always pursue° the good, both toward one another and toward all. 5:16 Rejoice° always. 5:17 Pray° constantly. 5:18 Give-thanks° in everything, for* this *is the* will of God in Christ Jesus toward you°. 5:19 Do° not quench the Spirit. 5:20 Do° not scorn prophecies. 5:21 Now test° all things. Hold-onto° the good *things*. 5:22 Abstain° from every form of evil.

5:23 Now may the God of peace himself make you° entirely holy, and may your° whole spirit and soul and body be kept blameless in the presence of our Lord Jesus Christ. 5:24 *He is* faithful who calls you°, who will also do* *it*.

5:25 Brethren, pray° concerning us.

5:26 Greet° all the brethren by a holy kiss. 5:27 I am imploring you° *by* the Lord, *that this* letter be read to all the holy brethren.

5:28 The grace of our Lord Jesus Christ *is* with you°. Amen.

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[2 Thessalonians 1] TOC

1:1 Paul and Silvanus and Timothy, to the congregation* of *the* Thessalonians in God our Father and in *the* Lord Jesus Christ: 1:2 grace to you° and peace from God our Father and from *the* Lord Jesus Christ.

1:3 Brethren, we always ought to give-thanks to God concerning you°, just-as it is worthy, because your° faith is growing substantially, and the love* of each one of you° all toward one another is increasing, 1:4 so-as *for* us ourselves to boast in you° in the congregations* of God, on behalf of your° endurance and faith in all your° persecutions, and in the afflictions which you° are tolerating. 1:5 *This is* an example of the righteous judgment of God: *that* you° may be deemed worthy of the kingdom of God, on behalf of which you° are also suffering; 1:6 if indeed* *it is* a righteous thing with God to repay affliction to the ones afflicting you°, 1:7 and a relief to you°, the ones being afflicted with us, at the revelation of the Lord Jesus from heaven with *the* messengers of his power. 1:8 He will be giving vengeance in flaming fire to the ones not knowing God and to the ones not obeying* the good-news of our Lord Jesus, 1:9 who will suffer-punishment, the sentence of everlasting utter-destruction away from the face of the Lord, and away from the glory of his strength, 1:10 whenever he comes to be glorified in his holy-ones, and to be marveled *at* in that day in all the ones who believed (because our testimony to you° was believed).

{2Th 1:7-9 & Mat 24:27, 24:29-31 & Mar 13:24-37 & Luk 21:25-28 & Acts 1:11 & 1Th 4:13-17 & 1Co 15:51-15:58 & Rev 1:7 Second Coming.}

1:11 *For which, we are also always praying concerning you° in-order-that our God might deem you° worthy of your° calling, and might fulfill every delight of goodness, and *every* work of faith in power, 1:12 *that the name of our Lord Jesus might be glorified in you°, and you° in him, according-to the grace of our God and the Lord Jesus *the* Christ.

[2 Thessalonians 2] TOC

2:1 Now brethren, we request of you°, on behalf of the presence of our Lord Jesus Christ and our gathering-together at {i.e., to, with} him, 2:2 *that you° might not be quickly shaken from the mind *of yours*°, nor be alarmed (either through spirit, or through word, or through letter, as *if it came* through us), as that the day of the Christ is present. 2:3 Do not let anyone deceive you° in any manner, because *that day will not come,* if the apostasy does not come first and the man of sin, the son of destruction, should be revealed. 2:4 *This is* he who lays in opposition to *us* and promotes himself against everyone being called* a god or worshiped object, so-as to sit in the temple of God as a god, showing that he himself is a god. 2:5 Do you° not remember that *while* still being with you°, I was speaking to you° *about* these things? 2:6 And you° know what is now holding *him back*, *that* he himself may be revealed in his *own* time. 2:7 For* the mystery of the lawlessness is already working; only the one is holding *it* back now, until he should come* from *the* midst *of us*. 2:8 And then the lawless *one* will be revealed, whom the Lord will be consuming with the breath of his mouth and will be doing-away-with *him* in the appearing of his presence, 2:9 *even him*, whose presence is according-to *the* working of the Adversary in all power and signs and lying wonders, 2:10 and in all deception of the unrighteousness in the ones perishing, because they did not accept the love* of the truth, *that* they might be saved. 2:11 And because of this, God will be sending them a working of error, *that* they should believe in the lie, 2:12 in-order-that they all might be judged who did not believe in the truth, but were delighted in unrighteousness.

2:13 But we ought to give-thanks to God always concerning you° brethren, beloved by *the* Lord, that God selected you° for himself from *the* beginning to salvation in holiness of *the* Spirit and in faith of *the* truth, 2:14 to which he called you° through our good-news, *for *the* acquisition of *the* glory of our Lord Jesus Christ. 2:15 Therefore, consequently*, brethren, stand-firm° and hold-fast° the traditions which you° were taught, whether through speech or through our letter.

2:16 Now our Lord Jesus Christ himself and the God and Father who loved* us and gave *us* everlasting encouragement and good hope in *his* grace, 2:17 may he comfort your° hearts and may establish you° in all *the* word and in good work.

[2 Thessalonians 3] TOC

3:1 Furthermore, brethren, pray° concerning us, in-order-that the word of the Lord may run *onward* and may be glorified, just-as *it is* also with you°, 3:2 and in-order-that we may be rescued from the improper and evil men, for* the faith *is* not of all. 3:3 But the Lord is faithful, who will be establishing you° and will be guarding *you*° from the evil *one.* 3:4 Now we have confidence in *the* Lord upon *the basis of* you°, that you° are both practicing and will be practicing the things which we command you°. 3:5 Now may the Lord steer your° hearts into the love* of God and into the endurance of the Christ.

3:6 Now brethren, we are commanding you° in *the* name of our Lord Jesus Christ *for* you° to withdraw from every brother *who is* walking disorderly and not according-to the tradition which they received from us. 3:7

For* you° yourselves know how it is essential to imitate us. Because we did not act-disorderly among you°, 3:8 nor did we eat bread freely from anyone, but in labor and hardship, working night and day, in-order-to not burden anyone of you°; 3:9 not because we do not have authority, but in-order-that we might give ourselves *as* an example to you°, *that* you° might imitate us. 3:10 For* even when we were with you°, we were commanding you° this, If anyone is not willing to work, neither let him eat. 3:11 For* we hear *there are* some *who are* walking disorderly among you°, not working, but are busybodies. 3:12 Now we are commanding to such and are encouraging through our Lord Jesus Christ in-order-that they work with quietness and should eat their *own* bread. 3:13 But you° brethren, do° not be depressed *in* doing* good. 3:14 And if anyone is not obeying* our word through this letter, mark° for yourselves *this one* and do° not socialize together-with him in-order-that he should be embarrassed. 3:15 And *yet* do° not deem *him* as an enemy, but admonish° *him* like a brother.

3:16 Now may the Lord of peace himself give you° peace always in every manner. The Lord *is* with all of you°.

3:17 The greeting from me, Paul, I thus am writing with my *own* hand, which is a sign in every letter. 3:18 The grace of our Lord Jesus Christ *is* with all of you°. Amen.

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{{ Introduction to 1 Timothy 63-64 AD

This was written after Paul's released from his first two-year imprisonment in Rome (Acts 28:30, 31).
Paul wants the reader to gain knowledge about God's instructions to preachers, prayer, the role of women, qualifications of elders and deacons, proper treatment of various categories of people, the importance of the right example and more. Timothy received this letter from Paul and Paul took Timothy with him on other journeys (Acts 16:3-5). However, the writing is to give instructions and encouragement to Timothy and all other men who will preach the Good-news and to stress the necessity of preaching and teaching the sound doctrine (i.e., the Good-news of Christ, without adding to or taking away from it). He also identifies the need to wage the good spiritual warfare against Satan, including resisting and rebuking the ones who teach false doctrine. Paul addresses prayer, submission of women, qualifications of the men for the eldership or servants such as deacons. We also see instructions on the proper treatment of older and younger men and women, including widows and elders. He gives instruction and strong warning and exhortation to the ones who desire to be rich and to the ones who actually are rich in this world's goods.}}

[1 Timothy 1] TOC

1:1 Paul, an apostle of Jesus Christ, according-to *the* commandment of God our Savior and Lord Jesus Christ, our hope; 1:2 to Timothy, *my* genuine child in *the* faith: grace, mercy, peace, from God our Father and Christ Jesus our Lord.

1:3 As I encouraged you to remain in Ephesus, *while I was* traveling into *the* Macedonia *Province*, in-order-that you might command to some not to teach a different teaching, 1:4 nor to take-heed to fables and unending genealogies, which provide *more* debates, rather than a stewardship of God which *is* in faith. 1:5 But the end of the command is love* out-of a clean heart and a good conscience and a non-pretended faith, 1:6 from which some deviated, turned themselves aside to empty-talking, 1:7 wishing to be teachers of *the* law, not perceiving either what they are saying nor *the things* concerning what they are confidently confirming. 1:8 But we know that the law *is* good, if anyone uses it lawfully, 1:9 knowing this: that law is not laid *down* {Or: reserved} for *the* righteous, but for the lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for killers of their fathers and killers of their mothers, for murderers, 1:10 for fornicators, for homosexuals, for kidnappers, for liars, for perjurers and if any other thing *which* lays in opposition to sound* teaching, 1:11 according-to the good-news of the glory of the glorious* God, *to* which I was entrusted.

1:12 And I have gratitude *to* the one who empowered me, *namely,* the Christ, Jesus our Lord, because he deemed me faithful, placed *me* into *his* service, 1:13 *even though* being a former blasphemer and a persecutor and an insolent *man*, but I was shown-mercy, because being ignorant, I practiced *it* in unbelief; 1:14 and the grace of our Lord overwhelmed *me* with *the* faith and love* *which is* in Christ Jesus. 1:15 Faithful *is* the word and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am foremost. 1:16 But I was shown-mercy because of this, in-order-that Jesus Christ might show all his patience in me *as* foremost, for a pattern of the ones who are *afterward* about to believe on him *for everlasting life. 1:17 Now to the King of the ages, incorruptible, invisible, *the* only wise God, *is* honor and glory forevermore. Amen.

1:18 I consign this command to you, *my* child Timothy, according-to the prophecies preceding upon you, in-order-that you may be warring the good warfare by them, 1:19 holding faith and a good conscience, which some have shoved away, *are* shipwrecked concerning the faith, 1:20 of whom are Hymenaeus and Alexander, whom I gave to the Adversary in-order-that they might be disciplined not to blaspheme.

[1 Timothy 2] TOC

2:1 Therefore, first of all, I am encouraging *that* supplications, prayers, petitions, thanksgivings to be practiced on behalf of all men, 2:2 on behalf of kings and all who are in superiority, in-order-that we may lead a tranquil and quiet life in all devoutness and dignity. 2:3 For* this *is* good and acceptable in God our Savior's sight, 2:4 who wishes all men to be saved and to come to *the* full knowledge of *the* truth. 2:5 For* *there is* one God, and one intermediary of God and of men, *the* man, Christ Jesus, 2:6 who gave himself *as* a ransom on behalf of all (the testimony *given* in *their* own times), 2:7 to which I was appointed* a preacher and an apostle (I am speaking *the* truth in Christ, I am not lying), *and* a teacher of *the* Gentiles in faith and truth.

2:8 Therefore, I will *that* the men *are* to pray in every place, lifting up holy hands, without wrath and *evil* reasoning.

2:9 Likewise* also, the women to adorn themselves in a respectable array, with modesty and self-discipline, not in *hair* braids or gold or pearls or a costly garment, 2:10 but *with* what is suitable to women professing godliness through good works.

2:11 Let a woman learn in quietness in all subjection. 2:12 Now I do not permit* a woman to teach, nor to domineer a man, but to be in quietness.

2:13 For* Adam was first molded, thereafter Eve; 2:14 and Adam was not deceived. But the woman who was deceived, has become *the one* in transgression. {Gen 1:17, 2:7-22, 3:6,12} 2:15 But she will be saved through childbearing, if they remain in faith and love* and holiness with self-discipline.

[1 Timothy 3] TOC

{1Ti 3:1-7 & Tit 1:5-9 Congregational leaders.}
{'Unimpeachable,' (below, G423), 'irreproachable,' (Tit 1, G410), are both in the qualifications of the Lord's earthly congregation's leadership, described in various Bible versions and locations within as: elders, bishops, overseers, pastors, shepherds, presbyters; (all terms are always plural in the Bible). These words do not translate well into English. They are simply a description of a person not under an accusation by an enemy or legal system or better, as under any kind of accusation. This person is blameless, guiltless and has an impeccable reputation. Another note: 'children' is plural in Greek.}

3:1 The word *is* faithful: if any *man* is aspiring to *the* overseership, he is desiring a good work. 3:2 Therefore, it is essential for the overseer to be: unimpeachable, *the* husband of one wife, temperate, sensible, orderly, hospitable, skilled in teaching; 3:3 not a drunkard, not a bully, not covetous, but gentle, not quarrelsome, not a money-lover; 3:4 the one governing *his* own house well, has *his* children in subjection with all dignity 3:5 (but if anyone did not know *how* to govern *his* own house, how will he be caring for *the* congregation* of God?); 3:6 not a new-convert (in-order-that *after* being puffed up, he might not fall into *the* condemnation of the devil). 3:7 But it is also essential *for* him to have a good testimony from the ones *who are* outside *the congregation** in-order-that he may not fall into reproach and *the* snare of the devil.

{Deacons, is a transliteration of the Greek word diakonos G1249. This word and its compounds in all other contexts are translated 'serve,' 'servant,' or 'service' (see 3:10 & 3:13). Because 'elder' ('overseer' in Php 1:1) a known office of the congregation is used, this context calls for an office or serving position in the congregation. The actual word in Greek means 'servant' who serves in reference to his job. The same word is used by Paul to describe a 'policeman' (in modern terms) in Rm. 13:4. Context could also mean 'the ones who ministers,' in general. Other Greek synonyms in the MLV are translated as: 'domestic servant,' 'attendant,' 'minister*' and 'bondservant.'}

3:8 Deacons likewise* *must be* dignified, not double-tongued, not taking-heed to much wine, not covetous, 3:9 holding the mystery of the faith in a clean conscience. 3:10 But let° these also first be tested; thereafter let° them serve, being irreproachable.

3:11 Women {Or: wives.} likewise* *must be* dignified, not slanderers, *but* temperate, faithful in all things.

3:12 Let° deacons be husbands of one wife, governing *their* children and *their* own houses well. 3:13 For* the ones who served well, are acquiring for themselves a good rank and much boldness in *the* faith *which is* in Christ Jesus.

3:14 I am writing these things to you, hoping to come to you shortly, 3:15 but if I may be slow, *these things are* in-order-that you may know how it is essential for *men* to conduct themselves in *the* house of God, which is *the* congregation* of the living God, *the* pillar and base of the truth. 3:16 And confessedly {Or: undeniably} great is the mystery of devoutness: God was manifested in *the* flesh, was made righteous in *the* Spirit, was seen by messengers, was preached among *the* nations, was believed *on* in *the* world, was received up in glory.

[1 Timothy 4] TOC

4:1 But the Spirit expressly says, **Some will be withdrawing from the faith in later times, taking-heed to misleading spirits and teachings of demons,** 4:2 **in *the* hypocrisy from falsely speaking *men*, who have their own conscience branded,** 4:3 **forbidding to marry *and commanding* to abstain from foods, which God created *for reception with thanksgiving to the believing and who have fully known the truth.** 4:4 **Because every created thing of God *is* good thing, and nothing *is to be* cast off *if* received with thanksgiving,** 4:5 **for* it is made holy through *the* word of God and *through* petition.**

4:6 *When you are* suggesting these things to the brethren, you will be a good servant of Jesus Christ, being nourished in the words of the faith and of the good teaching *of* which you have followed closely. 4:7 But renounce the profane and old-wives' fables and exercise yourself to devoutness; 4:8 for* bodily exercise is profitable *for few *things*, but devoutness is profitable *for all things, has *the* promise of life the current *one* and the future *one*.

4:9 The word *is* faithful and worthy of all acceptance. 4:10 For* we are also laboring and are reproached toward this *end*, because we have hoped upon the living God, who is *the* Savior of all men, especially of the believing *ones*. 4:11 Command and teach these things.

4:12 Let no one despise your youth, but become an example of the believing *ones* in word, in conduct, in love*, in spirit, in faith, in purity. 4:13 Until I come, take-heed to the public-reading, to the encouragement, to the teaching. 4:14 Do not neglect the *spiritual* gift* in you, which was given to you through prophecy, with *the* laying on of the hands of the eldership. 4:15 Meditate *on and* be in these things, in-order-that your progress may be apparent in all things. 4:16 Take-heed to yourself and to the teaching. Abide in them; for* *while* practicing this, you will be saving both yourself and the ones hearing you.

[1 Timothy 5] TOC

5:1 Do not berate an elder *man*, but encourage *him* like a father; younger-men like brethren; 5:2 elder *women* like mothers; younger *women* like sisters, in all purity. 5:3 Honor widows *who are* really widows.

{There is no good English wording here for 5:4 and 5:8. Family are to take care of family.}

5:4 But if any widow has children or grandchildren, let° them learn first to be devout to *their* own household and to repay reimbursements to the*ir* parents, for* this is acceptable in God's sight. 5:5 But *honor* the one who really *is* a widow and has been *left* alone *and* has hoped upon God and remains in supplications and prayers night and day. 5:6 But she who is self-indulgent has died, *while still* living. 5:7 Also command these things in-order-that they may be unimpeachable. 5:8 But if anyone is not planning-for *his* own and especially the *ones of his* household, he has denied the faith and is worse *than* an unbelieving *person*. 5:9 Do not let a widow be enrolled *who is* less-than sixty years *old*, who had become *the* wife of one man, 5:10 being testified of in good works; if she reared children, if she was hospitable to strangers, if she washed the holy-ones' feet, if she relieved *those* being afflicted, if she followed after every good work.

5:11 But renounce younger widows, for* whenever they are promiscuous against the Christ, they wish to marry, 5:12 *and* have condemnation, because they rejected *their* first faith. 5:13 Now at the same-time, they also are learning *to be* idle, strolling the houses, and not only idle, but also gossips and busybodies, speaking things which it is not essential *for anyone*. 5:14 Therefore, I will the younger *widows* to marry, to be childbearing, to manage the house, to not give a starting-point to the one who lays in opposition to *them* because of reviling; 5:15 for* some *have* already turned themselves aside after the Adversary.

5:16 If any believing *man* or believing *woman* has *relatives who are* widows, let *this* one relieve them and do not let the congregation* be burdened, in-order-that it may relieve the widows *who* really *are widows*.

5:17 The elders *who are* governing well, let° them be deemed worthy of double honor, especially the ones laboring in word and in teaching. 5:18 For* the Scripture says, 'You will not muzzle a threshing bull.' {Deu 25:4} And, 'The worker is worthy of his wages.' {Lev 19:13} 5:19 Do not accept an accusation against an elder {Or: elderly man}, unless upon *the testimony of* two or three witnesses. 5:20 Reprove the ones sinning in the sight of all in-order-that the rest may also have fear. 5:21 I am thoroughly testifying in sight of God and *the* Lord Jesus Christ and the chosen messengers in-order-that you should observe these things without prejudice, doing* nothing according-to bias. 5:22 Lay hands upon no one quickly, nor share in another's sins. Keep yourself pure! 5:23 No longer be a drinker of water *only*, but use a small *amount of* wine because of your stomach and your frequent sicknesses. 5:24 Some men's sins are evident, leading *them* into judgment, but even for some, they are also following after *them later*. 5:25 Likewise* also, the good works are evident, and the ones who have *works* contrariwise are not able to be hidden.

[1 Timothy 6] TOC

6:1 As many as are bondservants under the yoke, let° them deem *their* own masters worthy of all honor, in-order-that the name of God and the teaching may not be blasphemed.

6:2 Now the ones who have believing masters, let° them not despise *them*, because they are brethren, but rather let° them serve* *them*, because they are believing and beloved, who are helped from the good* work *that you do*, teach and encourage these things.

6:3 If anyone is teaching a different teaching and is not coming near to sound* words, *even* the *words* of our Lord Jesus Christ and to *the* teaching, the one according-to devoutness, 6:4 he has been puffed up, knowing nothing, but being mentally diseased concerning debates and quarrels over words, out-of which become: envy, strife, blasphemies, evil suspicions, 6:5 continuous-arguments of men who have been corrupted *in* the mind and who have been deprived of the truth, supposing devoutness to be a method to earnings. Withdraw from such ones.

6:6 But devoutness with contentment is a great method to earnings; 6:7 for* we brought nothing into the world; *it is* evident that we are not able to carry anything out; {Job 1:21} 6:8 but we will be content with these things, having nourishment and clothes. 6:9 But the ones planning to be rich are falling into a temptation and a snare and many foolish and harmful lusts, which are submerging men into utter-destruction and *everlasting* destruction. 6:10 For* the love of money is a root of all *kinds* of evils, of which some aspiring to, were misled from the faith and they themselves are staked-through by many sorrows.

6:11 But you, O man of God, flee these things and pursue righteousness, devoutness, faith, love*, endurance, meekness. 6:12 Fight the good fight of the faith, grab the everlasting life, to which you were called and professed the good confession in the sight of many witnesses. 6:13 I am commanding you in God's sight, who is making* all things alive and of Christ Jesus, who in front of Pontius Pilate testified the good confession; 6:14 *for* you to keep the commandment, unstained, unimpeachable, till the appearing of our Lord Jesus Christ. 6:15 Which in *their* own times, he will show, the Glorious* and only Sovereign, the King of the ones *who are* reigning, and a Lord of the ones who have lordship over *others*; 6:16 he who alone has immortality, dwelling in unapproachable light; whom no one from mankind saw, nor is able to see: to whom *is* honor and everlasting dominion. Amen.

6:17 Command the rich in the current age, not to be high-minded, nor to have hope on *the* uncertainty of

riches, but *have hope* in the living God, who is richly providing to us all things toward enjoyment; [6:18] *also command them* to work *what is* good, to be rich in good works, to be liberal in giving, generous, [6:19] storing up for themselves a good foundation toward the future, in-order-that they may grab the everlasting life.

[6:20] O Timothy, guard the deposit consigned *to you*, turning yourself away from the profane empty-talks and oppositions of the falsely named knowledge; [6:21] which some professing *have* deviated concerning the faith.

Grace *be* with you. Amen.

{NOTES: Please read the Preface and other non-bible sections. * is our universal footnoting for words contained in the 'Definitions' section. These words are NOT the same Greek word as the non-asterisk form; i.e., *FOR is different from FOR* is different from FOR. ° (degree sign) denotes plural forms.}

{{ Introduction to 2 Timothy 65 AD

Paul wrote this letter to Timothy (1:2) and they did a great deal of work together preaching the Good News. The purpose of this letter was to give instructions and encouragement to Timothy and all future preachers and teachers about not being ashamed of God's word, and to hold fast to the pattern of sound words delivered by Paul. Be strong and endure hardship and suffering as a good soldier of Christ, and be willing to endure all things for the chosen, that they may obtain the salvation which is in Christ. In 2 Timothy, Paul charges Timothy with faithful perseverance on every front: handle the word of truth with diligence, rightly dividing it; hold firmly to sound doctrine and live it out; be watchful and endure affliction; do the work of an evangelist. Guard against false teachers, whose corrupting doctrines spread and kill like cancer, undermining the work of faithful preachers. Above all, fight the good fight, keep the faith, and finish the race in Christ — with eyes fixed on the crown of righteousness.}}

[2 Timothy 1] TOC

{Paul's second imprisonment. Autumn 65 AD. Rome. Paul's Second Letter to Timothy was written.}}

1:1 Paul, an apostle of Jesus Christ, through *the* will of God, according-to *the* promise of the life *which is* in Christ Jesus. 1:2 To Timothy, *my* beloved child: grace, mercy, peace, from God the Father and Christ Jesus our Lord.

1:3 I have gratitude to God, to whom I am giving-divine-service from *my* ancestors in a clean conscience, as I have constant remembrance concerning you in my supplications, night and day. 1:4 *I am* longing to see you, and I have been reminded of your tears, in-order-that I may be filled from *your* joy, 1:5 receiving a reminder of *the* non-pretended faith, the one in you, which dwelt first in your grandmother Lois and your mother Eunice, and I also have confidence that *it is* in you. 1:6 Because of which case, I am reminding you to rekindle the gift* of God, which is in you through the laying on of my hands. 1:7 For* God did not give to us a spirit of cowardice, but of power and love* and self-discipline. 1:8 Therefore, do not be ashamed of the testimony of our Lord, nor me, his prisoner, but suffer-hardship together-with the good-news according-to *the* power of God, 1:9 who saved us and called *us* with a holy calling, not according-to our works, but according-to *his* own purpose and grace, which was given to us in Christ Jesus before times everlasting. 1:10 But now it was manifested through the appearing of our Savior, Jesus Christ, who indeed did-away-with death and illuminated *both* life and incorruption through the good-news, 1:11 to which I was appointed* a preacher and an apostle and a teacher of *the* Gentiles. 1:12 Because of which case, I also am suffering these things *too*, but I am not ashamed, for* I know the one whom I have believed and I have confidence that he is able to guard my deposit consigned *to him* *for that day. 1:13 Hold *to* the pattern of sound* words which you heard from me, in faith and love* in Christ Jesus. 1:14 Guard the good deposit consigned *to you* through *the* Holy Spirit the one dwelling in us.

1:15 You know this, that all the ones in Asia turned themselves away from me, of whom are Phygelus and Hermogenes. 1:16 May the Lord give mercy to the house of Onesiphorus, because he often refreshed me and was not ashamed of my chain, 1:17 but, *when* he came* to Rome, he diligently sought me and found *me* 1:18 (may the Lord give to him to find mercy from the Lord in that day), and how-much he served *me* in Ephesus, you know *this* quite-well.

[2 Timothy 2] TOC

2:1 You therefore, my child, be empowered in the grace *which is* in Christ Jesus. 2:2 And the things which you heard from me through many witnesses, consign these to faithful men, who will also be competent to teach others. 2:3 Therefore you, suffer evil treatment as a good soldier of Jesus Christ. 2:4 No active soldier entangles himself in the tradeoffs of *this* life {Or: occupations of *civilian* life.}, in-order-that he may please the one who enlisted him as a soldier. 2:5 And if anyone should also compete *in the games*, he is not crowned if he has not competed lawfully {i.e., according to the rules}. 2:6 It is essential *that* the farmer who labors *be* first to receive of the fruits. 2:7 Perceive which things I am saying, for* the Lord may give you intelligence in all things. 2:8 Remember Jesus Christ, who has been raised from *the* dead, *was born* out-of *the* seed of David, according-to my good-news, 2:9 in which I am suffering evil treatment, *even* insofar-as bonds, like a criminal; but the word of God has not been bound. 2:10 Because of this, I endure all things, because of the chosen, in-order-that they themselves may also obtain the salvation *which is* in Christ Jesus with everlasting glory. 2:11 Faithful *is* the word: for* if we died together-with *him*, we will also be living together-with *him*; 2:12 if we endure, we will also be reigning together-with *him*; if we are denying *him*, he will also be denying us; 2:13 if we are unfaithful, that *one* is remaining faithful; he is not able to deny himself.

2:14 Remind *them of* these things, thoroughly testifying in the sight of the Lord, *that they are* not to quarrel over words, *which is* useful in nothing, *ending* in catastrophe of the ones hearing *them*. 2:15 Be diligent to present yourself approved to God, an unashamed worker, cutting-straight {Or: handling correctly} the word of truth. 2:16 But avoid profane empty-talks, for* they will progress over *to* more ungodliness, 2:17 and their word will hold an eating-away like gangrene, of whom are Hymenaeus and Philetus, 2:18 who deviated concerning the truth, saying *that* the resurrection *is* to have already happened and are perverting the faith of some.

2:19 Nevertheless the solid foundation of God stands,

and has this seal, 'The Lord knew the ones who are his,' {Num 16:5} and 'Let everyone who names the name of the Lord withdraw away from unrighteousness.' {Isa 26:13}

2:20 Now there are not only golden and silver vessels in a great house, but also wooden and baked-clay, and indeed what *things* to honor and what *things* to dishonor. 2:21 Therefore, if anyone should cleanse himself away from these things, he will be a vessel *for honor, has been made holy and *is* useful to the master, and has been prepared *for every good work.

2:22 But flee the youthful lusts, but pursue righteousness, faith, love*, *and* peace, with the ones calling upon the Lord out-of a clean heart. 2:23 But renounce foolish and non-instructive debates, knowing that they give-birth *to* quarrels. 2:24 But it is essential for *the* Lord's bondservant to not quarrel, but to be mild toward all, skilled in teaching, tolerating *it when* being mistreated, 2:25 in meekness {F} educating the ones placing themselves in opposition, *if* maybe God might give them repentance *to come* to a full knowledge of *the* truth, 2:26 and they might sober up out-of the snare of the devil, *and* they have been caught alive by him *for that *one's* will.

{Footnote: 2Ti 2:25, an all inclusive word to describe what parents do for their children including also: disciplining, correcting, training.}

[2 Timothy 3] TOC

3:1 But know this, that grievous times will be present in the last days. 3:2 For* men will be lovers of themselves, money-lovers, braggarts, haughty, blasphemers, disobedient to parents, unthankful, unholy, 3:3 cold-hearted, unappeasable, slanderers, with no self-control, untamed, not lovers of good, 3:4 betrayers, rash, puffed up, loving sensual-delights rather than loving God, 3:5 having a form of devoutness, but having denied its power. And turn yourself away from these *people*. 3:6 For* out-of these *people* are *the ones* sneaking into houses and capturing the immature women, who have been piled up with sins *and* are led *away* in various lusts, 3:7 always learning and never being able to come to a full knowledge of *the* truth. 3:8 Now what *was* in the manner *that* Jannes and Jambres stood against Moses so also, are these standing against the truth, men having been utterly corrupted in *their* mind, unapproved concerning the faith. 3:9 But they will not be progressing upon more-than *this*. For* their mindlessness will be obvious to all *people*, as the *fate of* them also became.

