

Little Watchman Translation

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Published in Australia

First Publishing June 2014

Revised Edition June 2015

Revised Edition September 2016

Revised Edition November 2018

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Introduction

After significant prayer I decided to write an English translation of the New Testament. Not that I saw anything significantly wrong with the existing ones, but more because I saw businesses making huge profits from selling Bibles. That is their legal right, but one day they may need to discuss that with the original author. This translation is copyright, but you may use it free of charge, for any purpose which honors God, and which does not bring financial profit of any kind.

There are more detailed translation notes in the appendix at the end, but the overriding principle of translation was to try to avoid any preconception and to just let the original Greek say whatever it says. And to make as literal a translation as possible. Anyone who has ever translated anything knows that there is usually more than one correct way to translate most statements. So we have been careful when choosing English equivalents to take into account any connotation that those English words might have.

As a result, this translation reads a little differently. But I believe it is consistent with and faithful to the original Greek texts. I hope you like it, but much more, I hope it brings insight and excitement to your Christian life.

There are no verse numbers in this translation. In my experience they do more harm than good. People are too quick to flip to one verse and then they get the wrong idea about what it means because they haven't read the context. So in the end I decided not to propagate that. Read chapters. Get to know the bigger picture.

And finally, I am no great scholar of ancient languages. I know a little. But I have made use of the work of some of the great scholars who have made their work available in the public domain in the past. Men like Darby, Strong, Vine. And modern scholars who have made the Greek texts available and who have documented it with their own translations and notes. And to those who provide freely available online lexicons and dictionaries.

Thanks goes to all of them. This translation would not have been possible without their unselfish efforts.

Matthew

1 A scroll of the lineage^[1] of Yeshua the Anointed, son of David, son of Abraham.

Abraham fathered Yitshak.

And Yitshak fathered Yaakov.

And Yaakov fathered Yehuda and his brothers.

And Yehuda fathered Perez and Zerah, (with Tamar).

And Perez fathered Hezron.

And Hezron fathered Aram.

And Aram fathered Aminadab.

And Aminadab fathered Nahshon.

And Nahshon fathered Salmon.

And Salmon fathered Boaz, (with Rahab).

And Boaz fathered Obed, (with Ruth).

And Obed fathered Yishay.

And Yishay fathered David, the king.

And David the king fathered Solomon, (with the one who'd been Uriah's).

And Solomon fathered Rehoboam.

And Rehoboam fathered Abiyah.

And Abiyah fathered Asa.

And Asa fathered Jehoshaphat.

And Jehoshaphat fathered Jehoram.

And Jehoram fathered Uzziah.

And Uzziah fathered Jotham.

And Jotham fathered Ahaz.

And Ahaz fathered Hezekiah.

And Hezekiah fathered Manasseh.

And Manasseh fathered Amon.

And Amon fathered Josiah.

And Josiah fathered Jeconiah and his brothers, during the exile of Babylon.

And after the exile of Babylon, Jeconiah fathered Shealitiel.

And Shealitiel fathered Zerubbabel.

And Zerubbabel fathered Abiud.

And Abiud fathered Eliakim.

And Eliakim fathered Azor.

And Azor fathered Zadok.

And Zadok fathered Akim.

And Akim fathered Eliud.

And Eliud fathered Eleazar.

And Eleazar fathered Matthan.

And Matthan fathered Yaakov.

And Yaakov fathered Yosef, the husband of Maria, from whom Yeshua was born, the one called the Anointed.

All the generations then were fourteen generations from Abraham until David, and fourteen generations from David until the exile of Babylon, and fourteen generations from the exile of Babylon until the Anointed.

And the birth of Yeshua the Anointed was like this:

His mother Maria had been promised in marriage to Yosef, but before they'd come together she was found to be pregnant^[2] from the holy spirit. And Yosef, her husband, being a righteous person, and not wanting her to be made an example of, intended to release her secretly. But while he was considering these things. Look! A messenger of the lord^[3] [Yahweh] appeared to him in a dream, saying, "Yosef, son of David. Don't be afraid to take Maria as your wife. For the one being born is from the holy spirit. And she'll give birth to a son, and you'll name him Yeshua^[4]. For he himself will save his people from their sins."

And all this came to be so that what was declared by the lord^[3] [Yahweh] through the prophet would be fulfilled, saying, "Look! The virgin will be pregnant^[2], and she'll give birth to a son, and they'll name him Emmanuel^[5], (which is translated as God among us)." And when he'd woken from the sleep, Yosef did as the messenger of the lord^[3] [Yahweh] had commanded him, and he took his wife to himself. But he wasn't intimate with her until she gave birth to her son, the firstborn. And he named him Yeshua.

2 And Yeshua was born in Bethlehem of Judea, in the days of Herod the king. Look! Magicians^[6] from the east came to Jerusalem, saying, "Where's the one who has been born king of the Jews? For we've seen his star in the east, and we've come to worship him." And when he heard this, Herod the king was disturbed, and all Jerusalem with him. And gathering together all the chief priests and scribes of the people, he inquired from them where the Anointed was to be born. And they said to him, "In Bethlehem of Judea. For this is what's been written through the prophet. 'And you, Bethlehem, land of Judea, you're by no means least among those governors of Judea, for out of you will come the one who leads, who'll shepherd my people, Yisrael.'"

Then Herod called the magicians secretly, and determined accurately from them the time of the appearance of the star. And he sent them to Bethlehem, having said, "Go, and examine precisely concerning the child, and whatever you find, come and report

to me so I may also go and worship him.” And when they had heard the king they went off. And look! The star which they’d seen in the east went ahead of them until it came and stopped over where the child was. And when they saw the star, they rejoiced with extremely great joy. And when they came into the house, they saw the child with Maria, his mother. And they fell down and worshipped him. And opening up their treasures, they presented him offerings of gold, and frankincense, and myrrh.

But having been warned in a dream not to return to Herod, they withdrew to their country by another road. And when they’d withdrawn. Look! A messenger of the lord^[3] [Yahweh] appeared to Yosef in a dream, saying, “Wake up, take the child and his mother, and flee to Egypt, and remain there until I tell you. For Herod is about to seek the child to destroy him.” And when he woke up, he took the child and his mother, and withdrew to Egypt by night. And he was there until the death of Herod, so that what had been declared by the lord^[3] [Yahweh] through the prophet would be fulfilled, saying, “I’ve called my son out of Egypt.”

When Herod saw that he’d been mocked by the magicians, he was very enraged. And he sent and killed all the children^[7] in Bethlehem, and in all its borders, from two years old and under, according to the time which he’d determined from the magicians. Then what had been declared by the prophet Yermiyah was fulfilled, saying, “A voice is heard in Ramah, a funeral song, and weeping, and a great lamenting. Rachel weeping for her children, and not willing to be consoled, because they are no longer.”

And when Herod had died. Look! A messenger of the lord^[3] [Yahweh] appeared to Yosef in a dream in Egypt, saying, “Wake up, take the child and his mother, and go to the land of Yisrael. For those who sought the life of the child have died.” And when he woke up, he took the child and his mother, and went to the land of Yisrael. But, since he’d heard that Archelaus was reigning over Judea instead of his father Herod, he was afraid to go there. And having been warned in a dream, he withdrew to the parts of Galilee. And he came and dwelt in a town called Nazareth, so that what had been declared through the prophets would be fulfilled, “He’ll be called a Nazarene.”

3 And in those days Yohannes the Immerser came proclaiming in the wilderness of Judea, and saying, “Repent, for the kingdom of the heavens has come near.” For this is the one who was declared by the prophet Yisheyah, saying, “A voice of one who shouts in the wilderness, ‘Prepare the way of the lord^[3] [Yahweh]. Make his track straight.’” And Yohannes himself had clothing of camel hair, and a leather belt around his loin. And his food was locusts and field honey.

Then Jerusalem went out to him, and all Judea, and all the surrounding area of the Jordan. And confessing their sins, they were immersed in the Jordan by him. And when he saw many of the Pharisees and Sadducees coming towards his immersion, he said to them, “Offspring of vipers. Who told to you[̄] to flee from the impending wrath? Produce fruit then which is worthy of repentance. And don’t presume to say to yourselves ‘We have Abraham as a father.’ For I say to you[̄] that God is able to raise up children to Abraham from these stones.

And already now the axe has been laid at the root of the trees. So every tree which doesn’t produce quality fruit is cut down and thrown into the fire. Indeed, I immerse you[̄] in water into repentance, but the one who comes after me is stronger than me, of whom I’m not adequate to carry his sandals. He himself will immerse you[̄] in the holy spirit. His winnowing shovel is in his hand, and he’ll thoroughly cleanse his threshing

floor, and he'll gather his grain into the storehouse, and he'll burn up the chaff with unquenchable fire."

Then Yeshua came along from Galilee to the Jordan, to Yohannes, to be immersed by him. And Yohannes forbade him saying, "I need to be immersed by you. And you're coming to me?" But answering, Yeshua said to him, "Allow it like this for now, for in this way it's fitting for us to fulfil all righteousness." Then he allowed it.

And when he'd been immersed, Yeshua went up straightaway from the water. And look! The heavens were opened up, and he saw the spirit of God coming down like a dove, and coming upon him. And look! There was a voice from the heavens saying, "This is my son, who is beloved, in whom I'm delighted."

4 Then Yeshua was led up to the wilderness by the spirit, to be tested by Diabolos^[8]. And after he'd fasted for forty days and nights he was hungry. And the one who was testing him came up to him and said, "If you're the son of God, speak, so these stones become loaves of bread." But answering he said, "It's been written, 'A person won't live on bread alone, but on every declaration which comes out of the mouth of God.'"

Then Diabolos^[8] took him into the holy city, and stood him on the wing of the temple, and he said to him, "If you're the son of God, throw yourself down. For it's been written, 'His messengers will be commanded about you, and they'll lift you on their hands, otherwise you might strike your foot against a stone.'" Yeshua declared to him again, "It's been written, 'You shouldn't test the lord^[3] [Yahweh] your god.'"

Again Diabolos^[8] took him to a very high mountain and showed him all the kingdoms of the world, and their glory. And he said to him, "I'll give all these to you if you fall down and worship me." Then Yeshua said to him, "Go away, behind me Satan^[9]. For it's been written, 'You'll worship the lord^[3] [Yahweh] your god, and you'll serve only him.'" Then Diabolos left him alone. And look! Messengers came near and served him.

Now when Yeshua heard that Yohannes had been handed over, he withdrew into Galilee. And when he left Nazareth, he went and dwelt in Capernaum, which is beside the sea, in the borders of Zebulun and Naphtali, so that what was declared through the prophet Yisheyah would be fulfilled, saying, "Land of Zebulun and land of Naphtali, by the way of the sea, on the other side of the Jordan, Galilee of the nations - the people sitting in darkness have seen a great light. And light has risen up to those sitting in the countryside, and in the shadow of death."

From then on Yeshua began proclaiming, and saying, "Repent for the kingdom of the heavens has come near."

And walking beside the sea of Galilee he saw two brothers, Shimon, the one called Petros, and Andreas, his brother, throwing their net into the sea, (for they were fishermen), and he said to them, "Come here after me, and I'll make you fishermen of people." And straightaway, having left their nets behind, they followed him.

And going on from there he saw two other brothers, Yaakov, of Zebedee, and Yohannes, his brother, repairing their nets in a boat with Zebedee their father. And he called them. And straightaway, having left the boat and their father behind, they followed him.

Yeshua was going around the whole of Galilee teaching in their synagogues, and proclaiming the good news of the kingdom, and curing all kinds of disease and all kinds of sickness among the people. And news of him went out into the whole of Syria. And they brought to him all those who were sick, who had various diseases, and who were constrained by torments, and those who were possessed by demons, and lunatics^[10], and paralytics. And he cured them. And many crowds followed him, from Galilee, and from the Decapolis^[11], and from Jerusalem, and from Judea, and the other side of the Jordan.

5 And when he saw the crowds, he went up into the mountain. And when he'd sat down his disciples approached him. And he opened his mouth and taught them, saying, "The poor in spirit are blessed, because the kingdom of the heavens is theirs. Those who mourn are blessed because they'll be consoled. The meek are blessed because they'll inherit the earth. Those who hunger and who thirst for righteousness are blessed because they'll be satisfied. The compassionate are blessed because they'll be shown mercy. The pure of heart are blessed because they'll look upon God. The peacemakers are blessed because they'll be called sons of God. Those who've been persecuted on account of righteousness are blessed because the kingdom of the heavens is theirs.

You're[̄] blessed when they reproach you[̄], and persecute you[̄], and falsely say every wicked thing against you[̄] on account of me. Rejoice, and rejoice exceedingly, because your[̄] reward is great in the heavens. For in this way they persecuted the prophets who were before you[̄].

You're[̄] the salt of the earth. But if the salt loses its flavour, how will it be made salty? It's no longer useful for anything, except to be thrown outside and to be trampled by the people. You're[̄] the light of the world. A town which lies on a mountain isn't able to be hidden. Neither do they burn a lamp and put it under a basket, but on the lampstand, and it shines to all those who are in the house. Let your[̄] light shine in this way in front of people, so they may see your[̄] good^[12] works, and they'll glorify your[̄] father who's in the heavens.

You[̄] shouldn't presume that I came to demolish the law or the prophets, I didn't come to demolish, but to fulfil. Amen^[13]. For I say to you[̄], until the sky and the earth pass away, not one iota^[14], nor one horn^[15], will pass away from the law until all things come to pass. So whoever removes one of the least of these commands, and teaches people in this way, will be called least in the kingdom of the heavens. But whoever does and teaches, this one will be called great in the kingdom of the heavens. For I say to you[̄], that unless your[̄] righteousness overabounds more than that of the scribes and the Pharisees, you[̄] won't enter into the kingdom of the heavens at all.

You've[̄] heard that it was declared to the ancients, 'You[̄] won't murder. Whoever murders will be subject to judgement.' But I say to you[̄] that everyone who's indignant with their brother for no reason will be subject to judgement. Whoever says to their brother, 'Raka'^[16], will be subject to the Sanhedrin, and whoever says, 'Foolish', will be subject to the fire of Gehenna^[17].

So if you're[̄] presenting your[̄] offering on the altar, and there you're[̄] reminded that your[̄] brother has something against you[̄]. Leave your[̄] offering there in front of the

altar, and go off first to be reconciled with your brother. And then come and present your offering.

Agree quickly with the plaintiff against you, while you're on the way with him. Otherwise the plaintiff might hand you over to the judge, and the judge might hand you over to the attendant, and you might be thrown into jail. Amen^[13], I say to you, you won't come out from there at all until you've paid the last quadrans^[18].

You've heard that it was declared, 'You won't commit adultery.' But I say to you, that everyone who looks at a woman to desire her, has already committed adultery with her in their heart. And if your right eye makes you stumble, pluck it out and throw it away from you. For it's beneficial to you that one of the parts of your body should be lost, and not that your whole body should be thrown into Gehenna^[17]. And if your right hand makes you stumble, cut it off and throw it away from you. For it's beneficial to you that one of the parts of your body should be lost, and not that your whole body should be thrown into Gehenna.

And it was declared 'Whoever releases his wife, let him give her a certificate of divorce'. But I say to you that whoever releases his wife outside of an account of fornication, makes her commit adultery. And whoever marries the one who has been released is committing adultery.

Again, you've heard that it was declared to the ancients, 'You won't swear falsely, but you'll pay your oaths to the lord^[3] [Yahweh].' But I say to you, don't swear at all. Not by heaven, because it's the throne of God, nor by the earth, because it's the footstool of his feet, nor by Jerusalem, because it's the city of the great king. Nor should you swear by your own head, because you aren't able to make one hair white or black. But let your message be 'Yes. Yes.' or 'No. No.' And whatever is more than these is from wickedness.

You've heard that it was declared, 'And eye for an eye, and a tooth for a tooth.' But I say to you, don't resist the one who's wicked, but to anyone who slaps you on your right cheek, turn the other to them also. And to the one who wants you to be judged, and to take your tunic, leave him the cloak also. And anyone who presses^[19] you for a mile, go off with them for two. Give to the one who requests from you, and don't turn away the one who wants to borrow from you.

You've heard that it was declared, 'You'll love your neighbour, and you'll hate your enemy.' But I say to you, love your enemies, bless those who are cursing you, do good to those who hate you, and pray for those who threaten you and persecute you, so you may become sons of your father who's in the heavens. Because his sun rises on the wicked and the good, and he rains on the righteous and the unrighteous. For if you love those who love you, what reward do you have? Don't the tax collectors also do the same? And if you greet only your friends, what are you doing extra? Don't the tax collectors also behave in this way? Then you'll be perfect, just as your father who's in the heavens is perfect.

6 Watch out that you don't do your act of charity in front of people, to be gazed at by them. And if you do, you'll surely have no reward from your father who's in the heavens. So whenever you do an act of charity, you shouldn't trumpet in front of you

as the hypocrites do, in the synagogues, and in the streets, so they might be glorified by the people. Amen^[13], I say to you, they're collecting their reward. But you, when you do an act of charity, don't let your left hand know what your right hand is doing, so your act of charity may be in secret. And your father, who observes things done in secret, will repay you himself, in the open.

And whenever you pray, don't be like the hypocrites, because they're fond of standing and praying in the synagogues, and in the corners of the squares, so they might be seen by the people. Amen^[13], I say to you, that they're collecting their reward. But you, whenever you pray, enter into your storeroom and shut your door, and pray to your father who's in secret. And your father, who observes things done in secret, will repay you in the open.

And when you pray, you shouldn't utter useless repetitions like the nations do, for they assume that by speaking much they'll be listened to. So don't be like them, for your father knows what you need before you request it from him. So pray in this way - 'Our father who's in the heavens. Let your name be considered holy. Let your kingdom come. Let your will also come to be on the earth, as it is in heaven. Give us our bread, enough for a day, today. And pardon us what we owe, since we also pardon our debtors. And don't bring us into a trial, but rescue us from the wicked one, because the kingdom, and the power, and the glory are yours into the ages. Amen^[13].' For if you pardon people their transgressions, your heavenly father will also pardon you. But if you don't pardon people their transgressions, neither will your father pardon your transgressions.

And whenever you fast, don't become like the hypocrites, with a sad face. For they disguise their faces so they may appear to people to be fasting. Amen^[13], I say to you that they're collecting their reward. But you, when you fast, anoint your head and wash your face, so you won't appear to people to be fasting, but to your father who's in secret, who observes things done in secret, who'll repay you in the open.

Don't hoard treasures on earth where moth and corrosion make them disappear, and where thieves dig through and steal. But hoard treasures for yourselves in heaven, where neither moth nor corrosion make them disappear, and where thieves neither dig through nor steal. For where your treasure is, there your heart will be also.

The eye is the lamp of the body. So if your eye is simple^[20], then your whole body will be lit up. But if your eye is wicked, your whole body will be darkened. So if the light in you is darkness, how great is that darkness!

Nobody is able to be a slave to two masters. For they'll either hate one and love the other, or they'll hold close to one and despise the other. You aren't able to be a slave to God and to mammon^[21].

Because of this I say to you, don't be anxious about your life, what you might eat, and what you might drink, nor about your body, what you should wear. Isn't life more than food, and the body more than clothing? Look at the birds of the sky, because they neither sow, nor reap, nor gather into a storehouse, and your heavenly father looks after them. Aren't you of even more consequence than them? And who among you is able to add a cubit^[22] to their height by being anxious?

And why are you anxious about clothing? Study the lilies of the field closely, how they grow. They don't labour, nor do they spin [cloth], but I say to you that not even Solomon in all his glory was clothed like one of these. And if God clothes the grass of the field in this way, which is here today, and tomorrow is thrown into the oven, won't he even much more clothe you, you of little faith.

So you shouldn't be anxious, saying, 'What will we eat?' or 'What will we drink?' or 'What will we be clothed with?' For the nations seek after all these things, and because your heavenly father knows that you need all these. But first, seek the kingdom of God and his righteousness, and all these things will be added to you. So don't be anxious about tomorrow, for tomorrow will be anxious for its own things. The evil of today is sufficient.

7 Don't judge, so you won't be judged. For you'll be judged with the judgement you judge with. And it'll be measured to you with the measure you measure with. And why do you look at the twig in the eye of your brother, but you don't examine the beam^[23] in your own eye? Or how can you say to your brother, "Allow me to remove the twig from your eye." And look! There's a beam in your own eye. Hypocrite. First remove the beam from your own eye, and then you'll see clearly to remove the twig from the eye of your brother.

Don't give holy things to the dogs, or throw your pearls in front of pigs. Otherwise they might trample them under their feet, and turn, and tear you to pieces. Request and it'll be given to you. Seek and you'll find. Knock and it'll be opened to you. For everyone who requests receives, and the one who seeks finds, and to the one who knocks it'll be opened.

And what person is among you who, if their son requests bread, would present him a stone? Or if he requests a fish, will present him a serpent? So then, if you, being wicked, know how to give good gifts to your children, how much more then will your father who's in the heavens give good things to those who request from him.

All things then, whatever you want people to do to you, do to them in the same way. For this is the law and the prophets.

Enter in through the narrow gate. Because the gate is wide, and the path is broad which leads to destruction, and there are many who are going in through it. But the gate is narrow, and the path is constricted which leads to life, and those who find it are few.

And watch out for false prophets, who come to you in the clothing of sheep but on the inside they are plundering wolves. You'll recognise them from their fruit. They don't gather grapes from thornbushes, or figs from thistles, do they? In this way, every good^[24] tree produces quality fruit, but a poor^[25] tree produces bad fruit. A good^[24] tree isn't able to produce bad fruit, neither does a poor^[25] tree produce quality fruit. Every tree which doesn't produce quality fruit is cut down and thrown into the fire. Surely then, you'll recognise them from their fruit.

Not everyone who says to me, 'Lord. Lord.' will enter into the kingdom of the heavens, but the one who does the will of my father who's in the heavens. Many will say to me on that day, 'Lord. Lord. Didn't we prophesy in your name, and by your

name cast out demons, and by your name do many works of power?’ And then I’ll declare to them, ‘I never knew you’. Go away from me, you who work lawlessness.’

Everyone then who hears these messages of mine and does them, I’ll liken them to a sensible man, who built his house on the rock. And the rain came down, and the rivers came, and the winds blew, and they fell upon that house, but it didn’t fall down because it had been founded on the rock. And everyone who hears these messages of mine and doesn’t do them, will be likened to a foolish man, who built his house on the sand. And the rain came down, and the rivers came, and the winds blew, and they struck that house, and it fell down. And its fall was great.”

And it came to be, when Yeshua had concluded these messages, that the crowds were astonished at his teaching. For he taught them like one who had authority, and not like the scribes.

8 When he came down from the mountain many crowds followed him. And look! A leper came and worshipped him saying, “Lord. If you’re willing, you’re able to cleanse me.” And stretching out his hand Yeshua touched him, saying, “I’m willing. Be cleansed.” And straightaway his leprosy was cleansed, and Yeshua said to him, “See that you don’t speak to anybody, but go and show yourself to the priest, and present the offering which Moshe prescribed as a testimony to them.”

And when he entered into Capernaum a centurion approached him, entreating him, and saying, “Lord. My child^[26] has been laid low^[27] in the house, paralysed, dreadfully tortured.” And Yeshua said to him, “I’ll come and cure him.” But answering, the centurion declared, “Lord. I’m not important enough that you should enter under my roof, but only say the message, and my child^[26] will be healed. For I’m also a person under authority, having soldiers under me. And I say to this one, ‘Go’, and he goes, and to another, ‘Come’, and he comes, and to my slave, ‘Do this’, and he does it.” And when he heard this, Yeshua marvelled and said to those who were following, “Amen^[13], I say to you, I haven’t yet found so much faith in Yisrael. But I say to you, that many from the east and the west will arrive, and they’ll recline with Abraham, and Yitshak, and Yaakov in the kingdom of the heavens. But the sons of the kingdom will be thrown out into the outer darkness, where there’ll be weeping and the gnashing of teeth.” And Yeshua said to the centurion, “Go off and let it come to be for you as you’ve trusted.” And his child^[26] was healed in that hour.

And when he came into the house of Petros, Yeshua saw his mother in law - laid low^[27] and feverish. And he touched her hand and the fever left her, and she got up and served him. And when it had become evening, they presented many who were demon possessed to him, and he cast the spirits out with a statement, and he cured all those who were ill. So that what was declared through the prophet Yisheyah would be fulfilled, saying, “He himself took our illnesses, and he bore our diseases.”

And when he saw the many crowds around him, Yeshua gave an order to go over to the other side. And a scribe approached and said to him, “Teacher. I’ll follow you wherever you go.” And Yeshua said to him, “The foxes have dens, and the birds of the sky have nests, but the Son of Man doesn’t have anywhere to recline his head.” And another of his disciples said to him, “Lord, first permit me to go off and to bury my father.” But Yeshua said to him, “Follow me, and allow the dead to bury their own dead.”

And he stepped into the boat and his disciples followed him. And look! A great storm^[28] came about in the sea, so that the boat was being covered by the waves. But he himself was lying down asleep. And his disciples came to him and woke him, saying, "Lord. Save us. We're being destroyed." And he said to them, "Why are you cowardly, you of little faith." Then he got up and rebuked the winds and the sea, and there came a great calm. And the people marvelled, saying, "What kind of person is this, that the winds and the sea obey him?"

And when he came to the other side, into the region of the Gadarenes, two demon possessed men met him, coming out of the tombs, very savage, so that no one was strong enough to pass by through that road. And look! They cried out, saying, "What are we to you, Yeshua, son of God? Did you come here before time to torture us?" Now, far off from them, a herd of many pigs was being grazed. And the demons entreated him, saying, "If you cast us out, permit us to go into the herd of pigs." And he said to them, "Go." So they came out and went off into the herd of pigs. And look! The whole herd of pigs rushed down the steep bank into the sea and died in the waters. But those who were grazing them fled. And they went into the town and reported everything, including the matters of the demon possessed men. And look! The whole town came out to meet Yeshua, and when they saw him they entreated him to cross over from their borders.

9 And he stepped into the boat and crossed over and came to his own town. And look! They brought a paralytic to him who'd been laid on a mat. And when he saw their faith Yeshua said to the paralytic, "Have courage child, your sins have been pardoned." And look! Some of the scribes said among themselves, "This man is speaking evil." And seeing their thoughts Yeshua said "Why are you thinking wicked things in your hearts? For which is easier, to say 'Your sins have been pardoned', or to say, 'Get up and walk'? But, so that you may see that the Son of Man has authority on the earth to pardon sins..." Then he said to the paralytic, "Get up, pick up your mat, and go off to your household." And he got up and went off to his household. And when they saw this the crowds marvelled. And they glorified God who'd given such authority to people.

And passing on from there Yeshua saw a person, called Matthaios, sitting at the tax booth. And he said to him, "Follow me." And he got up and followed him. And it came to be that he [Yeshua] was reclining in his [Matthaios] house. And look! Many tax collectors and sinners came and reclined together with Yeshua and his disciples. And when they saw this, the Pharisees said to his disciples, "Why does your teacher eat with tax collectors and sinners?" But when he heard them, Yeshua said to them, "The strong have no need of a physician, but the sick do. Go and learn what 'I want mercy and not sacrifice' is. For I didn't come to call the righteous, but sinners, into repentance."

Then the disciples of Yohannes came to him, saying, "Why do we and the Pharisees fast often, but your disciples don't fast?" And Yeshua said to them, "The sons of the wedding chamber can't mourn while the bridegroom is with them, can they? But days will come when the bridegroom will be taken away from them, and then they'll fast.

And nobody patches an old cloak with a patch of unprocessed cloth. For as it shrinks it pulls away from the cloak, and a worse tear occurs. Nor do they put new

wine into old wineskins. And if they do the wineskins will burst, and the wine will pour out, and the wineskins will be ruined. But they put new wine into new wineskins, and both are preserved.”

While he was saying these things to them. Look! A ruler came and worshipped him, saying, “My daughter has just died. But come and place your hand on her, and she’ll live.” And Yeshua got up and followed him, with his disciples. And look! There was a woman who’d had a discharge of blood for twelve years. She approached him from behind and touched the tassel of his cloak. For she’d said to herself, “If only I could touch his cloak I’ll be healed.” But Yeshua turned around, and when he saw her he said, “Have courage daughter, your faith has healed you.” And the woman was healed from that hour.

And when he came to the house of the ruler, and he saw the flute players and the crowd making a commotion, Yeshua said to them, “Go away, for the girl hasn’t died - she’s sleeping.” And they ridiculed him. But when the crowd had been thrown out, he went in, and he held her hand, and the girl woke up. And the fame of this went out into that whole land.

When Yeshua went on from there, two blind people followed him, crying out and saying, “Have mercy on us son of David.” And when he came into the house, the blind ones approached him, and Yeshua said to them, “Do you believe that I’m able to do this?” They said to him, “Yes lord.” Then he touched their eyes, saying, “Let it be to you according to your faith.” And their eyes were opened. And Yeshua strongly admonished them, saying, “See that you don’t let anybody know this.” But when they’d gone off, they spread it through that whole land.

And as they went out. Look! They presented a deaf person to him who was demon possessed. And when the demon had been cast out, the deaf person spoke. And the crowds marvelled saying, “Nothing like this has ever appeared in Yisrael.” But the Pharisees said, “He casts out demons by the ruler of the demons.”

And Yeshua went around all the towns and villages, teaching in their synagogues, and proclaiming the good news of the kingdom, and curing all kinds of disease and all kinds of sickness among the people. And when he saw the crowds he was moved with compassion for them because they were troubled and scattered like sheep without a shepherd. Then he said to his disciples, “Indeed the harvest is plentiful, but the workers are few. So plead with the lord of the harvest to put workers into his harvest.”

10 And calling the twelve disciples to him, he granted them authority over unclean spirits, to cast them out, and to cure all kinds of disease, and all kinds of sickness. And these are the names of the twelve ambassadors. First, Shimon, the one called Petros, and Andreas, his brother, Yaakov, of Zebedee, and Yohannes, his brother, Philippos and Bartholomaios, Thomas and Matthaios, the tax collector, Yaakov, of Alpheus, and Lebbaeus, the one usually called Thaddeus, Shimon the Canaanite, and Yehuda Iscarioth, the one who also handed him over.

Yeshua sent off these twelve, instructing them, saying, “Don’t go off to the way of the nations, and don’t enter into a town of the Samaritans. But go instead to the sheep of the house of Yisrael who’ve been lost. And as you go, proclaim, saying, ‘The kingdom of the heavens has come near.’ Cure the ill, cleanse lepers, cast out demons.

You've received without cost, give without cost. You shouldn't acquire gold, or silver, or copper in your belts. No pouch for the way, or two tunics, or sandals, or staves. For the worker is worthy of his food. And into whichever town or village you enter, inquire into who in it is worthy, and remain there [with them] until you come out.

And as you enter into the house, greet it. And if indeed the house is worthy, let your peace come over it. But if it isn't worthy, then let your peace return to you. And whoever doesn't welcome you, or listen to your messages, come out of that house or of that town, shaking the dust from your feet. Amen^[13], I say to you, it'll be more tolerable for the land of Sodom and of Gomorrah in the day of judgement than for that town.

Look! I send you off like sheep in the midst of wolves. So be as prudent as serpents, and as pure as doves. And watch out, for people will hand you over to the Sanhedrin^[29], and they'll flog you in their synagogues. And you'll also be led before governors and kings on account of me, to give testimony to them and to the nations. But whenever they hand you over, don't be anxious about how or what you should speak. For what you'll speak will be given to you in that hour. For you aren't the ones who speak, but it's the spirit of your father who speaks among you.

And brother will hand brother over to death, and father, children. And children will rise up over parents, and they'll have them put to death. And you'll be hated by all because of my name. But the one who endures to the end will be saved. And whenever they persecute you in this town, flee into the other. Amen^[13], I say to you, you won't finish the towns of Yisrael before the Son of Man has come.

A disciple isn't above their teacher, nor is a slave above his master. It's enough for the disciple that they may come to be like their teacher, and the slave like their master. If they call the homeowner Beelzebub^[30], how much more those of his household. So don't be afraid of them, for nothing is covered which won't be uncovered, or hidden which won't be perceived. What I say to you in the darkness, say in the light, and what you hear [whispered] in the ear, proclaim on the rooftops. And don't be afraid of those who kill the body, but who aren't able to kill the soul. But instead, be afraid of the one who's able to destroy both the soul and the body in Gehenna^[17].

Aren't two sparrows sold for an assarion^[31]? And not one of them will fall to the ground apart from your father. And you too - the hairs on your head have all been numbered. So don't be afraid, you are of more consequence than many sparrows. So everyone who acknowledges me in front of people, I'll also acknowledge them in front of my father who's in the heavens. But anyone who denies me in front of people, I'll also deny them in front of my father who's in the heavens.

You shouldn't presume that I came to cast peace on the earth. I didn't come to cast peace, but a sword. For I came to separate a person from his father, and a daughter from her mother, and a daughter in law from her mother in law. And the enemies of a person will be those of his own household. The one who's more fond of their father and mother than of me, isn't worthy of me. And the one who's more fond of their son or daughter than of me, isn't worthy of me. And whoever doesn't take their stake^[32] and follow after me, isn't worthy of me.

The one who finds their life will lose it, but the one who loses their life on account of me will find it. The one who welcomes you[̄], welcomes me. And the one who welcomes me, welcomes the one who sent me. The one who welcomes a prophet, in the name of a prophet, will receive the reward of a prophet. And the one who welcomes a righteous one, in the name of a righteous one, will receive the reward of a righteous one. And whoever gives one of these little ones even a cup of cool water, in the name of a disciple, amen^[13], I say to you[̄], won't in any way lose his reward.

11 And it came to be, when Yeshua had finished instructing his twelve disciples, that he crossed over from there to teach, and to proclaim in their towns. But when Yohannes heard, in prison, of the works of the Anointed, he sent two of his disciples to say to him, “Are you[̄] the one who's coming, or should we expect another?” And answering, Yeshua said to them, “Go and report what you[̄] hear and observe to Yohannes. The blind receive sight, and the lame walk. Lepers are cleansed, and the deaf hear. The dead are raised, and the poor are brought the good news. And whoever isn't offended^[13] by me is blessed.”

And as they were going off, Yeshua began to say to the crowds about Yohannes, “What did you[̄] go out into the wilderness to gaze upon? A reed being swayed by the wind? So what did you[̄] go out to see? A person dressed in soft clothes? Look! Those who always wear soft things are in palatial homes. So what did you[̄] go out to see? A prophet? Yes, I say to you[̄], and much more than a prophet.

For this is the one about whom it's been written, ‘Look! I send my messenger ahead of you^[34], who'll prepare your[̄] way before you[̄].’ Amen^[13], I say to you[̄], among those born of women there hasn't been one raised up greater than Yohannes the Immerser. But the least in the kingdom of the heavens is greater than him. And from the days of Yohannes the Immerser until now, the kingdom of the heavens has been overpowered by force, and forceful ones seize hold of her. For all the prophets, and the law, up until Yohannes, prophesied, and if you're[̄] willing to accept it, he's Elijah, the one who was about to come. Let the one who has ears, hear.

And to what will I liken this generation? They're like little children in the marketplaces, sitting and calling out to their companions, and saying, ‘We played flutes for you[̄], but you[̄] didn't dance. We wailed funeral songs, but you[̄] didn't beat your[̄] breast.’ For Yohannes came neither eating nor drinking, and they say he has a demon. The Son of Man came eating and drinking, and they say, ‘Look! He's a glutton and a wine drinker, a friend of tax collectors and sinners’. And wisdom has been declared righteous through her children.”

Then he began to reproach the towns in which most of his works of power had occurred, because they hadn't repented. “Woe to you[̄] Korazin. Woe to you[̄] Bethsaida. Because if the works of power which occurred in you[̄] had occurred in Tyre and Sidon, they would've repented long ago in sackcloth and ashes. Except I say to you[̄], it'll be more tolerable for Tyre and Sidon on the day of judgement than for you[̄]. And you[̄], Capernaum, who has been lifted up to heaven, will be taken down to Hades^[35]. Because if the works of power which occurred in you[̄] had occurred in Sodom, it would've remained to this day. Except I say to you[̄], that it'll be more tolerable for the land of Sodom on the day of judgement than for you[̄].”

Answering at that time Yeshua said, “I profess you father, lord of heaven and earth, because you’ve concealed these things from the wise and the intelligent, and you’ve revealed them to infants. Yes father, because in this way it brought delight to you. All things have been handed over to me by my father, and nobody recognises the son except the father. Neither does anyone recognise the father except the son, and those to whom the son intends to reveal him.

Come here to me all you who labour and are loaded down, and I’ll give you rest. Take up my yoke onto yourselves and learn from me, because I’m meek and humble of heart, and you’ll all find rest for your souls. For my yoke is well fitted and my load is light.”

12 During that time Yeshua went through the grain fields on the Sabbath. And his disciples were hungry and began plucking grain and eating it. And when the Pharisees saw it, they said to him, “Look! Your disciples are doing what isn’t permitted to be done on a Sabbath.” But he said to them, “Haven’t you read what David did when he was hungry? Himself and those with him? How he entered into the household of God and he ate the loaves of bread which had been placed there, which wasn’t permissible for him to eat, nor for those who were with him, but only for the priests.

Or haven’t you read in the law, that on the Sabbaths the priests in the temple profane the Sabbath, but they’re innocent? But I say to you, that one who’s greater than the temple is here. And if you’d perceived what ‘I want mercy and not sacrifice’ is, you’d have never convicted the innocent. For the Son of Man is lord of the Sabbath.”

And crossing over from there he went into their synagogue. And look! A person was there who had a withered hand. And they questioned him, saying, “Is it permitted to cure on the Sabbath?” (So they could accuse him). But he said to them, “Who from among you will be someone who has a sheep, and if this sheep falls into a pit on the Sabbath, he won’t take hold of it and lift it out? Of how much more consequence then is a person than a sheep. So on the Sabbaths it’s permitted to do good.” Then he said to the person, “Stretch out your hand.” And he stretched it out, and it was restored as sound as the other.

But the Pharisees went out and consulted together about him, that they might destroy him. But when he perceived this, Yeshua withdrew from there. And many crowds followed him, and he cured them all. And he warned them not to make it apparent who he was, so that what was declared through the prophet Yisheyah would be fulfilled, saying, “Look! My servant^[36] whom I’ve chosen, my beloved, in whom my soul is delighted. I’ll place my spirit on him and he’ll report judgement to the nations. He’ll neither strive nor clamour, nor will anyone hear his voice in the squares. He won’t snap a crushed reed, and he won’t extinguish a smouldering flax, until he brings judgment out into conquest. And nations will put their expectation in his name.”

Then a demon possessed person, blind and deaf, was brought to him, and he cured him so that the blind and deaf person spoke and was able to see. And all the crowds were amazed, and they said, “This isn’t the son of David is it?” But when they heard this the Pharisees said, “He doesn’t cast out demons except by Beelzebul^[30], ruler of

the demons.” And knowing their thoughts, Yeshua said to them, “Every kingdom which is divided among itself becomes desolate, and every town or household which is divided among itself won’t stand. And if Satan^[9] casts out Satan, he’s divided among himself. So how will his kingdom stand? And if I cast out demons by Beelzebub, by whom do your[̄] sons cast them out? Because of this, they themselves will be your[̄] judges. But if I cast out demons by the spirit of God, then the kingdom of God has overtaken you[̄].

Or how is anyone able to enter into the house of the strong person and to plunder his things, unless they first bind the strong person? And then they’ll plunder his house. The one who isn’t with me, is against me. And the one who doesn’t gather with me, scatters. Because of this I say to you[̄], all sin and speaking evil will be pardoned to people, but speaking evil of the spirit won’t be pardoned to people. And whoever speaks a message against the Son of Man, it’ll be pardoned to him, but whoever speaks against the holy spirit, it won’t be pardoned to him, neither in the present age, nor in the one which is about to come.

Either make the tree quality and its fruit will be quality, or make the tree poor^[25] and its fruit will be poor^[25]. For the tree is perceived by its fruit. Offspring of vipers. How are you[̄], who are wicked, able to speak good? For the mouth speaks from the overabundance of the heart. The good person brings out goodness from the good things stored up. And the wicked person brings out wickedness from the wicked things stored up. And I say to you[̄], that people will give account for every idle declaration on the day of judgment. For you’ll be declared righteous by the things you’ve[̄] said, and you’ll be convicted by the things you’ve[̄] said.”

Then some of the scribes and Pharisees answered saying, “Teacher. We want to see a sign from you[̄].” But answering he said to them, “A wicked and adulterous generation seeks a sign, but no sign will be given to it except the sign of the prophet Yonah. For just as Yonah was in the belly of the huge fish for three days and three nights, in the same way the Son of Man will be in the heart of the earth for three days and three nights. Men of Nineveh will rise up in the judgment with this generation, and they’ll condemn it because they repented at the proclamation of Yonah. And look! More than Yonah is here. The queen of the south will be raised in the judgment with this generation, and she’ll condemn it because she came from the ends of the land to hear the wisdom of Solomon. And look! More than Solomon is here.

And whenever an unclean spirit comes out from a person, it passes through waterless places seeking rest, but doesn’t find it. Then it says, “I’ll return to my household, where I came from.” And when it’s come, it finds it unoccupied, having been swept, and having been tidied. Then it goes and takes along with itself seven different spirits, more wicked than itself, and it enters in and dwells there. And the final state of that person is worse than it was at first. So it will be for this wicked generation.”

And while he was still speaking to the crowds. Look! His mother and brothers stood outside, seeking to speak to him. And a certain person said to him, “Look! Your[̄] mother and brothers are standing outside, seeking to speak to you[̄].” But answering, he said to the one who spoke to him, “Who is my mother? And who are my brothers?” And stretching out his hand over his disciples, he said, “Look! My mother and my brothers. For whoever does the will of my father who’s in the heavens, they are my brother, and sister, and mother.”

13 And that same day Yeshua came out from the house and sat beside the sea. And so many crowds were gathered around him that he stepped into the boat to sit, and all the crowd stood on the shore. And he spoke many things to them in analogies, saying, “Look! The one who sows went out to sow. And as he sowed, some indeed fell beside the path, and birds came and devoured them. And others fell on rocky places where there wasn’t much soil, and it sprang up straightaway because there was no depth of soil. But when the sun rose it was burned, and because it didn’t have a root, it withered. And others fell on the thornbushes, and they came up, but the thornbushes smothered them. And others fell on the quality soil, and yielded fruit, some indeed a hundred, and some sixty, and some thirty. Let the one who has ears, hear.”

And coming to him, his disciples said to him, “Why do you speak to them in analogies?” And answering he said to them, “Because it’s been granted to you to perceive the mysteries of the kingdom of the heavens, but it hasn’t been granted to them. For anyone who has, it’ll be given to them and they’ll have an overabundance, but anyone who doesn’t have, even what they have will be taken away from them.

Because of this I speak to them in analogies, so that observing, they don’t observe, and hearing, they don’t hear, nor understand. And the prophecy of Yisheyah is fulfilled to them, saying, ‘You’ll hear what was said but not understand at all, and observing, you’ll observe but not see at all. For the heart of this people has grown fat, and they hear heavily with their ears, and they shut their eyes - otherwise they might see by those eyes, and might hear with their ears, and might understand with their heart, and they’d turn around and I’d heal them.’ But your eyes are blessed because they observe, and your ears because they hear. Amen^[13]. For I say to you that many prophets and righteous ones desired to see what you observe, but didn’t see it, and to hear what you hear, but they didn’t hear it. You then, hear the analogy of the one who sows.

Everyone who hears the message of the kingdom but doesn’t understand - the wicked one comes and snatches away what’s been sown in their heart. This is the one which is sown beside the path. But the one which is sown on the rocky places, this is the one who hears the message and straightaway accepts it with joy. But not having a root in themselves, it’s temporary. And when duress or persecution comes because of the message, they stumble straightaway. And the one which is sown in the thornbushes, this is the one who hears the message but the anxiety of this age, and the deceitfulness of riches, together, smother the message, and they become unfruitful. And the one which is sown on the quality soil, this is the one who hears the message and understands, who’s bound to bear fruit, and indeed produces a hundred, and one sixty, and one thirty.”

He provided another analogy to them, saying, “The kingdom of the heavens is likened to a person who sows quality seed in his field. And while the people were lying down asleep, his enemy came and sowed darnels^[37] in among the wheat, and went away. But when the grass sprouted and grew seeds, then the darnels appeared too. And the slaves of the landowner came and said to him, “Lord. You sowed quality seed in your field, didn’t you? So how does it have darnels?” But he declared to them, “An enemy did this.” And the slaves said to him, “Then do you want us to go and gather them?” But he declared, “No. Otherwise, when you collect the darnels you might pull up the wheat at the same time. Let both of them grow together until the harvest, and at the time of the harvest I’ll tell the reapers to first collect together

the darnels, and to bind them into bundles to burn them. And then to gather the wheat into my storeroom.”

And he provided them another analogy, saying, “The kingdom of the heavens is like a kernel of mustard which a person takes and sows in his field, which is smaller indeed than all of the seeds. But when it’s grown, it’s greater than the vegetables, and it becomes a tree, so that the birds of the sky come and roost in its branches.”

He spoke another analogy to them, “The kingdom of the heavens is like yeast, which a woman takes and blends into three sata^[38] of flour [about 40 litres] until it’s been completely leavened.”

Yeshua spoke all these things to the crowds in analogies. And he didn’t speak to them apart from an analogy, so that what was declared through the prophet would be fulfilled, saying, “I will open my mouth in analogies, I will utter what’s been hidden since the foundation of the world.”

Then Yeshua sent the crowds away, and he went into the house. And his disciples approached him saying, “Explain the analogy of the darnels of the field to us.” And answering he said to them, “The one who sows the quality seed is the Son of Man. And the field is the world. And the quality seed are the sons of the kingdom, but the darnels are the sons of the wicked one. And the enemy who sowed them is Diabolos^[8]. And the harvest is the end of the age. And the reapers are messengers. So just as the darnels are being gathered together and burned in the fire, so it will be at the end of this age. The Son of Man will send off his messengers, and they’ll gather together all the snares, and all those who do lawlessness, from out of his kingdom. And they’ll throw them into the furnace of the fire, where there’ll be weeping and the gnashing of teeth. Then the righteous will shine out like the sun in the kingdom of their father. Let the one who has ears, hear.

Again the kingdom of the heavens is like a treasure which has been hidden in a field. Which, when he’s found it, a person hides again, and because of his joy he goes off and sells everything he has, and buys that field.

Again the kingdom of the heavens is like a person, a merchant, seeking quality pearls, who, when he’s found one highly valued pearl, goes off and sells everything, whatever he has, and buys it.

Again the kingdom of the heavens is like a net which has been cast into the sea and gathers together some of every kind, which, when it was filled, was pulled up onto the shore. And sitting down, they gathered together the quality^[12] ones into vessels, but they threw the poor^[25] ones out. It’ll be like this at the end of the age. The messengers will come out, and they’ll separate the wicked from the midst of the righteous. And they’ll throw them into the furnace of the fire, where there’ll be weeping and the gnashing of teeth.”

Yeshua said to them, “Did you understand all these things?” They said to him, “Yes lord.” And he said to them, “Because of this, every scribe who’s become a disciple in the kingdom of the heavens is like a person, a homeowner, who brings out from his treasure both new and old.”

And it came to be, that when Yeshua had finished these analogies, he moved on from there. And when he came into his home town^[39] he taught them in their synagogue. So they were astonished and said, “Where’d he get this wisdom and works of power from? Isn’t this the son of the craftsman? Isn’t his mother called

Maria? And his brothers Yaakov, and Yoses, and Shimon, and Yehuda? And his sisters, aren't they all with us? So where'd he get all these things?" And they took offence at him. But Yeshua said to them, "A prophet isn't unvalued except in his home town^[39], and in his own house." And he didn't do many works of power there because of their unbelief.

14 During that time Herod the tetrarch^[40] heard the news about Yeshua. And he said to his servants^[41], "This is Yohannes the Immerser. He's been raised from the dead. And that's why the works of power are working in him." For Herod had seized Yohannes and bound him, and put him in jail because of Herodias, the wife of his brother Philippos. For Yohannes had said to him, "It isn't permitted for you to have her." And although he wanted to kill him, he was afraid of the crowd because they held him as a prophet.

But when the birthdays of Herod were being celebrated, the daughter of Herodias danced in the middle. And she pleased Herod, and so he swore an oath to give her whatever she requested. And having been induced by her mother, "Give me", she declared, "here on a platter, the head of Yohannes the Immerser." And the king was saddened, but because of the oaths, and those who were reclining, he ordered it to be given to her. And he sent and beheaded Yohannes in the jail. And his head was carried on a platter, and it was given to the girl, and she carried it to her mother. And his disciples came and took the body away and buried it, and came and reported to Yeshua. And when he heard this, Yeshua withdrew from there in a boat into a desolate place on his own. And when they heard this, the crowds followed him on foot from the towns. And when he got out [of the boat] Yeshua saw a large crowd, and he was moved with compassion for them, and he cured their sick.

And when evening came his disciples approached him, saying, "The place is desolate, and the hour has already passed. Dismiss the crowds so they can go into the villages and buy food for themselves." And Yeshua said to them, "They don't need to go away. You give them something to eat." But they said to him, "We don't have anything here, except five loaves of bread and two fish." And he said, "Bring them here to me." And, when he'd ordered the crowds to recline on the grass, he took the five loaves of bread and the two fish, and looking up into the sky, he blessed them. And when he'd broken them he gave the loaves of bread to those disciples, and the disciples to the crowds. And they all ate and were satisfied. And they picked up twelve baskets full of leftover pieces. And those who ate were about five thousand men, apart from women and children.

And straightaway Yeshua compelled the disciples to step into the boat and to go on ahead of him to the other side, while he dismissed the crowds. And when he'd dismissed the crowds, he went up into the mountain on his own to pray. And when evening came he was there on his own, but the boat was already in the middle of the sea, being battered by the waves, for the wind was against them. And during the fourth watch of the night^[42] Yeshua came towards them, walking on the sea. And when they saw him walking on the sea the disciples were disturbed, saying, "It's an apparition", and they cried out from being afraid. But straightaway Yeshua spoke to them, saying, "Have courage. It's me. Don't be afraid." And answering him Petros said, "Lord. If it's you, order me to come to you on the waters." And he said, "Come." And when he'd stepped down from the boat, Petros walked on the waters to go to Yeshua. But when he observed the strong wind he was afraid. And beginning to

sink he cried out saying, “Lord. Save me.” And straightaway Yeshua stretched out his hand and took hold of him, and he said to him, “Little faith! Why did you doubt?” And when they’d stepped into the boat, the wind died down. And those in the boat came and worshipped him saying, “Truly, you’re the son of God.”

And when they’d crossed over, they came to the land of Gennesaret. And recognising him, the men of that place sent out into that whole surrounding area, and they presented to him all those who were sick, and they entreated him that they might just touch the tassel of his cloak. And all who touched it were healed.

15 Then the scribes and Pharisees from Jerusalem came to Yeshua, saying, “Why do your disciples transgress the tradition of the elders? For they don’t wash their hands when they eat bread.” But answering, he said to them, “Why do you also transgress the command of God because of your tradition? For God directed, saying, ‘Hold your father and mother in honour.’ and ‘Let the one who speaks evil of their father or mother be put to death^[43].’ But you say that whoever says to their father or mother, ‘Whatever you might have benefited from me is an offering [to God]’, shouldn’t hold his father or his mother in honour. And you cancel the command of God because of your tradition. Hypocrites. Yisheyah prophesied well about you, saying, ‘This people comes near to me with their mouth, and honours me with their lips, but their heart is far away from me. And they futilely revere me, teaching the commands of people as teachings.’”

And calling the crowd to him, he said to them, “Hear and understand. It isn’t what enters into the mouth which makes a person common^[44]. But what comes out of the mouth - that makes a person common.”

Then coming to him his disciples said to him, “Do you know that the Pharisees were offended when they heard the message?” But answering he said, “Every plant which my heavenly father didn’t plant will be uprooted. Leave them alone, they are blind guides of the blind. And if blind guides blind, they’ll both fall into a pit.” But answering, Petros said to him, “Explain this analogy to us.” And Yeshua said, “Are you also still void of understanding? Don’t you think that everything which goes into the mouth makes its way into the belly, and is cast out into the toilet? But the things which come out of the mouth, come out from the heart, and those make a person common^[44]. For coming out from the heart are wicked thinking, murders, adulteries, fornications, thefts, false testimonies, speaking evil. These are the things which make a person common^[44], but eating with unwashed hands doesn’t make a person common.” And when he went out from there, Yeshua withdrew into the regions of Tyre and Sidon.

And look! A woman of Canaan from those borders came out and cried out to him, saying, “Have mercy on me lord, son of David. My daughter is severely demon possessed.” But he didn’t answer her a word. And his disciples came to him and asked him, saying, “Dismiss her because she’s crying out behind us.” But answering he said, “I was only sent to the lost sheep of the house of Yisrael.” But she came up and worshipped him saying, “Lord, help me.” But answering he said, “It isn’t good^[12] to take the bread of the children and to throw it to the little dogs.” But she said, “Yes lord, but even little dogs eat the crumbs which fall from the table of their masters^[45].” Then answering, Yeshua said to her, “Woman. Your faith is great. Let it be to you as you want.” And her daughter was healed from that hour.

And when he'd crossed over from there, Yeshua went alongside the Sea of Galilee. And when he'd gone up into the mountain, he sat down there. And many crowds approached him, having among them the lame, the blind, the deaf, the maimed, and many others. And they threw themselves at the feet of Yeshua, and he cured them, so that the crowds marvelled, observing the deaf talking, the maimed whole, the lame walking, and the blind seeing, and they glorified the god of Yisrael.

But Yeshua called his disciples to him and said, "I'm moved with compassion for the crowd, because they've already stayed with me three days, and they don't have anything to eat. And I don't want to dismiss them fasting in case they faint along the way." And the disciples said to him, "In such a desolate place where can we get enough loaves of bread to satisfy such a crowd?" And Yeshua said to them, "How many loaves of bread do you have?" And they said "Seven, and a few fish." And he ordered the crowds to recline on the ground. And he took the seven loaves and the fish, and when he'd given thanks, he broke them and gave them to his disciples, and the disciples to the crowd. And they all ate and were satisfied, and they picked up seven hampers full of leftover pieces. And those who ate were four thousand men, apart from women and children. And when he'd dismissed the crowds, he stepped into the boat, and went to the borders of Magdala.

16 And coming up to him and testing him, the Pharisees and Sadducees asked him to show them a sign from heaven. But answering, he said to them, "When evening comes you say, 'Fine weather because the sky is fiery red.' And in the morning, 'A storm today because the sky is fiery red and gloomy.' Hypocrites. Indeed you perceive how to discern the appearance of the sky, but you aren't able to discern the signs of the times. A wicked and adulterous generation seeks a sign, but no sign will be given to her except the sign of the prophet Yonah." And he left them and went away.

And when they came to the other side, his disciples had forgotten to take bread. And Yeshua said to them, "Observe, and watch out for the yeast of the Pharisees and Sadducees." And they reasoned among themselves saying "It's because we didn't bring bread." But when he perceived this, Yeshua said to them, "Why are you reasoning among yourselves 'Because you didn't bring bread', ones of little faith? Don't you think? Don't you recall the five loaves of bread and the five thousand, and how many baskets you took? Nor the seven loaves of bread and the four thousand, and how many hampers you took? How do you not think that it wasn't about bread that I said to you, 'Watch out for the yeast of the Pharisees and Sadducees'?" Then they understood that he didn't say to watch out for the yeast of bread, but for the teaching of the Pharisees and Sadducees.

And when they came to the regions of Caesarea of Philippi, Yeshua asked his disciples, saying, "Who do people say I am? The Son of Man?" And they said, "Some indeed Yohannes the Immerser, and others Eliyah, and others Yermiyah, or one of the prophets." He said to them, "And you? Who do you say I am?" And answering, Shimon Petros said, "You're the Anointed, the son of the living god." And answering, Yeshua said to him, "You're blessed Shimon Bar-Yonah^[46]. Because flesh and blood didn't reveal this to you, but my father, who's in the heavens. And I also say to you, that you are Petros, and on this rock^[47] I will build my assembly, and the gates of Hades^[35] won't overpower it. I'll give you the keys of the kingdom of the

heavens, and whatever you bind on the earth, will have been bound in the heavens, and whatever you release on the earth, will have been released in the heavens.”

Then he gave his disciples express instructions that they may not tell anyone that he is Yeshua the Anointed. From that time on Yeshua began to show his disciples that he must go away to Jerusalem and suffer greatly, from the elders, and the chief priests, and scribes, and to be killed, and be raised on the third day. And Petros took him aside and began to rebuke him, saying, “[God be] merciful^[48] to you lord. This won’t happen to you at all.” But he turned and said to Petros, “Go away, behind me Satan^[9]. You’re a snare to me because you aren’t disposed to the things of God, but to the things of people.”

Then Yeshua said to his disciples, “If anyone wants to come after me, let them renounce themselves, and let them pick up their stake^[32], and let them follow me. For whoever wants to save their life^[49] will lose it. Yet whoever would lose their life on account of me, will find it. For what does a person benefit, if they gain the whole world, but at the cost of their soul^[49]? Or what will a person give in exchange for their soul? For the Son of Man is about to come with his messengers, through the glory of his father, and then he’ll repay each one according to their actions. Amen^[13], I say to you, there are some who are standing here, who won’t taste death at all until they see the Son of Man coming into his kingdom.”

17 And six days later, Yeshua took Petros, and Yaakov, and Yohannes his brother, and brought them up a high mountain on their own. And he was transformed in front of them, and his face shone like the sun, and his clothes became white like light. And look! Moshe and Eliyah appeared to them, conversing with him. And answering, Petros said to Yeshua, “Lord. It’s good^[12] for us to be here. If you want, we could make three shelters here, one for you, and one for Moshe, and one for Eliyah.”

While he was still speaking. Look! A shining cloud overshadowed them. And look! There was a voice from out of the cloud saying, “This is my son, the beloved, in whom I’m delighted. Listen to him.” And when the disciples heard this they fell on their face, and they were extremely afraid. And Yeshua approached, and touched them, and he said, “Get up, and don’t be afraid.” And when they lifted up their eyes, they didn’t see anybody except Yeshua.

And as they came down from the mountain Yeshua directed them, saying, “Don’t tell anybody what you saw until the Son of Man has risen up from the dead.” And the disciples inquired of him, saying, “So why do the scribes say that Eliyah has to come first?” But answering, Yeshua said to them, “Indeed Eliyah is coming first, and he’ll restore everything. But I say to you that Eliyah has already come, and they didn’t recognize him, but they did whatever they wanted to him. And in the same way the Son of Man is about to suffer through them.” Then the disciples understood that he’d spoken to them about Yohannes the Immerser.

And when they came to the crowd, a person approached him, falling on his knees in front of him, and saying, “Lord. Have mercy on my son, because he’s crazy and is suffering terribly. For he often falls into the fire, and often into the water. And I presented him to your disciples but they weren’t able to cure him.” And answering Yeshua said, “What an untrusting and perverse generation! How long will I be among

you? How long will I tolerate you? Bring him here to me.” And Yeshua rebuked it, and the demon came out of him, and the child was cured from that hour.

Then the disciples came to Yeshua and said privately, “Why weren’t we able to cast it out?” And Yeshua said to them, “Because of your unbelief. For amen^[13], I say to you, if you have faith like a kernel of mustard you’ll say to this mountain, ‘Cross over there from here’, and it’ll go, and nothing will be impossible for you. But this kind doesn’t come out except in prayer and fasting.”

And while they were dwelling in Galilee, Yeshua said to them, “The Son of Man is about to be handed over into the hands of people. And they’ll kill him, and on the third day he’ll be raised.” And they were extremely saddened.

And as they came into Capernaum, those who collect the two drachmas^[50] approached Petros and said, “Doesn’t your teacher pay the two drachma tax?” He said, “Yes.” And when he entered into the house, Yeshua anticipated him, saying, “What do you suppose Shimon? The kings of the earth, from whom do they take tolls and taxes, from their sons, or from strangers?” Petros said to him, “From the strangers.” Yeshua declared to him, “Surely then the sons are exempt^[51]. But so that we shouldn’t make them stumble, go to the sea and cast a fish hook. And pick up the first fish which comes up, and when you open its mouth you’ll find a stater^[52]. Take that and give it to them, for me and for you.”

18 In that hour the disciples approached Yeshua saying, “So who’s the greatest in the kingdom of the heavens?” And calling a child to him, Yeshua stood it in the middle of them, and he said, “Amen^[13], I say to you, unless you turn and become like children, you may not enter into the kingdom of the heavens at all. So anyone who humbles themselves like this child, is the greatest in the kingdom of the heavens. And whoever welcomes such a child in my name, is welcoming me. Yet whoever makes one of these little ones who trust in me stumble - it’d be beneficial for them that a millstone of a donkey were hung around their neck, and they were drowned in the depths of the sea.

Woe to the world from the snares. For there is a necessity for the snares to come. Except woe to the person through whom the snare comes. And if your hand, or your foot, makes you stumble, cut it off and throw it away from you. It’s better for you to enter into the life lame or maimed, than to have two hands or two feet and to be thrown into the everlasting fire. And if your eye makes you stumble, pluck it out and throw it away from you. It’s better for you to enter into the life one eyed, than to have two eyes and to be thrown into the Gehenna^[17] of fire. See that you don’t despise these little ones. For I say to you, that their messengers in the heavens continually observe the face of my father who’s in the heavens. For the Son of Man has come to save that which was lost.

What do you suppose? If it happens that a person has a hundred sheep, and one of them goes astray, don’t they leave the ninety nine on the mountains, and go off and seek the one which has gone astray? And if they happen to find it - amen^[13], I say to you, that they rejoice more over it than over the ninety nine which didn’t go astray. In the same way, it isn’t the will of your father who’s in the heavens that one of these little ones should be lost.

And if your brother sins against you, go off and expose him, just between you and him. If he listens to you then you've gained your brother. But if he doesn't listen then take one or two more with you, so that every declaration may stand by the mouth of two or three witnesses. And if he refuses to listen them, then tell the assembly. And if he also refuses to listen to the assembly, then let him be to you just like a non-Jew, or a tax collector.

Amen^[13], I say to you, whatever you bind on the earth, will have been bound in the heaven. And whatever you release on the earth will have been released in the heaven. Again, amen^[13], I say to you, that if even two of you agree on the earth about every circumstance, whatever they request, it will become so for them with my father who's in the heavens. For where two or three have been gathered into my name, I'm there in the middle of them.

Then approaching him, Petros said, "Lord, how many times should I forgive my brother when he sins against me? Up to seven times?" Yeshua said to him, "I'm not saying to you up to seven times, but up to seventy times seven. Because of this the kingdom of the heavens was likened to a human king who wanted to settle accounts with his slaves. And when he'd begun to settle, one debtor of tens of thousands of talents^[53] [hundreds of millions of denarii] was presented to him. But, when he didn't have anything to repay with, his master ordered him to be sold, and his wife, and the children, and everything, whatever he had, to make payment. Then the slave fell down and worshipped him, saying, "Master. Be patient with me, and I'll repay everything to you." So, being moved with compassion, the master of the slave dismissed him and pardoned him the loan.

But when he went out, that slave found one of his fellow slaves who owed him a hundred denarii^[54], and he seized him, and choked him, saying, "Repay me what you owe me." Then, falling down at his feet, his fellow slave entreated him saying, "Be patient with me, and I'll repay you." But he wasn't willing. And he went off and threw him into the jail until he'd repaid what was owed.

And when they saw the things which had happened, his fellow slaves were extremely saddened. And they went off and carefully explained to their master all the things which had happened. Then his master called him to him, and said to him, "Wicked slave! Since you pleaded with me I pardoned you all the debt that you owed. Were you not bound to have mercy on your fellow slave just as I had mercy on you?" And his master was indignant, and handed him over to the tormentors until he'd repaid everything which was owed to him. In this way also, my heavenly father will do to you, unless each one of you pardons their brother, from your hearts, for their transgressions.

19 And it came to be, when Yeshua had finished these messages, that he moved on from Galilee and went into the borders of Judea on the other side of the Jordan. And many crowds followed him, and he cured them there. And the Pharisees approached him, testing him, and saying to him, "Is it permitted for a person to release his wife for all kinds of reasons?" But answering, he said to them, "Haven't you read that from the beginning the maker made them male and female, and he said, 'For this reason a person will leave his father and mother, and will be united with his wife, and the two will become one flesh'? So they're no longer two, but one flesh. Don't let a person separate what God has yoked together."

They said to him, “So why did Moshe direct us to give a scroll of divorce, and to release her?” He said to them, “Moshe permitted you[̄] to release your[̄] wives because of your[̄] hardheartedness. But it wasn’t this way from the beginning. And I say to you[̄], that whoever releases his wife, except for fornication, and marries another, commits adultery. And the one who marries the one who has been released, commits adultery.” His disciples said to him, “If this is how it is for a person with a wife, it’s better^[55] not to marry.” And he said to them, “Not everyone makes room for this message, but only those to whom it’s been given. For there are eunuchs who were born that way from the belly of their mother. And there are eunuchs who were castrated by people. And there are eunuchs who castrate themselves because of the kingdom of the heavens. Let the one who’s able to make room for it, make room for it.”

Then they presented children to him so that he might place hands on them and he’d pray. But the disciples rebuked them. But Yeshua said, “Allow the children, and don’t forbid them from coming to me. For the kingdom of the heavens is of such as them.” And when he’d placed his hands on them, he went on from there.

And look! One who’d approached said to him, “Good teacher, what good thing should I do so I might have everlasting life?” But he said to him, “Why are you[̄] calling me good? Nobody is good except one - God. But if you[̄] want to enter into the life, keep the commands.” He said to him, “Which?” And Yeshua said, “You[̄] won’t murder. You[̄] won’t commit adultery. You[̄] won’t steal. You[̄] won’t testify falsely. Hold your[̄] father and mother in honour. And you’ll love your[̄] neighbour as you[̄] do yourself.” The young man said to him, “I’ve kept all these things from my youth. What do I still lack?” Yeshua declared to him, “If you[̄] want to be perfect, go off and sell your[̄] belongings, and give to the poor. Then you’ll have treasure in heaven. And come here and follow me.” But when he heard the message, the young man went away saddened, for he had many possessions.

And Yeshua said to his disciples, “Amen^[13], I say to you[̄], that the rich will enter into the kingdom of the heavens with difficulty. And again I say to you[̄], it’s easier for a camel to pass through the eye of a needle than for a rich person to enter into the kingdom of God.” And when they heard this, his disciples were extremely astonished, saying, “Then who’s able to be saved?” And Yeshua looked at them and said to them, “With people, this is impossible, but with God, everything’s possible.” Then answering, Petros said to him, “Look! We’ve left everything behind and followed you[̄]. So what will there be for us?” And Yeshua said to them, “Amen^[13], I say to you[̄], that you[̄] who follow me, in the regeneration, when they seat the Son of Man on his throne of glory, you’ll also be seated on twelve thrones, judging the twelve tribes of Yisrael. And everyone who gave up houses, or brothers, or sisters, or a father, or a mother, or a woman, or children, or fields, on account of my name, will receive a hundred times as much, and will inherit everlasting life. And many who are first will be last, and last, first.”

20 “For the kingdom of the heavens is like a person, a homeowner, who, as soon as it was morning, went out to hire workers for his vineyard. And when he’d agreed with the workers on a denarius^[54] a day, he sent them off into his vineyard. And when he came out at about the third hour^[56] he saw others standing in the marketplace, idle.

And he said to them, ‘You[̄] also go off into the vineyard, and I’ll give you[̄] whatever is right.’ And they went off.

When he came out again at about the sixth and ninth hours^[57] he did similarly. And when he came out at about the eleventh hour^[58] he found others standing idle, and he said to them, ‘Why have you[̄] stood here idle the whole day?’ They said to him, ‘Because nobody’s hired us.’ He said to them, ‘You[̄] also go off into the vineyard, and you’ll[̄] receive whatever is right.’

And when evening came, the master of the vineyard said to his manager, ‘Call the workers and pay them their reward, beginning from the last up to the first.’ And when those from about the eleventh hour^[58] came, they received a denarius each. And when the first ones came, they presumed that they’d receive more, but they also received a denarius each. And when they received it they murmured against the homeowner, saying, ‘These last ones did one hour, and you’ve[̄] made them equal to us who bore the burden of the day, and the heat.’ But answering, he said to them, ‘Companion, I’m not doing you[̄] wrong. Didn’t you[̄] agree on a denarius with me? Pick up yours[̄] and go. But I’m willing to give this last one the same as I gave you[̄]. Or isn’t it permitted for me to do what I want with my own things? Or is your[̄] eye wicked because I’m good?’ In this way the last will be first, and the first, last. For many are called, but few are selected.”

And as they were going up into Jerusalem, Yeshua took the twelve disciples aside on their own, (on the way), and he said to them, “Look! We’re going up to Jerusalem, and the Son of Man will be handed over to the chief priests and the scribes, and they’ll condemn him to death. And they’ll hand him over to the nations to mock, and to flog, and to execute^[59]. And on the third day he’ll rise up.”

Then the mother of the sons of Zebedee approached him with her sons, worshipping and requesting something from him. And he said to her, “What do you[̄] want?” She said to him, “Say that these two sons of mine should be seated, one on your[̄] right, and one on your[̄] left, in your[̄] kingdom.” But answering Yeshua said, “You[̄] don’t know what you’re[̄] requesting. Are you[̄] able to drink the cup which I’m about to drink? Or to be immersed with the immersion which I’m about to be immersed with?” They said to him, “We’re able.” And he said to them, “Indeed you[̄] will drink my cup, and you[̄] will be immersed with the immersion which I’m being immersed with. But to be seated on my right and on my left isn’t mine to grant, but for whom it’s been prepared by my father.”

And when they heard this the ten were indignant with the two brothers. But calling them to him, Yeshua said, “You[̄] know that the rulers of the nations have dominion over them, and the great exercise lordship over them. But it won’t be this way among you[̄]. And whoever would want to become great among you[̄] will be your[̄] servant. And let whoever would want to be first among you[̄] be your[̄] slave. Just as the Son of Man didn’t come to be served, but to serve, and to give his life as a ransom for many.”

And as they went out from Jericho, a large crowd followed him. And look! Two blind people were sitting beside the way. When they heard that Yeshua was passing by, they cried out, saying, “Have mercy on us lord, son of David.” But the crowd rebuked them, that they should be silent. But they cried out even more, saying, “Have mercy on us lord, son of David.” And Yeshua stood still, and called them, and said,

“What do you want me to do for you?” They said to him, “Lord, that our eyes might be opened.” And Yeshua was moved with compassion, and touched their eyes. And straightaway their eyes recovered their sight, and they followed him.

21 And as they approached Jerusalem they came into Bethphage on the Mount of Olives. Then Yeshua sent off two disciples, saying to them, “Go into the village opposite you, and straightaway you’ll find a donkey which has been tied up, and a foal with it. Untie them, and lead them to me. And if anyone says anything to you, you’ll say that their master has need of them, and straightaway he’ll send them.” And all this came to pass so that what was declared through the prophet would be fulfilled, saying, “Say to the daughter of Zion. Look! Your king is coming to you, meek and mounted on a donkey, and a foal, a son of a beast of burden.”

And the disciples went off and did as Yeshua had commanded them. And they led the donkey and the foal, and they placed their cloaks on them, and set him on them. And a very great crowd spread their cloaks on the path, and others cut off branches from the trees and spread them on the path. And the crowds who went ahead, and those who followed cried out, saying, “Hoshana^[60] to the son of David. The one who comes in the name of the lord^[3] [Yahweh] is blessed. Hoshana in the highest places.” And when he entered into Jerusalem, the whole city was shaken, saying, “Who is this!” And the crowds said, “This is Yeshua, the prophet, the one from Nazareth of Galilee.”

And Yeshua entered into the temple of God, and he threw out all those who were buying and selling in the temple. And he overturned the tables of the money exchangers, and the seats of those who sell the doves. And he said to them, “It’s been written, ‘My house will be called a house of prayer. But you’ve made it a cave of robbers.’”

And the lame and the blind approached him in the temple, and he cured them. But when the chief priests and the scribes saw the marvels which he did, and the children crying out in the temple, and saying, “Hoshana to the son of David”, they were indignant. And they said to him, “Do you hear what they’re saying?” But Yeshua said to them, “Yes. Haven’t you ever read ‘From the mouth of infants, and of the newborn^[61], you’ve furnished praise.’”

And he left them and went out of the city to Bethany, and he lodged there. And in the morning, as he was coming back up into the city, he was hungry. And when he saw a fig tree on the way he came up to it, but he didn’t find anything on it except leaves. And he said to it, “May fruit no longer come from you, to the age.” And immediately the fig tree withered. And when they saw this, the disciples marvelled, saying, “How did the fig tree wither immediately?” And answering, Yeshua said to them, “Amen^[13], I say to you, if you have faith and you don’t doubt, you won’t only do [what was done to] the fig tree, but if you ever say to this mountain, ‘Be picked up and be thrown into the sea’, it’ll come to pass. And if you request anything at all in prayer, trusting, then you’ll receive it.”

And when he’d come into the temple, the chief priests and the elders of the people approached him while he was teaching, saying, “In what authority are you doing these things? And who granted you this authority?” And answering, Yeshua said to

them, “I myself will also ask you one question, which, if you tell me, I’ll also tell you in what authority I’m doing these things.

Where did the immersion of Yohannes come from? From heaven, or from people?” But they reasoned with themselves, saying, “If we say ‘from heaven’ then he’ll say to us, ‘So why didn’t you trust him then?’ But if we say ‘from people’, we’re afraid of the crowd, for they all hold Yohannes as a prophet.” And answering Yeshua they said, “We don’t know.” He himself also declared to them, “Neither will I tell you in which authority I do these things.

But what do you suppose? A person had two children, and approaching the first he said, ‘Child, go off today and work in my vineyard.’ And answering he said, ‘I don’t want to.’ But later he regretted it and he went. And approaching the second he said similarly. And answering he said, ‘I will master.’ But he didn’t go.

Which of the two did the will of the father?” They said to him, “The first.” Yeshua said to them, “Amen^[13], I say to you, that the tax collectors and the prostitutes are going ahead of you into the kingdom of God. For Yohannes came to you in the way of righteousness, and you didn’t trust him. But the tax collectors and the prostitutes trusted him. But you, when you saw, didn’t later regret and trust him.

Hear another analogy. There was a person, a homeowner, who planted a vineyard, and put a fence around it, and dug a trough in it, and built a tower. And he leased it to farmers and went travelling. And when the right season for fruit was near he sent his slaves to the farmers to receive his fruit. And the farmers took his slaves - one indeed they whipped, and one they killed, and one they stoned. Again he sent more slaves than the first time, and they did similarly to them. And later he sent his son to them, saying, ‘They’ll respect my son.’ But when the farmers saw the son they said among themselves, ‘This is the heir. Come here, let’s kill him, and we’d possess his inheritance.’ And they took him, and they threw him out of the vineyard, and they killed him.

When the master of the vineyard comes, what will he do to those farmers?” They said to him, “He’ll destroy those evil ones terribly, and lease the vineyard to other farmers who’ll give him the fruits in their seasons.” Yeshua said to them, “Haven’t you ever read in the writings, ‘A stone which the builders have rejected, this has become the head of the corner. This came to be through the lord^[13] [Yahweh], and it’s marvellous in our eyes.’? Because of this I say to you, that the kingdom of God will be taken away from you, and it’ll be given to a nation which produces its [the kingdom’s] fruit. And the one who falls on the stone will be shattered, yet it’ll winnow the one on whomever it falls.”

And when they heard his analogies, the chief priests and the Pharisees perceived that he was speaking about them. And although they sought to lay hold of him, they were afraid of the crowds, since they held him as a prophet.

22 And answering, Yeshua spoke to them in analogies again, saying, “The kingdom of the heavens was likened to a person, a king, who prepared wedding feasts for his son. And he sent off his slaves to call those who’d been invited for the wedding feasts, but they didn’t want to come. Again he sent off other slaves saying, ‘Say to those who’ve been invited, “Look! I’ve prepared my breakfast. My bulls and fattened animals have been killed, and are all ready. Come here for the wedding feasts.”’ But

they disregarded them and went off, one indeed to his own field, and one to his business. And the rest laid hold of his slaves, maltreated them, and killed them. And when he heard this, the king was indignant and sent his troops to destroy those murderers, and to set fire to their town.

Then he said to his slaves, ‘The wedding feast is indeed ready, but those who’ve been called weren’t deserving. So go off to the outlets^[62] of the paths, and call as many as you find into the wedding feasts. And when they went out into the paths the slaves gathered together everyone, as many as they found, both wicked and good, and the wedding feast was filled with those who were reclining. And when he entered, the king gazed on those who were reclining, and he saw a person there who wasn’t dressed in wedding clothes. And he said to him, ‘Companion, how did you enter here without wedding clothes?’ But he was unable to speak^[63]. Then the king said to the servants, ‘Bind his feet and hands, and take him away. And throw him into the outer darkness where there’ll be weeping and the gnashing of teeth.’ For many are called, but few are selected.”

Then the Pharisees went off and consulted together, that they should trap him in what he said. And they sent their disciples to him with the Herodians, saying, “Teacher. We know that you’re true. And that you teach the way of God in truth. And you don’t take heed of anyone, for you see into the face of people. So tell us then what you suppose. Is it permitted to give tax to Caesar or not?” But Yeshua perceived their wickedness and said, “Why are you testing me? Hypocrites. Show me the coin used for the tax.” And they presented him a denarius^[54]. And he said to them, “Whose is this image? And the inscription?” They said to him, “Caesar’s.” Then he said to them, “Then give the things of Caesar back to Caesar, and the things of God back to God.” And when they heard this, they marvelled. And they left him alone and went away.

On that day the Sadducees, who say that there’s no resurrection, approached him and questioned him, saying, “Teacher. Moshe said, ‘If anyone dies without having children, then his brother will marry^[64] his wife, and will raise up a seed to his brother.’ Now there were seven brothers among us, and the first, having married, died. And not having a seed, he left his wife to his brother. And likewise, the second, and the third, up to the seventh one. And after all of them, the woman also died.

In the resurrection, of which of the seven will she be the wife, since all had her?” But answering Yeshua said to them, “You’re led astray, and you don’t know the writings, nor the power of God. For in the resurrection they neither marry nor are they given in marriage, but they’re like the messengers of God in heaven. But about the resurrection of the dead - haven’t you read what was declared to you by God, saying, ‘I’m the god of Abraham, and the god of Yitshak, and the god of Yaakov.’ God isn’t the god of the dead, but of the living.” And when they heard this, the crowds were astonished by his teaching.

But when the Pharisees heard that he’d silenced^[65] the Sadducees, they gathered themselves together. And one of them, a lawyer, inquired, testing him, and said, “Teacher. Which is the great command in the law?” But Yeshua declared to him, “‘You’ll love the lord^[3] [Yahweh] your god in your whole heart, and in your whole soul, and in your whole understanding.’ This is the first, and the great command. But

the second is like it, 'You'll love your neighbour as you do yourself.' The whole law and the prophets hang on these two commands."

And while the Pharisees were gathered together, Yeshua questioned them, saying, "What do you suppose about the Anointed? Whose son is he?" They said to him, "David's." He said to them, "So how does David, in the spirit, call him lord then, saying, 'The lord^[3] [Yahweh] said to my lord, 'Sit on my right until I place your enemies as a footstool of your feet'?" If David calls him lord, then how is he his son?" And nobody was able to answer him a word, nor did anyone dare question him any longer from that day on.

23 Then Yeshua spoke to the crowds, and to his disciples, saying, "The scribes and the Pharisees are seated on the seat of Moshe. So all things, whatever they might tell you to keep, keep. But don't do their works, for they say but they don't do. For they bind heavy and hard to carry burdens, and they place them on the shoulders of the people, but they themselves aren't willing to lift their finger.

And they do all their works to be gazed at by the people. And they widen their phylacteries^[66], and enlarge the hems of their cloaks. At meals they're fond of the most important place at the table, and of the front seats in the synagogues, and the greetings in the marketplaces, and being called by the people, 'Rabbi. Rabbi^[67].' But you may not be called 'Rabbi' for there's one instructor for you, the Anointed. And all of you are brothers. And you shouldn't call any of you who are on the earth 'Father', for there's one father for you, who is in the heavens. Nor may you be called 'Instructor', for there's one instructor for you, the Anointed. But the greatest of you will be your servant. And anyone who exalts themselves will be humbled, and anyone who humbles themselves will be exalted.

But woe to you scribes and Pharisees. Hypocrites. Because you devour the homes of the widows, and you pray long prayers for appearance. Because of this you'll receive a more severe condemnation. Woe to you scribes and Pharisees. Hypocrites. Because you shut the kingdom of the heavens in front of the people. For you aren't entering in, neither do you allow those who are entering, to enter. Woe to you scribes and Pharisees. Hypocrites. Because you travel about the sea and the dry land to make one proselyte, and whenever they become one, you make them twice the son of Gehenna^[17] that you are.

Woe to you blind guides, those who say, 'Whoever swears on the temple, it's nothing. Yet whoever swears on the gold of the temple is obligated.' Foolish and blind. For which is greater, the gold or the temple which makes the gold holy? And 'Whoever swears on the altar, it's nothing. Yet whoever swears on the offering which is on it, is obligated.' Foolish and blind. For which is greater, the offering or the altar which makes the offering holy? So then, the one who swears on the altar, swears on it and on all the things which are on it. And the one who swears on the temple, swears on it and on the one who dwells in it. And the one who swears on heaven, swears on the throne of God, and on the one who sits on it.

Woe to you scribes and Pharisees. Hypocrites. Because you pay a tenth of the mint, and the dill, and cumin, but neglect the heavier things of the law - the judgement, and the mercy, and the faith - these things had to be done without neglecting those. Blind guides, those who strain out the gnat but swallow the camel!

Woe to you scribes and Pharisees. Hypocrites. Because you clean the outside of the cup and of the dish, but on the inside they're filled with greed and unrighteousness. Blind Pharisee. First clean the inside of the cup and the dish so that the outside will also become clean. Woe to you scribes and Pharisees. Hypocrites. Because you resemble graves which have been whitewashed, which indeed, from the outside, appear beautiful, but on the inside are filled with the bones of the dead, and all uncleanness. In this way you also, from the outside indeed appear to people to be righteous, but on the inside you're filled with hypocrisy and lawlessness.

Woe to you scribes and Pharisees. Hypocrites. Because you build the graves of the prophets, and you arrange the tombs of the righteous. And you say, 'If we'd been there in the days of our fathers, we wouldn't have been partners with them at all in the blood of the prophets.' So you testify against yourselves that you're the sons of those who murdered the prophets. So then, fill up the measure of your fathers. Serpents. Offspring of vipers. How will you flee from the judgement of Gehenna?

Because of this. Look! I send prophets to you, and wise ones, and scribes. And some of them you'll kill and execute^[59], and some of them you'll flog in your synagogues, and you'll persecute them from town to town. So that on you might come all the righteous blood which is poured out onto the earth, from the blood of Abel the righteous one, up to the blood of Zacharias, son of Berekiah, whom you murdered between the temple and the altar.

Amen^[13], I say to you, that all these things will come upon this generation. Jerusalem. Jerusalem. Who kills the prophets and stones those who've been sent to her. How many times I've wanted to gather your children in the way in which a hen gathers her young under her wings, but you were unwilling. Look! Your household is being left to you desolate. For I say to you, from now on you'll no longer see me, until you say, 'The one who comes in the name of the lord^[13] [Yahweh] is blessed.'"

24 And when Yeshua had come out, as he was going away from the temple, his disciples approached him to show him the buildings of the temple. But Yeshua said to them, "Don't you see all these things? Amen^[13], I say to you, there won't be one stone left here on another stone which won't be demolished."

And while he was sitting on the Mount of Olives, the disciples approached him privately saying, "Tell us when these things will be, and what the sign will be of your arrival, and of the conclusion of the age." And answering, Yeshua said to them, "Watch out that nobody leads you astray. For many will come in my name saying, 'I'm the Anointed', and they'll lead many astray. But you must hear battles, and news of battles. See that you aren't alarmed, for all these things must come. But it isn't yet the end. For nation will be raised against nation, and kingdom against kingdom, and there will be famines, and pestilences, and earthquakes in various places. But all these things are the beginning of labour.

Then they'll hand you over to duress, and they'll kill you, and you'll be hated by all the nations because of my name. And then many will stumble, and they'll hand one another over, and hate one another. And many false prophets will be raised up, and they'll lead many astray. And because of the multiplication of lawlessness the love of many will grow cold, but the one who endures to the end will be saved. And

this good news of the kingdom will be proclaimed in the whole inhabited world as a testimony to all the nations, and then the end will arrive.

So when you see the abomination of desolation, which was declared through the prophet Daniyel, standing in the holy place, (let the one who reads be thoughtful), then let those who are in Judea flee to the mountains. Don't let the one who's on the rooftop go down to pick up things from his house. And don't let the one who's in the field turn back to pick up his clothes. And woe to the one who's pregnant^[69], and those who are nursing^[70] in those days. And pray that your flight won't come in winter, nor on a Sabbath. For then there'll be a great duress, such as hasn't come from the beginning of the world until now, nor will ever come again. And unless those days were cut short no flesh would be saved at all. But because of the selected, those days will be cut short.

Then if anyone says to you, 'Look! Here's the Anointed.' or 'Here.' Don't trust them. For false anointed, and false prophets will be raised up, and they'll give great signs and miracles, so as to lead astray, if possible, even the selected. Look! I've declared it to you beforehand. So if they say to you, 'Look! He's in the wilderness.' Don't go out. 'Look! He's in the storerooms.' Don't trust them. For just as the lightning comes from the east and appears to the west - the arrival of the Son of Man will be in the same way. For wherever the corpse might be, there the eagles will be gathered together.

And straightaway after the duress of those days, the sun will be darkened, and the moon won't give its light, and the stars will fall from the sky, and the powers of the heavens will be shaken. And then the sign of the Son of Man will appear in the sky. And then all the tribes of the earth will mourn, and they'll look upon the Son of Man coming above the clouds of the sky, with power and great glory. And he'll send out his messengers with a loud sound of a trumpet, and they'll gather together his selected from the four winds, from one end of the heavens to the other. But learn from the analogy of the fig tree, whenever the branch has already become tender and the leaves sprout, you perceive that the summer is near. In this way also, you, whenever you see all these things, you perceive that it's near - at the doors. Amen^[13], I say to you, that generation will definitely not pass away until all these things have come to be. The sky and the earth will pass away, but my messages won't pass away at all.

And nobody knows about that day and hour, not even the messengers of the heavens, except only my father. And just as the days of Noah were, the arrival of the Son of Man will happen in the same way. For just as in the days before the deluge, they were eating and drinking, marrying and giving in marriage, up until the day Noah entered into the ark. And they didn't perceive until the deluge came and carried everything away. The arrival of the Son of Man will happen in the same way. Then, two will be in the field, the one is taken and the one is left behind. Two women grinding in the mill, one is taken and one is left behind. Be alert then, because you don't know at which hour your lord is coming. But perceive that if the homeowner had known at which watch the thief was coming, he would've been alert and wouldn't have allowed his house to be broken into. Because of this, you also get ready, because in the hour you don't expect, the Son of Man is coming.

Who then is the trustworthy and prudent slave whom his master has installed over his service, to give them food at the right time? That slave, whom his master, when he comes, will find him acting in this way, is blessed. Amen^[13], I say to you, that he'll

install him over all his belongings. But if that evil slave says in his heart, ‘My master is delaying coming.’ And he begins striking his fellow slaves, and eating and drinking with drunkards. The master of that slave will arrive in a day which he isn’t expecting, and at an hour which he doesn’t perceive, and he’ll cut him in two, and set his share with the hypocrites, where there’ll be weeping and the gnashing of teeth.”

25 “Then the kingdom of the heavens will be likened to ten virgins who took their lamps and went out to meet the bridegroom. But five of them were sensible and five were foolish. Those who were foolish took their lamps but didn’t take oil for them. But the sensible ones took oil with them in vessels, along with their lamps. And when the bridegroom was delayed, they all nodded off and lay down to sleep. But in the middle of the night there was an uproar, ‘Look! The bridegroom is coming. Come out to meet him.’ Then all the virgins were woken up and they trimmed their lamps. But the foolish said to the sensible, ‘Give us some of your oil because our lamps are going out.’ But the sensible answered, saying, ‘Otherwise there mightn’t be enough for both us and you - go instead to those who sell it, and buy some for yourselves.’ But while they were gone off to buy it, the bridegroom came. And those who were ready entered in with him, into the wedding feasts, and the door was shut. But later the rest of the virgins came, saying, ‘Master. Master. Open up for us.’ But answering he said, ‘Amen ^[13], I say to you, I don’t know you.’ So be alert, because you don’t know the day nor the hour in which the Son of Man is coming.

For it’s just like a person who went travelling. He called his own slaves and handed his belongings over to them. And indeed, he gave five talents ^[53] to one, and to one, two, and to one, one, each according to their own ability. And straightaway he went travelling. And when he’d gone, the one who’d received five talents worked with them, and he made another five talents. Similarly also the one who’d received two, himself also gained another two. But the one who’d received one, went off and dug in the ground, and hid his master’s silver.

And after a long time, the master of those slaves came and settled accounts with them. And the one who’d received five talents approached and presented the other five talents, saying, ‘Master. You handed over five talents to me. Look! I’ve gained another five talents besides them.’ And his master declared to him, ‘Well done good and trustworthy slave. You were trustworthy over a few things, I’ll install you over many things. Enter into the joy of your master.’

And the one who’d received two talents also approached, and said, ‘Master. You handed over two talents to me. Look! I’ve gained another two talents besides them.’ And his master declared to him, ‘Well done good and trustworthy slave. You were trustworthy over a few things, I’ll install you over many things. Enter into the joy of your master.’

And the one who’d received the one talent also approached, and said, ‘Master. I perceived that you’re a hard person, reaping where you didn’t sow, and gathering where you haven’t scattered. And I was afraid and went off and hid your talent in the ground. Look! You have what’s yours.’ But answering, his master said to him, ‘Wicked and timid ^[71] slave. You were aware that I reap where I didn’t sow, and I gather from where I haven’t scattered? Then you should’ve put my silver with the bankers, and when I came I would’ve carried off what’s mine together with interest. Take the talent away from him and give it to the one who has ten talents. For it’ll be

given to everyone who has, and they'll have an overabundance. But from the one who doesn't have, even what they have will be taken away from them. And throw the useless slave into the outer darkness. There'll be weeping and the gnashing of teeth.'

And whenever the Son of Man comes in his glory, and all the holy messengers with him, then he'll be seated on his throne of glory. And all the nations will be gathered together in front of him, and he'll separate them from one another, just as a shepherd separates the sheep from the goats. And indeed the sheep will stand on his right, but the goats on the left.

Then the king will say to those on his right, 'Come here, those who are blessed of my father, inherit the kingdom which has been prepared for you from the foundation of the world. For I was hungry and you gave me something to eat. I was thirsty and you gave me a drink. I was a foreigner and you took me in. Naked and you clothed me. I was ill and you visited me. I was in jail and you came to me.' Then the righteous will answer him saying, 'Master. When did we see you hungry, and we nurtured you, or thirsty, and we gave you a drink? And when did we see you a foreigner, and we took you in, or naked, and we clothed you? And when did we see you sick, or in jail, and we came to you?' And answering, the king will say to them, 'Amen^[13] I say to you, in as much as you did it for one of the least of these brothers of mine, you did it for me.'

Then he'll also say to those on the left, 'Go away from me, you who've been cursed, into the everlasting fire which has been prepared for Diabolos^[8] and his messengers. For I was hungry and you didn't give me anything to eat. I was thirsty and you didn't give me a drink. I was a foreigner and you didn't take me in. Naked and you didn't clothe me. Sick and in jail, and you didn't visit me.' Then they themselves will also answer, saying, 'Master. When did we see you hungry, or thirsty, or a foreigner, or naked, or sick, or in jail, and we didn't serve you?' Then he'll answer them, saying, 'Amen^[13], I say to you, in as much as you didn't do it for one of the least of these, neither did you do it for me.'

And these will go away into everlasting punishment, but the righteous into everlasting life."

26 And it came to be, when Yeshua had finished all these messages, that he said to his disciples, "You know that after two days it'll be the Passover^[72], and the Son of Man will be handed over to be executed^[59]."

Then the chief priests, and the scribes, and the elders of the people were gathered into the courtyard of the chief priest, (the one called Caiaphas), and they conspired together to lay hold of Yeshua by deceit, and to kill him. But they said, "Not during the festival, so there isn't an uproar among the people."

And when Yeshua was in Bethany, in the house of Shimon the leper. A woman who had an alabaster jar of very precious perfume approached him, and poured it on his head while he was reclining. And when they saw it his disciples were indignant, saying, "To what end was this destruction? For this perfume could've been sold for a large amount and been given to the poor." But when he perceived it, Yeshua said to them, "Why are you giving trouble to this woman? For she's performed a good^[12] work for me. For you'll always have the poor among you, but you won't always

have me. For by pouring this perfume on my body she has prepared me for burial. Amen^[13], I say to you[̄], wherever this good news will be proclaimed in the whole world, what she's done will also be spoken of in memorial of her."

Then one of the Twelve, the one called Yehuda Iscarioth, went off to the chief priests, saying, "What are you[̄] willing to give me if I hand him over to you[̄]?" And they settled on thirty silver coins^[73]. And from then on he sought an opportunity to hand him over.

And on the first day of the festival of Unleavened Bread, the disciples approached Yeshua, saying to him, "Where do you[̄] want us to prepare for you[̄] to eat the Passover^[72]?" And he said, "Go off into the town, to a certain one, and say to him, 'The teacher says, "My time is near. I'll keep the Passover^[72] at your[̄] house^[74] with my disciples.'"" And the disciples did as Yeshua had instructed them, and they prepared the Passover^[72].

And when evening came, he was reclining with the Twelve, and while they were eating he said, 'Amen^[13], I say to you[̄] that one of you[̄] will hand me over.' And being extremely saddened, each one of them began to say to him, "It isn't me lord, is it?" But answering, he said, "The one who dips their hand with me in the dish, this one will hand me over. Indeed the Son of Man goes off just as it's been written about him. But woe to the person through whom the Son of Man is handed over. It'd be better for that person if they hadn't been born." And answering, Yehuda, the one who handed him over, said to him, "It isn't me Rabbi^[67], is it?" He said to him, "You've[̄] said it."