3:10 But you have followed closely my teaching, lead, purpose, faith, patience, love*, endurance, 3:11 persecutions *and* sufferings, such-as happened to me in Antioch, in Iconium, *and* in Lystra. I underwent *many* persecutions such-as *these*, and the Lord rescued me out-of all *of them*. 3:12 But even all who wish to live devoutly in Christ Jesus will be persecuted. 3:13 But evil men and impostors will be progressing *from bad* over *to* worse, misleading and being misled. 3:14 But you, abide in the things which you learned and were entrusted with, knowing from whom you learned *them*. 3:15 And that from a baby, you know the sacred Scriptures which are able to make you wise to salvation through faith, the one *which is* in Christ Jesus.

3:16 All Scripture *is* God-breathed and *is* profitable *for teaching, *for conviction, *for correction, *for education which *is* in righteousness, 3:17 in-order-that the man of God may be equipped *and* has been utterly equipped for every good work.

[2 Timothy 4] TOC

4:1 Therefore, I am thoroughly testifying in the sight of God and the Lord Jesus Christ, who is about to judge the living and the dead according-to his appearing and his kingdom. 4:2 Preach the word. Stand-ready opportunely *or* inopportunely. Reprove, rebuke *and* encourage in all patience and teaching. 4:3 For* there will be a time when they will not be tolerating the sound* teaching, but with itchy ears, they will be piling up for themselves teachers according-to *their* own lusts, 4:4 and will indeed turn the*ir* ears away from the truth and *their ears* will be turned aside over *to* fables. 4:5 But you, be sober in all things; suffer evil treatment; do* the work of an evangelist; fully assure your service.

4:6 For* I am a drink-offering already and the time of my departure stands-ready. 4:7 I have fought the good fight. I have completed the course. I have kept the faith. 4:8 Furthermore the crown of righteousness is laid up for me, which the Lord, the righteous judge, will be giving to me in that day, and not only to me, but also to all the ones who have loved* his appearing.

4:9 Be diligent to come to me shortly, 4:10 for* Demas forsook me and traveled to Thessalonica; he loved* the current age, Crescens to Galatia, Titus to Dalmatia. 4:11 Only Luke is with me. *After* you took {i.e., pick up} Mark bring* *him* with yourself, for* he is useful to me *for service. 4:12 But Tychicus I sent forth to Ephesus. 4:13 Bring the coat which I left in Troas with Carpus *when you are* coming, and the books, especially the parchments. 4:14 Alexander the coppersmith showed to*ward* me many evil things. May the Lord repay to him according-to his works, 4:15 whom you also, guard yourself *against*; for* he is exceedingly standing against our words. 4:16 No one came* together-with me in my first defense, but all forsook me. May it not be counted *against* them! 4:17 But the Lord stood beside me and empowered me in-order-that the preaching might be fully assured through me and *in-order-that* all the Gentiles might hear and I was rescued out-of *the* mouth of *the* lion. 4:18 The Lord will be rescuing me from every evil work and will save *me* *for

his heavenly kingdom: in whom *is* the glory, forevermore. Amen.

4:19 Greet Prisca and Aquila and the house of Onesiphorus. 4:20 Erastus remained in Corinth, but I left Trophimus sick in Miletus. 4:21 Be diligent to come before winter. Eubulus greets you and Pudens and Linus and Claudia and all the brethren.

4:22 The Lord Jesus Christ *is* with your spirit. Grace *be* with you°. Amen.

{Paul's martyrdom at Rome. 66 AD.}

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{{ Introduction to Titus 63-64 AD

This letter was written after Paul's released from his first two-year imprisonment in Rome (Acts 28:30, 31). It was written to provide instructions and encouragement to Titus and to all men who preach the Good-news and to set in order things that are lacking in any congregation of Christ as well as to give some qualifications of elders (1Tim. 3 also). He also points out the importance of exhorting and convicting false teachers. He is stressing the necessity of teaching and preaching sound doctrine as well as to bring to mind the kindness, love, mercy, and grace of God focusing on blessings of being saved from sin, justified, redeemed, purified, God's own special people and heirs of God so the Christian can have hope. No wonder Paul described Titus as his partner and fellow worker! (2 Corinthians 8:23)}

[Titus 1] TOC

1:1 Paul, a bondservant of God and apostle of Jesus Christ, according-to *the* faith of God's chosen and the full knowledge of *the* truth *which is* according-to devoutness, 1:2 upon *the* hope of everlasting life, which God, *who is* incapable of lying, promised before times everlasting. 1:3 But in *his* own times, he manifested his word in *the* preaching in which I was entrusted, according-to *the* commandment of God our Savior.

1:4 To Titus, *my* genuine child according-to *our* common faith: grace, mercy, peace from God *the* Father and Lord Jesus Christ, our Savior.

1:5 Because of this, I left you in Crete in-order-that you yourself might amend the things which are deficient and should designate elders in every city, as I commanded you. 1:6 *These are:* if anyone is irreproachable, husband of one wife, has believing children, *who is* not in an accusation of riotousness or rebellious. 1:7 For* it is essential for the overseer to be irreproachable as God's steward; not self-willed, not quick-tempered, not a drunkard, not a bully, not covetous; 1:8 but hospitable, who loves good, sensible, just, holy, self-controlled; 1:9 holding to the faithful word which is according-to the teaching, in-order-that he may be able also to encourage in the sound* teaching and to convict the ones contradicting *it*.

1:10 For* there are many even rebellious *men*, empty-talkers and deceivers, especially the ones out-of *the* circumcision, 1:11 whom it is essential to gag, who are perverting whole houses, teaching things which it is not essential *to teach*, because of shameful gain. 1:12 Someone from them, a prophet of their own, said, Cretans habitually *are* liars, evil beasts, *and* idle gluttons. 1:13 This testimony is true*. Because of which case, reprove them sharply, in-order-that they may be sound* in the faith, 1:14 not taking-heed to Jewish fables and commandments of men *who are* turning away from the truth. 1:15 Indeed, all things *are* clean to the clean, but nothing *is* clean to the ones who have been defiled and *are* unbelieving, but both their mind and their conscience have been defiled. 1:16 They profess to know God, but they are denying *him* in the*ir* works, being detestable and disobedient and unapproved toward every good work.

[Titus 2] TOC

2:1 But *as for* you, speak the things which are suitable to the sound* teaching. 2:2 *Teach* elderly-men to be temperate, dignified, sensible, sound* in the faith, in the*ir* love*, in the*ir* endurance.

2:3 Likewise*, *teach* elderly-women *to be* reverent in demeanor, not slanderers, not having been enslaved to much wine, *but* teachers of good, 2:4 in-order-that they may train the young *women* to be lovers of *their* husbands, to love *their* children, 2:5 *and to be* sensible, pure, homemakers, good, being subject to *their* own husbands, in-order-that the word of God may not be blasphemed. 2:6 Likewise* encourage the younger-men to be sensible, 2:7 providing yourself *as* an example of good works concerning all things; in the teaching *have* incorruption, *be* dignity, 2:8 sound* speech *which is* not condemnable, in-order-that *those* from the adverse *one* should be embarrassed, have no evil thing to say concerning us.

2:9 *Encourage* bondservants to subject themselves to *their* own masters *and* to be well pleasing *to them* in all things, not contradicting *them*, 2:10 not pilfering *things* for themselves, but showing all good faith*fulness*, in-order-that they may adorn the teaching of God our Savior in all things.

2:11 For* the grace of God appeared, *bringing* the salvation to all men, 2:12 educating us in-order-that we should live with self-discipline and righteously and devoutly in the current age, *after* we denied ungodliness and worldly lusts, 2:13 waiting for the Glorious* hope and appearing of the glory of our great God and Savior Jesus Christ, 2:14 who gave himself on our behalf in-order-that he might redeem us away from all lawlessness and might cleanse a treasured people for himself, zealous of good works. 2:15 Speak and encourage and reprove these things with every commandment. Let no one despise you.

[Titus 3] TOC

3:1 Remind them to subject themselves to principalities and authorities, to be obedient, to be prepared for every good work, 3:2 to blaspheme no one, *to* not *be* quarrelsome, to be gentle, showing all meekness toward all men. 3:3 For* we were also previously foolish, disobedient, being misled, serving* in various lusts and sensual-delights, leading *lives* in malice and envy, hateful, hating one another. 3:4 But when the kindness of God our Savior and *his* love of mankind appeared: 3:5 he saved us (not from *any* works *done* in righteousness which we practiced), but according-to his mercy, through

the full-washing {Or: bathing} of regeneration* and renewal of *the* Holy Spirit, 3:6 which he poured out upon us richly, through Jesus Christ our Savior, 3:7 in-order-that we might become heirs according-to the hope of everlasting life, *and* have been made righteous in that grace. 3:8 The faithful word, and I will *for* you to confidently confirm concerning these things, in-order-that the ones who have believed God may be anxious to establish themselves from *their* good works. These things are good and profitable to men. 3:9 But avoid foolish debates and genealogies and strifes and quarrels about-law, for* they are unprofitable and futile. 3:10 Renounce a sectarian man after a first and second admonition, 3:11 knowing that such a one has been perverted and is sinning, being self-condemned.

3:12 Whenever I send Artemas or Tychicus to you, be diligent to come to me in Nicopolis; for* I have decided to winter there. 3:13 Send Zenas, the professor of the law, and Apollos onward diligently in-order-that nothing may be deficient for them. 3:14 But let° our *people* also learn to establish themselves in good works *for the necessary needs, in-order-that they may not be unfruitful.

3:15 All who are with me greet you. Greet the ones who love us in *the* faith.

Grace *be* with all of you°. Amen.

{NOTES: Please read the Preface and other non-bible sections. * is our universal footnoting for words contained in the 'Definitions' section. These words are NOT the same Greek word as the non-asterisk form; i.e., *FOR is different from FOR* is different from FOR. ° (degree sign) denotes plural forms.}

{{ Introduction to Philemon 62-64 AD

Paul writes this letter, not to a congregation(s) in an area but Philemon, the owner of a runaway bondservant, Onesimus. The non-Christian bondservant met Paul in Rome; Paul taught him the truth. He became a Christian and good friend of Paul. Paul was sending Onesimus back to Philemon, but he wants Philemon to treat this bondservant now like a brother in Christ. Paul even says he personally will compensate if need be. However, it is doubtful Philemon ever asked for it considering he was also taught the truth by Paul. As you will see, Paul is acting like Paul in this short letter. Verse 11 is word play by Paul. 'Not useful' and 'useful', (Onesimus is our transliteration for the Greek word 'useful').

[Philemon] TOC

1:1 Paul, a prisoner of Christ Jesus and Timothy the brother, to Philemon our beloved and fellow worker, 1:2 and to the beloved Apphia and to Archippus our fellow soldier and to the congregation* in your house: 1:3 grace to you° and peace from God our Father and *the* Lord Jesus Christ.

1:4 I am always giving-thanks to my God, making* a remembrance of you in my prayers, 1:5 hearing of your love* and the faith which you have toward the Lord Jesus and toward all the holy-ones; 1:6 *that the fellowship of your faith might become effective in the full knowledge of every good thing, the *good* in us, to Christ Jesus. 1:7 For* we have much gratitude and comfort in your love*, because the heart* of the holy-ones has been given-rest through you, brother.

1:8 Hence, I have much boldness in Christ to command you what is proper, 1:9 *but* because of love* I *would* rather encourage *you*, being such a one as Paul *the* elderly-man and now also a prisoner of Jesus Christ. 1:10 I am encouraging you concerning my child, whom I fathered in my bonds, Onesimus, 1:11 the one not useful to you previously, but *who is* useful to you now and to me, whom I sent back *to you*. 1:12 But you, receive him, this is my heart*, 1:13 whom I was planning to hold *here* for myself, in-order-that he might serve me in the bonds of the good-news on your behalf. 1:14 But I wished to do* nothing without your viewpoint; in-order-that as your good *deed* may not be according-to necessity, but according-to *your* voluntary *deed*. 1:15 For* perhaps because of this, he was separated *from you* *for a short-time, in-order-that you may fully have him *in the* everlasting *world*; 1:16 no longer as a bondservant, but beyond a bondservant, a beloved brother, especially to me, but how-much rather to you, both in *the* flesh and in *the* Lord. 1:17 Therefore, if you have me *like* a partner, receive him like me. 1:18 But if he wronged you *in* anything or owes *you anything*, charge this to my account. 1:19 I, Paul, wrote *this* with my *own* hand. I will be compensating *you*; in-order-that I may not say to you, You are even owing yourself to me. 1:20 Yes, brother, may I derive benefit from you in *the* Lord. Give-rest to my heart* in *the* Lord.

1:21 I wrote to you and have confidence in your obedience, knowing that you will be doing* even beyond what I am saying. 1:22 But also at the same-time, prepare me a lodging. For* I am hoping that through your° prayers I will be granted to you°.

1:23 Epaphras, my fellow captive in Christ Jesus, greets you; 1:24 *so do* my fellow workers Mark, Aristarchus, Demas, Luke.

1:25 The grace of our Lord Jesus Christ *is* with your° spirit. Amen.

{{ Introduction to Hebrews 65-66 AD

The book of Hebrews gives direction to the Jewish Christians; building on their common knowledge of Jewish Law and traditions, the book furthers their comprehension of the Kingdom of Jesus Christ by using the Law as a shadow of the things they had witnessed.

It is important to realize how difficult it was for "Children of Abraham" to shove aside generations of teachings and the marvelous acts of God recorded in their history. The miraculous confirmations happening among them got their attention, but they must understand all the fulfillment of recorded prophecies.

The author would have referred to the destruction of Jerusalem had it been written after AD 70; also, references in the present tense are used when speaking of worship in the Temple. (5.3, 10.1) It was probably written after the first generation of Christians. (2.3) "received it in the beginning when spoken through the Lord, which was confirmed to us by the ones who heard it?"

We lean toward the idea that Paul actually wrote Hebrews and it would have been about 65-66 AD, right before his death. The many speculations on the authorship range from Paul, Luke, Barnabas, Clement of Rome, Apollos, and to Silvanus. This letter is very 'Paul-like' Greek, except for chapter 2, which is similar to Luke's writing and where those who oppose 'Paul's authorship' center their arguments. We can understand at this point in Paul's life not to have his name inside. However, more importantly, God is the final authority over his written word.

Hebrews is a book of encouragement, exhortation, but contains strong warnings. Powerful beginning, "God spoke long-ago in many parts and in many manners, in the prophets to the fathers, and spoke to us upon the last of these days in his Son."

Hebrews shows the proper relationship between the Old and New Testaments and explains clearly the Old Testament passages and ideas. It also demonstrates the superiority of the Good-news of Jesus. It was written to prevent apostasy from Christianity back into Judaism by showing the Good-news is superior to Judaism (a God-given religion) and by showing perfection and finality of Christ's priesthood. Hebrews also shows how Jesus was the Christ to the non-believer and as the fulfillment of many Old Testament prophecies. It was a final attempt for the Jews to be saved before their life ends in the destruction of Jerusalem in 70 AD and the end of the Jewish religion.}}

[Hebrews 1] TOC

1:1 God spoke long-ago in many parts and in many manners, in the prophets to the fathers, *and* spoke to us upon the last of these days in *his* Son, 1:2 whom he appointed* heir of all things, through whom also he made* the ages, 1:3 who, being *the* brightness of his glory and *the* exact representation of his essence, and *is* carrying all things by the declaration of his power. *After* he made* a cleansing of our sins through himself, he sat *down* by *the* right *hand* of the Majesty in *the* high *places*, 1:4 *when* he became so-much better *than* the messengers, inasmuch as he has inherited a name more-excellent than they.

1:5 For* to what *one* of the messengers *has* he previously said, **'You are my Son; I have fathered you today.'** And again, **'I will be a Father to him and he himself will be *for a Son to me.'** {Psa 2:7} 1:6 And again, whenever he brings* in the firstborn into the inhabited-earth, he says, **'And let° all messengers of God worship him.'** {Psa 89:26, 27} 1:7 And he indeed says toward the messengers, **'Who makes* his messengers, spirits, and his ministers*, a fiery flame.'** {Psa 104:4}

1:8 But *he says* toward the Son, **'Your throne, *O* God, *is* forevermore; *the* scepter of uprightness *is* the scepter of your kingdom. 1:9 You loved* righteousness and hated lawlessness. Because of this, God, your God, anointed you *with the* oil of gladness *more* than your companions.'** 1:10 And, **'You, Lord, in *the* beginnings, founded the earth and the heavens are *the* works of your hands: 1:11 they themselves will be perishing, but you are remaining and they will all become-obsolete like a garment; 1:12 and you will coil them *up* like an *outer* dressing and they will be changed, but you are the same and your years will not be failing.'** 1:13 But toward which of the messengers has he previously said, **'Sit at my right *hand*, until I should place your enemies *as the* footstool of your feet?** {Psa 45:6-7, 102:25-27, 110:1}

1:14 Are they not all ministering* spirits, being sent forth into service because of the ones who are about to inherit salvation?

[Hebrews 2] TOC

2:1 Because of this, it is essential for us to take-heed even-more to the things which were heard, lest we might drift-away. 2:2 For* if the word which was spoken through *the* messengers became steadfast and every transgression and disobedience* received a just reward, 2:3 how will we flee away, *after* we neglected so-great a salvation, which we received *at the* beginning, *a salvation* being spoken through the Lord *and* it was confirmed to us by the ones who heard *it*? 2:4 God *was* testifying together-with *them*, both with signs and with wonders and with various powers and with distributions of *the* Holy Spirit, according-to his *own* will.

2:5 For* he did not subject the future inhabited-earth to messengers, concerning what we are speaking. 2:6 But some *writer* thoroughly testified somewhere, saying, 'What is man, that you remember him? Or *the* son of man, that you visit him? 2:7 You made him a bit *of* something inferior *less* than *the* messengers. You crowned him with glory and honor. {T} *And stood him over the works of your hands.* 2:8 You subjected all things underneath his feet.' {Psa 8:4-6} For* while* he was subjecting all things to him, he left nothing *which is* not subject to him. But we now do not yet see all things which have been subjected to him. 2:9 But we see Jesus who has been made a bit of something inferior, *less* than *the* messengers, *after* he has been crowned with glory and honor, because of the suffering of the death *he underwent*,* that in *the* grace from God, he should taste of

death on behalf of everyone. 2:10 For* it was suitable for him, because of whom *are* all things and through whom *are* all things, *after* he led many sons to glory, to complete the author of their salvation through sufferings. 2:11 For* both the one making *him* holy and the ones being made holy *are* all from one. Because of which case, he is not ashamed to call them brethren, 2:12 saying, 'I will be proclaiming your name to my brethren, in the midst of *the* congregation* I will be singing hymns to you.' 2:13 And again, 'I will have confidence in him.' And again, 'Behold, *here* I *am* and the children whom God gave me.' {Psa 22:22, Psa 18:2, 2Sam. 22. 3, Isa 8:17-18}

2:14 Therefore, since the children have shared of flesh and blood, he himself partook of the same things in like-manner, in-order-that through death, he might do-away-with the one who has the dominion of death (this is the devil) 2:15 and he might set-free these, as many as *were* in fear of death, who were liable to bondage through*out* all of the*ir time* to live. 2:16 For* surely he is not helping messengers, but he is helping *the* seed of Abraham. 2:17 Hence he was obligated to be similar to the brethren according-to all things, in-order-that he might become a merciful and faithful high-priest in the things pertaining to God, *that* he should make atonement for the sins of the people. 2:18 For* in what he himself has suffered, *in what* he has been tempted, he is able to help with the ones being tempted.

[Hebrews 3] TOC

3:1 Hence, holy brethren, partakers of a heavenly calling, consider° Jesus Christ, the Apostle and High-Priest of our confession, 3:2 being faithful to the one who made* him *such*, as Moses also *was* in his whole house. {Num 12:7} 3:3 For* this one has been deemed worthy of more glory than Moses, inasmuch as the one who constructed it has more honor *than* the house. 3:4 For* every house is constructed by someone, but the one who constructed all things *is* God. 3:5 And Moses indeed *was* faithful in his whole house as a bondservant *for a testimony of the things which will be spoken *later*; 3:6 but Christ *was faithful* as a son, over his house, whose house we are, if indeed* we hold-onto the boldness and the boasting of *our* hope steadfast till *the* end.

3:7 Hence, as the Holy Spirit says, **'Today if you° hear his voice, 3:8 do not harden your° hearts, as in the rebellion, according-to the day of the testing in the wilderness, 3:9 where your° fathers tested me, they proved me, and *then* saw my works forty years. 3:10 Hence I was displeased with that generation and said, They are habitually misled in the*ir* heart*s*, but they themselves did not know my ways. 3:11 As I swore in my wrath, *that* they would never* be entering into my rest.'** {Num 14:22, Psa 95:7-11; the 'never*' is actually 'If', located at the beginning of the Greek sentence. This is a Hebrew idiom: "IF they had repented, they will enter... but now..." The Jews knew what they had to obey, but refused over and over again to obey it.}

3:12 Beware° brethren, lest there will be an evil heart of unbelief in anyone of you°, in the withdrawing away from the living God. 3:13 But encourage° yourselves each *and* every day, till what is called today, in-order-that not anyone out-of you° may be hardened by *the* deception of sin. 3:14 For* we have become companions of the Christ, if indeed* we hold-onto the beginning of *our* firmness steadfast till *the* end, 3:15 while* it was said, 'If you° hear his voice today, do not harden your° hearts, as in the rebellion.' {Num 14:29, Psa 95:7-11} 3:16 For* some heard, *and* rebelled, but not all the ones who came forth out-of Egypt through Moses. 3:17 And with whom was he displeased *for* forty years? Was it not with the ones who sinned, whose carcasses fell in the wilderness? {Num 14:35} 3:18 Now to whom had he sworn *that* they will not be entering into his rest, except to the ones who were disobedient? 3:19 And we see that they were not able to enter because of unbelief.

[Hebrews 4] TOC

4:1 Therefore, *since* a promise is left to enter into his rest, let us fear lest anyone out-of you° seem to have come-short *of it*. 4:2 For* we also are having the good-news proclaimed *to us*, just-as they also *did*. But the word of hearing did not profit them, *because* it has not been mingled together-with the faith in those who heard *it*. 4:3 For* we who believed are entering into the *same* rest, just-as he has said, '**As I have sworn in my wrath, *that* they will never* be entering into my rest,**' although the works *have* happened from *the* conception of *the* world. {See Footnote on 3:11.} 4:4 For* he has thus said somewhere concerning the seventh *day*, 'And God rested on the seventh day from all his works'; {Gen 2:2} 4:5 and again in this one, **'*That* if they will be entering into my rest.'** {Psa 95:7-11, Num 14:22} 4:6 Therefore, since it is left *for* some to enter into it, and the ones who were being proclaimed the good-news beforehand *have* not entered *into it* because of disobedience, 4:7 he again determines a certain day *as* today, saying in David, after so-much time (just-as it has been spoken *beforehand*), 'Today if you° hear his voice, do not harden your° hearts.' {Psa 95:7, 8} 4:8 For* if Joshua had given-rest *to* them, he would have not been speaking concerning another day after these things. 4:9 Consequently*, a Sabbath-rest is left for the people of God. 4:10 For* the one who entered into his rest, he himself also rested from his works, just-like God *did* from his own. 4:11 Therefore, let us be diligent to enter *into* that rest, in-order-that not anyone should fall in*to* the same example of disobedience.

4:12 For* the word of God *is* living and effective and sharper beyond every two-edged sword and *is* penetrating

till the division of both soul and spirit, of both bodily-joints and marrows and *is* a judge of *the* contemplations and deliberations of *the* heart. 4:13 And there is no created thing unapparent in his sight, but all things are naked and have been laid-bare to his eyes, before whom to us *is our* account {i.e. we will give an account before God}.

4:14 Therefore, we have a great high-priest, Jesus the Son of God, who has gone through the heavens, let us hold-fast the confession. 4:15 For* we do not have a high-priest who is unable to sympathize together-with our weaknesses, but *one* who has been tempted according-to all things according-to *our* likeness, *yet* without sin. 4:16 Therefore, let us come near to the throne of grace with boldness, in-order-that we may receive mercy and may find grace *for opportune help.

[Hebrews 5] TOC

5:1 For* every high-priest, being taken out-of men, is designated *to act* on behalf of men in things pertaining to God, in-order-that he should offer both gifts and sacrifices on behalf of sins, 5:2 he who is able to moderate his emotions with the ones who are ignorant and are misled, since he himself is also encompassed *with* weakness, 5:3 and because of this *weakness,* just-as he is obligated to offer *sacrifices* on behalf of sins concerning the people so also concerning himself. 5:4 And not anyone takes the honor for himself, but he who is called by God, just-as also *was* Aaron.

5:5 So the Christ also did not glorify himself to become a high-priest, but he who spoke to him, **'You are my Son; I have fathered you today.'** {Psa 2:7} 5:6 Just-as he also says in a different *Scripture,* **'You *are* a priest forever according-to the order of Melchizedek.'** {Psa 110:4} 5:7 *He* who, in the days of his flesh, offered *up* both supplications and prayers with a strong outcry and tears to the one who is able to save him from death and he was heard because of *his* piety. 5:8 Although being a Son, he learned obedience from the things which he suffered; 5:9 and *after* he was completed, he became the cause of everlasting salvation to all the ones obeying* him. 5:10 He was addressed by God, *as* high-priest according-to the order of Melchizedek.

5:11 Concerning whom, *there is* much for us to say *in* speech (also hard to translate {i.e., simplify}), since you° have become dull {Or: sluggish; 6:13} in the ears. 5:12 For* you° also ought to be teachers *by now* because of the time, *but* you° again have need of one to teach you°, *as to* what *are* the elemental principles of the beginning oracles of God. And you° have become *ones* who have a need of milk and not of solid nourishment. 5:13 For* everyone who partakes of milk *is* inexperienced of the word of righteousness, for* he is an infant. 5:14 But solid nourishment is for *the* mature *ones*, from the ones who, through *their* habit, *and their* senses have been exercised to the discerning of both good and evil.

[Hebrews 6] TOC

6:1 Hence, *after* we left the word of the beginning principles of Christ, let us be carried *forward* to maturity, not putting down again a foundation of repentance from dead works and of faith upon God, 6:2 of teaching of immersions* {i.e., O.T. ceremonial washings} and of *the* laying upon of hands and of *the* resurrection of the dead and of everlasting judgment. 6:3 And we might do* this, if indeed* God permits*.

6:4 For* *it is* impossible, *regarding* the ones who were once enlightened and tasted of the heavenly gift and became partakers of *the* Holy Spirit 6:5 and tasted *the* good word of God and *the* powers of *the* future world 6:6 and who fell-away, to renew *them* again to repentance, *because they are* again crucifying for themselves the Son of God and disgracing *him*.

6:7 For* *the* soil which drank the rainfall *that* often comes upon it, is bearing *forth* vegetation fit for those because of whom it is also cultivated, receives blessing from God. 6:8 But *the soil* bringing forth thorns and thistles, *it is* unapproved and near to a curse, whose end is *for burning.

6:9 But beloved, even if we speak so, we have confidence *of* the better things concerning you°, even *those things* being held *to* salvation. 6:10 For* God *is* not unrighteous to forget your° work and the labor of the love* which you° showed toward his name, *when* you° served the holy-ones and *are* serving *them*. 6:11 But we are desiring each of you° to show the same diligence to the full assurance of hope till *the* end, 6:12 in-order-that you° should not become sluggish, but imitators of the ones inheriting the promises through faith and patience.

6:13 For* *after* God promised to Abraham, since he was holding no one greater to swear according-to, he swore according-to himself, 6:14 saying, **Absolutely *in* blessing, I will bless you and *in* multiplying, I will multiply you.** {Gen 22:17} 6:15 And thus *Abraham*, had patience, obtained the promise. 6:16 For* indeed, men swear according-to the greater, and the oath *made* *for confirmation *is* an ending in every contradiction with them, 6:17 in which God, planning to show even-more to the heirs of the promise the unchangeable *will* of his plan, intermediated *this* with an oath, 6:18 in-order-that through two unchangeable matters, in which *it is* impossible *for* God to lie, we may have a strong encouragement, *when* we fled for refuge to take-hold of the hope laying before *us*. 6:19 *This hope*, which we have as an anchor of the soul, *is* both secure and steadfast and entering into the inner

side of the curtain, [6:20] where a forerunner, Jesus, entered on our behalf, *when* he became a high-priest forever according-to the order of Melchizedek.

[Hebrews 7] TOC

[7:1] For* this Melchizedek, King of Salem, priest of the Highest God, who met with Abraham returning from the massacre of the kings and blessed him, [7:2] to whom Abraham also divided a tenth away from all things. Being first indeed, by translation, King of righteousness and thereafter also King of Salem, which is King of peace; [7:3] *with* no father, no mother, with no genealogy, *and* neither a beginning of days nor an end of life, but has been made similar to the Son of God, remains a priest continually. {Gen 14:18}

[7:4] Now view° how-great this *man was*, to whom even Abraham, the patriarch, gave a tenth out-of the spoils. [7:5] And they indeed from the sons of Levi who receive the priest's office have *the* commandment to take-tithes from the people according-to the law, this is, from their brethren, although they came forth out-of the hips of Abraham. [7:6] But he who has no genealogy traced from them has taken-tithes of Abraham and has blessed the one having the promises. [7:7] But without any contradiction the inferior is blessed by the better one. [7:8] And men indeed receive tithes *who* die here, but there, it is testified, He is living. [7:9] And *so* as to speak *the* declaration through Abraham, Levi also, the one receiving tithes, has been paid-tithes, [7:10] for* he was still in the hips of his father, when Melchizedek met him.