And while they were eating, Yeshua took the bread, and when he'd given thanks, he broke it and gave it to the disciples, and he said, "Take. Eat. This is my body." And he took the cup, and when he'd given thanks, he gave it to them, saying, "All of you[̄] drink from it. For this is my blood of the new covenant, which is poured out for many, for the pardoning of sins. And I say to you[̄], that from now on I won't drink the produce of the grapevine at all until that day when I may drink it new with you[̄] in the kingdom of my father."

And when they'd sung praises, they went out to the Mount of Olives. Then Yeshua said to them, "During this night all of you[̄] will stumble because of me. For it's been written, 'I'll strike the shepherd, and the sheep of the shepherd will be scattered.' But after I've been raised up, I'll go ahead of you[̄] into Galilee." But answering, Petros said to him, "Even if all stumble because of you[̄], I'll never stumble." Yeshua declared to him, "Amen^[13], I say to you[̄], that during this night, before the rooster crows, you'll renounce me three times." Petros said to him, "Even if I have to die with you[̄], I won't renounce you[̄] at all." And all the disciples said likewise.

Then Yeshua came with them into a property called Gethsemane^[75], and said to those disciples, "Sit down here while I go off and pray over there." And he took Petros and the two sons of Zebedee with him, and he began to be sad and heavy hearted. Then Yeshua said to them, "My soul is deeply saddened, to the point of death. Stay here and be alert with me." And he went on a little further and he fell down on his face, praying, and saying, "My father, if it's possible let this cup pass from me - except not as I want but as you[̄] want." And he came to the disciples and found them lying down asleep, and he said to Petros, "Aren't you[̄] able to stay alert with me like this for one hour? Be alert and pray that you[̄] might not enter into a trial.

Indeed the spirit is eager but the flesh is weak.” And he went off again a second time and prayed, saying, “My father, if this cup isn’t able to pass from me unless I drink it, then let your will come to be.” And when he came, he found them lying down asleep again, for their eyes were heavy. And he left them alone and went on again, and he prayed a third time saying the same thing. Then he came to his disciples, and said to them, “You’re still sleeping and resting? Stop. Look! The hour has come near, and the Son of Man is handed over into the hands of sinners. Get up. Let’s go. Look! The one who’s handing me over has come near.”

And while he was still talking. Look! Yehuda, one of the Twelve, came. And with him was a large crowd from the chief priests and elders of the people, with swords and sticks. And the one who was handing him over gave them a sign, saying, “Whomever I embrace is the one. Seize him.” And straightaway he approached Yeshua and said, “Rejoice Rabbi”, and kissed him. But Yeshua said to him, “Companion. Why are you here?” Then they came to him and laid hands on Yeshua, and seized him.

And look! One of those who was with Yeshua stretched out his hand, drew his sword, and struck the slave of the chief priest and cut off his ear. Then Yeshua said to him, “Return your sword to its place. For all those who take the sword will die by the sword. Or do you suppose that I’m not able, even now, to entreat my father and he’ll provide me more than twelve legions^[76] of messengers? But then how would the writings be fulfilled that must come to be in this way?”

In that hour Yeshua said to the crowds, “Have you come out as if against a robber - with swords and sticks to apprehend me? Each day I was sitting with you, teaching in the temple, and you didn’t seize me. But all this has come to be so that the writings of the prophets would be fulfilled.” Then all the disciples left him behind and fled.

And those who’d seized Yeshua led him away to Caiaphas the chief priest, where the scribes and the elders were gathered together. And Petros followed him at a distance up to the courtyard of the chief priest. And when he’d entered inside, he sat with the attendants to see the finish.

And the chief priests, and the elders, and the whole Sanhedrin sought false testimony against Yeshua, so they could put him to death. But they didn’t find any. And although many false witnesses had come, they still didn’t find any. But later two false witnesses came forward and said, “He declared, ‘I’m able to break down the temple of God and to build it in three days.’” And the chief priest rose up and said to him, “You aren’t answering anything to what they testify against you?” But Yeshua was silent. And answering, the chief priest said to him, “I command you to swear an oath^[77] to the god of the living, that you tell us if you’re the Anointed, the son of God.” Yeshua said to him, “You’ve said it. Except that I say to you, from now on you’ll look upon the Son of Man sitting at the right hand of power, and coming above the clouds of the sky.” Then the chief priest tore his clothes saying, “He speaks evil. What need do we still have of witnesses? Look, now you’ve heard his evil speech. What do you suppose?” And answering they said, “He’s subject to death.” Then they spat in his face, and buffeted him, and others slapped him saying, “Prophecy to us Anointed. Who hit you?”

And outside, Petros sat in the courtyard. And one of the slave girls approached him, saying, “You were also with Yeshua of Galilee.” But he denied it in front of them all,

saying, "I don't know what you're saying." And when she came out to the gate, another girl saw him and said to those who were there, "He was also with Yeshua of Nazareth." And again he denied it with an oath, "I don't know the person." And a little later those who were standing there came over and said to Petros, "Truly, you're also one of them, for your speech also makes it evident." Then he began to curse and swear, "I don't know the person." And straightaway a rooster crowed. And Petros was reminded of the declaration which Yeshua had made to him, "Before a rooster crows you'll renounce me three times." And he went outside and wept bitterly.

27 And when it became morning, all the chief priests and the elders of the people consulted together against Yeshua, to put him to death. And when they'd bound him, they led him away and handed him over to Pontius Pilate the governor.

But when Yehuda, the one who'd handed him over, saw that he was condemned, he felt regret and returned the thirty silver coins to the chief priests and the elders, saying, "I've sinned, having handed over innocent blood." But they said, "What's that to us? You see to that." And he tossed the silver coins into the temple and withdrew. And he went off and strangled himself.

But when they took the silver coins, the chief priests said, "It isn't permitted to throw them into the korban^[78], since it's the price of blood." And when they'd taken consultation together, they bought the field of the potter with them, as a burial place for foreigners. That's why that field has been called Field of Blood to this day. Then what was declared through the prophet^[79] Yermiyah was fulfilled, saying, "And they took the thirty silver coins, the value of the one who'd been valued, whose value had been set by the sons of Yisrael. And they gave them to the field of the potter, as the lord^[81] [Yahweh] instructed me."

And Yeshua stood in front of the governor, and the governor questioned him, saying, "You're the king of the Jews?" And Yeshua declared to him, "You're saying it." And when he was accused by the chief priests and the elders, he didn't answer anything. Then Pilate said to him, "Don't you hear how much they testify about you?" But he didn't answer him with even one statement - so the governor marvelled greatly.

Now during the festival the governor had been accustomed to releasing one prisoner to the crowd, whomever they wanted. And at that time they had a notorious prisoner called Barabbas. So when they'd been gathered together, Pilate said to them, "What do you want? Should I release Barabbas to you, or Yeshua, the one called the Anointed?" For he knew that they'd handed him over out of envy. And while he was sitting on the judgement platform his wife sent to him, saying, "Have nothing between you and that just man. For I've suffered much today in a dream because of him."

But the chief priests and the elders persuaded the crowds that they should request Barabbas, and they should destroy Yeshua. And answering, the governor said to them, "Which of the two do you want me to release to you?" And they said, "Barabbas." Pilate said to them, "Then what will I do with Yeshua who's called the Anointed?" They all said to him, "Let him be executed^[59]." And the governor declared, "What for? What evil has he done?" But they cried out exceedingly, saying, "Let him be executed^[59]." And Pilate, seeing that it didn't benefit anything, but instead that an uproar was coming about - took water and washed his hands in front of the crowd,

saying, "I'm innocent of the blood of this righteous man. You see to it yourselves." And answering, all the people said, "His blood is on us, and on our children." Then he released Barabbas to them, and when he'd had Yeshua flogged, he handed him over to be executed^[59].

Then the soldiers of the governor took Yeshua into the governor's residence, and the whole regiment gathered around him. And they stripped him, and they placed a scarlet cloak around him. And when they'd plaited a wreath from thornbushes, they placed it on his head, and a reed in his right hand. And kneeling in front of him, they mocked him saying, "Rejoice. King of the Jews." And they spat on him, and they took the reed and they beat his head. And when they'd mocked him, they took the cloak off him and clothed him in his own clothes, and they led him away to be executed^[59].

And when they came out, they found a person, of Cyrene, named Shimon, and they pressed^[80] him to pick up his stake^[32]. And coming to a place called Golgotha^[81], (which means Place of the Skull), they gave him cheap wine to drink which had been mixed with bile. But when he tasted it, he didn't want to drink it. And when they'd executed^[59] him, they divided up his clothes, casting a lot. And they sat down and they watched over him there.

And over his head they'd placed the charge which had been written against him, "This is Yeshua, the king of the Jews." Then two robbers were executed^[59] together with him, one on the right and one on the left. And those who were going by spoke evil against him, shaking their heads at him, and saying, "The one who demolishes the temple and builds it in three days, save yourself. If you're the son of God then come down from the stake^[32]." And likewise also the chief priests, mocking him, with the scribes, and elders, and Pharisees, said, "He saves others. He isn't able to save himself. If he's the king of Yisrael then let him come down now from the stake^[32] and we'll trust in him. He relies on God - let him rescue him now if he wants. For he said 'I'm God's son.'" And even the robbers who were executed^[59] with him also reproached him.

And from the sixth hour^[82] darkness came on all the land until the ninth hour^[83]. And about the ninth hour^[83] Yeshua shouted out in a loud voice, saying, "Eloi. Eloi. Lama sabachthani?" (which is "My god. My god. Why have you abandoned me?") And when they heard this, some of those who were standing there said, "He's calling Elijah." And straightaway one of them ran and took a sponge, filling it with cheap wine, and wrapped it around a reed and gave him a drink. But the rest said, "Leave him alone so we can see if Elijah comes to save him."

And when Yeshua had cried out again in a loud voice, he discharged his spirit. And look! The curtain of the temple was torn^[84] in two from top to bottom, and the earth shook, and the rocks split, and the tombs were opened, and many bodies of the holy which had been laid to rest were raised up. And when they came out of the tombs after his rising, they entered into the holy city and appeared to many. And the centurion and those who were watching over Yeshua with him, when they saw the earthquake and the things which happened, were extremely afraid, saying, "Truly this was the son of a god." And there were many women there, looking on from a distance, who'd followed Yeshua since Galilee, serving him. Among whom was Maria the Magdalene^[85], and Maria the mother of Yaakov and Yoses, and the mother of the sons of Zebedee.

And when evening came, a rich person from Arimathea came, named Yosef, who himself had also become a disciple of Yeshua. He approached Pilate and requested the body of Yeshua. Then Pilate ordered that the body be given to him. And Yosef took the body and wrapped it in clean fine linen, and he laid it in his new tomb, which he'd cut out of the rock. And he rolled a huge stone to the door of the tomb, and went away. And Maria the Magdalene was there, and the other Maria, sitting opposite the grave.

And the next day, which is after the preparation, the chief priests and the Pharisees were gathered before Pilate, saying, "Lord, we're reminded that when he was still living that seducer^[86] said, 'After three days I'll be raised up.' Order therefore that the grave be secured until the third day, otherwise his disciples might come at night and steal him. And they might say to the people that he was raised from the dead, and the final deception will be worse than the first." And Pilate declared to them, "You have a custodia^[87]. Go off and make it as secure as you know how." And they went off, and when they'd sealed the stone, they secured the grave with the custodia.

28 And after the Sabbath^[88], drawing towards dawn on the day after the Sabbath^[89], Maria the Magdalene and the other Maria came to look at the grave. And look! There was a great earthquake, because a messenger of the lord^[2] [Yahweh] had come down from heaven. And when he approached, he rolled away the stone from the door and sat on it. And his form was like lightning, and his clothes were white like snow. And those who kept watch shook from the fear of him, and they became like dead men.

And answering, the messenger said to the women, "Don't be afraid. For I know that you seek Yeshua who was executed^[59]. He isn't here. For he's been raised just as he said. Come here, see the place where the lord was laid. And go off quickly and tell his disciples that he's been raised from the dead. And look! He goes ahead of you to Galilee. You'll see him there. Look! I've told you."

And they came out quickly from the tomb, with fear and great joy, and they ran to report to his disciples. And as they were going to report to his disciples. Look! Yeshua met them saying, "Rejoice." And they approached and took hold of his feet and they worshipped him. Then Yeshua said to them, "Don't be afraid. Go off and report to my brothers so they come to Galilee, and they'll see me there."

And while they were going off. Look! Some of the custodia, who'd come into the city, reported to the chief priests all the things which had happened. And when they'd gathered with the elders, and had consulted together, they gave a considerable number of silver coins to those soldiers, saying, "Say 'His disciples came in the night and stole him while we were lying down asleep.' And if this is heard by the governor we'll persuade him and make sure that you don't have anything to be anxious about." And they took the silver coins and did as they were taught. And this message spread abroad among the Jews, even to this day.

And the eleven disciples went to Galilee, into the mountain where Yeshua had appointed them. And when they saw him, they worshipped him. But some doubted. And Yeshua approached, and spoke to them, saying, "All authority has been given to me in heaven and on the earth. As you go, disciple all the nations, immersing them into the name of the father, and of the son, and of the holy spirit, and teaching them to keep all things, whatever I've directed you. And look! I'm among you all the days until the conclusion of the age. Amen^[13]."

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- 1) "lineage" is the Greek word "genesis"
 - 2) "pregnant" is literally "to have in the belly"
 - 3) Jews used "Lord" in place of "Yahweh" to avoid any possibility of breaking the third commandment.
 - 4) Yeshua is the Aramaic form of the Hebrew name meaning "Yahweh saves"
 - 5) Emmanuel is a Hebrew name meaning "God is with us"
 - 6) this could mean anything from astrologers to sorcerers. They were probably followers of Zoroaster
 - 7) traditionally "children" has been translated "boys" but the Greek word is not gender specific
 - 8) Diabolos means "slanderer"
 - 9) Satan is the Hebrew name for Diabolos and means "accuser"
 - 10) "lunatics" is literally "moonstruck"
 - 11) the Decapolis was a group of ten cities in Israel, Jordan and Syria
 - 12) good in terms of quality, not morality
 - 13) amen is a Hebrew word meaning "truly"
 - 14) iota is the smallest letter of the Greek alphabet
 - 15) the point of a letter was called a horn
 - 16) raka was a Hebrew insult roughly meaning "empty"
 - 17) Gehenna is the Hebrew name for hell
 - 18) a quadrans (a quarter) was a bronze coin worth a quarter of an assarion which itself was worth about a tenth of a days pay for a labourer.
 - 19) "presses" in the sense of forced service
 - 20) simple as opposed to complex
 - 21) mammon was a Hebrew word meaning "material wealth"
 - 22) a cubit is the distance from a man's elbow to the finger tips, about 45cm
 - 23) a beam of timber
 - 24) morally good
 - 25) poor quality
 - 26) "child" could also be "servant"
 - 27) "laid low" is literally "thrown down"
 - 28) "storm" here is literally "shaking", it is the same word translated "earthquake" elsewhere
 - 29) Sanhedrin here is plural
 - 30) Beelzebub was a Philistine god, and one of the names of Satan, and it means "Lord of the flies"
 - 31) an assarion was a bronze coin worth a tenth of a denarius, about a tenth of a day's pay for a labourer
 - 32) the Greek word used here means a vertical stake or pole. Sometimes but not usually it could include a crossbar of some kind.
 - 33) "offended" can also be translated "made to stumble"
 - 34) literally, "your face"
 - 35) Hades was the Greek god of the dead, but it also came to mean the place where the dead go
 - 36) "servant" could also be "child"
 - 37) darnel is a weed which looks like wheat when it's young. It is commonly called "tares"
 - 38) a saton was about 13 litres
 - 39) "his home town" is literally "his fathers'"
 - 40) a tetrarch was a Roman ruler in charge of a largish area, like a province. Literally it means "ruler of a quarter"
 - 41) "servants" could also be "children"
 - 42) between three and six in the morning
 - 43) "be put to death" is literally "die death"
 - 44) everything is either holy (for God's use) or common (not holy)
 - 45) the words "lord" and "master" in this sentence are the same word κυριος

- 46) Bar-Yonah is a Hebrew name meaning "son of Yonah"
 - 47) Petros and rock are almost the same word in Greek
 - 48) "merciful" here is a rare word used of God, meaning propitious, showing mercy or undeserved favour
 - 49) "life" and "soul" are the same word in Greek
 - 50) a drachma was a silver coin worth about a day's pay for a labourer
 - 51) "exempt" here is literally "free"
 - 52) a stater was a gold coin worth 4 drachmas
 - 53) a talent is about 30 kilograms (of silver), and one talent is equivalent to about 6,000 denarii
 - 54) a denarius was a silver coin worth about a day's wages for a labourer
 - 55) literally "it is not beneficial to marry"
 - 56) nine in the morning
 - 57) midday and three in the afternoon
 - 58) five in the afternoon
 - 59) the Greek word specifically means to execute by hanging on a stake
 - 60) hoshana is a Hebrew word meaning "save" or "rescue"
 - 61) "newborn" is literally "suckling"
 - 62) the word for outlets here means the place from which the paths go out (from a town or city)
 - 63) "unable to speak" is literally "muzzled"
 - 64) the Greek word here for "marry" is a special word for the specific act of marriage by a next of kin
 - 65) "silenced" is literally "muzzled"
 - 66) phylacteries were strips of parchment with quotes from the law written on them, and worn like amulets around the neck
 - 67) Rabbi was a Hebrew title meaning "Teacher"
 - 68) the Greek word for offended literally means "made to stumble"
 - 69) "pregnant" is literally "has in the belly"
 - 70) "nursing" is literally "suckling"
 - 71) the Greek word here for "timid" means "lacking in confidence"
 - 72) Pesach is the Jewish festival celebrating their deliverance from Egypt. From the Hebrew word Pesah which means "to pass over".
 - 73) a silver coin was about a days wage for a labourer
 - 74) "at your house" is literally "near you"
 - 75) Gethsemane derives from an Assyrian word meaning "oil press"
 - 76) a legion was a troop of about six thousand soldiers and about seven hundred horsemen
 - 77) "command someone to swear an oath" is all one word in Greek
 - 78) korban was a Hebrew word for an offering to God, and came to be used to refer to the temple treasury itself
 - 79) actually this seems to be a quote from Zechariah the prophet
 - 80) "pressed" in the sense of forced service
 - 81) Golgotha is a Hebrew word meaning "skull"
 - 82) midday
 - 83) three in the afternoon
 - 84) The Greek words for "torn" and "split" are the same.
 - 85) Magdala was a town on the shore of the Sea of Galilee
 - 86) "seduce" literally means "to lead astray"
 - 87) a custodia was a Latin name for a guard detail
 - 88) Sabbath here is literally plural
 - 89) "day after the Sabbath" here is literally "one of Sabbaths"
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Mark

1 The beginning of the good news of Yeshua the Anointed, son of God. As it's been written in the prophets, "Look! I send my messenger ahead of you^[1], who'll prepare your way before you. A voice of one who shouts in the wilderness, 'Prepare the way of the lord^[2] [Yahweh]. Make his track straight.' Yohannes came immersing in the wilderness, and proclaiming an immersion of repentance for the pardoning of sins. And the whole region of Judea went out to him, and those of Jerusalem. And confessing their sins, they were all immersed by him in the Jordan river.

And Yohannes was clothed with camel hair, with a leather belt around his loins, and eating locusts and field honey. And he proclaimed, saying, "One who's stronger than me is coming after me, of whom I'm not adequate to bend down and loosen the strap of his sandals. Indeed, I immerse you[~] in water, but he'll immerse you[~] in the holy spirit."

And it came to pass in those days, that Yeshua came out from Nazareth in Galilee, and he was immersed by Yohannes in the Jordan. And straightaway, as he came up from the water, he saw the heavens torn open and the spirit coming down onto him like a dove. And a voice came from the heavens, "You're[~] my son, the beloved, in whom I'm delighted."

And straightaway the spirit drove him out into the wilderness. And he was there in the wilderness for forty days being tested by Satan^[3]. And he was with the wild animals, and the messengers served him.

And after Yohannes was handed over, Yeshua went into Galilee proclaiming the good news of the kingdom of God, and saying, "The time has been fulfilled, and the kingdom of God has arrived. Repent, and trust in the good news."

And as he walked beside the sea of Galilee he saw Shimon, and Andreas, the brother of Shimon, casting a net in the sea, for they were fishermen. And Yeshua said to them, "Come here after me, and I'll make you[~] into fishermen of people." And straightaway they left their nets behind, and they followed him. And when he went on a little from there, he saw Yaakov, of Zebedee, and Yohannes, his brother, and they were in the boat repairing the nets. And straightaway he called them, and they left their father Zebedee behind in the boat with the hired workers, and they went off after him.

And they went to Capernaum, and straightaway on the Sabbath he went into the synagogue and taught. And they were astonished at his teaching for he taught them like someone who has authority, and not like the scribes. And in their synagogue there was a person with an unclean spirit, and he cried out, saying, "Ha! What are we to you[~] Yeshua of Nazareth? Have you[~] come to destroy us? I know you[~], who you[~] are, the holy one of God." And Yeshua rebuked it saying, "Be silenced^[4], and come out of him." And convulsing him, the unclean spirit, crying out in a loud voice, came out of him. And everyone was so awed that they discussed among themselves saying, "What's this? What new teaching is this? That he also commands the unclean spirits

with authority. And they obey him!” And the news about him went out straightaway into the whole surrounding area of Galilee.

And straightaway they came out of the synagogue, and they went to the house of Shimon and Andreas, with Yaakov and Yohannes. And Shimon’s mother in law was laying sick with a fever. And straightaway they told him [Yeshua] about her. And he went to her and raised her up, holding her hand, and the fever left her straightaway, and she served them.

And when evening came, when the sun had set, they brought to him all those who were sick, and those who were demon possessed. And the whole town was gathered together at the door. And he cured many who were sick, who had various diseases, and he cast out many demons, and he wouldn’t let the demons talk because they knew him.

And having gotten up early, while it was still night, he went out, and went to a desolate place and prayed there. And Shimon, and those who were with him, chased after him. And when they’d found him, they said to him, “Everyone’s looking for you.” And he said to them, “We should go to the nearby villages so I can also proclaim there. For this is why I’ve come.” And he proclaimed in their synagogues in the whole of Galilee, casting out demons.

And a leper came to him, entreating him, and kneeling down to him. And he said, “If you’re willing, you’re able to cleanse me.” And Yeshua, moved with compassion, stretched out his hand and touched him, and said to him, “I’m willing. Be cleansed.” And when he’d spoken to him, the leprosy left him straightaway, and he was cleansed. And after he’d strongly admonished him, he sent him off straightaway. And he said to him, “See that you don’t say anything to anyone. But go off and show yourself to the priest, and present what Moshe commanded for your cleansing as testimony to them.” But when he’d gone out he began to proclaim greatly, and to spread the message abroad, so Yeshua was no longer able to openly enter into a town. But he was out in desolate places, and they came to him from all around.

2 Some days later he entered into Capernaum again, and it was heard that he was in the house. And straightaway so many gathered that there was no longer any room, not even at the door. And he spoke the message to them. And four people came to him carrying a paralytic. And when they were unable to get near him because of the crowd, they took off the roof where he was. And when they’d dug through, they lowered the mat on which the paralytic had been laid. And when he saw their faith, Yeshua said to the paralytic, “Child. Your sins have been pardoned to you.”

And some of the scribes were sitting there and reasoning in their hearts, “Why is he speaking evil in this way? Who’s able to pardon sins except one - God?” And straightaway Yeshua, having realised in his spirit that they were reasoning in this way among themselves, said to them, “Why are you reasoning these things in your hearts? Which is easier, to say to the paralytic, ‘Your sins have been pardoned’, or to say, ‘Get up, and pick up your mat, and walk’? But so that you may see that the Son of Man has authority to pardon sins on the earth...” He said to the paralytic, “I say to you, get up, and pick up your mat, and go off to your household.” And straightaway he was raised up. And he picked up the mat, and he went out in front of everyone, so that they were all amazed, glorifying God, saying, “We’ve never seen anything like this.”

And he went out again beside the sea, and the whole crowd came to him and he taught them. And passing by he saw Levi, of Alpheus, sitting in the tax booth, and he said to him, "Follow me." And he got up and followed him.

And it came to be, as he was reclining in his house, that many tax collectors and sinners were reclining with Yeshua and his disciples. For there were many, and they followed him. And when the scribes and the Pharisees saw him eating with the tax collectors and sinners, they said to his disciples, "How is it that he eats and drinks with tax collectors?" But when he heard this Yeshua said to them, "The strong have no need for a physician, but the sick do. I didn't come to call the righteous, but sinners, into repentance."

And the disciples of Yohannes and those of the Pharisees were fasting, and they came and they said to him, "Why is it that the disciples of Yohannes and those of the Pharisees fast, but your disciples don't fast?" And Yeshua said to them, "The sons of the wedding chamber aren't able to fast while the bridegroom is with them, are they? As long as they have the bridegroom with them they aren't able to fast. But days will come when the bridegroom will have been taken away from them, and then in those days they'll fast.

Nobody sews a patch of unprocessed cloth on an old cloak. Otherwise the new shrinks away from the old and a worse tear occurs. And nobody places new wine into old wineskins, otherwise the new wine bursts the wineskins and the wine pours out, and the wineskins will be destroyed. But new wine has to be put into new wineskins."

And it came to be, that he was going along on the Sabbath through the grain fields, and his disciples began to make a path, plucking the grain. And the Pharisees said to him, "Look! Why are they doing what isn't permitted on the Sabbaths?" And he said to them, "Haven't you ever read what David did when he had a need and he was hungry? Himself and those with him? How he entered into the house of God, (when Abiathar was chief priest), and he ate the loaves of bread which had been placed there, (which aren't permitted to be eaten except by the priests). And he also gave it to those who were with him." And he said to them, "The Sabbath came to be because of the person, not the person because of the Sabbath. So the Son of Man is also lord of the Sabbath."

3 And he entered into the synagogue again, and there was a person there who had a withered hand. And they watched him closely to see if he'd cure him on the Sabbath - so they could accuse him. And he said to the person who had the withered hand, "Stand up in the middle." And he said to them, "Is it permitted on the Sabbaths to do good or to do evil? To save a life or to kill?" But they were silent. And looking around at them with wrath, and saddened by the hardness of their heart, he said to the person, "Stretch out your hand." And he stretched it out, and his hand was restored, as sound as the other. And straightaway the Pharisees went out and consulted together about him with the Herodians, that he should be destroyed.

And Yeshua withdrew with his disciples to the sea, and a great multitude from Galilee followed him, and from Judea, and from Jerusalem, and from Idumea, and the other side of the Jordan, and those around Tyre and Sidon - a great multitude who'd heard how much he was doing, came to him. And he spoke to his disciples so a skiff would be kept ready for him because of the crowd, so they wouldn't crush him. For he cured so many that they were falling over him so they could touch him - as many as had afflictions. And the unclean spirits, whenever they looked at him, fell down in

front of him and cried out saying, “You’re the son of God.” And he rebuked them strongly, so they wouldn’t reveal who he was.

And he went up into the mountain, and he called those whom he wanted to himself, and they came to him. And he made twelve - that they’d be with him, and that he might send them out to proclaim, and to have authority to cure diseases and to cast out demons. And he placed on Shimon the name Petros. Also Yaakov of Zebedee, and Yohannes, the brother of Yaakov, (and he placed on them the names Boanerges, which is Sons of Thunder), and Andreas, and Philippos, and Bartholomaios, and Matthaios, and Thomas, and Yaakov of Alpheus, and Thaddeus, and Shimon from Cana^[5], and Yehuda Iscarioth, (who also handed him over).

And they went into a house, and a crowd gathered together again so that they weren’t even able to eat a loaf of bread. And when they heard of this, his own relatives went out to lay hold of him, for they said that he was out of his mind^[6]. And the scribes and those who’d come down from Jerusalem, said, “He has Beelzebub^[7]” and “He casts out demons by the ruler of the demons.” And when he’d called them to himself, he spoke to them in analogies, “How is Satan able to cast out Satan^[8]? And if a kingdom becomes divided among itself, that kingdom isn’t able to stand. And if a household becomes divided among itself, that household isn’t able to stand. And if Satan rises up against himself and becomes divided, he isn’t able to stand, but he’s come to an end. Nobody is able, when they’ve entered into his house, to plunder the things of the strong person unless they first bind the strong person. And then they can plunder his house.

Amen^[8], I say to you[̄] that all the sins of the sons of mankind, and all the speaking evil, whatever they’ve spoken, will be pardoned. Yet whoever speaks evil against the holy spirit won’t have a pardon into the age, but is subject to everlasting judgement.” - because they’d said, “He has an unclean spirit.”

Then his brothers and mother came, and standing outside they sent to him, calling him. And a crowd was sitting around him, and they said to him, “Look! Your mother, and your brothers, and your sisters are outside seeking you.” And he answered them saying, “Who is my mother or my brothers?” And looking around at those who were sitting around him, he said, “See my mother, and my brothers. For whoever does the will of God, this is my brother, and my sister, and mother.”

4 And again he began teaching beside the sea, and such a great crowd was gathered together around him that he stepped into the boat and sat on the sea, and the whole crowd was on the land facing the sea. And he taught them with many analogies, and said to them among his teaching, “Hear. Look! The one who sows went out to sow. And it came to be in the sowing, that some indeed fell alongside the path and the birds came and devoured it. And other fell on the rocky places where there wasn’t much soil, and straightaway it sprang up because there was no depth of soil. But when the sun rose it was scorched, and because it didn’t have a root, it withered. And other fell into the thornbushes, and the thornbushes rose up and smothered it, and it didn’t give fruit. And other fell into the quality soil, and when it came up and grew, it gave fruit - one bore thirty, and one sixty, and one a hundred.” And he said, “Let the one who has ears to hear, hear.”

And when he was alone, those around him, together with the Twelve, asked him about the analogy. And he said to them, “It’s been granted to you[̄] to perceive the

secret of the kingdom of God, but to those who are outside, all things come in analogies. So that looking, they might look but not see, and hearing, they might hear but not understand. Otherwise they might turn around and their sins would be pardoned.” And he said to them, “Don’t you understand this analogy? How will you perceive all the analogies?”

The one who sows, sows the message. And these are the ones where the message is sown alongside the path, and whenever they hear, straightaway Satan^[3] comes and takes away the message which has been sown in their hearts. And likewise these are the ones which are sown on the rocky places, who, whenever they hear the message, straightaway they accept it with joy, but they don’t have a root in themselves, and they’re temporary. Then when duress or persecution come because of the message, they stumble straightaway. And these are the ones which are sown into the thornbushes, those who hear the message, but the anxieties of this age, and the deceit of riches, and the desires about future things enter in. Together they smother the message and it becomes unfruitful. And these are the ones which are sown on the quality soil, who hear the message and concur with it, and they bear fruit, one thirty, and one sixty, and one a hundred.”

And he said to them, “A lamp isn’t brought in to be placed under a basket, or under the bed, is it? Isn’t it so that it might be placed on the lampstand? For there isn’t anything hidden which won’t be made manifest, neither has anything been concealed, but that it might come into the open. If anyone has ears to hear, let them hear.”

And he said to them, “Pay attention to what you hear. In the measure you measure with, it’ll be measured to you, and it’ll be added to you who hear. For whoever has, it’ll be given to them, but the one who doesn’t have, even what they have will be taken away from them.” And he said, “In this way the kingdom of God is like a person who scatters seed on the ground, and he lies down to sleep, and he gets up, night and day, and the seed sprouts and grows, but he himself doesn’t know how. For by itself the ground bears fruit, first grass, then the ear of grain, then full grain in the ear. But whenever the fruit allows, straightaway he sends the scythe, because the harvest stands ready.”

And he said, “To what should we liken the kingdom of God? Or in what analogy may we analogise it? Like a kernel of mustard, which, whenever it’s sown on the ground, is the smallest of all of the seeds of the land. And whenever it’s sown, it goes up and comes to be greater than all of the garden plants, and makes great branches, so that the birds of the sky are able to roost under the shade of it.” And he spoke the message to them by many such analogies, according to what they were able to hear. And he didn’t speak to them without an analogy. But privately to his disciples, he explained everything.

And he said to them on that day, when it became evening, “We should pass over to the other side.” And when they’d left the crowd behind they took him along in the boat as he was. And other skiffs were with him. And a severe wind storm came up, and the waves were being thrown into the boat so that it was already completely filled. And he himself was on the stern, on the cushion, lying down asleep. And they woke him up and they said to him, “Teacher. Don’t you care that we’re being destroyed?” And when he’d been woken, he rebuked the wind, and he said to the sea, “Be silent. Be silenced^[4].” And the wind died down and there came a great calm. And he said to them, “Why are you this cowardly? How do you not have faith?” And

they were afraid with great fear, and they said to one another, “Who is this then? That even the wind and the sea obey him.”

5 And they came to the other side of the sea, into the region of the Gadarenes. And straightaway when he'd gotten out of the boat, from the tombs a person with an unclean spirit met him, who'd settled in the tombs and whom nobody was able to bind, not even with chains, (because he'd been bound many times with shackles and with chains, and the chains had been pulled to pieces by him, and the shackles had been crushed), and nobody was strong enough to subdue him. And throughout every night and day, in the mountains and in the tombs, he cried out and cut himself with stones. And when he saw Yeshua from far away, he ran and he worshipped him, and crying out with a loud voice he said, “What am I to you, Yeshua, son of God the highest. I urge you to swear an oath^[9] to God that you won't torture me.” For he'd said to him, “Come out.” (The unclean spirit out of the person).

And he questioned him, “What's your name?” And he answered, saying, “My name is Legion, because we're many.” And he entreated him strongly that he wouldn't send them out of the region. And there was a large herd of pigs there, being grazed nearby on the mountain. And all the demons entreated him, saying, “Send us into the pigs so we may enter into them.” And Yeshua permitted them straightaway, and when they'd come out, the unclean spirits entered into the pigs, and the herd rushed down the steep bank into the sea. And there were about two thousand, and they were drowned in the sea.

And those who were grazing the pigs fled and reported it in the town and in the fields, and they came out to see what had happened. And they came to Yeshua and they looked at the demon possessed one who'd had the legion, sitting, and clothed, and of a sound mind. And they were afraid. And those who'd seen it related to them how it had happened to the demon possessed man, and about the pigs. And they began to entreat him to go away from their borders.

And when he was stepping into the boat, the demon possessed man entreated him that he may go with him. But Yeshua didn't allow him, but said to him, “Go off to your household, to your own relatives, and report to them how much the lord^[2] [Yahweh] has done for you, and had mercy on you.” And he went off, and he began proclaiming in the Decapolis^[10] how much Yeshua had done for him, and everyone marvelled.

And when Yeshua had crossed over in the boat again to the other side, a great crowd gathered together around him while he was beside the sea. And look! One of the rulers of the synagogue, named Jairus, came, and when he saw him, he fell at his feet and he strongly entreated him, saying, “My little daughter is at the end, so come and place hands on her so she might be healed, and she'll live.” And he went off with him. And the large crowd followed him, and they were pressing around him.

And there was a certain woman, who'd had a flow of blood for twelve years, and had suffered much under many physicians, and had spent all that she had. And yet she hadn't been benefitted anything, but had become even worse. And having heard about Yeshua, she came up from behind in the crowd and touched his clothes. For she said, “If I could just touch his clothes I'd be healed.” And straightaway her flow of blood dried up, and she knew in her body that she'd been healed from the affliction. And straightaway, having realised in himself that power had gone out from him, Yeshua

turned around among the crowd and said, “Who touched my clothes?” And his disciples said to him, “You see the crowd pressing around you, and you’re saying, ‘Who touched me?’?” And he looked around to see the one who’d done it. But the woman, afraid and trembling, and knowing what had happened to her, came and fell down in front of him, and told him the whole truth. But he said to her, “Daughter. Your faith has healed you. Go off in peace, and be made well from your affliction.”

While he was still speaking, those from the ruler of the synagogue came, saying, “Your daughter has died. Why are you still troubling the teacher?” But straightaway, when Yeshua heard what they were saying, he said to the ruler of the synagogue, “Don’t be afraid. Just trust.” And he didn’t allow anyone to follow him, except Petros, and Yaakov, and Yohannes, the brother of Yaakov. And when he came to the house of the ruler of the synagogue he observed a commotion, and weeping, and much wailing. And when he’d entered in, he said to them, “Why are you making a commotion and weeping? The child hasn’t died, but she’s sleeping.” And they ridiculed him. But throwing them all out, he took the father of the child, and the mother, and those who were with him, and he went in to where the child was lying. And holding the hand of the child he said to her, “Talitha ^[11] koum ^[12]” (which is translated as “Girl, I say to you, wake up.”) And straightaway the girl stood up and walked, for she was twelve years old. And they were amazed with great astonishment. And he firmly gave them express instructions that nobody should know about this, and he said that something should be given to her to eat.

6 And he went out from there and came to his home town ^[13], and his disciples followed him. And when the Sabbath came, he began to teach in the synagogue, and many who heard were astonished, saying, “Where are these things from?” and “What’s the wisdom which has been given to him, such that works of power come through his hands? Isn’t this the craftsman, son of Maria, and brother of Yaakov, and Yoses, and Yehuda, and Shimon? And aren’t his sisters here with us?” And they took offence ^[14] at him. And Yeshua said to them, “A prophet isn’t unvalued except among his home town ^[15], and among his relatives, and in his own house.” And he didn’t have power to do any work of power there, except he placed his hands on a few of the sick and he cured them. And he marvelled because of their unbelief, and he went around the surrounding villages teaching.

And he called the Twelve to himself and he began to send them off two by two. And he gave them authority over unclean spirits. And he instructed them that they shouldn’t carry anything for the way except just a staff - no pouch, no bread, no copper in their belt - but having their sandals strapped on, and they ^[15] shouldn’t wear two tunics. And he said to them, “Wherever you enter into a house, stay there until you come out from there. And whoever doesn’t welcome you nor listen to you, when you go out from there, shake off the dust from underneath your feet as testimony to them. Amen ^[8] I say to you, it’ll be more tolerable for Sodom or Gomorrah on the day of judgement than for that town.” And they went out and they proclaimed that they should repent. And they cast out many demons, and they anointed ^[16] oil on many of the sick and they cured them.

And King Herod heard, (for his name became well known), and he said that Yohannes the Immerser had been raised from the dead, and because of this, works of power were working in him. Others said, “It’s Eliyah”, but others said, “It’s a prophet, like one of the prophets.” But when he heard this, Herod said, “This is Yohannes

whom I beheaded, raised from the dead.” For Herod himself had sent for and laid hold of Yohannes, and had bound him in jail, because of Herodias, the wife of his brother Philippos, because he’d married her. For Yohannes had said to Herod, “It isn’t permitted for you to have the wife of your brother.” And Herodias held it inside, and wanted to kill him. But she wasn’t able to because Herod feared Yohannes, knowing him to be a righteous and holy man, and he looked after him. And when he heard him, he’d done many things, and he was pleased to hear him.

But an opportune day came during Herod’s birthday celebrations. He put on a meal for his greatest, and the commanders, and the prominent of Galilee. And the daughter of Herodias had come in and danced, and pleased Herod and those who were reclining. The king said to the girl, “Request whatever you want from me and I’ll grant it to you.” And he swore to her “I’ll grant you whatever you request of me, up to half of my kingdom.” But when she’d gone out, she said to her mother, “What will I request?” And she said, “The head of Yohannes the Immerser.” And hurrying in straightaway to the king, she made a request, saying, “I want you to give me the head of Yohannes the Immerser on a platter.” And the king became deeply saddened, but because of the oaths, and because of those who were reclining, he didn’t want to put her off. And straightaway the king sent a bodyguard, and commanded that his head be brought. And he went off and beheaded him in the jail, and brought his head on a platter, and gave it to the girl. And the girl gave it to her mother. And when they heard this, his disciples came and they took his corpse away, and they placed it in a tomb.

And the ambassadors were gathered around Yeshua, and they reported everything to him - what they’d done, and what they’d taught. And he said to them, “Come here by yourselves to a desolate place, and take a rest for a while.” For there were many who were coming and going, and they hadn’t yet had an opportunity to eat. And they went off by themselves to a desolate place by boat. And many people saw them going off and they recognised them, and they ran together on foot from all the towns, and they arrived ahead of them and came together with him. And when he got out, Yeshua saw a great crowd, and he was moved with compassion for them because they were like sheep who didn’t have a shepherd. And he began to teach them many things.

And the hour was already getting late when his disciples, who’d come to him, said, “The place is desolate and the hour is already late. Dismiss them so they may go into the surrounding fields and villages to buy bread for themselves, because they don’t have anything which they can eat.” But answering, he said to them, “You give them something to eat.” And they said to him, “Should we go off and buy two hundred denarii^[17] of bread and give it to them to eat?” But he said to them, “How many loaves of bread do you have? Go off and see.” And when they’d perceived, they said, “Five. And two fish.” And he commanded them all to recline, party by party, on the green grass. And they reclined, group by group, in hundreds, and in fifties. And he took the five loaves of bread and the two fish, and looking up into the sky he blessed them and broke the bread into pieces, and he gave it to his disciples so they would set it in front of them. And he divided the two fish among all [of them]. And they all ate and they were satisfied. And they picked up twelve full baskets of pieces, and also of the fish. And those who’d eaten the bread were five thousand men. And straightaway he compelled his disciples to step into the boat, and to go ahead to the other side, to Bethsaida, while he himself dismissed the crowd. And when he’d taken leave of them he went into the mountain to pray.

And when evening came the boat was in the middle of the sea, and only he was on the land. And he saw them having trouble rowing, for the wind was against them. And about the fourth watch of the night^[18] he came to them, walking on the sea. And he wanted to pass them by, but when they saw him walking on the sea, they assumed it was an apparition, and they cried out. For they all saw him, and they were disturbed. And straightaway he spoke with them. And he said to them, "Have courage. It's me. Don't be afraid." And he went up to them into the boat, and the wind died down. And they were incredibly amazed among themselves, and they marvelled. For they hadn't understood about the loaves of bread because their heart had been hardened.

And when they'd crossed over they came to the land of Gennesaret, and came to anchor. And when they were coming out of the boat, having recognised him straightaway, and having run through that whole surrounding area, they began to carry the sick on mats to where they'd heard that he was. And wherever he went, into villages, or towns, or fields, they placed those who were ill in the marketplaces, and entreated him that they might even touch the tassel of his cloak. And as many as touched him were healed.

7 And the Pharisees and some of the scribes who'd come from Jerusalem were gathered to him. And when they saw some of his disciples eating bread with common^[19] hands, (that is, unwashed), they criticised them. For the Pharisees, and all the Jews, don't eat unless they wash their hands to the elbow^[20] - holding to the tradition of the elders. And when they come from a marketplace, they don't eat unless they've been immersed^[21]. And there are many other things, which they've received from one another, and which they hold to - immersions^[21] of cups, and of jugs, and of copper pots, and of beds.

After that the Pharisees and the scribes were questioning him, "Why don't your disciples walk according to the tradition of the elders? They eat bread with unwashed hands." And answering, he said to them, "Yisheyah prophesied well about you. Hypocrites. As it's been written, 'This people honours me with their lips but their heart is far from me. And they futilely revere me, teaching teachings which are the commands of people.' For you've left the command of God behind, and you hold to the tradition of people - immersions^[21] of jugs, and of cups - and you do many other such things as these."

And he said to them, "You set the command of God aside well, so you can keep your own tradition. For Moshe said, 'Honour your father and your mother.' And, 'Let the one who speaks evil of a father or a mother be put to death^[22].' But you say that if a person says to their father or to their mother, 'Whatever you might have benefitted from me is korban^[23], (which is an offering)', then you no longer let them do anything for their father or their mother - invalidating the message of God for your tradition which you've handed down. And you do many such things as these."

And calling all the crowd to him, he said to them, "Listen to me. All of you. And understand. There isn't anything which goes into a person from the outside which is able to make them common^[19]. But the things which come out from them, those are the things which make the person common. If anyone has ears to hear, let them hear.

And when he'd entered into a house, away from the crowd, his disciples inquired of him about the analogy. And he said to them, "Are you void of understanding in this

way too? Do you⁼ not think that anything which goes into the person from the outside can't make them common^[19]? Because it doesn't go into their heart but into the belly, and it's expelled into the toilet, cleansing all foods." "But", he said, "the thing which comes out from the person, that makes the person common^[19]. For from within, out of the heart of people, come evil thinking, adulteries, fornications, murders, thefts, greediness, wickedness, deceit, sexual immorality, a wicked eye, speaking evil, arrogance, foolishness. All these wicked things come out from within, and make the person common^[19].

And he got up and went off from there into the borders of Tyre and Sidon. And he entered into a house. And he didn't want anyone to know, but he wasn't able to escape their notice. For when she heard about him, a woman whose little daughter had an unclean spirit came and fell down at his feet. But the woman was a Greek, a Syro-Phoenician by birth, and she asked him to cast out the demon from her daughter. But Yeshua said to her, "First allow the children to be satisfied. For it isn't good^[24] to take the bread of the children and to throw it to the dogs." But she answered and said to him, "Yes lord. But even the dogs under the table eat from the crumbs of the children." And he said to her, "Because of this answer, go, the demon has come out from your daughter." And when she came into her house she found that the demon had come out, and the daughter had been laid on the mat.

And again, when he came out from the borders of Tyre and Sidon, he went into the sea of Galilee, through the middle of the borders of Decapolis^[10]. And they brought a deaf person who could hardly speak, and they entreated him to place his hand on him. And taking him aside from the crowd on his own, he put his fingers into his ears, and he spat and touched his tongue. And looking up into the sky he groaned, and said to him, "Ephphatha^[25]." (which is "be opened up"). And straightaway his hearing was opened up, and the bond of his tongue was loosened, and he spoke properly. And he gave them express instructions that they shouldn't tell anybody. But the more he instructed them, the more abundantly they proclaimed it. And they were incredibly astonished, saying, "He does all things well. He even makes the deaf hear, and the mute speak."

8 During those days there was a very large crowd, and since there wasn't anything which they could eat, Yeshua called his disciples to him and said to them, "I'm moved with compassion for the crowd because they've already stayed with me three days, and they don't have anything which they can eat. And if I dismiss them to their homes fasting they'll faint on the way, for some of them have come from far away." And his disciples answered him, "Where will anyone be able to satisfy them with bread here in the wilderness?" And he inquired of them, "How many loaves of bread do you⁼ have?" And they said, "Seven." And he instructed the crowd to recline on the ground. And he took the seven loaves of bread, and when he'd given thanks, he broke them, and he gave them to his disciples for them to place them before them. And they placed them before the crowd. And they had a few fish. And when he'd blessed them, he said to place them before them too. And they ate and were satisfied, and they picked up seven hampers of left over fragments. And those who were eating were about four thousand. And he dismissed them.

And straightaway, when he'd stepped into the boat with his disciples, he went into the parts of Dalmanutha. And the Pharisees came out and they began to discuss with him, seeking a sign from him, from heaven, testing him. And groaning with his

breath^[26] he said, “Why does this generation seek a sign? Amen^[8], I say to you, no sign will be given to this generation.”

And when he'd sent them off, he stepped into the boat again, and he went off to the other side. And they'd forgotten to take bread, and in the boat they didn't have anything except one loaf of bread among all of them. And he'd given them express instructions, saying, “See. Watch out for the yeast of the Pharisees and the yeast of Herod.” And they reasoned with one another saying, “It's because we don't have any bread.” And when Yeshua perceived this, he said to them, “Why are you reasoning, ‘because you don't have bread’? Don't you think? Do you still not understand? Have you had your heart hardened? Having eyes, don't you observe? And having ears, don't you hear? And don't you recall? When I broke the five loaves of bread for the five thousand, how many baskets full of pieces did you pick up?” And they said to him, “Twelve.” “And with the seven for the four thousand, how many hampers filled with pieces did you pick up?” And they said, “Seven.” And he said to them, “How do you not understand?”

And he came to Bethsaida and they brought a blind person to him and they entreated him to touch him. And he took hold of the blind person's hand, and he led him outside of the village. And when he'd spat into his eyes, he placed his hands on him and inquired of him if he was able to see anything. And looking up he said, “I see people, like I see trees walking.” After that he placed his hands on his eyes again and he made him look up. And he was restored, and he saw everything clearly. And he sent him off to his own house, saying, “Don't enter into the village, nor tell anyone in the village.”

And Yeshua and his disciples went out into the villages of Caesarea Philippi, and along the way he inquired of his disciples, saying to them, “Who do people say that I am?” And they answered, “Yohannes the Immerser. And others, Eliyah. And others, one of the prophets.” And he said to them, “And you? Who do you say that I am?” And answering, Petros said to him, “You're the Anointed.” And he warned them not to tell anybody about him.

And he began to teach them that the Son of Man must suffer greatly, and be rejected by the elders and the chief priests and the scribes, and be killed, and to rise up after three days. And he spoke the message openly.

And taking him aside, Petros began to rebuke^[27] him. But turning around and seeing his disciples, he rebuked Petros, saying, “Go away, behind me Satan^[3], because you aren't disposed to the things of God, but to the things of people.”

And when he'd called the crowd to himself, along with his disciples, he said to them, “Let anyone who wants to follow after me renounce themselves, and let them pick up their stake^[28] and let them follow me. For whoever wants to save their life will lose it, yet whoever would lose their own life on account of me, and of the good news, this one will save it. For what will it benefit a person if they gain the whole world but they're penalised their own soul^[29]? Or what will a person give in exchange for their own soul^[29]? For whoever is ashamed of me and of my messages in this adulterous and sinful generation, the Son of Man will also be ashamed of them when he comes into the glory of his father with the holy messengers.”

9 And he said to them, “Amen^[8], I say to you[̄], that there are some who are standing here who won’t taste death at all until they’ve seen the kingdom of God when it’s come in power.

And six days later, Yeshua took along Petros and Yaakov and Yohannes and he brought them to a high mountain by themselves. And he was transformed in front of them. And his clothes became very radiantly white, like snow, such as no fuller^[30] in the land is able to whiten. And Eliyah appeared to them, together with Moshe, and they conversed together with Yeshua. And answering, Petros said to Yeshua, “Rabbi, it’s good^[24] for us to be here. And we should make three shelters, one for you[̄], and one for Moshe, and one for Eliyah.” For he didn’t know what he should say, because they were terrified.

And a cloud came and overshadowed them, and a voice came out from the cloud, “This is my son, the beloved. Listen to him.” And suddenly, when they looked around, they no longer saw anyone among them except just Yeshua.

And when they were coming down from the mountain he gave them express instructions that they shouldn’t relate what they’d seen to anybody, except when the Son of Man had risen up from the dead. And they kept the message to themselves, discussing together what rising up from the dead is. And they inquired of him, saying, “The scribes say that Eliyah has to come first.” And answering, he said to them, “Indeed Eliyah does come first, and he restores all things. And how has it been written about the Son of Man that he should suffer greatly and be scorned? But I say to you[̄] that Eliyah has also come, and they did to him what they wanted, just as it’s been written about him.”

And when he came to the disciples he saw a great crowd around them, and scribes discussing together with them. And straightaway, when all the crowd saw him, they were overawed, and they ran towards him and greeted him. And he inquired of the scribes, “What are you[̄] discussing with them?” And answering, one of the crowd said, “Teacher. I brought my son, who has a mute spirit, to you[̄]. And whenever it takes hold of him, it shatters him, and he foams, and grates his teeth, and he’s withered. And I said to your[̄] disciples that they should cast it out, but they weren’t able to.” And answering him he said, “O untrusting generation. How long will I be with you[̄]? How long will I be tolerant of you[̄]? Bring him to me.” And they brought him to him, and straightaway, when it saw him, the spirit convulsed him, and he fell down on the ground, and he rolled around foaming.

And he inquired of his father, “How long is it since this came to him?” And he said, “Since he was a little boy. And many times it throws him into the fire, and into the waters, so that it should destroy him. But if you’re able to - help us, have compassion on us.” And Yeshua said to him, “If you’re able to trust. All things are possible to the one who trusts.” And straightaway, the father of the child cried out, and said with tears, “I trust lord. Help my unbelief^[31].” And when Yeshua saw that a crowd was running up together, he rebuked the unclean spirit, saying to it, “Mute and deaf spirit, I command you[̄] to come out from him, and to no longer enter into him.” And crying out, and convulsing him greatly, it came out. And he became as if he was dead, so that many said, “He’s died.” But Yeshua held him by the hand and woke him up. And he got up. And when he’d entered into the house, his disciples inquired of him privately,

“Why weren’t we able to cast it out?” And he said to them, “This kind aren’t able to come out except in prayer and fasting.”

And when they’d gone on from there, they went alongside Galilee. But he didn’t want anyone to know, for he was teaching his disciples. And he said to them, “The Son of Man is being handed over into the hands of people, and they’ll kill him. But when he’s been killed, he’ll rise up on the third day.” But they didn’t understand the declaration, and they were afraid to inquire of him.

And he came into Capernaum, and when he was in the house, he inquired of them, “What were you reasoning about among yourselves along the way?” But they were silent because along the way they’d been reasoning with one another about who was the greatest. And when he’d sat down he called the Twelve, and he said to them, “If anyone wants to be the first, they’ll be the last of all, and servant of all.”

And taking a child, he stood it in the middle of them. And hugging it, he said to them, “Whoever welcomes one of these children in my name is welcoming me. And whoever welcomes me, not only welcomes me but the one who sent me.” But Yohannes answered him saying, “Teacher. We saw a certain one who doesn’t follow us casting out demons in your name. And we forbade him because he doesn’t follow us.” But Yeshua said, “Don’t forbid him, for there’s nobody who’ll do a work of power in my name and who’ll soon be able to speak evil of me. For whoever isn’t against you, is for you.”

For whoever gives you a cup of water to drink in my name because you’re of the Anointed, amen^[8], I say to you, they won’t lose their reward at all. And whoever causes one of the little ones who trust in me to stumble, it’d be much better for them if a large stone from a mill had been placed around their neck and they’d been thrown into the sea.

And if your hand makes you stumble, cut it off. It’s better for you to enter into life maimed, than to have two hands and to go off into Gehenna^[33], into the unquenchable fire, where their worm doesn’t die, and the fire isn’t extinguished. And if your foot makes you stumble, cut it off. It’s better for you to enter into life lame, than to have two feet and to be thrown into Gehenna, into the unquenchable fire, where their worm doesn’t die, and the fire isn’t extinguished. And if your eye makes you stumble, pluck it out. It’s better for you to enter into the kingdom of God one eyed, than to have two eyes and to be thrown into the Gehenna of fire, where their worm doesn’t die, and the fire isn’t extinguished.

For all will be salted with fire, and every sacrifice will be salted with salt. Salt is good^[24], but if the salt becomes unsalty what will you season it with? Have salt among yourselves, and be at peace with one another.”

10 And when he’d gotten up, he went from there into the borders of Judea, and the other side of the Jordan. And again crowds went together to him, and, as he’d been accustomed, he taught them again. And the Pharisees came to him and they inquired of him if it’s permitted for a man to release his wife, (testing him). But answering them, he said to them, “What did Moshe direct you?” And they said, “Moshe permitted us to write a scroll of divorce and to release her.” And answering, Yeshua said to them, “He wrote this command to you because of your hardheartedness. But from the beginning of creation God made them male and female. And on account of

this a person will leave his father and mother, and he'll be united with his wife. And the two will become one flesh, so that they're no longer two, but one flesh. Therefore don't let a person separate what God has yoked together."

And when they were in the house again, his disciples inquired of him about it. And he said to them, "Whoever releases his wife and marries another is committing adultery against her. And if a woman releases her husband, and is married to another, she's committing adultery."

And they were presenting children to him, so he'd touch them, but the disciples rebuked those who were presenting them. But when he saw this Yeshua was indignant, and he said to them, "Allow the children to come to me. Don't forbid them, because the kingdom of God is of such as them. Amen^[8], I say to you[̄], whoever doesn't welcome the kingdom of God like a child may not enter into it at all." And hugging them, he placed his hands on them, and blessed them.

And as he was going along the way, one who came running toward him knelt down and inquired of him, "Good teacher. What should I do so I will inherit everlasting life." And Yeshua said to him, "Why do you[̄] call me good? Nobody is good except one - God. You[̄] know the commands. Don't commit adultery. Don't murder. Don't steal. Don't testify falsely. Don't defraud. Hold your[̄] father and mother in honour." And answering, he said to him, "Teacher. I've kept all these things from my youth." And looking at him, Yeshua loved him, and he said to him, "One thing is lacking for you[̄]. Go off and sell whatever you[̄] have, and give to the poor, then you'll have treasure in heaven. And come here and follow me when you've[̄] picked up the stake^[28]." But looking gloomy at the message he went off saddened, for he had many possessions.

And when he'd looked around, Yeshua said to his disciples, "How difficultly those who have money^[34] will enter into the kingdom of God." And the disciples were awed at the things he'd said. But Yeshua, answering again, said to them, "Children. How difficult it is for those who have money^[34] to enter into the kingdom of God. It's easier for a camel to enter through the eye of a needle than for a rich person to enter into the kingdom of God." And they were exceedingly astonished, saying among themselves, "Then who's able to be saved?" And looking at them Yeshua said, "With people it's impossible, but not with God. For everything's possible with God."

Petros began to say to him, "Look! We left everything behind and followed you[̄]." And answering Yeshua said, "Amen^[8], I say to you[̄], there's nobody who left a house, or brothers, or sisters, or father, or mother, or a woman, or children, or fields behind on account of me, and on account of the good news, except they'll receive a hundred times as much, now in this time, houses, and brothers, and sisters, and mothers, and children, and fields, (along with persecution), and everlasting life in the age to come. But many who are first will be last, and the last, first."

And they were going up along the way into Jerusalem, and Yeshua was going ahead of them. And they were awed, and those who followed were afraid. And taking the Twelve to himself again, he began to tell them the things which were about to happen to him, "Look! We're going up into Jerusalem, and the Son of Man will be handed over to the chief priests and scribes, and they'll condemn him to death, and they'll hand him over to the nations. And they'll mock him, and they'll flog him, and they'll spit on him. And they'll kill him, but he'll rise up on the third day."

And Yaakov and Yohannes, the sons of Zebedee, came toward him saying, “Teacher. We want you to do for us whatever we request of you.” And he said to them, “What do you want me to do for you?” And they said to him, “Grant us that in your glory we may be seated, one on your right and one on your left.” But Yeshua said to them, “You don’t know what you’re requesting. Are you able to drink the cup which I’m drinking? And to be immersed with the immersion I’m being immersed with?” And they said to him, “We’re able.” And Yeshua said to them, “Indeed you will drink the cup which I’m drinking, and you’ll be immersed with the immersion I’m being immersed with. But to be seated on my right and on the left isn’t mine to grant, but it’s for whom it’s been prepared.”

And when they heard this, the ten began to be indignant towards Yaakov and Yohannes. But Yeshua called them to himself and said to them, “You know that those who fancy themselves to be ruler of the nations have dominion over them, and their great ones exercise lordship over them. But it won’t be this way among you. Whoever wants to become great among you will be your servant. And whoever of you wants to become first will be slave of all. For even the Son of Man didn’t come to be served, but to serve, and to give his life to be a ransom for many.”

And they came into Jericho. And when he was going out of Jericho, with his disciples and a considerable crowd, a son of Timaeus, Bartimaeus, the blind one, was sitting alongside the path begging. And when he heard that it was Yeshua of Nazareth, he began to cry out and to say, “Son of David. Yeshua. Have mercy on me.” And many rebuked him, that he should be silent. But he cried out even more, “Son of David. Have mercy on me.” And Yeshua stood still, and said for him to be called. And they called to the blind man, saying to him, “Have courage. Get up. He’s calling to you.” And when he’d cast off his cloak and risen up, he came to Yeshua. And answering, Yeshua said to him, “What do you want me to do for you?” And the blind man said to him, “Rabboni^[35], that I should receive sight.” And Yeshua said to him, “Go. Your faith has healed you.” And straightaway he received sight, and he followed Yeshua along the way.

11 And when they neared Jerusalem, at Bethphage and Bethany, toward the Mount of Olives, he sent two of his disciples off. And he said to them, “Go off into the village ahead of you, and straightaway when you enter it you’ll find a foal which has been tied up, on which nobody has ever sat. Untie it and lead it here. And if anyone says to you, ‘Why are you doing this?’, say, ‘Its master has a need’, and straightaway he’ll send it here. And they went, and they found the foal tied up to the gate which was outside on the road around the houses^[36], and they untied it. And some of those who were standing there said to them, “What are you doing untying the foal?” And they said to them just as Yeshua had directed, and they allowed them.

And they led the foal to Yeshua, and they threw their cloaks on it, and he sat on it. And many spread their cloaks on the path, and others cut soft branches from the trees and spread them on the path. And those who went ahead, and those who followed, cried out saying, “Hoshana^[37]. The one who’s coming in the name of the lord^[2] [Yahweh] is blessed.” “The kingdom which is coming in the name of the lord of our father David, is blessed. Hoshana^[37] in the highest places.” And Yeshua entered into Jerusalem, and into the temple. And when he’d looked around at everything, since it was already the evening hour, he went out to Bethany with the Twelve.

And the next day, as they were coming out from Bethany, he was hungry. And far off he saw a fig tree with leaves, and he went off in case he could find something on it. But when he came to it he didn't find anything but leaves, (for it wasn't the season for figs). And answering, Yeshua said to it, "No longer may anyone eat fruit from you into the age." And his disciples heard.

And they came into Jerusalem, and when they'd entered into the temple, Yeshua began to throw out those who were buying and selling in the temple. And he overturned the tables of the money exchangers and the seats of those who were selling the doves. And he didn't allow anyone to carry a vessel through the temple. And he taught, saying to them, "Hasn't it been written, 'My house will be called a house of prayer for all the nations.' But you've made it a cave of robbers." And the scribes and the chief priests heard, and they sought how they could destroy him, for they were afraid of him, because the whole crowd was astonished by his teaching.

And when evening came, he went out of the city. And when they passed by in the morning they saw the fig tree, which had withered from the roots. And being reminded, Petros said to him, "Look Rabbi^[38]. The fig tree which you cursed has withered." And answering, Yeshua said to them, "Have the faith of God. For amen^[8] I say to you, that whoever says to this mountain, 'Be picked up and be thrown into the sea' and doesn't doubt in their heart, but trusts that what they're saying will come to be - whatever they say will be so for them. Because of this I say to you, all things, whatever you request, praying, trust that you receive, and it will be so for you.

And whenever you stand praying, if you have anything against someone, pardon them. And your father who's in the heavens will pardon you your transgressions. But if you don't pardon, neither will your father who's in the heavens pardon your transgressions."

And they came again into Jerusalem. And as he was walking into the temple the chief priests, and the scribes, and the elders came to him, and they said to him, "By which authority are you doing these things? And who granted this authority to you that you might do these things?" And answering, Yeshua said to them, "I'll also inquire one question of you. And if you answer me, I'll tell you by which authority I'm doing these things. Answer me, was the immersion of Yohannes from heaven or from people?" And they reasoned among themselves, saying, "If we say 'from heaven' then he'll say 'Then why didn't you trust him?'. But if we say, 'from people' - they were afraid of the people, for everyone held that Yohannes was really a prophet. And answering, they said to Yeshua, "We don't know." And Yeshua, answering, said to them, "Neither will I tell you by which authority I'm doing these things."

12 And he began speaking to them in analogies, "A person planted a vineyard, and put a fence around it, and dug a wine trough, and built a tower, and leased it to farmers and went travelling. And at the season he sent a slave to the farmers so he'd receive the fruit of the vineyard from the farmers. But they took him and whipped him, and they sent him off empty handed. And again he sent another slave to them, and they threw stones and wounded his head, and when they'd dishonoured him, they sent him off. And again, he sent another one. And they killed that one, and many others, indeed, whipping some, and killing some. He still had one son, his beloved, and he sent him to them last of all, saying, 'They'll respect my son.' But those

farmers said among themselves, 'This is the heir. Come here. Let's kill him and the inheritance will be ours.' And they took him and killed him, and they threw him outside of the vineyard. Then what will the master of the vineyard do? He'll come and destroy those farmers, and he'll give the vineyard to others.

Haven't you ever read this writing, 'A stone which the builders rejected has become the head of the corner. This came to be with the lord^[21] [Yahweh] and it's marvellous in our eyes.'" And they sought to lay hold of him, but they were afraid of the crowd, for they perceived that he'd said the analogy against them. And they left him alone and they went away.

And they sent some of the Pharisees and the Herodians to him so they'd catch^[39] him in what he said. And when they came along, they said to him, "Teacher. We know that you're true, and it isn't a concern for you about anyone. For you have no regard for the appearance of people, but you teach the way of God in truth. Is it permitted to give tax to Caesar or not? Should we give or shouldn't we?" But knowing of their hypocrisy, he said to them, "Why are you people testing me? Bring me a denarius^[17] so I may see it." And they brought one and he said to them, "Whose is this image? And the inscription?" And they said to him, "Caesar's" And answering, Yeshua said to them, "Give the things of Caesar back to Caesar, and the things of God to God." And they marvelled at him.

And the Sadducees came to him, (those who say there's no resurrection), and they inquired of him saying, "Teacher. Moshe wrote to us that if a certain brother dies, leaving a wife but leaving behind no children, that his brother should take his wife and he should raise up seed for his brother.

There were seven brothers, and the first took a wife but died, leaving behind no seed. And the second one took her, but also died. And he didn't leave a seed behind either. And similarly the third. And the seven took her and they left no seed. Last of all the woman also died. When they rise up in the resurrection, of which of them will she be the wife? Because the seven had her as a wife." And answering, Yeshua said to them, "Aren't you being led astray because of this - you don't know the writings, nor the power of God? For when they rise up from the dead, they neither marry nor are they given in marriage, but they're like the messengers who are in the heavens.

But about the dead, that they're raised up - didn't you read in the scroll of Moshe, at the brambles, when God spoke to him, saying, 'I'm the god of Abraham, and the god of Yitshak, and the god of Yaakov'? He isn't the god of the dead, but god of the living. You then are being led greatly astray."

And approaching, one of the scribes who'd heard them discussing this, and knowing that he'd answered them well, inquired of him, "Which command is the first of all?" And Yeshua answered him, "First of all the commands is, 'Hear Yisrael. The lord^[21] [Yahweh] our god is one lord. And you'll love the lord^[21] [Yahweh] your god from your whole heart, and from your whole soul, and from your whole understanding, and from your whole strength.' This is the first command. And the second is like it, 'You'll love your neighbour as you do yourself.' There's no other command greater than these." And the scribe said to him, "Well said teacher. In truth you've said that he's one and there's no other except him. And to love him from our whole heart, and from our whole understanding, and from our whole soul, and from our whole strength; and to love our neighbour as we do ourselves, is greater than all

the burnt offerings and sacrifices.” And when Yeshua saw that he answered with understanding, he said to him, “You aren’t far from the kingdom of God.” And nobody dared inquire of him any longer.

And answering, Yeshua said, (teaching in the temple), “How is it that the scribes say that the Anointed is the son of David? For David himself said in the holy spirit, ‘The lord^[2] [Yahweh] said to my lord, “Sit on my right until I place your enemies to be a footstool for your feet.”’ So David himself called him lord. So from where is he his son?” And the large crowd heard him gladly.

And he said to them in his teaching, “Watch out for the scribes, those who want to walk around in robes, and who want greetings in the marketplaces, and the front seats in the synagogues, and the most important places at the dinners. Those who devour the houses of the widows, and who pray long prayers for appearances. They will receive a more severe condemnation.”

And being seated facing the treasury, Yeshua looked at how the crowd was throwing copper into the treasury. And many rich people threw in a large amount. But one poor widow came up and threw in two leptons^[40], (which is a quadrans). And calling his disciples to himself, he said to them, “Amen^[8], I say to you that this poor widow has thrown in more than all those who throw things into the treasury. For all of them threw from their overabundance, but out of her lack she threw in everything, whatever she had, everything she had to live on.”

13 And as he was going out of the temple, one of his disciples said to him, “Teacher. Look what amazing^[41] stones. What an amazing^[41] building.” And answering, Yeshua said to him, “You look at these great buildings? Not a single stone will be left on a stone that won’t be demolished.” And later, as he sat on the Mount of Olives facing the temple, Petros, and Yaakov, and Yohannes, and Andreas inquired of him privately, “Tell us when these things will be, and what will be the sign when all these things are about to be fulfilled?”

And answering them, Yeshua began to say, “Watch out that nobody leads you astray. For many will come in my name, saying, ‘I’m him.’ and many will be led astray. But don’t be alarmed when you hear battles and news of battles, for it must happen. But it isn’t yet the finish. For nation will be raised up against nation, and kingdom against kingdom. And there’ll be earthquakes in various places, and there’ll be famines, and disturbances. These things are the beginning of labour.

But watch out for yourselves, for they’ll hand you over to the Sanhedrins, and into synagogues, to be whipped. And you’ll be made to stand before governors and kings on account of me, to give testimony to them. But first the good news must be proclaimed to all the nations. And when they lead you off and hand you over, give no thought beforehand about what you should say, nor practise it, but whatever is given to you in that hour - say that. For you aren’t the ones who speak, but it’s the holy spirit. And brother will hand brother over to death, and father, child. And children will rise up against parents, and they’ll put them to death. And you’ll be hated by everyone because of my name. But the one who endures to the end will be saved.

And when you see the abomination of the desolation, which was declared by the prophet Daniyel, standing where it must not be, (let the one who reads be thoughtful),

then let those who are in Judea flee into the mountains. And don't let the one who's on the rooftop go down into the house, nor let them go in to pick up anything from their house. And don't let the one who's in the field turn back to the things behind them to pick up his clothes. And woe in those days to those who are pregnant^[42], and those who are nursing^[43]. And pray that your flight won't come in the winter. For those will be days of duress, such as has never been, from the beginning of the creation which God has created until now - and will never come to be again. And if the lord^[2] [Yahweh] hadn't cut the days short then no flesh would've been saved at all. But because of the selected, those whom he selected, he's cut the days short.

And then if anyone says to you, "Look! Here's the Anointed." or "Look! There." don't trust them. For false anointed and false prophets will be raised up, and they'll give signs and miracles in order to lead the selected astray, (if possible). But you watch out. Look! I've declared everything to you beforehand.

And in those days, after the duress, the sun will be darkened, and the moon won't give off its light. And the stars of the sky will fall down, and the powers in the heavens will be shaken. And then they'll look on the Son of Man coming among the clouds, with much power and glory. And then he'll send his messengers, and he'll gather together his selected from the four winds, from the extremity of the earth up to the extremity of heaven^[44].

And learn from the analogy of the fig tree, when the branch is already tender and it's sprouting leaves, you perceive that the summer is near. In the same way also, whenever you see these things happening, perceive that it's near, at the doors. Amen^[8], I say to you that that generation won't pass away at all until all of these things will come to be. The sky and the earth will pass away but my messages won't pass away at all.

And about that day, or hour, nobody knows, neither the messengers in heaven, nor the son - except the father. Watch out. Be vigilant. And pray. For you don't know when the right time is. Like a person, a traveller, who has left his house and given his slaves the authority, and to each one his work, and who has commanded the gatekeeper to stay alert. So be alert. You don't know when the master of the house is coming, evening, or midnight, or cock-crowing, or morning. When he comes suddenly, may he not find you lying down asleep. And what I say to you, I say to all. Be alert."

14 Now the Passover^[45] and the Unleavened Bread were two days away. And the chief priests and the scribes sought how they might lay hold of him by deceit and kill him. But they said, "Not during the festival, otherwise there'll be an uproar of the people." And while he was in Bethany, as he was reclining in the house of Shimon the leper, there was a woman who had an alabaster jar of very expensive genuine nard^[46] oil. And she crushed the alabaster jar and poured it out on his head. But there were some who were indignant, saying among themselves, "Why has this destruction of the perfume occurred? For this could've been sold for more than three hundred denarii^[17] and given to the poor." And they strongly admonished her. But Yeshua said, "Leave her alone. Why are you giving her trouble? She's performed a good^[24] work for me. For you'll always have the poor among you, and you're able to do good for them whenever you want to, but you won't always have me. She did what she could, she anointed my body in preparation for entombment. Amen^[8], I say to you - wherever

this good news is proclaimed in the whole world, what she's done will also be spoken of in memorial of her."

And Yehuda Iscariot, one of the Twelve, went away to the chief priests - that he might hand him over to them. And when they heard it they rejoiced, and they promised to give him silver. And he sought how to opportunely hand him over.

And on the first day of the Unleavened Bread, when they sacrificed the passover^[45], his disciples said to him, "Where do you want us to go and prepare for you to eat the Passover^[45]?" And he sent two of his disciples, and he said to them, "Go off into the town, and a person carrying a jar of water will meet you. Follow them. And wherever they enter in, say to the homeowner, 'The teacher says "Where's the lodging where I may eat the Passover^[45] with my disciples?'" And he'll show you a large upper room with places set out ready. Prepare that place for us." And his disciples went off, and they came into the town, and they found it just as he'd said to them, and they prepared the Passover^[45].

And when evening came, he came with the Twelve. And as they were reclining and eating, Yeshua said to them, "Amen^[8], I say to you that one of you will hand me over - one who's eating with me." And they began to be saddened, and to say to him one by one, "It isn't me is it?" and another, "It isn't me is it?" And answering he said to them, "It's one of the Twelve, the one who dips with me in the dish. Indeed the Son of Man will go off just as it's been written about him, but woe to the person through whom the Son of Man is handed over. It would've been better for that person if they hadn't been born."

And while they were eating, when he'd taken a loaf of bread and blessed it, Yeshua broke it and gave it to them. And he said, "Take. Eat. This is my body." And he took the cup, and when he'd given thanks, he gave it to them, and they all drank from it. And he said to them, "This is my blood, of the new covenant, which is being poured out for many. Amen^[8], I say to you, that I will no longer drink of the produce of the grapevine at all until the day when I drink it new in the kingdom of God." And when they'd sung praises, they went out into the Mount of Olives.

And Yeshua said to them, "On this night all of you will stumble because of me, because it's been written, 'I'll strike the shepherd and the sheep will be scattered.' But after I've been raised up I'll go ahead of you into Galilee." But Petros declared to him, "Even if all stumble, I won't." And Yeshua said to him, "Amen^[8], I say to you, that today, this night, before a rooster crows twice, you'll renounce me three times." But he said all the more, "Even if I have to die with you, I won't renounce you at all." And everyone also said the same.

And they came to the property which was named Gethsemane^[47], and he said to his disciples, "Sit down here while I pray." And he took Petros, and Yaakov, and Yohannes along with him. And he began to be overawed and very troubled, and he said to them, "My soul is deeply saddened, to death. Stay here and be alert." And when he'd gone on a little, he fell down on the ground and prayed that if possible the hour might pass him by. And he said, "Abba^[48]. Father. All things are possible for you. Take this cup away from me. But not what I want, but what you want."

And he came and found them lying down asleep. And he said to Petros "Shimon, you're lying down asleep? You aren't strong enough to stay alert for one hour? Be

alert, and pray that you might not enter into a trial. Indeed the spirit is eager but the flesh is weak.” And again when he’d gone off, he prayed, saying the same thing. And when he returned, he found them lying down asleep again, for their eyes were heavy. And they didn’t know how to answer him. And he came the third time, and he said to them, “You’re still sleeping? Stop. That’s enough. The hour has come. Look! The Son of Man is being handed over into the hands of sinners. Get up, let’s go. Look! The one who’s handing me over has come near.”

And straightaway, while he was still speaking, Yehuda, one of the Twelve came up, and with him a large crowd with swords and sticks, along with the chief priests, and the scribes, and the elders. And the one who was handing him over had given them a sign, saying, “Whomever I embrace, that’s him. Seize him and lead him away securely.” And he came and approached him straightaway, and he said to him, “Rabbi^[49]. Rabbi.” and kissed him. And they laid their hands on him and they seized him.

And a certain one of those who was standing by pulled his sword and struck the slave of the chief priest and cut off his ear. And answering, Yeshua said to them, “You’ve come out, as if against a robber, with swords and sticks to apprehend me? Each day I was with you teaching in the temple, and you didn’t seize me. But so that the writings may be fulfilled.” And they all left him behind and fled. And a certain young man, who was wearing only fine linen over his nakedness, followed him. But the young men seized him, and leaving the linen behind, he fled from them, naked.

And they led Yeshua away to the chief priest. And all the chief priests, and the elders, and the scribes came together around him. And Petros followed from far off, up to the inner courtyard of the chief priest. And he was sitting with the attendants and warming himself near the fire. And the chief priests and the whole Sanhedrin sought testimony against Yeshua, to put him to death. But they didn’t find it. For many testified falsely against him, but the testimonies weren’t consistent. And some rose up and testified falsely against him, saying, “We heard him say, ‘I’ll demolish this temple made by hands, and after three days I’ll build another one, not made by hands.’” But even in this way their testimony wasn’t consistent either.

And when he’d risen up into the middle, the chief priest inquired of Yeshua saying, “You aren’t answering anything? What are these who testify against you?” But he was silent and didn’t answer anything. Again the chief priest inquired of him and said to him, “You’re the Anointed? The son of the blessed one?” And Yeshua said to him, “I am. And you’ll see the Son of Man sitting at the right hand of power, and coming with the clouds of the sky.” And the chief priest tore his tunics saying, “What need do we still have of testimony? You’ve heard the speaking evil. How does it appear to you?” And all of them condemned him as subject to death. And some began to spit on him, and to cover his face, and buffet him, and say to him, “Prophecy.” And the attendants slapped his face.

And while Petros was down in the courtyard, one of the slave girls of the chief priest came, and when she saw Petros warming himself, she looked at him and said, “You were also with Yeshua of Nazareth.” But he denied it saying, “I neither know nor understand what you’re saying.” And he went outside into the entryway. And a rooster crowed.

And when she saw him again the slave girl began to say to those who were standing by, "This is one of them." But again he denied it. And again after a little while those who were standing by said to Petros, "Truly, you're one of them, for you're a Galilean, and your speech is alike." But he began to curse and swear, "I don't know this person you're talking about." And a rooster crowed a second time. And Petros recalled the declaration Yeshua had said to him, "Before a rooster crows twice, you'll renounce me three times." And as he thought on it, he wept.

15 And straightaway in the morning, when they'd consulted together, the chief priests, and the elders, and scribes, and the whole Sanhedrin, bound Yeshua and carried him away, and they handed him over to Pilate. And Pilate questioned him, "You're the king of the Jews?" And answering he said to him, "You're saying it." And the chief priests accused him of many things. And Pilate questioned him again, saying, "You aren't answering anything? Look how much they testify against you." And Pilate marvelled because Yeshua still didn't answer anything.

Now during the festival he'd been releasing one prisoner to them, whomever they requested. And there was one called Barabbas who'd been bound with the insurrectionists, and who, in the insurrection, had committed murder. And the crowd shouted out and began to request that he did for them as he'd always done. And Pilate answered them, saying, "Do you want me to release the king of the Jews to you?" (For he perceived that the chief priests had handed him over out of envy). But the chief priests stirred up the crowd - that he should release Barabbas to them instead. And Pilate, answering again, said to them, "Then what do you want me to do with the one you say is king of the Jews?" And again they cried out, "Execute^[50] him." And Pilate said to them, "For what evil that he's done?" But they cried out more excessively, "Execute^[50] him." And Pilate, intending to satisfy the crowd, released Barabbas to them and handed Yeshua over, after he'd been flogged, to be executed^[50].

And the soldiers led him away into the inner courtyard of the governor's residence, and they called together the entire regiment. And they dressed him in purple, and they placed a plaited thorny wreath around him. And they began to greet him, "Rejoice. King of the Jews." And they beat his head with a reed, and they spat on him. And kneeling on their knees, they worshipped him. And when they'd mocked him, they took the purple clothes off him and they dressed him in his own clothes, and they led him out so they could execute^[50] him.

And they pressed^[51] a passer by, a certain Shimon, of Cyrene, who'd come from the fields, the father of Alexander and Rufus, to carry his stake^[28]. And they brought him to Golgotha, (a place which is translated as Place of the Skull). And they gave him wine which had been mixed with myrrh to drink. But he didn't accept it.

And when they'd executed^[50] him, they distributed his clothes, casting a lot for them - who should take what. And it was the third hour^[52] when they executed^[50] him. And the inscription of the charges against him had been inscribed, "The king of the Jews". And they executed^[50] two robbers together with him, one on his right and one on his left. And the writing was fulfilled which said, "And he was counted with the lawless."

And those who passed by spoke evil of him, shaking their heads and saying, "Ha! The one who demolishes the temple and builds it again in three days. Save yourself

and come down from the stake^[28].” And likewise, the chief priests, when they’d mocked him with one another and with the scribes, said, “He saved others. He isn’t able to save himself? Let the Anointed, the king of Yisrael, come down now from the stake^[28] so we may see and we should trust him.” Even those who were executed^[50] with him reproached him.

And when it became the sixth hour^[53] a darkness came on the whole land until the ninth hour^[54]. And at the ninth hour^[54] Yeshua shouted in a loud voice, saying, “Eloi. Eloi. Lama sabachthani”, (which is translated as “My god. My god. Why have you abandoned me?”). And when they heard it some of those who were standing by said, “Listen. He’s calling Eliyah.” And one, having run and filled a sponge with cheap vinegar and wrapped it around a reed, gave him a drink, saying, “Leave him alone. Let’s see if Eliyah comes to take him down.”

And when Yeshua had yelled out a loud sound, he breathed his last^[55]. And the curtain of the temple was torn in two from the top to the bottom. And the centurion, the one standing by opposite him, when he saw that he breathed his last after having cried out in this way, said, “Truly, this person was the son of a god.”

And there were also women looking on from afar, among whom were also Maria the Magdalene, and Maria, (the mother of Yaakov the Little, and Yoses), and Salome, (who also followed him when he was in Galilee, and served him), and many others who’d come up with him to Jerusalem. And it was already becoming evening. And since it was the preparation, which is the day before the Sabbath, Yosef, the one from Arimathea, a highly respected council member, who was also himself anticipating the kingdom of God, came, and taking heart, entered in to Pilate and requested the body of Yeshua. And Pilate marvelled that he’d already died. And he called a centurion to himself and questioned him whether he’d been dead for long. And when he’d perceived from the centurion, he bestowed the body to Yosef. And, having bought fine linen, when he’d taken him down he wrapped him in the linen, and he placed him in a tomb which had been cut out of the rock. And he rolled a stone over the door of the tomb. And Maria the Magdalene, and Maria of Yoses, were watching where he was placed.

16 And when the Sabbath had passed, Maria the Magdalene, and Maria of Yaakov, and Salome, bought spices so they could go and anoint him. And very early on the day after the Sabbath^[56], when the sun had risen, they came to the tomb. And they said among themselves, “Who’ll roll the stone away from the door of the tomb for us?” But when they looked up they saw that the stone had been rolled away - for it was extremely large. And entering into the tomb they saw a young man sitting on the right, clothed in a white robe. And they were overawed. But he said to them, “Don’t be overawed. You seek Yeshua of Nazareth. The one who was executed^[50] has been raised. He isn’t here. See the place where they laid him. But go off and say to his disciples, and to Petros, ‘He’s going ahead of you into Galilee. You’ll see him there just as he told you.’” And when they’d come out they fled from the tomb, trembling. And astonishment had possessed them, and they didn’t say anything to anyone because they were afraid.

And after he’d risen, on the morning of the day after the Sabbath^[57], he appeared first to Maria the Magdalene, from whom he’d cast out seven demons. Who went and

reported to those who'd been with him as they were mourning and weeping. And when they heard that he was alive and had been seen by her, they didn't believe it.

And after these things he was manifested to two of them in a different form as they were walking to go to a field. And when they'd come away they reported to the rest, but they didn't believe them either.

Later, as they reclined, he was manifested to those eleven. And he reproached their unbelief and hardheartedness, because they hadn't trusted those who'd looked upon him when he'd been raised. And he said to them, "Having gone into all the world, proclaim the good message to all the creation. The one who trusts and is immersed will be saved. But the one who doesn't trust will be condemned.

And signs will closely follow those who trust these things - in my name they'll cast out demons, they'll speak new tongues, they'll pick up serpents. If they ever drink something deadly they won't be harmed at all. They'll place hands on the sick and they'll be well." Indeed then, after speaking with them the lord was taken up into heaven, and he sat down at the right hand of God. And when they'd gone out, they proclaimed everywhere. The lord worked together with them and confirmed the message through the signs which followed behind them.

Amen^[8].

1) literally, "your face"

2) Jews used "Lord" in place of "Yahweh" to avoid any possibility of breaking the third commandment.

3) Satan is the Hebrew name for Diabolos and means "accuser"

4) "silenced" is literally "muzzled"

5) this word comes from Hebrew and may mean "of Cana" or "of Canaan" or even "a Zealot" a political movement of the time

6) "out of his mind" is literally "beside himself"

7) Beelzebub was a Philistine god, and one of the names of Satan

8) amen is a Hebrew word meaning "truly"

9) "urge someone to swear an oath" is all one word in Greek

10) the Decapolis was a group of ten cities in Israel, Jordan and Syria

11) talitha is Aramaic for "little/young girl"

12) koum is Aramaic for "get up"

13) "his home town" is literally "his fathers"

14) "took offence" can also be translated "were stumbled"

15) oddly most manuscripts have "you" and not "they" in this verse

16) anointed in Greek has the idea of rubbing the oil not pouring the oil

17) a denarius was a silver coin worth about a day's wages for a labourer

18) between three and six in the morning

19) everything is either holy (for God's use) or common (not holy)

20) in the Greek the word "to the elbow" is "fist" meaning from the "elbow to the knuckles"

21) immersion in the sense of washing by dipping in water

22) "be put to death" is literally "die by death"

23) korban was a Hebrew word for an offering to God, and came to be used to refer to the temple treasury itself

24) good in terms of quality, not morality

25) ephphatha is a Hebrew word meaning "be opened up"

26) "spirit" in Greek is the same word as "breath"

27) the Greek word for rebuke here is the same as the one translated "warned" a few verses back

- 28) the Greek word used here means a vertical stake or pole. Sometimes but not usually it could include a crossbar of some kind.
 - 29) "life" and "soul" are the same word in Greek
 - 30) a fuller is a person who cleans wool to remove dirt and oils
 - 31) belief and trust are the same word in Greek
 - 32) the Greek word for offended literally means "made to stumble"
 - 33) Gehenna is the Hebrew name for hell
 - 34) the word "money" here means money and/or possessions
 - 35) Rabboni is a Hebrew word meaning "high teacher"
 - 36) "road around the houses" is a single word in Greek
 - 37) hoshana is a Hebrew word meaning "save" or "rescue"
 - 38) rabbi is a Hebrew word meaning "teacher"
 - 39) the Greek word for "catch" here is a hunting/fishing term
 - 40) a lepton was a very small copper coin worth an eighth of an assaria, about an eightieth of a day's pay for a labourer
 - 41) the Greek word here for "what amazing" is translated elsewhere as "what kind/sort of", but here it is said as an exclamation
 - 42) "pregnant" is literally "having in the belly"
 - 43) "nursing" is literally "suckling"
 - 44) "heaven" and "sky" are the same word in Greek
 - 45) Pesach is the Jewish festival celebrating their deliverance from Egypt. From the Hebrew word Pesah which means "to pass over".
 - 46) nard is a plant which grew in northern India. It's roots were crushed to make a perfume oil
 - 47) Gethsemane derives from an Assyrian word meaning "oil press"
 - 48) Abba is Hebrew for "Daddy"
 - 49) Rabbi was a Hebrew title meaning "Teacher"
 - 50) the Greek word specifically means to execute by hanging on a stake
 - 51) "pressed" in the sense of forced service
 - 52) nine in the morning
 - 53) midday
 - 54) three in the afternoon
 - 55) literally this is just "breathed out"
 - 56) "day after the Sabbath" here is literally "one of Sabbaths"
 - 57) "day after the Sabbath" here is literally "first of the Sabbath"
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Luke

1 Seeing that many have taken it upon themselves to compile a narrative of those things which have been fulfilled among us, just as they were passed on to us by those who were eyewitnesses from the beginning, and who have become attendants of the account, it also seemed good to me, having followed everything closely from the first, to write accurately and step by step for you, most excellent Theophilus, so that you may recognise the certainty of the message with which you've been instructed.

It came to be, in the days of Herod the king of Judea, that there was a priest named Zacharias, from the daily service division of Abiyah. His wife was from the daughters of Aaron, and her name was Elisheba. And they were both righteous in the sight of God, having walked blamelessly in all the commands and regulations of the lord^u [Yahweh]. But they didn't have any children because Elisheba was barren. And both of them were advanced in their days.

And it came to be that he was performing his priestly duties in the setting up of the daily temple service in front of God. According to the custom of the priesthood he was chosen by lot to burn incense. And he'd entered the temple of the lord^u [Yahweh], with all the multitude of the people praying outside at the hour of incense. And a messenger of the lord^u [Yahweh] appeared to him there, standing on the right of the altar of incense. And when Zacharias saw him, he was disturbed, and fear fell on him. And the messenger said to him, "Don't be afraid Zacharias, because your petition has been heard, and your wife Elisheba will bear you a son, and you'll name him Yohannes. And there'll be joy and exultation for you. And many will rejoice at his birth, for he'll be great in the sight of the lord^u [Yahweh]."

But he may not drink wine or fermented liquor. And he'll be filled with the holy spirit while he's still in the belly of his mother. And he'll turn back many of the sons of Yisrael to the lord^u [Yahweh] their god. And he'll go ahead of him in the spirit and power of Eliyah, to turn back the hearts of the fathers to the children, and the disobedient to righteous thoughtfulness. And when he's equipped the people, to make them ready for the lord^u [Yahweh]."

And Zacharias said to the messenger, "How will I know this? For I'm old and my wife is also advanced in her days." And answering, the messenger said to him, "I am Gabriel, who stands in front of God, and I've been sent to speak to you, and to bring you this good news. Look! You'll be silent and unable to speak until the day these things come to be - because you didn't trust my messages, which will be fulfilled in their proper time."

And the people who'd been expecting Zacharias wondered why he was taking so long in the temple. And when he came out, he was unable to speak to them. And they realised that he'd seen a vision in the temple, and he was making signs to them but he remained mute.

And it came to be, as the days of his ministry were completed, that he went to his house. And after these days Elisheba, his wife, conceived. But she kept herself

concealed for five months, saying, “The lord^[1] [Yahweh] has done this thing for me - in these days he’s looked upon me and taken away my reproach among the people.”

And in the sixth month the messenger Gabriel was sent by God to a town of Galilee which was named Nazareth, to a virgin who’d been promised in marriage to a man whose name was Yosef, from the house of David. And the name of the virgin was Maria. And when he entered, the messenger said to her, “Rejoice. You’ve been highly favoured. The lord^[1] [Yahweh] is with you. You are blessed among women.”

But when she saw him she was confused because of his message, and she wondered what kind of greeting this could be. And the messenger said to her, “Don’t be afraid Maria. For you’ve found grace with God. Look! You’ll conceive in your belly, and you’ll bring forth a son, and you’ll name him Yeshua. He’ll be great, and he’ll be called a son of the highest. And the lord^[1] [Yahweh] God will give him the throne of David his forefather. And he’ll reign over the house of Yaakov into the ages, and his kingdom will never end.”

And Maria said to the messenger, “How will this be since I haven’t been intimate^[2] with a man?” And answering, the messenger said to her, “The holy spirit will come upon you, and the power of the highest will overshadow you - and so the holy one being conceived will be called the son of God. And look! Elisheba your relative has herself also conceived a son in her old age. And this is now the sixth month for her who was called barren. ‘Because nothing will be impossible with God.’” And Maria said, “Look! I’m the slave of the lord^[1] [Yahweh]. May it be to me according to your declaration.” And the messenger left her.

And in those days, Maria got up and went quickly into the mountainous region, to a town of Judea, and when she’d entered the house of Zacharias, she greeted Elisheba. And it came to be, that as Elisheba heard Maria’s greeting, the baby inside her belly leapt, and Elisheba was filled with the holy spirit. And she called out with a loud voice, and said, “You are blessed among women, and the fruit of your belly is also blessed. And where is this from, that the mother of my lord should come to me? For look! When the voice of your greeting came to my ears, the baby in my belly leaped in exultation. And the one who has trusted that there will be a fulfilment of what the lord^[1] [Yahweh] has spoken to her is blessed.”

And Maria said, “My soul magnifies the lord^[1] [Yahweh], and my spirit rejoices exceedingly in God my saviour. Because he gives attention to the humiliation of his slave. For look! From now on all generations will declare me to be blessed - for he who’s able has done great things for me, and his name is holy. And his mercy is on generations of generations of those who fear him. He’s done mighty things with his arm. He’s scattered the arrogant by the understanding of their hearts. He’s taken rulers down from thrones, and he’s exalted the humble. He’s filled the hungry with good things, and he’s sent the rich away empty. He’s accepted his servant^[4] Yisrael to remind himself of mercy. Just as he said to our fathers, to Abraham and to his seed into the age.”

And Maria stayed with her for about three months, and then returned to her house. And the time was fulfilled for Elisheba to give birth, and she gave birth to a son. And when her neighbours and relatives heard that the lord^[1] [Yahweh] had magnified his mercy to her, they rejoiced with her.

And it came to be, on the eighth day, that they came to circumcise the child. And they named him the same as his father - Zacharias. But answering, his mother said, "No! He'll be called Yohannes." And they said to her, "There's nobody among your kinsmen who's called by this name." And they made signs to his father to see what he wanted to call him. And requesting a writing tablet, he wrote, saying, "His name is Yohannes." And they all marvelled. And immediately his mouth was opened, and his tongue, and he spoke, blessing God. And fear came on all their neighbours. And all these declarations were talked about throughout all the mountainous region of Judea. And all who heard it placed it in their heart saying, "Then what will this child be?" And the hand of the lord^[1] [Yahweh] was with him.

And Zacharias his father was filled with the holy spirit, and he prophesied saying, "The lord^[1] [Yahweh], the god of Yisrael is blessed, because he's visited us and made a ransom for his people. And he's raised a horn of salvation for us in the house of his servant^[4] David - as he's said through the mouth of his holy prophets from the age. Salvation from our enemies and from the hand of all those who hate us - to have mercy on our fathers and to remind himself of his holy covenant, the oath which he swore to Abraham our forefather to give to us - having been rescued from the hand of our enemies, to serve him fearlessly, in piety and righteousness in his sight, all the days of our life.

And you child, you'll be called a prophet of the highest, for you'll go ahead of the lord^{[5][1]} [Yahweh] to prepare his ways. To give the knowledge of salvation to his people in the pardoning of their sins. Through the heart^[6] of mercy of our god, by which the rising sun visits us from on high - to appear to those who sit in the darkness and the shadow of death, to align our feet to the way of peace."

And the child grew up and was strong in spirit, and he was in the wildernesses until the day of his proclamation to Yisrael.

2 And it came to be, that in those days a decree by Caesar Augustus went out, that all the inhabited world should be registered. This was the first registration, when Quirinius had become governor of Syria. And everyone went to be registered, each one to their own town. And Yosef went up from Galilee, from the town of Nazareth, into Judea, into the town of David, (which is called Bethlehem), because he was from the house and lineage of David, to be registered together with Maria, who'd been promised in marriage to him as a wife, and who was expecting a child.

And it came to be, that while they were there the days of her giving birth were completed. And she gave birth to her son, the firstborn, and wrapped him in cloths, and laid him on his back in the feeding trough - because there was no place for them in the lodging.

And there were shepherds in that region, living out in the countryside and guarding their flock. And look! A messenger of the lord^[1] [Yahweh] stood among them, and the glory of the lord^[1] [Yahweh] shone around them, and they were afraid with great fear. And the messenger said to them, "Don't be afraid! For look! I'm bringing good news to you, great joy which will be to all the people. Today, in the town of David, a saviour has been born to you, who's the Anointed, the lord. And this will be a sign to you - you'll find a baby wrapped in cloths and lying in a feeding trough."

And suddenly there came to be, together with the messenger, a multitude of the heavenly army praising God and saying, “Glory to God in the highest places, and peace on the earth, and delight among people.”

And it came to be, when the messengers had gone away from them into the sky, that the shepherds said to one another, “We should pass through to Bethlehem so we may see this declaration that has come to be, which the lord^[1] [Yahweh] has made known to us.” And hurrying, they went and they found both Maria and Yosef, and the baby lying in the feeding trough.

And when they’d seen it, they spread the news concerning the declaration which had been spoken to them about this child. And everyone who heard marvelled at the things which were being said to them by the shepherds. But Maria kept all these declarations, tossing them over in her heart. And the shepherds returned, glorifying and praising God for all the things they’d seen and heard - just as it’d been said to them.

And when the eight days were completed to circumcise him, he was named Yeshua, as he’d been called by the messenger before he’d been conceived in the belly. And when their days of purification were completed, according to the law of Moshe, they took him up to Jerusalem to present him to the lord^[1] [Yahweh] - just as it’s been written in the law of the lord^[1] [Yahweh], that every male who opens the womb will be called “holy to the lord^[1] [Yahweh]” - and to give a sacrifice according to what’s said in the law of the lord^[1] [Yahweh] - a pair of turtle doves or two pigeon chicks.

And look. There was a person in Jerusalem whose name was Simeon. And this person was righteous and devout, and he was anticipating the aid of Yisrael, and the holy spirit was on him. And he’d been informed by the holy spirit that he wouldn’t see death until he’d seen the Anointed of the lord^[1] [Yahweh]. And he came in the spirit into the temple, to where the parents were bringing in the child Yeshua, to do for him according to the custom of the law. And he himself took him in his arms, and he blessed God and said, “Now owner you` release your` slave according to your` declaration, in peace, because my eyes have seen your` salvation^[2], which you’ve` prepared before the face of all the peoples. A light for the revelation of the nations, and glory for your` people Yisrael.”

And Yosef and his mother marvelled at the things that were being spoken about him. And Simeon blessed them, and he said to Maria his mother, “Look! This one is laid here for the fall and resurrection of many in Yisrael, and for a sign that’ll be spoken against. And as for you` - a large sword will even pass through your` soul, so that the thinking of many hearts may be revealed.”

And Hannah was there, a prophetess, a daughter of Phanuel, from the tribe of Asher. She was greatly advanced in days, and she’d lived with her husband for seven years since her virginity, and she was a widow for eighty four years. She hadn’t withdrawn from the temple, but she served night and day with fasts and petitions. And she’d stood there this very hour, and made an agreement with the lord. And she spoke about him to all those in Jerusalem who were anticipating a redemption. And when they’d finished everything, according to the law of the lord^[1] [Yahweh], they returned to Galilee, to their own town - Nazareth. And the child grew up, and he became strong in spirit, being filled with wisdom, and the grace of God was on him.

And every year his parents went to Jerusalem for the festival of the Passover^[8]. And when he came to be twelve years old, and they'd gone up to Jerusalem according to the custom of the festival, and when the days had finished, as they returned, the child Yeshua remained behind in Jerusalem. And Yosef and his mother didn't know it, but presuming that he was in their group of travellers, they went on their way for a day. But when they'd hunted for him among those who were related, and among the people they knew, and hadn't found him, they returned to Jerusalem to look for him.

And it came to be, after three days, they found him in the temple, sitting in the middle of the teachers, and listening to them and asking them questions. And all those who heard him were amazed at his understanding and at his answers. And when they saw him, they were astonished, and his mother said to him, "Child! Why have you done this to us? Look! Your father and I were looking for you, suffering." And he said to them, "Why were you looking for me? Haven't you perceived that I have to be about the things of my father?" But they themselves didn't understand the declaration which he was speaking to them.

And he went down with them and he came to Nazareth, and he was subject to them. But his mother faithfully kept all these declarations in her heart. And Yeshua advanced in wisdom, and stature, and favour^[9] with both God and people.

3 Now in the fifteenth year of the government of Tiberius Caesar, when Pontius Pilate was the governor of Judea, and Herod was tetrarch^[10] of Galilee, and his brother Philippos was tetrarch of Iturea and the region of Trachonitis, and Lysanias was tetrarch of Abilene, and Annas and Caiaphas were chief priests - a declaration of God came to Yohannes, the son of Zacharias, in the wilderness. And he went into all the surrounding area of the Jordan proclaiming an immersion of repentance, for the pardoning of sins. As it's been written in the message of the scroll of the prophet Yisheyah, saying, "A voice of one who shouts in the wilderness, 'Prepare the way of the lord^[11] [Yahweh]. Make his tracks straight. Every ravine will be filled in, every mountain and hill will be made low^[11], the winding will be made straight, and the rugged into smooth paths. And all flesh will see the salvation^[12] of God.'"

Then he said to those crowds who were coming out to be baptized by him, "Offspring of vipers! Who told to you to flee from the impending wrath? Produce fruit worthy of repentance, and don't begin to say among yourselves, 'We have Abraham as our father'. For I say to you that God is able to raise up children to Abraham out of these stones. And the axe has already been laid against the root of the trees. So every tree which doesn't produce quality fruit will be cut down and thrown into the fire."

And the crowds inquired of him, saying, "So what should we do?" And answering, he said to them, "Let the one who has two tunics share with the one who has none. Let the one who has food do likewise."

And tax collectors also came to be immersed, and they said to him, "Teacher. What should we do?" And he said to them, "Don't collect anything more than the prescribed amount."

And then some soldiers inquired of him, saying, "And us? What should we do?" And he said to them, "Don't intimidate or extort anyone - but be satisfied with the rewards of your service."

And while the people were expecting and reasoning everything in their hearts - as to whether or not Yohannes himself might be the Anointed, Yohannes answered all, saying, "Indeed, I immerse you in water, but the one who's stronger than me is coming, of whom I'm not adequate to loosen the strap of his sandals. He himself will immerse you in the holy spirit and in fire. His winnowing shovel is in his hand, and he'll thoroughly clear his threshing floor, and will gather the grain into his storehouse. But he'll burn up the chaff with unquenchable fire."

Indeed then, entreating many different things, he brought the good news to the people. And Herod the tetrarch^[10], who'd been exposed by him - about Herodias, the wife of his brother Philippos, and about all the wicked things Herod had done - added this to everything - he locked Yohannes up in jail.

And it came to be, that when all the people were immersed, Yeshua was also immersed. And while he was praying, the sky was opened up and the holy spirit, in bodily form, came down on him like a dove. And there was a voice from the sky saying, "You're my beloved son. I'm delighted with you."

And Yeshua himself was about thirty years old when he began. He was the son, so it was presumed, of Yosef,

of Heli,

of Matthat,

of Levi,

of Melki,

of Yannai,

of Yosef,

of Mattathias,

of Amos,

of Nahum,

of Esli,

of Naggai,

of Maath,

of Mattathais,

of Semein,

of Yosef,

of Yehuda,

of Yoanan,

of Rhesa,

of Zerubbabel,

of Shealtiel,

of Neri,

of Melki,

of Addi,
of Cosam,
of Elmadam,
of Er,
of Yoses,
of Eliezer,
of Yorim,
of Matthat,
of Levi,
of Simeon,
of Yehuda,
of Yosef,
of Yonan,
of Eliakim,
of Melea,
of Mainan,
of Mattatha,
of Nathan,
of David,
of Yishay,
of Obed,
of Boaz,
of Salmon,
of Nahshon,
of Aminadab,
of Aram,
of Esrom,
of Perez,
of Yehuda,
of Yaakov,
of Yitshak,
of Abraham,
of Terah,
of Nahor,
of Serug,

of Ragau [Reu],
of Peleg,
of Eber,
of Shelah,
of Cainan,
of Arphaxad,
of Shem,
of Noah,
of Lamech,
of Methuselah,
of Enoch,
of Yared,
of Mahalaleel,
of Cainan,
of Enosh,
of Seth,
of Adam,
of God.

4 And Yeshua, full of the holy spirit, returned from the Jordan, and he was led in the spirit into the wilderness - where he was tested by Diabolos^[12] for forty days. And he didn't eat anything throughout those days, and after they were concluded he was hungry.

And Diabolos said to him, "If you're the son of God then speak to this stone so that it may become a loaf of bread." And Yeshua answered him, saying, "It's been written that a person shouldn't only live on bread, but on every declaration of God."

And leading him up into a high mountain, Diabolos, in an instant, showed him all the kingdoms of the inhabited world. And Diabolos said to him, "I'll give you authority over all this, and their glory, because it's been given to me, and I can give it to whomever I want to give it. You then, if you worship^[13] in front of me, this will all be yours." And answering him Yeshua said, "Go away, behind me Satan!^[14] It's been written, 'You'll worship the lord^[1] [Yahweh] your god, and you'll serve only him.'"

And he led him into Jerusalem and stood him on the wing of the temple, and said to him, "If you're the son of God then throw yourself down from here. For it's been written, 'His messengers will be commanded about you, to guard you closely. And they'll lift you up in their arms - otherwise you might strike your foot on a stone.'" And answering, Yeshua said to him, "It's been said, 'Don't test the lord^[1] [Yahweh] your god.'"

And having concluded every trial, Diabolos withdrew from him, until the right time. And Yeshua returned to Galilee in the power of the spirit, and rumour about him

spread throughout the whole of the surrounding area. And he himself taught in their synagogues, and was glorified by all.

And he came to Nazareth, where he'd been brought up, and as was his custom, he entered into the synagogue on the day of the Sabbath^[15], and he stood up to read. The scroll of the prophet Yisheyah was handed to him, and when he'd unrolled the scroll he found the place where it'd been written, "The spirit of the lord^[11] [Yahweh] is on me because he's anointed me to bring the good news to the poor. He's sent me to heal those whose hearts have been crushed, to proclaim a pardon for captives and sight for the blind, to send off the broken - pardoned, and to proclaim the acceptable year of the lord^[11] [Yahweh]."

And rolling the scroll back up and giving it back to the attendant, he sat down. And the eyes of all in the synagogue were looking intently at him. And he began to say to them, "Today this writing has been fulfilled in your hearing^[16]." And everyone testified of him, and they marvelled at the messages of grace which were coming out of his mouth. And they said, "Isn't this the son of Yosef?"

And he said to them, "You'll undoubtedly say this analogy to me, 'Physician, cure yourself! And do those things which we heard that you did in Capernaum, here in your home town^[17].'" Then he said "Amen^[18], I say to you that no prophet is accepted in his home town^[19]."

In truth I say to you, there were many widows in Yisrael in the days of Eliyah, when the sky was closed up for three years and six months so that a great famine came on all the land. But Eliyah wasn't sent to any of them, except to a woman, a widow, in Zarephath in Sidon. And there were many lepers in Yisrael in the time of the prophet Elisha, but not one of them was cleansed, except Naaman the Syrian."

And all of those in the synagogue were filled with fury when they heard these things. And rising up, they drove him out of the town, and they took him to the brow of the mountain on which their town had been built, intending to throw him over the edge. But, passing through the middle of them, he went away.

And he went down to Capernaum, a town of Galilee, and he taught them on the Sabbaths. And they were astonished at his teaching, because his message was with authority. Now in the synagogue there was a person with an unclean spirit of a demon. And it cried out in a loud voice, saying, "Ha! What are we to you, Yeshua the Nazarene? Have you come to destroy us? I know you, who you are - the holy one of God." But Yeshua rebuked it, saying, "Be silenced^[20]! And come out from him!"

And the demon tossed him into the middle, and came out of him without harming him. And awe came upon them all, and they conversed with one another, saying, "What's this message - that he commands the unclean spirits with authority and power, and they come out?" And talk about him spread to every place in the surrounding area.

And when he'd risen up out of the synagogue, Yeshua entered into the house of Shimon. And Shimon's mother-in-law was constrained by a high fever, and they asked him about her. And standing over her, he rebuked the fever and it left her. And immediately, she got up and served them.

As the sun was going down, all those who were ill with various diseases were brought to him, and he placed his hands on each one of them and cured them. And

demons came out from many of them, crying out and saying, “You’re the Anointed, the son of God.” But he rebuked them, and he didn’t let them speak because they knew that he was the Anointed.

When it became day, he went into a desolate place. But the crowds sought after him, and they came up to him and held him back - so he wouldn’t leave them. But he said to them, “I also have to bring the good news of the kingdom of God to other towns, because this is why I’ve been sent.” And he was proclaiming throughout the synagogues of Galilee.

5 And it came to be, as he was standing beside the Lake of Gennesaret^[21], and the crowd was pressing in on him to hear the message of God, that he saw two boats standing by the lake, and the fishermen who’d stepped off them were washing off their nets. And stepping into one of the boats, which was Shimon’s, he asked him to put out a little from the land. And he sat down, and he taught the crowds from the boat.

And when he’d finished speaking, he said to Shimon, “Put out into the deep water and lower your nets to make a catch.” But answering, Shimon said to him, “Master, we’ve laboured all through the night but we haven’t taken anything. But because you say so, I’ll lower the net. And when he’d done so they netted a great multitude of fish, and their net was tearing. And they signalled to their partners in the other boat to come and help them. And they came and they filled both the boats so full that they were being swamped.

And when he saw this, Shimon Petros fell down at the knees of Yeshua, saying, “Lord, go away from me because I’m a sinful man!” Because awe had engulfed him, (and all those who were with him), at the catch of fish which they’d taken together. Likewise, Yaakov and Yohannes, sons of Zebedee, who were partners with Shimon. But Yeshua said to Shimon, “Don’t be afraid. From now on you’ll catch people.” And when they’d landed the boats on the shore, they left everything behind and they followed him.

And it came to be, when he was in one of the towns. Look! There was a man filled with leprosy. And when he saw Yeshua he fell down on his face, and he pleaded with him, saying, “Lord, if you’re willing, you’re able to cleanse me.” And he stretched out his hand and touched him, saying, “I’m willing. Be cleansed.” And the leprosy left him straightaway. And he instructed him, “Don’t tell anyone, but go off and show yourself to the priest, and present what’s prescribed by Moshe for your cleansing, as a testimony to them.” But the message about him spread even more. And many crowds came together to hear, and to be cured from their illnesses by him. But he would retreat into the wilderness and pray.

And it came to be in one of those days, that he was teaching, and there were some Pharisees and teachers of the law sitting with those who’d come from every village of Galilee and Judea, and from Jerusalem. And the power of the lord^[11] [Yahweh] was there for healing them. And look! There were men who were carrying a person who’d been paralysed, on a mat, and they tried to carry him in and place him in front of him. But when they couldn’t find a way to carry him in because of the crowd, they went up onto the rooftop and they lowered him down through the tiles, together with the mat, into the middle, in front of Yeshua.

And when he saw their faith he said to him, “Man! Your sins have been pardoned to you.” And the scribes and Pharisees began to reason, saying, “Who is this who’s speaking evil? Who’s able to pardon sins except God alone!” And, having realised what they were thinking, Yeshua, answering, said to them, “Why are you reasoning in your hearts? Which is easier - to say ‘Your sins have been pardoned to you’, or to say ‘Be raised up and walk’? But, so that you may see that the Son of Man has authority on the earth to pardon sins...”, he said to the one who’d been paralysed, “I say to you, be raised up, and pick up your mat, and go to your house.” And immediately he rose up in front of them, picked up what he’d been laid on, and went away to his house, glorifying God. And astonishment took them all, and they glorified God. And they were filled with fear, saying, “We’ve seen unexplainable things today.”

And after these things he went out and looked at a tax collector named Levi, sitting at the tax booth, and he said to him, “Follow me!” And he got up, and left everything behind, and he followed him. And he made a great reception for him at his house. And there was a crowd of many tax collectors and others who were reclining with them. And their scribes and the Pharisees murmured to his disciples, saying, “Why do you eat and drink with tax collectors and sinners?” And answering, Yeshua said to them, “The healthy have no need of a physician, but the sick do. I haven’t come to call the righteous, but sinners, into repentance.”

But they said to him, “Why do the disciples of Yohannes often fast and make petitions, likewise the disciples of the Pharisees, but yours eat and drink?” But he said to them, “You can’t make the sons of the wedding chamber fast while the bridegroom is with them, can you? But days are coming when the bridegroom will have been taken away from them - then they’ll fast in those days.”

And he also spoke an analogy to them, “Nobody puts a patch of new cloak on an old cloak. Surely not. If you do, the new will tear away. And also the new won’t match the old. And nobody puts new wine into old wineskins. Surely not. If you do, the new wine will burst the wineskins and it’ll be spilled, and the wineskins will be ruined. But new wine has to be put into new wineskins, and both are preserved together. And nobody who has drunk old wine wants new wine straightaway, for he says, ‘the old is better.’”

6 And it came to be, on the second-first Sabbath^[22], as they passed through some grain fields, that his disciples picked some ears of grain and, rubbing them between their hands, they ate them. But some of the Pharisees said to them, “Why are you doing what isn’t permitted to be done on the Sabbaths?” And answering them, Yeshua said, “Haven’t you ever read this - what David did once when he himself and those with him were hungry? How he entered into the house of God, and he took the bread which had been placed there, and he ate what isn’t permitted to be eaten, except by the priests. And he also gave some to those who were with him.” He also said to them, “The Son of Man is also lord of the Sabbath.”

And it came to be, on a different Sabbath, when he’d entered into the synagogue and was teaching, that a person was there whose right hand was withered. And the scribes and the Pharisees were watching closely, whether he’d cure on the Sabbath, so they could find an accusation against him. But he knew their thinking, and he said to the person who had the withered hand, “Get up, and stand up in the middle.” And he

rose up and stood there. Then Yeshua said to them, "I'll inquire of you. Which is permitted on the Sabbaths - to do good or to do evil? To save a life or to kill?" And when he'd looked around at all of them he said to the person, "Stretch out your hand." And he did, and his hand was restored, as sound as the other. But they were all filled with foolishness, and they discussed with one another what they might do to Yeshua.

And it came to be in those days, that he went out into the mountain to pray, and he spent the night in prayer to God. And when it became day, he called his disciples and selected twelve from among them, whom he also named ambassadors, Shimon, (whom he also named Petros), and Andreas, his brother, Yaakov and Yohannes, Philippos, and Bartholomaios, Matthaïos, and Thomas, Yaakov of Alpheus, and Shimon, (the one called the Zealot), Yehuda of Yaakov, and Yehuda Iscarioth, who also became a traitor.

And when he'd gone back down with them, he stood on a flat area. And there was a crowd of his disciples, and a great multitude of people from all of Judea, and Jerusalem, and the coastal region of Tyre and Sidon, who'd come to hear him and to be healed from their diseases, and those who were troubled by unclean spirits. And they were cured. And the whole crowd were seeking to touch him because power was coming out of him and it was healing everyone.

And lifting up his eyes to his disciples he said, "The poor are blessed - because the kingdom of God is yours. Those who are hungry now are blessed - because you'll be satisfied. Those who are weeping now are blessed - because you'll laugh. And whenever people hate you, you're blessed. And whenever they exclude you, and they reproach you, and discard your name as wicked on account of the Son of Man - rejoice in that day and leap. For look! Your reward is great in heaven, for their fathers did these things to the prophets.

Except woe to you rich people, because you're collecting your consolation in full. Woe to you who've been filled, because you'll be hungry. Woe to you who laugh now, because you'll mourn and weep. Woe to you whenever all people speak well of you, for their fathers did the same to the false prophets.

But I say to you who are listening, love your enemies. Do good to those who hate you. Bless those who curse you. Pray for those who threaten you. And offer your other cheek as well to the one who strikes you on the cheek. And don't prevent the one who takes away your cloak from also taking your tunic. Give to all who request from you. And don't demand anything back from the one who takes your things away. And just as you want people to do to you, do likewise to them.

And if you love those who love you, how is that grace to you? For even the sinners love those who love them. And even if you do good to those who do good to you, how is that grace to you? For sinners do the same. And even if you lend to those from whom you expect repayment, how is that grace to you? For sinners lend to sinners so they'll get equivalent things back.

But love your enemies, and do good, and lend without expecting anything. And your reward will be great, and you'll be sons of the highest, because he himself is good to the ungrateful and the wicked. So then, become compassionate just as your father is compassionate.

And don't judge, and you won't be judged at all. And don't convict, and you won't be convicted at all. And let others go free, and you'll be allowed to go free. Give, and it'll be given to you - a good measure, pressed down, shaken together, and running over will be given into your lap. For with the same measure you measure with, it'll be measured back to you."

And he spoke this analogy to them, "A blind person isn't able to lead a blind person, are they? Won't both fall into the pit? A disciple isn't above his teacher, but everyone who has been fully instructed will be like their teacher.

And why do you look at the twig in the eye of your brother, but you don't observe the beam of timber in your own eye? Or how are you able to say to your brother, 'Brother, allow me to get that twig out of your eye' - you yourself don't observe the beam of timber in your own eye. Hypocrite. First get the beam out of your eye, and then you'll see clearly to get the twig from the eye of your brother.

For a quality tree doesn't produce poor^[23] fruit. Neither does a poor^[23] tree produce quality fruit. For each tree is perceived by its own fruit. For figs aren't gathered from thornbushes, and neither do they pick a bunch of grapes from brambles. The good person brings forth goodness from the goodness which is stored up in their heart. And the wicked person brings forth wickedness from the wickedness which is stored up in their heart. Because their mouth speaks from the overabundance of their heart.

And why do you call me 'Lord. Lord', but you don't do what I say? I'll disclose to you what all those who come to me, and who hear my message, and then do it, are like. They're like a person who built a house, who dug deeply and laid a foundation on the rock. And when a flood came, and the river dashed against that house, it wasn't strong enough to shake it because it had been founded on the rock. And those who have heard, but who didn't do, are like a person who built a house on the ground without a foundation, which, when the river dashed against it, fell down straightaway, and the damage to that house was great.

7 And when he'd finished all his declarations in the hearing of the people, he entered into Capernaum. And a certain centurion had a slave, whom he valued highly, and who was sick and about to die. But when he heard about Yeshua he sent off some elders of the Jews to him, asking him to come and save his slave. And when they came to Yeshua they entreated him earnestly, saying, "He's worthy to have you do this for him, because he loves our nation and he himself has built a synagogue for us." So Yeshua went with them. But they weren't far from the house when the centurion sent friends to him, saying, "Lord. Don't trouble yourself, for I'm not important enough that you should enter under my roof. That's why I didn't even consider myself worthy to come to you. But say the word and my servant^[4] will be healed. For I'm also a person who's set under authority, and I myself have soldiers under me. And I say to this one, 'Go', and he goes. And to another, 'Come', and he comes. And to my slave, 'Do this', and he does it." When he heard these things Yeshua marvelled at him. And turning to the crowd who were following him, he said, "I say to you, I haven't even found so much faith in Yisrael." And when they'd returned to the house, those who'd been sent found the slave who'd been ill, well.

And it came to be that next he went to a town called Nain. And a considerable number of his disciples, and a large crowd, went with him. And as he approached the

town gate. Look! Someone who'd died was being carried out - the only son of his mother, who was herself a widow. And a considerable crowd from the town was there with her. And when he saw her the lord was moved with compassion for her, and he said to her, "Don't weep." And he approached, and he touched the coffin, and those who were carrying it stood still. And he said, "Young man! I say to you, 'Get up!'" And the dead person sat up and he began talking. And he gave him back to his mother. And fear took them all, and they glorified God, saying, "A great prophet has been raised up among us" and "God has visited his people." And this story about him went out through the whole of Judea and to all the surrounding area.

And the disciples of Yohannes reported back to him about all these things. And having called a certain two of his disciples to him, Yohannes sent them to the lord Yeshua to ask, "Are you the one who's coming, or should we expect another?" So the men came up to him and said, "Yohannes the Immerser has sent us to you, saying, 'Are you the one who's coming, or should we expect another?'" Now, at that hour he'd cured many people from diseases, and afflictions, and wicked spirits, and he'd shown grace - giving sight to many who were blind. And answering, Yeshua said to them, "When you've gone, report to Yohannes what you've seen and heard. Because the blind receive sight, the lame walk, lepers are cleansed, the deaf hear, the dead are raised, and the poor are brought the good news. And anyone who doesn't take offence at me is blessed."

And when the messengers of Yohannes had gone away, he began to speak to the crowds about Yohannes, "What did you go out into the wilderness to see? A reed being swayed by the wind? Then what did you go out to see? A person dressed in soft clothes? Listen! Those in glorious garments and who belong in luxury are in royal palaces. Then what did you go out to see? A prophet? Yes, and I say to you, much more than a prophet. This is the one about whom it's been written, 'Look! I send my messenger ahead of you^[24], who'll prepare your way before you.' For I say to you, there's no-one among those born of women who's a greater prophet than Yohannes the Immerser. But the least in the kingdom of God is greater than him. (When all the people and the tax collectors heard this, they declared God to be righteous, since they'd been immersed with the immersion of Yohannes. But the Pharisees and lawyers set aside the counsel of God for themselves, since they hadn't been immersed by him.)

To whom then will I liken the people of this generation? And what are they like? They're like children who sit in the marketplace. They call out to one another, and they say, 'We played the flute for you, but you didn't dance. We wailed funeral songs for you, but you didn't weep.' For Yohannes the Immerser has come, neither eating bread nor drinking wine, and you're saying, 'He has a demon.' The Son of Man has come, eating and drinking, and you're saying, 'Look! A gluttonous person, and a wine drinker, a friend of tax collectors and of sinners.' But wisdom has been declared righteous through all of her children.

Now one of the Pharisees asked him if he'd eat with him. And when he'd entered the house of the Pharisee, he reclined. And look! A woman of that town, one who was sinful, was there. And realising that he was reclining in the house of the Pharisee, she fetched an alabaster jar of perfume. And she stood at his feet weeping, and she began to wet his feet with her tears, and wipe them off with the hair of her head. And she kissed his feet and anointed them with the perfume. And when he saw this, the

Pharisee who'd invited him spoke to himself, saying, "If this was a prophet, then he would've perceived who, and what kind of woman, this is who's touching him, because she's sinful." And answering, Yeshua said to him, "Shimon, I have something to say to you." And he declared, "Teacher, say it."

"There were two debtors to a certain creditor. One owed five hundred denarii^[25], and the other fifty. But since they didn't have anything to pay with, he showed grace to both. So which of them would you say will love him more?" And answering, Shimon said, "I take it - the one to whom more grace was shown." And he said to him, "You've judged it correctly."

Then, having turned towards the woman, he declared to Shimon, "You see this woman? I entered into your house and you didn't give me any water for my feet. But she wet my feet with her tears and wiped them off with the hair of her head. You didn't give me a kiss. But she hasn't stopped kissing my feet since I entered. You didn't anoint my head with oil, but she anointed my feet with perfume. Therefore, I say to you - her many sins have been pardoned because she loves much. But whoever is pardoned of a few, loves a little." And he said to her, "Your sins have been pardoned." And those who were reclining with him began to say among themselves, "Who is this who also pardons sins?" And he said to the woman, "Your faith has saved you. Go in peace."

8 And afterwards, it came to be that he travelled through every town and village one by one, proclaiming and bringing the good news of the kingdom of God. And the Twelve were with him, and some women who'd been cured from wicked spirits and illnesses: Maria, the one called Magdalene^[27], from whom seven demons had come out; and Yohanna, the wife of Chuza, Herod's manager; and Susanna; and many others who were serving them out of their belongings.

And a large crowd had come together, and people from every town were coming to him. And he said, through an analogy, "The one who sows went out to sow his seed. And in his sowing, some indeed fell beside the path, and it was trampled, and the birds of the sky devoured it. And another fell on the rock, but when it'd sprouted it withered away because it didn't have any moisture. And another fell in the middle of the thornbushes, and when it sprouted together with them, the thornbushes choked it. And another fell into the good ground, and when it'd sprouted, it produced fruit, one hundred times more." And when he'd said these things, he called out, "Let the one who has ears to hear, hear!"

And his disciples questioned him, saying, "What might this analogy be?" And he said, "It's been given to you to perceive the secrets of the kingdom of God, but to the rest it's given in analogies, so that looking they may not observe, and hearing they may not understand.

But this is the analogy. The seed is the message of God. And those beside the path are those who hear but then Diabolos^[22] comes and he takes the message away from their hearts, so they don't trust and be saved. And those on the rock are those who, when they've heard, welcome the message with joy, but they don't have a root - who trust for a while, but in the time of trial they withdraw. And those which fell into the thornbushes, these are those who have heard but they're driven by anxieties, and wealth, and the pleasures of life. And they're smothered, and don't bring it to maturity. But those in the quality soil, these are those with a quality and good heart,

who have heard the message and they retain it, and they bear fruit through perseverance.

No one who lights a lamp covers it with a vessel, or places it underneath a bed. But they place it on a lampstand so those who come in may observe the light. For nothing is hidden which won't become apparent^[28], neither is anything concealed which won't be perceived and come to be evident^[28]. So then, watch out how you hear. For whoever has, even more will be given to them. And whoever doesn't have, even what they presume they have will be taken away from them."

Then his mother and brothers came along to him, but they weren't able to reach him because of the crowd. And it was reported to him, saying, "Your mother and your brothers are standing outside, wanting to see you." But answering, he said to them, "These are my mother and my brothers - those who hear the message of God, and do it."

And it came to be in one of those days, that he stepped into a boat with his disciples and he said to them, "Let's cross over to the other side of the lake." And they set out, and as they were sailing he fell asleep. And a severe wind storm descended on the lake, and they were being swamped, and they were in great danger. And they came to him and woke him, saying, "Master! Master! We're being destroyed!" And when he'd been woken he rebuked the wind and the waves^[29], and they ceased, and it became calm. And he said to them, "Where's your faith?" But, being afraid, they marvelled, saying to one another, "So who is this, that he even commands the winds and the water, and they obey him!"

And they sailed down to the region of the Gadarenes which is on the opposite side from Galilee. And when he got out onto the land, a certain man from the town, who'd had demons for a considerable time, came out to meet him. And he wasn't wearing clothes, and he didn't stay in a house, but among the tombs. And when he saw Yeshua, he cried out and fell down in front of him. And in a loud voice he said, "What am I to you, Yeshua, son of God the highest? I'm pleading with you - don't torture me." For he'd instructed the unclean spirit to come out from the person. Because it'd seized him many times, and even though he'd been bound by chains and shackles, and under guard, he'd break through the bonds and be driven into the wilderness by the daemon. And Yeshua questioned him, saying, "What's your name?" And he said, "Legion", because many demons had entered into him. And he entreated him not to command them to go away into the abyss.

Now there was a considerable herd of pigs being grazed on the mountain. And they entreated him to permit them to enter into those, and he permitted them. And coming out of the person, the demons entered into the pigs, and the herd rushed down the steep bank into the lake, and they drowned. And when they saw what happened, those who were grazing them ran away into the town and into the fields, to report it. And they came out to see what had happened. And they came to Yeshua and they found the person from whom the demons had gone out, sitting at the feet of Yeshua, clothed, and of a sound mind. And they were afraid.

And those who'd seen what happened reported how the demon possessed one had been saved. And the entire multitude from the surrounding area of the Gadarenes asked him go away from them, because they were gripped by great fear. So, stepping into the boat, Yeshua returned. But the man from whom the demons had come out was pleading with him - to go with him. But Yeshua sent him away, saying, "Return

to your household and relate to them how much God has done for you.” So he went away throughout the whole town proclaiming how much Yeshua had done for him.

And it came to be, when Yeshua returned, that the crowd was there to welcome him, because they’d all been expecting him. And look! A man named Jairus came along. He was a ruler of the synagogue to which he belonged. And falling at the feet of Yeshua he entreated him to enter into his house, because his only daughter, about twelve years old, was dying.

As he was going there, the crowds were smothering him, and there was a woman who’d had a flow of blood for twelve years, and who’d spent everything she had to live on on physicians - but none were able to cure her. And approaching from behind, she touched the tassel of his cloak, and immediately her flow of blood stopped. But Yeshua said, “Who has touched me?” But everyone denied it, and Petros and those with him said, “Master, the crowds are pressing around you and jostling you. And you say, ‘Who’s touched me?’” But Yeshua said, “Someone has touched me, because I perceived that power went out from me.” And when she saw that she couldn’t go unnoticed, the woman, trembling, came and fell down in front of him. In front of all the people she reported to him the reason she’d touched him, and how she was healed immediately. And he said to her, “Have courage daughter! Your faith has healed you. Go in peace.”

While he was still talking, a certain one from the ruler of the synagogue came and said to him, “Your daughter has died, don’t trouble the teacher.” But when he heard it Yeshua answered him, saying, “Don’t be afraid. Just trust and she’ll be healed.” And when he came to the house he wouldn’t allow anyone to enter, except Petros, Yohannes and Yaakov, and the father and mother of the child. And they were all weeping and mourning for her, but he said, “Don’t weep. She hasn’t died, but she’s sleeping.” And they ridiculed him, knowing that she’d died. But, he threw them all outside, and holding her hand he called, saying, “Child, wake up!” And her spirit returned to her, and immediately she stood up, and he told them to give her something to eat. And her parents were amazed, but he instructed them not to tell anyone what had happened.

9 And when he’d called the Twelve together, he gave them power and authority - over all the demons, and to cure diseases. And he sent them off to proclaim the kingdom of God and to heal the sick. And he said to them, “Don’t take anything for the way, no staves, no pouch, no bread, no silver. Don’t even have two tunics. And whichever house you enter into, stay there until you leave there. And whoever doesn’t welcome you, leave that town and shake the dust from your feet, as a testimony against them.” And they went out and they passed through every village, bringing the good news and curing everywhere.

And Herod the tetrarch^[10] heard about the things that Yeshua was doing. And he was at a loss to know what to do because it was being said by some that Yohannes had been raised from the dead, and by some that Eliyah had appeared, and by others that a prophet, one of the ancients, had risen up. And Herod said, “I beheaded Yohannes. So who’s this about whom I hear such things?” And he sought to see him.

And when they’d returned, the ambassadors related to him what they’d done. And he took them and retreated on his own to a desolate place near a town called Bethsaida. But when they became aware of it, the crowds followed him. And he

welcomed them, and he spoke to them about the kingdom of God, and he healed those who needed curing.

As the day began to decline, the Twelve came and said to him, “Dismiss the crowd so they can go off to the villages and fields around about and they may find food and lodging, because we’re in a desolate place here.” And he said to them, “You yourselves give them something to eat.”

But they said, “We don’t have any more than five loaves of bread and two fish - unless we go and buy food for all these people.” For there were about five thousand men.

And he said to his disciples, “Make them recline in groups of fifty.” And they did as he said and made them all lie down. And he took those five loaves of bread and those two fish, and looking up into the sky he blessed them and broke them into pieces, and he gave them to the disciples to set before the crowd. And they ate, and all were satisfied. And they gathered up twelve baskets of leftover pieces.

And it came to be, when he was praying alone, and his disciples were with him, that he inquired of them, saying, “Who do the crowds say that I am?” And answering they said, “Yohannes the Immerser, and others, Eliyah, and others, that a prophet, one of the ancients, has risen up.”

And he said to them, “And you? Who do you say that I am?” And answering, Petros said, “The Anointed of God.” And warning them, he instructed them not to say this to anybody, saying, “The Son of Man must suffer greatly, and be rejected by the elders, chief priests and scribes. And be killed, and rise up again on the third day.”

And he said to them all, “If anyone wants to come after me, then let them renounce themselves, and let them pick up their stake^[30], and let them follow me. For whoever wants to save their life will lose it, yet whoever would lose their life on account of me, this one will save it. For what’s a person benefitted if they’ve gained the whole world but they themselves are lost or forfeited? For whoever is ashamed of me and of my messages, the Son of Man will be ashamed of them when he comes in the glory of himself, and of the father, and of the holy messengers. And I say to you, truly, some of you who are standing here won’t taste death at all until they see the kingdom of God.”

And it came to be, about eight days after these messages, that, taking Petros, Yohannes and Yaakov, he went up to the mountain to pray. And it came to be while he was praying, that the appearance of his face changed, and his garment shone like lightening^[31]. And look! Two men were conversing with him - Moshe and Eliyah, who appeared in glory and spoke about his departure, which he was about to fulfil in Jerusalem.

But Petros and those who were with him were burdened by sleep, and becoming alert they saw his glory and the two men who were standing with him. And it came to be, that when they were separating from him, Petros said to Yeshua, “Master, it’s good^[32] for us to be here, and we should make three shelters - one for you, one for Moshe, and one for Eliyah.” (He didn’t know what he was saying).

And as he was saying these things a cloud came and overshadowed them. And they were afraid as they entered into the cloud. And a voice came out from the cloud, saying, “This is my beloved son. Listen to him.” And when the voice was gone,

Yeshua was found alone, and they were hushed. And in those days they didn't report anything to anybody about what they'd seen.

And it came to be the next day, as they were coming down from the mountain, that a large crowd met them. And look! There was a man shouting out from the crowd, saying, "Teacher, I'm pleading with you to give attention to my son, because he's my only child. And look! A spirit takes him, and he suddenly cries out, and it convulses him with foam, and it leaves him with difficulty, crushing him. And I pleaded with your disciples to cast it out, but they couldn't."

And answering, Yeshua said, "Oh untrusting and perverted generation! How long will I be among you and be tolerant of you. Bring your son here." And while he was still approaching, the demon shattered him and convulsed him violently. But Yeshua rebuked the unclean spirit, and he healed the child and gave him back to his father. And they were all astonished at the majesty of God.

And while they were all marvelling at the things which Yeshua had done, he said to his disciples, "Place these messages into your ears, [listen carefully], for the Son of Man is about to be handed over into the hands of people." But they failed to recognise this declaration, and it was veiled from them so they wouldn't comprehend it. And they were afraid to ask him about it.

And they entered into a discussion among themselves - who would be the greatest. And when Yeshua saw the reasoning of their hearts, he took hold of a child and stood it next to himself, and he said to them, "Whoever welcomes this child in my name is welcoming me. And whoever welcomes me is also welcoming the one who sent me. For the one who is by nature least among all of you, this one will be great."

And answering, Yohannes said, "Master, we've seen someone casting out demons in your name, and we forbade him because he doesn't follow along with us." And Yeshua said to him, "Don't forbid him. For the one who isn't against us, is for us^[33]."

And it came to be that the days were fulfilled for him to be taken up. And he set his face to go to Jerusalem. And he sent messengers off ahead of him^[34]. And when they went, they entered into a village of Samaritans in order to prepare for him. But they wouldn't welcome him, because his face was going to Jerusalem. And when they saw this, his disciples Yaakov and Yohannes said, "Lord. Do you want us to tell fire to come down from the sky and to destroy them, like Elijah did?" But Yeshua turned around and rebuked them, saying, "You don't know what kind of spirit you are of. For the Son of Man didn't come to destroy peoples' lives, but to save them." And they went to another village.

And it came to be, as they were going along the road, that a certain one of them said to him, "I'll follow you wherever you go lord." And Yeshua said to him, "Foxes have dens, and the birds of the sky have nests, but the Son of Man doesn't have anywhere to lay his head down."

And he said to another, "Follow me." But they said, "Lord, permit me to go off first to bury my father." But Yeshua said to him, "Allow the dead to bury their own dead. But you go and pass on^[35] the kingdom of God."

And another also said, "I'll follow you lord. But first permit me to say farewell to those in my household." But Yeshua said to him, "Nobody who has put his hand to

the plough, and who looks back at things behind him, is suitable for the kingdom of God.”

10 And after these things the lord indicated seventy others, and he sent them off in pairs ahead of him, into every town and place where he himself was about to go. Then he said to them, “Indeed the harvest is large but the workers are few. Plead with the lord of the harvest, so that he’ll throw workers into his harvest.

Go. Look! I send you like lambs in the midst of wolves. Don’t carry a money bag, nor a pouch, not even sandals. And don’t greet anyone on the way.

And whichever house you enter into, first say, ‘Peace to this house’, and if a son of peace is there then your peace will rest on him. But if not, then it’ll come back onto you. Remain in that house, eating and drinking the things they have - for a worker is worthy of his reward. Don’t move around from house to house. And whichever town you enter into and they welcome you, then eat the things which they put in front of you. And cure the sick in it, and say to them, ‘The kingdom of God has come near to you.’

And whichever town you enter into but they don’t welcome you, then go out into its squares and say, ‘We’re wiping off against you the dust of your town that’s clinging to us. But perceive this - the kingdom of God has come near to you.’ I say to you, that it’ll be more tolerable for Sodom on that day, than for that town.

Woe to you, Korazin! Woe to you, Bethsaida. Because if the works of power which happened among you had happened in Tyre and Sidon, then they would’ve repented long ago, sitting in sackcloth and ashes. Except it’ll be more tolerable for Tyre and Sidon in the judgement, than for you. And you, Capernaum, who was lifted up to heaven, you’ll be made to go down to Hades^[36].

The one who hears you, hears me. And the one who sets you aside, sets me aside. And the one who sets me aside, sets aside the one who sent me.”

And the seventy returned with joy, saying, “Lord, even the demons are subject to us in your name.” But he said to them, “I watched Satan^[14] fall from heaven like lightning. Look! I give you the authority to tread on serpents and scorpions, and over all kinds of power of the enemy. And nothing will harm you at all. Except don’t rejoice in this, that the spirits are subject to you, but because your names are written in the heavens.”

In that hour, Yeshua rejoiced exceedingly by the spirit, and he said, “I profess you father, lord of heaven and earth, because you’ve concealed these things from the wise and the intelligent, but you’ve revealed them to infants. Yes, father, because this brought delight to you.”

And, turning to his disciples, he said, “All has been handed over to me by my father. And nobody perceives who the son is except the father, or who the father is except the son, and whomever the son intends to reveal him to.”

And turning again to his disciples he said privately, “The eyes that observe what you observe are blessed. For I say to you, that many prophets and kings wanted to see what you observe, but they didn’t see it, and to hear what you hear, but they didn’t hear it.”

And look! A certain lawyer stood up to test him, saying, “Teacher. What should I do to inherit everlasting life?” And he said to him, “What’s been written in the law? How do you read it?” And answering, he said, “You’ll love the lord^[11] [Yahweh] your god from your whole heart, and from your whole soul, and from your whole strength, and from your whole understanding. And your neighbour as you love yourself.” And he said to him, “You’ve answered correctly. Do this and you’ll live.”

But, wanting to declare himself righteous, he said to Yeshua, “And who’s my neighbour?” And taking him up, Yeshua said, “A certain person was going down from Jerusalem to Jericho, and it happened that he fell among robbers, who stripped him, and lay blows on him, and left him alone half dead. And by coincidence a certain priest was going down that road. And when he saw him, he passed by on the opposite side. And likewise there came a Levite. And when he came to the place and saw him, he passed by on the other side.

But a certain Samaritan, who was travelling, came to him. And when he saw him, he was moved with compassion. And approaching, he bandaged his wounds, pouring on oil and wine. And he put him on his own animal, and he led him to an inn and took care of him. And the next day, as he was leaving he took out two denarii^[25] and gave them to the innkeeper, and said to him, ‘Take care of him, and whatever more you spend, I’ll repay you when I return.’

Who then of these three do you suppose was a neighbour to the one who fell among the robbers?” And he said, “The one who had mercy on him.” Then Yeshua said to him, “Go and do likewise.”

And it came to be as they were going on their way, that he entered into a certain village. And a certain woman, whose name was Martha, welcomed him into her house. And she also had a sister, called Maria, who sat at the feet of Yeshua and was listening to his message. But Martha was distracted because of so much serving. And standing near him, she said, “Lord, don’t you care that my sister has left me alone to do all the serving? Then tell her that she should help me.” But answering, Yeshua said to her, “Martha. Martha. You’re anxious and getting worked up about many things. But only one thing is needed. And Maria has chosen the better part, which won’t be taken away from her.”

11 And it came to be, when he was praying in a certain place, that as he finished, a certain one of his disciples said to him, “Lord, teach us to pray, just as Yohannes also taught his disciples.”

And he said to them, “Whenever you’re praying, say, ‘Our father who’s in the heavens, let your name be regarded as holy. Let your kingdom come. Let your will come to be also on the earth as it is in heaven. Give us our bread, sufficient for each day. And pardon us for our sins, because we ourselves pardon all who owe us. And don’t bring us into a trial, but rescue us from the wicked’”

And he said to them, “Which of you will have a friend, and will go to him at midnight and say to him, ‘Friend, supply my need of three loaves of bread, since a friend has come out of the way to me, and I don’t have anything to set in front of him.’ And answering, the one inside would say, ‘Don’t give me trouble. The door has already been locked and my children are with me in bed. I can’t get up to give it to you.’ I say to you, even if he won’t get up to give it to him because he’s a friend,

then surely because of his shamelessness, he'll wake up and he'll give him as much as he needs. And I say to you, request, and it'll be given to you, seek, and you'll find, knock, and it'll be opened to you. For all those who request, receive. And the one who seeks, finds. And for the one who knocks, it'll be opened.

And which of you fathers, when a son requests a loaf of bread, will give him a stone? Or for a fish, will give him a serpent instead of a fish? Or if he requests an egg, will give him a scorpion? If you then who are inherently wicked, know how to give good gifts to your children, how much more will the father from heaven give the holy spirit to those who ask him.

And he was casting out a demon, and it was mute. And it came to be that when the demon had come out, the mute person spoke. And the crowds marvelled, but some of them said, "He casts out the demons by Beelzebub^[37] the ruler of demons." And others, testing him, sought for a sign from heaven.

But knowing their thoughts he said to them, "Every kingdom which is divided against itself will become desolate, and household against household will fall. And if Satan^[14] is also divided against himself, then how will his kingdom be able to stand? Now you're saying that I cast the demons out by Beelzebub^[37]. But if I cast the demons out by Beelzebub^[37] then by whom do your sons cast them out? Because of this, they themselves will be your judges. But if I cast the demons out by the finger of God, then the kingdom of God has overtaken you.

Whenever the strong person, who's armed, guards his own courtyard, his belongings are at peace. But if someone stronger than him comes and conquers him, he takes his armour and weapons, in which he had confidence, away from him, and he distributes the spoils. The one who isn't with me, is against me. And the one who doesn't gather with me, scatters.

Whenever an unclean spirit has come out of a person, it passes through waterless places seeking rest. And when it doesn't find any, it says, 'I'll return to my house which I came out from.' And when it goes there, it finds that it's been swept and tidied. Then it goes and takes along seven different spirits, more wicked than itself. And they come and dwell there. And the final state of that person is worse than the first."

And it came to be, while he was saying these things, that a certain woman in the crowd raised her voice and said to him, "The belly which bore you is blessed. And the breasts that nursed^[38] you." But he said, "Those who hear the message of God, and who keep it, are definitely blessed."

And as the crowds were building up he began to say, "This generation is wicked. It seeks a sign, but a sign won't be given to it except the sign of the prophet Yonah." For just as Yonah became a sign to the Ninevites, in the same way the Son of Man will be to this generation. At the judgement, the Queen of the South will be raised up with the men of this generation, and she'll condemn them because she came from the ends of the land to hear the wisdom of Solomon. And look! One who's greater than Solomon is here.

At the judgement, the men of Ninevah will rise up with this generation, and they'll condemn it because they repented at the proclamation of Yonah. And look! One who's greater than Yonah is here.

And nobody lights a lamp to put it somewhere hidden or under a basket, but on the lampstand so those who come in may see the light. The eye is the lamp of the body. Whenever your eye is simple^[39] then your whole body will be lit up. But if your eye is ever wicked then your body will be darkened. So make sure^[40] that the light in you isn't darkness. If your whole body is lit up with no part of it darkened, then the whole of you will be lit up as if the shining of a lamp is illuminating you."

As he was speaking, a certain Pharisee asked him to have breakfast with him. And he entered, and he reclined. And when the Pharisee saw this, he marvelled because he didn't bathe^[41] first before the breakfast. And the lord said to him, "Now, you Pharisees clean the outside of the cup and the platter, but on the inside you're full of greediness and wickedness. Fools! Didn't the one who made the outside also make the inside? But, give the things within as an act of charity. And look! For you everything's clean.

But woe to you Pharisees. Because you give a tenth of the mint, and rue, and every green, but you ignore the judgement and the love of God. These things must be done, without those being ignored. Woe to you Pharisees. Because you love the front seats in the synagogues, and the greetings in the marketplaces. Woe to you scribes and Pharisees. Hypocrites! Because you're like unseen tombs, which people walk on without being aware of it."

And answering, one of the lawyers said to him, "Teacher, when you say these things, you also insult us." And he said, "And woe to you lawyers! Because you load people down with burdens that are hard to bear, but you yourselves don't even touch the burdens with one of your fingers. Woe to you! Because you build the tombs of the prophets, yet your fathers killed them. So then, you testify to and endorse the actions of your fathers. Because they indeed killed them, and you build their tombs. And because of this the wisdom of God has said, 'I'll send prophets and ambassadors out among them. And they'll kill some of them, and they'll chase some of them away'. So that the blood of all the prophets which has been shed since the foundation of the world may be demanded from this generation. From the blood of Abel to the blood of Zacharias, who perished between the altar and the house. Yes, I say to you that it will be demanded from this generation. Woe to you lawyers! Because you take away the key of knowledge. You yourselves didn't enter, and you've hindered those who are entering."

And when he said these things to them, the scribes and the Pharisees began to forcefully hem him in, and to question him sharply about more things - ambushing him and seeking an opportunity to pounce on anything out of his mouth, so they could accuse him.

12 At that time a crowd of tens of thousands had been gathered together, (to the point that they were trampling one another), and he began to say first to his disciples, "Watch out for the yeast of the Pharisees, which is hypocrisy. And there's nothing which has been covered up which won't be uncovered, or hidden which won't be perceived. Instead, whatever you've said in the darkness will be heard in the light, and what you've spoken in someone's ear among the storerooms will be proclaimed on the rooftops. And I say to you my friends, don't be afraid of those who kill the body and after that don't have anything more that they can do. But I'll tell you who

you[̄] should be afraid of - be afraid of the one, who, after he's killed, has the authority to throw into Gehenna^[42]. Yes I say to you[̄], 'Be afraid of him!'

Aren't five sparrows sold for two assaria^[43]? And not one of them is forgotten in the sight of God. And even the hairs on your[̄] head have all been numbered. So then, don't be afraid - you[̄] are of more consequence than many sparrows.

And I say to you[̄], all who profess me in front of the people, the Son of Man will profess them in front of the messengers of God. But the one who disowns me in front of the people will be renounced in front of the messengers of God.

And all who say anything against the Son of Man will be pardoned, but the one who speaks evil against the holy spirit won't be pardoned. And whenever you're[̄] brought to the synagogues, and to the rulers and powers, don't be anxious about how or what you[̄] should be defending, or what you[̄] should say. For the holy spirit will teach you[̄] at that hour what must be said."

And a certain person from the crowd said to him, "Teacher, tell my brother to divide the inheritance with me." But he said to him, "Man, who installed me as a judge or arbitrator between you[̄]?" And he said to them, "Watch, and be on guard against greed, because a person's life doesn't come from the overabundance of his belongings."

And he told them an analogy, saying, "A certain rich person had land which produced well. And he reasoned with himself, saying, 'What will I do, because I don't have anywhere to gather my fruit?' And he said, 'This is what I'll do. I'll pull down my storehouses and I'll build better ones. And I'll gather all my produce and all my goods there. And I'll say to my soul, "Soul, you[̄] have many goods laid up for many years. Take a rest. Eat, drink, and celebrate."' But God said to him, 'Fool! Tonight your[̄] soul will be demanded from you[̄]. Then who'll have what you've[̄] prepared?' And so it'll be for the one who hoards for themselves but who isn't rich towards God."

And he said to his disciples, "Because of this I say to you[̄], don't be anxious about your[̄] life, what you'll[̄] eat, or what you'll[̄] wear on your[̄] body. Life is more than food, and the body is more than clothing. Consider the ravens, because they don't sow or reap, and they have no storerooms or storehouses. But God looks after them^[44]. And of how much more consequence are you[̄] than birds! And who of you[̄] is able to add a cubit^[45] to their height by your[̄] anxieties? So if you[̄] aren't even able to do the least thing, why are you[̄] anxious about the rest?

Consider the lilies, how they grow. They don't labour or spin yarn. But I say to you[̄], that not even Solomon in all his glory was clothed like one of these. And if God clothes the grass of the field in this way, which is here today but tomorrow is thrown into the oven, how much more you[̄] - you[̄] of little faith.

And you[̄] - don't seek after what you[̄] might eat, or what you[̄] might drink, and don't stress yourself with worry. For all the nations of the world seek after these things, but your[̄] father knows that you[̄] need them. Seek only the kingdom of God, and these things will all be added to you[̄].

Don't be afraid little flock, because your[̄] father was delighted to give you[̄] the kingdom. Sell your[̄] belongings, and give as an act of charity. Make money bags for

yourselves that won't become old, ongoing treasure in the heavens, where a thief doesn't come near it, nor a moth destroy it. For wherever your treasure is, your heart will be there too.

Let your loins be girded^[46] and your lamps burning. And be like people who are anticipating that their lord will be leaving the wedding festivities. So that when he comes and knocks, they may open up for him straightaway. Those slaves whom the lord will find staying alert when he comes, are blessed. Amen^[18] I say to you, that he'll gird^[47] himself and make them recline, and he'll come near and he'll serve them. And even if he comes during the second watch^[48], or during the third watch^[49], those slaves which he finds like this, will be blessed.

And perceive this, that if the homeowner had known at what hour the thief was coming, he would've been alert, and wouldn't have allowed his house to be broken into. So you, get ready then! Because the Son of Man is coming at an hour that you don't expect."

And Petros said to him, "Lord, are you saying this analogy to us or also to everyone?" And the lord said, "So who then is the trustworthy and prudent steward whom the lord will install, to take care of his household^[50], and to give them the measure of grain at the proper time? That slave whose lord will find him doing this when he returns is blessed. Truly I say to you, that he'll install him over all of his belongings. But if that slave says in his heart, 'My lord is delaying coming.' And he starts beating the servants^[51] and the slave girls, and eating and drinking and getting drunk. The lord of that slave will arrive on a day which he doesn't expect, and at an hour that he doesn't perceive, and he'll cut him in two, and he'll place his portion with the untrustworthy.

And the slave who perceives the will of his own master, but who doesn't get himself ready, nor do things according to his will - will be severely whipped. But the one who doesn't perceive, and who does things which are deserving of a beating, will only be whipped a little. And from all to whom much was given, much will be sought, and from those to whom much was entrusted, much more will be requested.

I came to throw fire on the earth, and I wish it was already lit. But I have an immersion to be immersed in, and I'm constrained until it's completed. Do you suppose that I came to give peace to the earth? I say to you, no, but division. For from now on, five will be in one house and they'll be divided three against two, and two against three. Father will be divided against son, and son against father, mother against daughter, and daughter against mother, mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law."

And he also said to the crowds, "Whenever you see the clouds rising from the west, straightaway you say, 'A rainstorm is coming', and so it does. And whenever the south wind blows you say because of that, 'There'll be a scorching heat', and there is. Hypocrites! You know how to discern the appearance of the earth and the sky. How is it that you don't know how to discern this time?"

And why don't you judge between yourselves what's righteous? For, as you're going off to the ruler with the plaintiff who's suing you - make an effort to be cleared by him while you're still on the way. Otherwise, he might drag you in front of the judge, and the judge hand you over to the officer of the court, and the officer of the

court throw you into jail. I say to you, you won't get out from there at all until you've paid the last lepton^[52]."

13 Now there were some people present at that time who were reporting to him about the Galileans whose blood Pilate had mixed with their sacrifices. And answering, Yeshua said to them, "Do you assume that these Galileans were worse sinners than all the other Galileans because they suffered such things? They weren't. And I say to you, that unless you repent then you'll all similarly be destroyed. Or those eighteen in Siloam on whom the tower fell and killed them. Do you assume that they'd become greater debtors than all those people who dwell in Jerusalem? They weren't. And I say to you, that unless you repent you'll all similarly be destroyed."

And he spoke this analogy, "A certain person had a fig tree which had been planted in his vineyard. And he came up looking for fruit on it, but he didn't find any. And he said to the person who tended the vines, 'Look! For three years I've been coming and looking for fruit on this fig tree and not finding any. Cut it down. Why should it make the ground useless?' But answering, he said to him, 'Lord, leave it alone for this year as well, and I'll dig around it and put manure on it. And if indeed it produces fruit... but if not, then do what you intend to do, and cut it down.'"

And he was teaching in one of the synagogues on the Sabbath. And look! There was a woman who'd had a spirit of illness for eighteen years. And she was bent over, and she was completely unable to straighten up. And when he saw her, Yeshua called out and said to her, "Woman! You've been released from your illness." And he placed his hands on her, and immediately she was straightened^[53] up again, and she glorified God.

But answering, the ruler of the synagogue was indignant because Yeshua had cured on the Sabbath. He said to the crowd, "There are six days in which you must work. So come and be cured on those, and not on the day of the Sabbath." Then the lord answered him and he said, "Hypocrites! On the Sabbath, doesn't each one of you untie his ox or his donkey from the feeding trough and lead it away to give it something to drink? So this daughter of Abraham, whom Satan^[14] has bound for eighteen years - shouldn't she also be untied from this bond on the day of the Sabbath?" And when he said these things all those who were opposing him were put to shame, and the whole crowd rejoiced at all the glorious things that were being done by him.

And he said, "What's the kingdom of God like? And to what will I liken it? It's like a kernel of mustard, which a person takes and throws into their own garden, and it grows and it becomes a huge tree, and the birds of the sky roost in its branches." And again he said, "To what will I liken the kingdom of God? It's like yeast which a woman takes and mixes into three sata^[54] of flour [about 40 litres], until the whole thing is leavened."

And he went through all the towns and villages, teaching and making his way to Jerusalem. And a certain one said to him, "Lord, are only a few going to be saved?" And he said to them, "Contend^[55] to enter in through the narrow gate, because I say to you, many will seek to enter, but won't be able to.

Once the homeowner has gotten up and has closed the door - you might begin to stand outside knocking on the door, saying, 'Lord. Lord. Open up for us!' But when he answers he'll say to you, 'I don't know you. Where are you from?' Then you might begin to say, 'We ate and drank in your sight, and you taught in our squares.' But he'll say, 'I say to you, I don't know you. Where are you from? Stay away from me all you workers of unrighteousness!'

There'll be weeping and the gnashing of teeth when you see Abraham, and Yitshak, and Yaakov, and all the prophets in the kingdom of God, but you yourselves are thrown outside. And they'll arrive from the east, and west, and north, and south, and they'll be made to recline in the kingdom of God. And look! Those who are last will be first, and those who are first will be last."

On that day, some Pharisees approached him, saying to him, "Get out, and go from here, because Herod wants to kill you." And he said to them, "Go and say this to that fox, 'Look! I'm casting out demons and performing healings today and tomorrow. On the third day I'll be finished.' Except I have to keep going today and tomorrow because it isn't acceptable for a prophet to be destroyed outside Jerusalem.

Jerusalem, Jerusalem - the one who kills the prophets and stones those who've been sent to her. How many times did I want to gather your children in the way a hen gathers her chicks under her wings, but you weren't willing. Look! Your house is being left to you desolate. But I say to you, that you won't see me again at all until the time comes when you say, 'The one who comes in the name of the lord ^[1] [Yahweh] is blessed.'"

14 And it came to be, when he went into the house of a certain of the chief Pharisees to eat bread on the Sabbath, that they were watching him closely. And look! A certain person with dropsy ^[56] was there in front of him. And answering, Yeshua spoke to the lawyers and Pharisees, saying, "Is it permitted to cure on the Sabbath?" But they kept quiet. And he took hold of him and healed him and sent him away. And answering them he said, "Which of you, if a son or an ox falls into a well on the Sabbath day, won't pull them out straightaway?" But they weren't able to answer him about these things.

And observing how they selected the most important places at the table, he gave an analogy to those who'd been invited, saying to them, "Whenever you're invited by anyone to wedding feasts, don't recline at the most important place - otherwise someone who's more honoured than you might have been invited, and the one who invited you and them will come and say to you, 'Give the place to this person.' And then with humiliation you'll begin to occupy the last place. But whenever you're invited, go and recline at the last place, so that when the one who invited you comes he'll say to you, 'Friend! Move up further.' Then you'll have glory in front of all those who are reclining with you. Because everyone who exalts himself will be humbled but the one who humbles himself will be exalted.

And he said to the one who'd invited him, "Whenever you hold a breakfast or a dinner, don't call your friends, nor your brothers, nor your relatives, nor your rich neighbours. Otherwise they themselves will also invite you in return, and you'll have been repaid. But whenever you hold a reception, invite the poor, the crippled, the

lame and the blind. And you'll be blessed because they'll have no way to repay you, and it'll be repaid to you at the resurrection of the righteous."

But when he heard this, a certain one of those who were reclining with them said to him, "Those who'll eat breakfast in the kingdom of God are blessed." And he [Yeshua] said to him, "A certain person prepared a great dinner and he invited many people. And he sent off his slave at the hour of the dinner to tell those who'd been invited to come, because everything was already ready.

But they all alike began to make excuses. The first said to him, 'I've bought a field and I have to go out and see it. I ask you to have me excused.' And another said, 'I've bought five yoke of oxen and I'm going to try them out. I ask you to have me excused.' And another said, 'I've married a wife, and because of this I'm not able to come.' And that slave came alongside and reported all these things to his master.

Then the homeowner became indignant and said to his slave, 'Go out quickly into the squares and streets of the town, and bring in the poor, and the crippled, and the lame, and the blind.' And the slave said, 'Master, it's been done as you commanded, but there's still room.' And the master said to the slave, 'Go out into the roads and the fences, and compel them to enter in, so my house is completely filled. For I say to you, that none of those men who'd been invited will taste my dinner.'"

Large crowds were going along with him, and turning towards them he said, "If anyone comes to me and doesn't hate their father and mother, their wife and children, their brothers and sisters, and even their own life - they aren't able to be my disciple. And anyone who doesn't carry their stake^[30] and come after me, isn't able to be my disciple.

For who among you, wanting to build a tower, wouldn't first sit down and calculate the cost, to see if they have enough to complete it. Otherwise, when they've laid the foundation of it and aren't able to finish it, all those who look at it would begin to mock him, saying, 'This person began to build but wasn't able to finish.'

Or what king who goes to engage another king in battle, won't first sit down and take counsel, whether he's powerful enough with ten thousand to meet the one who comes against him with twenty thousand. And if not, then while he's still a long way away he'll send off his representatives to ask for terms of peace.

So then, every one of you who doesn't bid farewell to all of their own belongings isn't able to be my disciple. Salt is good^[32], but if the salt loses its flavour, what can it be seasoned with? It's no longer useful for the soil or for manure, and it's thrown out. Let the one who has ears to hear, hear!"

15 Now, all the tax collectors and the sinners were coming near him to hear him. And the Pharisees and scribes were grumbling, saying, "This person accepts sinners and eats with them." But he told them this analogy, saying, "Which person from among you, who has a hundred sheep and who loses one of them, wouldn't leave the ninety nine in the wilderness and go off after the one which was lost until they find it. And when they find it, place it on their shoulders, rejoicing. And when they come into the house, call together their friends and neighbours, saying to them, 'Rejoice with me, because I've found my sheep which was lost.' I say to you, that in the same way there'll be more joy in heaven when one sinner repents than when there are ninety nine righteous ones who have no need of repentance.

Or, what woman who has ten drachmas^[57], if she should lose one drachma^[57], doesn't light a lamp and sweep the house and carefully seek until she finds it. And when she finds it, she calls together her friends and neighbours, saying, 'Rejoice with me, because I've found the drachma^[57] which I'd lost.' I say to you, that in the same way, there's joy in the presence of the messengers of God over one sinner repenting."

And he said, "A certain person had two sons. And the younger of them said to the father, 'Father, give me the part of the estate that falls to me.' And he divided up his livelihood between them.

And not many days later, when he'd gathered everything together, the younger son travelled to a distant country - and there he squandered his estate by extravagant and immoral living. And when he'd spent everything he had, a severe famine came on that country, and he himself began to be in need. And he went off and he joined himself to one of the citizens of that country, who sent him out into his fields to graze pigs. And he longed to fill his belly full of the pods which the pigs were eating, but nobody gave him any.

And coming to himself he said, 'How many of my father's hired workers have more than enough bread, but I'm dying of starvation! I'll get up and go to my father, and I'll say to him, "Father! I've sinned against heaven and also in your sight. And I'm no longer worthy to be called your son - make me like one of your hired workers."' "

And he got up and went to his father. And his father saw him when he was still far away, and he was moved with compassion, and he ran, and he threw himself around his neck and kissed him. But the son said to him, 'Father, I've sinned against heaven and also in your sight. And I'm no longer worthy to be called your son.' But the father said to his slaves, 'Bring out the best robe and put it on him. And give him a ring for his hand and sandals for his feet. And bring in the fattened calf, and kill it so we may eat and celebrate. Because this son of mine was dead and he's returned to life, and he was lost and he's been found.' And they began to celebrate.

But his older son was in a field, and as he was coming near to the house he heard music and dancing. And calling one of the servants^[51] he inquired what was happening. And he said to him, 'It's because your brother has arrived, and your father has killed the fattened calf because he got back safe and sound.' But he was indignant and didn't want to enter in.

Then his father came out and entreated him. But answering he said to his father, 'Look! For so many years I've been a slave to you, and I've never ignored your command. And you never even gave me a kid so I could celebrate with my friends. But when this son of yours came, who'd devoured your livelihood with prostitutes, you killed the fattened calf for him.' And he said to him, 'Child! You're always with me, and everything that's mine is yours. But it was necessary to celebrate and rejoice because this brother of yours was dead and he's returned to life, he was lost and he's been found.' "

16 And he also said to his disciples, "There was a certain rich person who had a steward. And this steward was accused of squandering his belongings. And he called him and said to him, 'What's this that I hear about you? Give me the account of your stewardship, because you'll no longer be able to be my steward.'

But the steward said to himself, 'What will I do? Because my master will take the stewardship from me. I'm not strong enough to dig and I'm ashamed to beg - I know what I'll do so they'll welcome me into their homes when I'm removed from the stewardship.' And when he'd called each of his master's debtors to come to him, he said to the first, 'How much do you owe my master?' And he said, 'A hundred baths^[58] of olive oil.' And he said to him, 'Here, take your account and sit down quickly and write fifty.' Then he said to another, 'So how much do you owe?' And he said, 'A hundred cors^[59] of wheat.' And he said to him, 'Take your account and write eighty.' And the master applauded the steward of unrighteousness because he'd acted prudently. For the sons of this age are more prudent with their own generation, than the sons of the light.

And I also say to you, make friends for yourselves using the mammon^[60] of unrighteousness, so that when you cease, they'll welcome you into the everlasting tents. The one who's trustworthy in the least thing, is also trustworthy in the greatest. And the one who's unrighteous in the least thing, is also unrighteous in the greatest. So if you haven't been trustworthy with unrighteous mammon^[60], then who'll trust you with true wealth? And if you haven't been trustworthy with another's, then who'll give you your own? No household slave is able to be a slave to two masters. For they'll either hate one and love the other, or they'll cling to one and despise the other. You aren't able to be a slave both to God and to mammon^[60]."

And when the Pharisees, who were all fond of material wealth, heard all these things they sneered at him. And he said to them, "You're the ones who declare yourselves righteous in the sight of the people, but God perceives your hearts. That which is highly esteemed among people is an abomination in the sight of God.

Up until Yohannes there was the law and the prophets. Since then the good news of the kingdom of God is being preached, and everyone is forcing their way into it. But it's easier for the sky and the earth to pass away than for one tiny stroke of the law to fall.

Everyone who releases his wife and marries another commits adultery. And everyone who has been released from a husband and marries, commits adultery.

There was a certain person, a rich man, who was wearing purple and fine linen and celebrating splendidly every day. And there was a certain poor man, named Lazarus, who was covered with sores and who'd been placed at his gate. He longed to be satisfied by the crumbs which fell from the table of the rich man. And even the dogs were coming and licking his sores.

And it came to be that the poor man died, and he was carried away by the messengers to the bosom of Abraham. And the rich man also died and was buried. And when he was in torment in Hades^[61] he lifted up his eyes and he saw Abraham far away, and Lazarus in his bosoms. And he called them, saying, 'Father Abraham! Have mercy on me and send Lazarus to dip the tip of his finger in water so he can cool my tongue, because I'm in agony in this flame.'

But Abraham said, 'Child! Recall that you received good things during your lifetime, and Lazarus likewise evil things. But now here, he's being consoled but you're in agony. And on top of all these things, a great chasm has been established between us and you, so those who want to step across from here over to you aren't able to. Neither may those from there cross over to us.'

And he said, 'I ask you then father, that you send him to the household of my father, because I have five brothers - so that he may earnestly plead with them, and they don't also come to this place of torment.' But Abraham said to him, 'They have Moshe and the prophets. Let them hear them.' And he said, 'No, father Abraham! But if anyone from the dead goes to them, they'll repent.' But he said to him, 'If they don't hear Moshe and the prophets, then they also won't be persuaded even if someone rises up from the dead.'"

17 And he said to his disciples, "It's impossible that snares won't come, but woe to the one through whom it comes. It'd be better for him if a millstone of a donkey had been placed around his neck and he'd been tossed into the sea, than he should make one of these little ones stumble. So watch out for yourselves! If your brother sins against you then rebuke him! And if he repents then pardon him. And if he sins against you seven times a day, and seven times a day he turns around saying, 'I repent', then you'll pardon him."

And the ambassadors said to the lord, "Add faith to us!" But the lord said, "If you have faith like a kernel of mustard, then you could have said to this mulberry tree, 'Be uprooted and be planted in the sea.' and it would've obeyed you."

And which of you who has a slave, ploughing or tending sheep, when he comes in from the field, will say to him, 'Come here straightaway and recline!' But won't he say to him instead, 'Prepare something for me to dine. And gird^[47] yourself so you can serve me until I eat and drink. And after that, you yourself will eat and drink'? He isn't thankful to that slave because he did what was directed? I presume not. In the same way you too, whenever you've done all the things directed for you, say, 'We're useless slaves, because we've only done what we should've done.'"

And it came to be as he was going to Jerusalem, that he passed through the middle of Samaria and Galilee. And as he was entering into a certain village, ten men with leprosy who were standing at a distance, met him. And they lifted their voices, saying, "Yeshua. Master. Have mercy on us." And when he saw them he said, "Go off and show yourselves to the priests!" And it came to be, that as they went they were cleansed. And one of them, when he saw that he was healed, returned, glorifying God with a loud voice. And he fell down on his face at his feet, giving thanks to him. And he was a Samaritan. And answering, Yeshua said, "Weren't ten cleansed? And the other nine, where are they? Weren't any found to return and give glory to God except this outsider?" And he said to him, "Get up and go! Your faith has healed you."

And having been asked by the Pharisees when the kingdom of God was coming, he answered them, and he said, "The kingdom of God doesn't come with careful observation, nor will they say, 'Look! Here it is.' or 'Look! There.' For look! The kingdom of God is among you." And he said to the disciples, "Days will come when you'll desire to see one of the days of the Son of Man, but you won't see it. And they'll say to you, 'Look! Here.' or 'Look! There'. But don't go off, and don't pursue. For just as the lightning shines when it flashes from one part of the sky to another, so too the Son of Man will be on his day. But first he must suffer greatly and be rejected by this generation.

And just as it was in the days of Noah, so too it'll be in the days of the Son of Man. They were eating, they were drinking, they were marrying, up until the day Noah

entered into the ark. And the deluge came and destroyed all of them. And likewise, just as it was in the days of Lot - they were eating, they were drinking, they were buying, they were selling, they were planting, they were building. But on the day that Lot left Sodom, fire and sulphur rained down from the sky and destroyed them all. And it'll be just like this on the day that the Son of Man is revealed.

In that day, the one who's on the rooftop shouldn't go down to get their things which are inside the house. And the one who's in the field, likewise, shouldn't turn back for anything. Recall Lot's wife! Whoever seeks to save their life will lose it. And whoever loses it will keep it alive. I say to you[̄], on that night there'll be two^[61] on one mat, one will be taken along, and the other one will be left behind. Two^[62] will be grinding [flour] on the same mill, one will be taken along, and the other one will be left behind. Two^[61] will be in the field, one will be taken along, and the other one will be left behind." And answering, they said to him, "Where lord?" And he said to them, "The eagles will be gathered together wherever there's a dead body."

18 Then he spoke an analogy to them, that they should pray at all times, and not be faint hearted, saying, "There was a certain judge in a certain town, who wasn't afraid of God, and who payed no regard to people. And there was a widow in that town and she kept coming to him, saying, 'Avenge me against my plaintiff!' And for a while he didn't want to, but after these things he said to himself, 'Even though I'm not afraid of God, and I pay no regard to people, yet surely, because this widow is giving me trouble, I'll avenge her, otherwise she'll completely wear me out by her constantly coming to me.'"

And the lord said, "Listen to what the judge of unrighteousness says. And won't God bring about vengeance for his selected, who shout to him day and night - being patient over them. I say to you[̄], that he'll bring about vengeance for them swiftly. Except, when the Son of Man comes, will he consequently find faith on the earth?"

And he also spoke this analogy to some of them who had confidence in themselves, (that they were righteous), and who scorned the rest, "Two people went up to the temple to pray, one was a Pharisee and the other one was a tax collector. The Pharisee stood up by himself and prayed these things, 'God, I give thanks to you' because I'm not like the rest of the people, plunderers, the unrighteous, adulterers, or even like this tax collector. I fast twice a week, and I give a tenth of whatever I acquire.' But the tax collector stood at a distance and wouldn't lift his eyes up to heaven, but he beat his chest, saying, 'God, appease your' anger towards me, the sinner!' I say to you[̄], this one went down to his house having been declared righteous, rather than the other one. Because everyone who exalts himself will be humbled, but the one who humbles himself will be exalted."

And they brought their babies to him so he'd touch them, but when the disciples saw it, they rebuked them. But Yeshua called them to him and said, "Allow the children to come to me and don't prevent them, for the kingdom of God is of such as them. Amen^[18], I say to you[̄], whoever doesn't welcome the kingdom of God like a child does, may not enter into it at all."

And a certain ruler inquired of him, saying, "Good teacher, what should I do to inherit everlasting life?" And Yeshua said to him, "Why do you' call me good? Nobody is good except one - God. You' know the commandments. Don't commit adultery. Don't murder. Don't steal. Don't testify falsely. Hold your' father and

mother in honour.” And he said, “I’ve kept all these carefully since my youth.” And when he heard these things Yeshua said to him, “You still lack one thing. Sell everything, whatever you have, and distribute it to the poor, then you’ll have treasure in heaven. And come here and follow me.” But when he heard this he became deeply saddened because he was extremely rich. And when he saw him become deeply saddened Yeshua said, “How difficultly those who have money^[63] will enter into the kingdom of God. For it’s easier for a camel to enter through the eye of a needle than for the rich to enter the kingdom of God.” And those who heard it said, “Then who’s able to be saved?” And he said, “The things which are impossible with people are possible with God.”

And Petros said, “Look! We left everything behind and followed you.” And he said to them, “Amen^[18], I say to you, that there’s nobody who left behind a house, or parents, or brothers, or a wife, or children for the sake of the kingdom of God, who won’t receive back many times more in this time, and everlasting life in the age which is coming.”

And taking the Twelve aside he said to them, “Look! We’re going up to Jerusalem, and all the things which have been written through the prophets about the Son of Man will be fulfilled. For he’ll be handed over to the nations, and he’ll be mocked and insulted, and he’ll be spat on. And they’ll flog him and kill him, but on the third day he’ll rise up. But they didn’t understand any of these things. And this declaration was hidden from them, and they didn’t perceive what was being said.

And it came to be, as he was approaching Jericho, that a certain blind person sat alongside the path, begging. And when he heard the crowd passing through he inquired what this might be. They reported to him that Yeshua of Nazareth was passing by. And he shouted, saying, “Yeshua! Son of David! Have mercy on me.” And those who were going ahead rebuked him, that he should be silent. But he cried out even more, “Son of David! Have mercy on me!” And standing still, Yeshua ordered him to be brought to him. And when he came near he inquired of him, saying, “What do you want me to do for you?” And he said, “Lord, that I should recover my sight.” And Yeshua said to him, “Recover your sight. Your faith has healed you.” And immediately he recovered his sight, and he followed along behind him, glorifying God. And when they saw this, all the people gave praise^[64] to God.

19 And he entered Jericho and was passing through it. And look! There was a man named Zacchaeus, he was a chief tax collector, and he was rich. And he was trying to see who Yeshua was, but he wasn’t able to because of the crowd, (because he was small in stature). And running ahead he climbed a sycamore tree so he might be able to see him, because he was about to pass by. And as Yeshua came to that place he looked up and saw him, and he said to him, “Zacchaeus! Hurry and come down. Because today I must stay at your house.” And, hurrying, he climbed down and welcomed him gladly. And when they all saw it, they grumbled, saying, “He’s gone to lodge with a sinful man.” But standing up, Zacchaeus said to the lord, “Look! I’ll give half of my belongings to the poor lord. And if I’ve extorted anyone, then I’ll repay them four times as much.” And Yeshua said to him, “Today salvation has come to this house, inasmuch as this man is also a son of Abraham. For the Son of Man came to seek and to save those who are lost.”

And while they were listening to these things he added an analogy, because he was near Jerusalem, and because they were assuming that the kingdom of God was about

to appear immediately. So he said, “A certain noble person went to a distant country to accept a kingdom for himself and then return. And having called ten of his slaves, he gave them ten minas^[65]. And he said to them, ‘Engage yourselves in business until I come back.’ But his citizens hated him, and they sent off a delegation after him, saying, ‘We don’t want him to reign over us.’

And it came to be, that when he came back from accepting the kingdom, he said to call those slaves to whom he’d given the silver, so that he may perceive how they’d done in business. And the first came, saying, ‘Master! Your mina has earned ten minas.’ And he said to him, ‘Well done good slave! Because you’ve been trustworthy in the least important thing, have authority over ten towns.’ And the second one came, saying, ‘Master! Your mina has made five minas.’ And he said also to this one, ‘You also will be over five towns.’ And another one came, saying, ‘Master! Look! I’ve kept your mina which I had, laid away in a napkin. For I was afraid of you because you’re a harsh person. You pick up what you didn’t put down, and you reap what you didn’t sow.’ And he said to him, ‘I’ll judge you by your own mouth you wicked slave! You know that I’m a harsh person, that I pick up what I didn’t put down, and reap what I didn’t sow. So why then didn’t you deposit my silver on the table^[66], and when I came I would’ve collected it together with interest?’ And to those who were standing by he said, ‘Take the mina away from him and give it to the one who has ten minas.’ (But they said to him, ‘Master! He has ten minas!’) ‘For I say to you, that all who have will be given more, and the one who doesn’t have, even what they have will be taken away from them. Except bring those enemies of mine who don’t want me to reign over them here, and slaughter them in front of me.’” And when he’d said these things he went on ahead, going up to Jerusalem.

And it came to be, as he came to Bethphage and Bethany, at the mountain which is called the Mount of Olives, he sent off two of his disciples, saying, “Go off into the village opposite, in which, when you’ve entered, you’ll find a foal tied up, on which nobody has ever ridden. Untie it and lead it here. And if anyone asks you why you’re untying it, say this to them, “Its master has a need.” And those who’d been sent off went and found it just as he’d said to them. And as they were untying the foal its masters said to them, ‘Why are you untying that foal?’ And they said, ‘Its master has a need.’ And they led it to Yeshua, and when they’d thrown their cloaks on the foal, they mounted Yeshua on it. And as he was going along they spread out their cloaks on the road. And as he was approaching the road down from the Mount of Olives the entire multitude of disciples began rejoicing - praising God in a loud voice for all the powerful works which they’d seen, saying, “The king who comes in the name of the lord^[1] [Yahweh] is blessed. Peace in heaven, and glory in the highest places!”

And some of the Pharisees in the crowd said to him, “Teacher! Rebuke your disciples!” But answering he said to them, “I say to you, that if they’re silent the stones will cry out.” And as he approached, when he saw the city, he wept over it, saying, “If you’d perceived, even you, in this day of yours, the things which are for your peace. But now it’s hidden from your eyes. Days will come upon you when your enemies will throw up a barricade at you, and they’ll surround you, and constrain you from every side. And they’ll level you to the ground, and your children within you. And they won’t leave one stone upon another within you, because you didn’t perceive the time of your visitation.”

And when he entered into the temple he began to throw out those who were buying and selling inside it, saying to them, "It's been written, 'My house is a house of prayer', but you've made it a cave of robbers." And he taught each day in the temple. And the chief priests and the scribes sought him out to destroy him, as did the leaders of the people. But they couldn't find any way to do it, because the people were all hanging on him, listening.

20 And it came to be in one of those days, while he was teaching the people in the temple and bringing the good news, that the chief priests, the scribes, and the elders came up to him, and they spoke to him, saying, "Tell us by what authority you do these things? And who has given this authority to you?" And answering, he said to them, "I'll also ask you one question. Tell me, was the immersion of Yohannes from heaven or from people?" But they concluded among themselves, saying, "If we say 'from heaven' then he'll say, 'So why didn't you trust him?', but if we say 'from people' then all the people will stone us because they've been persuaded that Yohannes was a prophet." And they answered, "We don't know where it was from." And Yeshua said to them, "Neither will I tell you by what authority I do these things."

And he began to tell the people this analogy: "A certain person planted a vineyard, and he leased it out to farmers, and he went travelling for a considerable time. And in time he sent off a slave to the farmers, so they'd give him some of the fruit of the vineyard. But the farmers whipped him, and sent him away empty handed. And he continued, sending another slave, but they whipped that one and dishonoured him, and sent him away empty handed. And he continued, sending a third one, but they wounded him, throwing him out. So the master of the vineyard said, 'What will I do? I'll send my beloved son, because when they see him they'll respect him equally.' But when they saw him the farmers reasoned amongst themselves, saying, 'This is the heir. Come here and let's kill him so the inheritance will be ours.' And they threw him outside of the vineyard, and they killed him. Then what will the master of the vineyard do to them? He'll come and destroy those farmers, and he'll give the vineyard to others." And when they heard this, they said, "May it never be!" And looking at them he said, "Then what's this that's been written, 'The stone which those who build have rejected - this stone has become the head of the corner. And everyone who falls onto that stone will be shattered, yet it'll winnow the one on whomever it falls.'"

And at that hour the chief priests and the scribes sought to lay their hands on him, (but they were afraid of the people), because they perceived that he'd said this analogy against them. So they watched him carefully, and they secretly sent infiltrators who pretended to be righteous, so they might catch him out in something he said, in order to hand him over to the rule and authority of the provincial governor. And they inquired of him, saying, "Teacher, we know that you teach and speak correctly. And that you don't accept appearances, but you teach the way of God in truth. Is it permitted for us to pay taxes to Caesar or not?" But recognising their craftiness he said to them, "Why are you testing me? Show me a denarius^[25]. Whose likeness and inscription does it have?" And they answered, "Caesar's." So he said to them, "So then, give the things of Caesar back to Caesar, and the things of God, to God." And they weren't able to catch him out by his declaration in front of the people. And marvelling at his answer, they were hushed.

And some of the Sadducees, (who speak against a resurrection), came to inquire of him, saying, “Teacher. Moshe wrote to us that if anyone’s brother, who has a wife, dies, and he died childless, then he should take the wife of his brother, and he should raise up seed for his brother. Now, there were seven brothers. And the first took a wife but died childless. And the second one took the wife, but he also died childless. And the third took her, and similarly, all the seven also died but left no children behind. And last of all the woman died too. So In the resurrection, which of them will she be the wife of? For all seven had her as a wife.”

And answering, Yeshua said to them, “The sons of this age marry and are given in marriage, but those who are deemed worthy of participating in that age, and of the resurrection from the dead, will neither marry nor be given in marriage. For they’re no longer able to die, for they’re equal^[67] to messengers, and, being sons of the resurrection, they’re sons of God. And even Moshe divulged the secret that the dead are raised, at the brambles when he said, ‘Lord^[1] [Yahweh], the god of Abraham, and the god of Yitshak, and the god of Yaakov.’ So he isn’t the god of the dead, but of the living. For to him, all are alive.” And answering, some of the scribes said, “Teacher, you’ve spoken well.” And they no longer dared to inquire anything more of him.

And he said to them, “How do they say that the Anointed is the son of David? For David himself says in the scroll of psalms, ‘The lord^[1] [Yahweh] said to my lord, “Sit on my right until I place your enemies as a footstool for your feet.”’ So then, if David calls him ‘lord’, how is he his son?”

While all the people were listening he said to his disciples, “Watch out for the scribes who want to walk around in robes, and who are fond of greetings in the marketplaces, and of the front seats in the synagogues, and of the best reclining places at dinners, and who devour the houses of widows, and who, for appearance’s sake, pray long prayers. They’ll receive a more severe condemnation.

21 And looking up he saw the rich throwing their offerings into the treasury. And he also saw a certain poor widow throwing in two leptons^[52]. And he said, “Truly, I say to you, that this poor widow has thrown in more than all. For all these threw in their offerings to God from their overabundance, but she, from her need threw in all that she had to live on.”

And some were talking about how the temple was adorned with quality stones and articles which had been offered. He said, “These things that you’re looking at - days will come when not one stone will be left on another which won’t be demolished.” And they inquired of him, saying, “Teacher. So when will this be? And what will be the sign when these things are about to happen?”

And he said, “Watch out that you’re aren’t led astray. For many will come in my name, saying ‘I’m him.’ and, ‘The proper time is near.’ So don’t go after them. And whenever you hear of battles and instabilities, don’t be dismayed. For these things must take place first, but the fulfilment won’t come straightaway.” Then he said to them, “Nation will be raised up against nation, and kingdom against kingdom. There’ll be great earthquakes in various places, and there’ll be famines and pestilences. There’ll be terrors accompanied with great signs from the sky.

But before all this they’ll lay their hands on you and persecute you, handing you over to the synagogues and the jails, and you’ll be led before kings and governors on

account of my name. This will eventually lead to you[̄] being a testimony. So then, put it into your[̄] hearts not to be anxious beforehand to defend yourselves. For I'll give you[̄] a mouth, and wisdom that all those who oppose you[̄] won't be able to contradict nor to stand against. And you'll[̄] be handed over by parents, and relatives, and friends and brothers, and they'll put some of you[̄] to death. And you'll[̄] be hated by everyone because of my name. But not a hair from your[̄] head will be destroyed at all. In your[̄] perseverance you'll[̄] gain possession of your[̄] lives.

And when you[̄] see Jerusalem surrounded by encampments, then perceive that her desolation is near. Then let those who are in Judea flee into the mountains, and let those in the midst of her get out, and don't let those who are in the countryside enter into her. Because these days of avenging are to fulfil everything which has been written. But woe to those who are pregnant^[68] or nursing^[69] in those days. For there'll be great distress on the land, and wrath against this people. And they'll fall at the point of a sword, and they'll be led into captivity to all the nations. And Jerusalem will be trampled underfoot by the nations until the times of the nations are completed.

And there'll be signs in the sun, and the moon, and the stars. And on the earth there'll be an anguish of the nations, at the difficulty of dealing with the roaring and the tossing of the sea. People will be frozen from fear and the expectation of what's coming on the inhabited world because the powers of the heavens will be shaken. And then they'll see the Son of Man coming in a cloud with power and great glory. So when these things start happening, straighten up and lift your[̄] heads, because your[̄] redemption is near.”

And he spoke this analogy to them, “Observe the fig tree, and all the other trees. When you[̄] observe for yourselves that they're sprouting, then you[̄] perceive that summer is already near. In the same way also, when you[̄] see these things happening, then perceive that the kingdom of God is near. Amen^[18], I say to you[̄], that that generation won't have passed away at all until all these things have come to be. The sky and the earth will pass away, but my messages won't pass away at all.

Watch out for yourselves, otherwise your[̄] hearts might be weighed down with headaches from overindulgence, drunkenness, and the anxieties of life, and then that day will suddenly be on you[̄] unforeseen. For it'll come like a trap upon all those who are settled on the face of the earth. So then, be vigilant at all times, pleading that you[̄] might be deemed worthy to escape all these things which are about to happen, and to stand in front of the Son of Man.”

During the days he was teaching in the temple, and at nights going and spending the night on the mountain, (the one called “of Olives”). And early in the morning, all the people were coming to him in the temple to hear him.

22 Now, the festival of Unleavened Bread, which is called Passover^[8], was drawing near. And the chief priests and scribes were seeking how they might kill him, because they were afraid of the people. And Satan^[14] entered into Yehuda, the one usually called Iscariot, one of the Twelve. And he went off and discussed with the chief priests and the officers of the temple guards about how he might hand him over to them. And they rejoiced and they agreed together to give him silver. And he consented, and he sought an opportunity to hand him over to them away from the crowd.

Then came the day of Unleavened Bread on which the Passover^[8] has to be sacrificed. And he sent Petros and Yohannes off, saying, "Go and prepare the Passover^[8] for us, so we may eat it." But they said to him, "Where do you want us to prepare it?" And he said to them, "Look! When you enter into the town a person carrying a clay jar of water will meet you. Follow him into the house he's going to. And you'll say to the owner of the house, 'The teacher says to you, "Where's the lodging where I may eat the Passover^[8] with my disciples?'" And he'll show you a large upper room with places all around it. Prepare things there." And they went away and they found things just as he'd said to them. And they prepared the Passover^[8].

And when the hour came, he reclined with his twelve ambassadors. And he said to them, "I've deeply desired^[70] to eat this Passover^[8] with you before my suffering." For I say to you, that I'll no longer eat of it at all, until it's fulfilled in the kingdom of God. And he accepted the cup, and when he'd given thanks, he said, "Take this and share it amongst yourselves. For I say to you, that I won't drink the produce of the grapevine at all until the kingdom of God has come. And he took the bread, and when he'd given thanks, he broke it and offered it to them, saying, "This is my body which is given on your behalf. Do this in order to remember me." And similarly after dining, the cup, saying, "This cup is the new covenant in my blood, which is poured out on your behalf. Except look! The hand of the one who's handing me over is with me on the table. And indeed the Son of Man is going as it's been determined. Except woe to the person through whom he's handed over." And they began to discuss among themselves which one of them it might be who was about to commit this thing.

And a rivalry arose amongst them, about which of them was thought to be the greatest. And he said to them, "The kings of the nations lord it over them. And those in authority over them are called benefactors. But it isn't this way with you. Let the greatest among you become like the youngest, and the leader like the one who serves. For who's greater? The one who reclines or the one who serves? Isn't it the one who reclines? But I'm in the midst of you like one who serves. And you, you're the ones who've remained with me throughout my trials. And I'm conferring a kingdom on you, just as my father conferred it on me - so that you may eat and drink at my table in the kingdom, and you may sit on thrones, judging the twelve tribes of Yisrael."

And the lord said, "Shimon. Shimon. Look! Satan^[14] has demanded to winnow you [all] like grain. But I've pleaded for you [Shimon], that your faith won't cease. And when you've turned around, steady your brothers." But he said to him, "Lord, I'm prepared to go to jail with you, and to death." But he said, "I say to you Petros, no rooster will crow at all today until you've renounced that you know me three times."

And he said to them, "When I sent you out without a money bag, or pouch, or sandals - did you lack anything?" And they said, "Nothing." And then he said to them, "But now, let whoever has a money bag pick it up, and likewise a pouch. And whoever doesn't have a sword should sell his cloak and buy one. For I say to you, that what's been written, 'And he was counted with the lawless', must still be fulfilled in me. For the things concerning me have a fulfilment." And they said, "Lord. Look! Here are two swords." And he said to them, "That's sufficient."

And, as usual, he went out to the Mount of Olives, and his disciples followed him. And when they came to the place, he said to them, "Pray that you don't enter into a

trial.” And he withdrew from them about a stone’s throw away, and he knelt down and prayed, saying, “Father, if you consent^[71] then take this cup away from me. Except, let your will come to be, not my will. And a messenger from heaven appeared to him, strengthening him. And becoming conflicted, he prayed more earnestly. And his sweat became like clots of blood landing on the ground. And when he got up from the prayer, he came to the disciples and found them fallen asleep from the sadness. And he said to them, “Why are you sleeping? Get up and pray that you don’t enter into a trial.”

Yet, while he was still speaking. Look! A crowd, and the one called Yehuda, one of the Twelve, came up to them. And he came near to Yeshua to kiss him. But Yeshua said to him, “Yehuda, are you handing over the Son of Man with a kiss?” And when those around him saw what was going to happen, they said to him, “Lord. Should we strike them with a sword?” And a certain one of them struck the slave of the chief priest, cutting off his right ear. And answering Yeshua said, “Allow even this!” and touching the hole of his ear, he healed him.

And Yeshua said to those who’d come up to him, the chief priests, the officers of the temple guards, and the elders, “Have you come out with swords and sticks as if I was a robber? Each day when I was with you in the temple you didn’t stretch out your hands to seize me. But this is your hour, and the authority of darkness.” And they seized him, and they led him away, and took him to the house of the chief priest. And Petros followed at a distance.

And when they’d lit a fire in the middle of the courtyard and sat down together, Petros sat down in the midst of them. And a certain slave girl who’d seen him sitting facing the light, and had stared at him, said, “This one was with him too.” But he denied it, saying, “Woman, I don’t know him!” And shortly after, someone else saw him and declared, “You’re also one of them.” But Petros said, “Man, I’m not.” And about an hour later a certain other one said strongly, “For certain this man was also with him, because he’s a Galilean.” But Petros said, “Man! I don’t know what you’re talking about!” And immediately, while he was still speaking, a rooster crowed. And the lord turned and looked at Petros, and Petros was reminded of when the lord had said to him, “Before the rooster crows you’ll renounce me three times.” And Petros went outside and he wept bitterly.