{NOTES: At the Lord's Supper and in Hebrews at 7:22 as throughout the rest of the Bible: the English words, 'covenant' and 'testament' used by various translations have always been the same Greek word. The Old or New Testament is exactly the same as The Old or New Covenant. Covenant was adopted throughout the MLV because it also has a verb form. Covenant is a contract, one was God with the Jews; replaced by the one which God made with the Christians. More is in the 'Definitions' section. This Old Covenant being replaced by the New Covenant was foretold in Jer 31:31-34.
Tithes was an O.T. command.}

[7:11] Therefore, if there indeed was completion through the Levitical priesthood (for* the people had *the* law instituted upon *the basis of* it), what need *was there* still *for* a different priest to rise* up according-to the order of Melchizedek and not to be called* according-to the order of Aaron? [7:12] For* *when* the priesthood is transferred it also out-of necessity becomes a transfer of *the* law. [7:13] For* he belongs to a different tribe upon whom these things are said, from which no one has taken-heed to the altar. [7:14] For* *it is* evident that our Lord has risen *up* out-of Judah, *as* to which tribe Moses spoke nothing concerning *the* priesthood. [7:15] And *what we say* is still even-more evident, if there stands up a different priest, according-to the likeness of Melchizedek, [7:16] who has become, not according-to *the* Law of a fleshly commandment, but according-to *the* power of an indestructible life, [7:17] for* he testifies, **'You *are* a priest forever, according-to the order of Melchizedek.'** {Psa 110:4} [7:18] For* indeed, it becomes a nullifying of the preceding commandment because of its weakness and unprofitableness [7:19] (for* the law completed nothing) and a leading-in of a better hope, through which we are drawing near to God. [7:20] And inasmuch as *it is* not without an oath, for* the ones who indeed have become priests are *so* without an oath, [7:21] but he, with an oath through the one saying *what is* pertaining to him, **'*The* Lord swore and will not regret, you *are* a priest forever, according-to the order of Melchizedek.'** {Psa 110:4} [7:22] Jesus has *also* become the guarantee according-to a so-much better covenant*. [7:23] And they have become indeed many priests *in number*, because they are prevented by death to remain *in office*, [7:24] but he has *his* perpetual priesthood because of him, the one *who is* to remain forever. [7:25] Hence he is also able to completely save the ones coming to God through him, always living, *that* he may petition on their behalf.

[7:26] For* such a high-priest was suitable for us, holy, guiltless, undefiled, *who* has been separated away from sinners and became high*er* than the heavens, [7:27] *and* who has no necessity every day to offer *up* sacrifices just-like the high-priests (beforehand on behalf of *their* own sins, *and* thereafter *for* the ones of the people), for* he did* this once for all, *after* he offered up himself. [7:28] For* the law designates men *as* high-priests who have weakness, but the word of the oath, *which was* after the law, *appoints* a Son, who has been completed forever.

[Hebrews 8] TOC

[8:1] Now a summation upon the things in which are spoken *is this*: we have such a high-priest, who sat *down* at *the* right *hand* of the throne of the Majesty in the heavens, [8:2] a minister* of the *holy of* holies and of the true* tabernacle, which the Lord pitched and not man. [8:3] For* every high-priest is designated, *that* he should offer both gifts and sacrifices; hence *it is* necessary *for* this one to also have something which he should offer. [8:4] For* if he indeed was upon *the* earth, he would not even be a priest, there are the priests *already* offering the gifts according-to the law, [8:5] who gives-divine-service to *what is* a copy and shadow of the heavenly things, just-as Moses has been divinely-warned *while* being about to complete the tabernacle; for* behold, he says, 'You will be making* all things according-to the pattern which was shown to you in the mountain.' {Exo 25:40} [8:6] But now he

has obtained a more-excellent ministry*, inasmuch as he is also *the* intermediary of a better covenant*, which has been instituted upon better promises.

8:7 For* if that first *covenant** was blameless, *then* no place would have been sought *for* a second. 8:8 For* finding-fault with them, he says, **'Behold, *the* days are coming,** says *the* Lord, **And I will complete a new covenant* upon the house of Israel and upon the house of Judah, 8:9 not according-to the covenant* which I made* with their fathers in *the* day *when I* myself grabbed their hand to lead them forth out-of *the* land of Egypt, because they themselves did not remain in my covenant* and I neglected them, says *the* Lord. 8:10 Because this one *is* the covenant* which I will covenant* with the house of Israel after those days, says *the* Lord. *I will be* giving my laws into their mind and I will be writing them upon their hearts. And I will be a God to them and they themselves will be *covenanted* into a people for me; 8:11 and they should never *need to* teach, saying, Know the Lord, *to* each *one* his fellow-citizen and each *one* his brother, because all will know me, from the little ones as far as their great *ones*. 8:12 Because I will be lenient to their unrighteousnesses; I should never remember their lawlessnesses and their sins anymore.'** {Jer 31:31-34}

8:13 While* we were saying, a new *covenant**, the first has become-obsolete. But the one *that* becomes-obsolete and *is* aged *is* near *to* disappearing.

[Hebrews 9] TOC

9:1 Therefore indeed, even *the* first *tabernacle* was having ordinances of divine-service *to God* and the holy-place, a worldly *one*. 9:2 For* the first tabernacle was prepared, which is called* *the* holy-place, in which *were* the lamp-stand and the table and the loaves of the showbread. 9:3 But *the* tabernacle which is called* the *holy* of holies *was* after the second curtain, 9:4 holding a golden altar of incense and the ark of the covenant*, *and* has been covered *all* around on every-side with gold, in which *was the* golden jar holding the manna and Aaron's scepter which *had* sprouted and the tablets of the covenant*, 9:5 and up above it *the* cherubim of glory overshadowing the mercy-seat, concerning which things it is now not *the time* to speak *of them* individually. {Exo 25:1-40, 26:36, 40:3, Num 17:10}

9:6 Now these *things* have thus been prepared *and* the priests indeed go-forth always into the first tabernacle, completing the divine-services *to God*; 9:7 but the high-priest *went* alone into the second, once in the year for all, not without blood, which he offers on behalf of himself and *on behalf of* the sins of ignorance of the people. 9:8 The Holy Spirit indicating this, *that* the way *into* the *holy* of holies has not yet been manifested *while* the first tabernacle still has a standing. 9:9 *This tabernacle* (which *is* a figure toward the present time), according-to which both gifts and sacrifices are offered, *but* are not able to complete the one giving-divine-service to *God* according-to *the* conscience, 9:10 *being* only ordinances of *the* flesh (upon *the basis of* foods, drinks and assorted ceremonial washings), laying upon *us* till a time of reformation.

9:11 But Christ came* *as* a high-priest of the future good things, through the greater and *more* complete tabernacle *that is* not handmade (this thing is not of this creation), 9:12 nor through *the* blood of male-goats and calves, but through *his* own blood, entered in once for all into the *holy of* holies *and* found everlasting redemption. 9:13 For* if the blood of male-goats and oxen and ashes of a heifer, sprinkling the ones who have been desecrated, is making *one* holy toward the cleanness of the flesh, 9:14 how-much more the blood of Christ (who through *the* everlasting Spirit offered himself unblemished to God), will be cleansing your° conscience from dead works, *that* you may give-divine-service to *the* living God.

9:15 And because of this *and his* death which happened *for *the* redemption of *the* transgressions against the first covenant*, he is *the* intermediary of a new covenant*, *that the ones who have been called may receive the promise of the everlasting inheritance. 9:16 For* where *there is* a covenant*, *it is* a necessity *for the* death of the one who covenanted* *it* to be brought *about*. 9:17 For* a covenant* *is* steadfast upon *the* dead, since it is never enforced when he who covenanted* *it* is living. 9:18 Hence even the first *covenant** has not been inaugurated without blood. 9:19 For* *when* every commandment was spoken by Moses to all the people according-to *the* law, *and after* he took the blood of the calves and male-goats with water and scarlet wool and hyssop, he *then* sprinkled both the book itself and all the people, 9:20 saying, 'This *is* the blood of the covenant* which God commanded toward you°.' {Exo 24:8} 9:21 Now likewise, he also sprinkled the tabernacle and all the vessels of the ministry* in the blood. 9:22 And according-to the law, almost all things are cleansed in blood and no forgiveness happens without *the* shedding of blood.

9:23 Therefore indeed, *it was* a necessity *that* the copies of the things in the heavens to be cleansed with these, but the heavenly things themselves with better sacrifices than these. 9:24 For* the Christ did not enter into *the* handmade *holy of* holies, counterparts to the true* *one*, but into heaven itself, now to be manifested in the face of God on our behalf. 9:25 Nor *did he enter* in-order-that he should offer himself often, just-like the high-priest enters into the *holy of* holies every year with* another's blood; 9:26 otherwise it was essential *for* him to suffer often *even* from *the* conception of *the* world, but now once for all upon *the* end of the ages, he has been manifested *for *the* nullifying of sin through the sacrifice of himself. 9:27 And

inasmuch as it is laid up for men to die once but after this *the* judgment, [9:28] so the Christ has been offered once for all, *that* he should carry the sins of many, *and* will also be seen a second-time *for salvation, separate from sin, to the same *who are* waiting for him.

[Hebrews 10] TOC

[10:1] For* the law, having a shadow of the future good things (not the same image of the matters), they are never able to complete the ones who come near with the same sacrifices which they are continually offering every year. [10:2] Otherwise, would they not have ceased being offered? Because the ones giving-divine-service to *God*, once they have been cleansed, *would then* have a conscience of sins no more. [10:3] But in them, *those sacrifices, there is* a remembrance of sins every year. [10:4] For* *it is* impossible *for* blood of oxen and male-goats to take away sins. [10:5] Hence *while* entering into the world, he says, 'You did not wish for sacrifice and offering, but you, yourself, completed a body for me. [10:6] You were not delighted *with* whole burnt-offerings and *sacrifices* concerning sin. [10:7] Then I said (it has been written concerning me in *the* volume of *the* book), Behold, I am coming to do* your will, God.' {Psa 40:6-8} [10:8] *After* saying *this* above, You did not wish, nor were you delighted in sacrifice and offering and whole burnt-offerings and *sacrifices* concerning sin (which are offered according-to the law), [10:9] then he has said, 'Behold, I am coming to do* your will, God.' {Psa 40:6-8} He takes away *permanently* {abolishes, or assassinates} the first *covenant**, in-order-that he should establish the second *covenant**, [10:10] in which will, we are being made holy through the offering of the body of Jesus Christ, once for all. [10:11] And indeed every priest stands every day ministering* and often offering the same sacrifices, which are never able to take-away sins. {Exo 29:38} [10:12] But he himself offered one sacrifice on behalf of sins, *has* sat at *the* right *hand* of God continually, [10:13] furthermore waiting until his enemies should be placed *under the* footstool of his feet. [10:14] For* he has completed the ones who are made holy in one offering continually. [10:15] And the Holy Spirit also testifies to us, for* after he had said beforehand, [10:16] **'This *is* the covenant* which I will covenant* for them after those days, says *the* Lord, *I will be* giving my laws upon their hearts and I will write them upon their minds.'** [10:17] And **'I should never remember their sins and their lawlessnesses anymore.'** {Jer 31:33-34} [10:18] Now where *the* forgiveness of these *is*, *there is* no more an offering concerning sin.

[10:19] Therefore, brethren, we have boldness *for the entrance *into* the *holy of* holies by the blood of Jesus, [10:20] a fresh and living way which he inaugurated for us through the curtain (this is, his flesh), [10:21] and we have a great priest over the house of God. [10:22] Let us come near with a true* heart in full assurance of faith, *our* hearts have been sprinkled away from an evil conscience and *our* body, has been fully-washed in clean {Or: cleansing} water. [10:23] We should hold-onto the confession of hope unwavering, for* he who promised *is* faithful. [10:24] And we should consider one another *for motivating *each other* from love* and from good works, [10:25] not forsaking the gathering-together of ourselves, just-as *the* custom *is* with some, but encouraging *one another*, and so-much more, inasmuch as you° are seeing the day drawing near.

[10:26] For* *if we are* willingly sinning after we received the full knowledge of the truth, *then* a sacrifice is left no more *for us* concerning sins, [10:27] but a certain fearful expectancy of judgment and a fiery zeal being about to eat the adversaries. [10:28] Anyone who *has* rejected *the* Law of Moses, dies without mercies upon *the word of* two or three witnesses. {Deu 17:6} [10:29] How-much worse punishment, do you° think he will be deemed worthy of, *after* he trampled down the Son of God, and deemed the blood of the covenant* in which he was made holy *as* common, and insulted the Spirit of grace? [10:30] For* we know the one who said, **'Vengeance *is* for me. I will be repaying**, says *the* Lord.' And again, **'*The* Lord will judge his people.'** {Deu 32:35-36, Psa 135:14} [10:31] *It is* a fearful thing to fall into *the* hands of *the* living God.

[10:32] But remind° yourselves *of* the former days, *when* you° were enlightened, in which you° endured a large conflict of sufferings, [10:33] *in* this thing indeed, being made a spectacle both by reproaches and afflictions, but *in* this thing, you° became partners of the ones conducting themselves so. [10:34] For* you° also sympathized together-with *me* in my bonds, and you° accepted the ravening of your° possessions with joy, knowing *that* you° have for yourselves a better possession in *the* heavens and an abiding *one*. [10:35] Therefore, do° not cast away your° boldness, which has great reward. [10:36] For* you° have need of endurance *after* you did* the will of God, in-order-that you° may get the promise for yourselves. [10:37] {'very' below is: 'how-much, how-much. A way to show emphasis in Greek like our !!!.'} **'For* still a very little *while*, The one coming will be coming and will not delay! [10:38] But the righteous *one* will be living from faith and if he should retreat back, my soul does not delight in him.'** {Isa 26:20, Hab. 2:3-4} [10:39] But we are not from *this* retreating back *leading* to destruction, but *we are* from *the* faith *leading* to *the* preservation of *the* soul.

[Hebrews 11] TOC

[11:1] Now faith is *the* essence of *things* being hoped for, a conviction of matters being not seen. [11:2] For* the elders were witnessed in this, [11:3] in faith, we perceive the ages

to have been completed with *the* declaration of God toward the things seen, not to have become from *the things which* appear.

11:4 In faith, Abel offered a more *excellent* sacrifice to God than Cain, through which he was witnessed to be righteous, God testifying upon *the basis of* his gifts and through it, he still speaks, *although* he died. {Gen 4:4}

11:5 In faith, Enoch was transferred, not to see death, and he was not being found, because God transferred him, for* it has been testified *of him* for God to have been well pleased before his transfer. 11:6 But without faith *it is* impossible to be well pleasing *to God*, for* it is essential for the one coming near to God to believe that he is and *that* he becomes a rewarder to the ones seeking him out. {Gen 5:24}

11:7 In faith, Noah was divinely-warned concerning things not yet seen, *and* being scared, prepared an ark *for *the* salvation of his house, through which he condemned the world and he became an heir of righteousness according-to faith. {Gen 6:8, 14}

11:8 In faith, Abraham obeyed*, being called to go forth to the place which he was about to receive *for an inheritance, and he went forth, not knowing where he was going. {Gen 12:1-2, 5}

11:9 In faith, he sojourned in *the* land of promise, as an alien, dwelt in tents with Isaac and Jacob, the joint heirs of the same promise. 11:10 For* he was waiting for the city which has the foundations, whose craftsman and contractor *is* God. {Gen 27:11-12, 14}

11:11 In faith, even Sarah herself received power *for conception of seed and was bearing *a son* contrary to *the* time of *her fertile* age*, since she deemed the one who promised *it* faithful. 11:12 And hence these were fathered from one *impotently* dead *man*, just-as the stars of heaven in a multitude and *as* innumerable as the sand beside the sea shore. {Gen 18:1-33, 22:17}

11:13 These all died according-to faith and did not receive the promises, but they saw *them* and greeted them *from* faraway and confessed, They are strangers and travelers upon the earth. 11:14 For* the ones saying such things are disclosing, They are seeking after a fatherland. 11:15 And if they were indeed remembering that *land* from which they went forth, they would have had an opportunity to revisit. 11:16 But now they are aspiring *for* themselves to a better *land*, this thing *is* a heavenly *one*. Hence God is not ashamed of them, to be called their God, for* he prepared a city for them.

11:17 In faith, Abraham, being tested, has offered *up* Isaac. And he who accepted the promises was offering *up* the only begotten *son of his*, 11:18 *he* to whom it was spoken, **Seed will be called to you in Isaac.** {Gen 21:12} 11:19 He reasoned that God *is* able to raise *him up* even from *the* dead, from where he also got him back in a figure.

11:20 In faith, Isaac blessed Jacob and Esau, concerning future things.

11:21 In faith, Jacob, *while* dying, blessed each of the sons of Joseph, and worshiped, *resting* upon the tip of his staff.

11:22 In faith, Joseph, *while* dying*, remembered *things* concerning the exodus of the sons of Israel, and commanded *them* concerning his bones. {Gen 21:1, 12, 50:24}

11:23 In faith, Moses was born *and* was hidden three months by the fathers, because they saw he was a handsome child, and they were not afraid of the command of the king.

11:24 In faith, Mosedenied to be called* the son of Pharaoh's daughter, 11:25 *and* selected for himself to be mistreated together-with the people of God rather than to have temporary enjoyment of sin. 11:26 He deemed the reproach of the Christ greater riches *than* the treasures of Egypt, for* he was looking toward the reward.

11:27 In faith, he left Egypt, not being afraid *of* the fury of the king, for* he persevered, as seeing the invisible *one*.

11:28 In faith, he has made* the Passover and the splashing of the blood *on the door frames*, in-order-that the destroyer of the firstborn should not touch them.

11:29 In faith, they crossed over the Red Sea as *if* through dry *land*, of which the Egyptians took an attempt *at crossing and* were swallowed up. {Exo 2:2, 11, 15, 12:11, 18, 14:22}

11:30 In faith, the walls of Jericho fell *down after*, they were surrounded upon seven days.

11:31 In faith, Rahab the prostitute did not perish together-with the ones who were disobedient, she accepted the spies with peace. {Jos 6:17-23, Jos 2:1}

11:32 And what more should I say? For* the time will fail me describing *the things* concerning Gideon, Barak, and both Samson and Jephthah, both David and Samuel, and the prophets, 11:33 who through faith conquered kingdoms, worked righteousness, obtained promises, sealed *the* mouths of lions, 11:34 quenched *the* fiery power, fled *away* from *the* edges of *the* sword, were empowered away from weakness, became mighty in war, *the* encampments of aliens bowed *down*. 11:35 Women received *back* their dead from a resurrection. But others were tortured *and* did not accept *their* redemption; in-order-that they might obtain a better resurrection, 11:36 and others received a trial from mockings and scourges, but still more, from bonds and prison. 11:37 They were stoned; they were sawed in *two*; they were tempted; they died in murder from *the* sword; they went around in sheepskins, *and* in goat hides; *they were* lacking, being afflicted, *and* being mistreated 11:38 (of whom the world was not worthy), wandering in *the* wildernesses and mountains

and caves and the holes of the earth. 11:39 And all these were testified of through their faith *but* did not get the promise for themselves, 11:40 God foresaw something better concerning us, in-order-that they should not be completed separate from us. {Jud 6:4, 11, 15, 1Sa 7:1-17, 2Sa 2:1-32, 2Sa 8:1-18, Jud 14:1-20, Dan 6:1-28}

[Hebrews 12] TOC

12:1 Therefore, *since* we also have so-great a cloud of witnesses encompassing us, let us run through endurance the contest laying before us, *after* we placed away from ourselves every interference, and the easily standing around sin. {i.e., the popular sin; something that crowds around you, tripping you up.} 12:2 Looking away toward Jesus, the author and completer of the faith, who endured *the* cross, *and the* despised shame, in exchange-for the joy laying before him, and sat *down* at the right *hand* of the throne of God. 12:3 For*, study° the one who has endured such contradiction by sinners to himself, in-order-that you° might not be weary, being faint in your° souls. 12:4 You° have not yet stood up insofar-as *sacrificing* blood toward *your* struggling against sin. 12:5 And you° have forgotten the encouragement which reasons with you° as with sons, 'My son, do not regard-lightly *the* disciplining of *the* Lord, nor be faint *when* you are reproved by him. 12:6 For* whom *the* Lord loves*, he disciplines, and scourges every son whom he is accepting.' {Prov. 3:11-12, Job 5:17} 12:7 *It is* *for disciplining *that* you° endure; God himself is dealing with you° as with sons. For* what is *the* son whom *his* father is not disciplining? 12:8 But if you° are without discipline, of which all have become partakers, consequently*, you° are illegitimate and not sons. 12:9 Thereafter, we indeed were having the fathers of our flesh *as* correctors *of us*, and we revered *them*. Will we not much rather be made subject to the Father of spirits and we will live? 12:10 For* they indeed were disciplining *us* *for a few days according-to what *did* seem *right* to them, but *he does it* upon what is advantageous for *us*, *that* we may receive of his holiness. 12:11 Now indeed all disciplining does not seem to be *a thing* of joy *for the present*, but of sorrow; but later it gives peaceful fruit of righteousness to the ones who have been exercised because of it. 12:12 Hence straighten° the drooping hands and the paralyzed knees, 12:13 and make*° straightened tracks for your° feet, in-order-that what *is* lame might not be turned aside, but rather should be healed.

12:14 Pursue° peace with all and the holiness without which no one will be seeing the Lord, 12:15 exercising the oversight *of yourselves* lest *there is* anyone who comes-short, away from the grace of God; lest any root of bitterness springing upward, should trouble *you*°, and many might be defiled through this; 12:16 lest *there is* any fornicator or profane *person*, like Esau, who gave *away* his birthrights in exchange-for one dinner. {Gen 25:31} 12:17 For* you° know thereafter that even wishing to inherit the bounty, he was rejected*, for* he found no chance of repentance although sought it out with tears.

12:18 For* you° have not come to a mountain being touched and has been burned with fire and to blackness and to darkness and to whirlwind, 12:19 and to *the* noise of a trumpet and to *the* voice of declarations, which *voice* the ones who heard renounced, *asking the* word not to be added to them. 12:20 For* they were not carrying *out* what is ordered, 'Even if a beast might touch the mountain, it will be stoned.' {Exo 19:12-13, 16, Deu 4:11} 12:21 And so fearful was the manifestation, *that* Moses said, 'I am fearful and trembling. {Deu 9:19} 12:22 But you° have come to Mount Zion and to *the* city of the living God, to the heavenly Jerusalem, and to tens of thousands of messengers, 12:23 to *the* festal-gathering and to *the* congregation* of the firstborn *ones*, who have been registered in *the* heavens and to God, *the* judge of all, and to *the* spirits of *the* righteous who have been completed, 12:24 and to Jesus *the* intermediary of a new covenant*, and to the blood of sprinkling *which is* speaking better than *that of* Abel. 12:25 Beware° *that* you° do not renounce the one speaking. For* if those *men* did not flee {Or: escape}, who renounced the one who divinely-warned *them* upon *the* earth, much more we *may not escape* the ones turning away from the one *who is* from *the* heavens, 12:26 whose voice then shook the earth. But now he has promised, saying, **'Still once for all, I do not only shake the earth, but also the heaven.'** {Hag. 2:6} 12:27 And the *saying*, 'still once for all,' indicates the transfer of the things which are shaken, as of things which have been made*, in-order-that the things which are not shaken may remain. 12:28 Hence, receiving an unshakable kingdom (let us have gratitude) through which we give-divine-service *in ways* well pleasing to God, with reverence and piety; 12:29 for* our God *is* also a consuming fire. {Deu 4:24}

[Hebrews 13] TOC

13:1 Let brotherly-love abide. 13:2 Do° not forget hospitality, for* through this, some were eluded {i.e. unaware} *and* lodged messengers. 13:3 Remember° the prisoners, as you° have been bound together-with *them*; the ones who are mistreated, as *though* being *mistreated* yourselves also in *the* body. 13:4 *Let* marriage *be* honored among all and *let* the marriage-bed *be* undefiled, but fornicators and adulterers God will be judging. 13:5 In the manner *of life, do* not *be* a money-lover, being content with the things which are present*, for* he himself has said, **'I should never be lax *concerning* you, nor should I be forsaking you.'** 13:6 So-as *for* us being courageous to say, **'*The* Lord *is* my helper and I will not be fearing.**

What will man be doing* for me?' {Gen 18:2, Deu 31:8, Jos 1:5, Psa 56:4, 11; 118:6}

13:7 Remember° your° leaders, *men* who spoke to you° the word of God, of whom *after* reviewing *the* outcome of *their* conduct, imitate° the faith *of such*! 13:8 Jesus Christ *is* the same yesterday and today and forever. 13:9 Do° not be carried away by various and strange teachings; for* *it is* good *for* the heart to be confirmed in gratitude, not by foods, in which the ones who walked were not profited. 13:10 We have an altar, from which the ones giving-divine-service to the tabernacle have no authority to eat. 13:11 For* the bodies of these creatures, whose blood is brought into the *holy of* holies through the high-priest *as an offering* concerning sin, are burned outside the encampment. 13:12 Hence Jesus also suffered outside the gate, in-order-that he might make the people holy through *his* own blood. 13:13 Now-then let us go forth to him outside the encampment, carrying his reproach. 13:14 For* we do not have an abiding city here, but we are seeking after the future *city*. 13:15 Therefore, let us always offer *up* a sacrifice of praising through him to God, this is, *the* fruit of *our* lips confessing *praise* in his name. 13:16 But do° not forget the practice of good* and fellowship. For* God is well pleased with such sacrifices. 13:17 Obey° and yield° yourselves to your° leaders, for* they themselves are watching *out* on behalf of your° souls, as the ones who will be giving account, in-order-that they may do* this thing with joy and not groaning, for* this *would be* detrimental to you°. {Lev 4:12, 21, Lev 16:27, Num 19:3, Mic 2:10}

13:18 Pray° concerning us, for* we have confidence that we have a good conscience, wishing to conduct ourselves *in a* good *manner* in all things. 13:19 But I am encouraging *you*° even-more to do* this, in-order-that I may be restored to you° shortly.

13:20 Now the God of peace, who brought* up the great shepherd of the sheep, our Lord Jesus, from *the* dead in *the* blood of an everlasting covenant*, 13:21 may he complete you° in every good work, *that* you° should practice his will, doing* in you° what *is* well pleasing in his sight, through Jesus Christ in whom *is* the glory, forevermore. Amen.

13:22 But I am encouraging you°, brethren, tolerate° the word of encouragement, for* I *have* also informed you° by letter through bits *of information*. 13:23 You° know *our* brother Timothy has been released, with whom, if he comes shortly, I will be seeing you°.

13:24 Greet° all your° leaders and all the holy-ones. The ones from Italy greet you°.

13:25 Grace *be* with all of you°. Amen.

{NOTES: Please read the Preface and other non-bible sections. * is our universal footnoting for words contained in the 'Definitions' section. These words are NOT the same Greek word as the non-asterisk form; i.e., *FOR is different from FOR* is different from FOR. ° (degree sign) denotes plural forms.}

{{ Introduction to James 50-52 AD

This letter was most likely written about the same time the letter in Acts 15 was sent to all the congregations from the apostles in Jerusalem. That letter told the Gentile Christians and the Jewish Christians that only four things from the Law (Old Testament) were to be obeyed. Jews who had known the Law all their lives could not keep it. The Gentiles not be able too. But under the Law of Freedom neither group of people have to obey Old Testament under the New Testament.

So James is fast-paced written to an general Christian audience and encourages all to not have a "faith only," or a "works can save you" type attitude but to have both. James has more commandments (short and simple) per page than any other letter: Do not be a hearer only but be a doer. To believe (have faith) is to have works. Do not blame God for your lack of self-control. Listen. Practice mercy. Do not be prejudiced. Do not ignore the poor, etc. The classic "faith only" can never save you rebuke because even "demons believe" is in 2:19. James tells us how to live as Christians. He tells it "like it is."}}

[James 1] TOC

{Note: Mark and Matthew were written at about the same time as James, or slightly before. This help explain a lot of questions why Matthew is written to the Jews and Mark was written to the Greeks.}

1:1 James, a bondservant of God and of *the* Lord Jesus Christ, to the twelve tribes, the ones in the dispersion, hail *to you*°!

1:2 My brethren, deem° *it with* all joy, whenever you° fall into various temptations, 1:3 knowing that the proving of your° faith {Or: belief; and throughout the N.T.} is working out endurance. 1:4 But let endurance have *its* complete work, in-order-that you° may be complete and whole, deficient in nothing.

1:5 But if anyone of you° is deficient of wisdom, let him ask from God, the one giving to all *in* liberally and does not reproach *any*, and it will be given to him. 1:6 But let him ask in faith, doubting nothing. For* the one who is doubting himself has resembled a wave of *the* sea being blown by the wind and tossed *around*. 1:7 For* do not let that man assume that he will be receiving anything from the Lord; 1:8 an indecisive man *is* restless in all his ways.

1:9 But let the humble brother boast in his elevation, 1:10 but the rich *brother* in his humbleness, because like *the* flower of grass, he will pass-away. 1:11 For* the sun rose together-with the burning heat, and dried up the grass, and its flower fell off and the beauty of its face perished. So will the rich *man* also fade-away in his pursuits.

1:12 *The* fortunate man who is enduring temptation, because *when* he became approved, he will be receiving the crown of life, which the Lord promised to the ones who love* him. 1:13 Let no one say *while* he is tempted, I am tempted from God, for* God is not temptable from evils, and he himself tempts no one. 1:14 But each *person* is tempted, *while* he is lured out and is enticed by *his* own lust. 1:15 Thereafter, *when* conceived, it bears sin, and *a*was matured, gives-birth *to* death. 1:16 Do° not be misled, my beloved brethren!

1:17 Every good *act of* giving, and every complete gift, is from above, descending from the Father of lights, with whom there is no change or a shadow of turning. 1:18 *After* he willed *it*, *and* gave-birth to us with the word of truth, *that* we might be a certain first-fruit of his created things.

1:19 So-then my beloved brethren, let every man be quick *that* he may hear, *be* slow *that* he may speak, *and* slow to wrath. 1:20 For* *the* wrath of man is not working out *the* righteousness of God. 1:21 Hence, *after* placing away from yourselves all filthiness and *the* abundance of malice, accept° the implanted word in meekness, the one which is able to save your° souls.

1:22 But become° doers of *the* word and not hearers only, deluding yourselves. 1:23 Because if anyone is a hearer of the word and not a doer, this one has resembled a man considering his face (*which was his* from birth) in a mirror. 1:24 For* he considered himself, and has gone away and immediately forgot what sort of *man* he was. 1:25 But he who peered into *the* complete law, the *law* of freedom, and *has* remained *in it*, this one did not become a forgetful hearer, but a doer of work, this one will be fortunate in his doing* {Or: practice; action}. {1Co 13:10}

1:26 If anyone among you° thinks himself to be *outwardly* religious, *though* he does not bridle his tongue but *is* deceiving his heart; this one's religion is futile.