And the men who were constraining Yeshua were mocking and whipping him. And they covered him and they beat his face, and they asked him, saying, “Prophecy! Who was it who hit you?” And they said many other evil things against him. And as it became day, the eldership of the people was gathered with the chief priests and the scribes, and they led him into their Sanhedrin^[72], saying, “If you’re the Anointed, tell us!” And he said to them, “Even if I told you, you wouldn’t believe me at all. And even if I asked, you wouldn’t answer me at all, or release me. From now on, the Son of Man will be sitting at the right hand of the power of God.” And they all said, “Then you’re the son of God?” And he declared to them, “You yourselves are saying that I am.” And they said, “Why do we still need to have testimony, for we ourselves have heard from his own mouth.”

23 And the entire multitude of them stood up and led him off to Pilate. And they began to accuse him, saying, “We found this one perverting the nation, forbidding the paying of taxes to Caesar, and saying that he himself is the Anointed, a king.”

And Pilate questioned him saying, “You’re the king of the Jews?” And answering him he declared, “You yourself are saying it.” And Pilate said to the chief priests and the crowds, “I find no fault in this person.” But they were insistent, saying, “He stirs up the people, teaching throughout Judea, beginning from Galilee all the way to here.” And when Pilate heard “Galilee”, he inquired if he was a Galilean. And when he realised that he was from the authority of Herod, he sent him to Herod, who was also in Jerusalem in those days.

And when Herod saw Yeshua he rejoiced greatly because he’d been wanting to see him for a considerable time - because he’d heard many things about him, and he expected to see him perform some sign. So he questioned him with a considerable number of questions, but he didn’t answer him. And the chief priests and the scribes stood and accused him vigorously. So Herod, together with his soldiers, scorned him. And when they’d mocked him, they clothed him in a splendid garment and he sent him back to Pilate. And Pilate and Herod became friends with one another on that day, for beforehand there had been hostility between them.

And Pilate called together the chief priests, the rulers, and the people, and said to them, “You brought this person to me as one who was leading the people astray. And look! I’ve examined him in front of you, but I haven’t found any fault in this person regarding those things you’re accusing him of. And neither did Herod, for I sent you up to him. And look! He hasn’t committed anything which is deserving of death. I will discipline him, and then release him.” (It was necessary to release one person to them because of the festival).

But they all cried out with one voice, saying, “Take him away! But release Barabbas to us!” (He’d been thrown into jail for a certain insurrection which had taken place in the city, and for murder). But wanting to release Yeshua, Pilate called out to them again, but they kept on calling back, “Execute^[73]! Execute him!” So, the third time he said to them, “Why? What evil has he done? I haven’t found any fault of death in him. I will discipline him, and then release him.” But they persisted with loud voices, demanding for him to be executed^[73]. And their voices, and those of the chief priests, prevailed. And so Pilate decided to grant their demand. And he released the one they requested, who’d been thrown into jail for insurrection and murder. And he handed Yeshua over to their will.

And as they led him away, they took hold of Shimon, a certain Cyrenian who’d come in from the fields, and placed the stake^[74] on him to carry it behind Yeshua. And a large multitude of people followed him, including women who mourned and wailed for him. And turning towards them, Yeshua said, “Daughters of Jerusalem. Don’t weep for me, but weep only for yourselves and for your children, because look! Days are coming in which they’ll say, ‘The barren are blessed, and those whose belly has never borne, and whose breasts have never nursed^[38].’ Then they’ll begin to say to the mountains, ‘Fall on us!’ and to the hills, ‘Cover us!’ For if they do these things in the green wood, what will happen when it’s dried?”

And there were also two others, criminals, who were led out to be killed together with him. And when they came to the place called “The Skull”, they executed^[73] him there along with the criminals - one indeed on his right, and one on his left. And Yeshua said, “Father, pardon them, because they aren’t aware of what they’re doing.” And they cast lots to divide up his clothes.

And the people were standing there looking on, and the rulers sneered, saying together with them, “He saves others. Let him save himself if he’s the Anointed, the selected one of God!” And the soldiers were also mocking him, coming up and offering him wine vinegar, and saying, “If you’re the king of the Jews, then save yourself!” And there was an inscription which had been written above him, in letters of Greek, Latin and Hebrew, “This is the king of the Jews”. And one of the criminals who’d been hung there spoke evil about him, saying, “If you’re the Anointed, then save yourself, and us!” But answering, the other one rebuked him, saying, “Don’t you even fear God? Since you’re condemned to the same thing. And indeed, we’re getting what we rightly deserve for what we’ve committed. But he hasn’t done anything out of place.” And he said to Yeshua, “Remember me lord, when you come into your kingdom.” And Yeshua said to him, “Amen^[18], I say to you, you’ll be with me in paradise^[75] today^[76].”

And it was about the sixth hour^[77], and darkness came over the whole of the land until the ninth hour^[78]. The sun was darkened, and the curtain of the temple was torn down the middle. And when he’d called out in a loud voice, Yeshua said, “Father, I’ll place my spirit into your hands.” And when he’d said these things, he breathed his last^[79].

When he saw what had happened, the centurion glorified God saying, “Truly, this person was righteous.” And all the crowds who’d come out together and who were watching these things happening, returned, beating their breasts. But all those who knew him, and the women who’d followed him from Galilee, stood at a distance watching these things.

And look! There was a man named Yosef, a council member, and a good and righteous man, who hadn’t agreed with their advice and action. He was from Arimathea, (a town of the Jews), and he was also anticipating the kingdom of God himself. He approached Pilate and requested the body of Yeshua. And he took it down, and he wrapped it in fine linen, and placed it in a tomb, which was hewn out of the rock, in which no one had ever been laid. That day was the preparation, and the Sabbath was about to begin^[80]. And the women who’d come with him from Galilee, followed along and gazed at the tomb and how his body was placed. And when they returned, they prepared spices and perfumes. But, in accordance with the commandment, they rested on the Sabbath.

24 But on the day after the Sabbath^[81], very early in the morning, together with some others, they came to the tomb, carrying the spices which they’d prepared. But they found that the stone had been rolled away from the tomb, and when they entered in they didn’t find the body of the lord Yeshua. And it came to be, while they were bewildered about this, that look! Two men stood next to them in garments that shone like lightning. And while they were terrified and lowering their faces to the ground, they said to them, “Why do you seek the living among the dead? He isn’t here, but he’s been raised. Recall how he told you when you were still in Galilee, saying, ‘The Son of Man must be handed over into the hands of sinful people, and be executed^[73], and rise up again on the third day.’” And they were reminded of what he’d said.

And when they returned from the tomb, they reported all these things to the Eleven and to all the others. And it was Maria Magdalene^[27], Yohanna, Maria of Yaakov, and the rest of the women with them who told these things to the ambassadors. But it

appeared to them that what they were saying was nonsense, and they didn't believe them. But Petros got up and ran to the tomb, and peering in he saw only the strips of linen cloth lying there, and he went away, marvelling to himself at what had happened.

And look! That same day, two of them were on their way to a village about sixty stadia^[82] [almost ten kilometres] from Jerusalem, called Emmaus. And they were conversing with one another about all that had happened. And it came to be, while they were conversing and discussing with each other, that Yeshua himself came up to them and went along with them. But their eyes were restrained and they didn't recognise who he was. And he said to them, "What are you discussing back and forth with one another as you're walking along? And why do you have such sad faces?" And answering, the one named Cleopas said to him, "Are you only sojourning^[83] in Jerusalem and you don't know the things which have happened there in these days?" And he said to them, "What things?"

And they said to him, "The things concerning Yeshua of Nazareth, a man who was a prophet - powerful in actions and words before God and all the people. And how the chief priests and our rulers handed him over to be sentenced to death, and they executed^[73] him. And we had expected that he was the one who was about to ransom back Yisrael. And besides all these things, today is the third day since these things took place, and some of our women have amazed us. They were at the tomb early in the morning but they didn't find his body, and they came back saying that they'd seen a vision of messengers who said that he's alive. And some from among us went to the tomb and found things just as the women had said, but they didn't see him." And he said to them, "Oh fools! Your hearts are so slow to trust in all the things which the prophets have spoken! Didn't the Anointed have to suffer these things and then enter into his glory?" And beginning from Moshe and all of the prophets, he interpreted to them what was said in all the writings about himself.

And as they approached the village where they were going, he behaved as though he was going on further. And they urged him, saying, "Stay here with us, because it's dusk and the day has declined already." And so he went in to stay with them. And it came to be, as he reclined with them, that he took the bread and he blessed it, and when he'd broken it, he handed it to them, and their eyes were opened and they recognised him. But he disappeared from them, and they said to one another, "Weren't our hearts burning as he spoke to us on the road, and as he explained the writings to us!"

And they got up that very hour and returned to Jerusalem. And they found the Eleven and those who were with them gathered together, saying, "The lord has been raised. Truly. And he's appeared to Shimon." And they themselves related in full the things which had happened on the road, and how he was perceived by them in the breaking of the bread. And as they were saying these things, Yeshua himself stood in the middle of them and said to them, "Peace to you." And they were terrified and became frightened, thinking that they were looking at a spirit. And he said to them, "Why are you troubled? And what thinking is arising in your hearts? See my hands, and my feet. It's me. Feel me and see, because a spirit doesn't have flesh and bones like you observe that I have." And when he said this, he showed them his hands and feet. And while they still didn't believe because of their joy and marvelling, he said to

them, “Do you[̄] have any food in this place?” So they handed him part of a broiled fish and some honeycomb. And taking it he ate it in front of them.

And he said to them, “This is what I told you[̄] about while I was still with you[̄]. That everything which has been written about me in the law of Moshe, in the prophets, and in the psalms had to be fulfilled.” Then he opened up their minds to understand the writings. And he said to them, “Just as it’s been written, in the same way the Anointed had to suffer, and to rise from the dead on the third day. And that the repentance and pardoning of sins must be proclaimed in his name, to all the nations, beginning from Jerusalem. And you[̄] yourselves are witnesses of these things. And look! I send what my father has promised to you[̄]. But sit still in the city of Jerusalem until you’ve[̄] put on^[84] power from on high.”

And he led them out into the area of Bethany. And he lifted up his hands and blessed them. And it came to be, as he was blessing them, that he stood apart from them, and he was carried up into the sky. And they worshipped him, and returned to Jerusalem with great joy. And they were constantly in the temple, praising and blessing God.

Amen^[18].

1) Jews used “Lord” in place of “Yahweh” to avoid any possibility of breaking the third commandment.

2) “intimate” here is literally “known”

3) literally “how” here is “from where”

4) “servant” could also be “child”

5) literally, “the face of the lord”

6) “heart” here is literally “innards”. Greeks considered your inner feelings to be located in your innards, while in modern English we consider them to be in your heart.

7) “salvation” here is an adjective in Greek

8) Pesach is the Jewish festival celebrating their deliverance from Egypt. From the Hebrew word Pesah which means “to pass over”.

9) the word “favour” is literally “grace”

10) a tetrarch was a Roman ruler in charge of a largish area, like a province. Literally it means “ruler of a quarter”

11) “made low” is the same word as “humbled”

12) Diabolos means “slanderer”

13) in Greek the word we translate worship has the idea of falling down and worshipping

14) Satan is the Hebrew name for Diabolos and means “accuser”

15) Sabbath here is literally plural

16) literally, “hearing” is “ears”

17) “your home town” is literally “your fathers”

18) amen is a Hebrew word meaning “truly”

19) “his home town” is literally “his fathers”

20) “silenced” is literally “muzzled”

21) the Lake of Gennesaret is the Hebrew name for the Sea of Galilee

22) the second Sabbath after Passover day, and the first of the seven Sabbaths intervening before Pentecost

23) poor quality

24) literally, “your face”

25) a denarius was a silver coin worth about a day’s wages for a labourer

26) few and little are the same word in Greek

27) Magdala was a town on the shore of the Sea of Galilee

- 28) apparent and evident are the same Greek word
- 29) "waves" is literally "wave of the water"
- 30) the Greek word used here means a vertical stake or pole. Sometimes but not usually it could include a crossbar of some kind.
- 31) "shone like lightning" is all one word in Greek
- 32) good in terms of quality, not morality
- 33) literally "whoever is not down on us is over us"
- 34) literally, "his face"
- 35) pass on in the sense of spreading a message from one person to another, to another... sort of like gossiping but without the negative connotation
- 36) Hades was the Greek god of the dead, but it also came to mean the place where the dead go
- 37) Beelzebub was a Philistine god, and one of the names of Satan
- 38) "nursed" is literally "suckled"
- 39) simple as opposed to complex
- 40) "make sure" here is literally "take note"
- 41) "bathe" is literally "immerse"
- 42) Gehenna is the Hebrew name for hell
- 43) an assarion was a bronze coin worth a tenth of a denarius, about a tenth of a day's pay for a labourer
- 44) "looks after" in the sense of looking after animals
- 45) a cubit is the distance from a man's elbow to the finger tips, about 45cm
- 46) "girded" means to have something wrapped around and tightened, usually it involved pulling your tunic between your legs and tucking it into your belt
- 47) "girded" means to have something wrapped around and tightened
- 48) nine at night until midnight
- 49) midnight until three in the morning
- 50) "household" here means "family, servants and animals"
- 51) "servants" could also be "children"
- 52) a lepton was a very small copper coin worth an eighth of an assaria, about an eightieth of a day's pay for a labourer
- 53) "straightened up" here has the idea of rebuilding something which has been broken down
- 54) a saron was about 13 litres, three sara is about 40 litres
- 55) "contend" in the sense of an athlete contending for the prize
- 56) dropsy is a severe swelling caused by retaining water
- 57) a drachma was a silver coin worth about a day's pay for a labourer
- 58) a bath is about 22 litres
- 59) a cor is 10 baths, about 220 litres
- 60) mammon was a Hebrew word meaning "material wealth"
- 61) the Greek words for "one" and "other" are in the masculine form, implying that both are male
- 62) the Greek words for "one" and "other" are in the feminine form, implying that both are female
- 63) the word "money" here means money and/or possessions
- 64) praise here is a different word to the word normally translated "praise"
- 65) a mina was a coin worth 100 drachma, about 100 days pay for a skilled worker
- 66) "table" here is the small type used by money changers
- 67) "equal to messengers" is one word in Greek
- 68) "pregnant" in Greek is literally "have in the belly"
- 69) "nursing" is literally "suckling"
- 70) "deeply desired" is literally "desired with desire"
- 71) "consent" here means a reasoned desire and elsewhere it is translated as "intend"
- 72) the Sanhedrin was a Jewish council of judges

- 73) the Greek word specifically means to execute by hanging on a stake
- 74) the Greek word used here means a vertical stake or pole.
- 75) paradise was a Persian word meaning a park or garden
- 76) it is possible, but I think unlikely, that this could be “Today I say to you, you will be with me in paradise.”
- 77) midday
- 78) three in the afternoon
- 79) literally this is just “breathed out”
- 80) “begin” is literally “dawn”, but the Sabbath starts at 6pm the night before, so twilight was close.
- 81) “day after the Sabbath” here is literally “one of the Sabbaths”
- 82) a stadion was about an eighth of a Roman mile, about 160 metres
- 83) a sojourn is a period of temporarily living in a foreign country or region
- 84) “put on” in the sense of putting on clothes by getting inside them
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John

1 The message was in the beginning. And the message was with God, and the message was God. He was in the beginning with God. All things came to be through him, and not even one thing which has become, came to be without him. Life was in him, and the life was the light of mankind. The light appeared in the darkness, and the darkness didn't overpower it.

A person came who'd been sent from God. His name was Yohannes. He came as a testimony, so that he should testify about the light, so that everyone would trust through him. He wasn't the light, but that he should testify about the light. The true light, which brings light to every person, was the one who was coming into the world.

He was in the world, and the world came to be through him, but the world didn't perceive him. He came to his own, but those who were his own didn't accept him. But to as many as did accept him, he gave them the authority to become children of God, to those who trusted in his name. Who were born, not of blood, nor of the will of the flesh, nor of the will of a man, but of God.

And the message became flesh, and encamped among us, and we gazed upon his glory, the glory like that of an only child with a father, full of grace and truth. Yohannes testified about him and cried out saying, "This was the one of whom I said, 'The one who comes after me is more important than me because he was before me.'"

And we have all received grace upon grace from his fullness. Because the law was given through Moshe, but the grace and the truth came through Yeshua the Anointed. Nobody has ever seen God. The only son, the one who's in the bosom of the father - he has related him in full.

And this is the testimony of Yohannes when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?" He acknowledged and didn't deny. He acknowledged, "I myself am not the Anointed." And they asked him, "What then? Are you Eliyah?" and he said, "I'm not." "Are you the prophet?", and he answered, "I'm not." Then they said to him, "Who are you? So we may give an answer to those who sent us. What do you say about yourself?" He declared, "I'm a voice of one who shouts in the wilderness, 'Straighten the path of the lord^u [Yahweh]', just as the prophet Yisheyah has said." And those who'd been sent were from the Pharisees, and they asked him and said to him, "So why do you immerse? If you aren't the Anointed, nor Eliyah, nor the prophet?" Yohannes answered them, saying, "I immerse in water, but in the midst of you stands one whom you don't know. He's the one who comes after me, who's more important than me, of whom I'm not worthy that I should untie the strap of his sandal."

These things occurred in Bethany on the other side of the Jordan where Yohannes was immersing. The next day, Yohannes observed Yeshua coming towards him, and he said, "See, the lamb of God, who takes away the sin of the world. This is the one about whom I said, 'A man is coming after me who's more important than me because he was before me.' And I didn't know him, but only that he would be manifested to Yisrael. Because of this I came immersing in water." And Yohannes testified, saying, "I've gazed at the spirit descend like a dove from the sky and remain

on him. And I didn't know him, but the one who sent me to immerse in water, he said to me, 'The one on whom you see the spirit descend and remain on him, this is the one who immerses in the holy spirit.' And I've seen, and I've testified that this is the son of God."

Again on the next day, Yohannes was standing with two of his disciples. And looking at Yeshua walking he said, "See the lamb of God." And the two disciples heard him speaking, and they followed after Yeshua. And Yeshua turned and gazed at them following, and he said to them, "What are you looking for?" And they said to him, "Rabbi^[2], (which is translated as Teacher), where are you staying?" He said to them, "Come and see." And they went and saw where he was staying. And they stayed there that day since it was the tenth hour^[3].

One of the two who'd heard from Yohannes and followed him was Andreas, the brother of Shimon Petros. Who first found his own brother, Shimon, and said to him, "We've found the Messiah^[4]", (which is translated as The Anointed). And he led him to Yeshua. But when he looked at him, Yeshua said, "You're Shimon, the son of Yonah. You'll be called Cephas^[5]", (which is translated as Petros^[5] [Stone]).

The next day he wanted to go to Galilee, and he found Philippos and said to him, "Follow me." And Philippos was from Bethsaida, from the town of Andreas and Petros. Philippos found Nathanael and said to him, "We've found the one whom Moshe wrote about in the law, and the prophets - Yeshua the son of Yosef, from Nazareth." And Nathanael said to him, "Is anything from Nazareth able to be good?" Philippos said to him, "Come and see!"

Yeshua saw Nathanael coming toward him and said about him, "See! Truly a Yisraelite in whom there's no deceit." Nathanael said to him, "Where do you know me from?" Yeshua answered and said, "I saw you under the fig tree, before Philippos called you." Nathanael answered and he said to him, "Rabbi^[2]. You're the son of God. You're the king of Yisrael." Yeshua answered and he said to him, "You trust me because I said to you that I saw you underneath the fig tree. You'll see greater things than these." And he said to him, "Amen^[6], amen, I say to you, from now on you'll see the sky opened and the messengers of God ascending and descending on the Son of Man."

2 And on the third day, there came to be a wedding feast in Cana in Galilee. And Yeshua's mother was there, and Yeshua and his disciples were invited to the wedding feast. And when they were lacking wine, Yeshua's mother said to him, "They don't have any wine." Yeshua said to her, "What's that to me and you woman? My hour hasn't yet arrived." His mother said to the servants, "Do whatever he tells you."

There were six stone water jars placed there for the cleansing of the Jews. Each one had room for two or three metretes^[7], [about 100 liters]. Yeshua said to them, "Fill the water jars full of water." And they filled them full to the brim. And he said to them, "Now scoop some out and carry it to the master of the dining room^[8]." And they carried it.

But when the master tasted the water, it had become wine. And he didn't know where it'd come from, (but the servants who'd scooped the water knew). And the master called the bridegroom and said to him, "Everyone puts out the good wine first, and then when they're drunk, the inferior. But you've kept the good wine until now."

This was the beginning of the signs which Yeshua did in Cana in Galilee, and he manifested his glory, and his disciples trusted in him. After this he went down to Capernaum, himself and his mother, and his brothers, and his disciples. And they stayed there for a few days.

The Passover^[9] of the Jews was near, and Yeshua went up to Jerusalem. And he found people selling oxen and sheep and doves, and money changers sitting in the temple. And when he'd made a whip out of cords, he threw them all out of the temple, along with the sheep and the oxen, and he poured out the small coins of the money exchangers, and overturned the tables. And to those who were selling doves he said, "Take these things away from here. Don't make the household of my father a household of merchandise." And his disciples were reminded that it's been written, "Zeal for your house has consumed me."

Then the Jews answered and said to him, "What sign do you show us, that you do these things?" Yeshua answered and he said to them, "Break apart this temple and in three days I'll raise it up." The Jews then said, "This temple took forty six years to build, and you'll raise it up in three days?" But the one he'd spoken about was the temple of his body. (Later, when he was raised from the dead, his disciples were reminded that he'd said this, and they trusted the writing and the message which Yeshua had spoken).

And while he was in Jerusalem, at the Passover^[9] and during the festival, many who observed the signs which he did trusted in his name. But Yeshua himself didn't entrust himself to them, because he knew everyone, and because he had no need that anyone should testify about anyone, for he himself perceived what was in the person.

3 Now there was a person from the Pharisees whose name was Nicodemus, a ruler of the Jews, who came to him at night and said to him, "Rabbi^[2], we know that you're a teacher who's come from God, for nobody is able to do the signs you do unless God is with him." And Yeshua answered and said to him, "Amen^[6], amen, I say to you, unless anyone is born from above they aren't able to see the kingdom of God." Nicodemus said to him, "How's a person able to be born when he's an old man? He isn't able to enter the belly of his mother a second time and be born, is he?" Yeshua answered, "Amen^[6], amen, I say to you, unless anyone is born of water and of spirit, they aren't able to enter into the kingdom of God." That which is born of flesh is flesh, and that which is born of the spirit is spirit.

You shouldn't marvel that I said to you, 'You have to be born from above.' The wind^[10] blows where it wants, and you hear its sound but you don't know where it comes from or where it's going. Everyone who has been born of the spirit is like this." Nicodemus answered and said to him, "How are these things possible?" Yeshua answered and said to him, "You're the teacher of Yisrael and you don't perceive these things? Amen^[6], amen, I say to you, that we speak the things which we know, and we testify to the things which we've seen, but you don't accept our testimony. If you don't trust the earthly things I tell you, how will you trust when I tell you heavenly things?"

Nobody has ascended into heaven except the one who descended from heaven, the Son of Man, the one who's in heaven. And just as Moshe lifted up the serpent in the wilderness, in the same way the Son of Man must be lifted up, so that everyone who trusts in him won't be destroyed but may have everlasting life." For in this way God

loved the world - he gave his only born son so that everyone who trusts in him won't be destroyed but may have everlasting life.

For God didn't send his son into the world so he should judge the world, but so the world might be saved through him. The one who trusts in him isn't judged, but the one who doesn't trust has already been judged because he hasn't trusted in the name of the only born son of God. And this is the judgement, that the light has come into the world but the people loved the darkness more than the light, for their works were wicked. For everyone who practises low things hates the light, and doesn't come towards the light so their works won't be exposed. But the one who does the truth comes towards the light so their works might be manifested, because they've been enacted in God.

After these things, Yeshua and his disciples went into the land of Judea, and he stayed there with them and immersed. And Yohannes was also immersing in Aenon near Salem because there was a lot of water there, and they came to him and were immersed. For Yohannes hadn't yet been thrown into jail.

And then an inquiry arose between the disciples of Yohannes and a Jew about purification. And they went to Yohannes and said to him, "Rabbi^[12]. The one who was with you on the other side of the Jordan, about whom you testified. Look! He's immersing. And everyone's going to him." Yohannes answered and said, "A person isn't able to take anything if it hasn't been given to them from heaven. You yourselves are witnesses that I said, 'I'm not the Anointed, but I've been sent ahead of him.' The one who has the bride is the bridegroom, but the friend of the bridegroom, the one who stands by and hears his joy, rejoices because of the voice of the bridegroom. So this is my joy which has been fulfilled. He has to increase but I have to be decreased.

The one who comes from above is over all. The one who's from the earth is of the earth, and speaks of the earth. The one who comes from heaven is over all. And he testifies to that which he's seen and heard, but nobody accepts his testimony. The one who has accepted his testimony has confirmed^[11] that God is true. For the one whom God has sent speaks the declarations of God, for God gives the spirit without measure. The father loves the son and has given all things into his hand. The one who trusts in the son has everlasting life, but the one who disobeys the son won't see life, but the wrath of God remains on them."

4 Then, since the lord had perceived that the Pharisees had heard that Yeshua was making and immersing more disciples than Yohannes, (although Yeshua himself wasn't immersing, but it was his disciples), he left Judea and went away to Galilee. And so he had to pass through Samaria. And he came to a town of Samaria called Sychar, which neighbours the property which Yaakov gave to his son Yosef. And there was a spring of Yaakov there, and Yeshua was tired from the journey. And so he was sitting above the spring. It was about the sixth hour^[12].

And a woman from Samaria came to scoop water, and Yeshua said to her, "Give me something to drink." (For his disciples had gone into the town to buy food). Then the Samaritan woman said to him, "How can you, a Jew, request a drink from me, a Samaritan woman?" (For Jews don't have anything to do with Samaritans). Yeshua answered and said to her, "If you knew the gift of God, and who it is who says to you, 'Give me something to drink', then you would've requested living water from

him, and he would've given it to you." The woman said to him, "Lord, you have no scoop and the well is deep. So where'd you get the living water from? You aren't greater than our father Yaakov who gave us the well, and who drank from it himself, as did his sons and his livestock, are you?"

Yeshua answered and said to her, "All who drink this water will be thirsty again. But whoever drinks the water which I'll give them won't be thirsty at all, into the age. But the water which I give them will become a spring of water in them, leaping up into everlasting life." The woman said to him, "Lord, give me this water so I may not be thirsty, nor come to this place to scoop." Yeshua said to her, "Go off and call your husband and come here." The woman answered and said, "I don't have a husband." Yeshua said to her, "You spoke well, 'I don't have a husband.' For you've had five husbands, and the one you have now isn't your husband. You've spoken the truth."

The woman said to him, "Lord, I observe that you're a prophet. Our fathers worshipped on this mountain, but you Jews say that the place where we must worship is in Jerusalem." Yeshua said to her, "Woman. Trust me that an hour is coming when you [Samaritans] will worship the father neither on this mountain, nor even in Jerusalem. You worship that which you don't know. We worship what we do know, because salvation is from the Jews. But an hour is coming, and now is, when the true worshippers will worship the father in spirit and in truth. For the father also seeks those who worship him in this way. God is spirit, and those who worship him must worship in spirit and in truth." The woman said to him, "I know that the Messiah^[4] is coming, the one called the Anointed. Whenever he comes, he'll report everything to us." Yeshua said to her, "I, the one who speaks to you, am him."

Just then his disciples came, and they marvelled that he spoke with a woman. Nevertheless nobody asked, "What are you looking for?" or "Why are you talking with her?" Then the woman left her water jar behind and went into the town and said to the people, "Come here and see a person who told me everything I ever did. Is this not the Anointed?" And they came out of the town and went to him. And in the meantime his disciples were saying, "Rabbi^[2]. Eat." But he said to them, "I have food to eat which you don't know anything about^[13]." Then the disciples said to one another, "Nobody brought him anything to eat, did they?" Yeshua said to them, "My food is that I do the will of the one who sent me, and that I should complete his work. Don't you say, 'It's still four months until the harvest is coming'? Look! I say to you, lift up your eyes and look around, the countryside is already white to harvest, and the one who reaps receives a reward, and he collects fruit for everlasting life, so that the one who sows, and likewise the one who reaps, may rejoice. For in this the saying is true, that one is the one who sows and another is the one who reaps. I've sent you to reap that for which you haven't laboured. Others have laboured and you've entered into their labour."

And from that town many of the Samaritans trusted in him because of the message of the woman who testified, "He told me everything which I ever did." Then, when the Samaritans came to him, they asked him to stay with them. And he stayed there for two days. And many more trusted because of his message, and they said to the woman, "We no longer trust just because of what you said, for we ourselves trust because we've heard and because we know that this truly is the saviour of the world - the Anointed." But after the two days he went on from there and went to Galilee.

Now Yeshua himself testified that a prophet has no honour in his own home town^[14]. And when he came to Galilee the Galileans welcomed him, having seen all the things which he'd done in Jerusalem during the festival, (for they themselves had gone to the festival). So then Yeshua came again to Cana in Galilee, where he'd made the water into wine.

And there was a certain royal in Capernaum whose son was ill. And when he heard that Yeshua was arriving in Galilee from Judea, he went to him and asked him to come down and to heal his son, for he was about to die. Then Yeshua said to him, "Unless you see signs and miracles you won't trust at all." The royal said to him, "Lord, come down before my child dies." Yeshua said to him, "Go, your son lives." And the person trusted what Yeshua had said to him and went. And while he was still going down, his slaves met him and reported, saying, "Your child is alive." Then he inquired of them the hour in which he'd recovered. They said to him, "The fever left him yesterday at the seventh hour^[15]" Then the father knew that it was at that hour in which Yeshua had said to him, "Your son lives." And he himself trusted, and his whole household. This was again a second sign which Yeshua did when he'd come to Galilee from Judea.

5 After these things was the festival of the Jews, and Yeshua went up to Jerusalem. Now in Jerusalem, above the sheep gate, there's a bathing pool, (the one called Bethesda in Hebrew, and which has five covered colonnades), in which a multitude was lying down, many of the ill, the blind, the lame, the withered, all waiting for the movement of the water. (Because from time to time a messenger descended into the pool and disturbed the water. Then the first to step in after the disturbance of the water would be made well from whatever disease had once restrained them).

And a certain person was there who'd been ill for thirty eight years. When Yeshua saw him lying there, he perceived that he'd already been there a long time, and he said to him, "Do you want to be made well?" The ill person answered him, "Lord. I don't have anyone to place me into the pool when the water is disturbed. So while I'm coming someone else goes down before me." Yeshua said to him, "Get up, pick up your mat, and walk." And straightaway the person was made well, and he picked up his mat and walked.

But it was a Sabbath on that day. And the Jews said to the one who'd been cured, "It's a Sabbath, you're not permitted to pick up your mat." But he answered them, "The one who made me well, he said to me, 'Pick up your mat and walk'." Then they asked him, "Who's the person who said to you, 'Pick up your mat and walk'?" But the one who'd been healed didn't know who it was, for Yeshua had slipped away, (since there was a crowd in that place).

After these things Yeshua found him in the temple and said to him, "Look! You've been made well. Sin no longer - so nothing worse happens to you." The person went away and reported to the Jews that Yeshua was the one who'd made him well. And because of this the Jews pursued Yeshua, and they sought him to kill him because he'd done these things on a Sabbath. But Yeshua answered them, "My father has been working until now. And I'm also working." So because of this the Jews sought him even more to kill him, because not only did he break the Sabbath, but he also called God his own father, making himself equal to God.

Then Yeshua answered and said to them, “Amen^[6], amen, I say to you[̄], the son isn’t able to do anything of himself except what he sees the father do. For whatever he does, likewise the son also does those things. For the father is fond of the son and shows him everything that he himself does. And he’ll show him greater works than these things, so that you[̄] may marvel. For just as the father raises the dead and makes alive, so in the same way the son also makes alive whomever he wants. For neither does the father judge anyone, but he’s given all judgement to the son. So that all may honour the son just as they honour the father. Not honouring the son is not honouring the father who sent him.

Amen^[6], amen, I say to you[̄], that the one who hears my message and trusts the one who sent me has everlasting life, and won’t come into judgement but has crossed over from death to life.

Amen^[6], amen, I say to you[̄], that an hour is coming, and now is, when the dead will hear the voice of the son of God, and those who have heard will live. For just as the father has life in himself, in the same way he has also granted to the son to have life in himself. And he also gave him authority to pass judgement because he’s the Son of Man. Don’t marvel at this, because an hour is coming in which all those in the tombs will hear his voice, and those who did good things will come out to a resurrection of life, but those who practised low things to a resurrection of judgement.

I’m not able to do anything of myself, I judge just as I hear, and my judgement is just, because I don’t seek my own will but the will of the father who sent me. If only I testify about myself, then my testimony isn’t true. But there’s another who testifies about me, and I know that the testimony which they testify about me is true. You’ve[̄] sent to Yohannes, and he’s testified to the truth.

I don’t accept the testimony of a person, but I say these things so you[̄] might be saved. He was the burning and shining lamp, and you[̄] were willing to rejoice for an hour in his light. But I have a greater testimony than that of Yohannes, for the works which the father gave to me that I should complete, these works themselves which I do testify about me that the father has sent me. And the father who sent me has testified himself about me. You’ve[̄] never heard his voice at any time, nor even seen his form. And you[̄] haven’t kept his message among you[̄], because you[̄] don’t trust the one whom he sent.

You[̄] search the writings because you[̄] assume that in them you[̄] have everlasting life, but those are the very ones who testify about me. And you[̄] aren’t willing to come to me so you[̄] may have life. I don’t accept glory from people. But I perceive you[̄], that you[̄] don’t have the love of God among yourselves. I’ve come in the name of my father and you[̄] don’t accept me. If another comes in his own name you’ll[̄] accept him. How are you[̄] able to trust, you[̄] who accept glory from one another, and who don’t seek only the glory of God.

Don’t assume that I’ll accuse you[̄] to the father. Moshe, in whom you’ve[̄] set your[̄] expectation, is the one who accuses you[̄]. For if you’d[̄] trusted Moshe you[̄] would’ve trusted me, for he wrote about me. And if you[̄] don’t trust his writings, how will you[̄] trust my declarations?”

6 After these things Yeshua went to the other side of the Sea of Galilee, (of Tiberius). And a large crowd followed him because they’d seen the signs which he’d

done on those who were ill. And Yeshua went up into the mountain and sat down there with his disciples. Now the Passover^[9], (a festival of the Jews), was near. And Yeshua lifted his eyes and gazed out because of the large crowd coming towards him. And he said to Philippos, “Where will we buy loaves of bread so they may eat?” But he said this to test him, for he himself knew what he was about to do. Philippos answered him, “Two hundred denarii^[16] wouldn’t be sufficient to buy enough loaves of bread for each one of them to get even a little.” One of his disciples, Andreas, the brother of Shimon Petros, said to him, “There’s a little boy here who has five loaves of barley bread and two fish^[17]. But what are these for so many?” But Yeshua said, “Make the people recline.” There was a lot of grass in the place where they reclined, and the number of men was about five thousand.

And Yeshua took the loaves of bread, and when he’d given thanks, he distributed them to the disciples, and the disciples to those who were reclining. Likewise also with the fish, as much as they wanted. And when they were full, he said to his disciples, “Gather together the leftover pieces so that nothing is wasted.” And then they gathered them together, and they filled twelve baskets, full of pieces of the five loaves of barley bread which were left over by those who’d been fed. Then the people who’d seen the sign which Yeshua had done, said, “This truly is the prophet who’s to come into the world.”

Then Yeshua, perceiving that they were about to come and seize him so they could make him king, withdrew again into the mountain by himself. And when evening came, his disciples went down to the sea, and when they’d stepped into the boat, they went to the other side of the sea, to Capernaum. (Darkness had already come and Yeshua hadn’t yet come to them). The sea was being stirred up with a great wind blowing. Then, when they’d rowed about twenty five or thirty stadia^[18], [about five kilometres], they saw Yeshua walking on the sea and coming near to the boat. And they were afraid, but he said to them, “It’s me. Don’t be afraid.” So they were willing to accept him into the boat. And straightaway the boat came to be at the land which they were going to.

The next day the crowd which had stood on the other side of the sea saw that there was no other skiff there except the one which his disciples had stepped into, and that Yeshua hadn’t gone with his disciples in the skiff, but that his disciples had gone off alone. But some other skiffs had come from Tiberius, near the place where they’d eaten the bread, when the lord had given thanks. Therefore, when the crowd saw that Yeshua wasn’t there, nor were his disciples, they themselves stepped into the boats and went to Capernaum looking for Yeshua.

And when they found him on the other side of the sea, they said to him, “Rabbi, when did you come here?” Yeshua answered them and said, “Amen^[6], amen, I say to you, you look for me, not because you’ve seen signs, but because you ate the loaves of bread and were satisfied. Don’t work for the food which is destroyed, but for the food that remains into everlasting life, which the Son of Man will give to you because God the father has sealed him.” Then they said to him, “What should we do so that we’re working the works of God?” Yeshua answered and said to them, “This is the work of God, that you trust in the one whom he’s sent.”

Then they said to him, “So what sign will you do so we may see and trust you? What are you working? Our fathers ate the manna in the wilderness, just as it’s been written, ‘He gave them bread from heaven.’” Then Yeshua said to them, “Amen^[6],

amen, I say to you[̄], it wasn't Moshe who gave you[̄] bread from heaven, but my father gives you[̄] the true bread of heaven. For the bread of God is the one who comes down from heaven and who gives life to the world." So they said to him, "Lord, give us this bread all the time."

And Yeshua said to them, "I'm the bread of life. The one who comes to me won't be hungry at all, and the one who trusts in me will never be thirsty at all. But I've said to you[̄] that you've[̄] also seen me, and you[̄] haven't trusted. Everyone who the father gives to me will be present with me, and the one who comes to me won't be thrown outside at all. Because I've come down from heaven, not so I may do my will, but the will of the one who sent me. And this is the will of the father who sent me, that I shouldn't lose anyone who he's given me, and that I'll raise them up in the last day. And this is the will of the one who sent me, that everyone who looks at the son and trusts in him may have everlasting life, and I'll raise them up in the last day."

Then the Jews murmured about him because he said "I'm the bread which came down from heaven." And they said, "Isn't this Yeshua, the son of Yosef, whose father and mother we know? So how does he say, 'I've come down from heaven?'" Then Yeshua answered and said to them, "Don't murmur among one another. Nobody is able to come to me unless the father who sent me draws them. And I'll raise them up on the last day. It's been written in the prophets, 'And they'll all be taught by God.' Everyone then, who hears from the father and learns, comes to me. Not that anyone has seen the father, except the one who's with God - he's seen the father.

Amen^[6], amen, I say to you[̄], the one who trusts in me has everlasting life. I'm the bread of life. Your[̄] fathers ate the manna in the wilderness and they died. This is the bread that came down out of heaven so that anyone may eat of it and they won't die. I'm the living bread which came down from heaven, if anyone eats this bread they'll live, into the age. And the bread which I'll give is my flesh, which I'll give for the sake of the life of the world."

Then the Jews quarrelled with one another, saying, "How is he able to give us his flesh to eat?" Then Yeshua said to them, "Amen^[6], amen, I say to you[̄], unless you[̄] eat the flesh of the Son of Man, and you[̄] drink his blood, you[̄] won't have any life among yourselves. The one who feeds on my flesh and drinks my blood has everlasting life, and I'll raise them up on the last day. For my flesh is truly food, and my blood is truly drink. The one who feeds on my flesh and drinks my blood remains in me and I in him. Just as the living father has sent me, and I live because of the father, the one who feeds on me, that one too will live because of me. This is the bread which came down from heaven, not as your[̄] fathers ate the manna and died, but the one who feeds on this bread will live into the age."

He said these things in the synagogue while teaching in Capernaum. Then many of the disciples who'd heard it, said, "This message is hard. Who's able to hear it?" But Yeshua, knowing in himself that his disciples were murmuring about this, said to them, "Does this offend you[̄]? Then what if you[̄] observe the Son of Man going up to where he was before? It's the spirit which makes alive, the flesh doesn't benefit anything. The declarations which I speak to you[̄] are spirit, and they're life. But there are some of you[̄] who don't trust", (for Yeshua had known from the beginning who were the ones who didn't trust, and who'd hand him over). And he said, "Because of this I've said to you[̄] that nobody is able to come to me unless it's been given to them from my father."

Because of this many of his disciples went away and no longer walked with him. Then Yeshua said to the Twelve, “Don’t you want to go away too?” Then Shimon Petros answered him, “Lord. Who’ll we go to? You have the declarations of everlasting life. And we’ve trusted and have perceived that you’re the Anointed, the son of the living God.” Yeshua answered them, “Didn’t I select you, the Twelve? But one of you is a slanderer, [or one of you is Diabolos^[19]].” He spoke of Yehuda, Shimon Iscarioth, for he was about to hand him over, and he was one of the Twelve.

7 And after these things Yeshua walked in Galilee, for he didn’t want to walk in Judea because the Jews were seeking to kill him. But the festival of the Jews, the Feast of Tents, was near, and so his brothers said to him, “Cross over from here and go into Judea so your disciples may look at the works which you do. For nobody does anything in secret when they themselves seek to be in the open. If you do these things, then manifest yourself to the world.” (For his brothers hadn’t yet trusted in him). Then Yeshua said to them, “My time isn’t yet at hand, but your time is always ready. The world isn’t able to hate you, but it hates me because I testify about it - that its works are wicked. You go up to the festival, I’m not going up to this festival yet because my time isn’t yet fulfilled.” And having said these things to them, he stayed in Galilee.

But when his brothers had gone up, he himself also went up to the festival, not openly, but as if in secret. So the Jews were seeking him in the festival and they said, “Where is he?” And there was a lot of murmuring about him among the crowds. Indeed they said, “He’s good.” and others said, “On the contrary, he leads the crowd astray.” Nevertheless nobody spoke openly about him because of the fear of the Jews.

And it was already the middle of the festival when Yeshua went up to the temple and taught. And the Jews marvelled, saying, “How does he know the writings when he hasn’t studied?” Then Yeshua answered them and said, “My teaching isn’t mine, but it’s from the one who sent me. If anyone is willing to do his will, then he’ll perceive whether the teaching is of God or whether I speak from myself. The one who speaks from himself seeks his own glory, but the one who seeks the glory of the one who sent him, this one is true, and there’s no unrighteousness in him.

Didn’t Moshe give you the law? Yet none of you practises the law. Why do you seek to kill me?” The crowd answered and said, “You have a demon! Who’s seeking to kill you?” Yeshua answered and said to them, “I did one work and you’re all marvelling. Because of this Moshe gave you the circumcision, not that it was from Moshe, but it was from the fathers, and you circumcise a person on a Sabbath. If a person receives circumcision on a Sabbath so that the law of Moshe isn’t broken, then why are you bitterly angry with me that I made a whole person well on a Sabbath? Don’t judge according to sight, but judge with righteous judgement.”

Then some of those who lived in Jerusalem said, “Isn’t this the one they’re seeking to kill? And look! He’s speaking openly and yet they don’t say anything to him. Can it really be that the rulers have perceived that he’s truly the Anointed? And we know where he’s from, but the Anointed, whenever he comes, no one perceives where he’s from.”

Then Yeshua cried out in the temple, teaching and saying, “You know me, and you know where I’m from. And I haven’t come of myself. And the one who sent me

is true, but you don't know him. I know him because I'm with him, and he sent me." Then they sought to lay hold of him, but nobody laid a hand on him because his hour hadn't yet come.

But many of the crowd trusted in him. And they said, "The Anointed, whenever he comes, won't do more signs than these which this person has done, will he?" The Pharisees heard the crowd murmuring these things about him, and the Pharisees and the chief priests sent attendants to seize him. Then Yeshua said to them, "Still a little time among you and then I'm going away to the one who sent me. You'll seek me, but you won't find me. And you aren't able to come to where I am." Then the Jews said to themselves, "Where's he about to go that we won't find him? He isn't about to go to the dispersion^[20] of the Greeks and teach the Greeks is he? What's this thing that he said, 'You'll seek me, but you won't find me. And you aren't able to come to where I am.'?"

And on the last day of the great festival, Yeshua stood up and cried out, saying, "If anyone is thirsty, let them come to me and let them drink. The one who trusts in me, just as the writing has said, rivers of living water will stream out of their belly." He said this about the spirit, whom those who trusted in him were about to receive - for the holy spirit wasn't yet [received] because Yeshua hadn't yet been glorified. Then many of the crowd who'd heard the message said, "This is truly the prophet." Others said, "This is the Anointed." But others said, "No, because the Anointed doesn't come from Galilee. Doesn't the writing say that the Anointed will come from the seed of David, and from Bethlehem, the village where David was?" Then a division arose among the crowd because of him. And some of them wanted to lay hold of him, but nobody laid hands on him.

Then the attendants went to the chief priests and Pharisees and they said to them, "Why haven't you brought him?" The attendants answered, "No person has ever spoken the way this person speaks." Then the Pharisees answered them, "You haven't been led astray too, have you? None of the rulers have trusted in him, have they? Or any of the Pharisees? But this crowd, who don't perceive the law, are more accursed." Nicodemus, who'd come to him at night, and who was one of them, said to them, "Our law doesn't judge the person unless it hears from them first and perceives what they're doing, does it?" And they answered, saying to him, "You aren't from Galilee too are you? Search and see that no prophet has been raised out of Galilee." And each one went away to their own household.

8 But Yeshua went to the Mount of Olives. And at daybreak he came into the temple again. And all the people went to him, and he sat down and taught them. And the scribes and the Pharisees brought a woman to him who'd been caught in adultery, and they stood her in the middle and said to him, "Teacher, we found this woman who was caught in the act of committing adultery. And in our law Moshe directed that such people be stoned. So you, what do you say?" But they said this to test him, so they might have an accusation against him. But Yeshua bent down, and he wrote in the ground with his finger as if he hadn't heard them. But since they kept asking him, he straightened up and said to them, "Let the sinless one among you throw the first stone at her." And he bent down again and wrote in the ground. And those who'd heard were exposed by their conscience, and they were going off one by one, beginning with the elders, until the last ones. And only Yeshua was left behind, and the woman who was standing in the middle. And when he straightened up and didn't

see anybody except the woman, Yeshua said to her, “Woman. Where are they, those accusers of yours? Nobody condemns you?” And she said, “Nobody lord.” And Yeshua said to her, “I don’t condemn you either. Go. But from now on don’t sin any longer.”

Then Yeshua spoke to them again, saying, “I’m the light of the world. The one who follows me won’t walk in the darkness at all but they’ll have the light of life.” Then the Pharisees said to him, “You testify about yourself. Your testimony isn’t true.” Yeshua answered and said to them, “My testimony is true even if I testify about myself, because I know where I came from and where I’m going. But you don’t know where I come from or where I’m going. You judge according to the flesh. I don’t judge anyone. But even if I do judge, my judgement is true because I’m not alone, but it’s me, and the father who sent me. And in your law it’s also been written that the testimony of two people is true. I’m the one who testifies about myself, and the father who sent me testifies about me.” Then they said to him, “Where’s your father?” Yeshua answered, “You don’t know either me or my father. If you’d known me, you would’ve also known my father.” Yeshua spoke these declarations in the treasury, teaching in the temple, and nobody laid hold of him because his hour hadn’t yet come.

Then Yeshua said to them again, “I’m going away. And you’ll seek me but you’ll die in your sin. Where I’m going you aren’t able to come.” Then the Jews said, “He won’t kill himself will he? Because he’s saying, ‘Where I’m going you aren’t able to come?’” And he said to them, “You’re from below, I’m from above. You’re from this world, I’m not from this world. Therefore I said to you that you’ll die in your sins, for unless you trust that I am, you’ll die in your sins.” Then they said to him, “Who are you?” And Yeshua said to them, “What I said to you in the beginning. I have many things to say about you, and to judge, but the one who sent me is true, and I, the things which I hear from him, I say these things to the world.” They didn’t perceive that he spoke to them of the father.

Then Yeshua said to them, “When you’ve lifted up the Son of Man, then you’ll perceive that I am, and that I don’t do anything from myself, but just as my father teaches me, I speak these things. And the one who sent me is with me. The father didn’t send me off alone because I always do the things that are pleasing to him.” When he spoke these things, many trusted in him.

Then Yeshua said to those Jews who’d trusted in him, “If you remain in my message then you’re truly my disciples, and you’ll perceive the truth, and the truth will free you.” They answered him, “We’re the seed of Abraham, and we’ve never been enslaved by anyone. How are you saying, ‘You’ll become free?’” Yeshua answered them, “Amen^[6], amen, I say to you, that everyone who practises sin is a slave of sin. And the slave doesn’t remain in the house into the age, but the son remains to the age. So then, if the son frees you then you will really be free.

I know that you’re the seed of Abraham, but you’re seeking to kill me because my message has no room [space] among you. I speak that which I’ve seen with my father, and you too, you do that which you’ve seen with your father.” And they answered and said to him, “Abraham is our father.” Yeshua said to them, “If you were children of Abraham, you would’ve done the works of Abraham. But now you

seek to kill me, a person who has told you the truth which I've heard from God. Abraham didn't do that. You're doing the works of your father."

Then they said to him, "We weren't born as a result of fornication. We have one father - God." Then Yeshua said to them, "If God was your father you would've loved me, because I came from God. And I haven't come on my own accord, but because he sent me. So why don't you perceive my speech? Because you aren't able to hear my message. You're of your father Diabolos^[19]. And you want to do the desires of your father - he was a murderer from the beginning, and he hasn't stood in the truth because there's no truth in him. Whenever he talks he speaks a lie, because he's a liar and the father of it. But because I speak the truth you don't trust me. Which one of you exposes me concerning sin? But if I speak the truth then why don't you trust me? The one who's from God hears the declarations of God. This is why you don't hear, because you aren't from God."

Then the Jews answered and said to him, "Aren't we correct in saying that you're a Samaritan, and you have a demon?" Yeshua answered, "I don't have a demon, but I honour my father and you dishonour me. And I don't seek my own glory. There is one who seeks and judges. Amen^[6], amen, I say to you, if anyone keeps my message they won't look upon death at all, into the age." Then the Jews said to him, "Now we know that you have a demon. Abraham died, as did the prophets, and you're saying, 'If anyone keeps my message they won't taste death at all, into the age.' You aren't greater than our father Abraham are you? He died, and the prophets died. Who are you making yourself out to be?" Yeshua answered, "If I glorify myself then my glory is nothing. It's my father, whom you say is your god, who glorifies me. And you haven't perceived him, but I know him. And if I say that I don't know him then I'll be a liar like you. But I know him and I keep his message. Your father Abraham rejoiced that he might see my day, and he saw it, and he rejoiced." Then the Jews said to him, "You don't yet have fifty years, and you've seen Abraham?" Yeshua said to them, "Amen^[6], amen, I say to you, before Abraham was born, I am." Then they picked up stones so they could throw them at him. But Yeshua concealed himself and went out of the temple, passing through the middle of them, and in that way he passed on his way.

9 And passing by he saw a person who was blind from birth. And his disciples asked him, saying, "Rabbi^[21]. Who sinned, this person or his parents, so that he was born blind?" Yeshua answered, "Neither this person nor his parents sinned, but so that the works of God might be manifested in him. I have to work the works of the one who sent me while it's day. Night is coming when nobody is able to work. While I'm in the world, I'm the light of the world."

When he'd said these things he spat on the ground and made mud from the saliva, and he smeared the mud on the eyes of the blind man. And he said to him, "Go off and wash in the Pool of Siloam, (which is translated as Sent)." And he went away and washed, and came back seeing.

Then the neighbours and those who'd previously seen him blind, said "Isn't this the one who sat and begged?" Others said, "This is him." And others, "It looks like him." He himself said, "I am." Then they said to him, "How were your eyes opened?" He answered and said, "The person called Yeshua made mud and smeared it on my eyes

and said to me, 'Go off to the Pool of Siloam and wash'. And when I went and washed, I recovered my sight." Then they said to him, "Where is he?" He said, "I don't know."

They led the one who used to be blind to the Pharisees. But it was a Sabbath day when Yeshua had made mud and opened his eyes. So the Pharisees also asked him how he'd recovered his sight. And he said to them, "He placed mud on my eyes, and I washed and I see." Then some of the Pharisees said, "This person isn't with God because he doesn't keep the Sabbath." Others said, "How is a sinful person able to do such signs?" And there was a division among them.

Again they said to the blind man, "What do you say about the one who opened your eyes?" And he said, "He's a prophet." Then the Jews didn't trust that he'd been blind and that he'd recovered his sight - until they called the parents of the one who'd recovered his sight and they asked them, saying, "Is this your son, whom you say was born blind? So how is he able to see now?" And his parents answered them, and said, "We know that this is our son, and that he was born blind. But we don't know how he's able to see now, and we don't know who opened his eyes. He himself is an adult, ask him and he'll speak for himself." (His parents said these things because they were afraid of the Jews. For the Jews had already agreed together that if anyone acknowledged the Anointed they'd be expelled from the synagogue. Because of this his parents said, "He's an adult, ask him.")

Then they called the person who'd been blind a second time, and they said to him, "Give glory to God. We know that this person is sinful." Then he answered and said, "I don't know if he's sinful, but I know one thing, I was blind but now I see." Then they said to him again, "What did he do to you? How did he open your eyes?" He answered them, "I already told you, and you didn't hear. Why do you want to hear again? You don't want to become his disciples too do you?" Then they criticised^[21] him and said, "You yourself are his disciple, but we're disciples of Moshe. We know that Moshe talked to God, but this one, we don't know where he's from."

The person answered and said to them, "Now this is marvellous, that you don't know where he's from, but he opened my eyes! And we know that God doesn't hear sinners, but if anyone is God-revering and does his will, he hears them. From the age nobody has heard of anyone opening the eyes of one who has been born blind. If this person wasn't with God he wouldn't have been able to do anything." And they answered, and said to him, "You were completely born in sins, and you teach us!" And they threw him outside.

Yeshua heard that they'd thrown him outside, and when he found him, he said to him, "Do you trust in the son of God?" He answered and said, "Who is he lord? So that I might trust in him." But Yeshua said to him, "You've seen him, and the one who speaks with you is him." And he declared, "I trust lord!" and he worshipped him. And Yeshua said, "I came into this world for condemnation, so that those who don't see, might see, and those who see, might become blind." And those of the Pharisees who were with him heard these things, and they said to him, "We aren't blind too, are we?" Yeshua said to them, "If you were blind you wouldn't have sin, but now that you say, 'We see', your sin remains.

10 Amen^[6], amen, I say to you, the one who doesn't enter into the sheep-pen through the gate, but who climbs over somewhere else, is a thief and a robber. But the

one who enters in through the gate is the shepherd of the sheep. The gatekeeper opens for him, and the sheep hear his voice, and he calls his own sheep by their name, and he leads them out. And whenever he puts his own sheep out, he goes along in front of them, and the sheep follow him because they know his voice. But they won't follow a stranger, and they'll run away from him because they don't know the voice of strangers." Yeshua told them this allegory, but those people didn't perceive what he was saying to them.

Then Yeshua said to them again, "Amen^[6], amen, I say to you[̄], that I'm the gate for the sheep. All who ever came before are thieves and robbers, but the sheep didn't hear them. I'm the gate. If anyone enters in through me then they'll be saved, and they'll come in, and they'll go out, and they'll find pasture. The thief doesn't come except to steal, and to kill, and to destroy. I came so they may have life, and they may have extraordinarily^[22] more.

I'm the good^[23] shepherd. The good^[23] shepherd lays down his life for the sake of the sheep. But the hired one, who isn't a shepherd, and whose the sheep are not, looks at the wolf coming, and he leaves the sheep behind and runs away. And the wolf snatches them away and scatters the sheep. But the hired one flees because he's a hired one and he doesn't care about the sheep. I'm the good^[23] shepherd and I perceive my own, and I'm perceived by my own. Just as the father perceives me and I also perceive the father. And I lay my life down for the sake of sheep.

And I have other sheep which aren't from this pen, and I must lead them also. And they'll hear my voice, and it will become one flock, one shepherd. Because of this my father loves me, because I lay down my life so that I may take it up again. Nobody takes it away from me but I lay it down myself. I have authority to lay it down, and I have authority to take it up again. I received this command from my father."

Then a division arose again among those Jews because of these messages. And many of them said, "He has a demon, and he's mad. Why do you[̄] listen to him?" Others said, "These aren't the declarations of a demon possessed person. A demon isn't able to open the eyes of the blind, is it?"

And it came to be the Feast of Dedication in Jerusalem. And it was winter. And Yeshua walked around the temple, in Solomon's Colonnade. Then the Jews surrounded him and said to him, "How long will you[̄] hold our life in suspense? If you're[̄] the Anointed then tell us openly." Yeshua answered them, "I told you[̄], but you[̄] didn't trust me. The works which I do in the name of my father, these things testify about me. But you[̄] don't trust, for you[̄] aren't my sheep, just as I said to you[̄]. My sheep hear my voice and I perceive them, and they follow me. And I give them everlasting life, and they won't be destroyed at all into the age, and nobody will snatch them from my hand. My father, who's given them to me, is greater than all, and nobody is able to snatch them out of my father's hand. The father and I are one.

Then those Jews picked up stones again to stone him. Yeshua answered them, "I've shown you[̄] many good^[23] works from my father. For which one of them are you[̄] stoning me?" The Jews answered him, saying, "We aren't stoning you[̄] for a good^[23] work, but for speaking evil, and because you[̄], being a person, are making yourself out to be a god." Yeshua answered them, "Hasn't it been written in your[̄] law, 'I said, "You[̄] are gods"?' If he called those to whom the message of God came, gods, (and the writing isn't able to be undone), are you[̄] saying to the one whom the father made

holy and sent into the world, 'You're speaking evil', because I said I'm the son of God? If I don't do the works of my father, don't trust me. But if I do, then even if you don't trust me, then trust the works, so that you may perceive, and may trust that the father is in me. And I'm in him."

Then they sought again to seize him but he went away out of their hand. And he went away again to the other side of the Jordan, to the place where Yohannes was first immersing, and he stayed there. And many came to him and they said, "Yohannes indeed performed no sign, but everything that he said about this one was true." And many trusted in him there.

11 But a certain person was ill, Lazarus, from Bethany, the village of Maria and her sister Martha. And it was the Maria who'd anointed the lord with perfume and wiped his feet with her hair, whose brother Lazarus was ill. Then the sisters sent to him, saying, "Lord. Look! The one you're fond of is ill." And when he heard this Yeshua said, "This illness isn't to death, but for the sake of the glory of God, so that the son of God should be glorified through it."

Now Yeshua loved Martha, and her sister, and Lazarus. So when he heard that he was ill, at first he stayed in the place he was at for two days. Then after that he said to the disciples, "Let's go to Judea again." The disciples said to him, "Rabbi^[21]. Just now the Jews sought to stone you, and you're going off there again?" Yeshua answered, "Aren't there twelve hours of daylight? If anyone walks in the day they won't trip up because they can see by the light of this world. But if anyone walks in the night, they trip up because there's no light in it."

He said these things, and after this he said to them, "Our friend Lazarus has fallen asleep, but I'm going so that I may awaken him." Then his disciples said, "Lord. If he's fallen asleep then he'll get well." But Yeshua had been speaking about his death, and they'd assumed that he was speaking about lying down to sleep. Therefore Yeshua then said to them plainly, "Lazarus has died. And I rejoice because I wasn't there - so that you might trust. But let's go to him." Then Thomas, the one called Didymus^[24], said to the fellow disciples, "Let's go too, so we may die with him."

Then, when he'd come, Yeshua found that he'd already been in the tomb for four days. Now Bethany was near Jerusalem, about fifteen stadia^[18], [about two and a half kilometres], and many of the Jews had come to Martha and Maria so they could comfort them about their brother. Then when Martha heard that Yeshua was coming, she went out to meet him, but Maria kept sitting in the house. Then Martha said to Yeshua, "Lord, if you'd been here my brother would never have died. But even now I know that whatever you should request from God, God will give it to you." Yeshua said to her, "Your brother will rise up." Martha said to him, "I know that he'll rise up at the resurrection on the last day." Yeshua said to her, "I'm the resurrection. And the life. The one who trusts in me will live, even if they die. And everyone who lives and trusts in me won't die at all, into the age. Do you trust this?" She said to him, "Yes lord, I trust that you're the Anointed, the son of God who's coming into the world."

And when she'd said these things, she went away and secretly called Maria, her sister, saying, "The teacher's here, and he's calling you." And when she heard, she got up quickly and went to him. Now Yeshua hadn't yet come in to the village but he was in the place where Martha had gone out to meet him. Then when the Jews, who were with her in the house, and who were comforting her, saw that Maria got up

quickly and went out, they followed her, saying, "She's going off to the tomb so she can weep there." Then when Maria came to where Yeshua was and saw him, she fell down at his feet, saying to him, "Lord. If you'd been here my brother would never have died." Then when Yeshua saw her weeping, and the Jews who'd come with her weeping, he was deeply moved by the spirit, and was disturbed himself.

And he said, "Where have you laid him?" They said to him, "Lord, come and see." Yeshua cried^[25]. Then the Jews said, "Look how fond he was of him!" But some of them said, "Couldn't this person who opened the eyes of the blind have also done something so that this person wouldn't have died?"

Then, again deeply moved in himself, Yeshua came to the tomb. And it was a cave, and a stone had been placed over it. Yeshua said, "Lift away the stone." Martha, the sister of the one who'd died, said to him, "Lord. It already smells, for it's the fourth day." Yeshua said to her, "Didn't I say to you that if you trusted you'd see the glory of God?" Then they lifted away the stone where the one who'd died was lying. And Yeshua lifted his eyes upward and said, "Father. I give thanks to you because you've heard me. And I know that you always hear me, but I said this because of the crowd who are standing here, so that they should trust that you sent me." And when he'd said these things, he cried out in a loud voice, "Lazarus. Come out here." And the one who'd died came out, with his feet and hands bound in strips of linen, and his face wrapped in a napkin. Yeshua said to them, "Untie him and let him go."

Then many of the Jews who'd come to Maria and had seen what Yeshua had done, trusted in him. But some of them went away to the Pharisees and told them what Yeshua had done. Then the chief priests and the Pharisees gathered together the Sanhedrin, and they said, "What will we do? Because this person performs many signs. If we let him go on like this everyone will trust in him, and the Romans will come, and they'll take away both our place and our nation."

But a certain one of them, Caiaphas, who was the chief priest of that year, said to them, "You don't know anything! Nor do you understand that it's beneficial to us that one person dies for the sake of the people, and not that the whole nation be destroyed." But he didn't speak this of himself, but being chief priest of that year he prophesied that Yeshua was about to die for the sake of the nation. And not only for the sake of the nation, but so that he may gather up the children of God who've been scattered abroad, into one.

Then from that day they conspired together to kill him. Then Yeshua no longer walked openly among those Jews, but he went away from there into the region near the wilderness, into a town called Ephraim, and he stayed there with his disciples. But the Passover^[9] of the Jews was near, and many from the region went up into Jerusalem before the Passover so they could purify themselves. Then they looked for Yeshua, and said to one another as they stood in the temple, "What do you suppose? That he mightn't come to the festival at all?" But the chief priests and the Pharisees had given a command that if anyone knew where he was, they should divulge it so they might seize him.

12 Then, six days before the Passover^[9], Yeshua came to Bethany where Lazarus was, the one who'd died, whom Yeshua had raised from the dead. Then they made him a meal^[26] there, and Martha served. And Lazarus was one of those who reclined with him.

Then Maria took a litra^[27] of very expensive genuine nard^[28] perfume, and she anointed the feet of Yeshua and wiped his feet off with her hair. And the house was filled with the fragrance of the perfume. Then one of his disciples, Yehuda of Shimon Iscariot, who was about to hand him over, said, “Why wasn’t this perfume sold for three hundred denarii^[16], and given to the poor?” (But he didn’t say this because he cared about the poor, but because he was a thief, and he had the money bag, and he carried what was put in it). Then Yeshua said, “Pardon her that she kept it for the day of my entombment. For you’ll always have the poor among you, but you won’t always have me.”

Then a great crowd of the Jews perceived that he was there, and they came, not only because of Yeshua, but also to see Lazarus whom he’d raised from the dead. So the chief priests conspired together to kill Lazarus too. Because many of the Jews went off because of him and trusted in Yeshua.

The next day a large crowd which had come to the festival heard that Yeshua was coming to Jerusalem. They took fronds from the palm trees and they came out to meet him. And they cried out, “Hoshana^[29]. The one who’s coming in the name of the lord^[11] [Yahweh], the king of Yisrael, is blessed.” And when they’d found a donkey, Yeshua sat on it just as it’d been written, “Don’t be afraid daughter of Zion^[30]. Look! Your king is coming, sitting on the foal of a donkey.” His disciples didn’t perceive these things at first, but when Yeshua was glorified, then they were reminded that these things had been written about him, and that they’d done these things to him.

Then the crowd who were with him testified that he’d called Lazarus out of the tomb and had raised him from the dead. The crowd had also come to meet him because of this, because they’d heard that he’d done the sign. Then the Pharisees said to themselves, “You see that you aren’t achieving anything. Look. The world has gone off after him.”

But there were some Greeks among those who’d gone up to worship in the festival. They approached Philippos, who was from Bethsaida in Galilee, and they asked him saying, “Lord, we want to see Yeshua.” Philippos went and told Andreas, and then Andreas and Philippos told Yeshua. But Yeshua answered them saying, “The hour has come for the Son of Man to be glorified.

Amen^[6], amen, I say to you, unless the kernel of wheat falls to the ground and dies it remains alone. But if it dies, it bears much fruit. The one who’s fond of their life will lose it, but the one who hates their life in this world will keep it into everlasting life. If anyone serves me, let them follow me, and where I am my servant will also be there. And if anyone serves me, the father will honour him.

Now my soul has been disturbed, and what will I say? ‘Father, save me from this hour’? But because of this I came to this hour. Father, glorify your name.” Then a voice came from the sky, “I have glorified it and I’ll glorify it again.” Then the crowd which had been standing near and had heard it, said, “It was thunder.” Others said, “A messenger has spoken to him.” Yeshua answered and said, “This voice didn’t come because of me, but because of you. Now is a judgement of this world. Now the ruler of this world will be thrown outside. And I, if I’m lifted up from the earth, I’ll draw everyone to myself.” (But he said this to signify by what death he was about to die). The crowd answered him, “We heard from the law that the Anointed remains into the age. So how are you saying, ‘The Son of Man must be lifted up’? Who is this Son of Man?”

Then Yeshua said to them, “The light is among you[̄] still a little while. Walk while you[̄] have the light so that the darkness mightn’t overtake you[̄]. The one who walks in the darkness doesn’t know where he’s going. While you[̄] have the light, trust in the light so that you[̄] may become sons of light.” Yeshua spoke these things and went forth, and he was hidden from them.

Even though he’d done so many of his signs in front of them, they didn’t trust in him, so that the message of Yisheyah the prophet would be fulfilled which said, “Lord^[1] [Yahweh]. Who has trusted what we said? And to whom was the arm of the lord^[1] [Yahweh] revealed?” Because of this they weren’t able to trust, for Yisheyah had also said, “He’s blinded their eyes and he’s hardened their heart, so that they may not see with their eyes and comprehend with their heart, and may turn back and I’d heal them.” Yisheyah had said these things when he saw his glory, and he spoke about him.

Nevertheless, even many of the rulers also trusted in him, but because of the Pharisees they didn’t acknowledge it so they wouldn’t be expelled from the synagogue. For they loved the glory of the people rather than the glory of God. But Yeshua cried out and said, “The one who trusts in me, doesn’t trust in me but in the one who sent me. And the one who looks at me, looks at the one who sent me. I’ve come as a light into the world, so that everyone who trusts in me won’t remain in the darkness. And if anyone hears my declarations and doesn’t trust me, I won’t judge them - for I didn’t come to judge the world, but so that I should save the world. The one who sets me aside and doesn’t accept my declarations has one who judges him - the message which I spoke, that will judge him in the last day, because I didn’t speak from myself but from the father who sent me. He himself gave me a command, what I may declare and what I should speak. And I know that his command is everlasting life. Then, what I speak, according to what the father declared to me, I speak in the same way.”

13 And before the festival of the Passover^[9], knowing that his hour had come, (that he would cross over out of this world to the father), and having loved his own who were in the world, Yeshua loved them to the end. And during the main meal, (Diabolos^[19] had already put it into the heart of Yehuda of Shimon Iscarioth to hand him over), Yeshua, (who knew that the father had given all things into his hands, and that he’d come from God, and was going away to God), rose up from the meal, lay down his clothes, and he took a towel and girded^[31] himself. Then he poured water into the basin and began to wash the feet of the disciples, and to wipe them with the towel he was girded^[31] with.

Then he came to Shimon Petros and he [Petros] said to him, “Lord. Are you[̄] washing my feet?” Yeshua answered and said to him, “You[̄] don’t know what I’m doing now, but later you’ll perceive these things.” Petros said to him, “No, you[̄] shouldn’t wash my feet at all, into the age.” Yeshua answered to him, “If I don’t wash you[̄] then you[̄] have no part with me.” Shimon Petros said to him, “Lord. Not only my feet but also my hands and my head!” Yeshua said to him, “The one who’s been bathed doesn’t have a need to wash, except the feet, and he’s completely clean. And you[̄] are clean, but not all [of you[̄]].” (For he knew the one who was handing him over. Because of this he’d said, “Not all of you[̄] are clean.”)

Then when he'd washed their feet, and he'd taken his clothes and reclined again, he said to them, "Do you perceive what I've done to you? You call me Teacher, and Lord, and you speak well, for I am. So if I, Lord and Teacher, have washed your feet then you also ought to wash one another's feet. For I gave you an example so that just as I did to you, you should also do.

Amen^[6], amen, I say to you, a slave isn't greater than their master, neither is an ambassador greater than the one who sent them. If you know these things then you're blessed if you do them. I'm not speaking about all of you. I know those whom I've selected, but so that the writing will be fulfilled, the one who eats the bread with me has lifted up his heel over me. From now on I tell you before it comes to pass, so that when it does come to pass you should trust that I am. Amen^[6], amen, I say to you, the one who accepts anyone whom I send, accepts me. And the one who accepts me, accepts the one who sent me."

Having said these things, Yeshua was disturbed by the spirit and he testified, and said, "Amen^[6], amen, I say to you that one of you will hand me over." Then the disciples looked at one another - at a loss about who he was speaking of. But one of his disciples was reclining at the bosom of Yeshua, one whom Yeshua loved. Then Shimon Petros nodded to him to inquire who it might be that he was speaking about. And leaning back on the chest of Yeshua he said to him, "Lord, who is it?" Yeshua answered him, "It's the one to whom I'll give the piece of bread that I've dipped." And he dipped the piece of bread and he gave it to Yehuda of Shimon Iscarioth. And after the piece of bread, Satan^[32] entered into him. Then Yeshua said to him, "Do what you're doing quickly." But nobody who was reclining knew why he said this to him. For some were assuming that since Yehuda had the money bag that Yeshua had said to him "Buy what we need for the festival" or that he should give something to the poor.

Then he took the piece of bread and he went out straightaway. And it was night. When he'd gone, Yeshua said, "Now the Son of Man is glorified, and God is glorified in him. If God is glorified in him, God will also glorify him in himself, and he'll glorify him straightaway. Little ones. I'm among you still a little while. You'll seek me, and just as I said to those Jews, 'You aren't able to go where I'm going.' I also say it to you now.

I give you a new command, that you love one another. Just as I've loved you, so you should also love one another. In this everyone will perceive that you are disciples to me, if you have love for one another."

Shimon Petros said to him, "Lord, where are you going?" Yeshua answered him, "Where I'm going you aren't able to follow me now, but you'll follow me later." Petros said to him, "Lord, why can't I follow you now? I'll lay down my life for your sake." Yeshua answered him, "You will lay down your life for my sake. Amen^[6], amen, I say to you, the rooster won't crow until you've renounced me three times."

14 "Don't let your heart be disturbed, trust in God and trust in me. In my father's house there are many places to stay. (If not I would've told you). I'm going to prepare a place for you. And if I go and prepare a place for you then I'll come back again and take you to myself, so that you may also be where I am. You know where

I'm going, and you know the way." Thomas said to him, "Lord, we don't know where you're going, so how can we know the way?" Yeshua said to him, "I'm the way - and the truth, and the life. Nobody comes to the father except through me.

If you'd perceived me, you would've perceived my father. And from now on you do perceive him and you have seen him." Philippos said to him, "Lord, show us the father and that's enough for us." Yeshua said to him, "I'm among you such a long time and you haven't perceived me Philippos? The one who's seen me has seen the father. How can you say, 'Show us the father'? Don't you trust that I'm in the father and the father is in me? I don't speak the declarations that I say to you from myself. But the father, who remains in me, does the works himself. Trust me that I'm in the father and the father is in me. And if not, then trust me because of the works themselves.

Amen^[6], amen, I say to you, the one who trusts in me will also do the works which I do, and they'll do greater than these because I'm going to my father, and whatever you request in my name, I'll do - so the father will be glorified in the son. If you request anything in my name, I'll do it.

If you love me, keep my commands. And I'll ask the father, and he'll give another aide to you, so that he may remain among you, into the age - the spirit of truth, whom the world isn't able to accept because it doesn't look at him, nor does it perceive him. But you perceive him because he remains with you, and will be among you. I won't leave you orphaned. I'll come to you. Still a little while and the world will no longer look upon me. But you look upon me because I'm alive, and you'll be alive. On that day you'll perceive that I'm in my father, and you're in me, and I'm in you.

The one who has my commands and keeps them, this is the one who loves me. And the one who loves me will be loved by my father, and I'll love them and I'll disclose myself to them. Yehuda, (not Iscariot), said to him, "Lord, how is it that you're about to disclose yourself to us but not to the world?" Yeshua answered and said to him, "If anyone loves me they'll keep my message, and my father will love them, and we'll come to them and make a place to stay with them. The one who doesn't love me doesn't keep my messages. And the message which you hear isn't mine, but the father's who sent me.

I've said these things to you while staying with you. But the Aide, the holy spirit, whom the father will send in my name, will teach you all things and he'll remind you of all the things which I've said to you. I leave peace with you. I give you my peace. I don't give to you in the way the world gives. Don't let your heart be disturbed, nor let it be afraid because you heard what I said to you, 'I'm going away and I'm coming back to you'. If you loved me you would've rejoiced that I said, 'I'm going to the father', because my father is greater than me. And now I've told you before it comes to pass, so that when it does come to pass you should trust. I won't talk with you much longer, for the ruler of the world is coming and he doesn't have anything in me. But so that the world may perceive that I love the father, and that I do things just as the father directs me to do - get up, let's go from here."

15 “I’m the true grapevine, and my father is the farmer. He takes away every branch in me which isn’t bearing fruit. And he prunes every one which is bearing fruit, so it bears more fruit. You’re already pruned because of the message which I’ve spoken to you. Remain in me and I in you.

Just as the branch isn’t able to bear fruit from itself unless it remains in the vine, so in the same way, neither are you, unless you remain in me. I’m the grapevine, you’re the branches. The one who remains in me, and I in them, bears much fruit - for without me you aren’t able to do anything. Unless anyone remains in me they’re thrown out like a branch, and they wither, and they’re gathered together, and they’re thrown into the fire and burned. If you remain in me, and my declarations remain among you, you’ll request whatever you want and it’ll come to pass for you. In this my father is glorified, that you bear much fruit and become disciples to me.

Just as the father has loved me, I’ve also loved you. Remain in my love. If you keep my commands you’ll remain in my love, just as I’ve kept the commands of my father and I remain in his love. I’ve told you these things so that my joy might remain among you, and so that your joy might be made complete.

This is my command, that you love one another just as I’ve loved you. Nobody has greater love than this, that someone should lay down his life for the sake of his friends. You’re my friends if you do whatever I direct you. I no longer call you slaves because a slave doesn’t know what his master does. But I call you friends because I’ve made everything which I heard from my father known to you. You didn’t select me, but I selected you. And I appointed you, so you’d go off and bear fruit, and so your fruit might remain, so the father might give you whatever you request from him in my name. I’m commanding you these things so you love one another.

If the world hates you, you perceive that it hated me before it hated you. If you were from the world, the world would be fond of its own, but because you aren’t from the world, but I selected you out of the world, the world hates you because of this. Recall the message which I spoke to you, ‘A slave isn’t greater than his master’. If they persecuted me, they’ll also persecute you. If they keep my message, they’ll keep yours too. But they’ll do all these things to you because of my name, because they don’t know the one who sent me.

If I hadn’t come and spoken to them, they wouldn’t have had sin, but now they don’t have an excuse for their sin. The one who hates me also hates my father. If I hadn’t done the works among them which nobody else has done, they wouldn’t have had sin, but now they’ve both seen and hated both me and my father. (So that the message which has been written in their law would be fulfilled, ‘They hated me for no reason’). But when the Aide comes, whom I’ll send to you from the father, the spirit of truth, who’s with the father - when he’s sent out he’ll testify about me. And you also testify because you’ve been with me from the beginning.

16 “I’ve told you these things so that you shouldn’t be stumbled^[33]. They’ll expel you from the synagogues, and an hour is coming when everyone who kills you will assume they’re offering service to God. And they’ll do these things because they haven’t perceived the father, nor me. But I’ve told you these things so that when the

hour comes you[̄] may recall them, that I've said them to you[̄]. But I didn't say these things to you[̄] from the beginning because I was among you[̄]. But now I'm going away to the one who sent me, and none of you[̄] asks me, 'Where are you[̄] going?' But because I've told you[̄] these things, sadness has filled your[̄] heart.

But I speak the truth to you[̄], it's beneficial to you[̄] that I go away, for if I don't go away the Aide won't come to you[̄]. But if I go away, I'll send him to you[̄]. And when he's come, he'll expose the world concerning sin, and concerning righteousness, and concerning judgement. Concerning sin indeed, because they don't trust in me. And concerning righteousness because I'm going away to my father and you'll[̄] no longer look upon me. And concerning judgement because the ruler of this world has been judged.

I still have much to say to you[̄], but you[̄] aren't able to bear it at present. And when he, the spirit of truth, comes, he'll guide you[̄] into all the truth, for he won't speak from himself, but he'll speak whatever he hears, and he'll report to you[̄] things which are to come. He'll glorify me because he'll receive from me and report it to you[̄]. All things, whatever the father has, are mine. Because of this I've said that he'll receive from me and report to you[̄].

A little while and you'll[̄] no longer look upon me, and again a little while and you'll[̄] see me, because I'm going away to the father." Then some of his disciples said to one another, "What's this that he's saying to us, 'A little while and you'll[̄] no longer look upon me, and again a little while and you'll[̄] see me', and 'because I'm going away to the father'?" Then they said, "What's this which he's saying, 'A little while'. We don't know what he's talking about." Then Yeshua perceived that they wanted to ask him, and he said to them, "Are you[̄] seeking this with one another because I've said 'a little while and you'll[̄] no longer look upon me, and again a little while and you'll[̄] see me'? Amen^[6], amen, I say to you[̄] that you'll[̄] weep and wail but the world will rejoice. And you'll[̄] be saddened, but your[̄] sadness will become joy.

A woman, when she's giving birth, has sadness because her hour has come, but when she gives birth to the child, she no longer recalls the duress because of the joy that a person has been born into the world. And you[̄] then, now you[̄] indeed have sadness, but I'll see you[̄] again and your[̄] heart will rejoice, and nobody takes your[̄] joy away from you[̄]. And in that day you[̄] won't ask me anything.

Amen^[6], amen, I say to you[̄] that whatever you[̄] request from the father in my name he'll give to you[̄]. Until now you[̄] haven't requested anything in my name. Request, and you'll[̄] receive, so that your[̄] joy might be made complete. I've told you[̄] these things in allegories, but an hour is coming when I'll no longer talk to you[̄] in allegories, but I'll report plainly to you[̄] about the father. In that day you'll[̄] request in my name. And I'm not saying to you[̄] that I'll ask the father for you[̄], for the father himself is fond of you[̄], because you've[̄] been fond of me, and you've[̄] trusted that I came from being with God. I came from being with the father, and I've come into the world. Again, I'm leaving the world, and I'm going to the father."

His disciples said to him, "Look! Now you're[̄] talking plainly and not speaking an allegory. Now we know that you[̄] know all things, and that you[̄] have no need for anyone to ask you[̄]. In this we trust that you[̄] came from God." Yeshua answered them,

“Now you will trust! Look! An hour is coming, and has now come, that you will be scattered, each one to his own. And you will leave me alone, but I am not alone because the father is with me. I’ve told you these things so that in me you might have peace. In the world you have duress, but have courage, I’ve conquered the world.”

17 When he’d said these things, Yeshua lifted his eyes up to the sky and said, “Father, the hour has come. Glorify your son so your son may glorify you. Just as you gave him authority over all flesh, so that he will give everlasting life to all whom you’ve given to him. And this is everlasting life, that they may perceive you, the only true God, and Yeshua the Anointed whom you’ve sent.

I’ve glorified you on the earth. I’ve finished the work which you’ve given me to do. And now father, glorify me with yourself, to the glory which I had with you before the world was. I’ve manifested your name to those people whom you gave me from the world. They were yours and you gave them to me, and they’ve kept your message. Now they’ve perceived that all things, whatever you’ve given to me, are with you. Because I’ve given them the declarations which you’ve given me, and they’ve accepted them. And they’ve perceived that I truly came from being with you, and they’ve trusted that you sent me.

I ask about them, I don’t ask about the world but about those whom you’ve given to me, because they’re yours. And all mine are yours, and yours are mine, and I’ve been glorified among them. And I’m no longer in the world, but they’re in the world, and I’m coming to you holy father. Keep them, those whom you’ve given to me, in your name so that they may be one just as we are. When I was with them in the world, I kept them in your name. I guarded those whom you’ve given to me, and none of them was lost, except the son of destruction, so that the writing would be fulfilled.

But now I’m coming to you, and I say these things in the world so that they may have my joy completed among them. I’ve given them your message and the world hates them because they aren’t of the world, just as I’m not of the world. I’m not asking that you should lift them out of the world, but that you should keep them from the wicked one. They’re not of the world, just as I’m not of the world. Make them holy in your truth. Your message is the truth. Just as you sent me into the world, I’ve also sent them into the world. And for their sake I make myself holy so that they themselves may be made holy in the truth.

And I’m not only asking about them, but also about those who trust in me through their message. That they all might be one, just as you father are in me and I’m in you. That they also may be one in us so that the world should trust that you sent me. And the glory which you gave me, I’ve also given to them so that they may be one just as we are one. I in them and you in me, so that they may be made complete in one, and so that the world may perceive that you sent me, and that you’ve loved them just as you’ve loved me.

Father, for those whom you’ve given to me, I want that where I am they may be with me, so that they may look upon my glory, which you’ve given me because you loved me before the foundation of the world. Righteous father, the world hasn’t perceived you, but I’ve perceived you, and they’ve perceived that you sent me. And

I've made your name known to them, and I'll make it known that the love which you've loved me with may be among them, and I also may be among them."

18 When he'd said these things, Yeshua went off with his disciples to the other side of the winter flow of the Kedron, where there was a garden which he and his disciples went into. But Yehuda, the one who was handing him over, knew that place because Yeshua had gathered there many times with his disciples. Then Yehuda took the troops and the attendants of the chief priests and the Pharisees, and they went there with torches, and lamps, and weapons.

Then Yeshua, who knew everything that was coming upon him, went out and said to them, "Who are you looking for?" They answered him, "Yeshua the Nazarene." Yeshua said to them, "I'm him." And Yehuda, the one who handed him over, was standing there with them. So when he said to them, "I'm him", they drew back and fell to the ground. Then he questioned them again, "Who are you looking for?" And they said, "Yeshua the Nazarene." Yeshua answered, "I told you that I'm him. If you're looking for me, then allow these men to leave." (So that the message would be fulfilled which he'd said, "I haven't lost one of those whom you've given to me.")

Then Shimon Petros, who had a sword, drew it and struck the slave of the chief priest, cutting off his right ear. (The name of the slave was Malchus.) Then Yeshua said to Petros, "Put your sword back into the scabbard. Won't I drink the cup which the father has given me at all?" Then the troops, and the commander^[34], and the attendants of the Jews, together, took Yeshua and bound him. And first they led him away to Annas, for he was the father-in-law of Caiaphas, who was the chief priest of that year. But Caiaphas was the one who'd advised the Jews that it was beneficial for one person to be destroyed for the sake of the people.

And Shimon Petros and the other disciple were following Yeshua. And that disciple was known to the chief priest, and he entered into the courtyard of the chief priest together with Yeshua. But Petros stood outside at the gate. Then the other disciple, who was known to the chief priest, went out and spoke to the gatekeeper, and he brought Petros inside. Then the slave girl who was the gatekeeper said to Petros, "You aren't one of the disciples of this person too, are you?" He said, "I'm not." And the slaves and the attendants were standing there, (having made a fire of coals because it was cold), and they warmed themselves. And Petros was standing with them and warming himself.

Then the chief priest asked Yeshua about his disciples and about his teaching. Yeshua answered him, "I've spoken openly to the world. I always taught in a synagogue, and in the temple where the Jews are always coming together, and I haven't spoken anything in secret. Why are you questioning me? Question those who have heard what I said to them. Look! They are aware of what I said." And when he'd said these things, one of the attendants who was standing nearby gave Yeshua a slap to the face, saying, "You're answering the chief priest like this?" Yeshua answered him, "If I spoke evilly, then testify about the evil, but if good, then why do you whip me?"

Then Annas sent him off, having been bound, to Caiaphas the chief priest. But Shimon Petros was standing and warming himself. Then they said to him, "You aren't one of his disciples too, are you?" Then he denied it, and he said, "I'm not." One of the slaves of the chief priest, a relative of the one whose ear Petros had cut off,

said “Didn’t I see you in the garden with him?” Then Petros denied it again. And straightaway, a rooster crowed.

Then they led Yeshua from Caiaphas into the governor’s residence. But it was early morning, and they themselves didn’t enter into the governor’s residence so they wouldn’t be defiled, and so they may eat the Passover^[91]. Then Pilate came out to them and said, “What accusation do you bring against this person?” And they answered and said to him, “If he wasn’t an evildoer we wouldn’t have handed him over to you.” Then Pilate said to them, “You take him, and judge him according to your law.” Then the Jews said to him, “We’re not permitted to kill anyone.” (So that the message of Yeshua would be fulfilled which he’d said signifying what kind of death he was about to die).

Then Pilate entered into the governor’s residence again and called Yeshua, and said to him, “You’re the king of the Jews?” Yeshua answered him, “Do you say this from yourself or have others told you about me?” Pilate answered, “I’m not a Jew am I? Your nation and the chief priests handed you over to me. What did you do?” Yeshua answered, “My kingdom isn’t of this world. If my kingdom was of this world then my attendants would’ve fought so I wouldn’t have been handed over to the Jews. But now, my kingdom isn’t from here.” Then Pilate said to him, “Then you are a king?” Yeshua answered, “You’re saying that I’m a king. For this I’ve been born, and for this I’ve come into the world, so that I should testify to the truth. Everyone who’s of the truth hears my voice.” Pilate said to him, “What is truth?”

And when he’d said this, he went out again to the Jews and said to them, “I find no blame in him. But it’s a custom for you that I should release one person to you during the Passover^[91]. So do you intend that I should release the king of the Jews to you?” Then they all cried out again, saying, “Not this one, but Barabbas^[351]!” But Barabbas was a robber.

19 So then Pilate took Yeshua and flogged him. And the soldiers plaited a wreath from thornbushes and they placed it on his head, and they threw a purple cloak around him. And they said, “Rejoice. King of the Jews.” And they gave him slaps to the face.

Then Pilate went outside again and said to them, “Look! I’m bringing him outside to you so that you can perceive that I find no blame in him.” Then Yeshua came outside wearing the thorny wreath and the purple cloak, and he said to them, “Look! The person.” Then, when the chief priests and the attendants saw him, they cried out, saying, “Execute^[361]! Execute him!” Pilate said to them, “You take him yourselves and execute^[361] him, because I don’t find any blame in him.” 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.” Then, when Pilate heard this message he was even more afraid.

And he entered into the residence again and said to Yeshua, “Where are you from?” But Yeshua didn’t give him an answer. Then Pilate said to him, “You aren’t talking to me? Don’t you know that I have authority to execute^[361] you, and I have authority to release you?” Yeshua answered, “You wouldn’t have any authority over me at all unless it’d been given to you from above. Because of this, the one who handed me over to you has a greater sin.”

From then on Pilate sought to release him. But the Jews cried out saying, “If you release this person then you aren’t a friend of Caesar. Everyone who makes themselves king opposes Caesar.” Then when Pilate heard this message he led Yeshua outside, and he sat on the judgement platform, in the place called The Pavement, and in Hebrew, Gabbatha^[37]. And it was the preparation for the Passover^[9], and it was about the sixth hour^[12] and he said to the Jews, “Look! Your king.” But they cried out, “Take him away! Take him away! Execute^[36] him!” Pilate said to them, “Shall I execute^[36] your king?” The chief priests answered, “We don’t have a king, except Caesar.” So then, he handed him over to them so he’d be executed^[36]. And they took Yeshua and led him away.

And carrying his stake^[38], he went out to a place called The Skull, a place which in Hebrew is called Golgotha^[39], where they executed^[36] him, and two others with him, one on each side, with Yeshua in the middle. And Pilate also wrote an inscription and put it above the stake^[38]. “Yeshua, the Nazarene, the king of the Jews” was written there. Then many of the Jews read this inscription because the place where Yeshua was executed^[36] was near the town, and it had been written in Hebrew, Greek and Latin^[40]. Then the chief priests of the Jews said to Pilate, “You shouldn’t write ‘The king of the Jews’, but that he said ‘I’m king of the Jews.’” Pilate answered, “What I’ve written, I’ve written.”

Then when the soldiers had executed^[36] Yeshua, they took his clothes and made four shares, one share for each soldier, and also his tunic. But the tunic was seamless, woven in one piece from the top down, so they said to one another, “We shouldn’t tear it, but we should draw lots about whose it’ll be.” (So that the writing would be fulfilled which says, “They distributed my clothes among themselves and cast a lot on my garment). Then the soldiers indeed did these things.

And beside the stake^[38] of Yeshua stood his mother, and his mother’s sister, Maria of Clopas, and Maria the Magdalene^[41]. Then when Yeshua saw his mother, and the disciple whom he loved standing by, he said to his mother, “Woman. Look! Your son.” After that he said to the disciple, “Look! Your mother.” And from that hour the disciple took her as his own.

After this, knowing that everything had already been finished, so that the writing would be fulfilled, Yeshua said, “I’m thirsty.” Now, there was a vessel filled with cheap wine laying there, and when they’d filled a sponge with wine, and had put it on a hyssop branch, they held it up to his mouth. Then when he took the wine, Yeshua said, “It’s finished”, and he lowered his head, and he handed over his spirit.

Then, so the bodies wouldn’t remain on the stake^[38] on the Sabbath, (since it was preparation, for that Sabbath was a great day^[42]), the Jews asked Pilate that their legs would be broken, and they might be taken away. Then the soldiers came and indeed broke the legs of the first one, and of the other one who was executed^[36] with him. But when they came to Yeshua, they saw that he’d already died, and they didn’t break his legs. But one of the soldiers punctured his side with a spear, and straightaway blood and water came out.

And the one who has seen has testified, and his testimony is true, and he knows that what he speaks is true, so that you should trust. For these things came to be so that

the writing would be fulfilled, “Not one of his bones will be broken.” And again, another writing says, “They’ll look on him whom they pierced.”

And after these things, Yosef from Arimathea, who was a disciple of Yeshua, (but secretly for fear of the Jews), asked Pilate if he could take away the body of Yeshua. And Pilate permitted him. So he came and took away the body of Yeshua. And Nicodemus also came, the one who first went to Yeshua at night, carrying a mixture of about a hundred litra^[27] of myrrh and aloe, [about fifty kilograms]. Then they took the body of Yeshua, and they bound it in strips of linen cloth with the spices, as was the custom of the Jews for burial. And in the place where he was executed^[36] there was a garden, and in the garden there was a new tomb in which no one had yet been placed. So they placed Yeshua there, because of the preparation of the Jews, and because the tomb was nearby.

20 But on the day after the Sabbath^[43] Maria the Magdalene^[41] came to the tomb in the morning, while it was still dark. And she saw that the stone had been taken away from the tomb. Then she came running to Shimon Petros and the other disciple whom Yeshua was fond of, and said to them, “They’ve carried off the lord from the tomb, and we don’t know where they’ve laid him.” Then Petros and the other disciple went out, and went to the tomb.

And the two ran together, but the other disciple ran quickly ahead of Petros and he came to the tomb first. And when he peered in, he observed the strips of linen lying there, (but he didn’t actually enter in). Then Shimon Petros came following him, and he entered into the tomb and looked at the strips of linen cloth lying there. And the napkin which had been on his head wasn’t lying with the strips of linen cloth, but it was separate, and it’d been folded up in one place. So then the other disciple, who’d come to the tomb first, entered in. And he saw, and he trusted. (For they didn’t yet know the writing that he must rise from the dead).

Then the disciples went away again to their own. But Maria stood outside the tomb weeping. And as she wept she stooped sideways to look into the tomb. And she looked upon two messengers in white, who were sitting, one near the head, and one near the feet, where the body of Yeshua had been laid. And they said to her, “Woman. Why are you weeping?” She said to them, “Because they’ve carried my lord away and I don’t know where they’ve laid him.” And when she’d said these things, she turned around and saw Yeshua standing there, (but she didn’t realise that it was Yeshua). Yeshua said to her, “Woman. Why are you weeping? Who are you looking for?” Assuming that he was the gardener, she said to him, “Lord, if you carried him, tell me where you laid him, and I’ll take him away.” Yeshua said to her, “Maria!” She turned and said to him, “Rabboni”, which means “Teacher”. Yeshua said to her, “Don’t touch me, because I haven’t yet ascended to my father, but go to my brothers and tell them I’m ascending to my father, and your father, and my god and your god.” Maria the Magdalene^[41] came and reported to the disciples that she’d seen the lord and that he’d said these things to her.

Then, when it was evening of the day which was the day after the Sabbath^[43], and the doors had been locked where the disciples had been gathered, (through fear of the Jews), Yeshua came and stood in the middle and said to them, “Peace to you.” And when he’d said this he showed them his hands and his side. Then the disciples rejoiced when they’d seen the lord. Then Yeshua said to them again, “Peace to you.”

Just as the father has sent me, I also send you[̄].” And when he’d said this, he blew on them and he said, “Receive the holy spirit^[44]. If you[̄] pardon the sins of any, they’re pardoned. If you[̄] hold on to the sins of any, they’re held.”