1:27 A clean and undefiled religion with *our* God and Father is this: to visit the orphans and widows in their affliction, *and* to keep himself unstained from the world.

{Many try to use the other meaning of this Greek word: 'oversee' for 'visit'. The 'orphans' can be the 'fatherless'. See the section 'Greek History During New Testament Times.'}

[James 2] TOC

2:1 My brethren, do° not have the faith of our Lord Jesus Christ, the *Lord* of glory, in favoritisms. 2:2 For* if a man should enter into your° congregation *with* a gold ring, in bright apparel and *if* a poor *person* in filthy apparel also should enter, 2:3 you° might look upon the one wearing the bright apparel and might say to him, You, sit here *in the* good *seat*; and you° might say to the poor *person*, You, stand there or sit here under my footstool. 2:4 And have you° not made distinction among yourselves and *then* became judges from evil reasonings?

2:5 Listen°, my beloved brethren. Did God not choose the poor of the world *to be* rich in faith and heirs of the

kingdom which he promised to the ones who love* him? 2:6 But you° dishonored the poor. Are the rich not oppressing you°? And are they themselves *not* dragging you° into *the* courts? 2:7 Are they themselves not blaspheming the good name, the *name* which was surnamed upon you°? {Act 11:26} 2:8 Nevertheless, if you° complete the royal law according-to the Scripture, 'You will love* your neighbor like yourself,' you° are doing* well. {Lev 19:18} 2:9 But if you° are showing-favoritism, you° are working sin, being convicted by the law as transgressors.

2:10 For* who*ever* will be keeping the whole law and but *yet* will trip in one *point*, he has become liable *to* all *of it*. 2:11 For* he who said, 'Do not commit adultery,' also said, 'Do not murder.' {Exo 20:13-14, Deu 5:17-18} But if you will not commit adultery, but *yet* you will *commit* murder, you have become a transgressor of *the* law. 2:12 Speak° so and practice° so, as *one* being about to be judged through *the* law of freedom. 2:13 For* the judgment *is* merciless to the one who did not practice mercy; mercy wins over judgment.

2:14 My brethren, what is the profit, if someone says he has faith, but does not have works? Is the faith able to save him? 2:15 But if a brother or sister is naked and may be deficient of the*ir* daily nourishment, 2:16 and anyone out-of you° may say to them, Proceed-away° in peace. Be° warmed and be° fully-fed, but do° not give to them the requirements of the body, what *is* the profit? 2:17 So also the faith, if it does not have works, is dead in itself.

2:18 But someone will say, You have faith, and I have works. Show me your faith away from your works. I will also show you my faith from my works. 2:19 You believe that God is one; you are doing* well. The demons also believe and they are shuddering. 2:20 But O vain man, are you willing to know that the faith is dead without works?

2:21 Was not Abraham our father made righteous from works *when* he offered up Isaac his son upon the altar? 2:22 Do you see that the faith was working together-with his works and *his* faith was completed from *his* works? 2:23 And the Scripture was fulfilled the one which says, 'And Abraham believed God and it was counted to him *for righteousness,' and he was called the friend of God. {Gen 15:6} 2:24 Now-then, are you° seeing that a man is made righteous from works and not from faith only?

2:25 Now likewise, was not Rahab the prostitute also made righteous from works, *after* she accepted the messengers and put *them* forth a different way? {Jos 2:1, 6:17, 23} 2:26 For* just-like the body without a spirit is dead, so the faith without works is also dead.

[James 3] TOC

3:1 My brethren, do° not *let* many *of you*° become teachers, knowing that we will be receiving a greater judgment. 3:2 For* we all trip in many things. If anyone does not trip in speech, this one is a mature man, *is* also able to bridle the whole body. 3:3 Behold we put the bridles into the mouths of the horses *that* they should be obedient to us, and we direct their whole body. 3:4 Behold also the ships, *though* being so-great and are driven by harsh winds, *yet* are directed by a little rudder, wherever the impulse of the steersman is planning.

3:5 So the tongue is also a little member and boasts of magnificent things. Behold, how-vast a forest it lights *up with such* a small fire! 3:6 And the tongue *is* a fire, the world of unrighteousness. Thus the tongue is designated among our members *as* what stains the whole body and *is* igniting the birth cycle {i.e., the cycle of life} and *is* being ignited by hell. 3:7 For* every nature of beasts and birds, of reptiles and sea-creatures, is tamed and has been tamed by human nature. 3:8 But no one from mankind is able to tame the tongue; *it is* an uncontrollable evil, full of deadly poison. 3:9 We are giving-thanks to the God and Father with* it and we are cursing the men with* it (the ones who have become according-to the likeness of God). 3:10 A thanks and a curse comes forth out-of the same mouth. My brethren, these things do not need to become so! 3:11 The spring is not gushing the sweet and bitter *water* from the same hole, *is it*? 3:12 My brethren, a fig tree is not able to produce olives or a vine *produce* figs, are they? Thus no spring *is able* to produce *both* salty and sweet water.

3:13 Who *is* wise and knowledgeable among you°? Let him show out-of the good conduct, *that he has*, his works in meekness of wisdom. 3:14 But if you° have bitter jealousy and selfish ambition in your° heart, do° not boast and lie° against the truth. 3:15 This wisdom is not coming down from above, but is earthly, physical, demonic. 3:16 For* where jealousy and selfish ambition *are*, there *is* unrest and every evil matter. 3:17 But the wisdom *which is* from above is indeed first pure, thereafter *is* peaceful, gentle, easily-obeyed, full of mercy and good fruits, impartial and non-pretended. 3:18 And *the* fruit of righteousness is sown in peace by the ones making* peace.

[James 4] TOC

4:1 From where *are the* wars and quarrels among you° *coming*? *Is it* not from here, from your° *own* sensual-delights, the ones warring in your° members? 4:2 You° lust and do not have; you° murder and are jealous and are not able to obtain; you° quarrel and make war; you° do not have, because you° do not ask for yourselves. 4:3 You° ask and do not receive, because you° ask evilly, in-order-that you° may spend *it* in your° sensual-delights.

4:4 Adulterers and adulteresses, do you° not know that the friendship of the world is hostility *toward* God? Therefore, whoever should will to be a friend of the

world is designated *as* an enemy of God. 4:5 Or are you° thinking that the Scripture speaks with emptiness, *Does* the Spirit who *has* dwelt in us long to envy? 4:6 But he is giving greater grace. Hence *the Scripture* says, 'God resists *the* haughty, but gives grace to *the* humble.' {Prov 3:34}

4:7 Therefore, be° subject to God and stand° against the devil, and he will be fleeing away from you°. 4:8 Draw° near to God and he will be drawing near to you°. Cleanse° *your*° hands sinners and purify° *your*° hearts *you*° indecisive! 4:9 Be° miserable and mourn° and weep°. Let your° laughter be turned to mourning and the joy *be turned* to gloom. 4:10 Humble° yourselves in the sight of the Lord and he will be exalting you°.

4:11 Brethren do° not speak against one another. The one speaking against a brother and *the one* judging his brother, is speaking against and is judging *the* law. Now if you are judging *the* law, you are not a doer of *the* law, but a judge. 4:12 There is the one lawgiver, the one able to save and to destroy; but who are you who judges the other?

4:13 Proceed *on* now, the ones saying, Today and *the* next-day, we might travel into this city and might spend one year there and should be a merchant and should make* a gain. 4:14 You° do not know the things of the next-day, for* what *is* your° life? For* it will be a vapor, which appears *for a small *time* but also thereafter disappears. 4:15 Instead of the thing *you spoke*, you° *ought* to say, If the Lord wills, and we should also live, *then* we might do* this or that. 4:16 But now you° boast in your° self-importances. All such boasting is evil. 4:17 Therefore, *you* knowing to do* good and not doing* *it*, it is sin to him.

[James 5] TOC

5:1 Proceed *on* now *you,* the rich, weep°, howling in your° miseries, in the ones coming upon *you*°. 5:2 Your° riches have rotted and your° garments have become moth-eaten. 5:3 Your° gold and silver have been corroded, and their corrosion will be *for a testimony *against* you° and will be eating your° flesh like fire. You° stored up *nothing* in *the* last days. 5:4 Behold, the wages of the workers who mowed your° farmlands, *the wages* which have been defrauded from {i.e., by} you°, are crying out *against* you° and the cries of the ones who reaped have entered into the ears of the Lord of Hosts. 5:5 You° caroused upon the land and were self-indulgent; you° nourished your° hearts as in a day of slaughter. 5:6 You° sentenced *others*; you° murdered the righteous who do not resist you°.

5:7 Therefore, brethren, have° patience until the presence of the Lord. Behold, the farmer is waiting for the precious fruit of the earth, having patience over it, until it should receive *the* morning and evening rainfall. 5:8 You° also, have° patience; establish° your° hearts, because the presence of the Lord has drawn near. 5:9 Brethren, do° not groan against one another, in-order-that you° may not be judged. Behold, the judge stands before the doors.

5:10 My brethren, take° *as* an example of suffering evil treatment and of patience the prophets who spoke in the name of the Lord. 5:11 Behold, we esteem the ones *who are* enduring, fortunate. You° heard *of* the endurance *of* Job and behold° the end of the Lord, that he is very affectionate and compassionate. {Job 1:21-22, 42:1-17}

5:12 My brethren, but before all things, do° not swear, neither *by* the heaven, nor *by* the earth, nor *by* any other oath, but let your° yes be yes and the no *be* no, in-order-that you° may not fall into hypocrisy.

5:13 Is anyone among you° suffering evil treatment? Let him pray. Is anyone cheerful? Let him sing-praise. 5:14 Is anyone among you° sick? Let him invite the elders of the congregation*, and *after* they *have* anointed him with oil in the name of the Lord, let° them pray over him. 5:15 And the vow of the faith will save the one who is weary and the Lord will lift him up, even if he may have practiced sins, it will be forgiven him.

5:16 Confess° for yourselves the trespasses *you*° *have* to one another, and pray° on behalf of one another, *that you° may be healed. A supplication of a righteous *man* prevails much *in its* working. 5:17 Elijah was a man of like-feelings to us and he prayed with *much* prayer *for* the *heaven* not to rain, and it did not rain upon the land *for* three years and six months. 5:18 And he prayed again, and the heaven gave rainfall and the land sprouted her fruit. {1Ki 17:1, 18:41}

5:19 Brethren, if anyone among you° should be misled from the truth and someone should return him *to it*, 5:20 let him know that the one who turned a sinner from *the* error of his way will be saving a soul from death and will be hiding a multitude of sins.

{NOTES: Please read the 'Definitions' Section and other non-bible sections to understand the MLV better.}

{{ Introduction to 1 Peter 64-65 AD

Peter writes this letter of hope and of what it means to live in Christ, at a time when Christians were suffering persecution from the Jews, and now Nero and the Roman government. The intended readers are primarily Gentile Christians.

Peter breaks down life in Christ for different groups of Christians. Many times, it is back and forth commands to do this / don't do this / be this / don't be this. Peter shows us the aspects of Christianity: Christian suffering and service, our relationships in the congregation and the world, Christian attributes and how to grow in them, and what to expect from false teachers. The believers needed to be assured they were secure in Christ alone, to relieve some of the stress of the times.}}

[1 Peter 1] TOC

1:1 Peter, an apostle of Jesus Christ, to *the* chosen, *the* travelers *who are* from *the* dispersion from Pontus, Galatia, Cappadocia, Asia and Bithynia, 1:2 according-to *the* foreknowledge of God *the* Father, in *the* holiness of *the* Spirit, to obedience and sprinkling of *the* blood of Jesus Christ: grace to you° and may peace be multiplied.

1:3 Gracious* is the God and Father of our Lord Jesus Christ, who according-to his much mercy has birthed us again into a living hope through *the* resurrection of Jesus Christ from the dead, 1:4 into an incorruptible, undefiled and unfading inheritance which has been guarded in *the* heavens *for you°, 1:5 who are guarded through faith in *the* power of God, into a salvation ready to be revealed in *the* last time. 1:6 In which you° are glad now, if it is essential for a few *moments* you° were made sorrowful in various tests, 1:7 in-order-that the trial of your° faith *being* much *more* precious *than* gold which perishes, *even* now you are tested through fire, may be found *for praise and honor and to glory in *the* revelation of Jesus Christ.

1:8 You° love* whom you° have not seen {Or: known}, now you° believe into whom you° do not see; you° are glad with unspeakable joy and have been glorified *in him*; 1:9 getting for yourselves the end of your° faith, *that is* the salvation of *your*° souls. 1:10 Concerning which salvation, *the* prophets, who prophesied concerning the favor, the one *coming* to you°, sought out and utterly searched out, 1:11 searching which *time* or what *sort of* time *the* Spirit of Christ in them was indicating, *while* testifying beforehand *of* the sufferings *for Christ and the glories *following* after these things. 1:12 To whom it was revealed, that not to themselves, but to you°, they were serving *the* same things which now were reported to you° through the ones who proclaimed the good-news *to* you° in the Holy Spirit, *after* he was sent forth from heaven, into which things messengers desire to peer.

1:13 Hence you° girded up the hips of your° mind, *while* being sober, hope° completely upon the grace being brought to you° at the revelation of Jesus Christ, 1:14 like children of obedience not shaping yourselves in *your*° former lusts in *the time of* your° ignorance, 1:15 but according-to the one who called you°, *who is* holy, you° yourselves also become° holy in all *your*° conduct, 1:16 because it has been written, 'Become° holy, because I am holy.' {Lev 11:44-45, 19:2, 20:7,26} 1:17 And if you° call upon the Father, who impartially judges according-to the work of each *one*, conduct° yourselves in fear *during* the time of your° foreign residency *here*, 1:18 knowing that you° were redeemed from your° futile conduct handed-down from *your*° forefathers not with corruptible things *like* with silver or with gold. 1:19 But like *that* of an unblemished and unstained lamb, *you were redeemed* with *the* precious blood of Christ, 1:20 who indeed, was known beforehand, before *the* conception of the world, but was manifested in *the* last times because of you°, 1:21 who believe through him in God, who raised him *up* from the dead and gave him glory, so-then your° faith and hope might be in God. 1:22 You° have purified your° souls in the obedience to the truth through *the* Spirit toward non-pretended brotherly-love, intensely love*° one another from a clean heart, 1:23 you° have been born again, not out-of corruptible seed, but from *the* incorruptible, through *the* word of God, *which is* living and remaining forever. 1:24 Because, 'All flesh *is* like grass and all *the* glory of man *is* like the flower of grass. The grass dried up and its flower fell off. 1:25 But the declaration of the Lord is abiding forever.' {Isa 40:6-9} And this is the declaration *of* the good-news which was proclaimed to you°.

[1 Peter 2] TOC

2:1 Therefore, placing away from yourselves all malice and all treachery, and hypocrisies and envies, and all slanders, 2:2 as newborn babies, long-for° the logical milk *which is* treachery-free, in-order-that you° may grow in it {T} toward salvation, 2:3 (if indeed*, you° tasted *it*, that the Lord *is* kind), 2:4 coming to whom *is* a living stone, have indeed been rejected* by men, but chosen *and* precious with God. 2:5 You° yourselves, like living stones, are also built up *as* a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. 2:6 Because it contains *it* in the Scripture, 'Behold, I place a stone in Zion, a cornerstone, chosen *and* precious, and the one believing upon him should never be ashamed.' {Isa 28:16} 2:7 Therefore, in the ones who believe *is* the honor for you°, but to *the* disobedient, '*The* stone which the ones building rejected*, this became to *you*° *the* head of *the* corner'; {Psa 118:22} 2:8 and, 'A stone of stumbling and a rock of offense'; {Isa 8:14} who are stumbling in the word, being disobedient, toward which they were also appointed*. 2:9 But you° *are* a chosen race, a royal priesthood, a holy nation, a people *for *God's* ownership, *that you° may proclaim the virtues of the one who called you° out-of darkness into his marvelous light;

2:10 the ones who previously *were* not a people, but now *are* the people of God, who had not been shown-mercy, but now were shown-mercy. {Hos 1:10, 2:23}

2:11 Beloved, I am encouraging *you*°, as foreigners and travelers, to abstain from fleshly lusts, which are warring against the soul, 2:12 having your° good conduct *seen* among the Gentiles, in-order-that, in what they are speaking against you°, as evildoers, they may glorify God in *the* day of visitation, *after* they eye-witnessed *things* from *your*° good works.

2:13 Therefore, be° subject to every human creation because of the Lord, whether to a king, as being superior to *you*°, 2:14 or to governors, as they are sent through him *for vengeance *on* evildoers and praise *to the* doers of good, 2:15 because so is the will of God, doing* good *things* to hush the ignorance of foolish men, 2:16 as free and *yet* not having *your*° freedom as a cover-up of malice, but as bondservants of God. 2:17 Honor° all *men*. Love*° the brotherhood. Fear° God. Honor° the king.

2:18 Domestic *servants*, *stay* being subject to *your*° masters in all fear, not only to the good and gentle, but also to the crooked. 2:19 For* this is grace, if anyone undergoes sorrows, suffering wrongfully because of *his* consciousness of God. 2:20 For* what credit *is it*, if, *when* sinning and being battered *for it*, you° will be enduring *it*? But if, *when* doing* good and suffering *for it*, you° will be enduring *it*, this *is* grace with God. 2:21 For* you° were called into this, because Christ also suffered on our behalf, leaving a model for you°, in-order-that you° should follow after his footprints. 2:22 *He* who did* no sin, nor was treachery found in his mouth; 2:23 who, being reviled, was not reviling again *in return*; *when* suffering, was not threatening (but was giving *himself* to the one *who is* judging righteously); 2:24 who, himself, carried our sins in his body upon the tree, in-order-that we might live to righteousness *after* we became-dead to *our* sins; of whom by his wounds you° were healed. 2:25 For* you° were being misled like sheep, but now were returned over *to* the Shepherd and Overseer of your° souls. {Isa 53}

[1 Peter 3] TOC

3:1 Likewise, wives be subject to *your*° own husbands in-order-that, even if some are disobedient to the word, they will be gained without a word through the conduct of the*ir* wives, 3:2 *after* they eye-witnessed your° pure conduct in fear, 3:3 whose adornment, do not let *it* be the outward *acts* of braiding *the* hairs, and of placing on of gold things or of clothing of *expensive* garments, 3:4 but *let it be* the hidden human *things* of the heart, in the incorruptible *adornment* of a meek and quiet spirit, which is greatly-valued in God's sight. 3:5 For* so the holy women, the ones also hoping upon God, were previously adorning themselves, being subject to the*ir* own husbands, 3:6 as Sarah obeyed* Abraham, calling him lord, whose children you° became, doing* good and not fearing any terror. {Gen 18:12-15}

3:7 Likewise the husbands, dwell together-with *your*° *wives* according-to *the* knowledge, bestowing honor to the wife, as the weaker vessel, as also *being* joint heirs of *the* grace of life, *that* your° prayers may not be hindered.

3:8 Now *to* the end, all *be* like-minded, sympathetic, loving the brethren, affectionate, friendly; 3:9 not repaying evil in exchange-for evil or reviling in exchange-for reviling, but instead, speaking well of *others*; knowing that you° were called *for this, in-order-that you° should inherit a blessing. 3:10 For* he who wills to love* life and to see good days, let his tongue cease from *speaking* evil, and *also* his lips not to speak treachery. 3:11 Let him shun away from evil and let him practice good. Let him seek peace and let him pursue it, 3:12 because *the* eyes of *the* Lord *are* upon the righteous and his ears *are* toward their supplication. But *the* face of the Lord *is* against *people* practicing evil things. {Psa 34:12-16}

3:13 And who *is* he who will be mistreating you°, if you° become imitators of the good *one*? 3:14 But even if you° may suffer because of righteousness, *you*° *are* fortunate. But do° not fear *because of* their fear, nor should you° be disturbed; 3:15 but make° the Lord God holy in your° hearts, and *be* ready habitually with a defense to everyone who is asking you° for a reason concerning the hope *which is* in you°, with meekness and fear, 3:16 having a good conscience, in-order-that, in what they are speaking against you° as evildoers, they may be ashamed, the ones railing at your° good conduct in Christ. 3:17 For* *it is* better to suffer doing* good than *for* doing* evil (if the will of God wills *it*), 3:18 because Christ also suffered once for all concerning *our* sins, the righteous on behalf of the unrighteous, in-order-that he might lead you ° to God, was indeed slain in *the* flesh, but was made* alive in *the* spirit, 3:19 in which, also, *after* he traveled and preached to the spirits in prison {Eph 2:17}. 3:20 They were previously disobedient, when the patience of God was waiting in *the* days of Noah, *while* the ark *was* being prepared, in which a few (this is, eight) souls were saved through water, 3:21 which *is our* counterpart, immersion*, *which* saves us also now, not the removal of *the* filth of the flesh, but a demand of a good conscience toward God, through the resurrection of Jesus Christ, 3:22 who is at *the* right *hand* of God, *after* traveling into heaven, *where* messengers and authorities and powers were made subject to him. {Gen 6:3, 12}

[1 Peter 4] TOC

4:1 Therefore, Christ suffered on our behalf *who are* in *the* flesh (you° also be arming° yourselves with the same mind), because he who suffered in *the* flesh has ceased from sin, 4:2 *that* you should no longer have the rest *of your*° life (*the* time in *the* flesh), in the lusts of men, but in the will of God. 4:3 For enough time which has passed-away from *our* life *is* for us to have worked out the will of the Gentiles, having conducted-ourselves in unbridled-lusts, lusts, drunkennesses, revelings, drinking-bouts and illegal {i.e., immoral} idolatries; 4:4 in which they are surprised *by* you°, *that you*° *are* not running together-with *them* into the same outpouring of riotousness, *and* blaspheming, 4:5 who will be giving account to the one holding ready to judge *the* living and *the* dead. 4:6 For the good-news was proclaimed even to the dead toward this *end*, in-order-that they might be judged indeed according-to men in *the* flesh, but may live according-to God in *the* Spirit.

4:7 But the end of all things has drawn near. Therefore, be° sensible and be° sober for prayers. 4:8 But before all *things*, have the intense love toward yourselves, because love will hide a multitude of sins. 4:9 *Be* hospitable to one another without murmurings, 4:10 just-as each received a gift, serving it for yourselves, as good stewards of *the* various favors of God. 4:11 If anyone is speaking, *speak* as *the* oracles of God; if anyone is serving, *serve* as from the strength which God is supplying; in-order-that God may be glorified in all things through Jesus Christ to whom is the glory and the dominion forevermore. Amen.

4:12 Beloved, do° not be surprised at the fiery ordeal among you°, happening to you° for a test, as *though* a strange thing *is* befalling to you°. 4:13 But accordingly *as* you° are sharing in the sufferings of the Christ *with us*, rejoice°, in-order-that you° may also rejoice in the revelation of his glory, being glad. 4:14 If you° are reproached in *the* name of Christ, *you*° *are* fortunate, because the Spirit of glory and of God rests upon you°. Indeed, he is blasphemed according-to them, but he is glorified according-to you°. 4:15 For let not anyone of you° suffer like a murderer, or a thief, or an evildoer, or like a meddler in others' affairs. 4:16 But if *anyone suffers* as a Christian, let him not be ashamed, but let him glorify God in this respect. 4:17 Because *it is* the time *for* the judgment to begin from the house of God, and if *it begins* first from us, what *is* the end of the ones who are disobedient to *the* good-news of God? 4:18 And if the righteous one is scarcely saved, where will the ungodly and *the* sinner appear? 4:19 So-then the ones also suffering according-to the will of God in good-doing, let° them consign themselves, their souls, as to a faithful Creator.

[1 Peter 5] TOC

5:1 I am encouraging *the* elders, the ones among you° (*as* the fellow elder and witness of the sufferings of the Christ, also the partner of the glory which is about to be revealed): 5:2 Shepherd° the flock of God among you°, exercising the oversight, not by compulsion, but willingly, nor covetously, but eagerly, 5:3 nor like *one* lording it over *his* inheritances {Or: lots}, but *by* becoming the flock's examples. 5:4 And *after* the Chief-Shepherd appeared, you° will be getting the unfading crown of glory.

5:5 Likewise, *the* younger *ones*, be° subject to the elders. But all being subject to one another, clothe° yourselves *with* humility, because 'God resists *the* haughty, but is giving grace to *the* humble.' {Prov. 3:34} 5:6 Therefore, humble° yourselves under the powerful hand of God, in-order-that he may exalt you° in time, 5:7 *after* you tossed forth all your° anxiety upon him, because he cares concerning you°.

5:8 Be° sober! Watch°! Your° opponent, *the* devil, like a roaring lion, is walking around seeking whom he may swallow, 5:9 to whom, stand° against, solid in the faith, knowing *that* the same sufferings *are* to be completed in your° brotherhood in *the* world.

5:10 But the God of all grace, who called you° to his everlasting glory in Christ Jesus, *after*suffered a small *time*, he himself may complete you°, then will establish, will strengthen *and* will found *you*°. {I.e. make a foundation of you.} 5:11 The glory and the dominion *be* to him, forevermore. Amen.

5:12 Through Silvanus, the faithful brother, as I count *him*, I wrote to you° a few *words*, encouraging and testifying this to be *the* true grace of God in which you° are standing. 5:13 She *who is* in Babylon, chosen together-with *you*°, and my son Mark greets you°. 5:14 Greet° one another with a kiss of love.

Peace to you° all, the ones in Christ Jesus. Amen.

{NOTES: Please read the Preface and other non-bible sections. * is our universal footnoting for words contained in the 'Definitions' section. These words are NOT the same Greek word as the non-asterisk form; i.e., *FOR is different from FOR* is different from FOR. ° (degree sign) denotes plural forms.}

{{ Introduction to 2 Peter 65-67 AD

The emphasis is on false teachers and false teaching. It is a letter of warning, and Peter's cure for false teaching is true* spiritual knowledge. As Jesus showed us in Matthew, it has been written... This letter is most likely a follow-up letter to his previous one to the same group of people.

It was written in Peter's mature years. He is one of the elders. It stirs up readers to grow in Christian character and encourage them into a patient expectation of the Lord's return also warning them against being 'led away in the error of the immoral.' Peter wants them to grow in 'the grace and knowledge of our Lord and Savior Jesus Christ.'

As translators, do not be lead away by those Bibles who would change Chapter 3:10 at the end to anything but 'will be burned up.' }}

[2 Peter 1] TOC

1:1 Simon Peter, a bondservant and apostle of Jesus Christ, to the ones who were allotted an equally precious faith with us, in the righteousness of our God and Savior Jesus Christ: 1:2 may grace and peace be multiplied to you° in the full knowledge of God and of Jesus our Lord.

1:3 As his divine* power has been gifted, all things *pertaining* to life and devoutness through the full knowledge of the one who called us through glory and virtue, 1:4 through which the precious and greatest promises have been gifted to us, in-order-that through these things you° might become partners of the divine* nature, *after* you fled away from the corruption in *the* world among *its* lust.

1:5 But also *in* this same thing, you° brought in all diligence, supply° in your° faith, virtue; and in the virtue, knowledge; 1:6 and in the knowledge, self-control; and in the self-control, endurance; and in the endurance, devoutness; 1:7 and in the devoutness, brotherly-love; and in the brotherly-love, love*. 1:8 For* *if* these things are existing and increasing in you°, none *will* designate *you° as being* idle nor unfruitful toward the full knowledge of our Lord Jesus Christ. 1:9 For* the one is blind in whom these things are not present*, being short-sighted, took *on* forgetfulness of {i.e., forgot} the cleansing from his old sins.

1:10 Hence brethren, be° more diligent to make* your° calling and choice steadfast, for* you° should never trip someday *while* practicing these things, 1:11 for* so the entrance into the everlasting kingdom of our Lord and Savior Jesus Christ will be richly supplied to you°.

1:12 Hence, I will habitually not be neglecting to remind you° concerning these things, although *you° are* knowing *them* and have been established in the present* truth. 1:13 But I am deeming *it* righteous, inasmuch as I am in this tabernacle, to awaken you° with a reminder, 1:14 knowing that the removal of my tabernacle is *coming* quickly, just-as our Lord Jesus Christ also indicated to me. 1:15 But I will also be diligent each-time, to have you° *in* remembrance of these things, to practice *them* after my exodus. 1:16 For* we have not followed wisely devised fables *when* we made known to you° the power and presence of our Lord Jesus Christ, but we became eyewitnesses of that majesty. 1:17 For* he received honor and glory from God the Father, *when* such a voice was carried to him by the Majestic Glory, **This is my beloved Son, in whom I am delighted.** {Mat 3:17, 17:5, Mar 1:11, Luk 3:22} 1:18 And we heard this voice, which was carried from heaven, being together-with him in the holy mountain. 1:19 And we have the steadfast prophetic word, as to a lamp appearing in a dreary place, until the day should dawn and *the* {F} morning-star might rise, to which you° are doing* well, *and* taking-heed in your° hearts. 1:20 Knowing this first, that every prophecy of Scripture does not come* from *one's* own interpretation. 1:21 For* no prophecy was ever brought *about* by *the* will of man, but *the* holy men of God spoke *the word* being carried by *the* Holy Spirit.

{Footnote: 2Pe 1:19, or: Venus; literally: 'light-bringing'; metaphorically Jesus.}

[2 Peter 2] TOC

2:1 But false* prophets happened *to be* also among the people, as false* teachers will also be among you°, who will be smuggling in sects of destruction, denying even the Master who bought them, bringing* quick destruction upon themselves. 2:2 And many will be following their unbridled-lusts, because of whom the way of the truth will be blasphemed. 2:3 And they will be merchants of you° in *their* greed with fabricated words, to whom the condemnation from long-ago is not idle, and their destruction will not be slumbering.

2:4 For* if God did not spare messengers who sinned, but threw them into Tartarus {i.e., Hell} *and* gave *them* up to restraints of blackness, being kept *for judgment; 2:5 and he did not spare the ancient world, but guarded Noah, *the* eighth *person spared*, a preacher of righteousness, *when* he brought* a flood upon *the* world of ungodly *people*; {Gen 7:23, 8:1-22} 2:6 and he condemned *the* cities of Sodom and Gomorrah with a catastrophe, incinerated *them*, *and* has placed *them as* an example *for* the ones who are about to be ungodly; {Gen 19:1-38} 2:7 and he rescued righteous Lot, *who was* being subjugated by the conduct of the immoral in *their* unbridled-lust 2:8 (for* *that* righteous *man*, *who was* dwelling among them, was tormenting *his* righteous soul by seeing and hearing *their* lawless works day from day {i.e., daily.}).