But Thomas, one of the Twelve, the one called Didymus^[24], wasn’t with them when Yeshua came. Then the other disciples said to him, “We saw the lord.” But he said to them, “Unless I see the mark of the nails in his hands, and push my finger into the mark of the nails, and I push my hand into his side, I won’t trust at all.” And eight days later his disciples were inside again, and Thomas was with them. And Yeshua came, (the doors had been locked), and stood in the middle, and he said, “Peace to you[̄].” Then he said to Thomas, “Bring your[̄] finger here and see my hands. And bring your[̄] hand and push it into my side, and don’t become untrusting, but trusting.” And Thomas answered and said to him, “My lord, and my god.” Yeshua said to him, “You trust because you’ve[̄] seen me. Those who haven’t seen me and have trusted are blessed.”

Then indeed Yeshua did many other signs in front of his disciples which haven’t been written in this scroll. But these things have been written so that you[̄] should trust that Yeshua is the Anointed, the son of God, and that when you[̄] trust, you[̄] may have life in his name.

21 After these things Yeshua manifested himself again to the disciples at the Sea of Tiberias. And he manifested himself in this way: Shimon Petros, and Thomas, the one called Didymus^[24], and Nathanael, the one from Cana in Galilee, and the sons of Zebedee, and two of his other disciples were together. Shimon Petros said to them, “I’m going off to fish.” They said to him, “We’re coming with you[̄] too.” And they went off and got into the boat straightaway, but during that night they caught nothing. Now when morning had already come, Yeshua stood on the shore. (The disciples however didn’t know that it was Yeshua). Then Yeshua said to them, “Children. You don’t have anything to eat do you[̄]?” They answered him, “No.” But he said to them, “Throw the net to the right of the boat and you’ll[̄] find some.” Then they threw it, and they were no longer able to pull it in because of the multitude of the fish^[45].

Then the disciple whom Yeshua loved said to Petros, “It’s the lord.” Then when Shimon Petros heard that it was the lord, he girded^[46] his robe, (for he was naked), and threw himself into the sea. But the other disciples came in the skiff, (for they weren’t far from the land - only around two hundred cubits^[47] [about a hundred meters]), dragging the net of fish^[45]. Then, when they stepped out onto the land, they saw a fire of coals there, with small fish^[48] laid on it, and bread. Yeshua said to them, “Bring some of the small fish^[48] which you[̄] just caught.” Shimon Petros went up and pulled the net onto the land, filled with large fish^[45], (a hundred and fifty three). And although there were so many the net wasn’t torn.

Yeshua said to them, “Come here and eat breakfast.” But none of the disciples dared to ask him, “Who are you[̄]?”, knowing that he was the lord. Then Yeshua came and took the bread and gave it to them, and did the same with the small fish^[48]. This was already the third time Yeshua was manifested to his disciples after he’d been raised from the dead.

Then when they’d eaten, Yeshua said to Shimon Petros, “Shimon of Yonah, do you[̄] love me more than these?” He said to him, “Yes lord, you[̄] know that I’m fond of

you.” He said to him, “Graze my lambs.” He said to him again a second time, “Shimon of Yonah, do you love me?” He said to him, “Yes lord, you know that I’m fond of you.” He said to him, “Shepherd my sheep.” The third time he said to him, “Shimon of Yonah, are you fond of me?” Petros was saddened because the third time he’d said to him, “Are you fond of me?” and he said to him, “Lord, you know everything. You perceive that I’m fond of you.” Yeshua said to him, “Graze my sheep.

Amen^[31], amen, I say to you, when you were younger you girded yourself and you walked where you wanted to. But when you grow old you’ll stretch out your hands and another will gird^[31] you, and they’ll take you where you don’t want to go.” And he said this to signify by what kind of death he’ll glorify God. And when he’d said this, he said to him, “Follow me.”

But when he turned around Petros observed the disciple whom Yeshua loved, following them, (the one who’d also reclined on his chest during the meal, and had said, “Lord, who’s the one who’s handing you over?”). And when he saw him, Petros said to Yeshua, “Lord, and what about him?” Yeshua said to him, “If I want him to remain until I come, what’s that to you? You follow me.” Then this story went out among the brothers that that disciple wouldn’t die. But Yeshua hadn’t said that he wouldn’t die, but “If I want him to remain until I come, what’s that to you?” This is the disciple who is testifying about these things, and who wrote these things. And we know that his testimony is true. And there are also many other things which Yeshua did. Things which, if they were written down one by one, I imagine that the world itself wouldn’t have enough room for the scrolls which were written.

Amen^[6].

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- 1) Jews used “Lord” in place of “Yahweh” to avoid any possibility of breaking the third commandment.
 - 2) Rabbi was a Hebrew title meaning “Teacher”
 - 3) four in the afternoon
 - 4) Messiah is Hebrew and Christos is Greek, and both mean “anointed”
 - 5) Cephas is Hebrew and Petros is Greek, and both mean a stone
 - 6) amen is a Hebrew word meaning “truly”
 - 7) a metretes was a measuring jug for liquids which was almost 40 litres
 - 8) “master of the dining room” is all one word in Greek and literally it means the ruler of a dining room which has three couches
 - 9) Pesach is the Jewish festival celebrating their deliverance from Egypt. From the Hebrew word Pesah which means “to pass over”.
 - 10) The Greek word for “spirit” also means “wind” or “breath” so this sentence could be translated “The spirit blows where he wants ...”
 - 11) “confirmed” here is literally “sealed” (as in marked with a seal)
 - 12) midday
 - 13) “know nothing about” is literally “aren’t aware of”
 - 14) “his own home town” is literally “his own fathers”
 - 15) one in the afternoon
 - 16) a denarius was a silver coin worth about a day’s wages for a labourer
 - 17) “fish” here is opsarion here meaning cooked fish.
 - 18) a stadion was about an eighth of a Roman mile, about 160 metres
 - 19) Diabolos means “slanderer”

- 20) the dispersion was the name given to the Jews who were spread among the nations. It is also sometimes called the diaspora (after the Greek)
 - 21) in Greek "criticism" has the sense of doing so in an angry or unconstructive way
 - 22) the Greek word here means "beyond the usual measure"
 - 23) good in terms of quality, not morality
 - 24) Didymus means "twin"
 - 25) The Greek word here means tears coming out of the eyes, but not sobbing or making noise.
 - 26) the word "meal" here specifically means "the main meal of the day"
 - 27) a litra was about half a kilogram
 - 28) nard is a plant which grew in northern India. It's roots were crushed to make a perfume oil
 - 29) hoshana is a Hebrew word meaning "save" or "rescue"
 - 30) Zion is the Hebrew name for the area around Jerusalem
 - 31) "girded" means to have something wrapped around and tightened
 - 32) Satan is the Hebrew name for Diabolos and means "accuser"
 - 33) "stumbled" in Greek also means "offended"
 - 34) a chiliarchos was a Roman commander of a thousand men
 - 35) There is some irony here because Barabbas is a Hebrew name meaning "Son of the Father", but Yeshua is the true son of the true father!
 - 36) the Greek word specifically means to execute by hanging on a stake
 - 37) Gabbatha was a Hebrew word meaning "height" or "ridge"
 - 38) the Greek word used here means a vertical stake or pole. Sometimes but not usually it could include a crossbar of some kind.
 - 39) Golgotha is a Hebrew word meaning "skull"
 - 40) Latin was the language of Rome
 - 41) Magdala was a town on the shore of the Sea of Galilee
 - 42) the first and seventh day of Passover were special Sabbaths
 - 43) "day after the Sabbath" here is literally "one of the Sabbaths"
 - 44) the Greek word translated "spirit" can also mean "breath" or "wind"
 - 45) the word for fish here is the generic word ichthus
 - 46) "girded" means to have something wrapped around and tightened, usually it involved pulling your tunic between your legs and tucking it into your belt
 - 47) a cubit was the length of a man's forearm, about forty five centimetres
 - 48) the word for fish here is opsarion, meaning small cooked fish
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Acts

1 Indeed, in the first account I made, honourable Theophilus, concerning all that Yeshua began to do and to teach until the day when he was taken up, after he'd instructed the ambassadors, whom he'd selected through the holy spirit, and to whom he'd also presented himself alive after he'd suffered. He was seen by them throughout forty days, with many proofs, and he spoke of things about the kingdom of God.

And when he'd gathered them together, he instructed them, "Don't leave Jerusalem, but await the promise of the father which you've heard from me. Because Yohannes indeed immersed you with water, but not many days from now you'll be immersed in the holy spirit." Indeed then, when they'd come together, they questioned him, saying, "Lord, is this the time that you restore the kingdom to Yisrael?" But he said to them, "It isn't for you to perceive the times and seasons that the father has placed under his own authority. But you'll receive power when the holy spirit has come upon you, and you'll be witnesses to me in both Jerusalem, and in all of Judea and Samaria, and to the limits of the earth."

And when he'd said these things, while they looked on, he was lifted up and a cloud covered him from their sight. And they looked intently into the sky as he was going. And look! Two men stood beside them in white garments who also said, "Men. Galileans. Why are you standing looking up into the sky? This Yeshua who has been taken up from you into the sky, will come back in the same way in which you gazed at him going into the sky."

Then they returned into Jerusalem from the mountain called the Mount of Olives, which is near Jerusalem, a Sabbath's journey. And when they entered they went up into the upper room where they were staying - Petros, and Yaakov, and Yohannes, and Andreas, Philippos and Thomas, Bartholomaios and Matthaios, Yaakov of Alpheus and Shimon the zealot, and Yehuda of Yaakov. They were all devoted with one accord in prayer and petition, together with the women, and Maria the mother of Yeshua, together with his brothers.

And in those days, Petros stood up in the middle of the disciples, (a crowd of names of about a hundred and twenty), and he said, "Men. Brothers. The writing must be fulfilled which the holy spirit spoke before through the mouth of David, concerning Yehuda, who became a guide to those who apprehended Yeshua, 'for he was numbered with us, and he obtained a part in this service by lot.' (This one indeed then acquired a property from the reward of unrighteousness, and when he threw himself down he burst in the middle and all his innards were poured out. And it became known to all those who dwell in Jerusalem, so that property was called in their own language Akeldama, which is Property of Blood).

For it's been written in the scroll of psalms, 'Let his residence become desolate and don't let anyone dwell in it', and, 'May another take his position of watchman'. So then, from among the men who've been with us the entire time, from when the lord Yeshua entered in until he went out from us, beginning from the immersion by Yohannes, until the day on which he was taken up from us, one of these should become a witness together with us of his resurrection."

And they settled on two, Yosef, (the one called Barsabbas, who was usually called Justus), and Matthias. And praying they said, “Lord, knower of the hearts of all, indicate which one you’ve selected from these two, to take this position of service and ambassadorship from which Yehuda has transgressed to go to his own place.” And they gave their lots, and the lot fell on Matthias, and he was numbered with the eleven ambassadors.

2 And when the fiftieth^[1] day [Pentecost] was fulfilled, they were all with one accord in the same place. And suddenly a sound like violent blowing came from the sky, and it filled the whole house where they were sitting. And divided tongues, like fire, appeared to them and sat above each one of them. And they were all filled with the holy spirit, and they began speaking in other tongues, just as the spirit gave to them to speak openly.

Now there were Jews dwelling in Jerusalem, devout men from every nation under the sky, and when this sound occurred a multitude came together and was confused, because each one heard them speaking in their own language. And they were amazed, and they marvelled, saying to one another, “Look! Aren’t all these who are speaking Galileans? How does each of us hear them in our own language, in which we were born? Parthians, and Medes, and Elamites, and those who dwell in Mesopotamia, Judea, along with Cappadocia, Pontus, and the province of Asia, Phrygia, along with Pamphylia, Egypt, and the parts of Libya adjoining Cyrene, and Romans, (Jews along with proselytes), who have returned home, Cretans, and Arabs are hearing them speak the greatness of God in our own tongues!” And they were all amazed and bewildered, saying to one another, “What ever might this mean^[2]?”

But others jeered, saying, “They’re full of wine.” But Petros stood up with the Eleven and lifted his voice and spoke openly to them, “Men. Jews. And all those who dwell in Jerusalem. Let this be known to you³, and listen to my declarations. For these people aren’t drunk as you⁴ suppose, for it’s only the third hour^[3] of the day. But this is what was declared through the prophet Yoel, ‘God says, “In the last days I’ll pour out from my spirit on all flesh, and your⁵ sons and your⁶ daughters will prophesy, and your⁷ young men will see visions, and your⁸ elders will dream dreams. Even onto my male slaves and my female slaves, in those days I’ll pour out from my spirit, and they’ll prophesy. And I’ll give signs in the sky above and miracles on the earth below, blood and fire and clouds of smoke. The sun will be turned into darkness, and the moon into blood, before the coming of the great and glorious day of the lord^[4] [Yahweh]. And whosoever calls on the name of the lord^[4] [Yahweh] will be saved.”’

Men. Yisraelites. Listen to these messages. Yeshua the Nazarene, a man shown to you⁹ to be from God by powerful works and miracles, which God did through him in your¹⁰ midst, just as you¹¹ yourselves know. He was handed over, (in accordance with the pre-determined counsel and foreknowledge of God), and he was taken by the hands of the lawless, and when he’d been attached you¹² lifted him up.

And whom God raised up, releasing him from the pains of death, for it wasn’t possible for him to be held by it. For David says about him, ‘I foresaw the lord^[4] [Yahweh] always in my sight, because he’s on my right, so that I can’t be shaken. Because of this my heart celebrated and my tongue rejoiced greatly. But still my flesh will encamp on expectation, because you¹³ won’t abandon my soul into Hades^[5], nor

will you hand your hallowed one over to see decay. You've made the ways of life known to me. You'll fill me with happiness by your appearance.'

Men. Brothers. It's permitted for me to tell you plainly about the patriarch David, that he died and was buried, and his tomb is with us until this day. But he was by nature a prophet, and knew that God had sworn an oath to him, that he'd raise up the Anointed from the fruit of his loins, (according to the flesh), and set him on his throne. Foreseeing this, he spoke about the resurrection of the Anointed, that his soul wasn't abandoned to Hades^[5], nor did his flesh see decay. We're all witnesses that God has raised this Yeshua up.

So then, having been exalted to the right hand of God, and having received the promise of the holy spirit from the father, he poured out this which you're now observing and hearing. For David didn't go up into the heavens, but he himself says, 'The lord^[4] [Yahweh] said to my lord, "Sit on my right until I've placed your enemies as a footstool for your feet."' Certainly then, let every household in Yisrael perceive that God has made this Yeshua, whom you executed^[6], both Lord and Anointed."

But when they heard this, they were cut to the heart, and they said to Petros and the rest of the ambassadors, "What should we do? Men? Brothers?" But Petros declared to them, "Repent and be immersed, each of you, on the name of Yeshua the Anointed, into the pardoning of sins. And you'll receive the gift of the holy spirit. For the promise is to you and to your children, and also to all those who are far away, as many as the lord^[4] [Yahweh] our god will call to himself." And with many other messages he pleaded with and entreated them, saying, "Be saved from this twisted generation." Indeed then, those who gladly welcomed his message were immersed, and about three thousand souls were added on that day.

And they were devoted to the teaching of the ambassadors, and the partnership^[7], and the breaking of bread, and prayers. And fear came on every soul, with many signs and miracles happening through the ambassadors. And all those who trusted were in the same place, and had all things in common. They sold their belongings and possessions and distributed them to everyone - to whoever had a need. And each day, devoted with one accord in the temple, and breaking bread from house to house, they partook of food with exultation and simplicity of heart, praising God, and having grace towards all the people. And each day the lord added those who were being saved to the assembly.

3 Now, Petros and Yohannes went up together to the temple at the hour of prayer, (the ninth hour^[8]). And there was a certain man, who was lame from the belly of his mother, and who was usually carried and placed each day at the gate of the temple, (the one called Beautiful), to beg for charity from those who were going into the temple. When he saw Petros and Yohannes about to pass into the temple he asked for charity. But Petros, together with Yohannes, looked intently at him and said, "Look at us!" So he paid attention to them, expecting to receive something from them. But Petros said, "I don't have^[9] silver or gold, but I give what I do have to you. In the name of Yeshua the Anointed of Nazareth, get up and walk." And seizing him by the right hand he lifted him up, and immediately his feet and ankles were strengthened. And leaping up, he stood, and walked, and entered together with them into the temple, walking and leaping and praising God.

And when all the people saw him walking and praising God, they recognised him - that this was the one who used to sit begging for charity at the Beautiful Gate of the temple. And they were filled with awe and astonishment at what had happened to him. And while the lame man who'd been healed held on to Petros and Yohannes, all the people ran together toward them in the colonnade, (the one called Solomon's Colonnade), and they were overawed.

But when he saw this, Petros answered the people, "Men. Yisraelites. Why do you marvel at this? And why are you looking so intently at us, as if by our own power or godliness we've made him walk? The god of Abraham, and Yitshak, and Yaakov, the god of our fathers, has glorified his servant^[10] Yeshua, whom you indeed handed over and disowned in the presence of Pilate, who had judged that he should be released. But you disowned the holy and righteous one, and requested that a man, (a murderer), be granted to you. And you killed the originator of life, whom God has raised from the dead - of which we are witnesses. And on the faith in his name, this one whom you're looking at, and whom you know, was given strength. It was his name, and the faith that's through him, which gave this soundness to him in front of all of you.

And now brothers. I know that you acted according to ignorance, just as your rulers did. But God, who declared beforehand through the mouth of all his prophets that the Anointed would suffer, has thus fulfilled it. So repent! And turn around, so that your sins may be wiped out, in order that seasons of refreshing may come from the presence of the lord^[4] [Yahweh], and he may send the one who has been proclaimed to you, Anointed Yeshua - whom heaven must welcome until the times of the reestablishment of all things, (of which God spoke through the mouth of all his holy prophets from long ago).

For indeed, Moshe said to the fathers, 'The lord^[4] [Yahweh] our god will raise up a prophet to you from among your brothers, as he did with me. You'll listen to him about all things, whatever he should say to you. And every soul, except anyone who listens to that prophet, will be utterly destroyed from among the people.' And also all the prophets, from Samuel, one by one, as many as have spoken, have foretold these days. You're the sons of the prophets, and of the covenant which God made with our fathers, saying to Abraham, 'In your seed all the lineages of the earth will be blessed.' Firstly to you, God has raised up his servant^[10], Yeshua, sending him, and blessing you in the turning away of each of you from your wickedness."

4 While they were speaking to the people, the priests, and the officer of the temple, and the Sadducees came up to them. They were exasperated because they were teaching the people and declaring a resurrection of the dead in Yeshua. And they laid hands on them, and put them under guard until the next day, (because it was already dusk). But many of those who heard the message trusted, and the number of men became about five thousand.

And it came to be on the next day, that their rulers, the elders, and the scribes gathered together in Jerusalem. And Annas the chief priest, and Caiaphas, and Yohannes, and Alexandros, and all who were of the family of the chief priest were there. And when they'd stood them in the middle, they inquired, "In what power or in what name have you done this?"

Then Petros, filled with the holy spirit, said to them, “Rulers of the people and elders of Yisrael. If we’re being questioned today about an act of kindness shown to a sick person, and about how he’s been healed, then let it be known to all of you, and to the entire people of Yisrael, that in the name of Yeshua the Anointed of Nazareth, whom you executed^[6], whom God raised from the dead - in this name, this person stands in front of you, made well. This is the stone which was scorned by you, the builders, which has become the head of the corner. And there’s salvation in nobody else, for there’s no other name under heaven which has been given to people in which we must be saved.”

When they observed the boldness of Petros, and that of Yohannes, and when they grasped that they were illiterate uneducated people, they marvelled and realised that they’d been with Yeshua. And when they observed the person who’d been cured, standing there with them, they couldn’t contradict them. But they ordered them to go out from the Sanhedrin, and they conferred with one another saying, “What should we do to these people, for indeed it’s apparent to all those who dwell in Jerusalem that a sign has come about through them, and we aren’t able to deny it. But so that this won’t be spread any further among the people, let’s threaten them, that they should no longer speak in this name to any person.”

And calling them, they instructed them not to speak or teach in the name of Yeshua in any way. But Petros and Yohannes answered them, saying, “Whether it’s right in the sight of God to listen to you instead of God - you decide, for we’re not able to not speak about what we’ve seen and heard.” And when they’d threatened them some more, they released them, having found no way to punish them, because the people were all glorifying God for what had happened. For the person on whom this sign of healing had been performed was more than forty years old.

So, when they’d been released, they went to their own and reported what the chief priests and the elders had said to them. And when they heard this, with one accord they lifted their voice to God, and said, “Owner, you are God, who made the sky, and the earth and the sea, and every thing that’s in them - saying through the mouth of your servant^[10] David, ‘Why did the nations rage and the peoples attend to empty things? The kings of the earth came and stood here, and the rulers were gathered together in the same place, against the lord^[4] [Yahweh] and against his anointed.’

For in truth, both Herod and Pontius Pilate, together with the nations and the peoples of Yisrael, were gathered together against your holy servant^[10] Yeshua, (whom you had anointed), to do whatever your hand and your will had decided beforehand would come to pass. And now, lord, take notice of their threats, and give your slaves all boldness to speak your message. Stretch out your hand for healing and for signs and miracles to come to pass, through the name of your holy servant^[10] Yeshua.” And when they’d pleaded, the place where they’d gathered was shaken, and they were all filled with the holy spirit and they spoke the message of God with boldness.

But the multitude of those who’d trusted were one in heart and soul, and nobody said that any of their belongings were their own, but to them everything was common property. And with great power the ambassadors rendered testimony of the resurrection of the lord Yeshua. And great grace was on all of them, for there wasn’t anyone in need among them, for whoever were possessors of properties or houses

sold them, and brought the proceeds of the sales and placed them at the feet of the ambassadors. And it was distributed to each one as they had any need.

And Yoses, who was usually called Barnabas^[11] by the ambassadors, (which is translated as Son of Aid), a Levite, and a Cyprian by birth, when he'd sold a field which belonged to him, brought the money^[12] and placed it at the feet of the ambassadors.

5 But a certain man, named Ananias, together with his wife Sapphira, sold a property, and, with his wife's full knowledge, he kept back some of the price for himself, and he brought a portion and placed it at the feet of the ambassadors. But Petros said, "Ananias! How is it that Satan^[13] has filled your heart to lie to the holy spirit, and to keep for yourself some of the price of the property? While it remained, didn't it remain yours? And when it'd been disposed of, didn't it still belong under your authority? Why did you place this business into your heart? You haven't lied to people, but to God." And when he heard these words, Ananias fell down and expired. And great fear came upon all those who heard these things. And the younger men got up, and they wrapped him up, and they carried him out and buried him.

But about three hours later his wife, unaware of what had happened, also entered in. And Petros answered her, "Tell me if so much is the amount you received in payment for the property?" And she said, "Yes, so much." But Petros said to her, "How is it that you agreed to test the spirit of the lord^[4] [Yahweh]? Look! The feet of those who buried your husband are at the door, and they'll carry you out." And immediately she fell down at his feet and expired. And when the young men entered in they found her dead, and when they'd carried her out they buried her with her husband. And great fear came on the whole assembly and on all those who heard these things.

And through the hands of the ambassadors many signs and miracles happened among the people. And they were all together with one accord in Solomon's Colonnade. And none of the rest dared to join them, but the people were magnifying them. And even more who trusted were added to the lord, multitudes of both men and women. To the extent that they carried the sick out into the squares and put them on beds and on mats, so that whenever Petros came by his shadow might fall on some of them. And the multitude from the surrounding towns came together into Jerusalem, carrying anyone who was sick or troubled by unclean spirits - and they were all cured.

And the chief priest stood up, and all those who were with him, (who were of the sect of the Sadducees), were filled with jealousy, and they laid hands on the ambassadors and placed them in a public prison. But during the night, a messenger of the lord^[4] [Yahweh] opened the doors of the jail, and when he'd led them out, he said, "Go and stand in the temple, and speak all the declarations of this life to the people." And when they heard this, they entered the temple in the early morning and taught.

But when the chief priest and those with him came along, they called together the Sanhedrin and the whole council of the elders of the sons of Yisrael, and they sent to the prison to have them led in. But when the attendants came they didn't find them in the jail, so they returned and reported, saying, "Indeed, we found the prison very securely locked, and the guards standing in front of the doors, but when we opened them, we found nobody inside." And when both the priest and the officer of the

temple, (and the chief priests), heard these things, they were bewildered about them, wondering what this might be.

But someone came up and reported to them, “Look! The men whom you[̄] put in the jail are standing in the temple and teaching the people.” Then the officer went off, together with his attendants, and he brought them in, (without force because they were afraid of the people - so they wouldn’t be stoned). And they lead them in and stood them in the Sanhedrin. And the chief priest questioned them, saying, “Haven’t we specifically instructed you[̄] not to teach in this name? And look! You’ve[̄] filled Jerusalem with your[̄] teaching, and you[̄] intend to bring the blood of this person on us.” And answering, Petros and the ambassadors said, “We have to submit to God rather than to people. The god of our fathers raised Yeshua whom you[̄] slew, hanging him on a pole^[14]. He’s the originator and saviour, whom God has exalted to his right hand to give repentance and the pardoning of sins to Yisrael. And we’re his witnesses of these declarations, and so also is the holy spirit, whom God gives to those who submit to him.”

But when they heard this they were cut completely through, and they planned to kill them. But a certain one of the Sanhedrin stood up, a Pharisee named Gamaliel, a teacher of the law, honoured by all the people, and he ordered that the ambassadors be put outside for a while, and he said to them, “Men. Yisraelites. Watch out for yourselves, what you’re[̄] about to commit to these people. For, before these days, Theudas rose up, saying that he was someone. To whom a number of men, (about four hundred), were joined, and who was killed. And all of those who’d been persuaded by him were scattered, and it came to nothing. After this, Yehuda the Galilean rose up in the days of the registration, and he led away a considerable number of people after him. And he was also destroyed, and all who were persuaded by him were scattered. And now I say to you[̄], stay away from these people and leave them alone, because if this counsel or work is from people, then it’ll be demolished. But if it’s from God, then you[̄] won’t be able to demolish it, otherwise you[̄] might even be found to be fighting against God.”

And they were persuaded by him, and when they’d called the ambassadors, they whipped them, and instructed them not to speak in the name of Yeshua, and they released them. And indeed, they went out rejoicing from the presence of the Sanhedrin because they’d been deemed worthy to be dishonoured for the sake of the name of Yeshua. And every day, both in the temple and house to house, they did not cease teaching and preaching the good news that Yeshua is the Anointed.

6 But in those days of a multiplying of the disciples, a murmuring rose up among the Greek speakers towards the Hebrews, because their widows were being neglected in the daily service^[15]. So the Twelve called the multitude of the disciples to them, and they said, “It isn’t acceptable that we leave the message of God to serve at tables. So brothers, call upon^[16] seven men from among you[̄], who are testified to be full of the holy spirit and of wisdom, whom we’ll install over this need. And we’ll be devoted to prayer and to the service of the message.”

And the message was pleasing in the sight of all the multitude, and they selected Stephanos^[17], a man who was full of faith and of the holy spirit, and Philippos, and Prochorus, and Nikanor, and Timon, and Parmenas, and Nikolas, a proselyte from Antioch, whom they stood in front of the ambassadors. And when they’d prayed, they

placed their hands on them. And the message of God grew, and the number of disciples multiplied extremely in Jerusalem. Even a great crowd of the priests were obedient to the faith.

And Stephanos^[17], full of faith and power, performed signs and great miracles among the people. But there rose up some from the Synagogue of the Freedmen, (as it was called), from Cyrene, and Alexandria, and those from Cilicia and the province of Asia, who were discussing with Stephanos^[17]. But they weren't strong enough to withstand the wisdom and the spirit with which he spoke. Then they secretly induced men to say, "We've heard him speaking evil declarations against Moshe and against God." And they stirred up the people, and the elders and scribes. And they came up to him and they snatched him away and led him into the Sanhedrin. And they set up false witnesses, saying, "This person doesn't cease speaking evil declarations against this holy place and against the law. For we've heard him saying that this Yeshua the Nazarene will demolish this place, and he'll change the customs which Moshe has handed down to us."

And looking intently at him, all those who were seated in the Sanhedrin saw his face, as if it was the face of a messenger.

7 But the chief priest said, "So, did these things happen in this way?" And he declared, "Men. Brothers and fathers. Listen! The god of glory appeared to our father Abraham when he was in Mesopotamia, before he dwelt in Haran. And he said to him, 'Come out of your land, and from your kinsmen, and come here to the land which I'll show you.' Then, when he'd come out from the land of the Chaldeans, he dwelt in Haran, and from there, after his father died, God led him to settle in this land in which you're now dwelling.

But he gave him no inheritance in it, not even one footstep. But he promised to give possession of it to him and to his seed after him - even though he had no child. And God spoke in this way, that his seed^[18] will be a sojourner^[19] in someone else's land, and they'll enslave them^[20], and they'll mistreat them^[20], four hundred years, 'I'll judge whichever nation they serve as slaves'. And God said, 'And after these things they'll come out and serve me in this place.'

And he gave him the covenant of circumcision. And in this way he fathered Yitshak, and he circumcised him on the eighth day. And Yitshak, Yaakov. And Yaakov, the twelve patriarchs. And the patriarchs, jealous of Yosef, handed him over into Egypt. But God was with him, and he delivered him from all his duress, and gave him grace and wisdom before Pharaoh, king of Egypt. And he installed him as leader of Egypt, and of his whole household.

But a famine came on the whole land of Egypt and Canaan. And great duress. And our fathers couldn't find food. But when Yaakov heard that there was grain in Egypt, he first sent our fathers. And the second time, Yosef made himself known to his brothers, and Yosef's family became known to Pharaoh. And Yosef sent them off to call his father Yaakov and all his kinsmen to come, seventy five souls in all. And Yaakov went down into Egypt.

And he died, he and our fathers. And they were relocated to Shechem, and they were placed in the tomb which Abraham had purchased for a sum of silver from the sons of Hamor of Shechem. And as the time of the promise which God had sworn to Abraham drew near, the people increased and were multiplied in Egypt. Until a

different king rose up who didn't know Yosef. This one dealt deceptively with our people and mistreated our fathers, making them set their babies outside - so they wouldn't live.

At which time Moshe was born. And he was special to God, and he was reared for three months in his father's house, but when he was set outside the daughter of Pharaoh picked him up and reared him as her own son. And Moshe was educated in all the wisdom of the Egyptians, and he was powerful in words and works.

But when he was forty years old it arose in his heart to visit his brothers, the sons of Yisrael. And when he saw a certain one being wronged he defended him, and avenged him by subduing and striking down the Egyptian. He presumed that his own brothers would understand that God was giving them salvation through his hand. But they didn't understand. And the ensuing day he appeared to some who were fighting, and he interceded, bringing them peace, saying, 'Men. You're brothers. Why are you doing wrong to one another?' But the one who was doing wrong to his neighbour pushed him away and said, 'Who installed you as ruler and judge over us? You don't want to kill me like you killed the Egyptian yesterday do you?' And at this statement Moshe fled and became a sojourner^[19] in the land of Midian, where he fathered two sons.

And when forty years had passed, a messenger of the lord^[4] [Yahweh] appeared to him in the wilderness of Mount Sinai, in the flames of a burning bramble. And when he saw this, Moshe marvelled at the sight. And as he approached to observe it the voice of the lord^[4] [Yahweh] came to him. 'I'm the god of your fathers, the god of Abraham, and the god of Yitshak, and the god of Yaakov.' And trembling, Moshe dared not look. And the lord^[4] [Yahweh] said to him, 'Untie your sandals from your feet, because the place on which you're standing is holy ground. I've seen the ill treatment of my people in Egypt, and I've heard their groaning, and I've come down to deliver them. And now come here, I'll send you to Egypt.'

This is the Moshe whom they'd disowned, saying, 'Who installed you as ruler and judge?' This one, God sent as ruler and ransom, through the hand of the messenger who appeared to him in the brambles. This is the one who led them out, having done signs and miracles in the land of Egypt, and in the Red Sea, and in the wilderness for forty years. This is the Moshe who said to the sons of Yisrael, 'The lord^[4] [Yahweh] our God will raise up a prophet to you from among your brothers, as he did with me.' This is the one who was in the assembly in the wilderness, with the messenger who spoke to him on Mount Sinai, and with our fathers, who received a living message to give to us, which our fathers didn't want to become obedient to, but pushed it away, and in their hearts they turned back to Egypt, saying to Aaron, 'Make us gods who'll go ahead of us, because we don't know what's become of this Moshe who led us out from the land of Egypt.'

And in those days they made a calf, and they took a sacrifice up to the idol, and they celebrated in the works of their hands. But God turned away, and handed them over to serve the army of heaven. Just as it's been written in the scroll of the prophets, 'Did you offer me the slaughters and sacrifices forty years in the wilderness, household of Yisrael? And you lifted up the tent of Molech, and the constellation of your god Rephan, and the models which you made to worship them. And so I'll lead you to settle beyond Babylon.'

The tent of the testimony was with our fathers in the wilderness, just as the one who spoke to Moshe had told him to make it, according to the model which he'd seen. And which our fathers in succession, when they'd received it from him, brought it with Yeshua^[21] in the possessing of the nations which God forced out from the presence of our fathers. Up until the days of David, who found grace in the sight of God and who requested to find a home for the god of Yaakov. But Solomon built a house for him. But the highest doesn't dwell in temples made by hands. Just as the prophet says, "For me, the sky is a throne, and the earth is a footstool for my feet. What house will you build for me?" says the lord^[4] [Yahweh]. Or "Where's my resting place? Wasn't it my hand which made all these things?"

You're also a stiff-necked people with uncircumcised hearts and ears, always resisting the holy spirit, just like your fathers. Which of the prophets did your fathers not persecute? And they killed those who declared beforehand about the coming of the righteous one, of whom you've now become betrayers and murderers. You who received the law as the ordinance of messengers, but who didn't keep it."

But when they heard these things, they were cut to their heart and they gnashed their teeth at him. But being naturally filled with the holy spirit, and looking intently into the sky, he saw the glory of God, and Yeshua standing at the right hand of God. And he said, "Look! I can see the heavens. They've been opened up, and the Son of Man is standing at the right hand of God." But, crying out with a loud voice, they pressed their hands over their ears, and they rushed at him with one accord. And they threw him outside the town and they stoned him. And the witnesses placed their cloaks at the feet of a young man called Saul. And they stoned Stephanos^[17] as he called out, saying, "Lord Yeshua. Accept my spirit." And he bowed his knees and he cried out in a loud voice, "Lord, don't hold^[22] this sin against them." And when he'd said this, he fell asleep.

8 And Saul consented to his death.

And on that day a great persecution came upon the assembly in Jerusalem. And they were all dispersed to the regions of Judea and Samaria, (except the ambassadors). Devout men carried Stephanos^[17] away and they made a great lamentation over him. But Saul ravaged the assembly, going into their homes and dragging out both men and women, and handing them over into jail.

Now, those who'd been scattered brought the message of the good news as they passed through. And Philippos went down to a town in Samaria, and he proclaimed the Anointed to them. The crowds paid attention to the things which were being said by Philippos, and they listened to them in one accord, and they observed the signs which he was doing. For many of them had unclean spirits which shouted in a loud voice as they came out of them. And many who were paralysed and lame were cured. And great joy came to that town.

But there was a certain man, named Shimon, who'd previously been using magic arts^[23] in the town and amazing the nation of Samaria, saying that he himself was someone great, and to whom everyone, from the least to the greatest, paid attention, saying, "This is the great power of god." And they paid attention to him because they'd been amazed by the magic arts^[23] for a considerable time. But when they trusted Philippos, who was bringing the good news about the kingdom of God, and the name of Yeshua the Anointed, they were immersed, both men and women. And

Shimon himself also trusted and he was immersed, and he was devoted to Philippos. And when he looked at the powers and signs which were occurring, he was amazed.

And when they heard that Samaria had welcomed the message of God, the ambassadors in Jerusalem sent Petros and Yohannes to them, who came down and prayed for them, that they might receive the holy spirit, because he hadn't yet fallen on any of them, and they'd only been immersed - belonging to the name of Anointed Yeshua. Then they placed their hands on them and they received the holy spirit.

But when Shimon observed that the holy spirit had been given through the placing on of the hands of the ambassadors, he offered them money^[12], saying, "Give this authority to me also, so that whomever I place my hands on will receive the holy spirit." But Petros said to him, "May you and your silver go together to destruction because you presumed that you could acquire the gift of God with money^[12]. You have no share nor allotment in this message, because your heart isn't straight in the sight of God. So repent from this evil of yours, and plead with God in case the thinking of your heart might be pardoned. For I see that you're in the bile of bitterness and in the bond of unrighteousness." And answering, Shimon said, "Plead with the lord^[4] [Yahweh] on my behalf so that nothing of what you've said will happen to me."

Indeed then, when they'd earnestly declared and spoken the message of the lord, they returned to Jerusalem, declaring the good news in many villages of the Samaritans. But a messenger of the lord^[4] [Yahweh] spoke to Philippos, saying, "Get up and go towards the south, on the way down from Jerusalem to Gaza." (This is a desolate road). And he rose up and he went. And look! There was a man, an Ethiopian, a eunuch, a leader of Candace the queen of the Ethiopians, who was over all her treasure, and who'd gone to Jerusalem in order to worship, and was returning. He was sitting in his chariot and reading the prophet Yisheyah.

And the spirit said to Philippos, "Approach and join with this chariot." So Philippos ran up, and he heard him reading the prophet Yisheyah, and he said, "So then, do you perceive what you're reading?" But he said, "How can I unless someone guides me?" And he urged Philippos to step up and to sit with him. And the passage of the writing which he was reading was this, "He was led like a sheep to slaughter. And as a lamb in front of the shearer is silent, in the same way he didn't open his mouth. In his humiliation his justice was taken away. And who will relate his genealogy, because his life was taken away from the earth." And answering, the eunuch said to Philippos, "I'm pleading with you. Who's the prophet talking about? Is it himself or about someone else?" And opening his mouth, and beginning from this writing, Philippos brought the good news of Yeshua to him.

And as they went along the way they came to some water. And the eunuch declared, "Look! Water. What's preventing me from being immersed?" And he ordered the chariot to stop, and they both went down into the water. Both Philippos and the eunuch, and he immersed him. And when they came up from the water, the spirit of the lord^[4] [Yahweh] snatched Philippos away, and the eunuch didn't see him any longer because he went on his way rejoicing. But Philippos was found in Azotus, and as he passed through he brought the good news to all the towns until he came to Caesarea.

9 But, still breathing threats and murder against the disciples of the lord, Saul approached the chief priest and requested letters from him to the synagogues in Damascus, so that if he found anyone of The Way, either men or women, he may bring them, bound, to Jerusalem. And as he was going along and he came near to Damascus, suddenly light from the sky flashed around him. And he fell down on the ground, and he heard a voice saying to him, "Saul. Saul. Why are you persecuting me?" But he said, "Who are you lord?" And the lord said, "I'm Yeshua whom you're persecuting. Now get up and go into the town, and you'll be told what you must do." But the men who were travelling with him had stood speechless - they'd heard the voice, but they hadn't seen anybody. And Saul was lifted up from the ground, but when he opened his eyes he couldn't see anything, so they led him by the hand into Damascus. And he couldn't see for three days, and he didn't eat or drink anything.

But there was a certain disciple in Damascus named Ananias. And the lord said to him in a vision, "Ananias." and he said, "Here I am lord." And the lord said to him, "Get up and go to the street called Straight, and look in the house of Yehuda for a Tarsian named Saul. For look! He's praying, and in a vision he's seen a man named Ananias entering and placing his hands on him so that he should recover his sight." But Ananias answered, "Lord. I've heard from many about this man - how much evil he's done to your holy ones in Jerusalem. And here he has authority from the chief priests to bind all those who call on your name." But the lord said to him, "Go. Because he's my vessel of election to carry my name in the sight of nations and kings, and even the sons of Yisrael. For I'll disclose to him what he must suffer for the sake of my name."

And Ananias went away and entered into the house, and when he'd placed his hands on him, he said, "Saul. Brother. The lord, who appeared to you on the way by which you came, has sent me so that you should recover your sight and be filled with the holy spirit." And straightaway something like scales fell from his eyes and he recovered his sight. And immediately he got up and was immersed. And when he'd taken nourishment he was strengthened. And Saul spent some days with the disciples in Damascus.

And straightaway he proclaimed the Anointed in the synagogues, that he's the son of God. And all who heard were amazed, and they said, "Isn't this the one who was destroying those in Jerusalem who call on this name? And didn't he come here so that when they've been bound, he might take them to the chief priests?" But Saul was empowered even more and confounded the Jews dwelling in Damascus, proving logically that this is the Anointed.

And after a considerable number of days had passed, the Jews conspired together to kill him. But their plot was perceived by Saul. They were watching the gates closely, both day and night, so they might kill him. But the disciples took him at night and they lowered him down through the wall in a hamper.

And Saul came to Jerusalem and he tried to join the disciples there. But they were all afraid of him, not trusting that he was a disciple. But Barnabas took him and led him to the ambassadors, and he related to them how along the way he'd seen the lord, and that he'd spoken to him, and how in Damascus he'd spoken openly in the name of Yeshua. And he was with them, coming and going in Jerusalem, and speaking openly in the name of the lord Yeshua. And he talked and discussed with the Greek speakers, but they took it upon themselves to kill him. And when they realised this, the brothers

took him down to Caesarea and they sent him off to Tarsus. Then indeed, the assemblies throughout the whole of Judea, and Galilee, and Samaria had peace, and were built up and were multiplied, through the fear of the lord^[4] [Yahweh] and by the aid of the holy spirit.

And it came to be that Petros was passing throughout all the areas, and he went down to the holy who dwelled in Lydda. And he found a certain person there named Aeneas, who'd been paralysed, and who'd been lying on a mat for eight years. And Petros said to him, "Aeneas. Yeshua the Anointed is healing you. Stand up and spread out your mat for yourself." And he stood up straightaway. And all those who dwelled at Lydda and Sharon saw him and turned to the lord.

And in Joppa there was a certain disciple named Tabitha^[24], (which is interpreted as Dorcas^[24] [Gazelle]). And she was filled with good works and acts of charity which she'd done. But it came to be in those days that she became ill and died. And they bathed her and placed her in an upper room. And Lydda is near Joppa, so when the disciples heard that Petros was there, they sent off two men to entreat him not to hesitate to come to them. So Petros got up and went with them, and when they arrived, they took him up into the upper room. And all the widows stood with him, weeping, and showing him the tunics and cloaks that Dorcas had made while she was with them. So Petros sent them all outside, and he got down on his knees and prayed. And turning towards the body, he said, "Tabitha. Stand up." And she opened her eyes, and when she saw Petros, she sat up. And he gave her his hand and he raised her up. When he'd called the holy and the widows, he presented her - alive. And this became known throughout the whole of Joppa, and many trusted on the lord. And it came to be that he remained in Joppa for a considerable number of days with a certain Shimon, a tanner.

10 There was a certain man in Caesarea named Cornelius, who was a centurion from what was called the Italian Regiment. And he and his entire household were devout and feared God, doing many acts of charity for the people and always pleading to God. And at about the ninth hour of the day^[8] he plainly saw in a vision - a messenger of God came to him and said, "Cornelius!" And looking intently at him he was terrified and said, "What is it lord?" And he said to him, "Your prayers and your acts of charity have risen as a memorial before God. And now, send men to Joppa to send for Shimon, the one usually called Petros. He's lodging with a certain Shimon, a tanner, whose house is by the sea." And as the messenger who'd been speaking went away, Cornelius called two of his household slaves and a devout soldier from those who were attached to him. And when he'd related everything in full to them, he sent them off to Joppa.

But the next day, as those people were travelling and coming near the town, Petros went up onto the rooftop to pray, at about the sixth hour^[25]. And he became hungry and he wanted a taste of those things which were being prepared, when a trance fell on him. And he saw the sky opened up, and a vessel was coming down to him, like a huge sheet tied at the four corners and being let down onto the ground, and in which there were all kinds of four legged animals, and wild beasts, and reptiles, and birds of the sky. And a voice came to him, "Get up Petros. Kill and eat." But Petros said, "Far be it from me lord! I've never eaten anything common^[26] or unclean." And the voice came to him again a second time, "Don't consider anything which God has cleansed

as common^[26].” And this happened again a third time too. And the vessel was taken up into the sky.

And Petros was at a loss as to what the vision which he'd seen might be. And look! The men who'd been sent by Cornelius had asked for the house of Shimon, and they were standing at the gate. And calling out, they inquired if Shimon, usually called Petros, was lodging at this place. And Petros was reflecting about the vision, and the spirit said to him, “Look! Men are looking for you. So, get up and go downstairs, and go off with them without questioning, because I've sent them.” So Petros went downstairs and he said to the men, “Look! I'm the one you're looking for. What's the reason you're here?” And they said, “Cornelius, a centurion, a righteous and God fearing man, (as the whole nation of the Jews will testify), has been informed by a holy messenger to send for you, in order that his household will hear declarations from you.” And he called them in and he gave them lodging. And the next day Petros went off with them. And some of the brothers from Joppa came together with him.

And the next day after that they entered into Caesarea, and Cornelius, expecting them, called together all his relatives and close friends. And as Petros entered Cornelius met with him and fell at his feet and worshipped. But Petros made him get up, saying, “Stand up, I myself am also a person.” And, conversing with him, he entered, and found that many had come together there. And he declared to them, “You're well aware how unlawful it is for a Jewish man to be associated with, or to visit, people of other tribes. But God showed me that I shouldn't say that a person is common^[26] or unclean. And that's why, when I was sent for, I came without objecting. So I'm inquiring, why did you send for me?”

And Cornelius declared, “Four days ago I was fasting until this hour. And I was praying in my house at the ninth hour^[8]. And look! A man stood in front of me in a splendid garment. And he said, ‘Cornelius. Your prayer has been listened to. And your acts of charity are remembered in the sight of God. So then, send to Joppa and call for Shimon, who's usually called Petros, who's lodging in the house of Shimon, a tanner, beside the sea, and who'll come and speak to you.’ So I sent for you at once, and you've done well and come. Now then, we're all here in the sight of God to hear everything which has been told to you by God.”

And Petros opened his mouth and he said, “Truthfully I'm grasping that God isn't one who shows partiality. But in every nation those who fear him and who work righteousness are acceptable to him. The message is that which he sent to the sons of Yisrael - bringing the good news that peace is through Yeshua the Anointed, who is lord of all. You yourselves know the declaration of what's been happening throughout all of Judea, beginning from Galilee, after the immersion which Yohannes proclaimed - about Yeshua from Nazareth - how God anointed him with the holy spirit and with power, and how he went around being a benefactor and healing all those who were oppressed by Diabolos^[27], because God was with him.

And we're witnesses of all that he did, both in the countryside of the Jews, and also in Jerusalem. Whom they killed, hanging him on a pole. God raised him on the third day, and allowed him to become manifest. Not to all the people, but to those witnesses who'd been selected before by God - to us, who ate and drank with him after his rising up from the dead. And he instructed us to proclaim to the people, and to earnestly declare that he himself is the one who's been designated by God as the

judge of the living and the dead. This is the one to whom all the prophets testify - that everyone who trusts in him receives a pardoning of sins through his name.”

While Petros was still speaking these declarations, the holy spirit fell on all those who heard the message. And those from the circumcision, those believers who'd come with Petros, were amazed, because the gift of the holy spirit had also been poured out on the nations - for they heard them speaking in tongues and magnifying God. Then Petros answered, “Is anyone able to forbid water for the immersion of these people who have received the holy spirit, just as we also did?” So he commanded that they should be baptised in the name of the lord. Then they asked him to stay for several days.

11 And the ambassadors and the brothers throughout Judea heard that the nations had also welcomed the message of God. So when Petros went up to Jerusalem, those of the circumcision separated from him, saying, “Because you went in to uncircumcised men and ate with them.” But Petros began to explain to them step by step, saying, “I was in the town of Joppa, praying, and in a trance I saw a vision - a vessel was coming down like a great sheet being let down by four corners from the sky, and it came right to me. As I looked intently into it I was considering it, and I saw four legged animals of the land, and wild beasts, and reptiles, and birds of the sky. And I heard a voice say to me, ‘Get up Petros. Kill and eat.’ But I said, ‘Far be it from me lord. Because nothing common^[26] or unclean has ever entered into my mouth.’ But the voice answered me a second time from the sky, ‘What God cleanses, you shouldn't count as common^[26].’ And this happened three times. And everything was pulled up into the sky again.

And look! At once, three men stood at the house where I was, who'd been sent to me from Caesarea. The spirit told me to go with them without questioning. And they went, together with me and these six brothers, and we entered into the man's house. He reported to us how he'd seen the messenger standing in his house and saying to him, ‘Send men to Joppa. And send for Shimon, the one usually called Petros, who'll speak declarations to you by which you'll be saved - you and all your household.’

And when I began to speak, the holy spirit fell on them, just as on us in the beginning. And I was reminded of the declaration of the lord, how he said, ‘Indeed Yohannes immersed you with water, but you'll be immersed in the holy spirit.’ So if God gave the same gift to them as he did also to us who have trusted on the lord Yeshua the Anointed, who am I that I was able to forbid God?” And when they'd heard these things they were quiet, and they glorified God saying, “So then, God gives repentance into life to the nations too.”

Now those who'd indeed been scattered abroad due to the duress that came on Stephanos^[17] passed through as far as Phoenicia, and Cyprus, and Antioch, not speaking the message to anybody, except only to Jews. But there were some of them, men from Cyprus and Cyrene, who, when they entered into Antioch, spoke to the Greek speakers, bringing the good news of the lord Yeshua. And the hand of the lord^[4] [Yahweh] was with them, and a vast number trusted and turned to the lord.

And the account about them was heard in the ears of the assembly in Jerusalem. And they sent Barnabas off to go through to Antioch. Who, when he'd come and seen the grace of God, rejoiced and entreated them all to remain in the lord with purpose of

heart. (Because he was a good man and full of the holy spirit and of faith). And a considerable crowd was added to the lord.

And Barnabas went up to Tarsus to hunt for Saul. And when he'd found him, he led him to Antioch. And it came to be that they gathered with the assembly for a whole year, and taught the considerable crowd. The disciples first took the name Christian^[28] in Antioch.

And in those days prophets came down to Antioch from Jerusalem. And one of them, named Agabus, got up and signalled through the spirit that a great famine was about to come on the whole of the inhabited world. (And it came about under Claudius Caesar). But the disciples, in accordance with how each one was prospering, determined to send a service to those brothers who dwelled in Judea. And they did so, sending it to the elders through the hand of Barnabas and Saul.

12 About that time Herod the king laid his hands on some of those of the assembly to mistreat them. He killed Yaakov, the brother of Yohannes, by the sword. And when he saw that this was pleasing to the Jews he continued, arresting Petros too. Now they were the days of Unleavened Bread, and when he'd arrested him he put him in jail, handing him over to four quaternions^[29] of soldiers to be guarded, intending to lead him before the people after the Passover^[30].

Indeed then, Petros was kept in the jail, but there was earnest prayer to God by the assembly on his behalf. And when Herod was about to have him led forth, that same night - Petros had been bound with chains and he was sleeping between two soldiers, and two guards were also in front of the door keeping watch. And look! A messenger of the lord^[4] [Yahweh] stood there, and light shone into the room. And he struck Petros on his side and woke him up saying, "Get up quickly", and his chains fell off his hands. And the messenger said to him, "Gird^[31] yourself, and strap your sandals on tightly." And he did so. And he said to him, "Throw your cloak around yourself, and follow me." And when he went out, he followed him. But he didn't know that what was happening through the messenger was real, because he presumed he was looking at a vision.

And when they'd passed through the first watch, and the second, they came to the iron gate, the one leading into the town, which opened for them by itself. And when they'd come out, they went down one street, and straightaway the messenger withdrew from him. And Petros came to himself and said, "Now I know that the lord^[4] [Yahweh] has really sent his messenger, and he's delivered me from the hand of Herod, and from every expectation of the Jewish people."

And when he realised all this, he went to the house of Maria, the mother of Yohannes, (usually called Markos), where a considerable number had gathered together and were praying. And when Petros knocked at the door of the gateway a slave girl named Rhoda approached to answer it. But when she recognised the voice of Petros she was so joyful that she didn't open the gate, but she ran inside and reported that Petros was standing at the front of the gate. But they said to her, "You're mad!" But she insisted strongly that it was so, so they said, "It's his messenger."

But Petros persisted knocking, and when they opened the door they saw him and they were amazed. And he gestured with his hand for them to be hushed, and he related to them how the lord had led him out of the jail. And he said, "Go and report

these things to Yaakov and to the brothers.” And when he’d come out, he went to another place.

And when day came there was no small disturbance among the soldiers about what had become of Petros. And when they’d looked for him but not found him, Herod interrogated the guards and ordered that they be led away. And he went down from Judea to Caesarea and he stayed there.

Now Herod had been fighting with the people of Tyre and Sidon, who had come to him with one accord, and having persuaded Blastus, (who’s in charge of the bed-chamber of the king), they’d requested peace because their region was provided food by the region of the king. On the set day, Herod, wearing a royal garment and sitting on the judgement platform, addressed them. And the people called back, “This is the voice of a god, not of a person.” And immediately a messenger of the lord^[4] [Yahweh] struck him because he didn’t give the glory to God. And he was eaten by worms and he expired. And the message of God grew and multiplied. And when Barnabas and Saul had fulfilled the service, they returned from Jerusalem. And they took Yohannes, who’s usually called Markos, along with them.

13 And there were some from the assembly which was in Antioch who were prophets and teachers. Barnabas and Simeon, (who was usually called Niger), and Lucius of Cyrene, Manaen, (who was a foster brother of Herod the tetrarch^[32]), and Saul. And while they were ministering to the lord and fasting, the holy spirit said, “Set apart Barnabas and Saul, and bind them to me for the work to which I’ve called them.” So, when they’d fasted and prayed, they placed their hands on them, and they released them.

Indeed then, having been sent out by the holy spirit, they went down to Seleucia, and from there they sailed away to Cyprus. And when they came to Salamis they declared the message of God in the synagogues of the Jews. And they had Yohannes as their attendant. And when they’d passed through the whole island as far as Paphos, they found a certain magician^{[33][34]}, a false prophet, a Jew, who was named Bar-Yeshua^[35], and who was with the proconsul, Sergius Paulus, an intelligent man. And he called Barnabas and Saul to him, seeking to hear the message of God. But Elymas^[36] [Wise] the magician^{[33][34]}, (for that’s the translation of his name), stood against them, seeking to divert the proconsul from the faith. But Saul, who’s also Paulus, was filled with the holy spirit, and looking intently at him he said, “You’re full of all deceit and of all fraud. You son of Diabolos^[27]. You enemy of all righteousness. Won’t you cease diverting the straight ways of the lord^[4] [Yahweh]? And now look! The hand of the lord^[4] [Yahweh] is on you, and you’ll be blind and unable to see the sun for a time.” And immediately a mist fell on him, and darkness, and he went about seeking someone to lead him by the hand. Then, when he saw what had happened, the proconsul trusted, being astonished at the teaching of the lord. And setting out from Paphos, the companions with Paulus went to Perga of Pamphylia. And Yohannes departed from them and he returned to Jerusalem.

And when they’d passed through from Perga, they themselves came along to Antioch of Pisidia. And they entered into the synagogue on the day of the Sabbath^[37], and they sat down. And after the reading of the law and the prophets, the rulers of the synagogue sent to them saying, “Men. Brothers. If you have a message of encouragement for the people, say it.” So Paulus got up, and gesturing with his hand

he said, “Men. Yisraelites. And those who fear God. Listen. The god of this people selected our fathers, and he lifted up the people in their sojourn^[19] in the land of Egypt. And with a raised arm he led them out from there. And for forty years he put up with them in the wilderness. And when he’d put down seven nations in the land of Canaan, he divided the land to them by lot. And after these things, (about four hundred and fifty years), he gave them judges up until the prophet Samuel. And from there they requested a king. And God gave them Saul, son of Kish, a man from the tribe of Benjamin, for forty years. And when he removed him he raised up David to be their king. About whom he also testified, saying, ‘I’ve found David of Yishay to be a man after my own heart, who’ll do all my will.’ From this man’s seed, God, in accordance with the promise, has brought a saviour to Yisrael. Before his appearance Yohannes had proclaimed an immersion of repentance to all the people of Yisrael. And as Yohannes completed his race he said, ‘Who do you[̄] suspect that I am? I’m not him, but look! He’s coming after me. I’m not worthy to untie the sandals of his feet.’

Men. Brothers. Sons of the family of Abraham, and those among you[̄] who fear God. This message of salvation has been sent to you[̄]. For those who dwell in Jerusalem and their rulers failed to recognise it, and they fulfilled the voice of the prophets which was being read every Sabbath when they judged him. And having not even found one cause for death, they requested Pilate to kill him. And when they’d completed all the things which had been written about him, they took him down from the pole and they placed him in a tomb.

But God raised him from the dead. And over many days he appeared to those who’d come up with him from Galilee to Jerusalem, who are his witnesses to the people. And we’re bringing the good news to you[̄] about the promise to the fathers - God has fully fulfilled it to their children, to us - having raised Yeshua. As it’s been written in the second psalm, ‘You’re[̄] my son, I’ve fathered you[̄] today.’ But because he’s raised him up from the dead, no longer to return to decay, thus he’s said, ‘I’ll give you[̄] the hallowed things of faithful David.’ That’s why in another one it says, ‘You[̄] won’t hand your[̄] hallowed one over to see decay.’ For indeed, David, after he’d attended his own generation according to the counsel of God, fell asleep and was added to his fathers, and he saw decay. But he whom God has raised up didn’t see decay.

So then let it be known to you[̄] men. Brothers. That through this one, a pardoning of sins is declared to you[̄]. And from all the things for which you[̄] weren’t able to be declared righteous in the law of Moshe, in this one - everyone who trusts is declared righteous. So then, watch out that it doesn’t come upon you[̄] as has been said in the prophets, ‘Look you[̄] despisers! Marvel and disappear, because I’m doing a work in your[̄] days, a work which you[̄] wouldn’t believe at all, even if someone relates it to you[̄] in detail.’”

And as they were going out from the synagogue of the Jews, the non-Jews were begging that these things which had been said might be spoken to them the next Sabbath. And when the synagogue had been dispersed, many of the Jews and the devout proselytes followed Paulus and Barnabas, who spoke to them and persuaded them to remain in the grace of God.

And on the coming Sabbath almost all the town was gathered together to hear the message of God. And when they saw the crowds the Jews were filled with jealousy, and they contradicted the things which were being said by Paulus - contradicting and

speaking evil about them. And being bold, Paulus and Barnabas said, “It was necessary for the message of God to be spoken to you first. But since you’re pushing it away and you’re judging yourselves to be not worthy of everlasting life. Look! We’re turning to the nations. For this is how the lord has directed us, ‘I’ve placed you as a light for the nations, so that you’ll be for salvation to the limits of the earth.’ And when they heard this the non-Jews rejoiced and glorified the message of the lord, and they trusted - as many as were appointed into everlasting life. And the message of the lord was carried throughout the whole region.

But the Jews stirred up the reverent women, and the highly respected, and the leading men of the town, and they raised up persecution against Paulus and Barnabas, and threw them out of their borders. But they shook the dust off their feet against them, and they went on to Iconium. And the disciples were filled with joy and the holy spirit.

14 And it came to be, that in Iconium they went and spoke, as usual, in the synagogue of the Jews - resulting in a great multitude of Jews, and also of Greeks, trusting. But the Jews who were disobedient stirred up and embittered the souls of the non-Jews against the brothers. Indeed, they stayed there for a considerable time speaking openly about the lord - testifying to the message of his grace in granting signs and miracles to occur through their hands. But the multitude of the city was divided, and indeed some sided with the Jews, and some sided with the ambassadors. But an attempt was made by both the non-Jews and the Jews, together with their leaders, to maltreat them, and to have them stoned. And when they became aware of it they fled to safety, to the towns of Lycaonia - to Lystra and Derbe and the surrounding area. And they brought the good news there.

And in Lystra a certain man, who was crippled in the feet, was sitting there. He’d been born lame from the belly of his mother, and he’d never walked. And he listened to Paulus speaking, who looked intently at him, and when he saw that he had faith to be saved, he said in a loud voice, “Stand up straight on your feet!” And he leaped up and walked.

And when the crowds saw what Paulus had done they lifted up their voice in the Lycaonian language saying, “The gods have come down to us in the form of people.” They called Barnabas, Zeus, and Paulus, Hermes, since he was the one who was leading the speaking. And the priest of Zeus who was over their town brought bulls and wreaths to the gates, wanting to sacrifice together with the crowds. But when they heard this the ambassadors Barnabas and Paulus tore their clothes and jumped up into the crowd, crying out and saying, “Men! Why are you doing these things? We’re of the same nature as you, humans who are bringing the good news to you. Turn from these futile things to the living God who made the sky, and the earth, and the sea, and everything in them. Who in bygone generations allowed all the nations to go their own way - though certainly he didn’t leave himself without witness - doing good things for you from heaven - giving rain and fruitful times, and filling our hearts with nourishment and happiness.” And even when he’d said these things, they only just stopped the crowds from sacrificing to them.

But Jews came from Antioch and Iconium and they persuaded the crowds. And they stoned Paulus and dragged him outside the town, presuming that he’d died. But when the disciples had surrounded him, he got up and entered into the town. And the next day he went off with Barnabas to Derbe.

And when they'd brought the good news to that town, and had made a considerable number of disciples, they returned to Lystra and Iconium, and to Antioch, shoring up the lives of the disciples, entreating them to remain in the faith, and that through much duress we must enter into the kingdom of God. And when they'd selected elders for them in each assembly, with praying and fasting, they committed them to the lord in whom they'd trusted.

And when they'd passed through Pisidia, they came to Pamphylia. And when they'd spoken the message in Perga, they went down to Attalia. And from there they sailed to Antioch, from where they'd been handed over to the grace of God for the work which they'd fulfilled. And when they'd come, and had gathered the assembly, they reported everything which God had done through them, and how he'd opened a door of faith to the nations. And they stayed there, not a short time, with the disciples.

15 And some who came down from Judea taught the brothers, "If you aren't circumcised according to the custom of Moshe, then you aren't able to be saved." And a commotion broke out, and there was no little discussion by Paulus and Barnabas towards them. They appointed Paulus and Barnabas and certain others from among them to go up to the ambassadors and elders in Jerusalem about this question. Indeed then, when they'd been sent by the assembly, they passed through Phoenicia and Samaria, relating in detail the turning around of the nations. And great joy came to all the brothers. And when they arrived in Jerusalem, they were welcomed by the assembly, and the ambassadors, and the elders. And they reported how much God had done with them.

And a certain one of the sect of the Pharisees who'd trusted, rose up saying, "We must circumcise them, and instruct them to keep the law of Moshe." And the ambassadors and elders were gathered together to see about this matter. And after much discussion, Petros got up and said to them, "Men. Brothers. You're well aware that from the early days God made a selection among us, that through my mouth the nations would hear the message of the good news, and trust. And God, who knows hearts, testified by giving the holy spirit to them just as he had to us. And he didn't distinguish between us and them, cleansing their hearts by faith. Now then, why are you testing God by placing a yoke on the neck of the disciples which neither our fathers nor we were strong enough to bear? But through the grace of the lord Yeshua we trust and we're saved in the same manner as them."

And the whole multitude was hushed and they listened to Barnabas and Paulus relating in full how God had done signs and miracles among the nations through them. And after they were hushed, Yaakov answered, saying, "Men. Brothers. Listen to me. Shimon has related in full how God first visited the nations to accept a people for his name from among them. And this agrees with the message of the prophets, just as it's been written, "'After these things I'll return and I'll rebuild the tent of David which has fallen. And I'll rebuild what's been torn down, and I'll raise ^[38] it up again. So that the people who are remaining should seek the lord ^[4] [Yahweh], and all the nations who have called on my name", says the lord ^[4] [Yahweh], who does all these things.' All his works are known to God from the age. That's why I judge not to trouble those from the nations who turn to God. But send a letter to them telling them to keep away from the pollution of idols, and from fornication, from strangled things, and from blood. For Moshe has those who proclaim him in all generations from the beginning, in every town, and he's read in the synagogues every Sabbath."

Then it seemed good to the ambassadors and the elders, together with the whole assembly, having selected men from among them, to send them to Antioch together with Paulus and Barnabas - Yehuda, usually called Barsabbas, and Silas - men who were leaders among the brothers. Writing this through their hand:

“The ambassadors, and the elders, and the brothers.

To those throughout Antioch and Syria and Cilicia, to those brothers from the nations.

Rejoice.

Since in fact we’ve heard that some have gone out from us and troubled you^o with what they said, disturbing your^o lives and telling you^o to be circumcised and to keep the law - even though we didn’t give them such an instruction. So it seemed good to us, being of one accord, to select men to send to you^o together with our beloved Barnabas and Paulus. People who have given up their lives for the sake of the name of our lord, Yeshua the Anointed.

We’ve sent Yehuda and Silas, and through their message they’ll report the same things. For it seemed good to the holy spirit and to us, that no more burden be placed on you^o, except these necessary things: to keep away from things offered to idols, and blood, and things which have been strangled, and fornication. You’ll^o be acting well if you^o faithfully keep yourselves from these things.

Farewell.”

Indeed then, those who were released went down to Antioch. And when they’d gathered the multitude together, they handed over the letter. And when they’d read it, they rejoiced at the encouragement. Yehuda and Silas, also both being prophets, exhorted the brothers through many messages, and shored them up. And when they’d spent some time there, they were let go with peace from the brothers back to the ambassadors.

But Paulus and Barnabas stayed in Antioch, teaching and bringing the good news, (with many others), the message of the lord. And after some days Paulus said to Barnabas, “We should definitely turn back and visit our brothers in every town in which we’ve declared the message of the lord - to see how they’re doing.” And Barnabas advised taking Yohannes, the one usually called Markos, along with them. But Paulus didn’t deem him worthy to come with them since he’d withdrawn from them in Pamphylia and didn’t go along with them into the work. And they became exasperated to the point that they parted company from one another. And Barnabas took Markos along with him, and sailed for Cyprus. But Paulus chose Silas, and went forth after he’d been committed to the grace of God by the brothers. And he passed through Syria and Cilicia, shoring up the assemblies.

16 And he reached Derbe and Lystra. And look! There was a certain disciple there named Timotheos, a son of a certain faithful Jewish woman, and of a Greek father, and who was well spoken of by the brothers in Lystra and Iconium. He wanted to go along with Paulus, so he took him and circumcised him because of the Jews in those places, for they all knew his father, (that he was a Greek). And they went through the towns, handing them the decisions which had been made by the ambassadors and the elders in Jerusalem, which they were to keep. Indeed then, the assemblies were strengthened in the faith, and their number increased every day.

And after they'd passed through Phrygia and the Galatian countryside they were hindered by the holy spirit from speaking the message in the province of Asia. And when they came down to Mysia, they tried to go down to Bithynia, but the spirit didn't allow them to. So they passed by Mysia and they went down to Troas. And during the night a vision appeared to Paulus - a certain man, a Macedonian, was standing and entreating him, saying, "Step across into Macedonia and help us." And when he saw the vision, straightaway we sought to go to Macedonia, concluding that the lord had called us to bring the good news to them. Setting out then from Troas, we headed straight for Samothrace, and the ensuing day to Neapolis. From there to Philippi, which is the main city of that part of Macedonia, and we stayed in that city for some days.

On the day of the Sabbath^[37] we went outside the city, alongside the river where it was customary for prayer. And we sat and spoke to the women who were coming together there. And a certain woman, named Lydia, a seller of purple in the town of Thyatira, and who revered God, heard. The lord opened up her heart to pay attention to what was being spoken by Paulus. And when she was immersed, her and her household, she entreated us, saying, "If you've judged me faithful to the lord, then come and stay in my house." And she compelled us.

And it came to be, that as we were going to prayer, a certain slave girl met us who had a spirit of divination, and who brought a lot of work to her masters by fortune-telling. This girl followed after Paulus, and she cried out to us, saying, "These people are slaves of God the highest, who are declaring to us a way of salvation." And she'd done this for many days. And becoming exasperated, Paulus turned to the spirit and said, "I instruct you in the name of Yeshua the Anointed to come out from her." And it came out that hour.

But when her masters saw that their expectation of income was gone, they seized Paulus and Silas and dragged them into the marketplace, to the rulers. And they led them to the officers of the temple guards and they said, "These people are bringing trouble to our town, and being Jews they're advocating customs which aren't permitted for us, being Romans, to concur with or to do." And the crowd rose up together against them. And the officers tore their clothes from them, and ordered them to be beaten with rods. When many blows had been laid on them, they threw them into jail and instructed the jailer to guard them securely. Who, having received such a command, threw them into the inner jail and secured their feet in wood.

And around midnight Paulus and Silas were praying and singing praise to God, and the prisoners were listening to them. And suddenly there came a great earthquake, so that the foundations of the prison were shaken. And immediately all the doors were opened and all the bonds came loose. And when the jailer woke from his sleep and saw that the doors of the jail had been opened, he drew his sword and was about to kill himself, (presuming that the prisoners had escaped). But Paulus called in a loud voice, saying, "Don't do anything evil to yourself! Because we're still here." And requesting lights, he jumped up and, trembling, came and fell down in front of Paulus and Silas. And leading them outside he declared, "Masters. What do I have to do so that I can be saved?" And they said, "Trust on the lord Yeshua the Anointed and you'll be saved - you and your household." And they spoke the message of the lord to him, and also to all those in his household. And at that hour of the night he took them and bathed their wounds, and immediately he himself was immersed along with

all those who belonged to him. And he led them up into his house and he set a table for them, and rejoiced with his whole household who'd trusted God.

And when day came, the officers sent aides off, saying, "Release those people." And the jailer reported these messages to Paulus, "The officers have sent that you may be released. So then, come out now and go in peace." But Paulus declared to them, "When they'd whipped us publicly - uncondemned people who belong to Rome - they threw us into jail. And now they throw us out secretly. No. Let them come and lead us out themselves." And the aides reported what was said to the officers. And when they heard that they were Romans they were afraid. And they came to them and entreated them. And when they'd lead them out, they asked them to leave the city. So when they'd come out of the jail, they entered Lydia's, and when they'd seen the brothers, they exhorted them, and they left.

17 And when they'd travelled through Amphipolis and Apollonia, they came to Thessalonica where there was a synagogue of the Jews. And, as they were accustomed, Paulus went in to them. And on three Sabbaths he reasoned with them from the writings, explaining and proposing that the Anointed must suffer and rise up again from the dead. And "Yeshua, whom I declare to you, is the Anointed." And some of them were persuaded and attached themselves to Paulus and Silas, along with a great multitude of reverent Greeks, and more than a few of the prominent women.

But those disobedient Jews took themselves some troublemakers^[39], certain wicked men, and they formed a mob, and they made a commotion in the town. And when they came to the house of Iason they were looking to lead them out to the people. But when they didn't find them, they dragged Iason and certain brothers to the city chiefs, shouting, "These people have upset the inhabited world, and now they're here - those whom Iason has welcomed, and who all practise things against the decrees of Caesar, saying that there's another king - Yeshua." And they stirred up the crowd and the city chiefs who heard these things. And when they'd taken sufficient [bond money] from Iason and the rest, they released them. But the brothers sent both Paulus and Silas off to Berea straightaway, during the night.

And when they'd arrived, they went into the synagogue of the Jews. And these were more noble than those in Thessalonica - they welcomed the message with all eagerness, and they examined the writings each day to see if they said the same things. Indeed then, many of them trusted, as did more than a few of the highly respected Greek women and men. And when the Jews from Thessalonica perceived that the message of God was also being declared by Paulus in Berea, they came there and started agitating the crowds. And straightaway then, the brothers sent Paulus off to sea, but both Silas and Timotheos remained behind there. And those who were conducting Paulus led him up to Athens.

And when they'd received a command for Silas and Timotheos, (that they should come to him as quickly as possible), they departed. And while Paulus was waiting for them in Athens his spirit was stirred up in him, since he'd observed how filled with idols the town was. Indeed then, he reasoned in the synagogue with the Jews and the devoted, and in the marketplace every day with those who happened to come along.

And some of the Epicurean and the Stoic philosophers conferred with him. And some said, "What ever does this scavenger^[40] want to say?" and others, "He seems to think he's the herald of some foreign gods^[41]", (because he was bringing the good

news about Yeshua and the resurrection to them). And they seized him, and they led him to the Areopagus, saying, “Are we able to know what this new teaching is that you’re speaking? For you’re bringing some strange things to our hearing, and so we intend to perceive what they might mean.” (All the Athenians and foreigners who’d returned home spent their time doing nothing other than saying something and hearing new things).

And standing in the middle of the Areopagus, Paulus declared, “Men. Athenians. I observe that you’re very religious^[42] in all things. For as I passed through and looked closely at your objects of worship I even found a pedestal on which had been inscribed, ‘To an unknown god’. This one of whom you’re not aware, but to whom you’re devout - this is the one I’m declaring to you. The god who made the world and everything in it, the lord of heaven and earth. Who doesn’t by nature dwell in manmade temples, neither is he attended to by the hands of people, as if he needs anything. He himself gives life, and breath, and everything, to all. From the blood of one person he made every nation of people to dwell all over the face of the earth - designating beforehand the times and boundaries of their dwelling - to seek the lord, if in fact they surely might feel about for him and find him. Although inherently he isn’t far from each of us. For we live, and move, and are, in him.

As some of your poets have declared, ‘For we’re also his family.’ Since we are therefore inherently the family of God, we ought not presume the divine to be like gold, or silver, or stone - to be carved by human craft or thinking. Indeed then, having overlooked those times of ignorance, God is now instructing all people everywhere to repent, because he’s set a day in which the inhabited world is about to be judged in righteousness, through the man whom he’s designated - having presented assurance to all by raising him up from the dead.

And when they heard of a resurrection from the dead, they indeed jeered. But others said, “We’ll hear you again about this.” And in this way Paulus went out from the middle of them. But certain men, who’d attached themselves to him, trusted. Among whom also were Dionysius the Areopagite and his wife, (named Damaris), and others with them.

18 And after these things, Paulus departed from Athens and came to Corinth. And when he found a certain Jew named Akulas, of Pontus by birth, who’d recently come from Italy with his wife Priska, (because Claudius had decreed that all the Jews had to depart from Rome), he approached them. And since they were of the same trade he remained and worked with them, (for by trade they were tentmakers). And he reasoned in the synagogue every Sabbath, and persuaded both Jews and Greeks.

And as Silas and Timotheos both came down from Macedonia, Paulus was constrained by the spirit, earnestly declaring Yeshua the Anointed to those Jews. And when they resisted and spoke evil, he shook out his clothes and he said to them, “Your blood is on your own head, I’m clean. From now on, I’ll go to the nations.”

And when he’d moved on from there he went into the house of a certain person named Justus, who revered God, and whose house was adjacent to the synagogue. And Crispus, the ruler of synagogue, had trusted in the lord together with his whole household. And when they heard, many of the Corinthians trusted and were immersed. But the lord said to Paulus through a vision in the night, “Don’t be afraid, but speak and don’t be silent, because I’m with you, and no one will set on you to

mistreat you because my people are many in this town.” And he settled there for a year and six months, teaching the message of God among them.

And while Gallio was proconsul of Achaia the Jews rose up with one accord against Paulus, and they led him to the judgement platform, saying “This person persuades people to revere God, contrary to the law.” And when Paulus was about to open his mouth, Gallio said to the Jews, “If indeed then there was any wrongdoing or wicked crime, honourable Jews, I should’ve tolerated your message. But if it’s a question of words, and of names, and of your law, then look into it yourselves, for I’m not intending to be a judge of these things.” And he drove them away from the judgement platform. And they seized Sosthenes, the ruler of the synagogue, and all the Greeks beat him in front of the judgement platform. But Gallio didn’t care at all about these things.

But when Paulus had remained there a considerable number of days longer, he took his leave from those brothers and sailed off to Syria, (together with Priska and Akulas), after he’d shorn his head in Cenchrea because he’d taken a vow. And he reached Ephesus, and he left them behind, and he entered the synagogue by himself and reasoned with those Jews. But when they asked him to remain longer with them he didn’t nod approval, but he took leave of them, saying, “I definitely have to make the coming festival in Jerusalem. But I’ll come back to you again, if God is willing.”

And he set sail from Ephesus. And when he’d come down to Caesarea, and had gone up and greeted the assembly, he went down to Antioch. And when he’d spent some time there, he went on, passing one by one through the Galatian region and Phrygia, shoring up all the disciples.

But a certain Jew, named Apollos, Alexandrian by birth, a learned man, arrived in Ephesus. He was powerful in the writings and he’d been instructed in the way of the lord^[43]. And being passionate in the spirit he spoke and taught accurately about the lord^[43], although he was only aware of the immersion of Yohannes. Besides this, he also began to speak openly in the synagogue. And when they heard him, Akulas and Priska took him aside and explained the way of God to him more accurately. And when he intended to pass through to Achaia, the brothers wrote to those disciples, urging them to welcome him. And when he’d arrived, he contributed much to those who’d trusted through grace. For publicly he was vigorously and thoroughly refuting the Jews, showing through the writings that Yeshua is the Anointed.

19 And it came to be, while Apollos was in Corinth, that when Paulus had passed through the upper regions, he came to Ephesus. And when he’d found certain disciples he said to them, “When you trusted, did you receive the holy spirit?” But they said to him, “We haven’t even heard that there is a holy spirit.” And so he said to them, “Then what were you immersed into?” And they said, “Into the immersion of Yohannes.” And Paulus said, “Yohannes indeed immersed an immersion of repentance, telling the people that they should trust in the one who was coming after him, that is, in Anointed Yeshua.” And when they heard this they were immersed into the name of the lord Yeshua. And the holy spirit came on them when Paulus placed his hands on them, and they spoke with tongues and prophesied. In all there were about twelve men there.

And he entered the synagogue and spoke openly for three months, reasoning and persuading about the kingdom of God. But because some were hardened and

stubborn, speaking evil of The Way in front of the multitude, he withdrew from them and separated the disciples, reasoning with them every day in the school of a certain Tyrannus.

And this took place over the next two years, so that all those who dwelled in the province of Asia heard the message of the lord Yeshua - both Jews and Greeks. And God did no ordinary works of power through the hands of Paulus. So that even when napkins or aprons which had touched his skin were taken to those who were ill, they were set free from their diseases, and even the wicked spirits went out from them.

But some of the Jewish exorcists who were going around, took it upon themselves to name the name of the lord Yeshua over those who had the wicked spirits, saying, "We urge you to swear an oath^[44] by the Yeshua whom Paulus proclaims." And there were some, seven sons of Sceva, a Jewish chief priest, who were doing this. But answering, the wicked spirit said, "I know Yeshua, and I'm aware of Paulus, but you? Who are you?" And the person in whom the wicked spirit was, leaped upon them, and overcame them, and prevailed against them so that they fled naked and wounded from that house. And this became known to all the Jews, and even the Greeks, who dwelled in Ephesus. And fear fell on all of them, and the name of the lord Yeshua was magnified.

And many of those who'd trusted, came, confessing and reporting their own actions. And a considerable number of those who practised curious things, came carrying the scrolls. And they burned them up in front of everyone. And they calculated their value, and they found it was fifty thousand silver coins^[45]. And in this way, the message of the lord grew mightily and prevailed.

And as these things were fulfilled, Paulus determined in the spirit to go to Jerusalem, passing through Macedonia and Achaia, saying, "After I've been there, I must also see Rome." And when he'd sent off the two who were serving him to Macedonia, (Timotheos and Erastus), he himself was detained in the province of Asia for a while.

And at that time no small disturbance arose concerning The Way. For there was a certain silversmith, named Demetrius, who made silver temples of Artemis, and provided not a small amount of work to the craftsmen - to whom, when he'd gathered them together with the workers in such things, he said, "Men. You're well aware that our prosperity is from this work. And you see and hear that not only in Ephesus but in almost all of the province of Asia, this Paulus has persuaded and changed a considerable crowd by saying that gods which are made by hands aren't gods at all. And there's a danger for us that not only our trade will fall into disrepute, but also that the temple of the great goddess Artemis will be counted as nothing, and her magnificence will be brought down - she whom the whole of the province of Asia and the inhabited world reveres." And when they heard this they became full of fury, and they cried out saying, "Great is Artemis of the Ephesians." And the whole town was filled with confusion, and they rushed with one accord into the theatre, seizing Gaius and Aristarchus, Macedonians, travelling companions of Paulus.

But when Paulus intended to go into the population, the disciples wouldn't let him. And some of the Asiarchs^[46], who were friends of his, sent to him, and were entreating him not to hand himself over to the theatre. Some indeed cried one thing, and others another, for the assembly was thrown into confusion, and most of them didn't know why they'd come together. And out of the crowd they pushed forward Alexandros,

thrown forward by the Jews. And Alexandros gestured with his hand that he wanted to make a defence to the population. But recognising that he was a Jew, they all shouted with one voice for about two hours, crying out, "Great is Artemis of the Ephesians."

But when the clerk had calmed the crowd, he declared, "Men. Ephesians. What person is there who doesn't perceive that the town of the Ephesians is the custodian of the temple of the great goddess Artemis, and of that which fell down from Zeus? So then, since these things aren't denied by anyone, you must calm down, and not commit anything rash. For you've brought these men here, who are neither temple robbers nor speaking evil of your goddess. If indeed then, Demetrius and the craftsmen with him have some matter against anyone, the court sessions are being conducted, and there are proconsuls - let them bring a charge against one another. But if you're seeking something else, it'll be determined in a lawful assembly. For we're also in danger of being charged with civil disobedience in regard to today. And there'll be no cause we'll be able to give to account for this gathering." And when he'd said these things, he dismissed the assembly.

20 But after the uproar had ceased, Paulus called the disciples to himself, and when he'd taken his leave of them, he set out for Macedonia. And when he'd passed through those parts, and entreated them with many messages, he came to Greece. And when he'd spent three months there, because of a plot against him by the Jews when he was about to set out for Syria, he resolved to return through Macedonia. And following along with him as far as the province of Asia were Sopatros, a Berean, and Thessalonians, Aristarchus and Secundus, Gaius, a Derbian, and Timotheos, and from the province of Asia, Tychicus and Trophimus. And they went on ahead, and then waited for us in Troas. After the days of Unleavened Bread we sailed from Philippi, and after five days we came to them at Troas where we stayed for seven days.

But on the day after the Sabbath^[47], when the disciples had gathered together to break bread, Paulus was reasoning with them. And since he was about to depart the next day, he prolonged the message until midnight. And there were a considerable number of lamps in the upper room where we were gathered. And a certain young man, named Eutychus, was sitting on the window and sinking further and further into a deep sleep as Paulus reasoned on. And when he'd fallen completely asleep he fell down from the third story and was picked up dead. But when he went down Paulus fell on him, and taking him in his arms he said, "Don't make a commotion, for his soul is still in him." When he'd gone back up, and broken bread and eaten, he kept on conversing considerably until daybreak, and then he departed. And they led the child^[48] in alive, and they were immeasurably consoled.

So we went on ahead to the boat, and set out for Assos, intending to take Paulus onboard from there, for this was what he'd determined - for himself to go on foot. And when he met us together in Assos we took him onboard, and we went to Mitylene. And from there we sailed off the ensuing day, and we arrived opposite Chios. After another day we pulled in at Samos, and when we had stayed in Trogyllium, we then reached Miletus. For Paulus had decided to sail past Ephesus so there was no opportunity for him to linger in the province of Asia, for he was hurrying, so that if it was possible he might be in Jerusalem for the fiftieth^[49] day [Pentecost].

And from Miletus he sent to Ephesus and called for the elders of the assembly. And when they came to him, he said to them, “You’re well aware, from the first day on which I stepped foot into the province of Asia, how I behaved among you at all times - being a slave to the lord with all humility, and with many tears and trials which befell me through the plots of the Jews. And how I didn’t hold back from informing you of anything which was profitable, and I taught you in public and from house to house, earnestly declaring to both Jews and Greeks - repentance towards God and faith in our lord Yeshua.

And now. Look. I’ve been bound by the spirit and I’m going to Jerusalem, not knowing what I’ll meet with there. Except that the holy spirit has earnestly declared in every town, saying that bonds and duress are awaiting me. But I’m not keeping account of these, neither do I count my life as precious to myself, so that I complete my race with joy - the service which I received from the lord Yeshua, to earnestly declare the good news of the grace of God.

And now. Look. I know that you’ll no longer see my face, all of you whom I passed among, proclaiming the kingdom of God. That’s why I’m calling you to witness today that I’m clean of the blood of all, for I haven’t held back from reporting to you the whole counsel of God. Watch out then, for yourselves and for all the flock among which the holy spirit has placed you as watchmen, to shepherd the assembly of the lord and of God, and which he procured for himself through his own blood. For I know this, that after my departure large wolves will enter in among you, and won’t spare the flock. And from among you men will rise up who’ll speak distorted things in order to draw the disciples away after them.

Therefore be alert! Recalling that for three years, night and day, I didn’t cease to admonish each of you with tears. And now brothers, I’m committing you to God and to the message of his grace, to the one who’s able to build you up and to give you an inheritance among all those who are regarded as holy. I didn’t desire anyone’s silver or gold or garment. But you yourselves perceive that these very hands attended to my needs, and to the needs of those who were with me. In everything I disclosed to you, that by labouring in this way you must support the weak - recalling the message of the lord Yeshua, that he himself said, ‘It’s more blessed to give than to receive.’”

And when he’d said these things, he knelt down together with all of them and prayed. And there was considerable weeping by everyone, and they fell on the neck of Paulus, and they were kissing him. Especially pained by the message which he’d declared, that soon they’d no longer see his face again. And they escorted him to the boat.

21 And it came to be, that when we had been pulled away from them, we set sail, and we ran straight and we came to Cos, and next to Rhodes, and from there to Patara. And we found a boat crossing over to Phoenicia, and when we had boarded, we set sail. And after we had sighted Cyprus, but passed it on the left, we were sailing to Syria but we landed in Tyre because the boat was unloading cargo there.

And we found the disciples, and we stayed there for seven days. And they kept telling Paulus, through the spirit, not to go up to Jerusalem. But when our days there were complete, we left and we went on our way, with all of them, including their women and children, seeing us off until we were outside the town. And we knelt on

the beach and prayed. And when we had farewelled one another, we boarded the boat and they returned to their own.

And when we had finished the voyage from Tyre, we reached Ptolemais, and after we had greeted the brothers, we stayed one day with them. And the next day, those of us who were travelling with Paulus went to Caesarea. And we entered the house of Philippos the Good News Bringer, who's one of the Seven, and we stayed with him. And he had four virgin daughters who were prophetesses.

After we had stayed there for some days, a certain person, a prophet named Agabus, came down from Judea. And he came up to us, and when he'd taken the belt of Paulus, he bound his own hands and feet, and he said, "This is what the holy spirit says, 'The man whose belt this is - this man will be bound in this way by the Jews in Jerusalem. And they'll hand him over into the hands of the nations.'" And when we heard these things, we entreated him, both us and those who were locals, not to go up to Jerusalem. But Paulus answered, "What are you doing? Weeping and breaking my heart. For I'm ready, not only to be bound, but also to die in Jerusalem for the sake of the name of the lord Yeshua." And when he couldn't be persuaded we kept quiet, saying, "Let the will of the lord^[4] [Yahweh] come to be."

And after these days, when we had packed, we went up to Jerusalem. And the disciples from Caesarea came with us, leading us to where we should lodge, to a certain Mnason, a Cyprian, a disciple from the beginning. And when we came to Jerusalem, the brothers there welcomed us gladly.

And the ensuing day, Paulus went in, together with us, to Yaakov, and all the elders also came along. And greeting them, he related in full, one by one, each of the things which God had done among the nations through his service. And when they'd heard this they glorified the lord, and said to him, "You can see brother, how many tens of thousands of Jews have trusted, and they're all zealots of the law. But they've been informed about you, that you're teaching defection from Moshe to all those Jews among the nations - saying not to circumcise their children, nor to walk according to the customs.

What then? The multitude will come together, for they'll undoubtedly hear that you've come. So then, do what we say to you. There are four men with us who have taken a vow upon themselves. Take them and be purified together with them, and pay for them to have their heads shaved. And everyone will perceive that the things they've been told about you are nothing. And you, yourself, are in line with, and are keeping, the law. But as for those of the nations who have trusted, we've written a letter judging that they shouldn't keep such things, except to keep themselves from things which have been sacrificed to idols, and from blood, from strangled animals, and from fornication."

Then Paulus took those men, and the next day, when he'd purified himself together with them, he went into the temple to notify them when the completion of the days of purification would be, and of the offering which would be made on behalf of each one of them. And when the seven days were about to be concluded, those Jews from the province of Asia who'd watched him in the temple stirred up the crowd and laid their hands on him, crying out, "Men. Yisraelites. Help us. This is the person who's teaching everyone everywhere against the people, and the law, and this place. And who's even led Greeks into the temple, and he's made the holy place into something

common^[26].” (For they’d seen Trophimus the Ephesian in the town together with him, and they’d presumed that Paulus had taken him into the temple).

And the whole town was stirred up, and the people ran together, and they seized Paulus and dragged him out of the temple, and straightaway the doors were closed. And while they were seeking to kill him an allegation went up to the commander of the [Roman] troops that the whole of Jerusalem had been thrown into confusion - who ran down to them at once, taking soldiers and centurions. And when they saw the commander and those soldiers, they stopped beating Paulus. Then the commander came near and he took hold of him, and ordered that he be bound with two chains. And he inquired as to who he might be and what he’d done. But some in the crowd shouted one thing, and others another. And not being able to perceive with certainty because of the uproar, he ordered him to be led into the barracks.

And when he came to the stairs he had to be carried by the soldiers because of the violence of the crowd. For the multitude of the people followed, crying out, “Take him away!” And as he was about to be led into the barracks, Paulus said to the commander, “If it’s permitted, may I say something to you?” And he declared, “You know Greek? Then you aren’t the Egyptian who started an insurrection some days ago, and who led four thousand assassins out into the wilderness?” And Paulus said, “Indeed, I’m a Jew, of Tarsus of Cilicia, a citizen of no insignificant town. And I’m pleading with you to permit me to speak to the people.” And when he’d been given permission by him, Paulus stood on the stairs and gestured with his hand to the people. And a great hush came over them, and he called out in the Hebrew language, saying,

22 “Men. Brothers and fathers. Hear my defence to you now.” And when they heard him calling out to them in the Hebrew language they quietened down. And he declared, “Indeed, I’m a Jew, having been born in Tarsus of Cilicia, and having been brought up in this city. And I was educated at the feet of Gamaliel, in every minute detail of the hereditary law, and by nature I was a zealot for God, just as all of you are today.

And I persecuted this Way to death, binding and handing over both men and women to jails. As the chief priest will testify for me, and also all the eldership besides, when I’d received letters from them to the brothers in Damascus, I went to lead those who were there, having been bound, back to Jerusalem, so they could be punished. But it came to be, that as I was going and drawing near to Damascus, about midday, suddenly a considerable light from the sky flashed around about me. And I fell to the ground, and I heard a voice saying to me, ‘Saul. Saul. Why are you persecuting me?’ And I answered, ‘Who are you lord?’ And he said to me, ‘I’m Yeshua the Nazarene, whom you’re persecuting.’ But those who were with me, indeed saw the light and were terrified, but they didn’t hear the voice of the one who spoke to me. So I said, ‘What shall I do lord?’ And the lord said to me, ‘Get up and go into Damascus. And there, everything which has been appointed for you to do will be told to you.’ And since I couldn’t see from the glory of that light, I was led by the hand by those who were with me, and I came to Damascus.

And a certain man, Ananias, devout according to the law, as testified by all the Jews who dwelt there, came and stood by me, and he said to me, ‘Saul. Brother. Recover your sight.’ And at that very hour I recovered my sight and saw him. And he

said, ‘The god of our fathers prepared beforehand for you to perceive his will, and to see the righteous one, and to hear the voice out of his mouth, because you’ll be a witness to him to all people of what you’ve seen and heard. And now, why are you delaying? Get up and be immersed, and wash away your sins, calling on the name of the lord.’

And it came to be, when I returned to Jerusalem and was praying in the temple, that I fell into a trance. And I saw him saying to me, ‘Hurry and leave swiftly from Jerusalem, because they won’t concur with your testimony about me.’ And I said, ‘Lord. They themselves are well aware that I was jailing and whipping those who trusted on you from every synagogue. And when the blood of your witness Stephanos^[17] was poured out, I myself was also standing by, endorsing his death, and guarding the cloaks of those who killed him.’ And he said to me, ‘Go, because I’ll dispatch you to distant nations.’”

They’d been listening until this message from him, but they raised their voices saying, “Remove him from the earth, for such a person doesn’t deserve to live.” They were crying out, and tossing their cloaks, and throwing dust into the air. The commander ordered him to be led into the barracks, saying, “Let him be interrogated by scourging” - so he might determine why they were calling back at him like this.

But as they stretched him out with straps, Paulus said to the centurion who was standing there, “Is it permitted for you to scourge a Roman, and uncondemned?” And when he heard this the centurion approached the commander, and reported it saying, “Look at what you’re about to do, for this person is Roman.” And the commander approached, and said to him, “Tell me. Are you a Roman?” And he declared, “Yes.” And the commander answered, “I acquired this citizenship with a vast sum [of money].” But Paulus declared, “But I was born so.” Then straightaway, those who were about to interrogate him withdrew from him. And the commander was afraid, realising that he was Roman, and that he’d bound him.

But the next day, intending to perceive with certainty why he was being accused by the Jews, he released him from the bonds, and he ordered the chief priests and the whole Sanhedrin to come and gather together. And when he’d led Paulus down, he stood him among them.

23 And looking intently at the Sanhedrin, Paulus said, “Men. Brothers. To this day I’ve been a citizen to God in all good conscience.” But the chief priest Ananias commanded those who were standing beside him to strike him in the mouth. Then Paulus said to him, “God is also about to strike you, you whitewashed wall! You’re sitting in judgment of me according to the law, but against the law you ordered that I be struck!” But those standing by said, “You criticise^[50] the chief priest of God?” Paulus declared, “I wasn’t aware, brothers, that he’s the chief priest. For it’s been written, ‘Don’t speak evil of the ruler of your people.’”

But Paulus, perceiving that some of them were of the party of the Sadducees and the others of the Pharisees, cried out in the Sanhedrin, “Men. Brothers. I’m a Pharisee, a son of a Pharisee. I’m being judged on account of an expectation, and the resurrection of the dead.” And when he’d said this, a commotion arose between the Pharisees and the Sadducees, and the multitude was divided. For indeed, the Sadducees say that there is no resurrection, and that there are neither messengers nor spirits, but the Pharisees acknowledge both.

And a great uproar came about. And the scribes of the party of the Pharisees rose up and argued vigorously saying, “We find no evil in this person. And if a spirit or a messenger spoke to him, we shouldn’t fight against God.” And the commotion became so great that the commander, responding^[51] in order that Paulus wouldn’t be torn apart by them, ordered the troops to go down and to snatch him out from the middle of them, and to lead him into the barracks.

But the ensuing night the lord stood beside him and said, “Have courage Paulus. For as you’ve earnestly declared me in Jerusalem, you also have to testify in Rome in the same way.” And when day came, some of the Jews bound themselves together under a curse, not to eat or drink until they’d killed Paulus. And there were more than forty of them who took this oath together, who went to the chief priests and the elders and said, “We’ve sworn a curse on ourselves, not to taste anything until we’ve killed Paulus. Now then, you, together with the Sanhedrin, appear in front of the commander, so that tomorrow he’ll lead him down to you, as if you’re about to investigate more accurately about him. But we’re ready to kill him before he arrives.”

But the son of Paulus’ sister heard of the coming ambush, and he went into the barracks and reported it to Paulus. And, calling over one of the centurions, Paulus declared to him, “Take this young man off to the commander, because he has something to report to him.” Indeed then, they took him with them, and they led him to the commander and declared, “The prisoner Paulus called me over and asked me to bring this young man to you, because he has something to say to you.” And when he’d taken hold of his hand and withdrawn by themselves, the commander inquired “What is it that you have to report to me?” And he said, “That the Jews have agreed together to ask you that tomorrow you might lead Paulus down into the Sanhedrin, as if they’re about to inquire more accurately about him. So you shouldn’t be persuaded by them, because more than forty men, who have bound themselves with a curse not to eat or drink until they’ve killed him, are waiting in ambush for him. They’re ready now, anticipating the promise from you.”

Indeed then, the commander dismissed the young man, instructing him, “Tell nobody that you’ve disclosed these things to me.” And calling over two of the centurions, he said, “Get two hundred soldiers ready, and seventy horsemen, and two hundred spearmen, so that they may go up to Caesarea at the third hour of the night^[52]. Also provide animals so that Paulus will be mounted, and take him safely to Felix the governor.”

And he wrote a letter including the following:

“Claudius Lysias.

To the most excellent governor, Felix.

Rejoice.

This man had been seized by the Jews, and was about to be killed by them when I came up to them with the troops and delivered him, (having learned that he’s a Roman). And, intending to perceive the reason for which they were charging him, I led him down to their Sanhedrin, where I found that he was being charged concerning questions of their law. But there was no charge deserving death or bonds.

And, having been divulged of a plot against this man which was about to be carried out by the Jews, I sent him to you at once, also instructing the accusers to say the things they have against him in front of you.

Be strong.”

Indeed then, just as they'd been ordered, when those soldiers had taken Paulus, they led him up during the night to Antipatris. And the next day they left the horsemen to go on together with him, and they returned to the barracks. And when they entered Caesarea and handed over the letter to the governor, they presented Paulus to him. And when he'd read it, the governor inquired which province he was from, and learned that he was from Cilicia. "I'll hear you out", he declared, "when your accusers arrive." And he ordered that he be guarded in the governor's residence of Herod.

24 And after five days, the chief priest, Ananias, went down with the elders, and a certain public speaker, Tertullus. And they disclosed the things they had against Paulus to the governor. And when he'd been called, Tertullus began the accusation, saying, "Much peace has come through you, and many reforms have come to this nation because of your foresight. And everywhere, and in every way, we welcome it, most excellent Felix, with all thankfulness. But so that I may not hinder you further, I entreat you by your fairness to hear us briefly. For we've found this man to be a pestilence, stirring up a commotion among all the Jews throughout the inhabited world. A ringleader of the sect of the Nazarenes, who even tried to profane the temple, and whom we seized. By examining him yourself, you'll be able to recognise all these things of which we're accusing him." And the Jews also agreed with him, alleging that these things were as he'd said.

And when the governor had nodded to him, Paulus answered, saying, "Being well aware that you've been a judge of this nation for many years, the more cheerfully I answer the things concerning myself. As you'll be able to discover, it isn't more than twelve days since I went up to worship in Jerusalem. And they didn't find me in the temple arguing with anyone, or stopping a crowd, nor even in the synagogues, nor even around the city. Nor are they able to defend the things of which they're now accusing me. But I admit this to you, that according to The Way, which they call a sect, I serve the hereditary god, trusting everything which is according to the law, and that's been written by the prophets. Having an expectation of God, which they themselves are also anticipating, that there's about to be a resurrection of the dead - both of the righteous and of wrong doers. But in this, I myself endeavour to have a clear conscience towards God, and towards all people. And after many years I have come, to do acts of charity for my nation, and to present offerings. Which I was doing when they found me, after I'd been purified in the temple - not with a crowd, nor with any uproar. But there were some Jews from the province of Asia who should be present in front of you, accusing me, if they have something against me. Or let these people themselves say if they found some wrongdoing in me when I stood in front of the Sanhedrin. Unless it's this one thing which I cried out while standing among them, 'It's concerning the resurrection of the dead that I'm being judged by you today.'"

When he'd heard these things, Felix adjourned, (being well aware of things concerning The Way), saying, "When Lysias, the commander, comes down, I'll

investigate the matters concerning you.” And he appointed the centurion to guard Paulus, but to let him have some freedom, and not to prevent any of his own from attending or coming to him.

And after some days, when Felix had arrived together with Drusilla, his wife, who was a Jewess, he sent for Paulus and heard from him about faith in the Anointed. But as he discussed about righteousness, and self-control, and the impending judgement, Felix, becoming terrified, answered, “You have to go now, but when I have time I’ll call for you.” At the same time he was also expecting that money^[12] would be given to him by Paulus, so that he’d release him. That’s why he frequently sent for him and conversed with him. But when two years had passed, Felix received a successor, Porcius Festus. And wanting to grant a favour to the Jews, Felix left Paulus bound.

25 Three days after setting foot in the province, Festus went up to Jerusalem from Caesarea. And the chief priest and the leaders of the Jews disclosed the things against Paulus, and they entreated him, requesting a favour from him, that he should send for him to be bought to Jerusalem, (so they could ambush him and kill him on the way). Indeed then, Festus answered, “Paulus is being kept in Caesarea, and I myself am about to go there soon. So then, those who are powerful among you”, he declared, “come down with me, and if there’s anything in this man, let them accuse him.”

And when he’d stayed among them not more than ten days, he went down to Caesarea. And the next day he sat on the judgement platform and ordered Paulus to be led forth. And when he’d come in, those Jews who’d come down from Jerusalem stood around him. And many heavy charges were brought against Paulus, which they weren’t able to prove.

Defending himself, he said, “I haven’t sinned against the law of the Jews, nor against the temple, nor even against Caesar.” But Festus, wanting to show favour to the Jews, answered Paulus and said, “Are you willing to go up to Jerusalem, and to be judged there by me concerning these things?” But Paulus said, “I’m standing on the judgement platform of Caesar, where I should be judged. I haven’t done any wrong to the Jews, as you also recognise very well. Indeed then, if I’m doing wrong and I’ve committed something deserving of death then I don’t refuse to die. But if there’s nothing in these things which they’re accusing me of, then nobody is able to grant me to them. I call on Caesar!” Then, when Festus had conversed with the counsel, he answered, “You’ve called on Caesar. You’ll go to Caesar!”

When some days had passed, Agrippa, the king, and Bernice arrived in Caesarea to welcome Festus. But since they were staying there several days, Festus brought up the things against Paulus to the king, saying, “There’s a certain man who has been left a prisoner here by Felix, about whom, when I was in Jerusalem, the chief priests and the elders of the Jews appeared before me, demanding a judgement against him. Toward whom I answered that it isn’t a custom of the Romans to give any person over to destruction before the one accused has faced his accusers, and they’ve had an opportunity to give a defence concerning the charge.

Then, when they came together in this place, without delay, the next day I sat on the judgement platform, and I ordered the man to be brought in. Concerning whom, the accusers stood up, and they brought up none of the reasons which I’d suspected, but they had certain questions with him concerning their own religion^[53], and about a certain Yeshua who’d died, and whom Paulus alleged to be living. And being puzzled

as to how to investigate such matters, I asked if he'd prefer to go to Jerusalem, and to be judged there about these things. But when Paulus called to be kept under guard for investigation by Augustus, I ordered that he be kept under guard until I could send him to Caesar." But Agrippa declared to Festus, "I also intended to hear this person myself." "And tomorrow", he declared, "you'll hear him."

On the next day Agrippa and Bernice came with much pageantry. And when they'd entered the chamber for receiving audience, together with the commanders and the prominent men of the town, on the orders of Festus, Paulus was brought in. And Festus declared, "Agrippa. King. And all those who are present with us. Men. You see this person, about whom the entire multitude of the Jews has pleaded with me, both in Jerusalem and in this place, shouting back to me that he must not live any longer. I found that he hadn't committed anything deserving of death, but as he'd called on Augustus, I decided to send him there. But I have nothing certain about him to write to the lord. And that's why I've led him before you, and especially before you King Agrippa, so that when you've made an examination, I should have something to write. For it seems irrational to me to send a prisoner and not to specify the charges against him."

26 And Agrippa declared to Paulus, "You're permitted to speak on your own behalf." Then Paulus, stretching out his hand, made his defence. "Concerning everything of which I'm being charged by the Jews, King Agrippa, I consider myself blessed - being about to make my defence before you today. Especially because you're well acquainted with questions and customs of the Jews. That's why I'm pleading with you to hear me patiently.

Indeed then, the manner of my life, from my youth, which began among my nation in Jerusalem, as all the Jews are well aware - having known me before from the very first, (if they're willing to testify), that I lived according to the strictest sect of our religion, a Pharisee. And now for the expectation of the promise to our fathers by God, I stand judged. That for which our twelve tribes earnestly serve night and day, expecting it to be attained. It's about this expectation that I'm being charged by the Jews, honourable King Agrippa. Why is it judged unbelievable by any of you that God raises the dead?

Indeed then, I myself had presumed that I had to commit many things against the name of Yeshua of Nazareth. Which I also did in Jerusalem. And I locked up many of the holy in the jails, having received the authority from the chief priests. And even when they were killed, I cast my vote^[54] against them. And punishing them in all the synagogues, many times, I compelled them to speak evil. And being exceedingly mad with them, I pursued them even as far as foreign towns.

During which I went to Damascus, with authority and permission from the chief priests. In the middle of the day, along the way, I saw, honourable king, a light from the sky, brighter than the sun, shining around me and those who were travelling with me. And when we all fell down to the ground, I heard a voice speaking to me and saying in the Hebrew language, 'Saul. Saul. Why are you persecuting me? It's hard for you to kick against the goads^[55].' But I said, 'Who are you lord?' And he said, 'I'm Yeshua, whom you're persecuting. But get up and stand on your feet. For I've appeared to you to appoint you as an attendant, and as a witness of what you've seen, and of what I'll show you, delivering you out from among the people, and from

the nations to whom I'm sending you - to open their eyes, and to turn them back from darkness into the light, and from the powers of Satan^[13] to God - so they may receive a pardoning of sins, and a place among those who are regarded as holy through faith in me.'

From which time, honourable King Agrippa, I wasn't disobedient to the heavenly vision, but first to those in Damascus, and then to those in Jerusalem, and to the whole region of Judea, and to the nations, reporting that they should repent and turn back to God, practising works in keeping with repentance.

On account of these things, the Jews seized me in the temple, and they attempted to slay me. But it so happened that I had the aid of God, until this very day, and I've stood testifying to both small and great, not saying anything outside of what both the prophets and Moshe have spoken, about what was to come - that the Anointed would suffer, that he, by being the first of the resurrection of the dead, would declare light to the people and to the nations."

So, when he'd defended himself with these things, Festus declared in a loud voice, "You're mad Paulus! The many writings have sent you mad." But Paulus declared, "I'm not mad most excellent Festus, but I'm openly speaking declarations of both truth and sanity, because the king, before whom I'm speaking openly, is well aware of these things. For I'm convinced that none of these things have escaped his notice, because this wasn't committed in some corner. Do you trust the prophets King Agrippa? I know that you do."

But Agrippa declared to Paulus, "In a short time you're persuading me to become a Christian^[28]?" But Paulus said, "I pray to God that if possible, in a short time or in a long time, not only you, but also everyone who hears me today will become such as I also am, (except for these bonds)." And when he'd said these things, the king stood up, also the governor, along with Bernice and those who were sitting with them. And, when they'd withdrawn, they talked with one another saying, "This person isn't committing anything deserving of death or bonds." But Agrippa declared to Festus, "He could've been released if he hadn't called on Caesar."

27 And as it'd been decided that we'd sail to Italy, they handed Paulus and some other prisoners over to a centurion named Julius, of the regiment of Augustus. And when we'd boarded a boat at Adramyttium, planning to sail via places in the province of Asia, we set out. Aristarchus, a Macedonian from Thessalonica, was with us. The next day we landed at Sidon, and Julius, treating Paulus kindly, permitted him to go to his friends so they could care for him. Setting out from there we sailed under Cyprus because the winds were against us. And when we'd sailed across the sea of Cilicia and Pamphylia, we came down to Myra of Lycia. And there, having found an Alexandrian boat sailing for Italy, the centurion put us on board.

After sailing slowly for a considerable number of days and barely making it to Cnidus, (since the wind wasn't permitting us to go further), we sailed under Crete opposite Salome. And barely sailing along, we came to a certain place called Good Harbours, which was near the town of Lasea. A considerable amount of time had passed, and because sailing was now precarious, (because the fast was already over), Paulus exhorted them, saying, "Men. I see that this voyage is about to end with damage and much loss, not only of the cargo, but also of the boat, and also of our lives." But the centurion was more persuaded by the helmsman and the owner of the

ship, than he was by what Paulus had said. And since the harbour was unfit to winter in, the majority gave counsel to set sail and then, somehow, they might be able to reach Phoenix, a harbour of Crete facing southwest and northwest, and to winter there.

And with a southerly blowing gently, thinking they had what they wanted, and weighing anchor, they sailed along close to shore past Crete. But not long after, a tempestuous wind, called the Euroclydon [The North Easter], swept down from there, and the boat was caught up in it. Not able to face into the wind, and giving up, we were driven along. But, running under a certain island called Clauda, we were barely able to maintain control of the dinghy, and, after they'd lifted it onboard, they used supports, undergirding^[56] the boat, fearing that they might run aground on the Syrtis^[57]. And when they'd lowered the equipment, we were driven along in this way. But because we were being tossed around so violently, the next day they threw things overboard. And on the third day, with our own hands, we tossed away the gear of the boat. But neither sun nor stars appeared for many days, and no slight tempest hung over us, and finally all hope of being saved was taken from us.

And we had been a long time without food, when standing up in the middle of them Paulus said, "Indeed men, you should've submitted to me, and not set out from Crete and incurred all this damage and loss. But now I'm exhorting you to be cheerful. For not one of your lives will be lost, but only the boat. For this night, there stood beside me a messenger of the god whose I am, whom I serve, saying, 'Don't be afraid Paulus! You have to stand before Caesar. And look! God has graciously given you all those who are sailing with you.' Therefore, be cheerful men! For I trust God that it'll be as it's been spoken to me. However, we have to run aground on some island."

And on the fourteenth night we were being carried across the Adriatic Sea, when in the middle of the night the sailors suspected that they were nearing some land. And taking soundings, they found it was twenty fathoms. But when they'd gone a bit further, they again took soundings and they found it was fifteen fathoms. Fearing that somehow they might run aground on some rugged places, tossing four anchors from the stern, they prayed for day to come.

But some of the sailors tried to flee the boat, and they lowered the dinghy into the sea on the pretence that they were about to lay out anchors from the bow. Paulus said to the centurion and to the soldiers, "Unless these men remain in the boat, you won't be able to be saved." Then the soldiers chopped off the ropes of the dinghy, and they let it float away. And when it was almost daylight, Paulus entreated everyone to partake of some nourishment, saying, "Today is the fourteenth day you've been hoping, and continuing to go without nourishment, not having partaken of anything. That's why I entreat you to take some nourishment. This is for your salvation, for not one of you will lose even a hair from your head."

And when he'd said these things, he took a loaf of bread, and he gave thanks to God in front of all of them, and when he'd broken it he began to eat. And since they'd all become more cheerful, they themselves took some nourishment. (All together the souls in the boat were two hundred and seventy six). And when they'd eaten their fill of food, they lightened the boat by throwing the grain into the sea.

And when day broke they didn't recognise the land, but they carefully considered a certain bay which had a beach, into which they planned, if possible, to drive the boat. And taking up the anchors, they left them in the sea, and at the same time letting go

the yokes of the rudders and hoisting the foresail to the wind, they headed the ship into the beach. And when they'd run into a place between two seas, they ran the ship aground. And indeed, the bow stuck fast and remained immovable, but the stern was breaking up under the force of the waves.

And the soldiers planned to kill the prisoners so none of them could swim away and escape. But the centurion, intending to save Paulus, prevented them from carrying out their intention, and he ordered those who were able to swim to throw themselves off first, and to head for the land; and the rest - some indeed on planks, and some on any piece of the boat. And in this way, they all came to be safe on land.

28 And when they were safe, they realised they were on the island called Malta. But the Barbarians^[58] offered us no ordinary kindness, for, when they'd lit a fire, they took us all in because of the rain that had started, and also because of the cold.

But when Paulus had collected together a pile of kindling and placed it on the fire, a viper, coming out because of the heat, fastened itself onto his hand. And when the Barbarians saw the beast hanging from his hand they said to one another, "Undoubtedly this person is a murderer, whom, although he was saved from the sea, justice did not allow to live." Indeed then, shaking the beast off into the fire, he suffered no ill effects. But they were expecting that he was about to burn up or suddenly fall down dead. But when they'd been expectant for a while, and not seeing anything out of the ordinary happen to him, they changed their minds and said, "He's a god."

Near that place there were properties belonging to the leader of the island, named Publius, who received us and kindly gave us lodging for three days. But it came to be that the father of Publius had a fever and dysentery, and was constrained to lie down. And when he'd gone in and prayed, and placed his hands on him, Paulus healed him. And when this happened, the rest of those on the island who had illnesses came up, and they were cured. And with many things they paid honour to us, and as we departed, they placed everything that we needed on board.

And after three months we set out in an Alexandrian boat, with a figurehead of the sons of Zeus^[59], that had wintered on the island. And landing in Syracuse we stayed there for three days. From where, coming around, we reached Rhegium, and after one day a southerly wind came up, and the second day we came to Puteoli, where we found brothers. And we were entreated by them to stay for seven days. And in this way, we came to Rome.

And when they'd heard about us, the brothers came out from there as far as the forum of Appius and the three taverns to meet us. When he saw them, Paulus gave thanks to God and took courage. And when we came to Rome the centurion handed the prisoners over to the military commander, but Paulus was permitted to stay by himself, together with the soldier who was guarding him.

And it came to be after three days, that Paulus called together those who were prominent Jews. And when they'd come together, he said to them, "Men. Brothers. I, having not done anything contrary to the people or to our hereditary customs, am a prisoner from Jerusalem, and I've been handed over into the hands of the Romans. Who, having examined me, intended to release me because there was no cause for death within me. But against the Jews' wishes I was compelled to call on Caesar. (Not that I had any accusation against my own nation). For this reason then, I called you"

here to see for yourselves, and to speak to you¹, for I'm wearing this chain on account of the expectation of Yisrael."

And they said to him, "We neither received writings about you¹ from Judea, nor even did any of the brothers who came report it or speak anything wicked about you¹. But we consider it worthwhile to hear from you¹ what you¹ think, for indeed, it's known to us about this sect - that it's spoken against everywhere."

And setting a day for him, many came to him at the lodging. And he explained in detail, earnestly pleading the kingdom of God, even persuading them about Yeshua - both from the law of Moshe and from the prophets - from morning until dusk. And indeed, some were persuaded by the things being said, but some disbelieved. And since they disagreed with one another they were leaving. But Paulus declared one more thing, "The holy spirit spoke correctly to our fathers through the prophet Yisheyah, saying, 'Go to this people and say, "You'll² hear sounds but not understand. And you'll³ observe sights but not see."

For the heart of this people has grown fat, and they've heard heavily with their ears, and they've shut their eyes. Otherwise they might see by those eyes, and they might hear with their ears, and they might understand with their heart, and they'd turn back and I'd heal them.' Therefore, let it be known that the salvation⁴ of God has been sent to the nations, and they will listen!"

And when he'd said these things the Jews went away, having a considerable discussion among themselves. But Paulus remained there for two whole years in his own rented house, and he welcomed everyone who came to him, proclaiming the kingdom of God, and teaching about the lord Yeshua the Anointed with all boldness - unhindered.

1) the Greek word for "fiftieth" is "pentekoste" and so the day 50 days after Passover has become known as Pentecost

2) literally "what ever might this want to be?"

3) nine in the morning

4) Jews used "Lord" in place of "Yahweh" to avoid any possibility of breaking the third commandment.

5) Hades was the Greek god of the dead, but it also came to mean the place where the dead go

6) the Greek word specifically means to execute by hanging on a stake

7) partnership in Greek has the idea of sharing everything in common

8) three in the afternoon

9) literally "silver or gold don't belong to me"

10) "servant" could also be "child"

11) as a Hebrew name Barnabas looks like "Son of Prophet"

12) the word "money" here means money and/or possessions

13) Satan is the Hebrew name for Diabolos and means "accuser"

14) the word here is different to the word translated "stake" elsewhere

15) service here is a ministry not a meeting

16) the word "call upon" here is translated "visit" elsewhere (in the sense of visiting to look after someone)

17) Stephanos means "wreath" or "crown"

18) "seed" here is singular

19) a sojourn is a period of temporarily living in a foreign country or region

20) "them" here is "it" in the Greek

21) this is the Old Testament Yeshua, not the son of God

- 22) "hold" is literally "to make something stand"
 - 23) this could mean anything from astrology to sorcery and potions
 - 24) Tabitha is Hebrew and Dorcas is Greek and both mean gazelle
 - 25) midday
 - 26) everything is either holy (for God's use) or common (not holy)
 - 27) Diabolos means "slanderer"
 - 28) Christian is a transliteration of the made up Greek word "christianos" which means "followers of the Anointed"
 - 29) quaternions were special squads of 4 soldiers in the Roman army
 - 30) Pesach is the Jewish festival celebrating their deliverance from Egypt. From the Hebrew word Pesah which means "to pass over".
 - 31) "girded" means to have something wrapped around and tightened, usually it involved pulling your tunic between your legs and tucking it into your belt
 - 32) a tetrarch was a Roman ruler in charge of a largish area, like a province. Literally it means "ruler of a quarter"
 - 33) this could mean anything from astrologer to sorcerer. He may have been follower of Zoroaster
 - 34) this is the same word used to describe the men who visited Yeshua when he was a baby
 - 35) Bar-Yeshua means "son of Yeshua"
 - 36) Elymas is an Arabic word meaning "wise"
 - 37) Sabbath here is literally plural
 - 38) "raise up" here has the idea of rebuilding something which has been broken down
 - 39) troublemakers was a word used for those who hung around in markets getting up to no good
 - 40) "scavenger" is literally "seed collector" and it referred to birds which pick up seeds.
 - 41) literally this is "foreign demons" but in Greek thinking "demon" was a more generic term and not always evil
 - 42) "very religious" here is literally "fearing daemons" (daemons were not necessarily thought of as evil).
 - 43) "lord" here could refer to Yeshua or Yahweh. And Apollos may have not been a Christian before he met Akulas and Priska. But "way of the lord" and "in the spirit" imply to me that he was, and this reference is to Yeshua.
 - 44) "urge someone to swear an oath" is all one word in Greek
 - 45) "fifty thousand silver coins" is about fifty thousand days pay for a labourer, almost 140 years wages.
 - 46) the Asiarchs were the highest Roman appointed religious officials
 - 47) "day after the Sabbath" here is literally "one of the Sabbaths"
 - 48) "child" could also be "servant"
 - 49) the Greek word for "fiftieth" is "pentekoste" and so the day 50 days after Passover became known as Pentecost
 - 50) in Greek "criticism" has the sense of doing so in an angry or unconstructive way
 - 51) responding with the idea of taking action to avoid a disaster
 - 52) nine at night
 - 53) "religion" here is literally "fearing daemons" (daemons were not necessarily thought of as evil)
 - 54) "vote" here is literally "pebble"
 - 55) a goad is a long pointed stick for prodding oxen to move
 - 56) undergirding involved wrapping ropes under the boat to try to hold it together
 - 57) the Syrtis are two large sandbanks off Lybia
 - 58) Barbarians was a term used to describe people who were not Greeks or Romans
 - 59) the sons of Zeus were named Castor and Pollux
 - 60) "salvation" here is an adjective in Greek
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Romans

1 Paulus, a slave of Yeshua the Anointed, a called ambassador, who has been set apart for the good news of God - which he promised before through his prophets in the holy writings about his son, who according to the flesh was a seed of David, but according to the spirit of holiness was designated with power to be the son of God - by the resurrection from the dead of Yeshua the Anointed, our lord. Through whom, for the sake of his name, we received grace and ambassadorship resulting in the obedience of faith among all the nations, among whom you[̄] also are the called of Yeshua the Anointed.

To all those in Rome who are beloved of God, called, holy.

Grace to you[̄], and peace, from God our father and from the lord Yeshua the Anointed.

First indeed, I give thanks to my god through Yeshua the Anointed on behalf of all of you[̄], that your[̄] faith is being proclaimed throughout the whole world. God, whom I serve in my spirit in the good news of his son, is my witness how I make remembrance of you[̄] incessantly in my prayers at all times, pleading when, if by some means, I'll be prospered in the will of God to come to you[̄]. For I long to see you[̄], so that I may share with you[̄] a spiritual endowment^[1] to establish you[̄]. And that is, that I might be encouraged together with you[̄], because of one another's faith, both yours[̄] and mine.

Now, I don't want you[̄] to be unaware brothers, that I often intended to come to you[̄], (but have been prevented until now), so that I might have some fruit among you[̄] just as I've had among the rest of the nations. I'm a debtor to both Greeks and to Barbarians^[2], both to the wise and to the foolish. That's the reason for my eagerness to bring the good news also to those of you[̄] in Rome. For I'm not ashamed of the good news of the Anointed, for it's the power of God for the salvation of everyone who trusts it. First to Jews, and also to Greeks. For the righteousness of God is revealed in it, from faith, to faith, as it's been written, "The righteous one will live by faith."

For the wrath of God is being revealed from heaven on all the ungodliness and unrighteousness of mankind, restraining the truth in unrighteousness. Because the knowledge of God is evident among them, for God himself has manifested it to them. For his invisible attributes have been within view since the creation of the world, being deduced from the things that were made, both his everlasting power and his divinity, so that everyone is without defence. Because when they perceived God, they didn't glorify him as God, nor did they give thanks, but their thinking was made pointless, and their void of understanding heart was darkened. Claiming to be wise they were made fools, and they exchanged the glory of the immortal God for a likeness of the image of a mortal person, and of birds, and of animals, and of reptiles.

Therefore God handed them over in the desires of their hearts to uncleanness, for the dishonouring of their bodies among themselves. Those who exchanged the truth of God for a lie, and revered and served the creation instead of the creator, who's blessed into the ages.

Amen^[3].

Because of this, God handed them over to disgraceful passions, and even the women exchanged the natural ways for ways contrary to nature. In the same way, the men also abandoned the natural ways with women, and burned in their craving for one another. Men behaving indecently with men, and being paid back among themselves with the consequences for their going astray.

And since they didn't discern God, to have knowledge, he gave them over to a depraved mind to do things which aren't fitting - they've become filled with all unrighteousness, fornication, wickedness, greed and evil. They're full of envy, murder, strife, deceit and malice. They're gossips, slanderers, haters of God, insolent, arrogant, boasters, inventors of evil, disobedient to parents, void of understanding, untrustworthy, unloving, implacable, unmerciful. Who, recognising the penalty of God that those who practise such things are deserving of death, not only do these same things, but they also endorse those who practise them.

2 That's why you're without defence, honourable person - every one who judges. Because when you judge others you condemn yourself, because you, the one who judges, practise the same things. Now we know that the condemnation of God against those who practise such things is in accordance with the truth. But you, honourable person, when you judge those who practise such things but do the same things yourself, do you think that you'll escape the condemnation of God? Or do you despise the riches of his kindness, and tolerance, and patience - being ignorant that the kindness of God leads you into repentance?

But according to your hardness, and your unrepentant heart, you hoard wrath for yourself on the day of the wrath, and revelation, and judgement of God, who'll repay each one according to their works. Indeed to those who seek glory, honour and incorruption according to perseverance of good work - everlasting life. But to those who, because of self interest and being disobedient to the truth, are being persuaded by unrighteousness - fury and wrath. There'll be duress and distress for every soul of a person who produces evil. First for the Jew and then for the Greek. But glory, and honour, and peace for everyone working good. First for the Jew, then for the Greek. Because there's no partiality with God.

For those who've sinned without law, will also perish without law. And those who've sinned in the law, will be judged by the law. Because it isn't the hearers of the law who are righteous to God, but it's the doers of the law who'll be righteous. For whenever the nations, who don't have the law, instinctively do the things of the law, they're a law to themselves, even though they don't have the law. They're displaying the work of the law written in their hearts, their conscience also testifying, and their own reasoning alternates between accusing and defending them. On the day when God will judge the hidden things of mankind according to my good news through Yeshua the Anointed.

Now, if you're called a Jew, and you're relying on the law, and you're boasting in God. And you perceive his will, and you discern what's of consequence, since you've been instructed from the law. And you have confidence that you yourself are a guide of the blind, a light to those in darkness, a discipliner of the foolish, a teacher of infants, having the representation of knowledge and truth in the law. You then who teach others, don't you teach yourself? You who proclaim, "Don't steal." Do you

steal? You who say, "Don't commit adultery." Do you commit adultery? You who detest idols. Do you take holy things for yourself? You who boast in the law. Do you dishonour God through transgression of the law? For, as it's been written, "The name of God is being spoken evil of among the nations because of you."

For indeed, circumcision is beneficial if you practise the law. But if you're a transgressor of the law, then your circumcision has become uncircumcision. And so, if the uncircumcised keeps the regulations of the law, won't his uncircumcision be counted as circumcision? And the physically uncircumcised who fulfils the law, will judge you, who, through the writing and circumcision, are a transgressor of the law.

For a person isn't a Jew who's one outwardly, neither is circumcision that which is outward in the flesh. But the one who's one inwardly is a Jew, and circumcision is of the heart, in spirit, not by something written. The praise of whom doesn't come from people, but from God.

3 Then what's the advantage of being a Jew? Or what's the benefit of circumcision? Many, in every way. First of all, that they were entrusted with the announcements of God. But what if some disbelieve - will their unbelief nullify the faith of God? May it never be! But God is true and every person is a liar, as it's been written, "So that you're always declared righteous by your messages, and always conquer when you're being judged."

But if our unrighteous demonstrates the righteousness of God, then what will we declare? God isn't unrighteous when he brings his wrath on us, is he? I'm speaking in human terms. May it never be! In that case how will God judge the world? For if the truth of God overabounds in his glory due to my falsehood, then why am I still being judged as sinful? And, (as we're being spoken of, and as they declare that we say), shouldn't we do evil so that good will come about? Their condemnation is fair.

What then? Are we better than them? Definitely not - we've already made the charge that both Jews and Greeks are all under sin. Just as it's written, "There's nobody who's righteous - not even one; there isn't one who's understanding; there isn't one who seeks out God; they've all turned away, and they've together become worthless; there isn't one who shows kindness, not even one. Their throat is an open grave; their tongues are treacherous; the poison of asps is behind their lips; the mouth of whom is full of cursing and bitterness; their feet are swift to shed blood; brokenness and misery are among their ways; and they haven't perceived the way of peace. There's no fear of God before their eyes."

Now we know that whatever the law says, it speaks to those who are under the law. So that every mouth might be silenced and the entire world will become subject to the judgement of God. Therefore, no flesh will be declared righteous in his sight by works of the law. For through the law is a recognition of sin.

But now, the righteousness of God, apart from the law, has been manifested, being testified to by the law and the prophets - the righteousness of God through faith in Yeshua the Anointed into all and on all those who trust. For there's no distinction because all have sinned and lack the glory of God, but are being freely declared righteous by his grace through the redemption which is in Anointed Yeshua, whom God set forth, a propitiation through faith in his blood, in order to display his righteousness - because of the overlooking of the sins committed before now, in the

tolerance of God, to display his righteousness in the present time, to show him as righteous, and as the one who declares righteous by the faith of Yeshua.

Where's boasting then? It's excluded. Because of what law? Of works? No, but through the law of faith. We're accounting that a person is declared righteous by faith, apart from works of the law. Or is God only the god of the Jews, and not also of the nations? Yes, also of the nations. Since there's only one God. And he'll declare the circumcised righteous by faith, and the uncircumcised through that same faith. Do we then nullify the law through faith? May it never be! We uphold^[4] the law.

4 What will we say then that Abraham, our father according to the flesh, has found about this? For if Abraham was declared righteous by works, then he has a boast - but not to God. For what does the writing say? "And Abraham trusted God and it was accounted to him as righteousness." Yet, to a worker the reward isn't accounted according to grace, but according to debt. But to the one who doesn't work, but who trusts in the one who declares the ungodly righteous, his faith is accounted as righteousness. Just as David also speaks of the blessedness of the person to whom God accounts righteousness apart from works. "Those whose lawlessness has been pardoned are blessed, and those whose sins have been covered over." "The man to whom the lord^[5] [Yahweh] won't account any sin at all is blessed."

This blessedness then, is it for the circumcised, or also for the uncircumcised? Now, we're saying that to Abraham, faith was accounted as righteousness. So, how was it accounted? While he was circumcised or while he was uncircumcised? Not while he was circumcised, but while he was uncircumcised. And he received the sign of circumcision, a seal of the righteousness of faith he had while he was uncircumcised - in order for him to be the father of all those who trust through uncircumcision, (in order that righteousness would also be accounted to them), and the father of the circumcised, not only to those of the circumcision, but also to those following the footsteps of the faith of our father Abraham while he was uncircumcised.

For the promise to Abraham, or to his seed, (him being heir of the world), wasn't through law, but through the righteousness of faith. For if those of the law are heirs, then faith has been made empty, and the promise has been nullified. For the law produces wrath, and where there's no law, there isn't any transgression either. Because of this, the promise has to come by faith, so that according to grace, the promise is certain to all of the seed - not only those of the law, but also those of the faith of Abraham, who is the father of all of us.

As it's been written, "I've placed you as the father of many nations." (Before God, in whom he trusted, the one who makes the dead alive, and who calls the things which aren't, as though they are). Who, beyond hope upon hope, trusted, and so became the father of many nations, just as it had been declared, "this is how your seed will be." And not being weak in faith, he didn't consider his already dead body, (he was about a hundred years old), and the deadness of Sara's womb. And he didn't doubt the promise of God through unbelief, but he was empowered by his faith, giving glory to God. And he was fully convinced that God is able to do as he's promised, that's why it was accounted to him as righteousness.

Now, it wasn't written only because of him, that it was accounted to him, but also because of us to whom it's about to be accounted, to those who trust on the one who

raised Yeshua our lord from the dead. Who was handed over because of our transgressions and was raised for our justification.

5 So, since we've been declared righteous by faith, we have peace with God through our lord Yeshua the Anointed, through whom we also have access by faith into this grace in which we stand. And we're boasting in the expectation of the glory of God. And not only that, but we're also boasting in the duress, knowing that duress produces perseverance, and perseverance, verification, and verification, expectation.

And the expectation isn't put to shame, because the love of God has been poured out into our hearts through the holy spirit who has been given to us. For while we were still weak, at just the right time, the Anointed died on behalf of the ungodly.

Hardly ever will anyone die on behalf of a righteous person, although perhaps for a good person someone might dare to die. But God demonstrates his own love for us in this - while we were still sinners, the Anointed died on our behalf.

How much more then, having now been declared righteous by his blood, will we be saved from wrath through him. For if we, being enemies, were reconciled to God through the death of his son, how much more then, having been reconciled, will we be saved through his life. And not only this, but we're also boasting in God through our lord Yeshua the Anointed, through whom we've now received reconciliation.

Therefore, just as sin entered into the world through one person, and death through the sin, and in this way death spread to all people because all have sinned. For until there was law, sin was in the world, but sin isn't accounted when there's no law. Nevertheless, death reigned from Adam to Moshe, even on those who hadn't sinned by transgression as Adam did, (who's a model of the one about to come).

But in this way the endowment^[1] isn't like the transgression - for if by the one transgression many died, how much more then did the grace of God, and the gift that came by the grace of the one person, Yeshua the Anointed, overabound to the many. Neither did the free gift come through one person sinning. For indeed the judgement, because of one sin, became condemnation, but the endowment^[1], because of many transgressions, becomes justification. For if, by the transgression of the one, death reigns through the one, how much more will those who are receiving the overabundance of grace and the gift of righteousness, reign in life through the one - Yeshua the Anointed.

Consequently then, just as condemnation came to all people through one transgression, in the same way also, justification of life came to all people through one act of righteousness. For just as many were appointed as sinners through the disobedience of one person, in the same way also many will be appointed as righteous through the obedience of the one.

The law came alongside so that transgression would abound. But where sin abounded, grace overabounded. So that just as sin reigns in death, in the same way also grace would reign through righteousness, into everlasting life, through Yeshua the Anointed, our lord.

6 So what will we say? That we'll continue to sin so that grace will abound? May it never be! How will we who have died to sin, still live in it? Or are you unaware that all of us who've been immersed into Anointed Yeshua, have been immersed into his death. We've therefore been buried with him, (through the immersion), into death, so

that, just as the Anointed has been raised from the dead by the glory of the father, in the same way we should also walk in newness of life. For if we've become planted together in the likeness of his death, so we'll also be of his resurrection.

Perceiving this - that our old self was executed^[6] with him in order that the body of sin might be nullified - we should no longer be slaves of sin. For whoever has died has been declared righteous from sin. Now, if we died with the Anointed then we trust that we'll also live with him. Knowing that since the Anointed has been raised from the dead he can no longer die - death no longer has lordship over him. For when he died, he died to sin once and for all, and when he lives, he lives to God. In the same way, you[̄] too, count yourselves as dead indeed to sin, but alive to God in Anointed Yeshua our lord.

So don't let sin reign in your[̄] mortal body, so that you[̄] obey its desires. And don't present the parts of your[̄] body to sin as implements of unrighteousness either. But present yourselves to God as those who are alive from the dead, and present the parts of your[̄] body to God as implements of righteousness. For sin won't have lordship over you[̄], because you[̄] aren't under law, but under grace.

What then? Will we sin because we aren't under law but under grace? May it never be! Don't you[̄] know that you're[̄] slaves to obey the one to whom you[̄] present yourselves in obedience - whether to sin, resulting in death, or to obedience, resulting in righteousness. But thank God, that you[̄] were slaves of sin, but you've[̄] obeyed from your[̄] heart the model of teaching which you[̄] were given over to. And now, having been set free from sin, you've[̄] become slaves to righteousness.

I say this in human terms because of the weakness of your[̄] flesh. For even as you[̄] presented the parts of your[̄] body as slaves to uncleanness and spiralling lawlessness, in the same way now, present the parts of your[̄] body as slaves to righteousness, resulting in sanctification.

For when you[̄] were slaves to sin you[̄] were free from righteousness. But what fruit did you[̄] have then from doing what you're[̄] now ashamed of - for the end result of those things is death. But now you've[̄] been set free from sin, and have become enslaved to God. And you[̄] have the fruit which results in sanctification, and the end result is everlasting life. For the rewards of service to sin is death, but the endowment^[4] of God is everlasting life in Anointed Yeshua our lord.

7 Or are you[̄] unaware brothers, (for I'm speaking to those who perceive the law), that the law has lordship over a person only while they're living. For a married woman is bound by law to her husband while he's living, but if he dies, she's been released from the law of her husband. Consequently then, while the man's still living, if she becomes another man's, then she'll be called an adulteress. But if the man dies, then she's free from the law, so she isn't an adulteress, even though she becomes another man's.

So my brothers. You[̄] also were made dead to the law through the body of the Anointed, so you[̄] could become another's - he who was raised from the dead in order that we should bear fruit to God. For when we were in the flesh, the conditions of sin acted through the law in the parts of our bodies, resulting in the bearing of fruit to death. But now, having died to what once bound and controlled us, we've been

released from the law, so that we're slaves, in the newness of the spirit, and not in the oldness of the writing.

Then what will we declare - the law is sin? May it never be! In fact, I didn't perceive sin except through the law. I wouldn't have been aware of desire if the law hadn't said, "You won't desire." But sin took the opportunity through the command and produced in me all kinds of desire. For apart from the law, sin is dead.

I used to be alive apart from the law, but once the command came, sin returned to life and I died. And so, the command which was for life, was found by me to result in death. For sin took the opportunity through the command and deceived me, and through the command, it killed me. So then, the law is indeed holy, and the command is also holy, and just, and good.

Has that which was good become death to me? May it never be! But sin, so that it might be revealed as sin, through that which is good, is producing death to me, that it might become inordinately sinful through the command. For we know that the law is spiritual, but I'm fleshly, having been sold into slavery to sin.

For I don't perceive what I'm producing. Because I don't practise what I want, but I do what I hate. And if I keep doing what I don't want to do, then I give agreement that the law is good^[7]. But now, it's no longer me who's producing it, but it's sin which makes its home in me.

For I know that no good^[8] thing makes its home in me, that is, in my flesh. Because wanting to is lying beside me, but I don't find the producing of good^[7]. For the good that I want - I don't do. But the evil which I don't want - that I practise. Now if that which I don't want to do is what I do, then it's no longer me who's producing it, but sin which makes its home in me.

Consequently, I find this law - when I want to do good^[7], evil is lying right beside me. For in my inner self I'm rejoicing to God because of his law, but I observe a different law in the parts of my body, fighting a war against the law of my mind, and leading me into captivity to the law of sin which is in the parts of my body.

What a miserable person I am. Who'll rescue me from this body of death? I give thanks to God for rescuing me through Yeshua the Anointed, our lord. So then, I myself, in my mind am indeed a slave to the law of God, but in my flesh - to the law of sin.

8 So then, there's now not even one condemnation for those who are in Anointed Yeshua - those who walk not according to flesh, but according to spirit. For the law of the spirit of life in Anointed Yeshua sets me free from the law of sin and of death. For what was impossible for the law, because it was made weak by the flesh, God did by sending his own son in the likeness of the flesh of sin. And concerning sin - he condemned sin in the flesh, so that the justification of the law would be fulfilled among us - those who walk not according to flesh, but according to spirit.

For those who live according to flesh, the disposition of their thinking is on things of the flesh. But for those who live according to spirit, on things of the spirit. For the disposition of the flesh is death, but the disposition of the spirit is life and peace. Because the disposition of the flesh is hostility towards God, for it's not in subjection to the law of God, nor is it even able to be so.

And those who live in the flesh aren't able to please God. You^o however aren't in flesh, but in spirit - if in fact the spirit of God makes its home among you^o. (But if anyone doesn't have the spirit of the Anointed, then they aren't his). And if the Anointed is among you^o, the body is indeed dead because of sin, but the spirit has life because of righteousness. So if the spirit of the one who raised Yeshua from the dead is making its home among you^o, then the one who raised the Anointed from the dead will also give life to your^o mortal bodies, through the living among you^o of his spirit.

So then brothers, we're debtors, but not to the flesh, to live according to it. Because if you^o live according to the flesh, then you're^o going to die. But if you^o put to death the actions of the body, by the spirit, then you'll^o live. For whoever is led by the spirit of God, these are sons of God. For you^o didn't receive again a spirit of slavery to fear, but you^o received a spirit of sonship, by which we cry "Abba^[9] - father"

This same spirit testifies with our spirit that we're children of God. And if we're children then we're also heirs, heirs indeed of God, and joint heirs with the Anointed, (if in fact we suffer together so that we'll be glorified together).

For I account that the sufferings of the current time aren't deserving of the glory which is about to be revealed among us. For the earnest expectation of the creation is anticipating the revelation of the sons of God. For the creation was subjected to purposelessness - not voluntarily, but through the one who made it subject, in expectation. So that the creation itself will also be set free from the slavery of decay, into the freedom of the glory of the children of God.

For we know that the whole creation has been groaning together in labour until now. Not only that, but also we ourselves, who have the firstfruit of the spirit, we ourselves also groan among ourselves as we're anticipating sonship - the redemption of our body. For we were saved in expectation, and expectation that's already seen isn't expectation, for who expects something which they can already see? But if we expect that which we don't see, then we're anticipating it through perseverance.

In a similar way, the spirit helps us in our weakness. For we aren't aware of what we should pray, but the spirit itself pleads for us on our behalf, with groanings which can't be spoken. But the one who searches hearts is aware of the disposition of the spirit - who according to God, pleads on behalf of the holy.

And we know that for those who love God, all things work together to result in good, for those who are called according to his purpose. For those whom he knew in advance, he also determined in advance to be conformed to the image of his son - so that he'd be the firstborn of many brothers. But those whom he determines in advance, these he also calls. And those whom he calls, these he also declares righteous. And those whom he declares righteous, these he also glorifies.

So what will we declare about these things? If God is for us, who's against us^[10]? Surely, the one who didn't spare his own son, but who gave him over for the sake of all of us - how will he not also, together with him, show us grace in all things.

Who'll bring a charge against the selected of God? God who declares us righteous? Who'll condemn us? The anointed who died, and even more was raised from the dead, who's also at the right hand of God, who pleads on our behalf? Who'll separate us from the love of the Anointed? Duress? Distress? Persecution? Famine? Nakedness? Danger? Sword? As it's been written, "We're put to death all day long for your^o sake. We're counted as sheep for slaughter."

But in all these things we more than conquer through the one who loves us. For I'm convinced that neither death, nor life, nor messengers, nor authorities, nor powers, neither things present nor things to come, neither height nor depth, nor any other thing in creation, will be able to separate us from the love of God which is in Anointed Yeshua, our lord.

9 I speak the truth in the Anointed, (I'm not lying, my conscience testifies with me in the holy spirit), that I have great sadness and incessant pain in my heart. For I've prayed that I myself were accursed, away from the Anointed, for the sake of my brothers, my relatives according to the flesh, who are Yisraelites - of whom are the sonship, the glory, the covenants, the lawgiving, the service, and the promises. Of whom are the fathers, and from whom, according to the flesh, is the Anointed. God^[11], who's above all, is blessed into the ages.

Amen^[3].

But it's not that the message of God has fallen short, for not all of those who are descended from Yisrael are Yisrael. Nor just because they're the seed of Abraham are they all his children, but "through Yitshak the seed will be called to you." That is, it isn't the children of the flesh who are children of God, but it's the children of the promise who are accounted as seed. For the message of the promise was this, "At that time I'll come, and Sara will have a son."

And not only this, but Rebecca also had twins^[12] with Yitshak our father, but before they were born, before they'd committed anything either good or evil, so that the purpose of God might stand according to election, not because of works, but because of the one who calls us, it was declared to her, "The one who's greater will be a slave to the one who's less." Just as it's been written, "I loved Yaakov, but I hated Esau."

So what will we say? There's no unrighteousness with God, is there? May it never be. For he said to Moshe, "I'll have mercy on whomever I'll have mercy, and I'll have compassion on whomever I'll have compassion." So then, it isn't about the one who wants it, nor about the one who runs, but it's about God being merciful. For the writings say to Pharaoh, "For this very reason, this is why I raised you up - so that I could display my power in you, and so that my name would be passed on^[13] through all the earth."

So then, he has mercy on whomever he wants, and he hardens whomever he wants. So you'll say to me, "Why does God still blame us, for who has resisted his intention?" But surely, honourable person, who are you to answer back to God? Will what's moulded say to the one who moulded it, "Why'd you make me this way?" Or doesn't the potter have authority over the clay, to make, out of the same dough, one vessel of high value indeed and one which is worthless? But what if God, wanting to display his wrath and to make his power known, bears with great patience the vessels of wrath which have been prepared for destruction, and so that he'd make known the riches of his glory on the vessels of mercy - which he prepared beforehand for glory, even us, those whom he also calls, not only from the Jews but also from the nations.

As it also says in Hosea, "I'll call those who aren't my people - my people; and the one who isn't loved - loved." And "It'll happen, that in the place where it was declared to them, 'You aren't my people', there they'll be called sons of the living god." Yisheyah also cries out on behalf of Yisrael, "Even if the number of the sons of

Yisrael is as the sand of the sea, the remnant will be saved.” For the lord^[5] [Yahweh] will conclude the story - in righteousness, the story will come to an abrupt end on the earth. And just as Yisheyah has declared before, “If the lord^[5] [Yahweh] Sabaoth^[14] hadn’t left behind a seed for us, we would’ve become like Sodom and been made like Gomorrah.”

So what will we say? That the nations who didn’t pursue righteousness actually overtook it, even a righteousness that’s by faith. But Yisrael, who pursued the law of righteousness, didn’t overtake it. Why? Because they didn’t pursue it by faith but by works of law. For they’ve tripped up on the obstacle. As it’s been written, “Look! I place in Zion a stumbling stone and a rock snare, and all those who trust in him won’t be put to shame.”

10 Brothers, the delight of my heart and petition to God on behalf of Yisrael is indeed for salvation. For I testify that they have a zeal for God. But it isn’t according to knowledge, for, being ignorant of the righteousness of God, they sought to erect^[15] their own righteousness, and weren’t subject to God’s righteousness. For the Anointed is the fulfilment of the law, in order for there to be righteousness for all who trust.

For Moshe writes about the righteousness which is by the law, “The person who does these things will live through^[16] them.” But the righteousness that’s by faith says this: “Don’t say in your heart, ‘Who’ll ascend into heaven?’” (that is, to bring the Anointed down), “or, ‘Who’ll descend into the abyss?’” (that is, to bring the Anointed back up from the dead). But what does it say? “The declaration is near you, in your mouth, and in your heart”, that is, the declaration of faith which we’re proclaiming - that if you acknowledge the lord Yeshua with your mouth, and trust in your heart that God raised him from the dead, then you’ll be saved.

For it’s with the heart that you trust, resulting in righteousness, and with your mouth that you acknowledge, resulting in salvation. For the writing says, “Everyone who trusts in him won’t be put to shame.” For there’s no distinction between Jews and Greeks, for the same lord of all is rich towards all those who are calling on him. For everyone - whoever calls on the name of the lord^[5] [Yahweh], will be saved.

How then will they call on him in whom they haven’t trusted? And how will they trust in him of whom they haven’t heard? And how will they hear unless someone proclaims? And how will they proclaim if they haven’t been sent out? Just as it’s been written, “How beautiful are the feet of those who bring good news of peace, of those who bring good news of good things.”

But not all obeyed the good news. For Yisheyah says, “Lord^[5] [Yahweh]! Who has trusted what they heard from us?” So then, faith is based on what’s heard, and what’s heard is based on the declaration of God. But I ask, didn’t they hear? Definitely they did - their voice went out all over the earth, and their declarations to the ends of the inhabited world. And I say, did Yisrael really not perceive? First Moshe says, “I’ll make you jealous by those who aren’t a nation, I’ll provoke you to anger by a nation void of understanding.” And Yisheyah is very bold when he says, “I was found by those who weren’t seeking me. I became manifest to those who weren’t asking for me.” But towards Yisrael he says, “The whole day I spread out my hands towards a stubborn and contrary people.”

11 I say then, “God hasn’t rejected his own people, has he?” May it never be! For I’m also a Yisraelite, of the seed of Abraham, of the tribe of Benjamin. God hasn’t rejected his people, whom he knew in advance. Or don’t you know what the writing says of Elijah? How he pleads with God about Yisrael, saying, “Lord^[15] [Yahweh]! They’ve killed your prophets and they’ve torn down your altars. And only I was left remaining, and they’re seeking my life.” But what’s the divine response saying to him? “I’ve reserved for myself seven thousand men, who don’t bow their knee to Baal.” In the same way then, also in the present time, there’s a remnant according to the election of grace. And if it’s grace, then it’s no longer by works, otherwise grace is no longer grace. And if it’s by works, then it’s no longer grace, otherwise works is no longer works.

What then? Yisrael failed to attain what they were seeking after - but those who were elected attained it, and the remainder were hardened. As it’s been written, “God has given them a spirit of stupor, eyes that don’t see, ears that don’t hear - even to this very day.” Also David says, “Let their table become a snare, and a net, and a trap, and a payback to them. Let their eyes be darkened - no longer seeing, and their back permanently bent over.”

I say then, “They didn’t trip so that they should fall down, did they?” May it never be! But because of their transgression, salvation has come to the nations, in order to provoke them to jealousy. But if their transgression is riches for the world, and their confusion is riches for the nations, how much more then will their fulfilment be? For I say to you - to the nations - in as much as I am indeed an ambassador of the nations, I glorify my service, if somehow I can provoke my own flesh to jealousy, and save some of them. For if their being discarded is reconciliation for the world, what will their being taken back be - if not life from the dead? And if the firstfruit is holy, then so is the whole batch. And if the root is holy, then so are the branches.

Now if some of the branches are broken off, and you, a wild olive, are grafted into them, and become joint sharers with them of the root and of the nourishment^[17] of the olive tree, don’t boast over the branches. And if you do boast, be aware that you don’t bear the root, the root bears you. You’ll say then, “Branches were broken off so that I could be grafted in.” Quite right. They were broken off through unbelief, and you stand by faith. Don’t be conceited but be fearful. For if God didn’t spare the natural branches, possibly he may not spare you either.

Look then. The kindness and severity of God - severity indeed on those who fell, but kindness on you - if in fact, you continue in his kindness, otherwise you’ll also be cut off. And those too, if they don’t continue in their unbelief, they’ll be grafted back in - for God is able to graft them in again. For if you, contrary to nature, were cut out of a wild olive and were grafted into a cultivated olive tree - how much more then will these, in keeping with their nature, be grafted back into their own olive tree.

For I don’t want you to be ignorant about this secret brothers, so that you may get above yourselves - a hardening of a part of Yisrael has come until the fullness of the nations has entered in. And in this way, all Yisrael will be saved just as it’s been written, “The rescuer will arrive out of Zion^[18], and he’ll turn away ungodliness from Yaakov. And this is my covenant with them, whenever I take away their sins.”

Just as indeed according to the good news, they're enemies on account of you¹⁸, but according to election, they're beloved because of their fathers - for the endowments¹¹ and the calling of God are irrevocable¹⁹. For just as you¹⁸ also used to be disobedient to God, but now you've¹⁸ been shown mercy as a result of their disobedience, in the same way also, those who are now disobedient - so that through the mercy to you¹⁸ they may also be shown mercy. For God has imprisoned all into disobedience in order that he may show mercy to all.

Oh the depth of the riches, and of the wisdom, and of the knowledge of God! How unsearchable are his judgements, and how untraceable are his ways. For who has perceived the mind of the lord¹⁵ [Yahweh], and who has become his counsellor? Who gives first to God so that it'll be repaid to them? Because all things are from him, and through him, and into him. To him is the glory into the ages.

Amen¹³.

12 I entreat you¹⁸ then brothers, because of the compassions of God, to present your¹⁸ bodies to God as a living, holy, pleasing sacrifice - your¹⁸ logical service. And don't be conformed to this age, but be transformed by the renewing of your¹⁸ mind, so that you¹⁸ discern what the will of God is - good and pleasing and perfect.

For I say through the grace which has been given to me, to all among you¹⁸, don't think too highly of yourselves, but be of a sound mind, and consider yourselves in accordance with the measure of faith which God has distributed to each one of you¹⁸. For even as in one body we have many parts, but the body parts don't all have the same function. In the same way, although we are many, in the Anointed we're one - and so each one of us are body parts of one another.

And having differing endowments¹¹ according to the grace which has been given to us: whether it's prophecy - use it according to the proportion of faith; whether it's a service - use it in service; whether it's teaching - use it in teaching; whether it's entreating - use it in encouragement; giving - use it in oneness²⁰; leading others - use it diligently; being merciful - use it cheerfully.

Have genuine love, detesting wickedness, being bound together with goodness. Have brotherly love for one another, value one another highly, considering others first [more important]. With diligence and not timid²¹, be fervent by the spirit, be a slave to the lord.

Rejoice in expectation, endure duress, be devoted to prayer. Share the needs of the holy in common, pursue hospitality. Bless those who persecute you¹⁸, bless and don't curse. Rejoice with those who rejoice, and weep with those who weep. Consider one another the same, don't consider yourself to be high, but be grouped together with the humble, not getting above yourselves in your¹⁸ own minds.

Don't repay evil for evil to anyone. Instead, take measures to do good²² in the sight of all people. If it's possible, in as much as it depends on you¹⁸, be at peace with all people. Don't take revenge yourselves beloved, but give room for wrath - as it's been written, "For vengeance is by me. I'll repay, says the lord¹⁵ [Yahweh]." If your¹⁸ enemy is ever hungry, give them some food. If they're ever thirsty, give them some drink. For in doing this, you'll heap burning coals onto their head. Don't be conquered by evil, but conquer evil with good.

13 Let every life be subject to higher authorities, for there's no authority except under God, and the authorities that do exist have been set up by God. So that anyone who resists the authority has resisted an ordinance of God, and so those who have resisted will receive condemnation upon themselves.

For the rulers aren't a fear for those of good works, but for those of evil. Do you want to be unafraid of the authority? Then do what's good, and you'll have praise from them, because he's a servant of God to you, for good. But if you do evil, be afraid! For he doesn't wear the sword without reason - he's a servant of God, an avenger, in order to bring wrath on those who practise evil. That's why it's necessary to be subject to him, not only because of the wrath, but also because of the conscience.

This is also why you pay taxes to them - for they're ministers of God, devoted to this very thing. So repay what's owed to all. To those who are owed a tribute, tribute. To those who are owed a tax, tax. To those who are owed fear, fear. To those who are owed honour, honour. Don't owe anything to anyone, except to love one another.

For the one who loves the other has fulfilled the law. For "Don't commit adultery", "Don't murder", "Don't steal", "Don't testify falsely", "Don't desire", and if there's any other command - these are all summed up in this saying, "Love your neighbour as you do yourself."

Love to a neighbour does no evil. So love is the fulfilment of the law. And do this being aware of the time, that the hour has already come for us to be woken up from sleep, for our salvation is nearer now than when we trusted. The night is passing and the day has come near. So we should be putting off the acts of darkness, and we should be putting on the armour of the light. As in the day, we should walk respectably, not in wild parties and drunkenness, not in promiscuity and sexual immorality, not in strife and jealousy. But put on the lord Yeshua the Anointed, and don't make any provision for the flesh - for its desires.

14 And accept those who are weak in faith, so that you don't have separation over arguments. For one person indeed believes that they may eat all things, but the weak one eats only vegetables. Don't let the one who eats look down on the one who doesn't eat! And don't let the one who doesn't eat judge the one who eats! Because God has accepted them. You - who are you to judge someone else's household slave? He stands or falls to his own master. And he'll stand, because God is able to make him stand.

One person indeed judges that one day is more important than another day, and one person judges all days equal. Let each one be fully convinced in his own mind! The one who favours a special day, favours it to the lord. And the one who doesn't favour any particular day, does so to the lord. And the one who eats, eats to the lord, for they give thanks to God. And the one who doesn't eat, does so to the lord, and they give thanks to God.

For none of us lives to himself, and none of us dies to himself. For both if we live, then we live to the lord, and if we die, we die to the lord. So then, if we may live, or if we may die, we're of the lord. For this reason the Anointed died, and rose up again, and lives - so that he'd be lord of both the dead and of the living.

But you, why do you judge your brother, and why do you look down upon your brother? For we'll all be presented at the judgement platform of the Anointed. For it's been written, "Because I live," says the lord^[5] [Yahweh], "every knee will bow and every tongue will confess in full to God."

So then each one of us will give an account of themselves to God. So we should no longer judge one another. But decide this instead, not to put a stumbling block or a snare in your brother's way.

I've become aware, and I've been persuaded in the lord Yeshua, that nothing's common^[22] of itself. But to the one who accounts it as common, it's common to him. If your brother is distressed because of your food, then you're no longer walking according to love. Don't, by your food, destroy the one for whose sake the Anointed died. Don't let your good be spoken of as evil. For the kingdom of God isn't eating and drinking, but righteousness and peace and joy in the holy spirit.

For the one who's a slave to the Anointed in these things, is pleasing to God and approved by people. So then, we should pursue the things of peace, and the things which build one another up. Don't demolish the work of God on account of food. All things are indeed clean, but they're evil to the person who eats because of a stumbling block. It's better not to eat meat, nor to drink wine, nor to do anything in which your brother trips up, or in which he's stumbled or is weak.

You have faith - have it to yourself in the sight of God. The one who doesn't judge against himself by what he discerns is blessed. But the one who doubts, but who eats anyway - is condemned because it isn't from faith. And everything which isn't from faith is sin.

15 And we who are able should bear the infirmities of those who are unable, and we shouldn't just please ourselves. Let each one of us please their neighbour in order for good, for building up. For even the Anointed didn't please himself, but just as it's been written, "The reproaches of those who reproach you, fell on me." For whatever was written before, was written specifically for our teaching. So that through perseverance and through the encouragement of the writings, we might have expectation. And may the god of perseverance, and of encouragement, grant to you to be disposed the same way towards one another, just as Anointed Yeshua was. So that with one accord, with one mouth, you may glorify the god and father of our lord Yeshua the Anointed. Therefore accept one another, just as the Anointed also accepted you, in order for the glory of God.

Now, I say that Anointed Yeshua has become a servant of circumcision, for the sake of the truth of God, in order to confirm the promises of the fathers. And so that the nations, for the sake of mercy, may glorify God, just as it's been written, "Because of this, I'll profess you among the nations and I'll play music to your name." And again it says, "Celebrate along with his people, you nations!" And again, "Praise the lord^[5] [Yahweh] all you nations, and applaud him all you peoples!" And again Yisheyah says, "There'll be the root of Yishay, the one who rises up to be the leader of nations - the nations will put their expectation on him."

Yet may the god of expectation fill you with all joy and peace in trusting, so that you'll overabound in expectation in the power of the holy spirit. And I've been persuaded my brothers, concerning you, and myself also, that we ourselves are

crammed full of goodness, having been filled with all knowledge, and we're also able to admonish others.

And so I write more daringly to you^o brothers, in part as if reminding you^o, because of the grace which has been given to me by God, that I'm a minister of Yeshua the Anointed to the nations, to perform the ministry of the good news of God, in order to bring about that the offering of the nations may become acceptable, having been made holy in the holy spirit. I have then a boast in Anointed Yeshua, in the things relating to God. For I won't dare to speak about anything, except the labours of the Anointed through me, to bring about the obedience of the nations, in both words and actions, in the power of signs and of miracles, in the power of the spirit of God, so that from Jerusalem all the way around to Illyricum, I have completely spread the good news of the Anointed. And in this way, striving to bring the good news where the Anointed has not been named, so that I wouldn't be building on someone else's foundation. But just as it's been written, "Those who weren't informed about him - they'll see. And those who haven't heard - they'll understand."

That's why I was hindered many times from coming to you^o. But now there's no longer any place for me in these regions. And I've had a longing to come to you^o for many years, so whenever I go to Spain I'll be coming to you^o - for I expect to pass through there to see you^o, and to be sent on from there by you^o, after I've first been satisfied by a little of your^o company.

And now I'm going to Jerusalem to serve those who are holy. For it delighted Macedonia and Achaia to make some contribution for the poor of the holy in Jerusalem. For it delighted them, and they're in fact debtors to them - for if the nations share their spiritual things in common, then they should also minister to them in their fleshly [material] things. So, once I've performed this, and confirmed^[23] this fruit to them, I'll be coming to you^o on the way to Spain. And I know that I'll be coming to you^o in the fullness of the blessings of the good news of the Anointed.

And I entreat you^o brothers, because of our lord Yeshua the Anointed, and because of the love of the spirit, to contend together with me in prayer to God on my behalf. So that I might be rescued from those who are disobedient in Judea, and so that my service to Jerusalem may be acceptable to those who are holy. So that I may be coming to you^o in joy, through the will of God, and that I may be rested together with you^o.

And the god of peace is with all of you^o.

Amen^[3].

16 And I commend our sister Phoebe to you^o, a servant of the assembly in Cenchrea. So you^o should accept her in the lord in a way worthy of those who are holy, and may you^o stand by her in whatever matter she has need of you^o. For she herself is someone who stands in front of many, even me.

Greet Priska and Akulas, my fellow workers in Anointed Yeshua, who risked their own necks for the sake of my life. To whom not only I give thanks, but so also do all the assemblies of the nations. And greet the assembly that's in their house.

Greet my beloved Epanetus who's the firstfruit to the Anointed from Achaia. Greet Maria who laboured much on our behalf. Greet Andronicus and Junias, my relatives

and my fellow captives, who are notable among the ambassadors, and who also were in the Anointed before me.

Greet my beloved Amplias in the lord. Greet Urbanus, our fellow worker in the Anointed, and my beloved Stachys. Greet Apelles, approved in the Anointed. Greet those of Aristobulus. Greet Herodion, my relative. Greet those of Narcissus who are in the lord. Greet Tryphena and Tryphosa, who labour in the lord. Greet the beloved Persis who labours much in the lord. Greet Rufus, the selected one in the lord, and his mother and mine. Greet Asyncritus, Phelgon, Hermas, Patrobas, Hermes and the brothers who are with them. Greet Philologos, and Julia, Nereus, and his sister, and Olympas and all those who are holy who are with them.

Greet one another with a holy kiss. All the assemblies of the Anointed greet you¹. And I entreat you² brothers, to take note of those who cause divisions and snares, contrary to the teaching which you've³ learned, and keep away from them! For such people aren't being slaves to our lord Yeshua the Anointed, but to their own bellies. And because of their smooth talk and blessings, they deceive the hearts of the innocent.

I rejoice over you⁴ because your⁵ obedience has reached out to all. And I want you⁶ to be wise indeed regarding good, but pure and untainted regarding evil. And the god of peace will very soon crush Satan^[24] under your⁷ feet. The grace of our lord Yeshua the Anointed is among you⁸.

Timotheos my fellow worker and Lucius, Iason, Sosipater, my relatives, greet you⁹. I, Tertius, the one who wrote this letter in the lord, greet you¹⁰. Gaius, host to me and to the whole assembly, greets you¹¹. Erastus the steward of the city, and also Quartus my brother, greet you¹². The grace of our lord Yeshua the Anointed is with all of you¹³.

Amen^[3].

And to the one who's able to establish you¹⁴, according to my good news and the proclamation of Yeshua the Anointed, according to the revelation of the secret of times everlasting, which has been hushed but which has now been manifested, both through the prophetic writings, and according to the command of the everlasting God, so that the obedience of faith will be made known to all the nations. To the only wise God - be glory into the ages, through Yeshua the Anointed.

Amen^[3].

1) the Greek word has the idea of an undeserved/unmerited gift or favour

2) Barbarians was a term used to describe people who were not Greeks or Romans

3) amen is a Hebrew word meaning "truly"

4) uphold here is literally "to make stand"

5) Jews used "Lord" in place of "Yahweh" to avoid any possibility of breaking the third commandment.

6) the Greek word specifically means to execute by hanging on a stake

7) good in terms of quality, not morality

8) morally good

9) "abba" is Hebrew for father

10) literally "if God is over us who is down on us"

11) This verse can be translated a number of different ways depending on where punctuation is placed. It could read, "... the Anointed, god above all, is blessed..."

12) literally "on the basis of one bed"

- 13) pass on in the sense of spreading a message from one person to another, to another... sort of like gossiping but without the negative connotation
 - 14) "sabaoth" is a Hebrew word which means "hosts" or "armies"
 - 15) erect here is literally "to stand"
 - 16) "through them" in the sense of "by doing them, they will live"
 - 17) "nourishment" is literally "fatness"
 - 18) Zion is a Hebrew word for the area of Jerusalem
 - 19) "irrevocable" here in the sense of never regretting having given them
 - 20) singleness as opposed to doubleness, "we", not "us and them"
 - 21) the Greek word here for "timid" means "lacking in confidence"
 - 22) everything is either holy (for God's use) or common (not holy)
 - 23) "confirmed" here is literally "sealed" (as in marked with a seal)
 - 24) Satan is the Hebrew name for Diabolos and means "accuser"
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1 Corinthians

1 Paulus, a called ambassador of Yeshua the Anointed through the will of God, and Sosthenes, my brother.

To the assembly of God which is in Corinth, those who've been made holy in Anointed Yeshua, chosen as holy, together with all those in every place who call on the name of our lord Yeshua the Anointed, (both theirs and ours).

Grace to you¹, and peace, from God our father and from the lord Yeshua the Anointed.

I give thanks to my god at all times concerning you¹, for the grace of God which has been given to you¹ in Anointed Yeshua. Because in him you've¹ been enriched in everything, in every message, and every knowledge, (just as the testimony of the Anointed was confirmed among you¹), so that you¹ aren't lacking in any endowment^[1], anticipating the revelation of our lord Yeshua the Anointed, who'll also confirm you¹ until the end, without reproach on the day of our lord Yeshua the Anointed.

God is trustworthy, through whom you¹ were called into the partnership^[2] of his son, Yeshua the Anointed, our lord. And I entreat you¹ brothers, through the name of our lord Yeshua the Anointed, that you¹ should all say the same thing, and that there might not be any divisions among you¹, and you¹ might be restored to the same mind, and to the same opinion.

For it was evident to me, concerning you¹ my brothers, by those of Chloe, that there are contentions among you¹. And I say this because each one of you¹ says, "I'm of Paulus", and "I'm of Apollos", and "I'm of Cephas", and "I'm of the Anointed". Has the Anointed been divided? Paulus wasn't executed^[3] on your¹ behalf was he? Or were you¹ immersed into the name of Paulus? I give thanks to God that I didn't immerse any of you¹ except Crispus and Gaius, so that nobody may say that I immersed them into my name. And I immersed the household of Stephanas. As for the rest, I don't know if I immersed anyone else.

For the Anointed didn't send me to immerse, but to bring the good news. And not in the wisdom of the message, so that the stake^[4] of the Anointed might be made empty. For the message of the stake^[4] is indeed foolishness to those who are being lost, but to us who are being saved it's the power of God. For it's been written, "I'll destroy the wisdom of the wise, and I'll set aside the intelligence of the intelligent." Where's the wise? Where's the scribe? Where's the inquirer of this age? Didn't God make foolish the wisdom of this world? For in fact, in the wisdom of God, the world didn't perceive God through wisdom, and God was delighted through the foolishness of the proclamation to save those who trusted.

And, in fact, Jews request signs and Greeks seek after wisdom, but we proclaim the Anointed who was executed^[3]. A snare indeed to Jews, and foolishness to Greeks. But to those who are called, both Jews and Greeks, the Anointed is the power of God and

the wisdom of God. Because the foolishness of God is wiser than [the wisdom of] people, and the weakness of God is stronger than [the strength of] people.

For observe your^e calling brothers, because there aren't many who are wise according to the flesh, not many who are strong, not many who are noble born. But God has selected the foolish of the world so that he may disgrace the wise, and God has selected the weak of the world so that he may disgrace the strong. And God has selected the low born of the world, and those looked down upon. The ones that aren't, so that he may nullify the ones that are, so that no flesh should boast in the sight of God. But because of him, you^e yourselves are in Anointed Yeshua, who became wisdom from God to us, and even righteousness, and sanctification, and a redemption, so that just as it's been written, "Let the one who's boasting, boast in the lord^[51] [Yahweh]."

2 And me, when I came to you^e brothers, I came not with superiority of message or wisdom, but declaring the testimony of God to you^e. For I decided not to know anything among you^e except Yeshua the Anointed, and him executed^[31]. I was also among you^e in weakness, and in fear, and in much trembling. And my message, and my proclamation, weren't in persuasive human wisdom, but with messages in a demonstration of spirit and power, so your^e faith wouldn't be in the wisdom of people, but in the power of God.

But we do speak wisdom among the mature, but not the wisdom of this age, nor of the rulers of the age, which is being nullified, but we speak the wisdom of God, in a secret - the one which was hidden, which God determined beforehand before the ages for our glory, and which none of the rulers of this age has perceived, (for if they'd perceived it then they wouldn't have executed^[31] the lord of glory). But just as it's been written, "Things which eye hasn't seen, and ear hasn't heard, and which haven't risen up in the heart of a person, which God has prepared for those who love him."

But God uncovered it to us, through his spirit, for the spirit searches all things, even the depths of God. For who of mankind knows the things of a person except the spirit of the person which is in them. And in the same way, nobody knows the things of God except the spirit of God. And we didn't receive the spirit of the world, but the spirit who's from God, so that we may perceive the things which have been granted to us by God. And which we speak, not in the teaching of human wisdom, but messages in the teaching of the holy spirit, comparing spiritual with spiritual.

But a soulish person doesn't accept the things of the spirit of God, for they're foolishness to him, and he isn't able to perceive them because they're spiritually examined. But the spiritual one indeed examines all things, and they themselves are examined by nobody. For who has perceived the mind of the lord^[51] [Yahweh], and who'll logically understand him? But we have the mind of the Anointed.

3 And brothers, I wasn't able to speak to you^e as spiritual, but as fleshly, as infants in the Anointed. I fed you^e milk and not solid food, for you^e weren't yet able. And you^e still aren't able now, for you're^e still fleshly. For where there's jealousy, and strife, and divisions among you^e, aren't you^e fleshly, and walking just as humans? For whenever anyone says, "I, indeed, am of Paulus" but another one, "I'm of Apollos", aren't you^e fleshly? So who is Paulus, and who is Apollos, except servants through whom you^e trusted, and to each one as the lord gave? I planted. Apollos watered. But

God made it grow. So that neither the one who plants is anything, nor the one who waters, but God who made it grow. But the one who plants, and the one who waters are one, and each will receive his own reward according to their own labour. For we're fellow workers of God, and you're the field of God, the building of God.

In accordance with the grace of God which was given to me, I've laid a foundation like a wise master craftsman, and another builds on it. But let each one look at how they build. For nobody is able to lay another foundation, except the one which has been laid, who is Yeshua the Anointed. And if anyone builds on the foundation with gold, silver, precious stones, wood, grass, straw - the work of each one will become evident, for the day will make it evident, because it'll be revealed by fire, and the fire will discern what kind the work of each one is. If anyone's work which they've built remains, they'll receive a reward. If anyone's work is burned up, they'll forfeit it, but they themselves will be saved, (but like one who's saved from a fire).

Don't you know that you're the temple of God, and the spirit of God makes his home among you? If anyone destroys the temple of God, God will destroy them, for the temple of God is holy, and that's what you are. Don't let anybody deceive themselves, if anyone among you thinks they're wise in this age, let them become foolish so they may become wise. For the wisdom of this world is foolishness to God, for it's been written "He's the one who catches the wise in their craftiness." And again, "The lord^{ls1} [Yahweh] perceives the thinking of the wise — that it's futile."

So then, don't let anybody boast in people, for all things are yours. Whether Paulus, whether Apollos, whether Cephas, whether the world, whether life, whether death, whether present things, whether things about to come, all things are yours. But you're the Anointed's, and the Anointed is God's.

4 Let a person account us in this way, as attendants of the Anointed, and stewards of the secrets of God. And further, it's sought among stewards that they be found trustworthy. But for me, it's the smallest thing that I'm examined by you, or under a human day. And I don't even examine myself, for I'm not conscious of anything against myself. But I'm not declared righteous in this. But the lord is the one who examines me. So then, don't judge anything before time, until the lord comes, who'll illuminate all the hidden things of the darkness, and who'll also make manifest the counsels of the hearts. And then praise will come to each one from God.

Now brothers, Apollos and I have modelled these things for you, so that in us you might learn not to think above what's been written, and so that you mightn't be puffed up one over another, against the other. For who makes you separate? And what do you have which you didn't receive? And if you received it, then why are you boasting as if you didn't receive it?

You've already been satisfied, you're already rich. You've reigned without us, and you surely ought to reign, so that we should reign with you. For I presume that God displayed us, the ambassadors, last, as if condemned to death, because we've become a spectacle for the world, and for messengers, and for people. We're foolish because of the Anointed, but you're sensible in the Anointed. We're weak, but you're strong. You're esteemed, we're unvalued.

Until the present hour we're hungry, and we're thirsty, and we're naked, and we're buffeted, and we're homeless. And we labour, working with our own hands. We're

criticised^[6], we bless. We're persecuted, we endure it. Being spoken evil of, we entreat. We became like the scum of the world, the scrapings from all things, until now.

I'm not writing these things to shame you[̄], but I'm admonishing you[̄] like my beloved children. For you[̄] may have myriads^[7] of childhood guardians in the Anointed, but not many fathers. For I fathered you[̄] in Anointed Yeshua through the good news. So I entreat you[̄], be imitators of me. Because of this, I've sent Timotheos to you[̄], who's my beloved and trustworthy child in the lord, who'll remind you[̄] of my ways in the Anointed, just as I teach everywhere in every assembly.

But some of you[̄] are puffed up, as if I'm not coming to you[̄]. But I'll come quickly to you[̄] if the lord is willing, and I'll perceive, not the message of those who are puffed up, but their power. For the kingdom of God isn't in the message, but in the power. What do you[̄] want? Will I come to you[̄] with a stick, or in love, with a spirit of gentleness?

5 It's heard everywhere that there's fornication among you[̄], and such a fornication that isn't even named among the nations - that one of you[̄] has the wife of his father! And you're[̄] puffed up! Shouldn't you[̄] be mourning instead, so that the one who did this act is expelled from your[̄] midst? For indeed, although I'm absent in the body, I'm present by the spirit, and I've already judged this behaviour, just as if I was present.

When you're[̄] gathered together with my spirit in the name of our lord Yeshua the Anointed, together with the power of our lord Yeshua the Anointed, hand over such a one to Satan^[8] for the total destruction of the flesh, so the spirit may be saved in the day of the lord Yeshua. Your[̄] boasting isn't good^[9]. Don't you[̄] know that a little yeast leavens the whole batch? Clean out the old yeast so that you[̄] may be a new batch, since you're[̄] unleavened. For the Anointed, our passover^[10], was sacrificed on our behalf. So then, let's keep the festival, not in the old yeast, nor in the yeast of evil and wickedness, but in the unleavenedness of sincerity and truth.

I wrote to you[̄] in a letter not to get mixed up with fornicators. But certainly not meaning with those fornicators of this world, or with the greedy, or plunderers, or idolaters, since then you'd[̄] have to leave the world. But now I write to you[̄] not to be mixed up with anyone called a brother who's a fornicator, or greedy, or an idolater, or a criticiser^[6], or a drunkard, or a plunderer. Don't even eat with such a one. For what's the judging of those outside to do with me? You[̄] judge the ones inside, don't you[̄]? And God will judge those outside. Expel the wicked one from among yourselves.

6 Does any of you[̄] who has a dispute with another, dare to have it judged by the unrighteous, and not by the holy? Don't you[̄] know that the holy will judge the world? And if the world is being judged by you[̄], then are you[̄] unworthy to be the court for the smallest things? Don't you[̄] know that we'll judge messengers? So why not the affairs of life? So then, if you[̄] have courts for the affairs of life, make those who are contemptible in the assembly sit [as judges].

I'm talking like this to your[̄] shame. There isn't one among you[̄] who's wise, who's able to discern between his brothers? But brother is being judged against brother, and

this by unbelievers. So then, there's already a complete failure among you¹⁵ - that you¹⁵ have judgements between yourselves. Why wouldn't you¹⁵ rather be wronged? For what reason wouldn't you¹⁵ rather be defrauded? But you¹⁵, you're¹⁵ doing wrong and defrauding, and doing these things to brothers.

Don't you¹⁵ know that the unrighteous won't inherit the kingdom of God? Don't be led astray, neither fornicators, nor idolaters, nor adulterers, nor the effeminate, nor homosexuals, nor the greedy, nor thieves, nor drunkards, not criticisers^[6], not plunderers, will inherit the kingdom of God. And some of you¹⁵ were these things, but you¹⁵ were washed clean, and you've¹⁵ been made holy, and you've¹⁵ been declared righteous in the name of the lord Yeshua, and in the spirit of our god.

All things are permitted to me, but not all things are beneficial. All things are permitted to me, but I won't be brought under the authority of anything. Foods are for the belly, and the belly for the foods, but God will nullify both this and these things. And the body isn't for fornication, but for the lord. And the lord is for the body.

And God hasn't only raised the lord, but he'll also raise us up through his power. Don't you¹⁵ know that your¹⁵ bodies are body parts of the Anointed? Will I take hold of these body parts of the Anointed and make them body parts of a prostitute? May it never be! Don't you¹⁵ know that the one joined to a prostitute becomes one body with them? For it declares, "The two will be one flesh." But the one joined to the lord is one spirit.

Flee fornication. Every sin, which if a person does it, is outside their body. But the one who fornicates, sins against their own body. Or don't you¹⁵ know that your¹⁵ body is a temple of the holy spirit among you¹⁵, whom you¹⁵ have from God? And you¹⁵ aren't your¹⁵ own. For you¹⁵ were bought with a price, so you¹⁵ must glorify God in your¹⁵ body, and in your¹⁵ spirit, which are both God's.

7 But concerning the things which you¹⁵ wrote to me. It's better for a person not to touch a woman. But because of fornications, let each one have their own wife, and let each one have their own husband. Let the husband give the wife the good will which is owed. And likewise the wife to the husband. The wife doesn't have authority over her own body, but the husband does. And likewise too, the husband doesn't have authority over his own body, but the wife does. Don't deprive one another, except because of a mutual agreement for a time, so that you¹⁵ may have freedom for fasting and prayer. And you¹⁵ should come together again so that Satan^[8] can't test you¹⁵ through your¹⁵ lack of control.

But I say this as concession, not according to a command. For I wish that all people were like myself, but each one has his own endowment^[11] from God. One indeed in this way, but another in this way. But I say to those who are unmarried, and to the widows, it's better for them if they should remain as I also am. But if they aren't controlling themselves, then let them marry. For it's better to marry than to be on fire.

And to those who have married, I instruct, (not me but the lord), that a wife shouldn't be separated from a husband. But if she's separated, let her remain unmarried, or let her be reconciled to the husband. And a husband shouldn't leave a wife alone.

And to the rest I say, (me, not the lord), if any brother has a wife who's unbelieving, and she herself consents to make her home with him, then let him not leave her alone. And any wife who has an unbelieving husband, and he himself consents to make his home with her, let her not leave him alone. For the unbelieving husband has been made holy in the wife, and the unbelieving wife has been made holy in the husband. Otherwise your children would be unclean, but now they're holy. But if the unbelieving one separates, then let them separate. The brother or sister isn't enslaved in such situations, but God has called us to peace. For what do you know, wife, if you'll save the husband? Or what do you know, husband, if you'll save the wife?

However, let them walk in the same way that God has divided to each one, in the same way as the lord has called each one. And this is what I prescribe in all the assemblies. Was anyone circumcised when he was called? Don't let him become uncircumcised. Was anyone uncircumcised when he was called? Don't let him be circumcised. Circumcision is nothing, and uncircumcision is nothing - only keeping of the commands of God. Let each one remain as they were when they were called. Were you called as a slave? Don't be concerned, but if you have the power to become free, it's better to use it. For the one who's in the lord, who's been called as a slave, is the freeman of the lord. Likewise also, the one who's been called as free, is a slave of the Anointed. You were bought with a price, don't become slaves of people. Brothers, let each one remain with God in what they were in when they were called.

And concerning virgins, I don't have a command of the lord, but I give an opinion which is trustworthy, as one who has received mercy from the lord. I presume then that this is better because of the present anguish, that it's better for a person to be as they are. Are you bound to a wife? Don't seek to be released. Are you released from a wife? Don't seek a wife. But if you should marry, you haven't sinned, and if the virgin marries, she hasn't sinned. But those who do will have duress in the flesh, and I'm sparing you.

But I declare this brothers, that the season has been shortened. As for the rest, those who have wives should be as though they don't have any; and those who weep, as those who don't weep; and those who rejoice, as those who don't rejoice; and those who buy, as those who don't possess anything; and those who use this world, as those who don't use it. For the form of this world is passing away.

And I want you to be without anxiety. The unmarried one is anxious about the lord, how they'll please the lord. But the married one is anxious about the world, how they'll please their wife. And the wife and the virgin have been divided. The unmarried one is anxious about the lord, so that she's holy in body and in spirit. But the married one is anxious about the world, how she'll please her husband. But I say this to you for your benefit, not that I should throw a noose around you, but to be respectable, and to constantly wait on the lord without distraction.

But if anyone presumes it shameful to his virgin, if she might be past the bloom of youth, and it ought to be this way, let him do whatever he wants. He isn't sinning, let them be married. But the one who's stood firm in his heart, not having anguish, and has authority over his own will, and he's judged this in his own heart, he does well to keep his own virgin. So that the one giving in marriage is doing good, but the one not giving in marriage is doing better.

A wife has been bound by law as long as her husband is living. But if the husband is laid to rest, she's free to be married to whomever she wants, (only in the lord). But she's more blessed if she remains as she is, in my opinion, and I think I have the spirit of God.

8 Now about things sacrificed to idols. We know, (because we all have knowledge), that knowledge puffs up, but love builds up. And if anyone thinks they know something, they haven't yet perceived anything as they ought to perceive it. But if anyone loves God, that person is perceived by him.

So, about eating food sacrificed to idols. We know that an idol is nothing in the world, and that there's no other god except one. For even if there are things called gods, whether in heaven, whether on the earth, (as there are many gods and many lords), to us there's only one god, the father, from whom all things are, (and we for him), and one lord, Yeshua the Anointed, through whom all things are, (and we through him).

But this knowledge isn't in everyone. And until now, some, conscious of the idol, eat it as something sacrificed to an idol, and their conscience, being weak, is defiled. But food doesn't give us good standing with God, for we neither overabound if we eat it, nor lack if we don't eat it.

But watch out in case this right of yours[̄] becomes a stumbling stone to the weak. For if anyone sees you[̄], (who has knowledge), reclining in the temple of an idol, won't their conscience, being weak, be built up so that they'll eat things sacrificed to idols? And the weak brother, because of whom the Anointed died, will be destroyed by your[̄] knowledge. And sinning against the brothers in this way, and striking their weak conscience, you're[̄] sinning against the Anointed. For that reason, if food makes my brother stumble, I won't eat meat at all, into the age, so that I won't make my brother stumble.

9 Aren't I an ambassador? Aren't I free? Haven't I seen Yeshua the Anointed, our lord? Aren't you[̄] my work in the lord? If I'm not an ambassador to others, surely I am to you[̄], for you're[̄] my seal of ambassadorship in the lord. This is my defence to those who examine me. Don't we have the right to eat and drink? Don't we have the right to bring a sister, or a wife, as the rest of the ambassadors do, and the brothers of the lord, and Cephas? Or is it only Barnabas and I who don't have the right to not work?

Who ever wages war with his own resources? Who plants a vineyard and doesn't eat any of its fruit? Or who shepherds a flock and doesn't drink any of the milk of the flock? Do I speak these things as a person, or doesn't the law also say these things? For it's been written in the law of Moshe, "Don't muzzle an ox which is threshing." God doesn't care about the oxen does he? Or does he undoubtedly say it because of us? It was written for us, for the one who ploughs ought to plough because of expectation, and the one who threshes has the expectation of sharing in it. If we've sown spiritual things among you[̄], is it a great thing if we reap fleshly things from you[̄]?

If others share in authority over you[̄], shouldn't we even more? But we didn't use this authority, but we endured all things so that we may give no hindrance to the good news of the Anointed. Don't you[̄] know that those who work with sacred things eat

things from the temple, and those who attend to the altar share in it? In the same way the lord also prescribed to those who proclaim the good news, to live from the good news.

But I haven't used any of these things, and I didn't write these things so that it might be this way for me. For it's better for me to die, so that nobody should make my boast empty. For if I bring the good news, that's nothing for me to boast. For a necessity has been laid on me, and woe to me unless I bring the good news. For if I practise this voluntarily then I have a reward, but if involuntarily then I've been entrusted with a stewardship.

Then what's the reward for me? That in bringing the good news, I may lay down the good news of the Anointed without cost, in order to not abuse my authority in the good news. For being free from all, I enslave myself to all, so that I might gain the most.

To the Jews, I became like a Jew, so that I should gain the Jews. To those under law, like those under law, so that I should gain those under law. To those without law, like those without law, (not being without law to God, but under law to the Anointed), so that I should gain those without law. To the weak, I became like the weak, so that I should gain the weak. I became all things to all, so that I should definitely save some.

But I do this because of the good news, so that I might become a joint sharer in it. Don't you know that of those who run in a stadionⁱⁱⁱ, all indeed run, but only one receives the prize? Run in such a way that you may seize it. But everyone who contends shows self control in all things. And then indeed, they obtain a corruptible wreath, but we, an incorruptible. So I run in such a way, not as if aimlessly. I'm boxing in such a way, not like one who beats the air. And I bruise my body, and I bring it into slavery, in case somehow, having proclaimed to others, I myself might become rejected.

10 But I don't want you to be unaware brothers that our fathers were all under the cloud, and all passed through the sea, and all were immersed into Moshe, in the cloud, and in the sea. And all ate the same spiritual food. And all drank the same spiritual drink. For they drank from the spiritual rock which followed them. And the rock was the Anointed.

But God wasn't delighted with most of them, for they were strewn among the wilderness. But these things happened as examples for us, so that we wouldn't be those who desire evil things, just as they desired it. Don't become idolaters, as some of them did, just as it's been written, "The people sat down to eat and to drink, and they rose up to play." Nor may we commit fornication, as some of them committed fornication, and twenty three thousand fell in one day. Nor may we test the Anointed, as some of them tried, and were destroyed by snakes. Nor murmur, as some of them murmured, and were destroyed by the destroyer.

But these things all happened to them as examples, and it was written for our admonition, to whom the end of the ages has arrived. So let the one who supposes that he stands, look out that he doesn't fall. No trial has taken you which isn't a trial common to mankind. But God is trustworthy, who won't leave you to be tested above what you're able, but he'll also make, together with the trial, the way out of it, to enable you to bear it. For that reason my beloved, flee from idolatry.

I speak as to the sensible. You[̄] judge what I say. Is the cup of the blessings which we bless, not the partnership^[2] of the blood of the Anointed? Is the bread which we break, not the partnership^[2] of the body of the Anointed? Because we who are many are one loaf, one body. For we all share from the one loaf of bread. Look at Yisrael according to the flesh - aren't those who eat the sacrifices sharers in the altar?

So what am I declaring? That an idol is anything? Or that food sacrificed to idols is anything? But that the things which the nations sacrifice, they sacrifice to demons, and not to a god. And I don't want you[̄] to become partners with demons. You[̄] aren't able to drink the cup of the lord and also the cup of demons. You[̄] aren't able to partake of the table of the lord and also the table of demons. Or do we provoke the lord to jealousy? Are we stronger than him?

All things are permitted to me, but not all things are beneficial. All things are permitted to me, but not all things build up. Don't let anybody seek their own things, but the things of each other. Eat anything which is sold in the meat market, without examining anything because of conscience. For the earth and the fullness of it are the lord's^[5] [Yahweh's]. And if anyone of the unbelievers calls you[̄], and you[̄] want to go, eat everything which is put in front of you[̄], without examining anything because of conscience. But if anyone says to you[̄], "This was sacrificed to an idol", don't eat it - because of the one who divulged it, and for conscience. For the earth and the fullness of it are the lord's^[5] [Yahweh's].

Now I'm not saying your[̄] conscience, but that of the other person, for why would my freedom be judged by another's conscience? But if I partake with thanks, why am I spoken evil of concerning that for which I give thanks. Therefore, whether you[̄] eat, whether you[̄] drink, whether you[̄] do anything, do all things for the glory of God. Be inoffensive, to Jews, and to Greeks, and to the assembly of God. Just as I also please everyone in all things, not seeking to benefit myself but the many, so that they might be saved.

11 Become imitators of me, just as I also am of the Anointed. And I applaud you[̄] brothers, because you[̄] remember me in everything, and you[̄] hold fast to the traditions, just as I handed them down to you[̄]. But I want you[̄] to know that the Anointed is the head of every man, and the man is head of the woman, and God is the head of the Anointed.

Every man who prays or prophesies with something on his head, dishonours his head. But every woman who prays or prophesies with her head uncovered, dishonours her own head. For it's one and the same with having been shaved. For if a woman isn't covered up, let her have her hair cut off. And if it's disgraceful for a woman to have her hair cut off, or to be shaven, then let her be covered up. For indeed, a man ought not to have his head covered up, (being by nature the image and glory of God). But a woman is the glory of a man. For man isn't from woman, but woman is from man. And because man wasn't created because of the woman, but woman because of the man.

Because of this, the woman ought to have an authority on her head, because of the messengers. Except that in the lord, neither is a man separate from woman, nor is a woman separate from man. For just as the woman is from the man, so in the same way also the man is through the woman. But all things are from God.

You decide for yourselves, is it fitting for an uncovered woman to pray to God? Doesn't even nature itself teach you indeed that if a man has long hair, it's a disgrace to him? But if a woman has long hair, it's a glory to her? (Because the hair has been given instead of a covering). But if anyone fancies themselves to be contentious, we have no such custom, nor do the assemblies of God.

Now in instructing this I don't applaud - because you don't come together for the better, but for the worse. For first indeed, in your coming together in the assembly, I hear that there are divisions among you, and I believe some part of that. For there have to be sects among you, so that those who are approved may become evident among you.

So then, when you're coming together in one place, it isn't to eat the lord's meal. For in your eating, each one takes their own meal beforehand, and one is indeed hungry, and one gets drunk. Don't you have houses in which to eat and drink? Or do you despise the assembly of God, and shame those who don't have?

What might I say to you? Will I applaud you in this? I don't applaud! For I received from the lord that which I also handed on to you - that the lord Yeshua, on the night on which he was handed over, took bread, and when he'd given thanks, he broke it, and said, "Take. Eat. This is my body, broken on your behalf. Do this in order to remember me." And similarly, after dining, the cup, saying, "This cup is the new covenant in my blood. Do this as often as you drink it, in order to remember me."

For as often as you eat this bread, and drink this cup, you declare the death of the lord, until he comes. So that whoever may eat this bread, or may drink the cup of the lord, in a manner unworthy of the lord, will be liable for the body and the blood of the lord. But let a person discern themselves, and in this way let them eat of the bread and drink of the cup. For the one who eats and drinks in an unworthy manner, eats and drinks condemnation on themselves, not discerning the body of the lord. Because of this, many among you are weak and sickly, and a considerable number are asleep.

For if we discerned among ourselves, we wouldn't be judged. But when we're judged by the lord, we're disciplined, so that we won't be condemned together with the world. So then my brothers, when coming together to eat, wait for one another. And if anyone is hungry, let them eat at home, so you don't come together for condemnation. And I'll prescribe the rest whenever I come.