2:9 *The* Lord knows *how* to rescue *the* devout out-of temptation, and to keep the unrighteous (being punished) toward a day of judgment, 2:10 and especially the ones conducting-themselves after *the* flesh in *the* lust of

defilement and *while* despising lordship. *They are* self-willed daring ones who are not trembling *when* blaspheming *heavenly* glories, 2:11 where*as* messengers (*though* being greater in strength and power), do not bring a blasphemous judgment against them beside *the* Lord. 2:12 But these *unrighteous men are* like natural unreasoning creatures, having been born *for apprehension and corruption, blaspheming in *things* which they are ignorant of, and they will be utterly corrupted in their corruption. 2:13 They will be getting the wages of unrighteousness, *those who are* deeming *the* carousing in *the* day *to be* a sensual-delight. *They are* stains and blemishes, carousing in their *own various* deceptions, *while* feasting sumptuously alongside you°, 2:14 having eyes full of an adulteress and an unceasing sin, enticing unstable souls, having a heart which has been exercised from greed, having children of *the* curse, 2:15 *and* left *the* straight way. They were misled *and* followed in the way of Balaam the *son* of Beor, who loved* *the* wages of unrighteousness; {Num 22:5} 2:16 but he had *his* reproof from *his* own violation of *the* law: a voiceless burro spoke in a human voice, *and* forbade *the* insanity of the prophet.

2:17 These *people* are waterless springs, clouds being driven by a gale to whom the blackness of darkness has been kept forever. 2:18 For*the ones who really *had* fled away from the ones *who are* conducting themselves in error with* *the* lusts of *the* flesh *and* unbridled-lusts, *while* speaking flattering-words of futility. 2:19 *While* promising them freedom, they themselves are* bondservants of corruption. For* in what anyone has been overpowered, in this, he has also been enslaved. 2:20 For* if they fled away from the defilements of the world in *the* full knowledge of the Lord and Savior Jesus Christ, and *yet* again were entangled *then* they are overpowered in these things, the last things has become worse to them *than* the first. 2:21 For* it was better for them *to* have not fully known the way of righteousness, than to turn away from the holy commandment which was given to them *after* they fully knew *it*. 2:22 But it has befallen to them *as* the *way* of the true* proverb, '*The* dog returned to *its* own vomit,' and the sow which *had* fully-washed *to* a wallowing in *the* mud. {Prov. 26:11}

[2 Peter 3] TOC

3:1 Beloved, I am already writing this second letter to you°, in which I am awakening your° sincere mind in a reminder, 3:2 to be reminded of the declarations which have been spoken beforehand by the holy prophets, and *the* commandment of your° apostles of the Lord and Savior.

3:3 Knowing this first, that mockers will be coming in the last of the days, conducting-themselves according-to their own lusts, 3:4 and saying, Where is the promise of his presence? (For* from which *time* the fathers fell-asleep, all things remain thus *as they were* from *the* beginning of the creation.)

3:5 For* this is eluding them (willing *it to be so*): that the heavens were from long-ago, and an earth established {Or: standing together} out-of water and through water by the word of God; 3:6 through which *water*, the world *that was* then was destroyed, having been flooded in water. {Gen 7:21} 3:7 But the current heavens and the *current* earth are being stored up for fire by the same word, being kept to *the* day of judgment and destruction of ungodly men.

3:8 But beloved, let this one thing not elude you°, that one day with *the* Lord *is* like a thousand years, and a thousand years like one day. 3:9 The Lord is not slow *concerning* the promise *he made*, as some deem slowness, but has patience toward us, not planning *for* any to perish, but *for* all to make room* for *your*° repentance.

3:10 But the day of *the* Lord will be coming like a thief in *the* night, in which the heavens will pass-away with a crashing-sound, and the elements will be dissolved, being burnt with heat, and the earth and the works *which are* in it will be burned up. 3:11 Therefore, *with* all these things being dissolved, *see* what sort of *things* it is essential for you° to possess in *all* holy conducts and devotions, 3:12 expecting and diligently wanting the presence of the day of God, through which *the* heavens will be dissolved, being inflamed, and the elements are melted, being burnt with heat. 3:13 But according-to his promise, we are expecting new heavens and a new earth, in which dwells righteousness.

3:14 Hence, beloved, *while* expecting these things, be° diligent to be found in peace, unstained and unblemished by him. 3:15 And deem° the patience of our Lord *to be* salvation, just-as our beloved brother Paul also wrote to you° according-to the wisdom which was given to him, 3:16 as also in all *his* letters, speaking in them concerning these things, in which some things are hard to perceive, which the unlearned and unstable ones are twisting, as *they* also *twist* the rest *of the* Scriptures to their own destruction. 3:17 Therefore, beloved, knowing beforehand *these things*, guard° yourselves, in-order-that you° might not fall, *each one* from *his* own firmness, having been led away together-with the error of the immoral. 3:18 But grow° in *the* grace and knowledge of our Lord and Savior Jesus Christ. Glory *is* to him, both now and toward *the final* day of *the* world. Amen.

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{{ Introduction to 1 John 67-70 AD

The writer does not name himself but speaks as an eyewitness and as if his information was first-hand. See 'Introduction to John' for more information.

1-3 John should be taken as a whole, so you understand all three and were probably written very close together.

He writes in categorical, almost dogmatic, terms. There is no disputing the truth of what he says. He condemns error in no uncertain terms! With the rising interest in a merging of Christianity with the higher forms of paganism, there was a pressing need for the presentation of adequate Christian knowledge to combat the danger. Nowhere else in the New Testament is the combination of faith, love, and obedience so clearly brought out. The letter was written to a group of people, with whom the author was personally acquainted and who were threatened with the same infiltration of false teachings. The writing is from Ephesus. Major themes in 1st, 2nd, and 3rd John are the assurance of salvation. One of John's main purposes in 1 John is to give believers assurance (1 John 5:13), and all Christians need this assurance, especially true for new converts. The Bible rejects the false teaching of 'once saved always saved,' but it does not reject the biblical doctrine of assurance.}}

[1 John 1] TOC

{John's Good-news could have been written between 63-70 AD. For sure after the other three Good-news books were written.}

{All of John's letters 1, 2, and 3 were written close together, 63-70 AD. God sealed up the New Testament with the writing of Revelation, and fulfilled all the New Testament and Old Testament prophecies with the Destruction of Jerusalem. If any letters had been written after the destruction of Jerusalem, we see no reason for some of the wording contained in them and no mention of God's Judgment Day on the Jewish religion.}

1:1 What was from *the* beginning, what we have heard, what we have seen with our eyes, what we saw and our hands touched, concerning the Word of life 1:2 and the life was manifested and we have seen and are testifying and reporting to you° the everlasting life, which was with the Father and was manifested to us. 1:3 What we have seen and have heard, we report to you°, in-order-that you° may also have fellowship with us, but also our fellowship *is* with the Father and with his Son Jesus Christ, 1:4 and we are writing these things to you° in-order-that our joy may be fulfilled.

1:5 And this is the message which we have heard from him and are reporting to you°, God is light and there is no darkness in him: none *at all*. 1:6 If we should say, We have fellowship with him and *then* should walk in the darkness, we are lying *to ourselves*, and we are not practicing the truth. 1:7 But if we walk in the light, as he himself is in the light, we have fellowship with one another and the blood of Jesus Christ his Son is cleansing us from every sin. 1:8 If we should say, We have no sin, we are misleading ourselves and the truth is not in us. 1:9 If we confess our sins, he is faithful and righteous in-order-that he might forgive the sins in us and *in-order-that* he might cleanse us from all unrighteousness. 1:10 If we should say, We have not sinned, we make* him a liar and his word is not in us.

[1 John 2] TOC

2:1 My little-children, these things I am writing to you° in-order-that you° might not sin. And if anyone should sin, we have a Helper* with the Father, Jesus Christ *the* righteous. 2:2 And he himself is *the* atonement concerning our sins, and not only concerning ours, but also concerning *the* whole world. 2:3 And we know in this that we have known him, if we are keeping his commandments. 2:4 He who says, I have known him and is not keeping his commandments, is a liar and the truth is not in this *person*; 2:5 but *as for* whoever keeps his word, truly in this *person* the love* of God has been completed. We know in this that we are in him. 2:6 He who says he abides in him, *he* himself ought to walk thus, just-as that *man* also walked.

{The word 'abide' as used throughout the Letters of John also can be translated as 'remain' (as in 2:19).}

2:7 Brethren, I write no new commandment to you°, but an old commandment which you° were holding *onto* from *the* beginning. The old commandment is the word which you° *had* heard from the beginning. 2:8 *Once* again, I am writing a new commandment to you°, what is true* in him and in you°, because the darkness is passing-away and the true* light is appearing already. 2:9 He who says he is in the light and hates his brother is in the darkness until now. 2:10 He who loves* his brother abides in the light and there is no offense in him. 2:11 But he who hates his brother is in the darkness and is walking around in the darkness and does not know where he is proceeding-away *to* because the darkness blinded his eyes.

2:12 I am writing to you°, *my* little-children, because the sins *of you°* have been forgiven for you° through his name. 2:13 I am writing to you°, fathers, because you° have known the one *who is* from *the* beginning. I am writing to you°, young-men, because you° have overcame the evil *one*. I am writing to you°, children, because you° have known the Father. 2:14 I wrote to you°, fathers, because you° have known the one *who is* from *the* beginning. I wrote to you°, young-men, because you° are strong and the word of God is abiding in you° and you° have overcame the evil *one*.

2:15 Do° not love* the world, nor the things *which are* in the world. If anyone loves* the world, the love* of the Father is not in him. 2:16 Because everything in the world: the lust of the flesh and the lust of the eyes and the self-importance of life, are not from the Father, but are from the world. 2:17 And the world is passing-away and its lust, but he who is practicing the will of God abides forever.

2:18 Children, it is *the* last hour and just-as you° *have* heard that the antichrist is coming, even now many antichrists have come*; hence we know that it is *the* last hour. 2:19 They went forth away from us, but they were not from us, for* if they were from us, they would have remained with us, but *they went forth*, in-order-that they might be made manifest that all *of them* are not from us. 2:20 And you° have an anointing from the Holy One and you° know all things. 2:21 I did not write to you° because you° do not know the truth, but because you° know it and because every lie is not from the truth. 2:22 Who is the liar, if not the one denying that Jesus is the Christ? This is the antichrist, he who is denying the Father and the Son. 2:23 Everyone who is denying the Son, he does not have the Father. 2:24 Therefore, let what you° *have* heard from *the* beginning abide in you°. If what you° *have* heard from *the* beginning abides in you°, you° will also be abiding in the Son and in the Father. 2:25 And this is the promise which he himself promised to us: everlasting life. 2:26 I wrote to you° these things concerning the ones *who are* misleading you°. 2:27 And *as for* you°, the anointing which you° received from him abides in you° and you° have no need that* anyone should teach you°, but as the same anointing teaches you° concerning all things and is true* and is not a lie and just-as it taught you°, you° will be abiding in him. 2:28 And now, abide° in him, *my* little-children, in-order-that we should have boldness whenever he should be manifested, and we should not be shamed away from him in his presence. 2:29 If you° know that he is righteous, you° *also* know that everyone who is practicing righteousness has been born from him.

[1 John 3] TOC

3:1 Behold° what sort of love* the Father has given to us, in-order-that we might be called children of God. Because of this, the world does not know you°, because it did not know him. 3:2 Beloved, we are now *the* children of God and it was not yet manifested what we will be. But we know that, if he is manifested, we will be similar to him, because we will be seeing him just-as he is. 3:3 And everyone who has this hope *set* upon him is purifying himself, just-as that *man* is pure. 3:4 Everyone who practices sin also practices lawlessness, and sin is lawlessness. 3:5 And you° know that that *man* was manifested in-order-that he might take *away* our sins, and in him is no sin. {Isa 53:4} 3:6 Everyone who abides in him is not sinning. Everyone *who is* sinning has not seen him, nor has known him. 3:7 Let no one mislead you°, *my* little-children. He who practices righteousness is righteous, just-as that *man* is righteous. 3:8 He who is practicing sin is from the devil, because the devil sins from *the* beginning; to this *end* the Son of God was manifested, in-order-that he might tear-down the works of the devil. 3:9 Everyone who has been born from God does not practice sin, because his seed abides in him and he is not able to *practice* sin, because he has been born from God. 3:10 The children of God and the children of the devil are apparent in this: everyone who does not practice righteousness is not from God and he who does not love* his brother. 3:11 Because this is the message which you° *have* heard from *the* beginning, in-order-that we should love* one another, 3:12 not like Cain who was from the evil *one* and slaughtered his brother. And he slaughtered him because of what? Because his works were evil but the *works* of his brother *were* righteous. {Gen 4:8}

3:13 Do° not marvel, my brethren, if the world hates you°. 3:14 We know that we have stepped out-of death into life because we love* the brethren. He who does not love* *his* brother is abiding in death. 3:15 Everyone who hates his brother is a murderer and you° know that every murderer does not have everlasting life abiding in himself. 3:16 We have known love* in this, because that *man* laid *down* his life on our behalf and we ought to lay *down* the lives *we have* on behalf of the brethren. 3:17 But whoever has the livelihood of the world and should view his brother having need and *then* should lock {i.e., close} his heart* from him, how does the love* of God abide in him? 3:18 My little-children, do not love* in word, nor with the tongue, but in work and in truth. 3:19 And we know in this that we are from the truth and will persuade our hearts before him, 3:20 because if our heart condemns us, God is greater *than* our heart and he knows all things. 3:21 Beloved, if our heart does not condemn us, we have boldness toward God; 3:22 and whatever we ask, we receive from him, because we are keeping his commandments and are practicing the things which are pleasing in his sight. 3:23 And this is his commandment, in-order-that we should believe in the name of his Son Jesus Christ and should love* one another, just-as he gave commandment *to us*. 3:24 And he who is keeping his commandments, abides in him and he in him. And we know in this that he abides in us from the Spirit whom he gave us.

[1 John 4] TOC

4:1 Beloved, do° not believe every spirit, but test° the spirits, *to see* if they are from God, because many false* prophets have gone forth into the world. 4:2 The Spirit of God is known in this: every spirit which confesses *that* Jesus Christ has come in the flesh is from God; 4:3 and every spirit which does not confess *that* Jesus Christ has come in the flesh, is not from God and this is the *spirit* of the antichrist, *of* which you° have heard, that it is coming, and now it is already in the world. 4:4 You° are from God, *my* little-children and overcame them, because greater is the one *who is* in you° than the one *who is* in the world. 4:5 They themselves are from the world; because of this they

speak *as* from the world and the world hears them. 4:6 We are from God. He who knows God, hears us; he who is not from God does not hear us. We know from this the spirit of truth, and the spirit of deceit. {Or: the Spirit of the Truth and the Spirit of the Deceit. A contrast, God vs. the Adversary.}

4:7 Beloved, we should love* one another, because love* is from God, and everyone who loves* has been born from God and knows God. 4:8 He who does not love*, has not known God, because God is love*. 4:9 In this the love* of God was manifested in us, that God has sent his only begotten Son into the world in-order-that we might live through him. 4:10 In this is love*, not that we loved* God, but that he loved* us and sent his Son, *the* atonement concerning our sins. 4:11 Beloved, if God so loved* us, we also ought to love* one another. 4:12 No one has seen God at anytime; if we love* one another, God is abiding in us and his love* is being completed in us. 4:13 We know in this that we abide in him and *he* himself in us, because he has given to us from his Spirit. 4:14 And we have seen and are testifying, The Father has sent the Son *as* Savior of the world. 4:15 Whoever confesses, Jesus is the Son of God, God abides in him and he in God. 4:16 And we have known and have believed the love* which God has in us. God is love*, and he who abides in love* abides in God and God abides in him. 4:17 In this, love* has been completed with us, in-order-that we may have boldness in the day of judgment, because just-as that *one* is *complete*, we are also *complete* in this world. 4:18 There is no fear in love*, but mature love* casts the fear outward, because the fear has punishment, and he who fears has not been matured in love*. 4:19 We love* him because he loved* us first. 4:20 If anyone says, I love* God and *then* should hate his brother, he is a liar; for* he who does not love* his brother, whom he has seen, how is he able to love* God, whom he has not seen? 4:21 And we have this commandment from him, in-order-that he who loves* God should also love* his brother.

[1 John 5] TOC

5:1 Everyone who believes that Jesus is the Christ has been born from God and everyone who loves* the one who fathered *us*, also loves* the one who has been born from him. 5:2 We know in this that we love* the children of God, whenever we love* God and we keep his commandments. 5:3 For* this is the love* of God, in-order-that we should keep his commandments and his commandments are not burdensome. 5:4 Because everyone who has been born from God is overcoming the world and this is the victory, our faith, that overcame the world. 5:5 Who is the one overcoming the world, if not the one believing that Jesus is the Son of God? 5:6 This is he who came through water and blood, Jesus Christ; *and* not only in the water, but in the water and in the blood. And it is the Spirit who is testifying, because the Spirit is the truth. 5:7 Because three are the ones testifying: 5:8 {F} the Spirit and the water and the blood, and the three are into the one {i.e., agree}. 5:9 If we receive the testimony of men, the testimony of God is greater, because the testimony of God is this which he has testified concerning his Son. 5:10 The one believing into the Son of God has the testimony in himself. He who does not believe God, has made* him a liar, because he has not believed into the testimony which God has testified concerning his Son. 5:11 And the testimony is this, that God gave to us everlasting life and this life is in his Son. 5:12 He who has the Son, has life; he who does not have the Son of God, does not have the life.

5:13 I wrote these things to you° who believe into the name of the Son of God, in-order-that you° may know that you° have everlasting life, and in-order-that you° may believe into the name of the Son of God. 5:14 And this is the boldness which we have toward him, that if we ask anything according-to his will, he hears us; 5:15 and if we know that he hears us whatever we ask, we know that we have the requests which we have asked from him.

5:16 If anyone might see his brother sinning a sin not *leading* to death, he will ask and *God* will be giving him life *for* the ones *who are* not sinning to death. There is a sin leading to death. I do not say that* he should ask concerning that. 5:17 All unrighteousness is sin and there is sin not *leading* to death.

5:18 We know that everyone who has been born from God is not sinning, but he who was born from God guards himself and the evil *one* does not touch him. 5:19 We know that we are from God and the whole world lays in the evil *one*. 5:20 Now we know that the Son of God *has* come and has given us perception in-order-that we might know the true* one and we are in the true* one, *that is,* in his son, Jesus Christ. This one is the true* God and *the* everlasting life. 5:21 Guard° yourselves from idols, *my* little-children. Amen.

{F} The section which is included in the 'King James Type' translations is originally from a marginal note in the Catholic Latin Bible thus not 'The Word of God'.

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{{ Introduction to 2 John 67-70 AD

The author describes himself as 'the elder.' Maybe to describe his age or his position as part of the congregation's leadership. The false teachers in verse 7 are the same as those referred to in 1 John. John wants to warn his readers against the infiltration of error while also encouraging Christian hospitality. However, John still must warn against receiving and aiding any false teacher (2 John 10, 11). Do not even greet them.}}

[2 John] TOC

1:1 The elder to *the* chosen {F} lady and her children, whom I love* in *the* truth, and not only I, but also all the ones who have known the truth, 1:2 because of the truth which abides in us and it will be with us forever. 1:3 Grace, mercy, peace will be with us, from God the Father and from *the* Lord Jesus Christ, the Son of *the* Father, in truth and love*.

{Footnotes: 2Jn 1:1,5, or: Kyria; (a proper name). Lady is most likely a salutation like 'Sir' or 'Lady,' used figuratively for a congregation* which fits the plural you° & singular you in verse 12-13.}

1:4 I rejoiced exceedingly that I have found *some* out-of your children walking in truth, just-as we received commandment from the Father. 1:5 And now I ask you {F} lady, not as *though I am* writing to you a new commandment, but what we *have* had from *the* beginning, in-order-that we should love* one another. 1:6 And this is love*, in-order-that we should walk according-to his commandments. This is the commandment, just-as you° *have* heard from *the* beginning, in-order-that you° should walk in it. 1:7 Because many misleaders entered into the world, the ones not confessing Jesus Christ *as* coming in the flesh. This is the misleader and the antichrist. 1:8 Look° *at* yourselves, in-order-that we should not lose the things which we worked *in you*°, but *in-order-that* we may receive a full reward. 1:9 Everyone who transgresses and is not abiding in the teaching of the Christ, does not have God. He who abides in the teaching of Christ, this *one* has both the Father and the Son. 1:10 If anyone is coming to you° and is not bringing this teaching, do° not receive him into *your*° house and do° not say hello to him, 1:11 for* he who says hello to him is sharing in his evil works.

1:12 Having many things to write to you°, I did not plan *to write them* through paper and ink, but I am hoping to come to you° and to speak mouth to mouth {i.e., face to face}, in-order-that our joy may be fulfilled. 1:13 The children of your chosen sister greet you. Amen.

{{ Introduction to 3 John 67-70 AD

John starts with a long encouragement to the believing at the congregation. Then he names Diotrephes as a false teacher who practices evil against John and others. Then gives a great testimony about Demetrius who probably stood up against Diotrephes.}}

[3 John] TOC

1:1 The elder to beloved Gaius, whom I love* in truth. 1:2 Beloved *Gaius*, I am praying *for* you to be prospered and to be sound* {Or: healthy} concerning all things, just-as your soul is prospered. 1:3 For* I rejoiced exceedingly of *the* brethren coming and testifying of *your* truth, just-as you are walking in truth. 1:4 I have no greater joy from these things, in-order-that I may hear my children *are* walking in the truth.

1:5 Beloved, you practice faithfully whatever you worked toward the brethren and toward strangers, 1:6 who testified to your love* in the sight of *the* congregation*; whom you will do* well, having sent onward worthily of God. 1:7 For* they went forth on behalf of the Name, taking nothing from the Gentiles. 1:8 Therefore, we ought to receive the ones *who are* such, in-order-that we should become fellow workers for the truth.

1:9 I wrote to the congregation*, but Diotrephes, who loves to be their foremost *one*, is not accepting us. 1:10 Because of this, if I come, I will be reminding *him of* his works *in* which he practices: gossiping against us with evil words and not being content in these, nor does he himself accept the brethren and he forbids the ones planning *to come*, and casts *them* out-of the congregation*.

1:11 Beloved, do not imitate the evil *one*, but the good *one*. The one practicing good is from God. The one practicing evil has not seen God. 1:12 *As* for Demetrius, he has been testified of by all and by the truth itself. But we also are testifying and you° know that our testimony is true*.

1:13 I was holding many things to write *to you*, but I do not wish to write *them* to you through ink and reed. 1:14 But I hope to see you immediately and we will be speaking mouth to mouth {i.e., face to face}. Peace to you. The friends greet you. Greet the friends according-to name.

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{{ Introduction to Jude 60-67 AD

The brother of James is the author's identification of himself. This means that he is also a half-brother of Jesus and was the youngest or next to youngest (Matthew 13:55; Mark 6:3). Following the example of James, he simply refers to himself as a 'Servant of Jesus Christ.' He claims no special privilege because of his fleshly relationship to Jesus. False teachers needed to be rebuked, and Jude is going to address the sins of the people who thought they could sin with the body, and their physical sin had nothing to do with their spiritual well-being. This same false teaching is common in the Calvinism of today. Jude goes on to address their denial of the deity of Jesus.}}

[Jude] TOC

{64 AD. Paul's release from prison and visitation to various congregations.}

{July 64 AD. The Great Fire at Rome, Christians accused of setting it.}

1:1 Jude, a bondservant of Jesus Christ and brother of James, to the called *ones*, the ones who have been made holy in God *the* Father and have been kept in Jesus Christ: 1:2 mercy to you°, and may peace and love* be multiplied.

1:3 Beloved, making* all diligence to write to you° concerning the common salvation *of us*, I had a necessity to write to you°, encouraging *you*° to fight earnestly for the faith which was given once for all to the holy-ones.

1:4 For* some men sneaked in *among you*°, the ones who have been written *about, from* long-ago *for this condemnation *of the* ungodly, *the ones* transferring {Or: transform} the grace of our God into unbridled-lust and denying *our* only Master, God *the Father*, and our Lord Jesus Christ.

1:5 But I plan to remind you°, *though* you° knowing this once for all, that the Lord, *who* saved people out-of *the* land of Egypt, destroyed the ones who did not believe *the* second-time. {Num 14:32}

1:6 And the messengers who did not keep *to* their *own* principality, but who left *their* own house, he has kept to the judgment of *the* great day in eternal bonds under blackness.

1:7 As Sodom and Gomorrah and the cities around them in a similar manner with these; they indulged in fornication and went after different flesh, *and* are laying before *us as* an example, being held under the sentence of everlasting fire. {Gen 19:1-38}

1:8 Nevertheless, these also dreaming likewise, indeed are defiling *the* flesh and rejecting lordship and blaspheming *the heavenly* glories.

1:9 But Michael the archangel, when arguing with the devil, *after* he was reasoning concerning the body of Moses, he did not dare to bring a judgment of blasphemy against *him*, but said, The Lord rebuke you.

1:10 But these *men*, they indeed blaspheme as many things as they do not know. But as many things as they know naturally, like the unreasoning creatures *that they are*, they corrupt themselves in these things.

1:11 Woe to them! Because they traveled in the way of Cain and poured themselves into the error of Balaam's reward and perished in the contradiction of Korah. {Gen 4:8; Num 22:1-41; Num 16:1-50}

1:12 These *people* are hidden-reefs in your° love-feasts, sumptuously feasting fearlessly alongside you°, shepherding themselves, *they are* waterless clouds, being carried away by *the* winds, unfruitful autumn trees, died twice, uprooted, 1:13 wild waves of the sea, foaming out their *own* shames, misleading stars, for whom the blackness of darkness has been kept forever.

1:14 Now Enoch, seventh from Adam, also prophesied *about* these *people*, saying, Behold, *the* Lord came with tens of thousands *of* his holy-ones, 1:15 to make* a judgment against all, and to convict all the ungodly of them, concerning all their works of ungodliness of which they did *in* ungodly *ways* and concerning all the harsh *things* which ungodly sinners spoke against him.

1:16 These *men* are murmurers, complainers, conducting-themselves according-to their lusts and their mouth is speaking flattering-words, admiring faces {Hebrew idiom: complimenting the person.} because of profit.

1:17 But you°, beloved, remember° for yourselves the declarations which have been spoken beforehand by the apostles of our Lord Jesus Christ, 1:18 that they were saying to you°, In the last time there will be mockers, conducting-themselves according-to their *own* lusts of ungodlinesses. 1:19 These are the ones *who are* causing-splits, *who are* physical, not having *the* Spirit. 1:20 But you°, beloved, *keep* building yourselves up in your° *most* holy faith, praying in *the* Holy Spirit.

1:21 Keep° yourselves in God's love*, waiting for the mercy of our Lord Jesus Christ *for everlasting life. 1:22 And show-mercy° *on* some, making a distinction, 1:23 but save° *those* who *are* in fear, seizing *them* out-of *the* fire, hating even the tunic which has been stained from the flesh.

1:24 Now to the one who is able to guard them from falling and to stand *them* in the sight of his glory, unblemished in gladness, 1:25 to *the* only wise God our Savior, *is the* glory and majesty, dominion and authority, both now and all *of* forever. Amen.

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{{ Introduction to Revelation 64-66 AD.

The book of Revelation was written before 66 AD, the start of the invasion by Vespasian and his son Titus toward Jerusalem. If it had been written after the destruction of Jerusalem, that would have been mentioned in the book since that was God's Judgment Day upon the Jews and a great example about what happens to false teachers or religious groups who claim to be 'God's people'.

The book was written during the time when Christians were not only being persecuted by the Jews but also from the Roman government by one of the vilest men to walk on this earth, Caesar Nero. The entire book is written in extremely symbolic language, and O.T. like arrangement (not chronological). This was like a code that the Christians would understand, but the Jews and Romans would never see God's judgment on the Jewish nation coming. This would keep them safe and give them hope during this extreme time of Nero (the man 666). Christians would be seeing the deadly advance of the Roman armies (Luk 21:20) who planned to end to the various Jewish rebellions which had plagued Roman rule for over a decade, once and for all.

Through the symbolic language, you have a historical 'play by play' of what is going to take place with the eventual fall of Jerusalem, which took three and a half years. It even prophesies of the stopping of the advance also foretold in Luke 21, so that not one Christian lost his life in the 3.5-year siege (Josephus) and the final destruction of the Jewish temple and all its records, thus bring every remaining prophecy of the Old and New Testament to fulfillment. The armies were led by the soon-to-be Caesar Vespasian, and then his son Titus, after apostle Paul's execution by Nero and then Nero's death in June 68 AD. Even though Revelation is a symbolically written history book from 1:1 to 20:11, it still gives every Christian hope because we know that God always wins!

Revelation contains the chapter (20:1-7) most often mistranslated to meet certain beliefs more than any other place in the Bible (the 'abolish' in Mat 5:17 is second). If you have to change what the Word of God says to promote your doctrine, then your doctrine cannot possibly be God's teaching. The final warning from God, 'do not add to or take away from' God's word in 22:19. People who 'add' or 'remove' things in worship or the Word of God as it is preached, should take-heed and know they are taking a chance with their souls and need to repent.}}

[Revelation 1] TOC

{The red or **bold** lettering in this book may not be complete because in some places, no one can be sure who is actually speaking, sections of, 10:4, 11:1-13, 16:1, 18:4-20.}

1:1 *The* Revelation of Jesus Christ, which God gave him to show to his bondservants: the things which are essential to happen shortly and he signified *it*, having sent *it* through his messenger to his bondservant John, 1:2 who *has* testified of the word of God and the testimony of Jesus Christ, as many things as he saw. 1:3 Fortunate is the one reading and the ones hearing the words of the prophecy and *are* keeping the things which have been written in it, for* the time *is* near.