12 Now about spiritual things brothers, I don't want you to be ignorant. You know that when you were nations, you were led away to voiceless idols, as those who are led wherever. That's why I make it known to you, that nobody who speaks by the spirit of God says, "Curse Yeshua." And nobody is able to say, "Lord Yeshua", except by the holy spirit.

There are diversities of endowments¹¹, but the same spirit. And there are diversities of services, but the same lord. And there are diversities of works of power, but the same God, who works all things in all. And the manifestation of the spirit is given to each one, to be beneficial.

For indeed, to one a message of wisdom is given through the spirit, but to another a message of knowledge, according to the same spirit. And to another one, faith, by the

same spirit, and to another endowments^[1] of healings, by the same spirit. And to another, works of power, and to another, prophecy, and to another, discernment of spirits, and to a different one, various kinds of tongues, and to another, interpretation of tongues. But the one and the same spirit works all these things, dividing to each his own, just as he intends.

For even as the body is one, but it has many body parts, and all the parts of the one body, although being many, are one body. So, in the same way, is the Anointed. For in one spirit we've all been immersed into one body. Whether Jews or Greeks, whether slaves or free. And we were all made to drink of one spirit. For the body is also not one body part, but many.

If the foot says, "Because I'm not a hand, I'm not part of the body." It isn't not a part of the body because of this, is it? And if the ear says, "Because I'm not an eye, I'm not part of the body." It isn't not a part of the body because of this, is it? If the whole body was an eye, where would the hearing be? If the whole was hearing, where would the smelling be? But now God has placed the body parts, each one of them, in the body, just as he wanted. And if the things were all one body part, where would the body be? But now there are indeed many body parts, but one body.

And the eye isn't able to say to the hand, "I don't have any need of you." Nor again the head to the feet, "I don't have any need of you." And much more, the parts of the body which seem to be weak, are actually necessary. And those parts of the body which we assume are of no value, we wrap these in much more value, and our shameful things have much more decorum, but our decent things have no need.

And God blended the body together, giving much more value to the one who lacks it, so that there may not be divisions within the body, but the body parts may have the same concern for one another. And if one part suffers, all the parts suffer together, and if one part is glorified, all the parts rejoice together with it.

But you're the body of the Anointed, and body parts as apportioned. And those indeed whom God has placed in the assembly, first ambassadors, second prophets, third teachers, and after that, powers, then endowments^[1] of healings, supporters, administrators, various kinds of tongues. Not all are ambassadors are they? Not all are prophets are they? Not all are teachers are they? Not all are powers are they? Not all have endowments^[1] of healings do they? Not all speak with tongues do they? Not all interpret do they? But be zealous for the better endowments^[1].

And still I show you an inordinately better way.

13 Even if I speak with the tongues of people, and of the messengers, but I don't have love, then I've become a resounding gong^[13] or a clanging cymbal. And even if I have prophecy, and I perceive all the secrets and all knowledge, and even if I have all faith to remove mountains, but I don't have love, then I'm nothing. And even if I should hand out all my belongings bit by bit, and even if I hand over my body to be burned, but I don't have love, then I'm not benefited anything.

Love is patient and kind. Love isn't envious. Love isn't boastful, isn't puffed up, doesn't behave badly, isn't self-seeking, isn't provoked, doesn't account evil, doesn't rejoice in unrighteousness, but rejoices together with the truth. It protects all things, trusts all things, hopes all things, endures all things.

Love never falls away. But whether prophecies - they'll become useless, whether tongues - they'll cease, whether knowledge - it'll be nullified. And we perceive in part, and we prophesy in part, but when the perfect comes, then that which is in part will be nullified. When I was an infant, I talked like an infant, I thought like an infant, I accounted like an infant. But when I became a man, the things of infancy were nullified to me. For now we look through a mirror, in a riddle, but then, face to face. Now I perceive in part, but then I'll recognise, just as I'm recognised. And now the three things remain, faith, hope, love. But love is the greatest of these.

14 Pursue love, and be zealous for spiritual things. But even more - that you[̄] might prophesy. For the one who speaks with a tongue doesn't speak to people, but to God - for nobody hears, but by the spirit they speak secrets. But the one who prophesies speaks a building up, and a consolation, and an encouragement to people. The one who speaks with a tongue builds themselves up, but the one who prophesies builds up the assembly. And I want all of you[̄] to speak with tongues, but even more that you[̄] might prophesy. For the one who prophesies is greater than the one who speaks with tongues, (unless they interpret it so that the assembly might receive a building up).

But now brothers, if I come to you[̄] speaking with tongues, what will I benefit you[̄] unless I speak to you[̄] either a revelation, or a knowledge, or a prophecy, or a teaching? Just as it is with inanimate things which give off a sound, whether a flute, whether a lyre, if there's no distinction between the sounds, then how will it be perceived what's blown^[14] or plucked^[15]? For also, if a trumpet gives an unclear sound, who'll prepare themselves for battle? And in the same way, unless you[̄] give a distinct message through a tongue, how will what's being said be perceived? (For you'll[̄] be speaking into the air).

It may be that there are many kinds of voices in the world, but none of them is voiceless. If I don't perceive the power of the voice then I'll be a Barbarian^[16] to the one who speaks, and the one who speaks, a Barbarian to me. In the same way, you[̄] also, since you're[̄] zealots of spirits, seek to build up the assembly so that you[̄] may overabound. For that reason let the one who speaks with a tongue pray that they might interpret. For if I pray with a tongue, my spirit is praying but my mind is unfruitful.

What then? I'll pray by the spirit, but I'll also pray by the mind. I'll play music by the spirit, but I'll also play music by the mind. Otherwise, if you[̄] bless by the spirit, how will the one who fills the place of the uneducated say the "Amen"^[17] to your[̄] thankfulness, since in fact they don't know what you're[̄] saying. For indeed, you're[̄] giving thanks well, but the other one isn't being built up. I give thanks to my god that I speak with tongues even more than all of you[̄]. But in an assembly I would rather speak five sentences through my mind, so that I should also instruct others, than myriads^[17] of sentences in a tongue.

Brothers, don't become children in your[̄] thinking. Be like infants with evil, but become mature in your[̄] thinking. It's been written in the law, "I'll speak to this people in other tongues and with different lips, but even so they won't listen to me, says the lord^[5] [Yahweh]." So then, tongues are a sign, not to believers but to unbelievers. But prophecy isn't to unbelievers, but to believers. If the whole assembly comes together in the same place then, and all speak with tongues, but the uneducated or unbelievers enter in. Won't they say that you're[̄] mad? But if all prophesy, and some unbeliever or uneducated person enters in, they're exposed by all, they're

examined by all, and in this way, the hidden things of their heart become apparent. And in this way, falling down on their face, they'll worship God, reporting that God is really among you.

What then brothers? Whenever you come together, each one of you has a psalm, has a teaching, has a tongue, has a revelation, has a translation. Let all things be for building up. If anyone speaks with a tongue, just two, or at the most three, and one at a time, and let one interpret. And if there's no interpreter, let them be hushed in the assembly, but let them speak to themselves and to God. And let two or three prophets speak, and let the others discern. And if something is revealed to another who's sitting, let the first be hushed. For you're all able to prophesy one by one, so that all may learn and all may be encouraged. And the spirits of prophets are subject to the prophets. For God isn't of confusion, but of peace, as in all the assemblies of the holy.

Let your women be hushed in the assemblies, for it isn't permitted for them to speak, but to be subject, just as the law also says. And if any want to learn, let them inquire of their own husbands at home. For it's disgraceful for women to speak in an assembly. Or did the message of God go out from you? Or did it reach only you? If anyone thinks they're a prophet, or spiritual, let them recognise what I'm writing to you, that they're directions of the lord. But if anyone is ignorant, let them be ignorant.

So then brothers, be zealous to prophesy, and don't prevent speaking with tongues. But let all things be done respectably, and in an orderly manner.

15 And I make the good news known to you brothers, which I brought to you, and which you accepted, and in which you stand. Through which you're saved, if you hold fast to the message which I brought to you, (otherwise you've trusted for no reason). For I passed on to you, first of all what I'd also accepted, that the Anointed died on behalf of our sins, (in accordance with the writings), and that he was buried, and that he was raised on the third day, (in accordance with the writings), and that he appeared to Cephas, then to the Twelve. After that he appeared to over five hundred brothers at once, most of whom remain until now, (but some have been laid to rest). After that he appeared to Yaakov, and then to all the ambassadors. And last of all, as if to a child born at the wrong time, he also appeared to me.

For I'm the most inferior of the ambassadors, who isn't adequate to be called an ambassador, because I persecuted the assembly of God. But by the grace of God I am what I am. And his grace to me wasn't empty, but I laboured even more than all of them. Not me, but the grace of God together with me. Therefore, whether me, whether them, we proclaim in the same way, and you trust in the same way.

Now if the Anointed is proclaimed, (that he's been raised from the dead), then how do some among you say that there's no resurrection of the dead? If there's no resurrection of the dead, then the Anointed hasn't been raised either. And if the Anointed hasn't been raised, then our proclamation is empty, and so is your faith. And we're found to be false witnesses of God, because we testified about God that he raised the Anointed, whom he didn't raise - if in fact the dead aren't raised.

For if the dead aren't being raised, the Anointed hasn't been raised either. And if the Anointed hasn't been raised, then your faith is futile, you're still in your sins. So then too, those who've been laid to rest in the Anointed have been destroyed. If we

only have expectation in the Anointed in this life, we're the most pitiable of all people. But now the Anointed has been raised from the dead. He became a firstfruit of those who've been laid to rest.

For since in fact death is through a person, the resurrection of the dead is also through a person. For even as all die in Adam, also in the same way, all will be made alive in the Anointed. But each one in their own order. The Anointed is the firstfruit, after that those of the Anointed, at his arrival. Then, the finish, when he hands over the kingdom to God, the father, when he nullifies all rule and all authority and power.

For he has to reign until he's placed all those who are enemies under his feet. The last enemy to be nullified is death. For he's subjected all things under his feet. (But when it says "all things have been subjected", it's clearly except the one who subjects all things to him). And when all things are subject to him, then the son himself will also be subject to him who subjected all things under him, so that God may be all things in all.

Otherwise, what will those who are immersed on behalf of the dead do - if the dead aren't raised at all? And why are they being immersed on behalf of the dead? And why do we risk danger every hour? I die every day, by the boasting of you[̄] which I have in Anointed Yeshua our lord. If I fought wild beasts in Ephesus only as a person, what's the benefit to me? If the dead aren't raised, let's eat and let's drink, for tomorrow we die.

Don't be led astray, evil company destroys good character. Sober up, as is just, and don't sin. For some [of you[̄]] have an ignorance of God, (I speak a reproach to you[̄]).

But someone will say, "How are the dead raised? And with what body do they come?" Fool! What you[̄] sow isn't made alive unless it dies. And what you[̄] sow isn't the body which will be, but you[̄] sow a bare kernel, perhaps of wheat or of some other kind. But God gives it a body just as he wants, and to each of the seeds, a body of its own. Not all flesh is the same flesh, but indeed one of people, and another flesh of animals, and another of fish, and another of birds. And heavenly bodies, and earthly bodies, but indeed the glory of the heavenly is one thing, but the glory of the earthly is another. One glory of the sun, and another glory of the moon, and another glory of the stars, for one star differs from another star in glory.

And it's the same way with the resurrection of the dead too. It's sown in decay, it's raised in incorruption^[18]. It's sown in disgrace, it's raised in glory. It's sown in weakness, it's raised in power. It's sown a soulish body, it's raised a spiritual body, (there's a soulish body and there's a spiritual body).

In the same way it's also been written, "The first person, Adam, became a living soul", the last Adam is a life-giving spirit. And the spiritual isn't first, but the soulish, and after that the spiritual. The first person is from the earth, earthy^[19]. The second person, the lord, from heaven. As was the earthy one, so are those who are earthy, and as the heavenly one, so are those who are heavenly. And just as we bear the image of the earthy, we'll also bear the image of the heavenly.

And I declare this brothers, that flesh and blood aren't able to inherit the kingdom of God, neither does decay inherit incorruption^[18]. Look! I tell you[̄] a secret. We won't all be laid to rest, but we'll all be changed - in a moment, in the blink of an eye, at the last trumpet. For it'll trumpet, and the dead will be raised incorruptible, and we'll be changed. For this corruption has to put on incorruption, and this mortal has to put on

immortality. But when this corruptible should put on incorruption, and this mortal should put on immortality, then the message that has been written will come to pass, “Death has been swallowed up into victory.” “Where’s your stinger, honourable Death? Where’s your victory, honourable Hades^[20]?” And sin is the stinger of death, and the law is the power of sin. But thanks be to God, who gave us the victory through our lord, Yeshua the Anointed.

So then, my beloved brothers, stand firm, become immovable, overabounding in the work of the lord at all times, knowing that your labour isn’t for nothing in the lord.

16 Now about the collection for the holy. Do it in the same way as I prescribed to the assemblies of Galatia. Every day after the Sabbath^[21], let each one of you put aside and store up with themselves some of whatever they’ve prospered, so that when I come no collections will be made. And when I do come along, I’ll send those whom you discern with letters to carry your grace to Jerusalem. And, if it’s worthwhile for me to go also, then they’ll go with me.

I’ll come to you when I’ve passed through Macedonia, (for I’m passing through Macedonia). And perhaps I’ll stay with you and even winter there, so that you may send me on wherever I might be going. For I don’t want to see you now in passing, for I expect to stay with you for some time, if the lord permits. And I’ll stay in Ephesus until the fiftieth^[22] [Pentecost], for a great and productive door has opened up to me, and there are many opponents.

And if Timotheos comes, see that he may be with you fearlessly, for he does the work of the lord, just as I also do. So nobody should scorn him. And send him on in peace so that he may come to me, for I’m waiting for him with the brothers.

And about Apollos, our brother, I entreated him greatly to come to you with the brothers, and definitely it wasn’t his will to come now, but he’ll come whenever he has the opportunity.

Be alert. Stand firm in the faith. Be men. Be strong. Let all your things be done in love. And I entreat you brothers, you know the household of Stephanas because it was the firstfruit of Achaia, and they set themselves up in service to the holy, that you may also be subject to such as this, and to everyone who works and labours together with us. And I rejoice over the arrival of Stephanas, and of Fortunatus, and Achaicus, because they filled up what was lacking from you. For they relieved my spirit and yours. Recognise those such as this.

The assemblies of the province of Asia greet you. Akulas and Priska greet you heartily in the lord, together with the assembly of their household. The brothers all greet you. Greet one another with a holy kiss.

The greeting with my own hand, Paulus.

If anyone isn’t fond of the lord Yeshua the Anointed, let him be accursed.

Maranatha^[23].

The grace of the lord Yeshua the Anointed is amongst you. My love is with all of you in Anointed Yeshua.

Amen^[17].

- 1) the Greek word has the idea of an undeserved/unmerited gift or favour
 - 2) partnership in Greek has the idea of sharing everything in common
 - 3) the Greek word specifically means to execute by hanging on a stake
 - 4) the Greek word used here means a vertical stake or pole. Sometimes but not usually it could include a crossbar of some kind.
 - 5) Jews used “Lord” in place of “Yahweh” to avoid any possibility of breaking the third commandment.
 - 6) in Greek “criticism” has the sense of doing so in an angry or unconstructive way
 - 7) “muriou” in Greek means tens of thousands
 - 8) Satan is the Hebrew name for Diabolos and means “accuser”
 - 9) good in terms of quality, not morality
 - 10) Pesach is the Jewish festival celebrating their deliverance from Egypt. From the Hebrew word Pesah which means “to pass over”.
 - 11) a stadion was a race of about two hundred metres in the ancient Olympics
 - 12) try in the sense of put on trial or testing
 - 13) the word translated “gong” means anything made of metal, typically copper or brass
 - 14) in Greek “blown” means specifically played on a flute
 - 15) in Greek “plucked” means specifically played on a lyre
 - 16) Barbarians was a term used to describe people who were not Greeks or Romans
 - 17) amen is a Hebrew word meaning “truly”
 - 18) “decay” and “incorruption” are based on the same root word in Greek
 - 19) earthy as in “made of earth/soil”
 - 20) Hades was the Greek god of the dead, but it also came to mean the place where the dead go
 - 21) “day after the Sabbath” here is literally “one of Sabbaths”
 - 22) the Greek word for “fiftieth” is “pentekoste” and so the day 50 days after Passover became known as Pentecost
 - 23) Maranatha is a Hebrew phrase which means “Come lord”
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2 Corinthians

1 Paulus, an ambassador of Yeshua the Anointed through the will of God, and Timotheos, my brother.

To the assembly of God which is in Corinth, together with all the holy who are in the whole of Achaia.

Grace to you[̄], and peace, from God our father and from the lord Yeshua the Anointed. God, the father of our lord Yeshua the Anointed, is blessed, the father of compassion and the god of all consolation, who consoles us in all our duress, so that we have the ability to console those who are in all kinds of duress, through the consolation with which we ourselves are being consoled by God.

Because just as the sufferings of the Anointed overabound into us, in the same way, our consolation also overabounds through the Anointed. And if we're pressured, it's for your[̄] consolation and salvation, which works in perseverance in the same sufferings which we're also suffering. And our expectation on your[̄] behalf is certain, if we're consoled for your[̄] consolation and salvation, knowing that just as you're[̄] sharers of the sufferings, in the same way also of the consolation.

For we don't want you[̄] to be ignorant brothers, concerning our duress, which happened to us in the province of Asia, that we were inordinately burdened beyond our strength, so that we despaired, even of living. But we ourselves had the sentence of death in ourselves, so that we wouldn't have confidence in ourselves, but in God, who raises the dead, and who has rescued us from such an incredible death, and who is rescuing, and in whom we have expectation that he'll still rescue.

And your[̄] working together on our behalf through your[̄] petition, so that the endowment^[1] from many faces to us may return many thanks on your[̄] behalf. For this is our boast, the testimony of our conscience, that in the world we behaved in oneness^[2] and sincerity of God, not in fleshly wisdom, but in the grace of God, and even more so towards you[̄]. For we write no other things to you[̄], but that which you[̄] read, and which you[̄] recognise, and I expect that until the end you'll[̄] still recognise them. And just as you[̄] recognised us in part, that we're your[̄] boast, even as you're[̄] also ours, in the day of the lord Yeshua.

And in this confidence I intended to come to you[̄] first, so that you[̄] might have a second grace, and then through you[̄], to pass through into Macedonia. And again from Macedonia to come to you[̄], and to be sent on by you[̄] into Judea. I didn't plan this lightly then, did I? Or do I plan the things which I plan according to the flesh? (So that with me there might be "Yes. Yes." and "No. No.")

But God is trustworthy, that our message to you[̄] became not "Yes" and "No". For the son of God, Yeshua the Anointed, (among you[̄] through us having proclaimed, through me, and Silas, and Timotheos), didn't become "Yes" and "No", but it's become "Yes" in him. For as many as there are promises of God, in him they're "Yes", and in him they're "Amen"^[3], to the glory of God through us.

And God is the one who confirms us, together with you^o, into the Anointed, and who has anointed us. And the one who sealed us, and who has given the deposit of the spirit in our hearts. But I call on God as a witness on my life, because to spare you^o I haven't yet come to Corinth. Not because we're lords over your^o faith, but we're fellow workers of your^o joy, for you^o stand by faith.

2 But I decided this for myself, not to come to you^o again in sadness. For if I make you^o sad, then who makes me celebrate except the one who's been saddened by me. And I've written this to you^o so that when I come I mightn't have sadness from those from whom I must have joy, having confidence in all of you^o that mine is the joy of all of you^o. For I wrote to you^o out of much duress and pressure of heart, through many tears. Not that you^o might be saddened, but so that you^o might perceive the love which I have for you^o abundantly. And if anyone has caused sadness, they haven't saddened me, but in some part all of you^o, (I'm not exaggerating).

This rebuke by the majority is sufficient for such a one. So that on the contrary, you^o should show them even more grace, and console them, in case somehow such a one is swallowed up by excessive sadness. That's why I entreat you^o to confirm love to them. For I also wrote regarding this so that I might perceive your^o verification - if you're^o obedient in all things. And to whomever you^o show grace, I do too. For me too, if I've shown grace to any, I've show grace to them in the presence of the Anointed because of you^o, so that we mightn't be taken advantage of by Satan^[4], for we aren't ignorant of his thoughts.

And when I came to Troas for the good news of the Anointed, a door was also opened to me in the lord. But when I didn't find Titus my brother, I didn't have peace in my spirit, and taking leave of them, I went off into Macedonia. But thanks be to God, who always leads us in triumph in the Anointed, and through us makes manifest the smell of the knowledge of him in every place, because to God we're the sweet smell of the Anointed among those who are being saved, and among those who are being lost. Indeed, to one a smell of death, into death, but to one a smell of life, into life. And who's adequate for these things? For we aren't like the rest, peddling the message of God, but we speak as those of sincerity, and as those of God, in the sight of God, in the Anointed.

3 Are we beginning to commend ourselves again? We don't need letters of recommendation to you^o, or from you^o, as some others do, do we? You^o yourselves are our letter, having been written in our hearts, and being perceived, and being read by all people, being manifested that you're^o a letter of the Anointed, being ministered to by us, having been written not with ink, but with the spirit of the living God, not on tablets of stone, but on tablets of fleshy hearts.

And we have such confidence towards God through the Anointed. Not that we're sufficient in ourselves to account for anything as being from ourselves, but our sufficiency is from God, who also made us sufficient servants of the new covenant, not of writing, but of the spirit. For writing kills, but the spirit makes alive.

But if the service of death, (which is being nullified), came in glory through writing engraved in stones, so that the sons of Yisrael weren't able to gaze into the face of Moshe because of the glory of his face, how much more will the service of the spirit be in glory? For if the service of condemnation is glory, the service of righteousness

overabounds much more in glory. For that which has been glorified is also not glorified in this respect, on account of the surpassing glory. For if the one which is being nullified was through glory, the one which remains is much more in glory.

Therefore, having such an expectation, we use much openness of speech. And unlike Moshe, who placed a veil over his own face so the sons of Yisrael wouldn't gaze at the end of what was fading away^[5]. But their minds were hardened, for even to this day at the reading of the old covenant the same veil, (which is being nullified in the Anointed), is still not unveiled. And even to this day, when Moshe is read, a veil lies on their hearts. Yet whenever they should turn around to the lord, the veil is lifted away. And the lord is the spirit, and where the spirit of the lord is, there's freedom. And we all, who see the glory of the lord with unveiled face, as if in a mirror, are being transformed into the same image, from glory into glory, just as from the lord, from the spirit.

4 Because of this, having this service, since we've been shown mercy, we don't lose heart. But we've renounced the hidden things of disgrace, not walking in craftiness, nor disguising the message of God, but commending ourselves in the sight of God by the manifestation of the truth, to the conscience of all people.

And even if our good news is veiled, it's veiled among those who are being lost, among whom the god of this age has blinded the minds of the unbelievers, so that the light of the good news of the glory of the Anointed, who's the image of God, doesn't shine on them. For we aren't proclaiming ourselves, but Anointed Yeshua, the lord, and ourselves your slaves because of Yeshua. Because God who said, "Light shine out of the darkness", shines among our hearts resulting in the light of knowledge of the glory of God in the face of Yeshua the Anointed.

And we have this treasure in earthenware vessels, so that the superiority of the power might be of God and not from us, being pressured in everything but not being crushed, being perplexed but not being in despair, being persecuted but not being abandoned, being knocked down but not being destroyed, at all times bearing the dying of the lord Yeshua in the body, so that the life of Yeshua might also be manifested in our body. For we who are alive are always being handed over into death because of Yeshua, so that the life of Yeshua might also be manifested in our dying flesh. So then, death is indeed working among us, but life among you.

And having the same spirit of faith, just as it's been written, "I trusted and that's why I spoke", we also trust, and that's why we speak, knowing that the one who raised the lord Yeshua will also raise us through Yeshua, and present us together with you. For all things are because of you, so that the grace, having abounded because of the thankfulness of the many, should overabound to the glory of God.

That's why we don't lose heart, even though our outer person is decaying, but the inner person is being renewed day after day. For momentarily our light duress is producing for us an inordinate upon inordinate everlasting weight of glory. We don't take note of the things which are seen, but the things which aren't seen, for the things which are seen are temporary, but the things which aren't seen are everlasting.

5 For we know that if our earthly house, the tent, is demolished, we have a building from God, an everlasting house in the heavens, not made by hands. And for this we groan, longing to be dressed with our dwelling place from heaven. Since surely when we've put it on we won't be found naked. For those who are in the tent are groaning,

being burdened, because we don't want to be undressed, but dressed, so that the mortal may be swallowed up by the life.

But the one who produced us for this very thing is God, who also gave us the deposit of the spirit. We have courage then at all times, knowing that at home in the body we're away from home from the lord. For we walk by faith, not through what's seen. And we have courage, and we're even more delighted to be away from home from the body and to be at home with the lord. And that's why we're ambitious to be pleasing to him, whether at home, whether away from home. For all of us must appear in front of the judgment platform of the Anointed, so that each one should be payed back for the things done in the body, according to what they've committed, whether good, whether evil.

So knowing the fear of the lord^[6] [Yahweh], we persuade people. But we've been manifested to God, and I expect to have been manifested also in your[̄] consciences. For we aren't commending ourselves to you[̄] again, but we're giving you[̄] an opportunity to boast on our behalf, so that you[̄] may have it with those who boast in appearance but not in heart. For if we've lost our senses, it's for God, or if we're of a sound mind, it's for you[̄].

For the love of the Anointed constrains us, having decided this, that if one died on behalf of all, then all died. And he died on behalf of all so that those who live should no longer live for themselves, but on behalf of the one who died for them and was raised. So that from now on we know nobody according to the flesh, although we've perceived the Anointed according to the flesh, but now we no longer perceive him. So that if anyone is in the Anointed they're a new creation, the original has passed away. Look. All things have become new.

And all things are from God, who reconciled us to himself through Yeshua the Anointed, and who has given us the service of reconciliation, how that God was in the Anointed, reconciling the world to himself, not counting their transgressions against them, and placing the message of reconciliation among us.

So we [Paulus and company] have become the representatives on behalf of the Anointed, as if God was entreating through us. We plead with you[̄] on behalf of the Anointed, "Be reconciled to God." For he made the one who didn't know sin to be sin for us, so that we may become the righteousness of God in him.

6 But working together, we also entreat you[̄] not to receive the grace of God for nothing. For he says, "At an acceptable time I heard you[̄], and in the day of salvation I helped you[̄]. Look! Now is a very acceptable time. Look! Now is the day of salvation."

Giving no offence in anything, so that the service can't be faulted, but commending ourselves in everything, as servants of God in much perseverance, in duress, in constraints, in distresses, in blows, in jails, in instabilities, in labours, in sleeplessness, in fasts, in pureness, in knowledge, in patience, in kindness, in the holy spirit, in genuine love, in the message of truth, in the power of God, through the weapons of righteousness, of the right and of the left^[8], through glory and disgrace, through evil report and good report, as seducers^[9] and genuine, as unrecognised and recognised, as dying and look, we live, as disciplined, but not being put to death, as saddened but ever rejoicing, as poor but enriching many, as having nothing and possessing everything.

Our mouth has been open to you[̄] Corinthians, our heart has been widened. You[̄] aren't distressed among us, but you're[̄] distressed in your[̄] own hearts^[10]. And the repayment? (I'm speaking to you[̄] like children), you[̄] also - be widened.

Don't become unequally yoked with unbelievers. For what sharing^[11] is there between righteousness and lawlessness? And what partnership^[12] is there between light and darkness? And what harmony is there between the Anointed and Belial^[13]? Or what share is there between a believer and an unbeliever? And what pact has the temple of God with idols? For you're[̄] a temple of the living god, just as God has said, "I'll make my home among them, and I'll walk among them, and I'll be their god, and they themselves will be my people." "Therefore come out from the midst of them, and be separated", says the lord^[6] [Yahweh]. 'Don't touch anything unclean and I'll admit you[̄] [allow you[̄] to enter]. And I'll be a father to you[̄], and you[̄], you'll[̄] be sons and daughters to me', says the lord^[6] [Yahweh] almighty."

7 So then, since we have these promises, beloved, we should cleanse ourselves from every defilement of flesh and spirit, completing holiness in the fear of God. Make room for us, we haven't wronged anyone, we haven't destroyed anyone, we haven't taken advantage of anyone. I'm not saying this to condemn you[̄], for I've declared before that you're[̄] in our hearts - to die together and to live together. I have great confidence towards you[̄], much boasting on your[̄] behalf. I've been filled with consolation, I overabound with joy, above all our duress.

For when we also came to Macedonia, none of our flesh had rest, but was pressured in every way - outside are fights, inside are fears. But God, the one who consoles the humble, consoled us by the arrival of Titus. And not only in his arrival, but also in the consolation with which he was consoled over you[̄], reporting to us your[̄] longing, your[̄] lamenting, your[̄] zeal on my behalf, so that I rejoiced even more.

Because if I saddened you[̄] by the letter I don't regret it, and if I did regret it, (for I see that that letter, if only for an hour, did sadden you[̄]), I rejoice now, not because you[̄] were saddened, but because you[̄] were saddened into repentance. For you[̄] were saddened in regard to God so that you[̄] wouldn't suffer loss in anything through us. For the repentance from sadness in regard to God results in unregretted salvation, but the work of the sadness of the world produces death.

For look! This same thing, (you[̄] being saddened in regard to God), how much diligence it produced among you[̄], but a defence, but a resentment, but a fear, but a longing after, but a jealousy, but a vengeance - you've[̄] commended yourselves to everyone that you're[̄] pure in this matter. So then, if I also wrote to you[̄], not on account of the one who did wrong, nor on account of the one who was wronged, but on account of our diligence on your[̄] behalf, being manifested to you[̄] in the sight of God. Because of this we've been consoled, and by your[̄] consolation we rejoiced even more for the joy of Titus, that his spirit has been refreshed by all of you[̄].

Because, if I've boasted anything to him on your[̄] behalf, I wasn't disgraced, but just as we spoke all things in the truth to you[̄], in the same way also, our boasting to Titus became truth. And his heart^[10] was exceedingly toward you[̄], having been reminded of the obedience of all of you[̄] as you[̄] welcomed him with fear and trembling. I rejoice then, because I have courage in everything among you[̄].

8 And we make known to you[̄] brothers, the grace of God which has been given throughout the assemblies of Macedonia. That in much verification of duress, the overabundance of their joy on accord of their deep poverty overabounding to the riches of their oneness^[14]. Because I testify that according to ability, and beyond ability, and taken upon themselves, pleading with us with much encouragement, for the grace and partnership^[12] of the service, which was to the holy. And not just as we expected, but they gave themselves firstly to the lord, and to us, through the will of God.

So that we entreated Titus, that just as he'd begun before so he should finish this grace to you[̄]. But just as you[̄] overabound in everything, so also in faith, and message, and knowledge, and all diligence, and in your[̄] love for us, so that you[̄] may overabound in this grace. I'm not speaking according to a command, but because of the diligence of others, and discerning the genuineness of your[̄] love. For you[̄] perceive the grace of our lord Yeshua the Anointed, that because of you[̄] he, being rich, became poor, so that you[̄], by that poverty, should be rich.

And I give an opinion in this, for it's beneficial to you[̄] who began a year ago, not only to do but also to want to. But now also finish doing it, so that even as there was the eagerness in the wanting, in the same way also, in the completing, out of what you[̄] have. For if the eagerness lies before, anyone is acceptable according to what they have, not according to what they don't have.

For it isn't intended to be a relaxing to others but a duress to you[̄], but because of equality - your[̄] excess in the current time into their lack, so that their excess might also be into your[̄] lack, so that there's equality. Just as it's been written, "The one who [gathered] much didn't have too much, and the one who [gathered] little didn't have too little^[15]."

But thanks be to God, who gave the same diligence on your[̄] behalf in the heart of Titus. Because he indeed welcomed the encouragement, but being inherently more diligent, he took it upon himself to go to you[̄]. And we sent our brother with him, whose praise in the good news is throughout all the assemblies. Not only so, but who was also elected as our fellow traveller by the assemblies, together with this grace, by being served out by us to the glory of the lord himself, and our eagerness.

Avoiding this - that anyone should blame us in this bounty served out by us. For, making provision for good^[16], not only in the sight of the lord, but also in the sight of people, we sent our brother with them, whom we discerned to be diligent many times in many things, but now much more earnest, by great confidence towards you[̄] - whether on behalf of Titus, my partner and a fellow worker to you[̄], or whether our brothers, ambassadors of the assemblies, the glory of the Anointed.

So then, in the face of the assemblies show them proof of the display of your[̄] love, and of our boasting on your[̄] behalf.

9 Now indeed, it's excessive if I write to you[̄] about the service which is for the holy. For I know your[̄] eagerness, which I boast of to the Macedonians, that Achaia has been prepared since a year ago, and rivalry of you[̄] has provoked most of them. But I sent the brothers so that our boasting on your[̄] behalf wouldn't be made empty in this respect, that you[̄] might be ready just as I told them.

In case the Macedonians come with me and they might find you[̄] unprepared, and we, (we aren't saying you[̄]), might be put to shame in this boasting, I supposed it necessary then to entreat the brothers to go on ahead to you[̄], and complete beforehand your[̄] previously declared blessing, that it might be ready in this way - as a blessing and not as greediness.

And this, "The one who sows sparingly will also reap sparingly, and the one who sows in blessedness will also reap in blessedness." Just as each one produces from what's stored in their heart, not from sadness, or from necessity. For God loves a cheerful giver. And God is able to make all kinds of grace overabound to you[̄], so that in everything, at all times, having all self-sufficiency, you[̄] may overabound in every good work. Just as it's been written, "He scattered, he gave to the day-labourer^[17]. His righteousness remains into the age."

But may the one who supplies seed to the one who sows, and bread for food, furnish and multiply your[̄] seed, and may he grow the produce of your[̄] righteousness, being enriched in everything, into all oneness^[18], which produces thankfulness to God through us. Because the service of this ministry isn't only filling up the lack of the holy, but also overabounding through much thankfulness to God. Glorifying God through the verification of this service by the submission of your[̄] profession to the good news of the Anointed, and the oneness^[18] of the partnership^[12], to themselves and to all, and their petition on your[̄] behalf, longing for you[̄], because of the surpassing grace of God on you[̄]. And thanks to God for his indescribable gift.

10 But I myself, Paulus, entreat you[̄] through the gentleness and fairness of the Anointed, I, who in person among you[̄] am indeed humble, but when absent I have courage towards you[̄]. But I plead with you[̄], that when I come to you[̄] I don't have courage with the boldness which I account that I dare against certain of those who consider us as walking according to the flesh.

For walking in the flesh, we don't wage war according to the flesh. For the weapons of our warfare aren't fleshly, but powerful to God for pulling down fortresses, pulling down reasoning, and every high thing which is lifted against the knowledge of God, and capturing every thought into the obedience of the Anointed. And in being ready to avenge all disobedience, whenever your[̄] obedience might be fulfilled.

Do you[̄] look according to appearances? If anyone has confidence in themselves, that they're of the Anointed, let them account this again for themselves, because just as they're of the Anointed, in the same way so are we of the Anointed. For even if I should boast even more about our authority, which the lord gave us for building up, and not for pulling you[̄] down, I won't be put to shame, so that I shouldn't seem as if I'm frightening you[̄] through the letters.

"Because indeed the letters", one declares, "are heavy and strong, but the presence in the body is weak, and the message is scorned." Let this one account this, that as we are, (while absent), in the message through the letters, so we'll also be in action, (while present). For we don't dare to reckon or compare ourselves with some of those who commend themselves, but they, measuring themselves by themselves, and comparing themselves to themselves, don't understand.

And we'll boast, not in the unmeasurable things, but according to the measure of the standard^[19] which the god of measure distributed to us, to also reach even to you[̄]. For we aren't overstressing ourselves, as if not reaching you[̄], for we were first to come to you[̄] also in the good news of the Anointed. Not boasting in the unmeasurable things in someone else's labour, but having an expectation of your[̄] faith being grown, being magnified among you[̄], according to our standard^[19], into overabundance. In order to bring the good news to those beyond you[̄], not to boast in someone else's standard^[19] of those things which are ready at hand. But let the one who boasts, boast in the lord. For it isn't the one who commends themselves who's approved, but the one whom the lord commends.

11 You[̄] ought to be tolerant of me in a little foolishness, and you[̄] are being tolerant of me. For I'm jealous for you[̄] with the jealousy of God. For I prepared you[̄] for one man, to present you[̄] a pure virgin to the Anointed. But I fear lest somehow, as the serpent deceived Eve by his craftiness, in the same way your[̄] minds have been corrupted from the oneness which is in the Anointed. For if indeed the one who comes proclaims another Yeshua, whom we didn't proclaim, or you[̄] receive a different spirit, which you[̄] didn't receive, or a different good news, which you[̄] didn't accept, then you[̄] might put up with it well.

For I account that I don't lack anything compared with those who are very much ambassadors, and even if I'm uneducated in the message, (but not in knowledge), and in everything which is manifested in all things to you[̄], did I sin, humbling myself so that you[̄] might be exalted, bringing the good news of God to you[̄] for nothing? I stripped other assemblies, taking resources to give service to you[̄]. And while present with you[̄], and being in need, I didn't burden anyone, for the brothers who came from Macedonia filled up my need, and I've kept myself burdenless to you[̄], and I'll keep doing so.

The truth of the Anointed is in me so that this boasting won't be limited in me among the regions of Achaia. Why? Because I don't love you[̄]? God knows! But what I do, I'll do, so that I might cut off the opportunity of those who want an opportunity, that they may boast in it that they're found to be just as we are. For such as those are false ambassadors, deceitful workers, disguising themselves as ambassadors of the Anointed. And it isn't marvellous, for Satan^[4] himself disguises himself as a messenger of light. No great thing then, if his servants, whose end will be in accordance with their works, are disguised as servants of righteousness.

I say again, nobody should suppose me to be foolish, but if not, even accept me as foolish, so that I also may boast a little. I don't say what I say according to the lord, but as in foolishness in this matter of boasting. Since many are boasting according to the flesh, I'll also boast. For you[̄], being sensible, are pleased to be tolerant of the foolish. For you're[̄] being tolerant - if anyone enslaves you[̄], if anyone devours you[̄], if anyone takes from you[̄], if anyone is exalted, if anyone whips you[̄] in the face. I speak according to dishonour, as if we're weak, yet if anyone dares, (I'm speaking in foolishness), I also dare.

Are they Hebrews? So am I. Are they Yisraelites? So am I. Are they the seed of Abraham? So am I. Are they servants of the Anointed? (I'm speaking as if deranged). I'm more - overabounding in labours, exceeding in blows, overabounding in jails,

often in deaths. I received forty lashes minus one from the Jews five times. I was beaten with rods three times. Once I was stoned. I was shipwrecked three times, spending a night and day in the deep. To journeys, many times, dangers from rivers, dangers from robbers, dangers from my own people, dangers from non-Jews, dangers in towns, dangers in desolation, dangers at sea, dangers among false brothers. In trouble and labour, in sleeplessness many times, in hunger and in thirst, in fasts many times, in cold and nakedness.

Apart from the external things, the pressure on me each day, the anxiety of all the assemblies. Who's weak and I'm not weak? Who's stumbled and I'm not burned? If I have to boast I'll boast in my weakness. God the father of our lord Yeshua the Anointed, who's blessed into the ages, knows that I'm not lying. In Damascus the ethnarch^[20] of Aretas the king guarded the city of the Damascenes wanting to lay hold of me. And I was lowered in a wicker basket through a window in the wall, and I fled his hands.

12 Boasting is definitely not beneficial for me, but I'll go on to visions and revelations of the lord. I know a person in the Anointed, who fourteen years ago, (whether in the body I don't know, or whether outside the body I don't know, but God knows), who was snatched up to the third heaven. And I know such a person, (whether in the body, or whether outside the body I don't know, but God knows), that he was snatched into paradise^[21], and he heard unspeakable declarations, which aren't permissible for a person to speak. I'll boast on behalf of such a one, but I won't boast on behalf of myself, except in my weakness. For if I want to boast, I wouldn't be foolish, for I'll be declaring the truth. But I'm sparing you[^], so that nobody should account me above what they see in me, or anything they hear from me.

And because of the superiority of the revelations, so that I wouldn't be exalted, a thorn in the flesh was given to me, a messenger of Satan^[4], so that he may buffet me, that I wouldn't be exalted. Concerning this, I entreated the lord three times that it should be withdrawn from me. And he said to me, "My grace is sufficient for you[^]. For my power is perfected in weakness." Most gladly then, I'll boast even more in my weakness, so that the power of the Anointed should set up camp over me.

That's why I'm delighted in weakness, in insolences, in constraints, in persecutions, in distresses on behalf of the Anointed. For whenever I might be weak, then I'm powerful. In boasting I've become foolish, (you[^] forced me), for I ought to have been commended by you[^], for I lacked nothing compared with the very much ambassadors, even if I am nothing.

Indeed, the signs of the ambassador were produced among you[^], in all perseverance, in signs, and miracles, and powers. For what is there in which you[^] were inferior to the rest of the assemblies, except that I myself wasn't a burden to you[^]? Show me grace for this unrighteousness.

Look! I'm ready to come to you[^] a third time, and not be a burden on you[^], for I'm not seeking your[^] things, but you[^]. For children ought not store things up for the parents, but the parents for the children. But I'll gladly spend, and will be completely spent, on behalf of your[^] souls, even if the more abundantly I love you[^], the less I'm loved. But let it be.

I wasn't a burden to you¹, but being inherently crafty I took you¹ by deceit? I didn't take advantage of you¹ through anyone I sent to you¹, did I? I entreated Titus, and I sent my brother with him. Titus didn't take any advantage of you¹ did he? Didn't we walk in the same spirit? In the same footsteps?

Again, are you¹ assuming that we're defending ourselves to you¹? We talk in the sight of God, in the Anointed, and all things, beloved, are for your¹ building up. For I fear lest somehow, when I come I mightn't find you¹ as I want, and I also might be found by you¹ not as you¹ want - if in case there are contentions, jealousies, furies, self interests, slanders, whisperings, puffings up, rebellions. Lest, when I come again, God will humiliate me towards you¹, and I'll mourn many of those who have sinned before, and not repented of the uncleanness, and fornication, and sexual immorality which they've practised.

13 I'm coming to you¹ this third time. Every declaration will be made to stand by the mouth of two or three witnesses. I've declared before, and I said beforehand while I was present the second time, and now while absent I write to those who have sinned before, and to all the rest, that if I come again, I won't be sparing, since you¹ seek verification of the Anointed who speaks in me - who isn't weak towards you¹, but powerful among you¹. For though indeed he was executed^[22] because of weakness, but he's alive because of the power of God, for indeed we're weak in him, but we'll live together with him by the power of God toward you¹.

Test yourselves if you're¹ in the faith, discerning yourselves. Or don't you¹ realise yourselves that Yeshua the Anointed is among you¹? (Unless you¹ fail the test). But I expect that you'll¹ perceive that we aren't rejects. But I pray to God that you¹ don't do anything evil, not so that we may appear to be ones approved, but so that you¹ may do better, and we may be like rejects.

For we aren't able to do anything against the truth, but on behalf of the truth. For we rejoice whenever we're weak but you're¹ able. But we also pray for this - your¹ restoration. Because of this, I write these things while absent so that while present I shouldn't abruptly declare them, according to the authority which the lord gave me for building up and not for pulling down.

Finally brothers. Rejoice. Be restored. Be comforted. Be of the same mind. Be at peace. And the god of love and peace will be among you¹.

Greet one another with a holy kiss. Greet all the holy.

The grace of the lord Yeshua the Anointed, and the love of God, and the partnership^[12] of the holy spirit is with all of you¹.

Amen^[3].

1) the Greek word has the idea of an undeserved/unmerited gift or favour

2) singleness as opposed to doubleness, "we" not "us and them"

3) amen is a Hebrew word meaning "truly"

4) Satan is the Hebrew name for Diabolos and means "accuser"

5) literally, "being nullified"

6) Jews used "Lord" in place of "Yahweh" to avoid any possibility of breaking the third commandment.

7) "representatives" here has the idea of being the eldest, having the authority that comes with seniority, and so being the ones chosen to speak on behalf of another. Like an ambassador, but a different Greek word.

- 8) "of the right and of the left" probably refers to weapons for each hand, the right being for attack, the left being for defence
 - 9) seduce literally means "to lead astray"
 - 10) "heart" here is literally "innards". Greeks considered your inner feelings to be located in your innards, while in modern English we consider them to be in your heart.
 - 11) sharing in the sense of being partners, and partaking things together
 - 12) partnership in Greek has the idea of sharing everything in common
 - 13) Belial was one of the Hebrew names of Satan and means "wickedness"
 - 14) oneness as opposed to doubleness, "we", not "us and them"
 - 15) the word "gathered" is not in the Greek text, but this is presumably a reference to Exodus 16:18
 - 16) good in terms of quality, not morality
 - 17) this word means a poor person who works as opposed to a beggar
 - 18) singleness as opposed to doubleness, "we", not "us and them"
 - 19) "standard" is literally "a measuring rod"
 - 20) an ethnarch was the king's representative governing over an ethnic group
 - 21) paradise was a Persian word meaning a park or garden
 - 22) the Greek word specifically means to execute by hanging on a stake
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Galatians

1 Paulus, an ambassador - not from people, nor even through people, but through Yeshua the Anointed, and God the father, who raised him from the dead - and all the brothers with me.

To the assemblies of Galatia.

Grace to you[̄], and peace, from God the father and from our lord Yeshua the Anointed, who gave himself for our sins so that he may deliver us from the present wicked age, according to the will of God our father, to whom is glory throughout the age of ages.

Amen[Ⓜ].

I marvel at how quickly you're[̄] being transposed from the one who called you[̄] in the grace of the Anointed, to a different good news - which isn't actually another one, except there are some who are confusing you[̄], and wanting to distort the good news of the Anointed. But even if we, or a messenger from heaven, should bring you[̄] good news which is different from what we brought to you[̄], let him be accursed. As we've declared before, and I now say again, if anyone brings you[̄] good news different from what you've[̄] accepted, let him be accursed.

For am I now persuading people or God? Or am I seeking to please people? For if I was still pleasing people, then I wouldn't be a slave of the Anointed. But I'm making known to you[̄] brothers, that the good news which was brought by me, isn't according to a person. For I didn't receive it from a person, nor was I taught it, but I received it through a revelation of Yeshua the Anointed.

For you[̄] heard of my behaviour in Judaism, that I inordinately persecuted the assembly of God, and tried to destroy it. And I was advancing in Judaism beyond many contemporaries of my own generation, and was by nature an extreme zealot of the traditions of my fathers. But when God, who set me apart from my mother's belly, and called me through his grace, was delighted to reveal his son in me, so that I might bring the good news of him to the nations, I didn't communicate straightaway with flesh and blood, nor did I go up to Jerusalem to those who were ambassadors before me, but I went into Arabia, and then later returned again to Damascus.

Whereupon, after three years, I went up to Jerusalem to inquire of Petros, and I stayed with him for fifteen days. But I didn't see any of the other ambassadors, except Yaakov, the brother of the lord. (And what I'm writing to you[̄]. Look. In the sight of God, I'm not lying). After that I went into the regions of Syria and Cilicia. And I was unknown to the face of the assemblies of Judea that are in the Anointed, and they were only hearing, "The one who persecutes us is now bringing the good news - the faith which in the past he tried to destroy." And they glorified God in me.

2 Fourteen years after that I went up again to Jerusalem with Barnabas and Titus. I went up in response to a revelation, and I laid out for them the good news which I proclaim among the nations. But only privately, to those of whom I thought highly, in case somehow I was running, or had run, for nothing.

But not even Titus, (who was with me), despite being a Greek, was compelled to be circumcised. This came about through those false brothers, brought in secretly, who'd come in to spy out our freedom which we have in Anointed Yeshua, so they might enslave us. But to whom we didn't submit, not even for an hour, so that the truth of the good news might remain with you.

But from those who were thought to be something, whatever they were was nothing to me. It's of no consequence. God doesn't accept a person based on their appearance. For those who were thought highly of contributed nothing to me. But on the contrary, they saw that I've been trusted with the good news to the uncircumcision, just as Petros has been to the circumcision. For the one who acted in Petros for the ambassadorship to the circumcision, acted also in me to the nations. And perceiving the grace which had been given to me, Yaakov, and Cephas, and Yohannes, those thought of as pillars, gave me, (and Barnabas), the right hand of partnership^[2] so that we would go to the nations, but they themselves to the circumcision - only that we should remember the poor, which was also the very thing I was eager to do.

But when Petros came to Antioch, I stood up to him to his face because he was clearly wrong^[3]. For before certain people from Yaakov arrived, he ate together with non-Jews, but after they came he withdrew and separated himself from them, being afraid of those of the circumcision. And the rest of the Jews played along with him, so that even Barnabas was led astray with them by their hypocrisy.

But when I saw that they weren't walking uprightly toward the truth of the good news, I said to Petros in front of everyone, "If you, being a Jew by birth, live like the non-Jews and not like the Jews, why do you compel the non-Jews to imitate the Jews? We who are Jews by birth and not 'foreign^[4] sinners', knowing that people aren't declared righteous by works of law, but by the faith of Yeshua the Anointed, we trusted in Anointed Yeshua so that we may be declared righteous by the faith of the Anointed, and not by works of law. Therefore also, no flesh will be declared righteous by works of law. And if, seeking to be declared righteous in the Anointed, we ourselves were also found to be sinners, then the Anointed is a servant of sin? May it never be! For if I build up again what I've demolished, I prove myself to be a transgressor. For through the law I died to the law, so that I should live to God. I've been executed^[5] with the Anointed, and I'm no longer alive, but the Anointed lives in me. And what I now live in the flesh is in the faith of the son of God, who loves me and gave himself up on my behalf. I don't set aside the grace of God, for if righteousness is through the law then the Anointed died for nothing."

3 Oh foolish Galatians! Who has bewitched you to not have confidence in the truth? You to whom Yeshua the Anointed was set forth among you, before your eyes, as having been executed^[5]. I only want to learn this from you - did you receive the spirit by works of law, or by faith in what you heard? Are you so foolish? Having begun by the spirit, you're now being completed by the flesh? Did you suffer so much for no reason? If indeed it is without reason.

So then, does the one who supplies you the spirit, and who works powers among you, do so because of works of law, or because of faith in what you heard? Just as Abraham trusted God, and it was accounted to him as righteousness. You perceive then that those who are of faith - these are the sons of Abraham. But the writing foresaw that God would declare the nations righteous by faith, since he brought the

good news before to Abraham, “All the nations will be blessed in you.” So that those who are of faith are blessed together with faithful Abraham.

For as many as are of works of law are under a curse, for it’s been written, “Everyone who doesn’t continue to do all the things which have been written in the scroll of the law is accursed.” But that nobody is declared righteous with God in the law is evident because, “The righteous will live by faith.” But the law isn’t by faith, but, “The person who does them will live by them.”

The anointed redeemed us from the curse of the law, having become a curse on our behalf, (for it’s been written, “Everyone who hangs on a pole^[6] is accursed”), in order that the blessing of Abraham may come to the nations in Anointed Yeshua - so that we may obtain the promise of the spirit through faith.

Brothers, I’ll say it in human terms - it’s like a covenant which has been confirmed by a person, nobody sets it aside or adds to it. So the promises were declared to Abraham and his seed. (It doesn’t say “to the seeds” as in many, but as in one, “and to your seed”, who is the Anointed). And this is what I’m saying - the law, coming four hundred and thirty years later, doesn’t invalidate a covenant which has been confirmed by God in the Anointed, so as to nullify the promise. For if the inheritance is by law, then it’s no longer by a promise. But God granted it to Abraham through a promise.

What then? The law of transgressions was graciously added until the seed had come, (to whom he’d promised), who’d been appointed through messengers in the hand of a mediator. But a mediator isn’t a mediator of only one [side], but God is one.

So is the law against the promises of God? May it never be! For if the law that was given was able to make us alive, then righteousness really would’ve been by law. But the writing imprisons all things together under sin, so that the promise may be given by the faith of Yeshua the Anointed to those who trust. But before the coming of the faith, we were kept under guard together, under law, having been imprisoned together, for the faith which was about to be revealed.

So the law became our childhood guardian, to bring us to the Anointed so that we may be declared righteous by faith. And now that faith has come, we’re no longer under the childhood guardian. For you’re all sons of God through faith in Anointed Yeshua. For as many as are immersed into the Anointed have put on the Anointed. There’s neither Jew nor Greek, neither slave nor free, neither male or female, for all of you are one in Anointed Yeshua. And if you’re of the Anointed then you’re the seed of Abraham, and according to the promise, heirs.

4 And I say that the heir, as long as they’re an infant, is no different to a slave, (even though they’re lord of all), but they’re under managers and stewards until the day appointed by the father. In the same way too, when we were infants, we were enslaved to the fundamentals of the world. But when the time was fulfilled, God sent his son, coming from a woman under law, so that he may redeem those who are under law, that we may receive sonship.

And because you’re sons, God sent the spirit of his son into your hearts, crying out, “Abba^[7]. Father.” So that you’re no longer a slave, but a son. And if you’re a son, you’re also an heir of God through the Anointed. But then indeed, not knowing God, you were a slave to those who aren’t by nature gods. But now, perceiving God,

or rather, being perceived by God - how is it that you turn back again to the weak and poor fundamentals to which you want to become enslaved all over again? You're observing days and months, and seasons and years! I'm afraid for you, in case somehow I've laboured among you for no reason.

Become like me, because I'm also like you. Brothers. I'm pleading with you. You haven't done me any wrong, but you know that it was through the weakness of the flesh that I first brought the good news to you. And you didn't scorn my trial that's in my flesh, nor spit me out, but you welcomed me as if I was a messenger of God, as if I was Anointed Yeshua.

Where then is your blessedness? For I testify of you that if it was possible you would've gouged out your own eyes and given them to me. Have I become your enemy because I was truthful^[8] with you? They're zealous for you, not for good, but to exclude you - they want you to be zealous for them. But it's better to always be zealous in doing better, and not only when I'm present with you.

My little ones, of whom I'm again in labour until the Anointed may be formed among you, I want to be present with you now, and to change my voice, because I'm at a loss concerning you. Tell me, you who want to be under the law - don't you listen to the law? For it's been written that Abraham had two sons - one by the slave girl, and one by the free. But the one by the slave girl was indeed born according to the flesh, and the one by the free through the promise.

These things are figurative, because there are two covenants. The one indeed from Mount Sinai which gives birth into slavery, which is Hagar, (for Hagar is Mount Sinai in Arabia, and corresponds to the present Jerusalem, for she's in slavery with her children). But the Jerusalem above is free, and she's the mother of all of us. For it's been written, "Celebrate barren one who doesn't bear children. Burst forth and shout - you who aren't in labour, because the children of the desolate are more than those of the one who has a husband." And we, brothers, just like Yitshak, are children of the promise.

But just as it was then, the one born according to flesh persecuted the one born according to spirit, so it is also now. But what does the writing say? "Throw out the slave girl and her son. For the son of the slave girl shouldn't share an inheritance with the son of the free." So then brothers, we aren't children of the slave girl, but of the free.

5 It was for freedom that the Anointed freed us - so stand then, and don't become entangled again by a yoke of slavery. Look, I, Paulus, say to you that if you become circumcised the Anointed will be of no benefit to you. And I'm testifying again to all people who've been circumcised, that they're debtors, to do the whole law. You who are declared righteous by the law, have been nullified from the Anointed, you've fallen from grace. For we, by the spirit, by faith, are anticipating an expectation of righteousness.

For in Anointed Yeshua, neither circumcision nor uncircumcision has any power, but faith works through love. You were running well. Who hindered you from being persuaded by the truth? This persuasion didn't come from the one who calls you. A little yeast leavens the whole lump of dough. I have confidence in you in the lord,

that you[̄] won't have any other thinking. But the one who's disturbing you[̄] will bear the condemnation, whoever it is.

But brothers, if I still proclaim circumcision then why am I still being pursued? Has the snare of the stake^[9] been nullified? Those who are unsettling you[̄] ought to cut themselves off. Because you[̄] were called to freedom brothers - only not the freedom which is a starting point for the flesh, but through love to serve one another as slaves. For the entire law is fulfilled in one saying, "Love your[̄] neighbour as you[̄] do yourself." But if you[̄] bite and devour one another, watch out that you[̄] aren't destroyed by one another.

And I say, walk by the spirit and you[̄] won't fulfil the desire of flesh. For the flesh desires against the spirit, and the spirit against the flesh. And these things are opposing one another, so that you[̄] don't do what you[̄] want to do. But if you're[̄] led by the spirit you[̄] aren't under law. And the works of the flesh are obvious, adultery, fornication, uncleanness, sexual immorality, idolatry, drugs, hatred, contentions, jealousies, furies, self interests, dissensions, sects, envies, murders, drunkenness, revelries and the like. These things of which I spoke to you[̄] before, and just as I said before, those who practise such things won't inherit the kingdom of God.

But the fruit of the spirit is love, joy, peace, patience, kindness, goodness, trustworthiness, gentleness, self-control. Against such things there's no law. But those who are of the Anointed have executed^[5] the flesh, together with its passions and desires. If we live by the spirit, then let's also be in line with the spirit. Let's not become conceited, challenging one another to fights, and envying one another.

6 Brothers, if a person is overtaken by some transgression, the spiritual of you[̄] should restore such a one in a spirit of gentleness, watching carefully yourself so that you[̄] won't also be tested. Bear one another's burdens, and thus fulfil the law of the Anointed. For if anyone supposes themselves to be something when they're nothing, then they're deluding themselves. But let each one discern their own work, and then they may boast regarding themselves alone, and not regarding others. For each one will bear their own load.

And let the one who's instructed in the message share in common everything good with the one who instructs. Don't be led astray, God isn't sneered at, for whatever a person sows, this they'll also reap. Because the one who sows to their own flesh will reap decay from the flesh. But the one who sows to the spirit will reap everlasting life from the spirit. Let's not lose heart in doing better, for in our own time, if we don't give up, we will reap.

So then, as we have occasion, we work good towards all, and especially toward those who are of our household of the faith.

You[̄] see with what large writing I write to you[̄] with my own hand.

As many as want to make a good appearance in the flesh, these only require you[̄] to be circumcised so they won't be persecuted because of the stake^[9] of the Anointed. For those who are circumcised don't keep the law themselves either, but they want you[̄] to be circumcised so that they may boast about your[̄] flesh. But for me, may it never be that I boast except in the stake^[9] of our lord Yeshua the Anointed, through which the world has been executed^[5] to me, and I also to the world.

For in Anointed Yeshua neither is circumcision any power, nor is uncircumcision, but only a new creation. And to as many as are in line with this standard^[10], peace on them, and mercy, and on the Yisrael of God. For the rest, don't let anyone give me trouble, for I bear the marks of the lord Yeshua in my body.

The grace of our lord Yeshua the Anointed is with your⁼ spirit brothers.

Amen^[1].

1) amen is a Hebrew word meaning "truly"

2) partnership in Greek has the idea of sharing everything in common

3) clearly wrong is one word in Greek

4) foreign as in non-Jew, literally "of nations"

5) the Greek word specifically means to execute by hanging on a stake

6) "pole" here could be anything made of wood or timber, or even a tree

7) Abba is Hebrew for "Daddy"

8) more than just speaking truth, this word has the idea of dealing truthfully, honestly and openly with the other person

9) the Greek word used here means a vertical stake or pole. Sometimes but not usually it could include a crossbar of some kind.

10) "standard" is literally "a measuring rod"

Ephesians

1 Paulus, an ambassador of Yeshua the Anointed through the will of God.

To the holy who are in Ephesus, and to the faithful in Anointed Yeshua.

Grace to you[̄], and peace, from God our father and from the lord Yeshua the Anointed. Blessed is God, the father of our lord Yeshua the Anointed, who blesses us in the Anointed in every spiritual blessing in the heavens. Just as, in love, he selected us in him before the foundation of the world, to be holy and blameless in his sight, having destined us beforehand to sonship, to himself, through Yeshua the Anointed, according to the delight of his will, to the praise of the glory of his grace, which he freely gave us in the beloved, in whom we have the redemption through his blood, the pardoning of transgressions, according to the riches of his grace, which he made to overabound to us in all wisdom and prudence, having made the secret of his will known to us, according to his delight, which he set forth in him, for the administration of the fulfilling of the right times, to sum up all things into the Anointed, both the things in the heavens and on the earth.

In him we were allocated, having been destined beforehand according to the purpose of the one who works all things according to his will, so that we should be to the praise of his glory, having a prior expectation in the Anointed, in whom you[̄] also are, having heard the message of the truth, (the good news of your[̄] salvation), and in whom, having also trusted, you[̄] were sealed by the holy spirit of the promise, who's a deposit on our inheritance, to the redemption of the one procured, to the praise of his glory.

Because of this, having heard about you[̄], of your[̄] faith in the lord Yeshua and of your[̄] love to all the holy, I also don't cease giving thanks for you[̄], making remembrance of you[̄] in my prayers, so that the god of our lord Yeshua the Anointed, the father of glory, may give you[̄] the spirit of wisdom and of revelation in knowledge of him - so that, having had the eyes of your[̄] heart enlightened, you'll[̄] know what the expectation of his calling is, and what the riches of the glory of his inheritance in the holy are, and what the exceeding greatness of his power is to us, those who trust, according to the working of the might of his strength, which he worked in the Anointed, raising him from the dead and sitting him on his right in the heavens, above all rule, and authority, and power, and lordship, and every name which is named, (not only in this age, but also in the one which is about to come). And he subjected all things under his feet, and gave him, the head over all things, to the assembly, which is his body, the fullness of the one who fills all in all.

2 And you[̄] were dead in your[̄] transgressions and your[̄] sins in which you[̄] used to walk according to the age of this world, just as the ruler of the authorities of the air, of the spirit which now works in the sons of disobedience, among whom we also used to conduct ourselves in the desires of our flesh, doing the will of the flesh and of the understanding, and we were by birth children of wrath - just like the rest of them.

But God, being rich in mercy, because of his great love with which he loves us, (and us being dead in transgressions), made us alive with the Anointed. You've[̄] been

saved by grace, and he's raised us up together, and sat us together in the heavens in Anointed Yeshua, in order to display to the ages that are to come, the exceeding riches of his grace, in kindness towards us in Anointed Yeshua.

For you've been saved by grace, through faith. And this isn't from yourselves - it's a present^[1] from God, not by works, so that nobody should boast. For we're his workmanship, created in Anointed Yeshua for good works, which God prepared beforehand so that we should walk in them.

Therefore recall that you were once nations in the flesh, those called the uncircumcision by those called the circumcision, (in the flesh, performed with hands), and that you were for a time without the Anointed, having been alienated from citizenship of Yisrael, and foreigners to the covenants of the promises, having no expectation, and godless in the world. But now, in Anointed Yeshua, you who used to be far away have been brought near by the blood of the Anointed.

For he himself is our peace, who has made the two one, and broken down the wall which divided them, having nullified the animosity in his flesh, (the law of commands in ordinances), so that he might create in himself one new person from the two, making peace. And in one body, he might reconcile them both to God through the stake^[2], having killed the animosity in it.

And having come, he brought the good news - peace to you who are far away, and to those who are near. Because through him we both have access in one spirit to the father. So then, you're no longer foreigners and sojourners^[3], but you're fellow citizens of the holy, and you're the household of God, being built up, on the foundation of the ambassadors and prophets, with Yeshua the Anointed as the corner stone, in whom the whole building, fitted together, is growing into a holy temple in the lord, in whom also, you're being built together into a dwelling place of God in the spirit.

3 For this reason, I, Paulus, am the prisoner of Anointed Yeshua, for the sake of you, the nations - since surely you've heard of the stewardship of the grace of God which has been given to me for you. That through a revelation he made the secret known to me - just as I wrote briefly before, through which you'll be able, by reading it, to understand my comprehension of the secret of the Anointed. Which wasn't made known to the sons of mankind in other generations, as it's now been revealed to his holy ambassadors, and to prophets in the spirit - that the nations are joint heirs, and of the same body, and fellow partakers of his promises in the Anointed, through the good news, of which I became a servant according to the gift of the grace of God, given to me according to the working of his power.

This grace was given to me, the least of all the holy, to bring good news to the nations, (the unsearchable riches of the Anointed), and to illuminate for everyone what the stewardship of the secret is, which has been concealed from the ages in God, who created all things through Yeshua the Anointed. So that now, through the assembly, the multi-faceted wisdom of God might be made known to the rulers and the authorities in the heavens, according to the purpose of the ages, which was made in Anointed Yeshua our lord, in whom we have boldness, and access in confidence through faith in him. That's why I'm asking you not to lose heart because of my duress for your sake, which is your glory.

For this reason I bend my knees to the father of our lord Yeshua the Anointed, after whom every lineage in the heavens and on earth is named, that he might give you¹ the riches of his glory, to be strengthened with power through his spirit in the inner person. That the Anointed may dwell in your¹ hearts through faith, having been firmly planted, and having had foundations laid in love, so that you¹ will be strong enough to grasp, together with all the holy, what the breadth and length and depth and height is, and to perceive the love of the Anointed which goes beyond knowledge^[4], that you¹ might be filled to the whole fullness of God.

And to the one who's able to do above and beyond what we're requesting or thinking, according to the power which is working among us, to him is glory in the assembly in Anointed Yeshua, to all the generations of the age of ages.

Amen^[5].

4 I, the prisoner in the lord, entreat you¹ then to walk worthy of the calling to which you¹ were called. With all humility and gentleness, with patience, being tolerant of one another in love, being diligent to keep the unity of the spirit in the bond of peace. There's one body and one spirit, just as you¹ were called in one expectation of your¹ calling, one lord, one faith, one immersion, one god and father of all, who's over all, and through all, and among all of us.

And grace has been given to each one of us, according to the measure of the gift of the Anointed. Therefore it says, "Having ascended on high, he's taken captivity captive, and he's given gifts to mankind." But what's "having ascended" except that he first descended into the lower parts of the earth? The one who descended is the same as the one who ascended above all the heavens, so that he should fill all things.

And indeed he, himself, gave some to be ambassadors, and some to be prophets, and some to be good news bringers, and some to be shepherds and teachers, to the restoration of the holy for a work of service, for the building up of the body of the Anointed, until we should all attain the unity of the faith, and the knowledge of the son of God, into a mature man, into a measure of stature of the fullness of the Anointed. So that we may no longer be infants, being tossed around like waves, and being carried about by every wind of teaching, in the trickery^[6] of people, in craftiness, in the wiliness of leading people astray.

But being truthful^[7], in love, we should grow in all things into him who's the head, the Anointed, from whom the whole body, being fitted and joined together through every joint of the supply, according to the working in proportion of each and every part, bringing about the growth of the body in order to build itself up in love.

I say this then, and I'm earnestly declaring in the lord, that you¹ must no longer walk as the rest of the nations walk, in the purposelessness of their thinking, having been darkened in understanding, being alienated from the life of God because of the ignorance that's among them because of the hardening of their hearts, who, having become numb, have given themselves over to sexual immorality, to work impurity in all greediness. But you¹ haven't learned the Anointed in this way. If indeed, you've¹ heard, and you¹ were taught in him, just as the truth is in Yeshua.

Regarding the former way of life, take off the old person, the one which is being corrupted by the desires of deceit, and be renewed by the spirit of your¹ mind, and put on the new person, which is being created, just like God - in righteousness and in the

piety of the truth. Therefore, taking off falsehood, each one of you ¹⁸ should speak the truth ¹⁹ with their neighbour, because we're body parts of one another. Be provoked to anger, but don't sin. Don't let the sun go down on your ²⁰ anger, neither give an opportunity to Diabolos ²¹. Let the one who steals, steal no longer, but rather let him labour, working good with their hands, so that they'll have something to give to the one who has a need. Don't let any putrid message go out from your ²² mouth, but only what's good for building up where it's needed, so that it might give grace to those who hear it. And don't sadden the holy spirit of God in whom you ²³ were sealed for the day of redemption. Let every bitterness, and fury, and wrath, and uproar, and speaking of evil be lifted from you ²⁴, along with every evil. And become kind to one another, tender hearted, showing grace to one another, just as God shows grace to us in the Anointed.

5 Become imitators of God then, as beloved children. And walk in love, just as the Anointed also loves us and handed himself over for our sakes, an offering and sacrifice to God for a fragrant odour. But fornication and every uncleanness, or greediness, let these not even be named among you ²⁵, just as is fitting for the holy, nor obscenity and foolish talking, or coarse joking, which aren't fit and proper, but rather thankfulness. For you ²⁶ perceive this, that every fornicator, or unclean or greedy person, (who's an idolater), has no inheritance in the kingdom of the Anointed and of God.

Don't let anyone trick you ²⁷ with empty sayings, for because of these things, the wrath of God is coming on those sons of disobedience. So then don't become fellow partakers with them, for you ²⁸ used to be darkness, but you're ²⁹ now light in the lord. Walk as children of light. For the fruit of the spirit consists in all goodness and righteousness and truth, discerning what's pleasing to the lord. And have no participation with the unfruitful acts of the darkness, but rather expose them. For the things which are done secretly by them are disgraceful even to speak of. But all things which are exposed under the light are being made manifest, for the light makes everything manifest. That's why it says, "Get up, you ³⁰ who are lying asleep, and rise up from the dead, and the Anointed will shine on you ³¹ [like a dawn]."

Watch out then exactly how you ³² walk, not as unwise, but as wise, redeeming the time, because the days are wicked. Because of this, don't become foolish, but ones who understand what the will of the lord is. And don't be drunk with wine, which is wastefulness, but be filled in the spirit, speaking to one another with psalms, and praise songs, and spiritual songs, singing and playing in your ³³ heart to the lord. Always giving thanks to God the father for all things in the name of our lord Yeshua the Anointed. Being subject to one another in fear of the Anointed.

Women, be subject to your ³⁴ own husbands as to the lord, because the man is the head of the woman as the Anointed is also the head of the assembly, and he himself is the saviour of the body. But just as the assembly is subject to the Anointed, in the same way the women are also to their own husbands in everything. Men, love your ³⁵ own wives, just as the Anointed also loves the assembly, and handed himself over for her sake, so that he should make her holy, cleansing her with the bathing of water in the declaration, so that he should bring her to himself, an esteemed assembly, having no spot or wrinkle, or any such thing, but so that she may be holy and blameless.

In the same way, men ought to love their wives as their own bodies - the one who loves his own wife, loves himself. For nobody ever hated his own flesh, but he nurtures and cherishes it, just as the Anointed also does the assembly, because we're parts of his body, we're of his flesh and of his bones. "For this reason, a person will leave his father and mother, and will be united with his wife, and the two will become one flesh." This is a great secret, but I'm speaking about the Anointed and the assembly. Except you¹ also, let each and every one of you¹ love his own wife in the same way as himself. And the wife should fear the husband.

6 Children, obey your¹ parents in the lord, for this is right. Honour your¹ father and mother, which is the first command with a promise, so that it'll be well with you¹, and you'll be on the earth for a long time. And fathers, don't provoke your¹ children to anger, but nurture them in the training and admonition of the lord.

Slaves, obey those who are masters according to the flesh, with fear and trembling, in the oneness^[10] of your¹ heart, as to the Anointed. Not with eye service like people pleasers, but as slaves of the Anointed, doing the will of God from the soul, being slaves with good will, as to the lord and not to people, knowing that whatever good each one does, this he'll receive back from the lord, whether slave or free. And masters, do the same things to them, letting up on threatening, knowing that the master of both you¹ and them is in the heavens, and there's no partiality with him.

And finally my brothers, be empowered in the lord, and in the might of his strength. Put on the armour and weapons of God, in order for you¹ to have the power to stand up to the wiliness of Diabolos^[9]. Because for us, wrestling isn't against flesh and blood, but against the rulers, against the authorities, against the lords of the world of the darkness of this age, against the spiritual forces of wickedness in the heavens. Because of this, take up the armour and weapons of God, so that you¹ may be able to withstand the wicked in the day, and, having produced everything, to stand.

Stand then, with your¹ loins girded^[11] in truth, having put on the breastplate of righteousness, and having your¹ feet strapped with the readiness of the good news of peace. Above all, take up the shield of faith, with which you'll be able to extinguish all the burning missiles of the wicked one. And accept the helmet of the salvation^[12], and the sword of the spirit, which is the declaration of God. Through all prayer and petition, praying in every season in spirit, and being vigilant in this, in all perseverance and petition concerning all of the holy, and on behalf of me - that a message may be given to me, in the opening of my mouth in boldness, to make known the secret of the good news, for the sake of which I've become the representative in chains, so that I should be bold in it, as I'm bound [must] to speak.

And so that you¹ also may see about me, how I'm doing - Tychicus, my beloved brother and trustworthy servant in the lord, will make everything known to you¹. I've sent him to you¹ for this very thing, so that you'll perceive about us, and that he should comfort your¹ hearts. Peace to the brothers, and love, with faith, from God the father and from the lord Yeshua the Anointed. Grace is with all of those who love our lord Yeshua the Anointed in incorruption.

Amen^[5].

1) the word "present" here is the same word translated "offering" elsewhere

2) the Greek word used here means a vertical stake or pole. Sometimes but not usually it could include a crossbar of some kind.

- 3) a sojourn is a period of temporarily living in a foreign country or region
 - 4) “perceive” and “knowledge” are the same root word in the Greek
 - 5) amen is a Hebrew word meaning “truly”
 - 6) “trickery” is literally “dice playing”
 - 7) more than just speaking truth, this word has the idea of dealing truthfully, honestly and openly with the other person
 - 8) “speak the truth” here is two words in Greek (speak & truth). cf v15
 - 9) Diabolos means “slanderer”
 - 10) singleness as opposed to doubleness, “we”, not “us and them”
 - 11) “girded” means to have something wrapped around and tightened, usually it involved pulling your tunic between your legs and tucking it into your belt
 - 12) “salvation” here is an adjective in Greek
 - 13) “representative” here has the idea of being the eldest, having the authority that comes with seniority, and so being the one chosen to speak on behalf of another. Like an ambassador, but a different Greek word.
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Philippians

1 Paulus and Timotheos, slaves of Yeshua the Anointed.

To all the holy in Anointed Yeshua in Philippi, together with watchmen and servants.

Grace and peace to you¹, from God our father and from the lord Yeshua the Anointed.

I give thanks to my god in all my remembrance of you¹, at all times, in every petition of mine on behalf of all of you¹. Making the petition with joy - because of your¹ partnership^[1] in the good news, from the first day until now. I have confidence in this, that the one who began a good work among you¹ will keep performing it until the day of Anointed Yeshua. Accordingly, it's righteous for me to think like this about you¹ all - because all of you¹ have me in your¹ heart, both in my bonds, and also in the defence and confirmation of the good news, you're¹ joint sharers with me in grace.

For God is my witness that I long for all of you¹ with the heart^[2] of Yeshua the Anointed. And I'm praying this - that your¹ love may overabound still more and more in knowledge and all perception. So that you'll¹ be able to discern the things of consequence, so that you¹ may be sincere and inoffensive to others, until the day of the Anointed. Having been filled with the fruits of righteousness through Yeshua the Anointed, to bring glory and praise to God.

And I intend you¹ to perceive brothers, that my circumstances have actually come to be for the progress of the good news. In fact, my bonds have become visible in the Anointed throughout the whole of the governor's residence, and to everyone else. And the majority of the brothers in the lord have gained confidence because of my bonds, and are increasingly daring, and they speak the message fearlessly.

Some indeed proclaim the Anointed out of envy and strife, but there are some who do it from delight. The former indeed declare the Anointed out of their own self interest, not purely - assuming that this will bring duress on me in my bonds. But the latter from love, knowing that I'm lying here for the defence of the good news.

But what then? For whatever reason, whether by some pretence, or whether it's by the truth, the Anointed is proclaimed - and I rejoice in this, and I will rejoice. For I know that this will result in salvation for me, through your¹ petition, and through the supply of the spirit of Yeshua the Anointed.

According to my earnest and expectant hope, I won't be put to shame in any way, but in all boldness, as always and also now, the Anointed will be magnified in my body - whether through life, or whether through death. For to me - to be living is the Anointed, but to have died is gain. But if for me to live in the flesh will be a fruitful work, then which will I choose^[3]? I don't know, for I'm torn between^[4] the two - having the desire to depart and to be united with the Anointed, for that's far better, but it's more necessary for you¹ that I remain in the flesh.

So, having confidence of this, I know that I'll remain, and continue to live with all of you[̄] for the sake of your[̄] progress and joy of the faith, so your[̄] boasting may overabound in Anointed Yeshua, in me - through my presence again with you[̄].

Only, be citizens in a way worthy of the good news of the Anointed, so that whether coming to see you[̄], or whether absent from you[̄], I'll hear that you[̄] stand firm in one spirit, one life, striving together for the faith of the good news, and not frightened by anything from any of those who are opposing you[̄]. Indeed, to them this is a display of destruction, but to you[̄] of salvation - and that from God. For it's been granted to you[̄] on behalf of the Anointed, not only to trust in him, but also to suffer on his behalf - having the same struggle which you've[̄] seen in me, and you[̄] now hear of in me.

2 So if there's any consolation in the Anointed, if there's any comfort of love, if there's any partnership^[1] of spirit, if there's any heart^[2] and compassion, then fill me with joy by thinking the same way, having the same love, being of one mind and intention. Don't do anything out of self interest or vanity, but in humility consider one another to be more important than yourselves. Each of you[̄] - don't just look out for yourself, but also for each other.

For let this way of thinking be among you[̄] that was also in Anointed Yeshua - who, being inherently in the form of God, didn't think of equality with God as a treasure to be stolen, but emptied himself, taking the form of a slave, coming in the likeness of mankind. And when he'd been found in figure as a person, he humbled himself, becoming obedient to death, even death on a stake^[3].

Therefore God also highly exalted him, and granted him the name that's above every name - so that at the name of Yeshua every knee should bow, of heavenly [beings], and of earthly [beings], and of underworldly [beings]. And every tongue should profess that Yeshua the Anointed is lord, to the glory of God the father.

So that my beloved, just as you've[̄] always obeyed, not only in my presence but now much more in my absence, produce the salvation of yourselves with fear and trembling. For God is the one who works among you[̄] - so that you[̄] want to, and do, work on behalf of his delight.

Do everything without murmuring and arguing so that you[̄] may become blameless and pure children of God. Blameless in the midst of a twisted and perverted generation - in which you[̄] shine like lights in the world, holding out the message of life, for my boast on the day of the Anointed - that I didn't run for nothing, nor did I labour for nothing. But if I'm also being poured out as an offering, and as a ministry of your[̄] faith, then I rejoice - and I rejoice with all of you[̄]. And you[̄] the same, rejoice, and rejoice with me.

Also, I expect in the lord Yeshua to send Timotheos to you[̄] very soon, so that I may also be of good cheer, perceiving things concerning you[̄]. For I have nobody of equal spirit who'll be genuinely anxious for things concerning you[̄]. For everyone seeks their own things, not the things of Anointed Yeshua. And you[̄] perceive his verification in that like a father with a child, he slaved with me for the good news. Indeed then, I expect to send him straightaway, after I see through the things concerning me. And I have confidence in the lord, that I myself will also be coming quickly.

But I think it necessary to send Epaphroditus to you[̄], my brother, my fellow worker, and my fellow soldier, and your[̄] ambassador and your[̄] minister to my needs. Since in fact he was longing for all of you[̄], and heavy hearted because you[̄] heard that he was ill. For he was in fact ill, and very nearly dead, but God had mercy on him, and not only to him but also on me, so that I shouldn't have sadness upon sadness. So, more earnestly than I send him, so that when you've[̄] seen him again you[̄] may rejoice, and I'll also be without pain.

Accept him then, in the lord with all joy, and hold those such as him in honour. Because on account of the work of the Anointed he came close to death, disregarding his life, so that he could fill up what was lacking from your[̄] ministry to me.

3 Finally my brothers, rejoice in the lord. It's indeed not troublesome to me to write the same things to you[̄], to keep you[̄] from falling. Watch out for those dogs. Watch out for those evil doers. Watch out for the mutilation. For we're the circumcision, those who serve by the spirit of God, and boasting in Anointed Yeshua, and who have no confidence in the flesh.

Even though I myself do have confidence in the flesh, if anyone else presumes to have confidence in the flesh, I have more. Circumcised on the eighth day, of the family of Yisrael, of the tribe of Benjamin, a Hebrew of Hebrews, and according to the law - a Pharisee, according to zeal - persecuting the assembly, according to righteousness - blameless in the law. But. Whatever was a gain to me, these things I've assumed to be a loss, because of the Anointed.

Indeed then, I'm also assuming all things to be a loss because of the superiority of the knowledge of Anointed Yeshua my lord, through whom I lost all things, and I assume them to be dung, so that I should gain the Anointed, and so I may be found in him, not having my righteousness by the law, but through the faith of the Anointed - a righteousness from God by faith.

To perceive him, and the power of his resurrection, and the partnership^[1] of his sufferings, being conformed to his death, if somehow I might attain the resurrection of the dead. (Not that I've already obtained it, or I've already been made perfect). But I pursue it, in case I may also be able to seize hold of that for which I was seized hold of by Anointed Yeshua.

Brothers, I myself don't account to have seized it, but one thing - forgetting those things which are indeed behind me, and reaching out to the things in front, I pursue the goal - for the prize of the upward calling of God in Anointed Yeshua.

So whoever is mature should think this way. And God will also make it clear to you[̄] if you[̄] think differently on anything. Except let's go beyond being in line with a standard^[6], thinking the same way. Be fellow imitators of me brothers! And take note of those who walk in this way, according to the model you[̄] have from us.

For, as I've told you[̄] many times before, and now, weeping, I say again: many walk as enemies of the stake^[5] of the Anointed. Their end is destruction, their god is their belly, and their glory is in their shame. Their thinking is on earthly things.

For our citizenship belongs in the heavens, and we're anticipating a saviour from there, the lord Yeshua the Anointed, who'll transform our body of humiliation, so that it becomes conformed to his body of glory, according to the working of his power, by which he also subjects all things to himself.

4 So then my brothers, beloved and longed for, my joy and victory wreath, in this way stand firm in the lord, beloved. I urge you Euodia and I urge you Syntyche, both of you should think the same way in the lord. Yes, I also ask you, my genuine yoke partner, help these two who have strived with me in the good news, also with Clement and the rest of my fellow workers, whose names are in the scroll of life.

Rejoice in the lord at all times! I'll declare again - Rejoice! Let your fairness be perceived by all people. The lord is near. Don't be anxious about anything, but in everything, by prayer and petition, with thankfulness, let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your thoughts in Anointed Yeshua.

Finally brothers, whatever is true, whatever is noble, whatever is just, whatever is pure, whatever is lovely, whatever is auspicious, if there's anything of virtue, if there's anything of praise - account these things. Whatever you also learned, and accepted, and heard, and saw in me - practise these. And the god of peace will be with you.

And I rejoiced greatly in the lord that you've already revived your concern for me - you were concerned, but you lacked opportunity. I'm not saying this because of a deficiency, for I've learned to be content with my circumstances. I know what it is to be humbled, and I know what it is to be overabounding. I've been initiated into every and in all, being well fed and being hungry, having an overabundance and having a need. I'm strong in all [circumstances] through the one who empowers me - the Anointed. (Except that it was good that you participated in my duress).

You Philippians know, that in the early days of the good news, when I went out from Macedonia, not one assembly, except you alone, shared in the account of giving and receiving. For more than once or twice in Thessalonica you sent what I needed. Not that I'm looking for a gift, but I'm looking for fruit, the abounding of your account. But I have everything, and I'm overabounding - I've been filled to the brim, receiving what you sent along with Epaphroditus - a fragrant odour, an acceptable and pleasing sacrifice to God. And my god will fulfil your every need, according to his riches in glory in Anointed Yeshua.

So, the glory is to God our father throughout the ages of ages.

Amen^[7].

Greet all the holy in Anointed Yeshua. The brothers who are here with me, greet you. All the holy here greet you, especially those from the household of Caesar. The grace of the lord Yeshua the Anointed is with all of you.

Amen^[7].

1) partnership in Greek has the idea of sharing everything in common

2) "heart" here is literally "innards". Greeks considered your inner feelings to be located in your innards, while in modern English we consider them to be in your heart.

3) this word has the idea of choosing or picking something (like fruit for example) for yourself

4) "torn between" is literally "constrained"

5) the Greek word used here means a vertical stake or pole. Sometimes but not usually it could include a crossbar of some kind.

6) "standard" is literally "a measuring rod"

7) amen is a Hebrew word meaning "truly"

Colossians

1 Paulus, an ambassador of Yeshua the Anointed through the will of God, and Timotheos, my brother.

To those in Colosse, holy and faithful brothers in the Anointed.

Grace to you, and peace, from God our father and from the lord Yeshua the Anointed. We give thanks to God, the father of our lord Yeshua the Anointed, praying at all times concerning you, since we've heard of your faith in Anointed Yeshua, and your love for all the holy, because of the expectation which is laid away for you in the heavens, which you heard of before, in the message of the truth of the good news, which came to you, just as it has to all the world, and is bearing fruit and increasing, just as it has also among you from the day you heard and recognised the grace of God in the truth. Just as you also learned from Epaphras, our beloved fellow-slave, who's a trustworthy servant of the Anointed on your behalf, and who made your love evident to us in the spirit.

Because of this we also, from the day we heard, have not ceased praying on your behalf, and requesting that you may be filled with the recognition of his will in all wisdom and spiritual understanding, to walk worthily of the lord in all kinds of pleasing things, bearing fruit in every good work, and growing in the knowledge of God. Being strengthened in all power, according to the might of his glory, for all perseverance and patience with joy.

Giving thanks to the father, who makes us sufficient for the portion of the lot of the holy in the light, and who rescued us from the authority of the darkness, and transferred us into the kingdom of the son of his love, in whom we have the redemption through his blood, the pardoning of sins, he who is the image of the invisible God, the firstborn of all creation, because all things were created in him, both in the heavens and on the earth, the visible and the invisible, whether thrones, whether lordships, whether rulers, whether authorities, all things have been created through him, and for him. And he himself is above all, and all things hold together in him.

And he himself is the head of the body, the assembly. He's the beginning, the firstborn from the dead, so that he himself may become the first over all things, because all fullness was delighted to dwell in him, and through him to reconcile all things to himself, having made peace through the blood of his stake¹¹, through him, whether the things on earth, or whether the things in the heavens.

And you, who used to be alienated, and enemies in understanding by the wicked works, but whom he's now reconciled, in the body of his flesh through death, to present you holy, and blameless, and without reproach in his sight - if indeed you remain in the faith, having laid a foundation, and standing firm and not shifting from the expectation of the good news which you heard, and which was proclaimed to all the creation under the sky, and of which I, Paulus, became a servant.

Now I rejoice in the sufferings on your behalf, and I make up for what's lacking of the duress of the Anointed in my flesh on behalf of his body, which is the assembly, of which I, myself, became a servant - according to the stewardship of God which was given to me for you, to fulfil the message of God - the secret which had been concealed from the ages, and from the generations, but which has now been made manifest to his holy ones, to whom God wants to make known what are the riches of the glory of this secret in the nations - which is the Anointed among you, the expectation of the glory, whom we declare, warning every person, and teaching every person in all wisdom, so that we should present every person mature in Anointed Yeshua. For this reason I also labour, contending according to his working, which is working in me in power.

2 For I want you to know what an exceptionally great struggle I'm having concerning you, and those in Laodicea, and all those who haven't seen my face in the flesh, that their hearts might be consoled, being joined together in love, and in all the riches of the assurance of understanding, resulting in recognition of the secret of God the father, and of the Anointed, in whom all the treasures of wisdom and knowledge are hidden. But I say this so that nobody will beguile you with plausible sounding arguments. For even though I'm absent in the flesh, in the spirit I'm with you, rejoicing and watching your order, and the steadfastness of your faith in the Anointed.

Therefore, since you've accepted Anointed Yeshua the lord, walk in him, having been firmly planted and built up in him, confirmed in the faith, just as you were taught, overabounding in it with thankfulness. Watch out that nobody leads you away captive through empty and deceptive philosophy, according to the tradition of people, according to the fundamentals of the world, and not according to the Anointed. Because the whole fullness of the divine nature dwells in him in bodily form.

And you who've been filled, are in him who's the head of every ruler and power, in whom you were also circumcised, with a circumcision not made by hands, in the taking off of the body of the sins of the flesh, in the circumcision of the Anointed, being buried with him by the immersion, in which you were also raised together through faith in the working of God, who raised him from the dead. And he made you, (who were dead in the transgressions and the uncircumcision of your flesh), alive again with him, showing grace to us in all our transgressions, having blotted out the written decrees which were standing opposed to us, and lifting them from our midst, nailing them to the stake^[1]. Stripping the rulers and the powers, he openly made a show of them, triumphing over them in it.

Therefore, don't let anyone judge you in eating or drinking, or in a particular festival, or new moon, or Sabbath^[2], which are a shadow of the ones which are about to come, but the body is of the Anointed. Don't let anybody condemn you, wanting to do things in humility, and in the religion of messengers, stepping into things which they haven't seen, being puffed up for no reason by the mind of their flesh, and not being controlled by the head, from whom the whole body, which is being supplied and brought together through the joints and ligaments, grows with the growth of God.

If you died with the Anointed from the fundamentals of the world, why, like those who live in the world, are you being subject to rules? Don't touch. Don't taste. Don't contact. These will all end in destruction in their use, and are according to the

commands and teachings of people, which indeed have a message of wisdom, in self-made religion, and humility, and harsh treatment of the body, but which have no value whatever against gratification of the flesh.

3 So if you^o were raised with the Anointed, then keep seeking upwards, where the Anointed is sitting at the right hand of God. Set your^o mind upwards, not on things of the earth, for you^o died, and your^o life has been hidden with the Anointed in God. When the Anointed is manifested, our life will appear, and then we'll also be made manifest with him in glory.

So then, put your^o body parts to death on the earth - fornication, uncleanness, passion, evil desire and greed, (which is idolatry). Through these the wrath of God is coming on the sons of disobedience, among whom you^o also used to walk when you^o lived among them. But now, put all these away - wrath, fury, evil, speaking evil, foul language out of your^o mouth. Don't lie to one another - having taken off the old person together with its actions, and having put on the new, the one being renewed in regard to knowledge according to the image of the one who created it. Where there's no Greek and Jew, circumcision and uncircumcision, Barbarian^[3], Scythian, slave, free - but the Anointed is all, and in all.

So then, as the selected of God, holy and beloved, put on a heart^[4] of compassion, kindness, humility, gentleness, patience. Being tolerant of one another, and showing grace among yourselves, even if someone has a complaint against someone, just as the Anointed shows grace to you^o, in the same way, so should you^o be.

But above all these things is love, which is a unifying bond of perfection. And let the peace of God be judge in your^o hearts, into which you^o were also called into one body. And become thankful. Let the message of the Anointed dwell among you^o richly in all wisdom, teaching and admonishing yourselves in psalms, and praise songs and spiritual songs, singing with grace in your^o heart to the lord. And whatever you^o do, in word or in work, do all things in the name of the lord Yeshua, giving thanks to God the father through him.

Wives, be subject to your^o own husbands as is proper in the lord. Husbands, love your^o wives and don't be bitter towards them. Children, obey your^o parents in all things, for this is pleasing in the lord. Fathers, don't provoke your^o children to anger, so they aren't disheartened. Slaves, obey those who are masters according to the flesh in all things, not with eye-service like people pleasers, but in oneness^[5] of heart, fearing God. And whatever you^o do, do it from the soul, working as to the lord and not to people - knowing that you'll^o receive the repayment of the inheritance from the lord, for you're^o serving the lord the Anointed as slaves. But the one who does wrong will receive what he did wrong, and there'll be no partiality.

4 Masters, show righteousness and equality to your^o slaves, knowing that you^o also have a master in the heavens. Be devoted to prayer, watching in it in thankfulness. Praying at the same time also about us, so that God will open a door of the message to us, to speak the secret of the Anointed, because of which I've also been bound, so that I should make it manifest as I'm bound [must] to speak.

Walk in wisdom towards those who are outside, redeeming the time. Your message should be with grace at all times, seasoned with salt, to know how you must answer each one.

Tychicus, my beloved brother, and trustworthy servant, and fellow slave in the lord, will make everything about me known to you. I sent him to you for this very thing, so that he might perceive the things concerning you, and that he should console your hearts, together with Onesimus my trustworthy and beloved brother who's from among you. They'll make everything here known to you.

Aristarchus my fellow prisoner greets you, as does Markos, the cousin of Barnabas, about whom you received commands, (if he ever comes to you, welcome him), and Yeshua, the one called Justus. These are the only ones of the circumcision, fellow workers for the kingdom of God, who became a consolation to me. Epaphras, a slave of the Anointed, from among you, greets you, contending always in prayers on your behalf, so that you may stand mature, having been filled in the entire will of God. For I testify about him, that he has much zeal on your behalf, and of those in Laodicea, and those in Hierapolis.

Loukas the beloved physician greets you, as does Demas. Greet the brothers in Laodicea, and Nymphas, and the assembly which is in her house. And when this letter is read among you, have it also read in the assembly of the Laodiceans, and you also read the one from Laodicea. And say to Archippus, "Look to the service which you accepted in the lord, so that you might fulfil it."

The greeting by my hand, Paulus. Recall my bonds. Grace is with you.

Amen^[6].

1) the Greek word used here means a vertical stake or pole. Sometimes but not usually it could include a crossbar of some kind.

2) Sabbath here is literally plural

3) Barbarians was a term used to describe people who were not Greeks or Romans

4) "heart" here is literally "innards". Greeks considered your inner feelings to be located in your innards, while in modern English we consider them to be in your heart.

5) singleness as opposed to doubleness, "we", not "us and them"

6) amen is a Hebrew word meaning "truly"

1 Thessalonians

1 Paulus, Silas, and Timotheos.

To the assembly of the Thessalonians in God the father and in the lord Yeshua the Anointed.

Grace to you^o, and peace, from God our father and from the lord Yeshua the Anointed.

We always give thanks to God about all of you^o, making remembrance of you^o in our prayers, incessantly recalling your^o work of faith, and your^o labour of love, and the perseverance of your^o expectation of our lord Yeshua the Anointed, before God our father, knowing, brothers loved by God, of his election of you^o. Because our good news didn't come to you^o only in the message, but also in power, and in the holy spirit, and in much assurance - just as you^o know how we were when we were among you^o, because of you^o.