1:4 John, to the seven congregations* the ones in Asia: grace to you° and peace from God who is and who was and *who is* coming, and from the seven spirits which *are* in the sight of his throne, 1:5 and from Jesus Christ, the faithful witness, the firstborn from the dead and the ruler of the kings of the earth. To the one loving* us and fully-washed us from our sins in his blood, 1:6 and he made* us a kingdom, priests to his God and Father; the glory and the dominion *is* for him, forevermore. Amen. {Rev 5:10, 20:6}

{Rev 1:7 & Mat 24:27, 24:29-31 & Mar 13:24-37 & Luk 21:25-28 & Acts 1:11 & 1Th 4:13-17 & 2Th 1:7-9 & 1Co 15:51-15:58 Second Coming.}

1:7 Behold, he is coming with the clouds, and every eye will be seeing him and *those* who stabbed him, and all the tribes of the earth will be grieving over him. Yes, amen.

1:8 **I am the Alpha and the Omega, says *the* Lord God, Who is and who was and who is coming, the Almighty**.

1:9 I, John, your° brother and partner in the affliction and in *the* kingdom and in *the* endurance *which are* in Christ Jesus, happened *to be* on the island called Patmos, because of the word of God and because of the testimony of Jesus Christ. 1:10 I became in *the* spirit on the Lord's day and I heard behind me a loud voice, like *that* of a trumpet 1:11 saying, **What you see, write in a book and send *it* to the seven congregations*: to Ephesus and to Smyrna and to Pergamus and to Thyatira and to Sardis and to Philadelphia and to Laodicea.** 1:12 And I turned there to see the voice which was speaking with me and having turned again, I saw seven golden lamp-stands. 1:13 And one similar to a son of man *was* in the middle of the seven lamp-stands who has clothed himself with a long-robe and has been girded around the breasts with a golden belt. 1:14 Now his head and the hairs *of it were* white like white wool, *like* snow, and his eyes *were* like a fiery flame; 1:15 and his feet similar to polished brass, like things which have been refined in a furnace, and his voice like the voice of many waters. 1:16 And he has in his right hand seven stars and a sharp two-edged long-sword travels out from his mouth and his appearance *is* as the sun appears in its power. 1:17 And when I saw him, I fell like one dead toward his feet. And he placed his right *hand* upon me, saying, **Do not fear; I am the first and the last,** 1:18 **and the Living One, and I became dead and behold, I am living forevermore and I have the keys of death and of Hades. Amen.** 1:19 **Therefore, write the things which you saw, and the things which are, and the things which are about to happen after these things.** 1:20 **The mystery of the seven stars which you saw in my right *hand* and the seven golden lamp-stands *is this*: the seven stars are the messengers of the seven congregations* and the seven lamp-stands are seven congregations*.**

[Revelation 2] TOC

2:1 Write to the messenger of the congregation* in Ephesus:

The one holding-fast the seven stars in his right *hand*, *and* the one walking in the middle of the seven golden lamp-stands says these things: 2:2 I know your works and your labor and endurance and that you are not able to bear evil *ones* and you tested the ones saying *that they* themselves to be apostles, and they are not and you found them *to be* false*; 2:3 and you have endurance and did bear because of my name and did not fatigue. 2:4 But I have *this* against you; that you left your first love*. 2:5 Therefore, remember from where you have fallen, and repent and practice the first works; otherwise if you do not repent, I am coming to you shortly and will move your lamp-stand out-of its place. 2:6 But this you have, that you hate the works of the Nicolaitans, which I also hate.

2:7 He who has an ear, let him hear what the Spirit is saying to the congregations*. To the one overcoming, I will be giving to him to eat from the Tree of Life, which is in the Paradise of my God.

2:8 And write to the messenger of the congregation* in Smyrna:

The first and the last, who became dead and lived *again* says these things: 2:9 I know your works, the affliction and the poverty *you have* (but you are rich) and the blasphemy from the ones saying {i.e., claiming} themselves to be Jews and they are not, but *are* a synagogue of the Adversary. 2:10 Do not fear what you are about to suffer! Behold, the devil is about to cast *some* from you° into prison, in-order-that you° may be tested and you° will have affliction ten days. Become faithful till death and I will be giving you the crown of life.

2:11 He who has an ear, let him hear what the Spirit is saying to the congregations*. He who overcomes should never be hurt from the second death.

2:12 And write to the messenger of the congregation* in Pergamus:

He who has the sharp two-edged long-sword says these things: 2:13 I know your works and where you dwell, where the Adversary's throne is, and you are holding-fast my name and did not deny my faith in the days, in which my witness, the faithful Antipas was killed beside you°, where the Adversary is dwelling. 2:14 But I have a few things against you, because you have there *some* holding-fast the teaching *of* Balaam, who taught Balak to cast an offense in the sight of the sons of Israel, even to eat idol-sacrifices and to fornicate. {Num 25:1-3, 31:16} 2:15 So you also likewise have *some* holding-fast the teaching of the Nicolaitans. 2:16 Therefore, repent; otherwise I am coming to you shortly and will make war with them with* the long-sword of my mouth.

2:17 He who has an ear, let him hear what the Spirit is saying to the congregations*. To the one overcoming, I will be giving to him from the manna which has been hidden and I will be giving him a white voting-pebble and a new name which has been written upon the voting-pebble, which no one knows except he who receives *it*.

2:18 And write to the messenger of the congregation* in Thyatira:

The Son of God, who has his eyes like a fiery flame and his feet *are* similar to polished brass says these things: 2:19 I know your works and love* and faith and service and endurance and your last works *are* more-than the first *ones*. 2:20 But I have *this* against you, that you are allowing your woman {Or: wife} Jezebel, she who calls* herself a prophetess, and is teaching and misleading my bondservants to fornicate and to eat idol-sacrifices. 2:21 And I gave *some* time to her, in-order-that she might repent, and she is not willing to repent from her fornication. 2:22 Behold, I cast her onto a bed and the ones committing adultery with her into great affliction, if they do not repent from her works. 2:23 And I will be killing her children with* death, and all the congregations* will know that I am the one searching the kidneys {i.e., thoughts; see heart*} and hearts and I will be giving to you°, each *one* according-to your° works. 2:24 But I am saying to you° and to the rest, the ones in Thyatira, as many as are not holding *to* this teaching, who did not know the deep things of the Adversary, as they are saying, I am not putting upon you° another burden. 2:25 However hold-fast° *to* what you° have, till the *time* I should come.

2:26 And the one overcoming and the one keeping my works till *the* end, I will be giving authority over the nations to him. 2:27 And he will shepherd them with* an iron rod, as the vessels of the potter will be crushed; as I have also received from my Father; 2:28 and I will be giving to him the morning star.

2:29 He who has an ear, let him hear what the Spirit is saying to the congregations*.

[Revelation 3] TOC

3:1 And write to the messenger of the congregation* in Sardis:

He who has the seven spirits of God and the seven stars says these things: I know your works, that you have a name, that you are living; and you are dead. 3:2 Become watchful and establish the rest *of the* things, which were about to *be* cast away; for* I have not found your works *to* have been fulfilled in the sight of my God. 3:3 Therefore, remember how you have received and heard, and keep *it* and repent. Therefore,

if you do not watch, I will be coming upon you like a thief and you should never know what hour I will be coming upon you. 3:4 **But you have a few names in Sardis which did not defile their garments and they will be walking with me in white, because they are worthy.** 3:5 **He who overcomes this, he will be dressed in white garments, and I will never wipe-away his name out-of the Book of Life and I will confess his name in the sight of my Father and in the sight of his messengers.**

3:6 **He who has an ear, let him hear what the Spirit is saying to the congregations*.**

3:7 **And write to the messenger of the congregation* in Philadelphia:**

The holy one, the true* one, who has the key of David, who opens and no one will lock it, except he who opens and no one will open says these things: 3:8 **I know your works (behold, I have given *you* an opened door *which is* in your sight, which no one is able to lock it), that you have little power and kept my word and did not deny my name.** 3:9 **Behold, I give *those* from the synagogue of the Adversary, the ones saying *that they* themselves to be Jews and they are not, but are lying, behold, I will make* them in-order-that they should come and should worship in the sight of your feet and should know that I loved* you.** 3:10 **Because you kept the word of my endurance, I also will be keeping you from the hour of testing, the one being about to come upon the whole inhabited-earth, to test the ones dwelling upon the earth.** 3:11 **I am coming shortly. Hold-fast what you have, in-order-that no one may take your crown.** 3:12 **He who overcomes, I will be making* him a pillar in the temple of my God and he should never go outside anymore and I will write upon him the name of my God and the name of the city of my God, the new Jerusalem, which descends out-of heaven from my God and my *own* new name.**

3:13 **He who has an ear, let him hear what the Spirit is saying to the congregations*.**

3:14 **And write to the messenger of the congregation* in Laodicea:**

{Note for below: 'beginning' could be 'originator' as in Joh 1:2. The Greek archē can mean "beginning" or "origin/source." Never "first created".}

The Amen, the faithful and true* witness, *the one in* the beginning of the creation of God, says these things: 3:15 **I know your works, that you are neither cold nor hot. I wish-that you were cold or hot.** 3:16 **So because you are lukewarm and not hot nor cold, I am about to puke you out-of my mouth.** {Graphically rendered on purpose, God hates error in all forms.} 3:17 **Because you say, I am rich and have enriched *myself* and have need of nothing, and do not know that you are the miserable and the pitiful and *are* poor and blind and naked.** 3:18 **I am planning together-with you to buy gold from me, having been refined out-of fire, in-order-that you might be enriched, and in-order-that you should dress yourself *with* white garments and *in-order-that* the shame of your nakedness should not be manifested *to all*, and in-order-that you might anoint your eyes with eye-salve, in-order-that you may see.** 3:19 **As many as I would love, I reprove and discipline. Therefore, be zealous and repent.** 3:20 **Behold, I am standing at the door and knocking; if anyone hears my voice and *if* he opens the door, I will enter to him and will dine with him and he with me.** 3:21 **He who overcomes, I will be giving to him to sit with me at my throne, as I also overcame and sat *down* with my Father at his throne.**

3:22 **He who has an ear, let him hear what the Spirit is saying to the congregations*.**

[Revelation 4] TOC

4:1 I saw after these things, and behold, a door has been opened in heaven and the first voice which I heard speaking with me, *a voice* like *that* of a trumpet, saying, Come-up here and I will be showing you what things are essential to happen after these things. 4:2 And immediately I became in *the* spirit and behold, the throne was placed in heaven, and sitting upon the throne 4:3 *was one* similar in appearance *to* a jasper stone and a carnelian and *there was* a rainbow surrounding the throne, likewise in appearance to emeralds. 4:4 And twenty-four thrones *were* surrounding the throne and twenty-four elders sitting upon the thrones who have been dressed in white garments, and golden crowns upon their heads. 4:5 And lightnings and voices and thunders travel out from the throne. And *there are* seven fiery torches being burned in the sight of the throne, which are the seven spirits of God; 4:6 and in the sight of the throne, *something* like a glassy sea similar to crystal, and in the middle of the throne and surrounding the throne *are* four living creatures full of eyes before and behind. 4:7 And the first living creature *is* similar to a lion and the second living creature *is* similar to a calf and the third living creature having a face of a man and the fourth living creature *is* similar to a flying eagle. 4:8 And the four living creatures, one according-to one {i.e., one by one}, having six wings apiece, are full of eyes inside and surrounding, and they have no rest day and night, saying, Holy, holy, holy, *is* the Lord God, the Almighty, who was and who is and who is coming. 4:9 And whenever the living creatures give glory and honor and thanks to the one sitting upon the throne, to the one living forevermore, 4:10 the twenty-four elders will fall *down* in the sight of the one sitting upon the throne and will be worshiping the one living forevermore and will

put their crowns in the sight of the throne, saying, [4:11] You are worthy, the Lord and the God of us, the holy one, to receive the glory and the honor and the power because you created all things and because they were your will and they were created.

[Revelation 5] TOC

[5:1] And I saw upon the right *hand* of the one sitting upon the throne a book which has been written *on the* inside and outside, *and* has been sealed with seven seals. [5:2] And I saw a strong messenger preaching {i.e., proclaiming} in a loud voice, Who is worthy to open the book and to loose its seals? [5:3] And no one in the heaven above or upon the earth or underneath the earth, was able to open the book or to look *in* it. [5:4] And I was weeping much, because no one was found worthy to open the book or to look *in* it. [5:5] And one out-of the elders says to me, Do not weep; behold, the Lion, one from the tribe of Judah, the Root of David, overcame, he who opens the book and its seven seals. [5:6] And I saw in the middle of the throne and the four living creatures and in the middle of the elders, a Lamb standing, as one who has been slaughtered, having seven horns and seven eyes, which are the seven spirits of God, being sent into all the earth. [5:7] And he came and has taken *it* out-of the right *hand* of the one sitting upon the throne. [5:8] And when he took the book, the four living creatures and the twenty-four elders fell *down* in the Lamb's sight, each one having a harp and golden bowls full of incenses, which are *the* prayers of the holy-ones. [5:9] And they are singing a new song, saying, You are worthy to take the book and to open its seals, because you were slaughtered and bought us in your blood for God out-of every tribe and language and people and nation.

[5:10] And you made* them kings and priests to our God, and they will be reigning over the earth. {Rev 20:6}

[5:11] And I saw and I heard a voice like *that* of many messengers surrounding the throne and the living creatures and the elders, and the number of them was tens of thousands of tens of thousands, [5:12] saying in a loud voice, Worthy is the Lamb who has been slaughtered to receive the power and the riches, and wisdom and strength and honor and glory and thanks. [5:13] And every created thing which *is* in the heaven and upon the earth and underneath the earth and is upon the sea and all things in them, I heard saying, To the one sitting upon the throne and to the Lamb, *is* the thanks and the honor and the glory and the dominion, forevermore. Amen.

[5:14] And the four living creatures *are* saying the amen; and the elders fell *down* and worshiped *him*.

[Revelation 6] TOC

[6:1] And I saw that the Lamb opened one out-of the seven seals and I heard one out-of the four living creatures saying like a voice of thunder, Come and behold! [6:2] And behold a white horse and he who sits upon it holding a bow, and a crown was given to him and he came forth overcoming and in-order-that he might overcome.

[6:3] And when he opened the second seal, I heard the second living creature saying, Come. [6:4] And another fiery horse came forth, and to the one sitting upon it was given to take peace out-of the earth, in-order-that they should slaughter one another and a great sword was given to him.

[6:5] And when he opened the third seal, I heard the third living creature saying, Come and behold! And behold, a black horse and he who sits upon it has a balance in his hand. [6:6] And I heard a voice in the midst of the four living creatures saying, A liter-container of grain *for* a denarius and three liter-containers of barley *for* a denarius, and do not hurt the oil and the wine.

[6:7] And when he opened the fourth seal, I heard the fourth living creature saying, Come and behold! [6:8] And behold, a pale-green horse and he who sits upon him, his name was Death, and Hades was following with him. And authority over the fourth *part* of the earth was given to him to kill with* a long-sword, and with* famine, and with* death, and by the beasts of the earth.

[6:9] And when he opened the fifth seal, I saw underneath the altar the souls of the ones who have been slaughtered because of the word of God and because of the testimony of the Lamb which they were holding *to*. [6:10] And they cried out with a loud voice, saying, Until when, holy and true* Master, do you not judge and avenge our blood from the ones dwelling upon the earth? [6:11] And a white robe was given to each, and it was said to them in-order-that they should still rest themselves *for* a time until both their fellow bondservants and their brothers and the ones who are about to be killed as they themselves also should be fulfilled.

[6:12] And I saw when he opened the sixth seal and a great earthquake happened, and the sun became black like hairy sackcloth and the whole moon became like blood; [6:13] and the stars of the heaven fell to the earth, like a fig tree, having cast its unripe *figs while* being shaken by a great wind. [6:14] And the heaven departed like a scroll being coiled *up*, and every mountain and *every* island were moved out-of their places. [6:15] And the kings of the earth and the great-men and the commanders and the rich and the strong and every bondservant and free *man*, hid themselves in the caves and in the rocks of the mountains; [6:16] and they say to the mountains and to the rocks, Fall°

upon us and hide° us from *the* face of the one sitting upon the throne and from the wrath of the Lamb, [6:17] because the great day of his wrath came, and who is able to stand?

[Revelation 7] TOC

[7:1] And I saw after this thing four messengers standing upon the four corners of the earth, holding-fast the four winds of the earth in-order-that no wind may blow upon the earth nor upon the sea nor upon any tree. [7:2] And I saw another messenger ascending from *the* rising of *the* sun {i.e., east}, having *the* seal of *the* living God. And he cried out with a loud voice to the four messengers to whom it was given to them to hurt the earth and the sea, [7:3] saying, Do° not hurt the earth, nor the sea, nor the trees, till we might seal the bondservants of our God upon their foreheads.

[7:4] And I heard the number of the ones who have been sealed, a hundred and forty-four thousand, having been sealed out-of every tribe of *the* sons of Israel: [7:5] twelve thousand out-of *the* tribe of Judah having been sealed; twelve thousand out-of *the* tribe of Reuben; twelve thousand out-of *the* tribe of Gad; [7:6] twelve thousand out-of *the* tribe of Asher; twelve thousand out-of *the* tribe of Naphtali; twelve thousand out-of *the* tribe of Manasseh; [7:7] twelve thousand out-of *the* tribe of Simeon; twelve thousand out-of *the* tribe of Levi; twelve thousand out-of *the* tribe of Issachar; [7:8] twelve thousand out-of *the* tribe of Zebulun; twelve thousand out-of *the* tribe of Joseph; twelve thousand out-of *the* tribe of Benjamin having been sealed.

[7:9] I saw and behold, after these things a large crowd, which no one was able to number, out-of every nation and tribes and peoples and languages, standing in the sight of the throne and in the sight of the Lamb, who have been dressed in white robes and palm-trees in their hands; [7:10] and they are crying with a loud voice, saying, The salvation *is* in our God who is sitting upon the throne and in the Lamb.

[7:11] And all the messengers and the elders and the four living creatures stood, surrounding the throne, and they fell upon their faces in the sight of the throne and worshiped God, [7:12] saying, Assuredly, the thanks and the glory and the wisdom and the thanksgiving and the honor and the power and the strength *is* to our God, forevermore. Amen.

[7:13] And one out-of the elders answered, saying to me, These, the ones who have been dressed in white robes, who are they and from where did they come?

[7:14] And I said to him, My lord, you know.

And he said to me, These are the ones coming out-of the great affliction and they *have* rinsed their robes and made *them* white in the blood of the Lamb. [7:15] Because of this, they are in the sight of the throne of God, and they give-divine-service to him day and night in his temple and he who sits upon the throne will be residing over them. [7:16] They will not be hungry anymore, nor thirsty anymore; nor *the heat of* the sun should never fall upon them, nor every heat *of the day*, [7:17] because the Lamb, the one *who is* up in the midst of the throne, is shepherding them and is guiding them over *to the* springs of waters of life and God will be wiping-away every tear from their eyes.

[Revelation 8] TOC

[8:1] And when he opened the seventh seal, silence became in heaven *for* approximately a half hour. [8:2] And I saw the seven messengers who are standing in God's sight, and seven trumpets were given to them.

[8:3] And another messenger came and *then* stood over the altar, having a golden censer, and many incenses were given to him in-order-that he should give *it* with the prayers of all the holy-ones upon the golden altar *which is* in the sight of the throne. [8:4] And the smoke of the incenses, with the prayers of the holy-ones, went-up in God's sight out-of the messenger's hand. [8:5] And the messenger has taken the censer, and he filled it from the fire of the altar and cast *it* to the earth, and thunders and voices and lightnings and an earthquake happened.

[8:6] And the seven messengers who have the seven trumpets prepared themselves in-order-that they might sound *them*.

[8:7] And the first *messenger* sounded and it happened *that* hail and fire which have been mixed in blood, and it was cast to the earth and the third of the earth was burnt up and the third of the trees was burnt up and all *the* pale-green grass was burnt up.

[8:8] And the second messenger sounded and *something* like a great burning mountain was cast into the sea and the third of the sea became blood; [8:9] and the third of the created things (the ones having lives), died which were in the sea, and the third of the ships were decayed.

[8:10] And the third messenger sounded and a great star fell from heaven, burning like a torch and it fell upon the third of the rivers and upon the springs of the waters; [8:11] and the name of the star is called* the wormwood and the third of the waters became into wormwood, and many men died from the waters, because *the waters* were made bitter.

[8:12] And the fourth messenger sounded and the third of the sun was pounded *flat* and the third of the moon and the third of the stars; in-order-that the third of them should be darkened and the day might not appear *for* the

third of it and the night likewise.

8:13 And I saw and I heard one eagle, flying in mid-heaven, saying *with* a loud voice, Woe, woe, woe, to the ones dwelling upon the earth, from the rest of *the* voices of the trumpet of the three messengers, who are about to sound.

[Revelation 9] TOC

9:1 And the fifth messenger sounded and I saw a star from heaven which has fallen to the earth and the key of the pit of the abyss was given to him. 9:2 And he opened the pit of the abyss, and smoke went-up out-of the pit, like the smoke of a burning furnace, and the sun and the air were darkened from the smoke of the pit. 9:3 And locusts came forth out-of the smoke onto the earth, and authority was given to them like the scorpions of the earth have authority. 9:4 And it was said to them in-order-that they should not hurt the grass of the earth, nor any pale-green thing, nor any tree, except *only* the men who do not have the seal of God upon their foreheads. 9:5 And it was given to them in-order-that they should not kill them, but in-order-that they should be tormented five months, and their torment was like *the* torment of a scorpion, whenever it strikes a man. 9:6 And men will seek death in those days and they will never be finding it, and they will desire to die and death will be fleeing from them. 9:7 And the likenesses of the locusts *were* similar to horses having been prepared *for war, and upon their heads *were something* like golden crowns and their faces *are* like men's faces. 9:8 And they had hairs like *the* hairs of women and their teeth were like *those* of lions. 9:9 And they had breastplates, like iron breastplates, and the voice of their wings *is* like the voice of chariots, of many horses running to war. 9:10 And they have tails similar to scorpions and stings, and they have *their* authority in their tails to hurt the men *for* five months. 9:11 They themselves have *the* messenger of the abyss *as* king over them. His name in Hebrew is Abbadon, but in the Greek *language* he has *the* name Apollyon. {Or: Destruction / Destroyer.}

9:12 The first woe *has* gone away; behold, two woes are still coming after these things.

9:13 And the sixth messenger sounded and I heard one voice out-of the four horns of the golden altar (the one in God's sight) 9:14 saying to the sixth messenger who has the trumpet, Loose the four messengers which have been bound upon the great river Euphrates. 9:15 And the four messengers were loosed, who have been prepared *for the hour and the day and month and year, in-order-that they should kill the third of men. 9:16 And the number of the armies of the horse*men are* tens of thousands of tens of thousands {i.e., an infinite number to the Greeks}. I heard the number of them. 9:17 And so I saw the horses in the vision and the ones sitting upon them, having fiery breastplates of hyacinth and of brimstone, and the heads of the horses like *the* heads of lions; and fire and smoke and brimstone is traveling out-of their mouths. 9:18 From these three wounds, the third of men were killed from the fire and the smoke and the brimstone, which travels out-of their mouths. 9:19 For* the authority of the horses is in their mouth and in their tails; for* their tails are similar *to those* of serpents, having heads, and they are hurting *men* with* them. 9:20 And the rest of mankind, who were not killed with* these wounds, did not repent from the works of their hands, in-order-that they should not worship the demons and the golden and silver and the brass and the stone and the wooden idols, which are not able to see, nor hear, nor walk. 9:21 And they did not repent from their murders, nor from their sorceries, nor from their fornication, nor from their *various* thefts.

[Revelation 10] TOC

10:1 And I saw a strong messenger descending from heaven, having been dressed in a cloud, and the rainbow *is* upon his head and his face *is* like the sun and his feet like fiery pillars; 10:2 and holding a book in the hand, which has been opened and he placed his right foot upon the sea and the left upon the earth; 10:3 and he cried out with a loud voice, just-like a lion roars and when he cried out, the seven thunders spoke their *own* voices.

10:4 And when the seven thunders spoke, I was about to write and I heard a voice from heaven saying, Seal *up* the things which the seven thunders spoke and do not write them. 10:5 And the messenger whom I saw standing upon the sea and upon the earth lifted up his right hand to the heaven, 10:6 and swore by the one living forevermore, who created the heaven and the things in it and the earth and the things in it and the sea and the things in it, that there will be time no longer {i.e., a delay}. 10:7 But in the days of the voice of the seventh messenger, whenever he is about to sound, and the mystery of God was completed, as he proclaimed the good-news to his bondservants, the prophets. 10:8 And the voice which I heard from heaven, *I heard it* again speaking with me and saying, Proceed-away, take the book which has been opened in the hand of the messenger the one standing upon the sea and upon the earth. 10:9 And I went away to the messenger, saying to him to give me the book.

And he says to me, Take it and devour it, and it will make your belly bitter, but it will be sweet like honey in your mouth. 10:10 And I took the book out-of the messenger's hand and devoured it, and it was sweet as honey in my mouth, and when I ate it, my belly was made bitter.

10:11 And they are saying to me, It is essential for you

to prophesy again over many peoples and nations and languages and kings.

[Revelation 11] TOC

{Rev 11:1, 3, 9, 11:11, 12:6, 12:14, 13:5; AD 70}

11:1 And a reed similar to a rod was given to me *and one is* saying, Lift yourself up and measure the temple of God and the altar and the ones worshiping in it. 11:2 And the courtyard outside the temple cast forth outside {i.e., leave it out} and do not measure it, because it was given to the nations and they will be trampling on the holy city forty-two months.

11:3 And I will be giving to my two witnesses and they will be prophesying *one* thousand two hundred *and* sixty days, having been dressed in sackcloths. {Rev 11:9, 11:11, 12:6, 12:14, 13:5} 11:4 These are *the* two olive-trees and the two lamp-stands, standing in the sight of the Lord of the earth. 11:5 And if anyone wishes to hurt them, fire travels out from their mouth and devours their enemies, and if anyone wishes to hurt them, it is essential for him to thus be killed. 11:6 These have the authority to lock the heaven in-order-that no rainfall may rain *on* the days of their prophecy, and they have authority over the waters to turn them into blood and to strike the earth with* every *kind of* wound whenever they might will *it*.

11:7 And whenever they complete their testimony, the beast, the one ascending out-of the abyss, will make* war with them and overcome them and kill them. 11:8 And the corpses of them *lay* in the street of the great city, which spiritually is called Sodom and Egypt, where also their Lord was crucified. 11:9 And *some* out-of the peoples and tribes and languages and nations look *at* their corpses three *and* a half days and they will not allow their corpses to be laid in a tomb. 11:10 And the ones dwelling upon the earth rejoice over them and will be joyous, and they will be giving gifts to one another, because these two prophets tormented the ones dwelling upon the earth. 11:11 And after the three and a half days *the* spirit of life from God entered into them and they stood upon their feet, and great fear fell upon the ones viewing them. 11:12 And they heard a loud voice out-of heaven saying to them, Come-up° here. And they went-up into heaven in the cloud, and their enemies viewed them. 11:13 And a great earthquake happened in that day and the tenth *part* of the city fell, and the names of seven thousand men were killed in the earthquake and the rest became fearful and gave glory to the God of heaven.

11:14 The second woe *has* gone away; behold, the third woe is coming shortly.

11:15 And the seventh messenger sounded, and loud voices became in heaven saying, The kingdom of the world became *the kingdom* of our Lord and of his Christ, and he will be reigning forevermore.

11:16 And the twenty-four elders *who are* sitting upon their thrones in the sight of the throne of God fell upon their faces and worshiped God, 11:17 saying, We give-thanks to you, Lord God, the Almighty, he who is and he who was, because you have taken your great power and reigned. 11:18 And the nations were made angry and your wrath came and *with it* the time of the dead to be judged and *for you*° to give the reward to your bondservants, the prophets, and to the holy-ones, and to the ones fearing your name, to the little and to the great, and to corrupt the ones corrupting the earth.

11:19 And the temple of God *which is* in heaven was opened, and the ark of the covenant* of the Lord was seen in his temple, and lightnings and voices and thunders and great hail happened.

[Revelation 12] TOC

12:1 And a great sign was seen in heaven, a woman having been dressed *with* the sun and the moon underneath her feet and upon her head a crown of twelve stars; 12:2 and she *was* holding *a child* in *her* womb {i.e., pregnant}, *and* was crying, travailing and tormented to bear *forth*. 12:3 And another sign was seen in heaven and behold, a great fiery red dragon, having seven heads and ten horns and seven diadems upon his heads. 12:4 And his tail drags the third of the stars of heaven and he cast them to the earth and the dragon is standing in the sight of the woman who is about to bear, in-order-that whenever she should bear *it*, he may devour her child. 12:5 And she borne a son, a male *child*, who is about to shepherd all the nations with* an iron rod and her child was seized *up* to God and to his throne. 12:6 And the woman fled into the wilderness where she has there a place which has been prepared by God in-order-that they may nourish her there *one* thousand two hundred *and* sixty days.

{Rev 11:1, 3, 9, 11:11, 12:6, 12:14, 13:5; AD 70}

12:7 And a war happened in heaven. Michael and his messengers *went* to make war with the dragon, and the dragon and his messengers made war. 12:8 And it did not prevail, neither was a place found for him anymore in heaven. 12:9 And the great dragon was cast *down*, the ancient serpent, who is called the devil and the Adversary, the one misleading the whole inhabited-earth; he was cast *down* to the earth and his messengers were cast *down* with him. 12:10 And I heard a loud voice in heaven, saying, Now the salvation and the power and the kingdom of our God and the authority of his Christ came*, because the accuser of our brethren was cast *down*, who accuses them in the sight of our God day and night. 12:11 And they themselves overcame him because of the blood of the Lamb and because of the word of their testimony, and they did not love* their life *even* till death.

12:12 Because of this, be° joyous heavens and the ones are residing in them! Woe to the earth and to the sea, because the devil went-down to you°, having great fury, knowing that he has a small time.

12:13 And when the dragon saw that he was cast *down* to the earth, he persecuted the woman who borne the male *child.* 12:14 And *the* two wings of the great eagle were given to the woman in-order-that she may fly into the wilderness to her place, *that she may be nourished there *for* a time and times and half a time from the face of the serpent. {Rev 11:3, 11:9, 11:11, 12:6, 13:5} 12:15 And the serpent cast water like a river out-of his mouth after the woman in-order-that he might make* the river whisk her away. 12:16 And the earth helped the woman and the earth opened her mouth and swallowed up the river which the dragon cast out-of his mouth. 12:17 And the dragon was made angry against the woman and went away to make* war with the rest of her seed, the ones keeping the commandments of God and holding *to* the testimony of Jesus.

[Revelation 13] TOC

13:1 And *then* I stood upon the sand of the sea, and I saw a beast ascending out-of the sea, having ten horns and seven heads, and upon his horns ten diadems and names of blasphemy upon his heads. 13:2 And the beast which I saw was similar to a leopard and its feet were like *feet* of a bear and its mouth like a mouth of a lion, and the dragon gave him his power and his throne and great authority. 13:3 And *I saw* one out-of his heads, like *one* having been slaughtered to death, and his deadly wound was healed and the whole earth marveled after the beast; 13:4 and they worshiped the dragon who has given his authority to the beast, and they worshiped the beast, saying, Who *is* similar to the beast? And who *is* mighty to make war with him?

{Rev 11:1, 3, 9, 11:11, 12:6, 12:14, 13:5; AD 70}

13:5 And *there was* a mouth speaking great things and blasphemy was given to it, and authority to make* war forty-two months was given to it. {Rev 11:3, 11:9, 11:11, 12:6, 12:14} 13:6 And he opened his mouth *for blasphemy toward God, to blaspheme his name and his tabernacle, *and* the ones residing in the heaven. 13:7 And it was given to it to make* a war with the holy-ones and to overcome them and authority over every tribe and people and language and nation was given to it. 13:8 And all the ones dwelling upon the earth will be worshiping it, *everyone* whose name has not been written in the Book of Life of the lamb, who has been slaughtered from *the* conception of *the* world. 13:9 If anyone has an ear, let him hear. 13:10 If anyone holds *those in* captivity, he is proceeding-away *into captivity*; if anyone will be killing with* *the* sword, it is essential for him to be killed with* *the* sword. Here is the endurance and the faith of the holy-ones.

13:11 And I saw another beast ascending out-of the earth, and it was holding two horns similar to *that of* a lamb and it was speaking like a dragon. 13:12 And it is practicing all the authority of the first beast in his sight and was making* the earth and the ones dwelling in it in-order-that they should worship the first beast, whose wound of death was healed. 13:13 And it does* great signs and fire in-order-that it may come-down from heaven upon the earth in the sight of men. 13:14 And it is misleading the ones of mine {i.e., Jesus'}, the ones dwelling upon the earth because of the signs which was given to it to do in the sight of the beast, saying to the ones dwelling upon the earth to make* an image to the beast, who was holding the wound *of death* from the sword and lived. 13:15 And it was given to it to give breath to the image of the beast in-order-that the image of the beast should speak and it should make* as many as would not worship the image of the beast *that* they should be killed. 13:16 And it makes* all, the least and the great, and the rich and the poor, and the free and the bond, in-order-that they might give marks to them upon their right hand or upon their forehead, 13:17 and in-order-that not anyone is able to buy or to sell, except he who has the mark, *which is* the name of the beast or the number of its name. 13:18 Here is wisdom: he who has perception, let him calculate the number of the beast; for* it is a number of a man and his number is six hundred *and* sixty-six. {i.e., Nero; reigned 54-68 AD}

[Revelation 14] TOC

14:1 And I saw and behold, the Lamb standing upon the Mount Zion and a number *of one* hundred *and* forty-four thousand with him, having his name and the name of his Father written upon their foreheads. 14:2 And I heard a voice from heaven, like *the* voice of many waters and like *the* voice of great thunder. And the voice which I heard *was* like *that* of harpists harping with* their harps. 14:3 And they are singing a new song in the sight of the throne and in the sight of the four living creatures and the elders and no one was able to learn the song except the hundred *and* forty-four thousand, who have been bought from the earth. 14:4 These are *those* who were not defiled with women; for* they are virgins. These are the ones following the Lamb wherever he may proceed-away *to*. These were bought by Jesus from mankind, *as the* first-fruit to God and to the Lamb, 14:5 and no lie was found in their mouth. For* they are unblemished.

14:6 And I saw a messenger flying in mid-heaven, having *the* everlasting good-news *to* proclaim to the ones sitting upon the earth and to every nation and tribe and language and people; 14:7 and he says in a loud voice,

Fear° the Lord *and* give° glory to him, because the hour of his judgment came. And worship° him, the one who made* the heaven and the earth and sea and springs of waters.

14:8 And another, a second messenger, followed, saying, Babylon the great has fallen, she *who* has made all the nations to drink out-of the wine of the fury of her fornication.
14:9 And another, a third messenger, followed them, saying in a loud voice, If anyone is worshiping the beast and his image and receives a mark upon his forehead or upon his hand, 14:10 he will also be drinking out-of the wine of the fury of God of which has been mingled undiluted in the cup of his wrath, and he will be tormented in fire and brimstone in the sight of the holy messengers and in the sight of the Lamb, 14:11 and the smoke of their torment is going-up forevermore; and they have no rest day and night, the ones worshiping the beast and his image and if anyone receives the mark of his name. 14:12 Here is the endurance of the holy-ones, the ones keeping the commandments of God and the faith of Jesus {i.e., the faith that Jesus died for}.

14:13 And I heard the voice from heaven saying, Write *that* the dead ones who die in *the* Lord *are* fortunate from now *on*. Yes, says the Spirit, in-order-that they should rest themselves from their labors, and their works follow after them.

14:14 And I saw and behold, a white cloud, and upon the cloud *was* one sitting similar to a son of man, having upon his head a golden crown and a sharp sickle in his hand. 14:15 And another messenger came forth from the temple, crying in a loud voice to the one sitting upon the cloud, Send *forth* your sickle and reap, because the hour to reap came, because the harvest of the earth is ripe. 14:16 And he who sits upon the cloud cast his sickle upon the earth, and the earth was reaped.

14:17 Another messenger came forth from the temple, the one in heaven, he himself also having a sharp sickle. 14:18 And another messenger came forth out-of the altar, having authority over the fire, and he shouted to the one holding the sharp sickle with a loud outcry, saying, Send *forth* your sharp sickle and pick the clusters of the vine from the earth, because her grape-clusters were prime. 14:19 And the messenger cast his sickle into the earth and picked *the clusters* of the vine of the earth and cast it into the winepress, the great *winepress* of the fury of God. 14:20 And the winepress was trampled on outside the city and blood came forth out-of the winepress, even up-to the bridles of the horses, from *one* thousand six hundred furlongs.

[Revelation 15] TOC

15:1 And I saw another great and marvelous sign in heaven, seven messengers holding the last seven wounds, because the fury of God was completed in them.

15:2 And I saw *something* like a glassy sea having been mixed with fire, and the ones *who are* overcoming away from the beast and from his image and from the number of his name, standing upon the glassy sea, having harps of God. 15:3 And they are singing the song of Moses the bondservant of God and the song of the Lamb, saying, Great and marvelous *are* your works, Lord God, the Almighty; your ways *are* righteous and true*, the King of the nations. 15:4 Who should never fear you, Lord, and should glorify your name? Because only *you are* holy, because all the nations will be coming and will be worshiping in your sight because your righteousnesses were manifested.

15:5 And after I saw these things and *behold,* the temple of the tabernacle of the testimony was opened in heaven, 15:6 the seven messengers who have the seven wounds came forth from the temple, who were clothing themselves with clean bright flax and having been girded around the*ir* chests *with* golden belts. 15:7 And one out-of the four living creatures gave to the seven messengers seven golden bowls full of the fury of God, the one living forevermore. 15:8 And the temple was filled *with* smoke from the glory of God and from his power and no one was able to enter into the temple till the seven wounds from the seven messengers should be completed.

[Revelation 16] TOC

16:1 And I heard a loud voice out-of the temple, saying to the seven messengers, Proceed-away° and pour° out the seven bowls of the fury of God into the earth.

16:2 And the first went and poured out his bowl into the earth, and it became an evil sore and wicked upon the men who have the mark of the beast and the ones worshiping its image.

16:3 And the second messenger poured out his bowl into the sea, and it became blood like *that* of *the* dead, and every living soul died in the sea.

16:4 And the third *messenger* poured out his bowl into the rivers and the springs of the waters, and it became blood. 16:5 And I heard the messenger of the waters saying, You are righteous, who is and who was, the Holy One, because you judged these things; 16:6 because they poured out *the* blood of holy-ones and prophets and you gave blood to them to drink *because* they are worthy. 16:7

And I heard out-of the altar saying, Yes, *O* Lord God, the Almighty, your judgments *are* true* and righteous.

16:8 And the fourth messenger poured out his bowl upon the sun, and it was given to it to burn men in fire. 16:9 And men were burnt *with* great heat and the men blasphemed the name of God who has *the* authority over these wounds, and they did not repent to give him glory.

16:10 And the fifth *messenger* poured out his bowl upon the throne of the beast, and his kingdom became darkened, and they were gnawing their tongues out-of pain, 16:11 and they blasphemed the God of heaven out-of their pains and out-of their sores, and they did not repent from their works.

16:12 And the sixth poured out his bowl upon the great river Euphrates, and its water was dried up in-order-that the way of the kings who *come* from *the* rising of *the* sun {i.e., from the east} might be prepared. 16:13 And I saw out-of the mouth of the dragon and out-of the mouth of the beast and out-of the mouth of the false* prophet, three unclean spirits like frogs, 16:14 for* they are spirits of demons, doing* signs, *and* which travel out over the kings of the whole inhabited-earth, to gather them together to the war of that great day of God the Almighty. 16:15 (Behold, I am coming like a thief. The fortunate one is watching and keeping his garments, in-order-that he may not walk naked and *in-order-that* they may see his indecency.) 16:16 And they gathered them together into the place, the one called Har-Magedon in Hebrew.

16:17 And the seventh poured out his bowl upon the air, and a loud voice came forth from the temple of heaven, from the throne, saying, It has happened. 16:18 And lightnings and thunders and voices happened, and a great earthquake, such-as did not happen from which *time* the men were born upon the earth, so-great an earthquake: so great! 16:19 And the great city became *divided* into three parts and the cities of the nations fell and Babylon the great was remembered in God's sight, to give to her the cup of the wine of the fury of his wrath. 16:20 And every island fled *away* and *the* mountains were not found. 16:21 And great hail, approximately a talant's poundage, {i.e., 58-80 lbs.} descends from heaven upon men and men blasphemed God from the wound of the hail, because its wound is extremely great.

[Revelation 17] TOC

17:1 And one out-of the seven messengers who have the seven bowls came and spoke with me, saying, Come-here; I will be showing you the judgment of the great prostitute the one sitting upon many waters, 17:2 with whom the kings of the earth fornicated and the ones dwelling *on* the earth were made drunk from the wine of her fornication. 17:3 And he carried me away in *the* Spirit into a wilderness, and I saw a woman sitting upon a scarlet beast, being full of names of blasphemy, having seven heads and ten horns. 17:4 And the woman was dressed in purple and scarlet arrayed with gold and precious stone and pearls, holding a golden cup in her hand which is full of abominations and the unclean things of her fornication, 17:5 and a name has been written upon her forehead, Mystery, Babylon the Great, the Mother of the Prostitutes and of the Abominations of the Earth. 17:6 And I saw the woman drunk from the blood of the holy-ones *and* from the blood of the witnesses of Jesus. And I marveled, *after* I saw her, *with* great marvel! 17:7 And the messenger said to me, Why did you marvel? I will tell you the mystery of the woman and of the beast bearing her, which has the seven heads and the ten horns. 17:8 The beast which you saw, was and is not and is about to come-up out-of the abyss *is* to proceed-away into destruction. And the ones dwelling upon the earth of whose names have not been written upon the Book of Life from *the* conception of *the* world will be marveling, *while* seeing that the beast was and is not and will be present*.

17:9 Here *is* the mind, the one having wisdom: the seven heads are seven mountains, where the woman is sitting upon them, 17:10 and they are seven kings; the five fell, the one is, the other did not yet come, and whenever he comes, it is essential for him to remain a small *time*. 17:11 And the beast which was and is not, is himself also an eighth and is out-of the seven, and he is proceeding-away into destruction. 17:12 And the ten horns which you saw are ten kings who did not yet receive a kingdom, but they receive authority like kings, with the beast, *for* one hour. 17:13 These have one intention and they are giving their power and authority to the beast. 17:14 These will make war *with* the Lamb and the Lamb will overcome them because he is Lord of lords and King of kings, and *the* invited and chosen and faithful *ones* with him. 17:15 And he says to me, The waters which you saw, where the prostitute is sitting, are peoples and crowds and nations and languages. 17:16 And the ten horns which you saw and the beast, these will hate the prostitute and they will make* her desolate and they will be *making her* naked and they will eat her flesh and will be burning her up in fire. 17:17 For* God gave to their hearts to do* his intention and to do* *it with* one intention and to give their kingdom to the beast, till the words of God should be completed. 17:18 And the woman whom you saw is the great city, which has a kingdom over the kings of the earth.

[Revelation 18] TOC

18:1 I saw after these things another messenger descending from heaven, having great authority, and the

earth was illuminated from his glory. 18:2 And he cried out in a strong voice, saying, Babylon the great has fallen and it became a residence of demons and a prison of every unclean spirit and a prison of every unclean and hated bird. 18:3 Because out-of the wine of the fury of her fornication all the nations have fallen, and the kings of the earth fornicated with her and the merchants of the earth were enriched from the power of her promiscuity.

18:4 And I heard another voice from heaven, saying, Come forth out-of her, my people, in-order-that you° might not have fellowship together in her sins and in-order-that you° might not receive out-of her wounds, 18:5 because her sins were joined *to her even* up-to the heaven and God *has* remembered her wrongdoings. 18:6 Repay° to her herself as she also gave *to you*° and double to her, double° *again* according-to her works, in the cup which she mingled, mingle° to her double *again*. 18:7 *In* how-much she glorified herself and was promiscuous, give° to her so-much *more* torment and mourning, because she says in her heart, I am sitting *as* a queen and I am no widow and should never see mourning. 18:8 Because of this, in one day her wounds will come: death and mourning and famine. And she will be *utterly* burned in fire, because *the* Lord God who judged her *is* mighty. 18:9 And the kings of the earth, who fornicated and were promiscuous with her, will weep and will grieve over her, whenever they look upon the smoke of her fire, 18:10 standing from afar because of *their* fear of her torment, saying, Woe, woe, the great city, Babylon, the strong city! Because your judgment came in one hour. 18:11 And the merchants of the earth will weep and will mourn over her, because no one is buying their cargo anymore, 18:12 cargo of {F} gold, silver, precious stone, pearl, fine-linen, purple, silk, scarlet, every citron wood *thing*, every vessel of ivory, every vessel *made* out-of precious wood and from brass, iron and marble; 18:13 and cinnamon, incenses, perfume, frankincense, wine, oil, fine-flour, grain, sheep, *other* animals, and of horses and of chariots and of bodies and souls of men. 18:14 And the autumn-fruit of lust of your soul went away from you and all the luxurious and bright things *have* perished from you and you should never find them anymore. 18:15 The merchants of these things, who were enriched from her, will be standing from afar because of the fear of her torment, *while* weeping and mourning. 18:16 And *they are* saying, Woe, woe, the great city, she who has been dressed in fine-linen, and purple and scarlet and has been arrayed in gold, precious stone and pearls! 18:17 Because in one hour so-many riches was made desolate. And every helmsman and everyone sailing upon {Or: to.} the place. And sailors and as many as are working from the sea stood from afar, 18:18 and were crying out, seeing the smoke of her fire, saying, What *city is* similar to the great city? 18:19 And they cast dirt upon their heads and were crying, weeping and mourning and saying, Woe, woe, the great city, in which all who have the*ir* ships in the sea were enriched out-of her costliness! Because in one hour she was made desolate. 18:20 Be joyous over her, heaven and the holy-ones and the apostles and the prophets, because God judged your° condemnation out-of her {i.e., on her}.

18:21 And one strong messenger lifted up a stone like a great millstone and cast it into the sea, saying, So Babylon, the great city, will be cast *down*, with a violent-impulse, and should never be found anymore. 18:22 And *the* voice of harpists and musicians and flute-players and trumpeters should never be heard in you anymore, and every craftsman of every craft should never be found in you anymore, and *the* voice of a millstone should never be heard in you anymore, 18:23 and *the* light of a lamp should never appear in you anymore, and *the* voice of *the* bridegroom and of *the* bride should never be heard in you anymore. Your merchants were the great-men of the earth, because all the nations were misled in your sorcery. 18:24 And the bloods {i.e., lives} of prophets and of holy-ones and of all who have been slaughtered upon the earth was found in her. {Mat 23:30-31}

{Footnotes: Rev 18:12,13, in the list of merchandise, 20 instances of 'and' were replaced with a comma.}

[Revelation 19] TOC

19:1 I heard after these things *something* like a loud voice of a large crowd in heaven, saying, Hallelujah! The salvation and the power and the glory *are* from our God: 19:2 because true* and righteous *are* his judgments, because he judged the great prostitute, she who was corrupting the earth in her fornication, and he avenged the blood of his bondservants from her hand.

19:3 And they have said a second-time, Hallelujah. And her smoke goes-up forevermore.

19:4 And the twenty-four elders and the four living creatures fell *down* and worshiped God, who is sitting upon the throne, saying, Amen. Hallelujah.

19:5 And a voice came forth from the throne, saying, Praise° our God, all his bondservants, and the ones fearing him, the little and the great.

19:6 And I heard as *it were* a voice of a large crowd and like a voice of many waters and like a voice of strong thunders, saying, Hallelujah, because *the* Lord our God the Almighty *has* reigned. 19:7 We should rejoice and should be glad and should give the glory to him, because the marriage of the Lamb came and his wife prepared herself. 19:8 And it was given to her in-order-that she might dress herself *in* fine-linen, bright and clean; for* the fine-linen is the righteousnesses of the holy-ones.

19:9 And he says to me, Write *that* the fortunate ones have been invited to the marriage supper of the Lamb.

And he says to me, These are true* words of God. 19:10 And I fell before his feet to worship him. And he says to me, See not! {i.e., Don't do that!} I am a fellow bondservant of you and of your brethren who are holding the testimony of Jesus. Worship God; for* the testimony of Jesus is the spirit of prophecy.

19:11 And I saw *that* the heaven has been opened, and behold, a white horse and he who sits upon it being called Faithful and True*, and he is judging in righteousness and is making war. 19:12 Now his eyes *are* a fiery flame and upon his head *are* many diadems, having names which have been written *on them* and a name which has been written which no one knows except himself. 19:13 And he has been dressed in a garment, having been dipped in blood, and his name is called The Word of God. 19:14 And the armies, the ones in heaven, were following him upon white horses, *and* have clothed themselves in clean white fine-linen. 19:15 And a sharp two-edged long-sword travels out from his mouth in-order-that he might strike the nations with* it and he will shepherd them with* an iron rod and he tramples on the winepress of wine of the fury of the wrath of God the Almighty. 19:16 And he has a name which has been written *as* King of Kings and Lord of Lords *both* upon the garment and upon his thigh.

19:17 And I saw a messenger standing in the sun, and he cried out with a loud voice, saying to all the birds which fly in mid-heaven, Come-here°; be° gathered together to the great supper of God 19:18 in-order-that you° may eat *the* flesh of kings and flesh of commanders and flesh of mighty *men,* and flesh of horses and of the ones sitting upon them, and flesh of all *men*, both free *men* and bondservants, and both *the* little ones and *the* great ones.

19:19 And I saw the beast and the kings of the earth and their armies have been gathered together to make* a war with the one sitting upon the horse and with his army. 19:20 And the beast was clutched and with him the false* prophet who made* the signs in his sight, in which he misled the ones who *had* received the mark of the beast and the ones worshiping his image. The two were cast *while* living into the fiery lake which is burning in brimstone. 19:21 And the rest were killed with* the long-sword of the one sitting upon the horse, *the sword* which came forth out-of his mouth, and all the birds were fully-fed from their flesh.

[Revelation 20] TOC

20:1 And I saw a messenger descending from heaven, having the key of the abyss and a great chain in his hand. 20:2 And he took-hold of the dragon, the ancient serpent, who is *the* devil and the Adversary, the one misleading the whole inhabited-earth and bound him a thousand years, 20:3 and cast him into the abyss and locked and sealed *it* above him in-order-that he may not mislead the nations anymore till the thousand years might be completed. And it is essential for him to be loosed *for* a little time after these things.

20:4 And I saw thrones and they sat upon them and judgment was given to them and *I saw* the souls of the ones who have been decapitated because of the testimony of Jesus and because of the word of God and *those* who did not worship the beast, nor his image and did not receive the mark upon their forehead and upon their hand, and they lived and reigned with Christ the thousand years. 20:5 And the rest of the dead did not live till the thousand years might be completed. This *is* the first resurrection. 20:6 The fortunate and holy one is the one having part in the first resurrection; the second death has no authority over these, but they will be priests of God and of the Christ and will be reigning with him a thousand years. {Rev 1:6, 5:10}

20:7 And whenever the thousand years might be completed, the Adversary will be loosed out-of his prison, 20:8 and will be going forth to mislead the nations which *are* in the four corners of the earth, Gog and Magog, to gather them together into war. The number *of them is* like the sand of the sea. 20:9 And they went-up over the width of the earth and surrounded the encampment of the holy-ones and the beloved city and fire out-of heaven descended from God and devoured them. 20:10 And the devil who is misleading them was cast into the fiery lake and brimstone, where the beast and the false* prophet *are* also, and they will be tormented day and night forevermore.

20:11 And I saw a great white throne and the one sitting upon it, from whose face the earth and the heaven fled away, and no place was found for them. 20:12 And I saw the dead, the greatest and the least, standing in the sight of the throne, and books were opened and another book was opened, which is the *Book* of Life and the dead were judged out-of the things which have been written in the books, according-to their works. 20:13 And the sea gave *up* the dead, the ones in it, and death and Hades gave *up* the dead, the ones in them and they were judged each one according-to their works. 20:14 And death and Hades were cast into the fiery lake. This is the second death, the fiery lake. 20:15 And if anyone was not found having been written in the Book of Life, he was cast into the fiery lake.

[Revelation 21] TOC

21:1 And I saw a new heaven and a new earth, for* the first heaven and the first earth went, and there is no sea

anymore. 21:2 And I saw the holy city, new Jerusalem, descending out-of heaven from God, having been prepared as a bride adorned for her husband. 21:3 And I heard a loud voice from heaven saying, Behold, the tabernacle of God *is* with men and he will be residing with them and they themselves will be his people and God will be with them. 21:4 And he will be wiping-away every tear from their eyes, and there will be no death anymore. There will be no mourning, no outcrying, no pain anymore, because the first things went away.

21:5 And he who sits upon the throne said, **Behold, I am making* all things new.**

And he says to me, **Write, because these are the true* and faithful words.**

21:6 And he said to me, **I have become the Alpha and the Omega, I *am* the beginning and the end. I will be giving freely to the one who is thirsty out-of the spring of the water of life.** 21:7 **He who overcomes will be inheriting these things, and I will be his God and he will be a son to me.**

21:8 **But to the cowardly and unbelieving and sinners and detestable and murderers and fornicators and sorcerers and idolaters and to all the false* *witnesses*, their part *will be* in the lake which is burning with fire and brimstone, which is the second death.**

21:9 And one out-of the seven messengers who have the seven bowls being full of the last seven wounds came and spoke with me, saying, Come-here; I will be showing you the bride, the wife of the Lamb. 21:10 And he carried me away in *the* spirit to a mountain great and high and showed me the great holy city Jerusalem, descending out-of heaven from God, 21:11 having the glory of God. Her illumination *is* similar to a precious stone, like a crystal-like jasper stone, 21:12 having a great and high wall, having twelve gates and twelve messengers upon the gates, and names have been written *on them*, which are *the* names of the twelve tribes of the sons of Israel. 21:13 Three gates *were* from *the* rising {i.e., east} and three gates *were* from *the* north, and three gates *were* from *the* south, and three gates *were* from *the* west. 21:14 And the wall of the city has twelve foundations and upon them twelve names of the twelve apostles of the Lamb. 21:15 And the one speaking with me was holding a measure, a golden reed, in-order-that he might measure the city and her gates and her wall. 21:16 And the four cornered city is laid, and the length *is* as the width and he measured the city with the reed in furlongs, twelve thousand *furlongs*; the length and the width, and her height are equal {i.e., a 1380 mile cube, approximately 1/10 the size of the earth by volume if literal}. 21:17 And he measured her wall, a hundred *and* forty-four cubits, *according-to* the measure of a man, which is, of a messenger. 21:18 And the structure of her wall was jasper and the city was purest gold, similar to purest glass. 21:19 The foundations of the wall of the city have been adorned with every precious stone. The first foundation *was* jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; 21:20 the fifth, sardonyx; the sixth, carnelian; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, hyacinth; the twelfth, amethyst. 21:21 And the twelve gates were twelve pearls apiece; each one of the gates was from one pearl, and the street of the city *was* purest gold like transparent glass. 21:22 And I saw no temple in it, for* the Lord God the Almighty and the Lamb are her temple. 21:23 And the city has no need of the sun, neither of the moon, in-order-that they should appear in it, for* the glory of God illuminated it and her lamp *is* the Lamb. 21:24 And the nations will be walking through her light and the kings of the earth bring glory to him and *the* honor of the nations into it {i.e., the city}. 21:25 And her gates should never be locked from day {i.e., by day} for* there will be no night there. 21:26 And they will be bringing the glory and the honor of the nations into it. 21:27 And every desecrated thing and *anyone* practicing an abomination and a lie should never enter into it, except the ones having been written in the Lamb's Book of Life *may enter into it*.

[Revelation 22] TOC

22:1 And he showed to me a river of *the* clean water of life, bright like crystal, traveling out from the throne of God and of the Lamb, 22:2 in the middle of her street. And the Tree of Life *was* from here and from there {i.e., on this side and on that side} of the river producing twelve fruits, giving its fruit according-to each month {i.e., monthly} and the leaves of the tree *were* *for healing of the nations. 22:3 And every curse will not be *there* anymore, and the throne of God and of the Lamb will be in it. And his bondservants will be giving-divine-service to him, 22:4 and they will see his face, and his name *will be* upon their foreheads. 22:5 And there will be no night there, and they do not have need of a lamp and *the* light of *the* sun, because *the* Lord God will be illuminating them and they will be reigning forevermore.

22:6 And he says to me, These *are* the faithful and true* words and *the* Lord, the God of the spirits of the prophets, sent his messenger to show to his bondservants the things which are essential to happen shortly.

22:7 **And behold, I am coming shortly. The one keeping the words of the prophecy of this book *is* fortunate.**

22:8 And I, John, *am* the one hearing and seeing these things. And when I heard and saw, I fell to worship before the feet of the messenger who shows these things to me. 22:9 And he says to me, See *that you* do not *do that*. I am your fellow bondservant and of your brethren the

prophets, and of the ones keeping the words of this book. Worship God.

22:10 And he says to me, Do not seal the words of the prophecy of this book, for* the time is near. 22:11 The one doing-wrong, let him still do-wrong; and the filthy, let him still be filthy; and the righteous, let him still practice righteousness; and the holy-one, let him still be holy.

22:12 **Behold, I am coming shortly, and my reward *is* with me, to repay to each *one* as his work will be.** 22:13 **I *am* the Alpha and the Omega, the first and the last, the beginning and the end.**

22:14 The ones practicing* his commandments *are* fortunate in-order-that their authority will be in the Tree of Life and they may enter in by the gates into the city.

22:15 The dogs and the sorcerers and the fornicators and the murderers and the idolaters and everyone loving and practicing a lie *are* outside.

22:16 **I, Jesus, sent my messenger to testify to you° these things in the congregations*. I am the root and the offspring of David, the bright morning star.**

22:17 And the Spirit and the bride are saying, **Come. And he who hears, let him say, Come. And he who is thirsty, let him come. He who wills, let him take *the* water of life freely.**

22:18 I testify to everyone who hears the words of the prophecy of this book, if anyone should add upon them, God might add upon him the wounds which have been written in this book. 22:19 And if anyone should take away from the words of the book of this prophecy, God may take away his part from the Tree of Life and out-of the holy city, which have been written in this book.

22:20 He who is testifying *of* these things says, **Yes, I am coming shortly. Amen**.

Yes, come, Lord Jesus.

22:21 The grace of the Lord Jesus Christ *is* with all the holy-ones. Amen.

{AD 70. Destruction of Jerusalem by Titus; the final proof to the Jews, the Messiah had come.}

{End of the Harmony of the New Covenant.}

{End of the Holy New Covenant: Modern Literal Version. The glory is God's. Amen}

Talking to Others about the MLV TOC

{Our App users click on last button underneath Revelation chapter 22 to read the rest of the MLV's information.}

One of the best ways to describe the Modern Literal Version New Testament translation is that it is the *first* to adopt many significant translation principles:

1. The MLV was never made for money. It is given away royalty-free in foreign countries, a *first* in the English bible arena, all one has to do is ask for the print-ready PDF's to take to any local print shop (info@modernliteralversion.org).

2.The MLV's intention from day one was to be a 'purer Word of God' than any other 'xyz bible translation' and to correct the 600 years of error or traditions of man found in 'xyz version'. We still see this unwillingness reflected in every newly published translation.

3. It was the *first* translation to use the power of modern computers, all the way back in 1987.

4. The MLV was the *first* to attempt to keep Greek uniformity. This is a completely 'foreign' concept to others. (Same Greek word translation into the same English word(s) whenever possible, same with phrases and idioms.)

5. The MLV was the *first* and *only* to attempt to keep English uniformity. In other words keeping one specific English word to represent only one specific Greek word or one of its meanings. The worst example probably is the word '*will*' which is the translation of 69 different Greek words in the King James Version. Please note though, that some related Greek words from the same root will share English words. If God had intended the New Testament to be written in 10,000 different words, he would have written it that way.

6. The *first* translation that has no contradictions. The MLV began its journey because of the Mat 5:17 (abolish) vs. Eph 2:15 (abolish) one found in almost every modern translation; same English word used for 2 different Greek words. Jesus came not to tear down the old law but to fulfill it (5:17-18), and then He abolished it with his death on the cross, thereby implementing the 'New Covenant' (Eph 2:12-16).

7. The MLV was the *first* Bible translation to be open on the internet for anyone to submit corrections, updates or help, since 1998 and the *only* published translation to stay open with yearly and web updates. No Bible translation should have ever been closed to revision, especially in the computer age.

8. The MLV is the *first* to be done by a group of people *not* divided among committees which instantly creates inconsistent translations, group by group. This means some books in the MLV may have had 40 or more people review them for Greek or English problems. No other translation has had this kind of manpower devoted to it, about 375 people thus far and a million plus potential proofreaders! For comparison, the NIV had 3 people per chapter which is about the normal for all committee translations.

9. The MLV is the *first* and *only* translation to ever deal with the word 'for,' by translating all the 'for' conjunctions as 'because.' In fact, the MLV renders more accurately all English and Greek prepositions because too many Christians have learned error due to these sloppy translations.

10. The MLV is the *first* to denote when there is an update. Almost all other translations make changes and the name remains the same and occasionally the copyright dates change.

11. The MLV is the only bible translation to ever create books (e-Sword modules, MySword, MyBible, too) that can be used to correct or verify the MLV.

Other uncommon translation principles that set the MLV apart:

A. You° (plural) vs. You (singular). Many insights are lost because there is no way to know who is being addressed, a crowd or an individual.

B. The 'Checks & balance system' of being an 'Open Source' translation with the possibility of millions of people watching has kept the MLV pure from denominational or theological slants. No one has ever submitted 'indoctrinations' because they know the next person will just take them out. No 'publisher version' can ever say that since all were made for profit! The MLV is dedicated to removing 600 years of 'traditions of men' which are not Greek. We are *not* sorry that the theologians will have to adjust.

C. The MLV has removed many traditional renderings and transliterated words by translating them unless they are 'thus saith the Greek' such words as: angel, baptism, baptize, baptist, blessed, church, doctrine, gospel, saint, and satan.

D. 12-13 year old reading level.

E. All wording is in Modern English, each word can be looked up at dictionary.com or in a regular dictionary, and you will have a 'Bible-correct' meaning. For example, 'mediator' in Modern English is an 'arbitrator,' a person who works out compromises; if there is an attribute of God, compromise is not it!

F. You have the ability to read the New Testament in chronological order; start in Mark and continue, or in a similar way by following the enclosed 'Reading Schedule.'

G. The MLV translates the transliterated words which still plague translations by being repeated over and over because of the 'traditions of men.' For example 'Satan' is 'The Adversary' and 'angel' is now 'messenger' (a serious issue because people didn't know 'messenger' and 'angel' are from the same Greek word), etc.

H. The MLV has actually used a few words which are transliterations because English uses them with the same meaning, like 'exodus,' 'paradise' and 'trauma.'

I. This is probably the best translation anyone could use if studying Greek and doing exegesis studies because of its uniformity.

J. The MLV is literal (word-for-word) translation; other translation styles primarily use paraphrase. Literal is 'God says,' and paraphrase is 'The translators interpret what God said for you.'

K. The MLV has non-traditional formatting. We care more about what is inside than making the MLV a pretty accessory for your Sunday suit or dress.

L. The MLV has gone to extremes to better translate verb moods, tenses and cases than any other English Bible translation. Most do a pitiful job of showing the action conveyed in Greek verbs. Other versions almost completely miss 'perfect tense' like 'it has been written.' Other versions make subjunctive mood verbs future tense verbs; 'should happen' was never 'will happen' and will never happen in the MLV (pun intended). (More discussed below.)

Verbs, Tenses, Moods TOC

Downfalls of the English Language

Many commonly used words in the English language are 'irregular' verbs. The "be verb group' of 'be, is, was, were, been, being' has no good '-ing' form so actions would change from, 'I am' to 'I am-ing' or 'we were' to. 'we were-ing'. Because of this, Greek tenses often share common English wording especially in participles. If English 'be verbs' were correct, aorist participles would be: 'was-ing VERB-ed' vs. 'having VERB-ed' (wording shared with perfect tense verbs).

Another problem is that we just don't talk that way. The most annoying ones are, 'I am believing' and 'I am knowing'. Belief was never a 'once and done' sort of anything; even 'I am having' is also a problem in too many contexts. The word 'saved' is a horrid translation but the best we have and many false theologies use this fact. Salvation is not passive or ever was.

Aorist participles are always a past tense participle but the use of them is very foreign to English speaking people, example: 'Jesus, having fully known in himself *that* the power went forth from him *and* having turned *around* in the crowd, said'

We changed these in 2026 to be: ' Jesus fully knew in himself *that* the power went forth from him *and* turned *around* in the crowd *and* said'

We feel Modern *readable* English is more important than the purely literal rendering of these verbs which no English speaker uses in daily life. A *sad* note is the modern translations (a.k.a. English Teacher revisions) make these Greek verbs into past, present and even future tenses for smother English flow.

Present Tense Active Indicative verbs have seldom ever been translated to show action in any translation before the MLV. The Greek language is more about action than tense. Typical translation would be 'I go…' but to bring out what really is being said in the Bible, the MLV uses (when English will allow) 'I am going' to denote the action of the verb. We are *not* sorry the theologians will have to adjust.

Imperfect Tense Active Indicative verbs are the same as above except past tense type of action 'I was going…' These are seldom correct in other versions or ever uniform throughout (less than 40%).

Subjunctive Mood verbs *'usually state a thing as conditional, possible (but not accomplished) or something merely entertained as a thought. It may be a statement viewed emotionally, as desired, doubted, or wished.*' (Roberts Grammar, pg. 130.) Subjunctive mood verbs have always been a problem in translations in the past 600 years and have plagued the MLV as well. These verbs are denoted by the words 'should, may or might' and are added in front of them. These subjunctive mood verbs in Greek are most often preceded by a 'conditional particle' or some other part of speech (see G302, G1437, G1437a, G1875, G2579, G3752). These conditional statements, when translated into English, begin with words like 'if, whoever, whatever, whenever, lest' and the 'should, may or might' is usually dropped (too wordy and confusing for Modern English). Some of these conditional statements are denoted at the beginning with '*that' (G3705), 'that*' or 'in-order-that' (G2443). We have translated all of these, as in Mark 4:27, for the sake of remaining as literal as possible, even though Modern English would abbreviate the sentence down to the first 'should.'

In Greek translation places where subjunctive mood verbs occur with G3661 are generally changed to imperative mood (determined by context). An example is the ending of Mark 5:7 where the demon is speaking to Jesus and saying: 'Do not torment me' whereas the subjunctive mood would be meaningless: 'You may not torment me.' Even though a conditional statement does carry a future tense feeling, the improper use of 'shall' and 'will' was dropped. ('Shall' is Old English present tense of 'should' as well as first person future tense; a current 13 year old has no idea about 'shall' meaning 'should.') Even though, 'should never' and 'should we give?' might sound better as 'will never' or 'shall we give?' we opted to keep subjunctive mood as such as opposed to making them future tense. 'Will' in modern language, even though 'it has not happened,' is frequently thought of as 'is absolutely going to take place,' which would be incorrect in almost all places. The inspired writers could have used future tense if that was what they meant. Most translations would rather sound pretty in about 100 N.T. verses*, than be correct*.

Perfect Tense verbs are those which show a completed action in the past. 'It is written' in reference to O.T. scripture should have always been rendered: 'It has been written.' God wrote it before Jesus or the apostles said it. These are seldom correct in other versions or ever uniform throughout (less than 40%).

These inconsistencies are due to 'it sounds better,' *but they are still wrong*. We wish the theologians (theorists) would learn!

Constantly Changing Words Through the Years TOC

Mat 1:1 - 'lineage,' 'generation,' 'birth,' 'birth records,' 'genealogy,' (G1078).

Joh 3:16 - 'should,' 'may,' 'might' all subjunctive mood.

Acts 2:38 - In 2017, the comment here was inserted into the text, apparently very few ministers read the non-Bible pages. See Acts 2:38.

1Co 9:26 - 'boxing,' 'fighting,' 'warring,' 'battling,' (G4439) and 'punching,' 'beating,' 'whipping,' 'slapping at,' 'whipping at,' smacking, (G1194).

Php 2:6 - 'award,' 'prize,' 'robbery,' 'seizure,' (G725). This is due to the fact that those who defend the Deity of Jesus, always hope for more than what Php 2:6 actually says.

1 Tim 3:11 Women or *Their* wives.

Heb 3:17 - 'dead-bodies,' 'carcasses,' 'corpses,' (G2966).

James 1:25 'complete,' 'finished,' 'perfect,' (G5046). Same as its counterpart 1Co 13:10 with the word 'thing' added for the neutered. This entire Greek word group was redone to the more literal 'complete' and 'mature' throughout the MLV in the 2017 Beta version. 'To bring to an end' G5056 and compounds; all listed in 'The Koine Greek Textbook II/III'.

1 Pet 3:21 'demand,' 'interrogation,' 'pledge,' (G1906).

'Congregation' originally 'church' was also 'assembly' for years (G1577); already discussed under 'Definitions.'

'Comfort' and 'encourage' are the same Greek word and often vary back and forth in verses (G3870).

'Devil' to 'slanderer' and changed back again. 'Slanderer' is the translation of devil. G1228.

'Out-of' and 'from' when from the Greek preposition 'ek' (G1537) is changed often.

'To' and 'toward' changed back and forth; (same Greek wording). Usually G1519 or G4314.

'Select, prefer, choose' changed back and forth (G142 and G143).

'Believing, faithful' changed back and forth (same Greek word G4103).

'Wash, bathe' changed back and forth. In 2017 'fully-washed' to express the idea of not partially washed.

To Foreign Language Translators: TOC

This translation is literal enough to the original Greek language in English that it could be used as a medium from which to translate a foreign language New Testament. Many languages of the world have no translation available. Many are Catholic translations and were not taken directly from the Greek. India and China are in desperate need of a better translation.

The Modern Literal Version has been used by missionaries who do not know Greek as a basis for a Bible translation for these native tongue translations. Even though this results in a semi-paraphrase, it is more accurate and a faster way to deliver the Word of God than trying to teach English. We pray that Christians from countries would create their own translation, using the original Greek Majority Text and the same translation principles we used in the MLV.

All we ask is that ensure the reader knows that this is a translation from the English Modern Literal Version to their

language, not directly translated from the original Greek language.

UK to English Dictionary TOC

These are the UK spellings of some American words: allegorised apostatise armour axe dishonour dishonoured flavourless honour labour longsuffering neighbour offence recognise travelling worshipping.

It might also disturb British and Commonwealth nationals the strange American way of leaving punctuation inside quotation marks, like so: 'This just isn't right.' When you were expecting: 'This is the way to do it'.

Bible Accuracy Chart TOC

In order to highlight some of the issues we have found with translation accuracy in various Bibles, we have compiled a chart that compares the amount of English words translated from the Greek words. By using a random number generator, we have picked some of the Strong's numbers between 1 and 5624 and added G1096 which is the most troublesome Greek verb we know. Unlike the theologians who like comparing by their beliefs or motives, this is pure Math, without opinions. We hope this will illustrate our faithfulness to our own guidelines in making the MLV as accurate as possible:

1. To translate the original language, word-for-word into English. Then to further boost the accuracy of the MLV, to translate the same Greek word into as few different English words as possible. We also do this for English words by not using them for different Greek words…

Specifically, we compare the MLV to the KJV and the NASB, later the NKJV and ESV were added. This is simply because they are the only Bibles that have an easily accessible English to Greek Lexicon and a Greek to English concordance that we need to compile this chart, **not** because they are 'the most' inaccurate. We have now a similar concordance for the MLV in book form. This concordance with Greek addition is available in e-Sword or as 'The New Koine Greek Textbook I & II' on amazon.

Modern Bibles claim to be accurate, but most do not even italicize, or otherwise highlight, *supplied words*. These are words that are not in the Greek, but are implied by context. The reader should be able to decide whether or not to include the words of man in the Word of God. The reader is unable to do this in any Bible translation that does not highlight supplied words.

We believe that the translators should translate the Greek into English as literally as possible (within the scope of readability) and should not commentate, indoctrinate, or follow man-made tradition. That is, insert the translator's opinion on what the verse means. For example,

John 3:16:

For* God so loved* the world, that he gave his only begotten Son, in-order-that everyone who believes in him might not perish, but may have everlasting life. (MLV)

'For God loved the world in this way: He gave His One and Only Son, so that everyone who believes in Him will not perish but have everlasting life. (Holman Christian Study Bible)

The translators of the HCSB made a conditional statement (might not perish) into a 'proof positive' statement by a simple verb tense change (will not perish) and they are not the only ones to have done this (NASB, NIV, etc.). Also, in the second part, 'may have everlasting life' was changed to 'have everlasting life.' Almost all other translations joined them on that one.

To keep the chart below simple, only one of the main base words has been kept; not the various tenses or plurals or leading verbs. (For example, BE for all of the: be, is, was, were, and being.)

Comparison Chart of Greek Words to English Renderings (Version 2)

Best to Worse ===>>

Strong No.	Part of Speech	MLV 2013:	King James Version (KJV):	New King James Version (NKJV)	New American Standard (NASB): (1995 not the better 1977)	English Standard Version (ESV)
		Literal	Literal	Literal	Literal	'Essentially literal' = paraphrase.
G1096 ginomai	Verb	become, happen, come, born. (4)	arise, assembled, become, befall, behave, brought, come to pass, continue, divided, draw, ended, fall, finished, follow, found, fulfilled, God forbid, grow, happen, have, kept, made, married, ordained to be, partake, pass, performed, published, require, seem, showed, soon as it was, sound, taken, turned, use, wax, will, would, wrought. (40)	against, arise, arrive, assemble, awake, be, become, behaved, born, brought, ceased, certainly, come, continued, dawn, divided, do, drawing, ended, falling, fell, finished, following, forbid, found, fulfilled, give, grow, happen, have, heard, kept, law, lived, loses, made, marry, means, occurred, offered, pass, past, performed, place, preferred, proclaimed, proved, ran, reached,	accomplished, appeared, arise, arrived, become, be, brought, been done, been made, been…came, began, behaved, come into being, carried, born, breaking*, came, came to pass, comes to pass, dawn, decided*, developing, done, drawing, during, elapsed, existed*, falling, feeling, fell, finished, followed, formed, found, get, give, granted, grown*, had, happen, join*, made, occur, performed, prove, put, reached, realized, results, show, spent, split, spoken, starting, take place, taken, thundered*, took place, turns, would. (60) (* *means the word is*	accomplished, after, amazed, appear, arises, arrived, be, become, before, beginning, belong, born, bring, by no means*, certainly, certainly not*, come, descended, did, died, disbelieve, during, experienced, falling, far be it*, finds, finished, followed, frightened, gain, go, granted, happen, have, he fell into*, imitating, lives, look, look gloomy*, makes, marries, means, may supply*, need. Never, now, occasion, occurred, offense, one, overshadowed, participated, performed, place, produce, promised, proved, put, rewards, secure, secure any such provision*, set, share,

				revealed, rising, seemed, showed, sounded, spent, take, this, turned, vanished. (64)	*paraphrased 6 times with other word(s).)*	spoken, started, supply, surely, take, terror, that evening*, to dawn, took, trembled, turn, vanished, wake, will, receive, you put him at ease*. * **Not translated 47 times (This means paraphrased sentences.) (174 (includes the paraphrases))**
G2932 ktaomai	Verb	procure. (1)	possess, purchase, provide, obtain. (4)	possess, purchased, obtain, provide (4)	acquire, gain, get, obtain, possess. (5)	acquire, bought, control, gain, get, obtain. (6)
G69 agrupneo	Verb	watch. (1)	watch. (1)	watch, watchful (2)	alert, keep on the alert, keep watch. (4)	awake, keep, watch. (3)
G2872 kopiao	Verb	fatigued, labor. (2)	(bestow) labour, toil, be wearied. (3)	labor, toil, hardworking, wearied (4)	diligently labor, grown weary, hard-working, labor, toil, weary, work hard, workers. (8)	hard-working, labor, laborer, toil, wearied, weary, worked, workers. (8)
G3225						
G1803	Noun					
G3701	Noun	vision. (1)	vision. (1)	vision. (1)	vision. (1)	Vision. (1)
G618	Verb	taken away from, receive again, receive. (3)	receive, take. (2)	receive, took (2)	receive, receive back, took...aside. (3)	get, receive, taking, win. (4)
G3703						
G1313	Adjective	different, excellent. (2)	differing, divers, more excellent. (3)	excellent, differing, various (3)	differ, more excellent, various. (3)	differ, excellent, various. (3)
G321	Verb	bring up, set sail. (2)	bring (again, forth, up again), depart, launch (forth), lead (up), loose, offer, sail, set forth, take up.(14?)	sail, +up, brought, sea, bring, departed, led, offered, +out. (11)	bring, launched, led, put out to sea, putting out to sea, set sail, setting sail. (7)	bring, led, offered, put, putting, sail, set, took. (8)
G4815	Verb	take, conceive, help. (3)	catch, conceive, help, take. (4)	conceive, arrested, help, seized, take, seize. (6)	arrest, became pregnant, conceive, help, seized, taken. (6)	arrest, capture, conceive, help, seized, taken. (6)
G1448	Verb	draw near. (2)		near, hand, approach, close (4)		approached, came, drawing, drew in, is at hand, near. (6)
G1223	Prep.	through, +3956: always, +5101: why, because of, after, by. (6)	after, always, among, at, to avoid, because of, briefly, by, for (cause)... Fore, from, in, by occasion of, of, by reason of, for sake, that, thereby, therefore, though, throughout, to, wherefore, with, within. (24)	through, by, for, because, therefore, of, with, in, from, after, reason, always, throughout, account, all, among, another, at, briefly, how, or, purpose, sakes, so, that, though, to, wait, within (29)	account, after, afterward, always*, because, between*, briefly*, charge*, constantly, continually*, during, forever*, gives, means, over, presence, reason, sake, sakes, since, so then*, so*, therefore*, this reason*, this*, though, through, through the agency, through*, view, way, what, why, why*. (33)	after, along, at, avoid, because, briefly*, by, circumcised*, continually*, during, for, for the sake of, forever*, from, have, lifelong*, mindful*, one piece*, on account of, of, on, on the ground of out, reason*, regularly*, result, sake, since, that is why*, that we utter*, thereby*, therefore*, the reason why*, this is why*, through, throughout, to make another, under, use, we*, why*, with, with the following letter*, you*. (43)
G314	Verb	read. (1)	read. (1)	read, reader. (2)	read, reader. (2)	read, reader. (2)
G1247	Verb	serve. (1)	administer, minister, serve, use the office of a deacon. (4)	minister, serve, administer, deacons, provided (6)	administered, administration, cared, contributing...support, do...the serving, employ...in serving, minister,	administered, delivered, helpers, minister, provided, rendered, serve. (7)

					ministered, ministering, servant, serve, serve as deacons, served, served as deacons, serves, services…rendered, serving, take care, wait. (19)	
G5319	Verb	Appear, make manifest, manifest. (3)	appear, manifestly declare, make manifest, manifest, manifest forth, shew (self). (6)	manifest, appear, show, known, clearly, diffuses, reveal, seen (8)	appear, become visible, disclose, displayed, made…evident, made known, made manifest, make…clear, manifest, revealed, show. (11)	appear, clear, disclose, displayed, known, manifest, opened, plain, revealed, seen, show, shown, spreads, visible. (14)
G3586	Noun	wood, wood stocks, clubs, tree. (4)	staff, stocks, tree, wood. (4)	tree, club, woods, stocks (4)	clubs, cross, stocks, tree, wood. (5)	clubs, stocks, tree, wood. (4)
G1256	Verb	reason, reason with. (2)	dispute, preach, preach unto, reason, reason with, speak. (6)	reason, dispute, speak (3)	addressed, argued, carrying on a discussion, discussed, discussing, reasoned, reasoning, talking. (8)	addresses, argued, disputing, reasoned, talked. (5)
G4762	Verb	turn. (1)	convert, turn again, turn back, turn again, turn self, turn self about. (6)	turn, turn around, turn back, converted (4)	converted, returned, turn, turned away, turned back, turning. (6)	brought, turn. (2)
G1994 (Ironic, this is a compound of G4762.)	Verb	turn, return. (2)	come, come again, go, go again, convert, return, turn, turn about, turn again. (9)	turn, turn around, return, turn back, converted, go (6)	back, return, take back, turn, turn back, turned again, turned around, turning, turning around. (9)	brings, handed over, return, turn. (4)
G3319	Adjective	in the middle, in the midst. (2)	among, X before them, between, + forth, mid(-day, -night), midst, way. (8?)	midst, among, middle, midnight, way, between, center, forward, here, midday. (10)	among, before*, between, center, forward*, midday*, middle, midnight*, midst, two, way, within*. (12)	among, among them*, around, between, company, from, he set aside*, here, inside, midday*, middle, midnight*, midst, standing before him*, two, way. (15)
G268	Noun	sinner. (1)	sinful, sinner. (2)	sinner, sinful (3)	sinful, sinner. (2)	sinful, sinner, sinners. (3)
G5368	Verb	love, kiss. (2)	kiss, love. (2)	love, kiss. (2)	kiss, love. (2)	kiss, love. (2)
G4750	Noun	mouth, edge. (2)	edge, face, mouth. (3)	mouth, face, edge, say, spoken (5)	edge, face, lips, mouth, say*, testimony, utterance, voice, words. (9)	edge, evidence, face to face*, have spoken freely*, lips, mouth, say*, spoken, they are loud-mouthed boasters*, voice. (10)
G1432	Adverb	freely. (1)	without a cause, freely, for naught, in vain. (4)	freely, free, cause, vain (4)	freely. (1)	for no purpose*, free, gift, without a cause, without pay, without paying, without paying for it, without payment, without price. (9)
Total:	**24 words**	**49 renderings.**	**150 renderings**	**192 renderings (this is high due, computer without human editing) Estimate of actual: 173.**	**214 renderings**	**337 renderings (probably very low due to all the paraphrased sentences.)** Note: the ESV is 7% less in wording than the MLV another proof it contains lots of paraphrase.

Bottom line, the MLV is almost 6 times more accurate than the ESV, 4 times the NASB, 3.5 the NKJV, 3 times the KJV.

The first 3 columns, Modern Literal Version, King James Version and the New American Standard Bible are from concordances. They are the most accurate of all. The English Standard Version came from Logos software and even with a second revision is low, due to all the paraphrase in the ESV. The New King James Version came from Accordance 10; it is high by about 10%. It would be great if all Bibles could come from multiple identical sources, but that option is not available until the publishers do their jobs better. The MLV wants you to find 'thus saith the Greek' mistakes so we are providing a complete series of reference books to help.

If you have any other translation information or wish to compile such to add to this chart, please send it along to:

info@modernliteralversion.org.

In conclusion, The King James Version uses almost 3 times as many words or phrases for the corresponding Greek words than

does the Modern Literal Version and the 'New American Standard Bible' 1995 uses over 4 times as many. The 'New King James Version' falls in between them. The English Standard Version is bottom of the list due to all of its paraphrasing. As literal as the King James Version was, Jay P. Green Sr. in his revision of the Englishman's Concordance showed the English word 'will' (not future tense) was used for 69 different Greek words. So the Modern Literal Version does meet its claim to be the 'world's most accurate Bible translation.'

Please share this chart with others. Few people know how inaccurate their current translations truly are.

KJV & NASB statistics are from concordances.org. MLV statistics are from the 'The New Koine Greek Textbook.' NKJV statistics were from Accordance 10 Software, ESV was a from Logos.

Why the 2018 R.P. Byzantine Textform? TOC

There are about 6000 known manuscripts of the N.T., none are the original; they are all handwritten copies. With the majority of them, there is no way to know what kind of copyist did the work: a Christian, preacher, elder, housewife, non-Christian historian, a professional copyist. The Sinaiticus manuscript (a keystone in higher textual criticism) was surely done by an amateur. There are over ten documented attempts to correct it.

These manuscripts range in length from a sentence to an almost complete Septuagint (i.e., Greek translation of the Old Testament and Greek New Testament combined together in a codex (book). They fall into 2 major splits Alexandrian (10%) and Byzantine (90%). For the first 15 centuries after our Lord's death the Alexandrian was not used by the vast majority of religious groups and very little was done to attempt to figure out what the original would have looked like. There was no compilation of multiple texts since most manuscripts have handwriting (typos) or age problems.

The first compilation of Koine Greek of only a few manuscripts was done by Erasmus in 1516. It was full of printing press typos. This 1516 version was the basis of Tyndale's translation (the one that was burned). A revision in 1522, became Tyndale's second translation. A revision again by Stephanus in 1550, in which verses were added. Beza's edition was done in 1604. The King James Version supposedly used the 1604 version and a couple more revisions of what is commonly called the Textus Receptus. These were all Byzantine texts. They do not perfectly match the R.P. Byzantine Textform 2018; Revelation being about ½ of the 1100 plus problems.

In 1796, Griesbach promoted his *unproven* beliefs into a textual criticism which had two major flaws, 'shorter is better' and 'most unique is better.' The 'more unique' manuscripts are also the most corrupt showing massive copyist error. His theories with more 'theory-of-evolution-like' arguments, 'older is better' being one, has become what is commonly called the 'Higher Textual Criticism' of today. But the computer age has proven over a billion times copyists delete, so the 'short is better' idea is a lie. The other 'more unique' is also a lie, God does not have error in His Book. Mark 1:2 in the Higher Textual Criticism is a Bible contradiction regardless of all the 'smoke and mirrors' they can muster up! When a theory creates Bible contradictions, the theory has to be wrong, but they keep refusing to adopt better theories or 'proven theories'. It is all about the 'love of money'. Over half of their compilations had no 'new resources'; change a few places and re-market it.

Again, going back to the computer age, if you had 90 hospital records that agreed well with each other vs. 10 that do not agree at all with each other, which are you going to use? The Byzantine majority text may not be the best compilation that mankind can ever produce but for sure it is in a better agreement with all manuscripts not just the 6 or so Alexandrian type manuscripts which makes up 90% of the 'Higher Textual Criticism' final compilation. This compilation can be as much as 6800 differences from the mass majority (Byzantine) with many contradictions! The other fact often neglected is only good manuscripts would be copied, corrupt ones would stay on the shelf to rot or be buried away so they would never be used. We will never buy a 'house built on sand' (i.e., the higher textual criticism).

In 2017, it was decided to review the MLV all the way through to make sure the Greek translation was correct and make sure nothing had been overlooked. Much to our surprise (and disappointment), we had missed translating multiple words; we had made 'shorter is better' mistakes ourselves. We found 2 places in which we lost our position and added in 2 words in the whole N.T. Since 1999, everything MLV has been on modern computers and with modern lighting; we once again proved, even to ourselves, 'shorter is better' is a hoax.

If you wanted to make sure your 'Last Will and Testament' was available to all after your death, would you produce 5500 or 500 of them for safe keeping? Would you leave them only in 1 region of the world, Alexandrian, or spread them out all over this planet as in the Byzantine?

The omission of Acts 8:37 in modern texts including the R.P. Byzantine Textform, has been reinserted into the MLV on the research of James Snap Jr.

Our conclusion is, when it comes to 'Higher Textual Criticism' text translations, 'throw the baby out with the bath water.' *No* way to fix 6,800 mistakes, which could be as many as 10,000 English words.

The MLV Wording Statistics TOC

http://www.ModernLiteralVersion.org/bibles/bs2 (Web search engine for the MLV.) A great tool to use with the internal search within e-Sword, MyBible, MySword programs.

The English language has 450,000 base words that could be used to translate the 5401 Greek words of which make up the Greek New Testament. About 600 Bible Greek words actually have more than one meaning even after careful consideration of which English word to substitute; the context determines which meaning is used. Of the 5401 different Greek words, 1877 only occur once, 589 are proper names, 1450 are compounds of two words that should be translated the same or very similarly as if the two words were not in compound or contracted form. No language can be treated purely like a math equation; however, the MLV represents a best effort to do so.

The English words used in the Modern Literal Version total 6452 unique words including tenses, plurals, etc.

The following list requires a Greek Interlinear to look up the corresponding Greek word. Even with 450,000 English words, English just doesn't have enough synonyms for everyone of the 5401 Greek words.

66 shared English Words, denoted by a ~ tilde in e-Sword: again, against, also, and, any, as, away, back, because, birds, born, both, but, drink, ears, eaten, even, every, feet, fill, filled, filling, first, forth, front, full, fully, gave-birth, gives-birth, here, how, if,

leave, leaves, leaving, lee, left, life, lives, lord, lot, many, may, might, near, neither, never, no, nor, not, now, off, out, over, own, should, than, that, the, there, utterly, very, without, womb, yet; [am, are, be, been, being, do, does, did, had, has, have, having, is, was, were] [after, among, at, before, by, for, from, in, into, of, on, to, toward, up, with] [anyone, anything, he, her, herself, him, himself, his, I, it, its, itself, me, mine, myself, one, ones, our, ourselves, she, these, they, their, them, themselves, thing, things, this, those, us, we, what, whatever, where, which, who, whoever, whom, whomever, whose, you, you°, your, your*, yours, yours*, yourself, yourselves.]

English words that come from related Greek words or compounds or synonyms about 1909 words. English words in the MLV that come from only one Greek word about 4373, [Denoted in E-sword by a * asterisk.] are listed below.

In the following MLV wording list:

~ = Word is a helper word, or it is from unrelated Greek words.

^ = Word is from related Greek compound words.

*** = Attached to the word is a word listed under the Definitions Section. They are in bold and are words.**

*** = This word comes from only one Greek word. So you could have something like 'love**' or 'love*^' on approximately 120 words below.**

^^ = The word is from Greek words related by a Greek synonym.

 # = Same as ~ but here, some of the words are related in some way.

G1-G5624 is the Strong's Greek Reference number. All listed on www.mlvbible.com or in the Koine Greek Textbook II/III on amazon.com.

For** G1519, ***That** G3704, ***That*^** G1519, ***That*^** G4314. 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