And you^o, you^o became imitators of us, and of the lord, welcoming the message amid much duress, with the joy of the holy spirit. So that you^o became models to all those who trust, in Macedonia, and in Achaia. For from you^o the message of the lord has been rung out, not only in Macedonia and Achaia, but elsewhere. And in every place your^o faith towards God has gone out so that we had no need to say anything. For they themselves report about us, what kind of entrance we've had towards you^o, and how you^o turned to God from idols, to serve as slaves to the living and true god, and to await his son from the heavens, whom he raised from the dead, Yeshua - the one who rescues us from the coming wrath.

2 For you^o yourselves know brothers, that our entrance to you^o wasn't for nothing. But we had already suffered and had been maltreated, (just as you^o know), in Philippi. And we were bold in our god, to speak the good news of God to you^o among much opposition. For our consolation isn't from going astray, nor from impurity, nor even in deceit, but just as we've been discerned by God to be trusted with the good news, so in the same way we speak not as if to please people, but to please God, the one who discerns our hearts. For neither did we ever come with a message of flattery, (just as you^o know), nor even in a pretext for greed, (as God is witness), nor even seeking glory from people, neither from you^o nor from others. We were able to be a burden, (since we're ambassadors of the Anointed), but we became gentle in your midst, like a nursemaid comforting her children.

In the same way, longing for you^o, we're delighted to give you^o not only the good news of God, but also our very lives, because you've^o become beloved to us, for you^o, brothers, recall our trouble and labour. For working night and day so that we wouldn't overburden any of you^o, we proclaimed the good news of God to you^o. You're^o witnesses, so is God, how piously, and righteously, and blamelessly, we behaved towards those of you^o who trusted. Even, as you^o know, how we entreated and

exhorted each one of you^o, like a father to his own children. And testifying, so that you^o walk worthily of God, the one who calls you^o into his own kingdom and glory.

Because of this we also give thanks to God incessantly, because having received the message of God by hearing from us, you^o accepted, not the message of people, but just as it really is, the message of God, who's also working among you^o who trust. For you^o, brothers, became imitators of the assemblies of God which are in Judea, in Anointed Yeshua, because you^o suffered the same things. You^o from your^o own fellow countrymen, just as they themselves from the Jews, who also killed the lord Yeshua, and their own prophets, and chased us away. And they don't please God, and are opposed to all people, forbidding us to speak to the nations so that they might be saved, in order to always fill up their sins. But the wrath has overtaken them in the end.

And we, brothers, having been torn away from you^o for a little while, (in face, not in heart), we're exceedingly eager with great desire to see your^o face. That's why we wanted to come to you^o. Indeed, I, Paulus, tried once, and then a second time, but Satan^u hindered us. For what's our expectation, or joy, or victory wreath of boasting? Isn't it you^o, before our lord Yeshua the Anointed, at his arrival? For you^o are our glory and joy.

3 That's why, when we could stand it no longer, we were delighted to remain by ourselves in Athens, and we sent Timotheos, our brother, and servant of God, and our fellow-worker in the good news of the Anointed, in order to firmly establish you^o, and to encourage you^o concerning your^o faith, so that nobody might waver in this duress, (for you^o yourselves know that we've been placed here for this). For even when we were with you^o, we told you^o in advance that we were about to be pressured, just as you^o know it also came to be. Because of this, when I also could stand it no longer, I sent to perceive your^o faith, in case the one who tests had tested you^o, and it turned out that our labour had been for nothing.

But now, Timotheos has come to us from you^o, and he's brought us good news of your^o faith and love, and that you^o have a good memory of us, always longing to see us, just as we also do you^o. Through this we were comforted about you^o brothers, above all our duress and distress, because of your^o faith. Because now we live if you^o stand firm in the lord. For what thankfulness are we able to repay to God for you^o, for all the joy which we have because of you^o before our god. Night and day, pleading exceedingly to see your^o faces, and to fully provide for the needs of your^o faith.

Now may God himself, our father, and our lord Yeshua the Anointed, align our path so we can come to you^o. And may the lord make you^o abound and overabound in love to one another, and to everyone, even as we also do to you^o, in order to firmly establish your^o hearts, blameless in holiness before God our father, and at the arrival of our lord Yeshua the Anointed with all his holy ones.

4 Finally then brothers, we ask you^o and entreat you^o in the lord Yeshua - just as you^o accepted from us how you^o must walk and please God - that you^o might overabound even more. For you^o know what commands we gave you^o through the lord Yeshua. For this is the will of God, your^o sanctification, that you^o keep away from fornication, that each of you^o know how to have ownership of their own vessel,

in sanctification and in honour, not in the passion of desire like the nations who don't know God, so that nobody should transgress and take advantage of his brother in this matter, because the lord^[2] [Yahweh] is an avenger concerning all these things, just as we also said to you[̄] before and testified to you[̄]. For God didn't call us for impurity, but in sanctification. Therefore the one who sets this aside, isn't setting a person aside, but God, who gave his holy spirit to you[̄].

But concerning brotherly love, you've[̄] no need for me to write to you[̄], for you[̄] yourselves are God-taught to love one another, for you[̄] also do this to all the brothers in the whole of Macedonia. But we entreat you[̄] brothers, overabound even more. And be ambitious to be quiet, and to mind your[̄] own business, and to work with your[̄] own hands, just as we instructed you[̄], so that you[̄] can walk respectably toward those outside, and may have no need of anything.

And we don't want you[̄] to be ignorant, brothers, about those who've been laid to rest, so that you[̄] aren't saddened like the rest who have no expectation. For if we trust that Yeshua died and rose up, in the same way also God will bring, together with Yeshua, those who've been laid to rest through him. For we say this to you[̄] in the message of the lord, that we who are living, those who are left behind until the arrival of the lord, won't precede those who've been laid to rest. Because the lord himself, with a rousing shout, with the loud voice of a chief messenger, and with a trumpet of God, will descend from the sky, and the dead in the Anointed will rise up first. After that, we who are living, those who are left behind, will be snatched away at the same time, together with them in the clouds, to meet the lord in the air, and in this way we will always be together with the lord. So then, console one another with these messages.

5 Now about the times and seasons brothers, you've[̄] no need to be written to, for you[̄] yourselves know exactly that the day of the lord is coming like a thief in the night. For when they're saying "Peace and security", then, unforeseen by them, complete ruin will be standing there, like labour to the one who's pregnant^[3]. And they definitely won't escape. But you[̄] brothers, you[̄] aren't in darkness so that that day might overtake you[̄] like a thief. For all of you[̄] are sons of light and sons of day. We aren't of night, nor of darkness.

So then, let's not lie asleep like the rest do, but let's stay alert and be sober. For those who sleep, sleep at night, and those who are drunk, get drunk at night, but we, being of the day, let's be sober, putting on the breastplate of faith and love, and the helmet of the expectation of salvation, because God didn't put us here for wrath, but to procure salvation through our lord Yeshua the Anointed, who died on our behalf, so that whether we're alert or whether we sleep, at the same time, together with him, we'll live.

Therefore, encourage one another and build each other up, just as you're[̄] doing. And we ask you[̄] brothers, to know those who labour among you[̄], and who are over you[̄] in the lord, and who admonish you[̄], and regard them exceedingly highly in love because of their work. Be at peace among yourselves.

And we entreat you[̄] brothers, admonish the disorderly, exhort the faint hearted, uphold the weak, be patient towards all. See that nobody repays anyone evil with evil, but always pursue good, both to one another and to all. Rejoice always. Pray

incessantly. Give thanks in everything, for this is the will of God for you¹ in Anointed Yeshua. Don't extinguish the spirit. Don't look down on prophecies. But discern all things and hold onto the better. Keep away from every appearance of wickedness.

May the god of peace himself make you¹ holy, and may the whole of your¹ spirit, and soul, and body, be kept blamelessly at the arrival of our lord Yeshua the Anointed. The one who calls you¹ is trustworthy, and he's the one who'll make it so.

Brothers, pray for us. Greet all the brothers with a holy kiss. I urge you¹ to swear an oath⁴ by the lord, to read this letter to all the holy brothers.

The grace of our lord Yeshua the Anointed is with you¹.

Amen⁵.

1) Satan is the Hebrew name for Diabolos and means "accuser"

2) Jews used "Lord" in place of "Yahweh" to avoid any possibility of breaking the third commandment.

3) "pregnant" is literally "has in the belly"

4) "urge someone to swear an oath" is all one word in Greek

5) amen is a Hebrew word meaning "truly"

2 Thessalonians

1 Paulus and Silas and Timotheos.

To the assembly of Thessalonians in God our father and in the lord Yeshua the Anointed.

Grace to you^o, and peace, from God our father and from the lord Yeshua the Anointed.

We ought to give thanks to God at all times concerning you^o brothers, just as it's deserved, because your^o faith overabounds, and the love of each one of you^o all abounds to one another, so that we ourselves are boasting of you^o among the assemblies of God, on behalf of your^o perseverance, and your^o faith in all your^o persecutions, and the duress which you're^o tolerating - a proof of the righteous judgement of God, so that you're^o deemed worthy of the kingdom of God, for the sake of which you^o also suffer.

Even though it's righteous with God to repay those who are troubling you^o, with duress, and you^o who are being pressured, with relief, along with us, in the revelation of the lord Yeshua from the sky with his messengers of power. Giving vengeance in a flaming fire to those who don't know God, and to those who don't obey the good news of our lord Yeshua the Anointed. They'll pay the penalty of everlasting ruin, away from the presence of the lord, and from the glory of his strength, on that day when he comes, to be glorified among his holy ones, and to be marvelled at by all those who trust, because our testimony was trusted by you^o. For which we're also praying concerning you^o always, that you'll^o be considered worthy of the calling of our god, and that he might fulfil every delight of goodness and a work of faith in power, so that the name of our lord Yeshua the Anointed might be glorified among you^o, and you^o in him, according to the grace of our god and of the lord Yeshua the Anointed.

2 And we ask you^o brothers, concerning the arrival of our lord Yeshua the Anointed, and our being gathered together to him, that you^o don't be quickly unsettled in your^o mind, nor be troubled, neither because of a spirit, nor because of a message, nor because of a letter, appearing to be from us, saying that the day of the Anointed has already been. Don't let anybody deceive you^o in any way, because unless the defection comes first, and the person of sin is revealed, the son of destruction, the one who opposes and exalts himself above everything which is called a god, or is an object of worship, so that he sits as a god in the temple of God, displaying himself - that he's a god.

Don't you^o recall that I told these things to you^o when I was still with you^o? And now you^o know the one who holds him back so that he'll be revealed in his own time. For the secret of lawlessness is already working, only now there's one who holds him back, until he comes out from the midst. And then the lawless one will be revealed, (whom the lord will destroy by the breath of his mouth, and will nullify by the appearance of his arrival), and whose arrival is in accordance with the working of

Satan^[1], in all power, and signs and miracles of falsehood, and in all deception of unrighteousness among those who are being destroyed because they didn't welcome the love of the truth - so they'd be saved. And because of this, God will send them a working of going astray so they'll trust the falsehood, so they may be judged - all who didn't trust the truth but who were delighted with unrighteousness.

But we ought to give thanks to God always concerning you[̄] brothers, beloved of the lord, because God chose^[2] you[̄] from the beginning, for salvation in the sanctification of spirit and faith in the truth. Into which he calls you[̄] through our good news, to gain possession of the glory of our lord Yeshua the Anointed. So then brothers, stand firm. And hold onto the traditions which you[̄] were taught, whether through a message, or whether through a letter from us. And may our lord Yeshua the Anointed himself, and God our father, who has loved us and has given us everlasting consolation and a good expectation in grace, comfort your[̄] hearts and strengthen you[̄] in every message and good work.

3 Finally brothers, pray about us that the message of the lord might run, and might be glorified just as it also was with you[̄], and that we should be rescued from the unnatural^[3] and wicked things of people, for not all have faith. But the lord is trustworthy, who'll make you[̄] steady and will guard you[̄] from the wicked. And we have confidence in the lord concerning you[̄], that you're[̄] doing what we instructed you[̄] to do, and that you[̄] will do it. And may the lord align your[̄] hearts into the love of God, and into the perseverance of the Anointed. And we instruct you[̄] brothers, in the name of our lord Yeshua the Anointed, to withdraw yourselves from every brother who walks in a disorderly way, and not according to the tradition which you[̄] received from us.

For you[̄] yourselves know how you[̄] must imitate us, that we weren't disorderly among you[̄]. Neither did we eat bread with anyone without paying, but in trouble and labour, working night and day, in order not to overburden any of you[̄]. Not that we don't have a right, but so that we ourselves might give you[̄] a model, in order that you'd[̄] imitate us. For even when we were with you[̄] we gave you[̄] this instruction, that if anyone isn't willing to work, don't let them eat.

For we hear that some are walking among you[̄] disorderly, not working but being busybodies^[4]. Such as those - we instruct and entreat through our lord Yeshua the Anointed, that working with quietness, they should eat their own bread. And you[̄] brothers, don't lose heart with doing good, but if anyone doesn't obey our message through this letter, take note of this, and don't mix with them, so that they might be ashamed. Don't regard them as an enemy, but admonish them like a brother.

And may the lord of peace himself grant you[̄] peace through all things, in every way.

The lord is with all of you[̄].

This greeting with my own hand, Paulus, which is a sign in every letter that I write in this way.

The grace of our lord Yeshua the Anointed is with all of you[̄].

Amen^[5].

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- 1) Satan is the Hebrew name for Diabolos and means “accuser”
 - 2) this word has the idea of choosing or picking something (like fruit for example) for yourself
 - 3) “unnatural” here is literally “out of place”
 - 4) In Greek this is a play on words, “working” and “being busybodies” are almost the same word, in English we might say, “not being busy bodies, but being busybodies”
 - 5) amen is a Hebrew word meaning “truly”
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1 Timothy

1 Paulus, an ambassador of Yeshua the Anointed according to the command of God our saviour, and of the lord Yeshua the Anointed, our expectation.

To Timotheos, my legitimate child in the faith.

Grace, mercy, peace, from God our father and from Anointed Yeshua our lord.

Just as I entreated you when going to Macedonia - remain in Ephesus so that you may instruct some not to teach differently, nor to pay attention to stories and to endless genealogies, which give rise to meaningless questions, rather than the stewardship of God in faith. But the fulfilment of the command is love, from a clean heart, and from a good conscience, and from a genuine faith, from which some, having missed the mark, have turned aside to idle talk, wanting to be teachers of the law, not thinking through either the things they say, or concerning anything which they're asserting.

But we know that the law is good^[1], if anyone uses it as intended - knowing this, that the law wasn't laid down for the righteous, but for the lawless, and the insubordinate, for the ungodly and sinners, for the unholy and profane, for those who strike their fathers and mothers, and for murderers, for fornicators, for homosexuals, for kidnappers, for liars, for perjurers, and if there's anything else which is opposing sound teaching, according to the good news of the glory of the blessed God, with which I've been entrusted.

And I thank Anointed Yeshua our lord who empowers me, that he considered me trustworthy, placing me into service - me, who was formerly a speaker of evil, and a persecutor, and an insolent person. But I was shown mercy because, being ignorant, I acted in unbelief. And the grace of our lord abounded exceedingly, with the faith and love that are in Anointed Yeshua.

This saying is trustworthy, and worthy of all acceptance, "Anointed Yeshua came into the world to save sinners, of whom I'm the foremost." But because of this I was shown mercy, so that in me, the foremost, Yeshua the Anointed might display all kinds of patience, as an illustration to those who are about to trust in him, resulting in everlasting life. But to the king of the ages, immortal, invisible, the only wise god, are honour and glory, to the ages of the ages.

Amen^[2].

I'm committing this command to you my child, Timotheos, according to the prophecies which were made about you before, that in them you wage war in the better war, having faith and a good conscience, which some have pushed away - and have been shipwrecked concerning the faith, including Hymeneus and Alexandros, whom I handed over to Satan^[3], so that they might be taught not to speak evil.

2 I urge then, above all, that petitions, prayers, intercessions, and thanksgivings be made on behalf of all people, and for kings, and for all those in authority, so that we may lead a peaceful and quiet^[4] life, in all devoutness and dignity. For this is good^[1] and acceptable in the sight of God our saviour, who wants all people to be saved, and

to come into a recognition of the truth. For there's one god, and one mediator between God and people, the person Anointed Yeshua, who gave himself as a ransom on behalf of all, the testimony in its own time, because of which I was placed as a proclaimer and an ambassador, (I'm speaking the truth in the Anointed, I'm not lying), a teacher of nations, in faith and truth.

So then, I intend the men in every place to pray, lifting up hallowed hands, without wrath and arguing. Similarly, the women also, to adorn themselves in moderate attire, with modesty and sensibility, not with braids, or gold, or pearls, or expensive garments, but with good works, which is fitting for women proclaiming service to God.

Let a woman learn in quietness, and all submission. I don't permit a woman to teach, or to be domineering over a man, but to be in quietness, for Adam was formed first, and then Eve. And Adam wasn't tricked, but the woman, when she'd been tricked, became in transgression. But she'll be saved through childbearing, if she remains in faith, and love, and sanctification with sensibility.

3 This is a trustworthy saying, "If anyone reaches for the position of watchman, they desire a good^[1] work." So then, a watchman has to be above reproach, the husband of one woman, sober, sensible, well behaved, hospitable, good at teaching, not given to wine, not a brawler, not greedy for gain, but fair, not contentious, not a lover of money^[5], leading his own household well, having children in submission with all dignity. (For if anyone doesn't know how to lead their own household, how will they take care of an assembly of God?) Not newly planted, so they don't become conceited^[6] and fall into the condemnation of Diabolos^[7]. And they must also have a good^[1] testimony from the outside, so they don't fall into reproach and the trap of Diabolos^[6].

Servants similarly, solemn, not double talkers, not giving themselves to much wine, not greedy for gain, having the secret of the faith with a clear conscience. And let them be discerned first, and then let them serve, if they're without reproach. Their wives similarly, solemn, not slanderers, sober, trustworthy in everything. Let servants be husbands of one woman, leading their children and their own households well. For those who serve well are procuring a good^[1] step for themselves, and much boldness in faith, which is in Anointed Yeshua.

I'm writing these things to you, expecting to come to you soon, but so that if I'm delayed, you may know how you must dwell in the household of God, which is the assembly of the living God, a pillar and foundation of the truth. And we all agree, the secret of devoutness is great - God was manifested in flesh, was declared righteous in spirit, appeared to messengers, was proclaimed among nations, was trusted in the world, and was taken up in glory.

4 But the spirit specifically says, that in the later times some will withdraw from the faith, paying attention to seducing spirits and to the teachings of demons, having their own conscience seared by hypocrisy and lying, forbidding people to marry, abstaining from foods which God created to be partaken with thankfulness by the faithful, and those who recognise the truth. (Because every creature of God is good^[1], and nothing is rubbish if it's received with thankfulness, for it becomes holy through the message of God, and intercession).

By laying out these things to the brothers you'll be a good^[1] servant of Yeshua the Anointed, nurtured in those messages of the faith and the good^[1] teaching which you've followed closely. But have nothing to do with the profane, or with old women's stories. And exercise yourself resulting in devoutness. For physical exercise is slightly beneficial, but devoutness is entirely beneficial, having a promise of life, both now and the one which is coming soon. This is a trustworthy saying and deserves complete acceptance, for which we're labouring and being reproached, because we have an expectation in the living God who is saviour of all people, especially the faithful.

Instruct and teach these things. Don't let anybody despise your youth, but become a model for the faithful, in message, in behaviour, in love, in spirit, in faith, in purity. Until I come, pay attention to the reading, to the encouragement, to the teaching. Don't neglect the endowment^[8] that's in you, which was given to you through prophecy, with the laying on of hands of the eldership. Give attention to these things, so that your progress might be apparent to all. Look after yourself and your teaching. Continue in them, for by doing this you'll save yourself and those who hear you.

5 Don't chastise an elderly man, but entreat him like a father; younger men like brothers; elderly women like mothers; younger women like sisters, in all purity.

Hold widows who are really widows in honour. But if any widow has children, or descendants, let them first learn to be devout to their own household, and to give back a repayment to their ancestors, for this is acceptable in the sight of God. The one who's a real widow, and has been left alone, has put her expectation in God, and continues the petitions and prayers night and day. But the one who lives for pleasure has died, even though she lives.

Instruct these things, so that they may be beyond reproach. And if anyone doesn't provide for his own, and especially those of their own household, they've disowned the faith and are worse than an unbeliever. Let a widow be put on the list if she isn't under sixty years old, and she only became the wife of one man, being testified to for her good^[1] works, (if she raised children, if she's hospitable, if she washes the feet of the holy, if she helps those who are pressured, if she follows closely after every good^[9] work).

But decline younger widows, for when they desire pleasure more than the Anointed, they'll want to remarry, bringing condemnation because they've set aside their first faith. And at the same time, they learn to be idle, going about from house to house. And not only idle, but also babblers and busybodies, saying things they shouldn't.

I intend the younger ones to marry, to have children, to manage the home, not giving any opportunity for those who oppose to criticise^[10] grace - for already some have been turned aside after Satan^[3]. If any faithful man or woman has widows, let them provide for them and not let the assembly be burdened so it can provide for the real widows.

Let those elders who have led well be considered worthy of being paid double honour, especially those who labour in the message and in teaching. For the writing says, "Don't muzzle an ox which is threshing grain." and "The worker is worthy of his reward." Don't concur with an accusation against an elder, except if there are

more than two or three witnesses. Expose those who sin, in front of everyone, so that the rest will have fear.

I'm earnestly pleading in the sight of God, and of the lord Yeshua the Anointed, and the selected messengers, that you'll guard these things without prejudging, not doing anything out of partiality. Don't place hands on anyone quickly. Don't share in someone else's sins. Keep yourself pure. No longer drink only water, but use a little wine, because of your stomach and your frequent illness.

The sins of some people are obvious beforehand, going ahead of them into judgement, but some follow closely behind. Similarly too, good^[1] works are obvious beforehand, and those that are otherwise aren't able to be hidden.

6 Let whoever is under the yoke of slavery consider their owners worthy of all honour, so that the name of God and the teaching won't be spoken evil of. And let those who have believing owners not despise them because they're brothers, but rather let them serve as slaves because those who are receiving the act of kindness are believers and beloved.

Teach and entreat these things. If anyone teaches differently and doesn't agree with sound messages, (those of our lord Yeshua the Anointed), and to the teaching of devoutness, then he's conceited^[2], not understanding anything, and has an unhealthy interest in meaningless questions and wars of words, which result in envy, strife, speaking evil, wicked suspicions, and violent contentions between people of minds which have been corrupted, having been robbed of the truth, presuming that devoutness is the means of gain. Stay away from such people.

But devoutness with contentment is a means of great gain. For we didn't carry anything into the world, and it's evident that we're also not able to carry anything out. But we'll be satisfied with having sustenance and shelter. But those intending to be rich fall into a trial and a trap, and into many foolish and harmful desires which sink those people into complete ruin and destruction. For the love of money^[3], (which reaching for, some have been led astray from the faith and pierced themselves with many pains), is the root of all evil things.

But you, honourable person of God, flee these things, and pursue righteousness, devoutness, faith, love, perseverance and gentleness. Contend the good^[4] contest of the faith. Lay hold of the everlasting life, into which you were called, and you professed the good^[5] profession in front of many witnesses. I instruct you, in the sight of God who gives life to all things, and of Anointed Yeshua, who testified the good^[6] profession before Pontius Pilate, to keep the command, spotless, above reproach, until the appearance of our lord Yeshua the Anointed, which the blessed and only ruler, the king of those who reign, and the lord of those who are lords, will reveal in his own time. Who alone has immortality, making his home in unapproachable light, whom no person has either seen nor is able to see, to whom are honour and everlasting might.

Amen^[7].

Instruct those who are rich in the present age not to be arrogant, nor to put their expectation in uncertain riches, but in the living God, (who richly provides us everything for our enjoyment), to do good, to be rich in good^[8] works, generous, sharing in common, storing up a good^[9] foundation for themselves for the time which is about to come, so that they may lay hold of the everlasting life.

Honourable Timotheos, guard that which has been entrusted, turning aside from profane idle talk, and contradictions which are falsely called knowledge, which some have proclaimed, and in regard to the faith have missed the mark.

Grace is with you.

Amen^[2].

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- 1) good in terms of quality, not morality
 - 2) amen is a Hebrew word meaning “truly”
 - 3) Satan is the Hebrew name for Diabolos and means “accuser”
 - 4) “peaceful and quiet” is literally “quiet and quiet”
 - 5) “lover of money” is literally “lover of silver”
 - 6) Diabolos means “slanderer”
 - 7) conceited is literally “wrapped in smoke”
 - 8) the Greek word has the idea of an undeserved/unmerited gift or favour
 - 9) morally good
 - 10) in Greek “criticism” has the sense of doing so in an angry or unconstructive way
 - 11) “love of money” is literally “love of silver”
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2 Timothy

1 Paulus, an ambassador of Yeshua the Anointed, through the will of God according to the promise of life which is in Anointed Yeshua.

To Timotheos, my beloved child.

Grace, mercy, and peace from God the father and from Anointed Yeshua our lord.

I thank God, whom I serve from my fathers with a clear conscience, as I incessantly have remembrance of you in my petitions, night and day, longing to see you, having been reminded of your tears, so that I may be filled with joy, receiving reminders of the genuine faith which is in you, which first dwelt in your grandmother Lois, and also in your mother Eunike, and I've been persuaded, is also in you.

For this reason, I remind you to rekindle the endowment^[1] of God, which is in you through the laying on of my hands. For God didn't give us a spirit of cowardice, but of power, and of love, and of a sound mind.

Therefore, don't be ashamed of the testimony of our lord, nor of me his prisoner, but share in suffering for the good news, according to the power of God, who saved us, and who called us to a holy calling, not according to our works, but according to his own purpose and grace, which was given to us in Anointed Yeshua before times everlasting, and has been made manifest now through the appearance of our saviour, Yeshua the Anointed, who indeed nullified death, and brought life and incorruption to light through the good news, into which I was placed as a proclaimer, and an ambassador, and a teacher of the nations, for which reason I also suffer these things. But I'm not ashamed, for I know in whom I've trusted, and I'm persuaded that he's able to guard what I've entrusted to him until that day.

Have a pattern of sound messages, which you heard from me, in the faith and love which are in Anointed Yeshua. Guard the good^[2] thing, entrusted to you through the holy spirit who dwells among us.

You know that all those in the province of Asia have turned away from me, including Phygelus and Hermogenes.

May the lord^[3] [Yahweh] grant mercy to the household of Onesiphorus, because he refreshed me many times and wasn't ashamed of my chain, but, being in Rome, he earnestly sought me out and found me. May the lord^[3] [Yahweh] grant him to find mercy alongside the lord in that day. And you perceive better than me how much he served in Ephesus.

2 You then, my child, be empowered in the grace that's in Anointed Yeshua. And the things which you heard from me, along with many witnesses - commit these things to faithful people who'll also be competent^[4] to teach others. You then, suffer as a good^[2] soldier of Yeshua the Anointed. Nobody doing military service entangles themselves in the affairs of life - in order to please the one who enlisted them. And if anyone competes, they aren't crowned^[5] unless they compete within the rules. The

labouring farmer must be first to partake of the produce. Consider what I say, for the lord may give you understanding in all things.

Recall Yeshua the Anointed, raised from the dead, of the seed of David, in accordance with my good news, in which I suffer, even to the point of bonds like a criminal - but the message of God hasn't been bound. Because of this I endure all things, because of the selected, and so that they themselves might obtain their salvation, which is in Anointed Yeshua with everlasting glory.

This is a trustworthy saying, "For if we died together, we'll also live together. And if we endure, we'll reign together. If we disown, then he'll disown us. If we're untrusting, he remains trustworthy, for he isn't able to disown himself." Remind them of these things, earnestly pleading with them in the sight of the lord, not to be warring about words, which results in nothing useful, to the subversion of those who hear.

Be diligent to present yourself approved by God, a worker having no cause for shame, cutting the message of truth in a straight line. But give a wide berth to profane idle talk, for it'll lead to further ungodliness and their message will spread like gangrene. Hymeneus and Philetus are among them, who have missed the mark concerning the truth, saying that the resurrection has already occurred, and upsetting the faith of some. Nevertheless, the solid foundation of God has stood, having this seal, "The lord^[3] [Yahweh] perceives those who are his", and, "Let the one who names the name of the lord^[3] [Yahweh] stay away from unrighteousness."

In a great house there aren't only gold and silver vessels, but also wooden and earthenware ones. Some indeed for honour, but some for dishonour. So if anyone cleans themselves out from these, they'll be a vessel for honour, having been made holy and useful to the owner, having been made ready for every good work. And flee youthful desires, and pursue righteousness, faith, love and peace, with those who call on the lord from a clean heart. And excuse yourself from foolish and uneducated meaningless questions, knowing that they give birth to quarrels. And a slave of the lord mustn't quarrel, but be gentle toward all, good at teaching, forbearing, educating those who oppose with gentleness, for perhaps God may give them repentance, leading to recognition of the truth, and they'll sober up from the trap of Diabolos^[6], having been taken captive by him to do his will.

3 But perceive this, that in the last days there'll be difficult times. For people will be lovers of themselves, lovers of money, boasters, arrogant, speakers of evil, disobedient to parents, ungrateful, unholy, without natural affection, implacable, slanderers, without self-control, wild, not loving goodness, betrayers, reckless, conceited^[7], lovers of pleasure rather than lovers of God, having a resemblance of devoutness but disowning its power.

Turn away from these. For from these are those who slip into the houses and take foolish women captive, having been heaped with sins, being led by various desires, always learning but never able to come into a recognition of the truth. In the same manner that Yannes and Yambres opposed Moshe, these are also opposing the truth, people with destroyed minds, not standing the test concerning the faith. But they won't advance any further, because their lack of understanding will be obvious to all, as that of those men became.

But you, you have closely followed my teaching, my leading, my purpose, my faith, my patience, my love, my perseverance, my persecutions, my sufferings, which

happened to me in Antioch, in Iconium, in Lystra - what persecutions I bore! And the lord rescued me from all of them.

And all those who want to live devoutly in Anointed Yeshua will be persecuted. But wicked people and sorcerers will go from bad to worse, leading astray and being led astray. But you, remain in what you've learned and were entrusted with, knowing from whom you learned it, and because you've known the sacred writings since you were a baby, which are able to make you wise regarding salvation, through faith in Anointed Yeshua. All the writing is God breathed, and beneficial for teaching, for conviction, for correcting, and for training in righteousness, so that the person of God may be complete, having been thoroughly prepared for every good work.

4 So then, I'm earnestly pleading, in the sight of God and of the lord Yeshua the Anointed, who's about to judge the living and the dead, by his appearing and by his kingdom. Proclaim the message, be at hand, opportunely and inopportunely, expose, rebuke, entreat, with all patience and teaching. For a time is coming when sound teaching won't be tolerated, but according to their own desires they'll heap up teachers to themselves who tickle their ears. And indeed, they'll turn away from hearing the truth, and they'll be turned aside to stories.

But you, be sober in all things, suffer, do the work of a good news bringer, fulfil your service. For I'm already being poured out like a drink offering, and the time of my release is at hand. I've contended the good^[2] contest, I've finished the race, I've kept the faith. Finally, there's a wreath of righteousness laid away for me, which the lord, the righteous judge, will give to me in that day. And not only to me, but also to all those who have loved his appearing.

Be diligent to come to me quickly, for Demas has abandoned me, having loved the current age, and gone to Thessalonica, Crescens to Galatia, and Titus to Dalmatia. Only Loukas is with me. Take Markos and bring him with you, for he's useful to me for the service. I sent Tychicus to Ephesus. Bring the cloak which I left behind with Carpus in Troas, along with the scrolls, especially the parchments.

Alexandros the coppersmith did many evil things to me. May the lord^[3] [Yahweh] repay him according to his works. Be on guard with him, for he's strongly resisted our message.

At my first defence nobody stood beside me, but all abandoned me. May it not be counted against them. But the lord stood beside me and empowered me, so that through me the proclamation would be fulfilled, and all the nations should hear. And I was rescued from the lion's mouth. And the lord will rescue me from every wicked work, and he'll save me into his heavenly kingdom. To him be the glory into the ages of the ages.

Amen^[8].

Greet Priska and Akulas, and the household of Onesiphorus. Erastus remained in Corinth. But I left Trophimus behind in Miletus, ill. Be diligent to come before winter. Eubulus greets you, as do Pudens, and Linus, and Claudia, and all the brothers.

The lord Yeshua the Anointed is with your spirit. Grace is with you.

Amen^[8].

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- 1) the Greek word has the idea of an undeserved/unmerited gift or favour
 - 2) good in terms of quality, not morality
 - 3) Jews used “Lord” in place of “Yahweh” to avoid any possibility of breaking the third commandment.
 - 4) literally “competent” here is literally “sufficient”
 - 5) “crowned” in the sense of having a wreath put on their head as a sign of victory
 - 6) Diabolos means “slanderer”
 - 7) conceited is literally “wrapped in smoke”
 - 8) amen is a Hebrew word meaning “truly”
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Titus

1 Paulus, a slave of God, but an ambassador of Yeshua the Anointed, for the faith of the selected of God, and for the recognition of the truth according to devoutness, in expectation of everlasting life, which the free of falsehood^[1] God promised before times everlasting, and who has manifested his message in his own time, through the proclamation which was entrusted to me, according to the command of God, our saviour.

To Titus, my legitimate child according to a common faith.

Grace, mercy, peace, from God the father and from the lord Yeshua the Anointed, our saviour.

For this reason, I left you in Crete - so that you should set anything which is lacking in order, and should install elders in every town, as I prescribed to you: anyone who's above reproach, the husband of one woman, who has trustworthy children, not under accusation of being wasteful or insubordinate, (for the watchman has to be above reproach as a steward of God), not presumptuous, not easily angered, not given to wine, not a brawler, not greedy for gain, but hospitable, fond of goodness, sensible, righteous, hallowed, self-controlled, holding on, (according to the teaching), to the trustworthy message so that he may also be able to entreat with sound teaching, and to expose those who contradict it.

For there are many insubordinate, idle talkers, and mind deceivers, especially those from the circumcision, those who must be curbed, who upset entire households, teaching things they shouldn't be, for the sake of shameful gain.

A certain one of them, one of their own prophets, has said, "Cretans are always liars, evil beasts, idle bellies." This testimony is true. So for that reason, expose them abruptly, so they may be sound in the faith, not paying attention to Jewish stories and commands of people, turning from the truth.

Indeed, all is clean to the clean, but to the defiled and untrusting, nothing's clean, and even their mind and conscience have been defiled. They profess to know God, but they're denying it by their works, being abominable, and disobedient, and rejected for every good work.

2 But you, speak what's appropriate for sound teaching. Older men should be sober, worthy of respect, sensible, sound in the faith, in love, in perseverance. Older women, similarly, in a way befitting sacred people, not slanderers, not enslaved to much wine, teachers of good things, so that they may moderate the young women, to be fond of their husbands, fond of their children, sensible, pure, stewards of their household, good, being subject to their husbands, so that the message of God won't be spoken evil of. Entreat the younger men similarly, to be of a sound mind.

In all things present yourself as a model of good^[2] works, in teaching - seriousness, incorruption, a sound message which can't be condemned, so that the one who opposes it might be ashamed when they don't have anything low to say about us.

Slaves should be subject to their own owners, to be pleasing in all things, not answering back, not robbing, but showing good faith to all, so that in all things they may adorn the teaching of God our saviour.

For the saving grace of God has been revealed to all people, educating us, so that, having denied ungodliness and worldly desires, we should live sanely, and righteously, and devoutly in the present age. Anticipating the blessed expectation and appearance of the glory of our great god and saviour, Yeshua the Anointed, who gave himself for our sake, so that he should ransom us back from all lawlessness, and purify to himself a people of his own, zealous for good^[2] works.

Speak these things, and entreat and expose with all authority. Don't let anybody despise you.

3 Remind them to be subject to rulers and authorities, to submit, ready to do every good work, to not speak evil, not contentious, fair, showing all gentleness to all people. For we were also ignorant once, disobedient, wandering astray, slaves to desires and various pleasures, passing life in evil and envy, detestable and hating one another. But when the kindness and the love of mankind of God our saviour was revealed, (not because of works in righteousness which we've done, but because of his mercy), he saved us through a bathing of regeneration, and of renewing of the holy spirit, whom he poured out on us richly through Yeshua the Anointed, our saviour, so that having been declared righteous by that grace, we may become heirs according to the expectation of everlasting life.

This is a trustworthy message, and concerning these things I intend you to maintain them strongly, so that those who have trusted God may be focused on good^[2] works. These things are good^[2] and beneficial to those people. But give a wide berth to foolish questions and genealogies, and contentions and quarrels about the law, because they're unbeneficial and futile. After a first, and then a second admonition, have nothing to do with a heretical person, knowing that such a person is twisted, and is sinning, being self condemned.

When I send Artemas to you, or Tychicus, be diligent to come to me in Nicopolis, for I've decided to winter there. Diligently send forth Zenas the lawyer, and Apollos, so they don't lack anything. And let our own learn good^[2] works, providing for the necessary needs, so that they may not be unfruitful.

All those with me greet you. Greet those who are fond of us in the faith.

Grace is with all of you.

Amen^[4].

1) "free of falsehood" is one word in Greek

2) good in terms of quality, not morality

3) "saving" here is an adjective in Greek

4) amen is a Hebrew word meaning "truly"

Philemon

Paulus, a prisoner of Anointed Yeshua, and Timotheos, my brother.

To Philemon, the beloved, and our fellow worker. And to Apphia, the beloved, and to Archippus our fellow soldier, and to the assembly of your household.

Grace to you, and peace, from God our father and from the lord Yeshua the Anointed.

I give thanks to my god, always making remembrance of you in my prayers, hearing of your love, and the faith which you have towards the lord Yeshua, and to all the holy, so that the partnership^[1] of your faith may come to be active, in recognition of every good thing among us, regarding Anointed Yeshua.

For we have much thankfulness and consolation from your love, because the hearts^[2] of the holy have been relieved through you brother. That's why I have much boldness in the Anointed to command you about what's proper. But rather, I entreat you through love, being such a one as Paulus, an old man, and now also a prisoner of Yeshua the Anointed. I entreat you about my child, whom I fathered in my bonds, Onesimus^[3], who used to be useless^[4] to you, but is now useful^[4] to both you and me, and whom I'm sending up to you. He who is my own heart^[2], whom I intended to keep with me, so that on your behalf he might serve me in those bonds of the good news.

But I didn't want to do anything without knowing your intention, so that your good work wouldn't be forced, but might be voluntary. For perhaps he was separated from you for an hour because of this, so that you might have him back forever, no longer as a slave, but more than a slave, a beloved brother, especially to me, and how much more to you, both in the flesh and in the lord.

So if you regard me as a partner, accept him as you accept me. And if he did some wrong to you, or owes anything, put that on my account. I, Paulus, write with my own hand. I'll pay it back, (not to mention to you that you also owe me your very self). Yes brother, may I benefit from you in the lord. Relieve my heart^[2] in the Anointed.

Having confidence in your obedience I've written to you, knowing that you'll do over and above what I say. And at the same time, prepare a lodging for me, for I expect that through your prayers I'll be granted to you.

Epaphras my fellow prisoner in the Anointed greets you. As do Markos, Aristachus, Demas, and Loukas my fellow workers. The grace of our lord Yeshua the Anointed is with your spirit.

Amen^[5].

1) partnership in Greek has the idea of sharing everything in common

2) "heart" here is literally "innards". Greeks considered your inner feelings to be located in your innards, while in modern English we consider them to be in your heart.

3) Onesimus is a Greek name meaning "useful"

4) This is a play on words since Onesimus is a Greek name meaning “useful”

5) amen is a Hebrew word meaning “truly”

Hebrews

1 Having spoken to our fathers long ago, in many parts and in many ways, through the prophets, God spoke to us in the last of days through a son, whom he's placed as heir of all, and through whom he made the ages. Who, being the radiance of the glory, and the impression of his substance, carrying with him all things by the declaration of his power, cleansing our doing of sins through himself, is seated at the right hand of the majesty in the heights.

Becoming so much better than the messengers, he's inherited a much more excellent name than them. For to which of the messengers has he said in the past, "You're my son. Today I've fathered you", and again, "I'll be a father to him, and he'll be a son to me." And again, whenever he leads the firstborn into the inhabited world he says, "And let all the messengers of God worship him."

And indeed, to the messengers he says, "The one who makes his messengers winds^[1], and his ministers a flame of fire." But to the son, "Your throne, O God^[2], is into the age of the age. The rod of your kingdom is a rod of straightness. You love righteousness, and you hate lawlessness. Because of this, God, your god, has anointed you with the oil of exultation above your partners."

And, "In the beginning, O Lord^[3] [Yahweh], you founded the earth. And the heavens are the work of your hands. These will be destroyed, but you remain. And all will become aged like a cloak. And you'll roll them up, as if they were a covering, and they'll be changed. But you're the same, and your years won't cease."

And to which of the messengers has he ever declared, "Sit on my right hand side until I place your enemies as a footstool for your feet"? Are they not all ministering spirits, having been sent into a service because of those who are about to inherit salvation.

2 Because of this we must pay attention exceedingly to the things we've heard, otherwise we may drift away. For if the message which was spoken by messengers became steadfast, and all transgression and disobedience received a fair recompense - how will we escape, having neglected so great a salvation, which in the beginning was received by being spoken through the lord, and was confirmed to us by those who heard. God also testifies, together with signs, and miracles, and various works of power, and the distributions of the holy spirit, according to his will.

For he didn't subject the inhabited world, (the one about to be, which we're talking about), to messengers. But somewhere someone earnestly declares, saying, "What's a person that you're mindful of him? Or a son of a person that you visit him? You made him a little lower than messengers, you crowned^[4] him with glory and honour. You've subjected all things underneath his feet." For in subjecting all things to him, nothing remained not subjected to him. And now we don't yet see all things having been subjected to him.

And we observe the one who has been made a little lower than messengers, Yeshua, through the suffering of death, having been crowned^[4] with glory and honour.

So that by the grace of God he should taste death on behalf of everyone. For it was fitting for him, because to whom all things are, and because of whom all things are, leading many sons into glory, the originator of their salvation, to complete it through sufferings.

For both the one who makes holy and those who are being made holy are all from one. For which reason he isn't ashamed to call them brothers, saying, "I'll report your name to my brothers. I'll sing praise of you in the midst of an assembly." And again, "I'll put confidence in him." And again, "Look! It's me, and the children which God gave me."

So since the children have shared in flesh and blood, and he himself, in like manner, partook of the same, so that through death he should nullify the one who has the power of death, (this is Diabolos^[61]), so he might set free those who were subject to slavery for their entire lives, because of fear of death.

For indeed he doesn't take hold of messengers, but he takes hold of the seed of Abraham. Therefore he ought, in all things, to be made like his brothers, so that he may become a compassionate and trustworthy chief priest in the things of God, to make propitiation^[61] for the sins of the people. For since he himself suffered, being tested, he's able to help those who are tested.

3 Therefore holy brothers, partakers in a heavenly calling, consider the ambassador and chief priest of our profession, Yeshua the Anointed, being faithful to the one who made him so, just like Moshe was in his whole household. For he's been considered more worthy of glory than Moshe, in the same way that the one who constructed it has more honour than the house. For every house is constructed by someone, but God is the one who has constructed all things. And indeed Moshe was trustworthy in his whole household, like a man-servant, for a testimony of the things which will be spoken afterwards. But the Anointed, like a son over his household, whose household we are, if we hold on to the confidence and the boast of the certain expectation until the end.

Therefore just as the holy spirit says, "Today, if you should hear his voice, you shouldn't harden your hearts, as in the rebellion in the day of the trial in the wilderness, where your fathers tested me. They discerned me, and they saw my works for forty years. Therefore I was furious with that generation, and I said, 'They're always being led astray in their heart, and they haven't perceived my ways.' As I swore in my wrath, 'They'll never enter into my resting place.'"

Watch out brothers, in case there will be a wicked heart of unbelief, (in the withdrawing from the living god), in any of you. But encourage each other each day, as long as it's called today, so that none of you will be hardened by the deception of sin. For we've become partakers in the Anointed, if we hold on to the beginning of the substance, certain until the end.

In that it's said, "Today, if you should hear his voice, you shouldn't harden your hearts as in the rebellion." For some who heard rebelled - but not all of those who'd come out from Egypt through Moshe. And with whom was he furious for forty years? Wasn't it those who sinned, whose limbs fell down in the wilderness? And to whom did he swear that they wouldn't enter into his resting place, except those who were disobedient? And we observe that they weren't able to enter in because of unbelief.

4 Let's be afraid then, since a promise remains to enter into his resting place, in case some of you^e may seem to be lacking. For we've also been brought the good news, just as they were, but the message which they heard didn't benefit them, since it wasn't united with faith by those who heard.

For we who have trusted are entering into the resting place, just as he said, "As I swore in my wrath, they'll never enter into my resting place." And yet the works have been completed since the foundation of the world. For somewhere he spoke about the seventh day in this way, "And on the seventh day God rested from all his works." And in this again, "They'll never enter into my resting place." Since then it remains for some to enter into it, but those who were formerly brought the good news didn't enter in, through disobedience.

Again, designating a certain day "today" - saying in David, after so much time, what had been declared before, "Today, if you^e should hear his voice, you^e shouldn't harden your^e hearts." For if Yeshua had given them rest, he wouldn't have spoken after these things about another day. So then, a keeping of Sabbaths remains for the people of God. For the one who enters into his resting place has also rested from his works, just as God did from his own. We should be diligent then to enter into that resting place, so that we don't fall in the same example of disobedience.

For the message of God is living, and active, and sharper than all kinds of double edged sword, and penetrating to the division between soul and spirit, between joints and marrows, and a judge of inner thoughts and the notions of a heart. And there's no creation unseen in his sight, but all are naked and laid open^[7] to his eyes - to whom our account will be given.

Since we have then a great chief priest who has passed through the heavens, Yeshua, the son of God, let's hold fast to the profession. For we don't have a chief priest who isn't able to sympathise with our weakness, but who, when he'd been tested in all things in a like manner, was without sin. Let's come near with boldness then to the throne of grace, so that we may obtain mercy, and may find grace for well timed help.

5 For every chief priest, when they've been taken from among the people, is installed over people for the things of God, so that he may present both offerings and sacrifices for sins. He's able to bear gently with those who are ignorant, and those who are being led astray, since he himself is also wrapped in weakness. And because of this, he ought, just as he does for the people, in the same way also, to make offering for sins for himself.

And none takes this honour to himself, but is called by God, just as Aaron was. In this way also, the Anointed didn't glorify himself to become chief priest, but it was the one who said to him, "You're^e my son. Today I've fathered you^e." Just as also in a different place he says, "You're^e a priest into the age, according to the order of Melchizedek." Who, in the days of his flesh, presented both petitions and supplications to the one who's able to save him from death, with strong crying out and tears, (and who was heard due to his reverence). Even though he's a son, he learned obedience from the things which he suffered. And when he'd been perfected, he became the cause of everlasting salvation to all those who obey him, having been addressed by God as a chief priest according to the order of Melchizedek.

About whom there is many, and difficult to interpret, a message to be said by us, since you've become dull of hearing. For even though by this time you ought to be teachers, you have a need of one to teach you again the fundamentals of the beginning of the announcements of God, and you've come to have a need of milk and not of solid food. For everyone who partakes of milk is inexperienced in the message of righteousness, for they're an infant. But the solid food is for the mature, who through habit have had their senses exercised for the discernment of both good^[8] and of evil.

6 Therefore, leaving behind the message of the beginning of the Anointed, we should be being brought to maturity. Not again laying down a foundation of repentance from dead works, and faith in God, of immersions, of teaching, of laying on of hands, of the resurrection of the dead, and of everlasting judgement. And we should do this if God permits. For it's impossible for those who have once been enlightened, who have tasted of the heavenly gift, who have become partakers of the holy spirit, and who have tasted the good^[8] declaration of God, and the works of power in the age about to come, and who've fallen away, to again be renewed into repentance, re-executing^[9] the son of God to themselves, and making an example of him.

For land which drinks in the rain, which comes many times, and brings forth fodder useful to those for whom it's farmed, has a share in blessings from God. But that which bears thornbushes and thistles, is rejected and almost cursed, the end of which is burning.

But we've been persuaded of better things concerning you beloved, things that have salvation, (even if we speak in this way). For God isn't unrighteous, to forget your work and the suffering of the love which you've shown in his name, having served the holy, (and are serving). But we've earnestly desired that each one of you shows the same diligence to the assurance of the expectation until the end, so that you won't be dull, but you may become imitators of those, who through faith and patience inherit the promises.

For having promised to Abraham, God, since he had nobody greater to swear on, swore on himself, saying, "Surely, blessing, I'll bless you, and multiplying, I'll multiply you." And in this way, having long suffered, he attained the promises. For people indeed swear by the greater thing, and to them a confirmation of the oath is an end of all controversy.

In which God, intending to exhibit more abundantly the immutability of his will to those heirs of the promise, intervened with an oath. So that through two immutable matters, in which it's impossible for God to lie, we might have a strong consolation, those who have fled for safety, to lay hold of the expectation which lies before us, which we have like an anchor of the soul, both secure and certain, and entering into the interior of the curtain, where the forerunner has entered in on our behalf, Yeshua, who has become chief priest of the order of Melchizedek into the age.

7 For this Melchizedek, king of Salem, priest of God the highest, the one who met Abraham returning from striking down the kings, and who blessed him, (to whom also Abraham gave a tenth of all that was divided out), is indeed first translated as King of Righteousness, but after that also King of Shalom, which is King of Peace. Of

unknown father, of unknown mother, without genealogy, having neither a beginning of days, nor an ending of life, but having been made like the son of God, he remains a priest in perpetuity.

And you observe how great this one was, to whom Abraham the patriarch also gave a tenth of the best of the spoils. And indeed, those of the sons of Levi, who receive the priesthood, have a command, according to the law, to take a tenth from the people, (that is, from their brothers), even though they've come out from the loins of Abraham. But the one who wasn't in their genealogy, has received a tenth from Abraham, and he's blessed the one who has the promises.

But without any controversy, the inferior was blessed by the superior. And here indeed, dying people receive tenths, but there the one of whom it's testified that he lives. And so to speak, Levi, the one who receives tenths, has also given a tenth through Abraham. For he was still in the loins of the father when Melchizedek met with him.

If indeed then, fulfillment was through the Levitical priesthood, (for that people were placed under the law by it), what further need was there for another priest to stand up, according to the order of Melchizedek, and not to be called according to the order of Aaron? For since the priesthood has been transposed, out of necessity there also comes a transposition of the law. For the one of whom these things are being said, is part of a different tribe, from which nobody has ever served at the altar. For it's obvious that our lord has risen up out of Yehudah, regarding which tribe Moshe spoke nothing about priesthood.

And it's even more evident still, if a different priest rises up according to the likeness of Melchizedek, who isn't according to a fleshly law of command, but according to a power of indissoluble life. For he testifies, "You're a priest into the age according to the order of Melchizedek." For there is indeed a setting aside of the command which came before because of its weakness and uselessness. For the law doesn't make anything perfect, but the bringing in of a better expectation, through which we come near to God.

And in as much as it isn't without the swearing of an oath, (for indeed they've become priests without the swearing of an oath), but he, with the swearing of an oath through the saying to him, "The lord¹¹⁰¹ [Yahweh] has sworn and he won't regret it. You're a priest into the age according to the order of Melchizedek."

Yeshua has become the guarantor of a much better covenant. And indeed there are many, who have become priests but have been prevented from remaining so by death. But he, because of his remaining into the age, has the priesthood indefinitely. Therefore he's also able to completely save those who come to God through him, (being always living to plead on their behalf). For such a chief priest was fitting for us, hallowed, innocent, undefiled, having been separated from sinners, and becoming higher than the heavens; who doesn't have a necessity each day, (as those chief priests before), to present sacrifices for his own sins, and after that for those of the people, for he did this, having offered himself up once for all. For the law installs people as chief priests who have weakness, but the message of the swearing of an oath which is after the law, a son who has been perfected, into the age.

8 But the main point of what's being said - we have such a chief priest, who's seated at the right hand of the throne of the majesty in the heavens, a minister of the

holy places, and of the true tent which the lord^[10] [Yahweh], (and not some person), has pitched. For every chief priest is installed to present both offerings and sacrifices, therefore it's necessary to have something which he may present.

For if indeed, he was on the earth, he wouldn't even be a priest, (since there are already priests who present the offerings according to the law, who serve as an example and shadow of the heavenly things. Just as Moshe was informed when they were about to complete the tent. For, "See", he declares, "that you do all things according to the model which was shown to you on the mountain.") But now he's obtained a more excellent ministry, as much as he's a mediator of a better covenant, which has been enacted on better promises.

For if the first one was faultless, a place wouldn't have been sought for a second. For, blaming them, he says, "Look! Days are coming, says the lord^[10] [Yahweh], and I'll conclude a new covenant on the household of Yisrael, and on the household of Yehudah. Not according to the covenant which I made with their fathers, (in the day of my taking their hand to lead them out of the land of Egypt), because they didn't remain in my covenant, and I disregarded them, says the lord^[10] [Yahweh].

Because this is the covenant which I'll covenant to the household of Yisrael after those days, says the lord^[10] [Yahweh]. Giving my laws into their understanding, and I'll inscribe them on their hearts. And I'll be a god to them, and they'll be a people to me. And each one to his fellow citizen, and each one to his brother, shouldn't teach at all, saying, 'Perceive the lord^[10] [Yahweh]', because all of them will see me, from small to great. Because I'll be merciful^[11] to their unrighteousness, and I won't be reminded of their sins, and of their lawlessness, at all."

In saying "new" he's made the first old. And that which has become old and aged is near to disappearing.

9 Indeed then the first also had regulations of service, both holy and worldly. For a tent was constructed. The first, (in which were both a lampstand and the table, and the laying out of the bread), which is called Holy. But behind the second curtain was a tent which is called Holy of Holies, which has a golden incense burner, and the ark of the covenant, which had been covered all over with gold, and in which was a golden urn which contains the manna, and the staff of Aaron which sprouted, and the stone tablets of the covenant, and above which were cherubim of glory, overshadowing the propitiation, (about which things we won't speak now in detail).

And when these things had indeed been constructed in this way, the priests enter into the first tent all the time, completing the services. But into the second once a year, only the chief priest, and not without blood, which he offers on behalf of himself and of the non-deliberate offences of the people.

This is made evident by the holy spirit, the way of the holy places wasn't yet made manifest while the first tent still had a position. Which is an analogy for the time, illustrating that both offerings and sacrifices which are presented, aren't able to perfect the conscience of the one who serves - relying only on foods, and drinks, and various immersions, and regulations of the flesh, until the time for setting things straight.

But when the Anointed came, chief priest of the good things about to come through the greater and more perfect tent, not made by hands, (that is, not of this creation),

and not through the blood of goats and cattle, but he entered through his own blood, once for all into the holy places, having found an everlasting redemption. For if the blood of bulls and goats, and ashes of a heifer, sprinkling those who've been made common^[12] makes them holy for the cleansing of the flesh, how much more then will the blood of the Anointed, who through the everlasting spirit presented himself blameless to God, cleanse your conscience.

And because of this, he's mediator of a new covenant, so that death having occurred, for the redemption of the transgressions under the first covenant, those who've been called might receive the promise of the everlasting inheritance. For where there's a covenant, the death of the one who covenanted is a necessity. For a covenant over the dead is certain, since otherwise it prevails when the one covenanting is living.

Therefore neither was the first put into effect without blood. For Moshe, when he'd spoken every command to all the people according to the law, took the blood of cattle and goats, with water, and scarlet wool, and hyssop, and sprinkled both the scroll itself and all the people, saying, "This is the blood of the covenant which God has directed you." And the tent too, and all the vessels of ministry, likewise he sprinkled with blood. And he cleansed almost everything with blood, according to the law, and there was no pardon apart from the pouring out of blood.

It was indeed a necessity then for the example of those things in the heavens to be cleansed with these, but the heavenly things themselves with better sacrifices than these. For the Anointed didn't enter into holy places made by hands, which reflect the true ones, but into heaven itself, appearing now in the presence of God on our behalf.

Neither that he might offer himself many times, just as the chief priest enters into the holy places every year by someone else's blood, otherwise he would've had to suffer many times since the foundation of the world. But now he's been manifested, once at the end of the ages, for the putting away of sin through his sacrifice. And as much as it's laid in store for people to die once, and after this - judgement, in the same way, the Anointed also, having been presented once for the carrying up of sins, will be seen a second time without sin by those who are anticipating him - into salvation.

10 For the law, which has a shadow of the good things which are about to come, not the image of the matters themselves, is never able, by the same sacrifices which they offer year after year in perpetuity, to perfect those who come near. Otherwise wouldn't they have ceased being presented, because those who serve would no longer have a conscience of sins, since they would've already been cleansed? But in the same, there's a recalling of sins each year.

For it's impossible for the blood of bulls and goats to take away sins. That's why, when he entered into the world he said, "You don't want a sacrifice and an offering, but you provided a body for me. You weren't delighted in whole burnt offerings and those for sins. Then I said, 'Look! I'm here. It's been written about me in the head of the scroll - to do your will, God.'"

Saying above, "You don't want sacrifice and offering, and whole burnt offerings, and those for sin, nor will you be delighted with them" - in whatever is presented according to the law. Then he says, "Look! I'm here to do your will, God." He lifts

away the first so that he should erect^[14] the second. By which will, we're made holy through the offering of the body of Yeshua the Anointed, once for all.

And indeed, every priest has stood each day ministering and presenting the same sacrifices many times, which are never able to take away sins. But he, since he's presented one sacrifice on behalf of sins into perpetuity, is seated at the right hand of God, anticipating the rest until his enemies might be placed as a footstool for his feet.

For one offering has made those who are being made holy, perfect in perpetuity. And the holy spirit testifies to us. For after what was declared beforehand, "This is the covenant which I'll covenant with them after those days", says the lord^[10] [Yahweh]. "Giving my laws into their hearts, and I'll inscribe them on their understanding. And I won't be reminded of their sins and their lawlessness at all." But where there's a pardon of these, there's no longer an offering for sin.

Having then brothers, a boldness to enter into the holy places by the blood of Yeshua, by which he renews to us a freshly slain and living way through the curtain - that is, his flesh. And a great priest over the household of God, let's come with a true heart, in assurance of faith, having hearts which have been sprinkled from a wicked conscience, and having a body which has been bathed with clean water.

Let's hold fast to the profession of the unwavering expectation, for the one who promised is trustworthy. And let's consider one another, for provoking of love and good^[8] works. Not abandoning the gathering of ourselves together, as is the custom of some, but entreating one another, and by so much more as you observe the day drawing nearer.

For our sinning voluntarily, when we've accepted the recognition of the truth, there's no longer any sacrifice for sins remaining. But a certain fearful reception of judgement, and boiling fire, about to consume those who are standing opposed. Anyone who has set aside a law of Moshe dies, without compassion, on two or three witnesses. Of how much worse a punishment do you suppose they'll be considered worthy, who trample the son of God, and who consider the blood of the covenant, (by which it was made holy), to be common^[12], and who insult the spirit of grace?

For we know the one who said, "Vengeance is mine. I'll repay", says the lord^[10] [Yahweh]." and again, "The lord^[10] [Yahweh] will judge his people." It's fearful to fall into the hands of the living god. But recall the former days in which, having been enlightened, you endured much struggling of sufferings. Indeed being made both a show of, (with both reproaches and duress), and having become sharers with those who dwell in the same way - for you also sympathised with my bonds, and you accepted the snatching of your belongings with joy, perceiving that you have a better and enduring possession in the heavens.

You shouldn't throw away your boldness then, which has a great reward. For you have a need of perseverance, so that when you've done the will of God you should carry off the promise. "For still a very little while, and the one who's coming will arrive, and he won't delay. But the righteous one will live by faith, and if he should ever draw back, my soul isn't delighted with him." But we aren't of drawing back, to destruction, but of faith, to a gaining possession of the soul.

11 And faith is the substance of matters which are expected, a proof of what isn't seen. For in this the elders were testified to. By faith we understand that the ages were

furnished by a declaration of God, so that the things which are seen haven't come to be from things which are visible.

By faith Abel offered a better sacrifice to God than Cain, through which he was testified to be righteous. God testified about his offerings, and through it he, though being dead, still speaks. By faith Enoch was transposed, without seeing death, and wasn't found because God transposed him. For before his transposition he'd been testified to have pleased God. And without faith it's impossible to please him, because those who come to God must trust that he is, and that he's one who rewards those who seek him out.

By faith Noah, having been warned about things not yet observed, responding^[15], constructed an ark for the salvation of his household. Through which he condemned the world, and became the heir of the righteousness which comes by faith.

By faith Abraham, when he was called, obeyed by coming out into the place which he'd receive as an inheritance. And he went out without being aware of where he was going. By faith he sojourned^[16] in the land of the promise, like a stranger, dwelling in tents with Yitshak and Yaakov, joint heirs of the same promise. For he awaited the city which has foundations, of which God is craftsman and constructor.

By faith Sara herself also received power for a throwing down of seed, and contrary to her time of life, she gave birth. Since she considered the one who promised to be trustworthy. Therefore also, there were born from one, (and these having been made dead), as many a multitude as the stars of the sky, and uncountable as the sand of the shore of the sea.

These all died according to faith, having not received the promises, but having seen them at a distance and greeting them, and acknowledging that they were foreigners and expatriates on the earth. For those who say such things disclose that they seek after a homeland^[17]. And if indeed they'd recalled where they'd come from, they had opportunity to return. But now they reach for a better, that is, a heavenly one. Therefore God isn't ashamed to be called their god, for he has prepared a city for them.

By faith Abraham, when he was tested, offered up Yitshak, and the one who'd received the promises offered up his only child, (of whom it'd been spoken, "In Yitshak a seed will be called to you"), accounting that God was also able to raise from the dead, from where he also received him back, in analogy.

By faith Yitshak blessed Yaakov and Esau concerning things about to come. By faith Yaakov, when he was dying, blessed each of the sons of Yosef, and he worshipped on the tip of his staff. By faith Yosef, when he was dying, thought of the departure of the sons of Yisrael, and directed them concerning his bones.

By faith Moshe, when he was born, was hidden for three months by his fathers because they saw that the child was special, and they weren't afraid of the edict of the king. By faith Moshe, when he became great, refused to be called a son of the daughter of Pharaoh, choosing^[18] to be mistreated with the people of God rather than to have the temporary enjoyment of sin - having deemed the reproach of the Anointed to be greater riches than the treasures of Egypt, for he looked steadfastly to the payment of rewards.

By faith he left Egypt behind, not being afraid of the rage of the king because he held on to the unseen like the seen. By faith he performed the Passover^[19], and the

sprinkling of the blood, so that the one who destroyed the firstborn wouldn't touch them. By faith they walked across the Red Sea, as through dry land, in which the Egyptians, when they accepted the trial, were drowned.

By faith the walls of Jericho fell down, having been encircled for seven days. By faith Rahab the prostitute wasn't destroyed with those who were disobedient, having welcomed the scouts with peace.

And what else will I say? For the time will be lacking for me to relate about Gideon, Barak, both Samson and Jephtha, David, and both Samuel and the prophets, who, through faith, prevailed against kingdoms. They worked righteousness, they attained promises, they blocked the mouths of lions, they extinguished the power of fire, they fled the mouths of the sword, they were empowered from weakness, they became strong in battle, they turned aside camps of strangers.

Women received back their dead through resurrection, and others were beaten, not accepting the redemption so that they might have a better resurrection. And others received a trial of mockings and scourging, and even bonds and jail. They were stoned, they were sawn, they were tested, they died being murdered by a sword.

They came along in sheep skins and goat skins, lacking, pressured, wronged, of whom the world wasn't worthy, wandering in desolate places, and mountains, and in caves and holes in the ground. And all these, having been testified to through faith, didn't receive the promise. Since God had foreseen something better for us, that they wouldn't be made perfect separately from us.

12 Therefore us too, since we have such a large cloud of witnesses placed around us, let's take off every weight and the sin^[20] which easily encircles, and let's run the contest laid out before us through perseverance, focusing on Yeshua, the originator and perfecter of the faith, who instead of the joy lying before him endured the stake^[21], despising the shame, who has been seated at the right hand of the throne of God. For consider such a one, who has endured contradiction against him from sinners, so you won't grow weary and lose heart^[22].

In the struggle against sin you haven't yet resisted to the point of blood. And you've been oblivious to the encouragement which is speaking to you like sons, "My son, don't take the discipline of the lord^[10] [Yahweh] lightly, nor give up when exposed by him. For whomever the lord^[10] [Yahweh] loves, he disciplines. And he flogs every son whom he accepts to himself."

You endure discipline. God brings it to you like sons. For who is a son whom a father doesn't discipline? But if you're without discipline, (of which you all have become partakers), then you're illegitimate, and not sons. Moreover, we've had the fathers of our flesh as discipliners, and we respected them. Won't we much more be subject to the father of our spirits, and live.

For indeed they disciplined for a few days according to what seemed best to them, but the one above for benefit, in order to be sharers of his holiness. But indeed, at the time, no discipline is assumed to be joy, but sadness. Yet afterwards, peaceable fruit to those who've been trained through it, yielding righteousness.

Therefore, raise^[23] up again hands that hang down, and straighten^[24] up knees that have been paralysed, and make straight tracks^[25] for your feet, so that the lame won't

turn aside, but rather might be healed. Pursue peace with everyone, and sanctification, without which nobody will see the lord.

Watching carefully lest anyone lacks the grace of God, lest any root of bitterness sprouting up may cause trouble, and through this many might be defiled, lest anyone is a fornicator, or profane like Esau, who gave up his rights as firstborn in exchange for eating one thing. For you[̄] perceive that afterwards also, when he wanted to inherit the blessing, he was rejected as unworthy. For he found no opportunity of repentance, even though he sought it with tears.

For you[̄] haven't come to a mountain that can be felt, and which burned with fire, and to murkiness, and to darkness, and to a hurricane, and to the resounding of a trumpet, and to a voice of declarations, which those who'd heard it begged that no message be added to them. (For they couldn't bear the express instruction, "Even if a wild beast comes into contact with the mountain it'll be stoned." And the apparition was so fearful that Moshe said, "I'm afraid and trembling.") But you've[̄] come to Zion, the mountain and city of the living god, to the heavenly Jerusalem, and to tens of thousands of messengers, to the general gathering, and the assembly of the firstborn, having been registered in the heavens, and to God, judge of all, and to spirits of the righteous, having been made perfect, and to Yeshua, mediator of a new covenant, and to the blood of sprinkling, which speaks of better things than that of Abel.

Watch out that you[̄] don't refuse the one who speaks. For if those who refused the one who warned them on the earth didn't escape, how much more us, who turn away from the one from the heavens. The voice of whom shook the earth then, but now he's promised, saying, "Yet once more I'll shake not only the earth but also the sky." But, "Yet once more" makes apparent the transposition of the things which are shaken, (that is, which have been made), so that the things which weren't shaken should remain. Therefore, since we're receiving an unshakeable kingdom, let's have grace, through which we may serve God well, with modesty and reverence. For our god is also an utterly consuming fire.

13 Let brotherly love remain. Don't forget hospitality, for because of this some were oblivious to having given lodging to messengers. Be mindful of prisoners, as if you've[̄] been bound together with them, of the mistreated, as if you[̄] yourselves were also in the body.

Let marriage be honoured among all, and the bed undefiled. But God will judge fornicators and adulterers.

Let your[̄] way of life be not loving money, but being satisfied with what's at hand. For he himself has said, "I won't let go of you[̄] at all, nor will I abandon you[̄] at all." So that, having confidence, we say, "The lord^[10] [Yahweh] is a helper to me, and I won't be afraid of what any person will do to me."

Recall your[̄] leaders who spoke the message of God to you[̄]. Carefully examine the outcome of their lifestyle. Imitate their faith.

Yeshua the Anointed is the same yesterday and today, and into the ages. Don't be swept away by various and foreign teachings. For it's better to confirm the heart by grace, not by foods in which those who walked about weren't benefited. We have an altar, from which those who serve in the tent have no authority to eat. For the bodies

of those living things, whose blood is being carried, (on account of sin), into the holy places by the chief priest, are burned up outside the camp. Therefore Yeshua also, so that he should make the people holy through his own blood, suffered outside the gate.

Now then, let's go out to him, outside the camp, bearing his reproach. For we don't have a permanent city here, but we seek the one about to come. Through him then, let's always offer up a sacrifice of praise to God, that is, the fruit of lips which acknowledge his name. And don't forget doing good and partnership^[26], for God is very pleased by such sacrifices.

Comply with those who lead you[̄], and surrender, (for they're vigilant over your[̄] souls, as those who'll give an account), so that they might do this with joy, and not with groaning, for that's unprofitable to you[̄].

Pray about us, for we have confidence that we have a good^[8] conscience, wanting to conduct ourselves well in all things. But even more so, I entreat you[̄] to do this so that I may be restored to you[̄] quickly.

And may the god of peace, the one who brought the great shepherd of the sheep, in the blood of the everlasting covenant, our lord Yeshua, back from dead, equip you[̄] in every good work to do his will, making among you[̄] what is very pleasing in his sight through Yeshua the Anointed, to whom is the glory, into the ages of the ages.

Amen^[27].

And I entreat you[̄] brothers, be tolerant of the message of encouragement, for I've also written a brief letter to you[̄].

You[̄] perceive that my brother Timotheos has been released, with whom I'll see you[̄], if he comes quickly. Greet all those who lead you[̄], and all the holy. Greet those from Italy. The grace is with all of you[̄].

Amen^[27].

1) "winds" here could also be translated "spirits"

2) The Greek here could be translated, "God is your throne into the age of the age", but it seems to be a quote of Psalm 46 (which is not translated that way). But translating it as "O God" also has it's issues in this context because God is clearly spoken of as a different person to the son in the following verses, which is odd if the son is referred to as God here.

3) This appears to be a quote from Psalm 102 which refers to God creating the earth and the heavens. Jews used "Lord" in place of "Yahweh" to avoid any possibility of breaking the third commandment.

4) "crown" and "wreath" are the same word in Greek

5) Diabolos means "slanderer"

6) a propitiation is a gift given to someone who is angry to turn away their anger

7) the word "laid open" here is a wrestling term and refers to a person who has had their neck exposed by having their head pulled backwards

8) good in terms of quality, not morality

9) the Greek word specifically means to execute by hanging on a stake

10) Jews used "Lord" in place of "Yahweh" to avoid any possibility of breaking the third commandment.

11) "merciful" here is a rare word used of God, meaning propitious, showing mercy or undeserved favour

12) everything is either holy (for God's use) or common (not holy)

13) you here is plural

14) erect here is literally "to stand"

15) responding with the idea of taking action to avoid a disaster

16) a sojourn is a period of temporarily living in a foreign country or region

- 17) "homeland" is literally "their fathers"
 - 18) this word has the idea of choosing or picking something (like fruit for example) for yourself
 - 19) Pesach is the Jewish festival celebrating their deliverance from Egypt. From the Hebrew word Pesah which means "to pass over".
 - 20) "sin" here is singular
 - 21) the Greek word used here means a vertical stake or pole. Sometimes but not usually it could include a crossbar of some kind.
 - 22) "lose heart" is literally "release your souls"
 - 23) "raise up" here has the idea of rebuilding something which has been broken down
 - 24) "straighten up" here has the idea of rebuilding something which has been broken down
 - 25) "tracks" is literally "wheel tracks"
 - 26) partnership in Greek has the idea of sharing everything in common
 - 27) amen is a Hebrew word meaning "truly"
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James

1 Yaakov, a slave of God, and of the lord Yeshua the Anointed.

To the twelve tribes among the dispersion^[1].

Rejoice.

Assume it to be all kinds of joy my brothers, whenever you[̄] fall into various trials, perceiving that the discernment of your[̄] faith produces perseverance. And let perseverance have its perfect work, so that you[̄] might be perfect and completed, not lacking in anything.

And if any of you[̄] lacks wisdom, let them request it from God, from the one who gives generously to all, and who doesn't reproach - and it'll be given to them. And let them request it in faith, without doubting anything, for the one who doubts resembles a wave of the sea, which is driven and tossed by the wind. For don't let that person suppose that they'll receive anything from the lord. A double minded^[2] man is unsettled in all his ways.

And let the brother who's humble boast in his height, and the rich person in his humiliation, because he'll pass away like a flower of the grass. For the sun rises up, together with a scorching heat, and dries the grass, and its flower falls, and the attractiveness of its appearance is destroyed. In the same way the rich person will also be made to fade away in his comings and goings.

The man who endures a trial is blessed, because when he's been approved he'll receive the crown^[3] of life, which the lord promises to those who love him. Don't let anyone who's being tested say, "I'm being tested by God", for God is untried by evil things, and himself doesn't test anybody. But each one is being tested by their own desire, being drawn away and enticed. After that the desire, when it's conceived, gives birth to sin. And the sin, when it's been fully completed, breeds death.

Don't be led astray my beloved brothers. All good giving, and every perfect gift is from above, coming down from the father of the lights, in whom there's no variation or shade caused by turning. By intention he breeds us by the message of truth, so that we're a kind of firstfruit of his creatures.

So then my beloved brothers, let every person be swift to hear, slow to speak, slow to wrath. For the wrath of man doesn't produce the righteousness of God. Therefore, having put off all kinds of filthiness, and the overabundance of evil, accept with meekness the message implanted among you[̄], which is able to save your[̄] souls.

And become doers of the message, and not only listeners, beguiling yourselves. Because if anyone is a listener of the message but not a doer, they resemble a man who considers his natural^[5] appearance in a mirror - for he considers himself, and goes away, and straightaway he forgets what he was like. But the one who peers into the perfect law, the one of freedom, and continues to do this, not becoming a forgetful listener but a doer of work, this one will be blessed in his doing.

If anyone among you¹⁶ fancies himself to be religious, not bridling his tongue, but deceiving his heart, the religion of this person is futile. Pure and undefiled religion with God the father is this, to visit the orphaned and widows in their duress, to keep oneself spotless from the world.

2 My brothers. Don't have the faith of our lord Yeshua the Anointed of glory with partiality. For if a gold ringed man in a splendid garment enters into your¹⁷ synagogue, and also a poor one in a filthy garment. And you¹⁸ give attention to the one who wears the splendid garment, and you¹⁹ might say to him, "Sit comfortably^{16j} here." and to the poor one you²⁰ might say, "You²¹ stand up there." or "Sit here under my footstool." Haven't you²² discriminated among yourselves, and become judges with wicked thinking?

Listen my beloved brothers. Didn't God select the poor of the world to be rich in faith, and heirs of the kingdom which he promised to those who love him? But you²³ dishonour the poor. Don't the rich oppress you²⁴? And isn't it them who drag you²⁵ into court? Don't they speak evil of the good²⁶ name which you²⁷ call on? If indeed you're²⁸ fulfilling the royal law according to the writing, "You'll love your neighbour as you do yourself", then you're²⁹ doing well. But if you³⁰ show partiality, then you're³¹ working sin and are exposed by the law as transgressors.

For anyone who keeps the whole law, but who trips up in one thing, has become liable for all of it. For the one who said, "You won't commit adultery" also said, "You won't murder." And if you don't commit adultery, but you do murder, you've become a transgressor of the law. Speak and act in the same way - as if about to be judged through the law of freedom. For there is unmerciful judgement for the one who doesn't have mercy. Mercy is exulted over judgement.

What's the benefit my brothers, if someone says they have faith, but they don't have works. The faith isn't able to save them, is it? But if a brother or a sister is naked, (and they might be lacking daily food), and one of you³² might say to them, "Go off in peace. Be warmed and satisfied." but you³³ don't give them the necessities of the body - what's the benefit? In the same way also, faith by itself, if it doesn't have works, is dead.

But someone will say, "You have faith, but I have works." Show me your³⁴ faith by your³⁵ works, and I'll show you³⁶ my faith by my works. You³⁷ trust that God is one. You³⁸ do well. The demons also trust that, and they shudder.

But do you³⁹ want to perceive, empty person, that faith without works is dead? Wasn't Abraham our father declared righteous by works, when he'd offered up Yitshak his son on the altar? Do you⁴⁰ see that faith acted together with his works? And faith was perfected by the works. And the writing was fulfilled which says, "But Abraham trusted God and it was accounted to him as righteousness." And he was called a friend of God. You⁴¹ see now that a person is declared righteous by works, and not by faith alone.

And likewise, wasn't Rahab the prostitute also declared righteous by works, since she'd welcomed the messengers, and sent them out a different way? For just as the body apart from a spirit is dead, in the same way also faith apart from works is dead.

3 Not many of you[̄] should become teachers my brothers, knowing that we'll receive a greater condemnation. For we all trip up in many ways. If anyone doesn't trip up in what they say, this is a perfect man, also able to bridle the whole body.

Look! We put bits into the mouths of horses to make them obey us, and we lead their whole body. Look! Boats too. Even being so large, and driven by strong winds, they're guided by the smallest rudder, wherever the impulse of the one who steers intends.

In the same way also the tongue is a little body part and boasts greatly. Look! A small fire lights such a big forest. And the tongue is a fire, a world of unrighteousness. In this way the tongue is installed among our body parts, staining the whole body, and setting the wheel of lineage^[8] on fire, and is being set on fire itself by Gehenna^[9].

For all kinds of both wild beasts and birds, both reptiles and sea-creatures are tamed, and have been tamed, by human kind. But nobody among people is able to tame the tongue. It's an unruly evil, filled full of deadly poison. With it we bless God the father, with it we curse people, those who have come to be in accordance with the likeness of God. Out of the same mouth comes a blessing and a curse. There's no need my brothers, for these things to occur in this way.

Does the spring, out of the same hole, send forth both sweet and bitter? My brothers a fig tree isn't able to make olives is it? Or a grapevine, figs? In the same way, no spring makes both salty and sweet water.

Who's wise and knowledgeable among you[̄]? Let them show their works in meekness of wisdom by their good^[2] lifestyle. But if you[̄] have bitter rivalry and self interest in your[̄] heart, don't boast and lie against the truth. This wisdom isn't coming down from above, but earthly, soulish, demonic. For where there's rivalry and self interest, there's instability and every low matter. But indeed the wisdom from above is first pure, and then peaceful, fair, obedient, filled full of mercy, and of good fruits, undoubting, and genuine. And the fruit of righteousness is sown in peace by those who make peace.

4 Where do battles and fighting among you[̄] come from? Aren't they from your[̄] pleasures, warring in your[̄] body parts? You[̄] desire but you[̄] don't have. You[̄] murder, and you're[̄] jealous, and you[̄] aren't able to attain. You[̄] fight and you[̄] battle. You[̄] don't have, because you[̄] don't request. You[̄] request but you[̄] don't receive, because you[̄] request evilly, so that you[̄] may spend it on your[̄] pleasures.

Adulterers and adulteresses. Don't you[̄] know that fondness of the world is enmity with God? So whoever intends to be a friend of the world is appointed as an enemy of God. Or do you[̄] assume that the writing says for no reason, "The spirit which dwells among us yearns with envy."

But he gives greater grace. That's why it says, "God resists the arrogant but gives grace to the humble." So be subject to God. Stand opposed to Diabolos^[10] and he'll flee from you[̄]. Draw near to God and he'll draw near to you[̄]. Cleanse your[̄] hands sinners, and purify your[̄] hearts double minded^[2]. Suffer hardship, and mourn, and weep. Let your[̄] laughter be turned into mourning, and joy into dejection. Be humbled in the sight of the lord, and he'll exalt you[̄].

Don't speak against one another brothers. The one who speaks against a brother, and the one who judges his brother, speaks against the law and judges the law. And if you judge the law you aren't a doer of the law, but a judge. There's one lawgiver, who's able to save and to destroy. But you, who are you, you who judge the other?

Come now those who say, "Today and tomorrow we should go into such and such a city, and we should spend one year there, and do business, and make a profit." You who aren't aware of what your life will be tomorrow. For it'll be a vapour which appears for a little while but after that disappears. Instead you ought to say, "If the lord ^[11] [Yahweh] is willing, and we should live, then we should also do this or that." But now you boast in your pretentiousness. All such boasting is wicked. So to the one who has perceived to do good ^[12], but who doesn't do it, to them it's sin.

5 Come now you rich ones, weep, howling over the miseries which are coming upon you. Your riches have become rotten, and your clothes have become moth eaten, your gold and silver have been corroded, and their corrosion ^[12] will be a testimony to you, and it'll eat your flesh like fire. You've stored treasure in the last days.

Look! The reward of the workers, those who harvest your farms, the one who has been deprived by you is crying out, and the outcries of the reapers have entered the ears of the lord ^[11] [Yahweh] Sabaoth ^[13]. You've lived luxuriously on the earth, and lived for pleasure. You've fattened your hearts, like in a day of slaughter. You've convicted. You've murdered the righteous one who didn't resist you.

So be patient brothers, until the arrival of the lord. Look! The farmer is picking the precious fruit of the land, being patient over it until it might receive rain, early and late. You be patient too, and stand your hearts firm, because the arrival of the lord has come near.

Don't groan about one another brothers, so you won't be judged. Look! The judge has stood in front of the door. Take an example my brothers from the suffering and the patience of the prophets who spoke in the name of the lord ^[11] [Yahweh]. Look! We declare those who endure to be blessed. You've heard of the perseverance of Iyyov, and you've seen the end of the lord, that he was very compassionate and merciful.

And above all my brothers, don't swear, not by heaven, nor by the earth, nor by any other oath. But let your "Yes" be yes, and your "No", no, so that you shouldn't fall into hypocrisy.

Is anyone among you suffering? Let them pray. Is anyone cheerful? Let them play music. Is anyone among you ill? Let them call the elders of the assembly, and let them pray over him, anointing ^[14] him with oil in the name of the lord. And the prayer of faith will heal ^[15] the one who's weary, and the lord will raise him up. And if he's ever committed sins, it'll be pardoned to him.

Confess transgressions to one another, and pray over one another so that you may be healed. The petition of a righteous one being enacted prevails greatly. Eliyah was a person with similar feelings to us. And he prayed a prayer that it wouldn't rain. And it didn't rain on the land for three years and six months. And again he prayed, and the sky gave rain, and the land sprouted its fruit.

Brothers, if anyone among you ⁼ might have been led astray from the truth, and someone should turn him around, let him perceive that the one who turns around a sinner from going astray from his way, will save a soul from death, and will cover a multitude of sins.

1) the dispersion was the name given to the Jews who were spread among the nations. It is also sometimes called the diaspora (after the Greek)

2) “double minded” is literally “double souled”

3) “crown” and “wreath” are the same word in Greek

4) try in the sense of put on trial or testing

5) literally this word means “lineage”

6) “comfortably” is literally “well”

7) good in terms of quality, not morality

8) “lineage” is the Greek word “genesis”

9) Gehenna is the Hebrew name for hell

10) Diabolos means “slanderer”

11) Jews used “Lord” in place of “Yahweh” to avoid any possibility of breaking the third commandment.

12) “corrosion” here is translated “poison” elsewhere

13) “sabaoth” is a Hebrew word which means “hosts” or “armies”

14) anointed in Greek has the idea of rubbing the oil not pouring the oil

15) heal and save are the same word in Greek

1 Peter

1 Petros, an ambassador of Yeshua the Anointed.

To the selected expatriates of the dispersion^[1] of Pontus, Galatia, Cappadocia, the province of Asia, and Bithynia, in accordance with the foreknowledge of God the father, in the sanctification of the spirit, into obedience to Yeshua the Anointed, and the sprinkling of his blood.

Grace to you[°], and may your[°] peace be multiplied. Bless God the father of our lord Yeshua the Anointed, that according to his great mercy he's caused us to be born again into a living expectation, (through the resurrection of Yeshua the Anointed from the dead), into an immortal inheritance, undefiled, unfading, which has been kept in the heavens for you[°] - who through faith are being guarded by the power of God for salvation, (which is ready to be revealed in the last time), in which you're[°] rejoicing greatly, though for the present you[°] might be saddened slightly in various trials for the discernment of your[°] faith, (of much greater value than gold, which will eventually perish, even though it's discerned by fire), which may be found to result in praise, and honour, and in glory at the revelation of Yeshua the Anointed, whom you[°] love, even though you[°] don't know him, and in whom you[°] trust, even though you[°] don't see him now, and you're[°] rejoicing with unspeakable and glorious joy, receiving the fulfilment of your[°] faith - the salvation of your[°] souls, for which salvation the prophets, (who prophesied about the grace to you[°]), sought out and searched for - searching for when, or at what kind of time, the sufferings, and then the glory of the Anointed would be, (about which the spirit of the Anointed among them revealed, when he testified beforehand), to whom it was revealed that they weren't ministering to themselves but to us, in these things which have now been told to you[°] through those who have brought the good news to you[°], by the holy spirit who was sent from heaven, and into which messengers desire to peer.

Therefore, gird^[2] up the loins of your[°] understanding, be sober, and rely completely on the grace which is being brought to you[°] by the revelation of Yeshua the Anointed. And like obedient children, don't conform to the desires which you[°] had before, (in your[°] ignorance), but just as the one who calls you[°] is holy, so you[°] too - become^[3] holy in your[°] whole way of life, because it's been written, "Become^[3] holy because I'm holy."

And if you're[°] calling on the father as one who impartially judges the actions of each person, then live out the time of your[°] sojourn^[4] in fear, knowing that it wasn't with mortal things, (silver or gold), that you[°] were ransomed back from the futile way of life which was handed down to you[°], but by the precious blood of the Anointed, (as a flawless and spotless lamb), who had indeed been foreknown before the foundation of the world, and was manifested in the last times because of you[°], those who trust in God, (through him), who raised him from the dead and gives him glory, so that your[°] faith and expectation are in God.

Since you've purified your souls by the obedience to the truth, (through a spirit resulting in genuine brotherly love), love one another earnestly from a clean heart. Since you've been born again, not from mortal seed, but from immortal seed, through the living message of God, which remains into the age. Because all flesh is like grass, and all the glory of people is like the flowers of the grass. The grass dries up and its flowers fall off, but the declarations of the lord^[5] [Yahweh] remain, into the age. And this declaration was the good news which was brought to you.

2 Put aside then, all kinds of evil, and all kinds of deceit, and hypocrisies, envies, and all slanders. Like new born babies, long for unadulterated logical milk, so that you might grow in it, if in fact you've tasted that the lord is kind, toward whom you're approaching - the living stone, which has indeed been rejected by people but selected and precious to God. And you yourselves, like living stones, are being built up into a spiritual house, a holy priesthood, to offer up very acceptable spiritual sacrifices to God through Yeshua the Anointed. Because it's included in the writing, "Look! I place in Zion a cornerstone, selected and precious, and the one who trusts in him won't be put to shame at all." To you then, (to those who trust), it's precious. But to the disobedient, the stone which the builders rejected has become the head of the corner, and an obstacle, and a rock snare.

They trip up on the message through being disobedient - which they've been placed to do. But you're a selected family, a royal priesthood, a holy nation, a procured people, (who should recount the virtues of the one who called you out of darkness into his marvellous light), who were once not a people, but who are now the people of God, who once hadn't been shown mercy, but who have now been shown mercy.

Beloved! I entreat you as sojourners^[4] and expatriates, to keep away from the fleshly desires which are at war against the soul. Having a proper way of life among the nations, so that even when they speak against you as wrong doers, by being spectators of your good^[6] works, they should glorify God on the day of visitation.

Subject yourselves then to all human authority, because of the lord, whether to a king, (as one who's superior), or to governors, (as one who's sent through him to punish those who do wrong, and to praise those who do good). Because in the same way it's the will of God that those who do good will muzzle the ignorance of foolish people.

Be free, but not as those who use their freedom as a cover to do evil, but as slaves of God. Honour everyone, love the brotherhood, fear God, honour the king. Household slaves - be subject to your owners in all fear, not only those who are good and fair, but also those who are crooked.

For this is grace - if anyone bears sadness and unrighteously suffers because they're conscious of God. For what credit is it if you endure buffeting for sinning? But if you do good things and endure suffering, this is grace with God. For you've been called to this, because the Anointed also suffered for our sake, leaving you an example so that you should follow closely in his footsteps. Who committed no sin, nor was any deceit found in his mouth, who, when he was criticised^[7], didn't criticise back, when he suffered, didn't threaten, but handed himself over to the one who judges justly, and who himself carried our sins in his body on the pole, so that having died to sins, we should live by righteousness, and by whose welt you would be

healed. For you were being led astray like sheep, but you've now turned back to the shepherd and watchman of your souls.

3 Likewise, wives should be subject to their own husbands, so that if any of them are disobedient to the message, then because of the women's way of life, without saying anything, they might be gained, being spectators in fear of your pure way of life. And don't let it come from the outside, from the braiding of hair, or from wrapping with gold, or from wearing fine clothes, but let it come from the hidden person in the heart, from the immortal beauty of the meek and quiet spirit, which is considered very valuable in the sight of God. For in this way, the holy women of the past, who put their expectation in God, adorned themselves by being subject to their own husbands. Like Sara, who obeyed Abraham, and called him "lord". Of whom you've become children, those who do good, and who aren't afraid or terrified by anything.

Likewise the husbands, live with them according to knowledge, (according honour to the feminine as the weaker vessel), and as joint heirs of the grace of life, so that nothing hinders your prayers.

And finally, all of you, be like minded, be sympathetic, loving like brothers, tender hearted, courteous. Not giving back evil for evil, or criticism^[7] for criticism, but on the contrary, blessing, because you know that this is what you were called to, so that you may inherit a blessing.

For whoever wants to love life, and to see good days, let them keep their tongue from evil, and let their lips not speak deceit, let them turn away from evil, and let them do good, let them seek peace and pursue it. Because the eyes of the lord^[51] [Yahweh] are on the righteous, and his ears are open to their petition, but the face of the lord^[51] [Yahweh] is against those who do evil.

And who'll mistreat you if you become imitators of the good? But if you suffer because of righteousness, then you're blessed. And don't be afraid or troubled by fear of them, but regard the lord^[51] [Yahweh] God as holy in your hearts, and always be ready in defence to everyone who asks you for a message about the expectation that's among you - with meekness and fear, having a clear conscience, so that when they speak badly of you as wrong doers, those who are maligning your good way of life in the Anointed might be put to shame. For it's better, if the will of God wants it, to suffer for being a doer of good, than for being a doer of evil. And also because the Anointed suffered once for sins, (the righteous one on behalf of the unrighteous), so that he may lead you to God, since he has indeed been put to death in flesh, but has been made alive in spirit, in which he also went and proclaimed to the spirits in jail, who used to be disobedient, when God waited patiently in the days of Noah while the ark was being constructed, so that in it a few, (that is, eight), souls were saved through water, which is also a representation of the immersion that now saves us too, (not by the removal of dirt from the flesh, but by the question of a good conscience towards God), through the resurrection of Yeshua the Anointed, who's at the right hand of God, since he's gone into heaven, with the messengers, authorities, and powers who've been made subject to him.

4 So then, since the Anointed suffered for our sakes in the flesh, you should also arm yourselves with the same way of thinking, because whoever suffers in the flesh

has finished with sin, so that they no longer continue their remaining time spent living in the flesh for the desires of people, but for the will of God. For your[̄] life up until now is already more than enough time for you[̄] to spend producing the will of the nations, (having carried on with sexual immorality, desires, debaucheries, wild parties, drunkenness and lawless idolatries), into which they think it strange that you're[̄] no longer running together with them into the wasteful, unrestrained speaking of evil, and who'll give an account to the one who's ready to judge the living and the dead.

For this is why the good news was also preached to the dead, so that they may indeed be judged just as people in the flesh, but should live according to God in the spirit. But the fulfilment of all things is near, so be of a sound mind, and be sober in order for prayers. And most important of all, have earnest love for one another, because love covers a multitude of sins. Be hospitable to one another without murmuring.

Just as each one has received an endowment^[8], use it to serve one another, as good^[6] stewards of the diverse grace of God: if anyone speaks - as if the announcements of God; if anyone serves - as if with the strength which God furnishes; so that in all things God may be glorified through Yeshua the Anointed, to whom is the glory and the might throughout the ages of ages.

Amen^[9].

Beloved, don't think that the fire of trials which is coming upon you[̄] is unusual, as if something foreign is befalling you[̄]. But in so much as you[̄] participate in the sufferings of the Anointed, rejoice so that you'll[̄] rejoice exceedingly at the revelation of his glory. If you're[̄] reproached in the name of the Anointed, then you're[̄] blessed, because of the glory, and because the spirit of God has come to rest on you[̄], (as he's indeed spoken evil about by them, but glorified by you[̄]).

For none of you[̄] should suffer as a murderer, or thief, or evil doer, or as a meddler. But if anyone suffers as a Christian^[10], then don't let them be ashamed, but let them glorify God in that. Because it's the proper time for the beginning of the judgement from the household of God. And if the very first is from us, what will the final outcome of the good news of God be for the disobedient? And if the righteous one is only barely being saved, where will the ungodly and the sinful appear? So then, let those who suffer according to the will of God commit their lives to do good, as to a faithful creator.

5 To the elders among you[̄], I entreat you[̄] as a fellow elder, as a witness of the sufferings of the Anointed, and as a sharer of the glory which is about to be revealed. Shepherd the flock of God which is among you[̄], watching over them, not out of compulsion but voluntarily, nor greedy for gain, but eagerly; nor as if you[̄] have dominion over your[̄] allotment, but by becoming models for the flock. And when the chief shepherd is manifested, you'll[̄] be awarded the unfading crown^[11] of glory.

Likewise, you[̄] younger ones, be subject to the elders, and all be subject to one another, bind yourselves in humility because God resists the arrogant but gives grace to the humble. So be humbled then, under the mighty hand of God, so that he may exalt you[̄] in proper time, throwing all your[̄] anxieties onto him, because he cares about you[̄]. Be sober. Be alert. Because the plaintiff against you[̄], Diabolos^[12], walks

about like a roaring lion, looking to see what he can swallow up. Resist him, solid in the faith, knowing that the same sufferings are being accomplished by your¹ brotherhood throughout the world. But may the god of all grace, who called you¹ into his everlasting glory in Anointed Yeshua, when you've¹ suffered a little, restore you¹, establish you¹, make you¹ firm, and give you¹ a foundation. To him are the glory and the might, into the ages of the ages.

Amen^[9].

Through Silas, who's your¹ trustworthy brother, (as I account it), I've written briefly, entreating you¹ and testifying that this is the true grace of God in which you¹ stand. She who's in Babylon, selected together with you¹, greets you¹, as does my son Markos. Greet one another with a kiss of love. Peace to you¹ all who are in Anointed Yeshua.

Amen^[9].

1) the dispersion was the name given to the Jews who were spread among the nations. It is also sometimes called the diaspora (after the Greek)

2) "girded" means to have something wrapped around and tightened, usually it involved pulling your tunic between your legs and tucking it into your belt

3) "become" here is passive, it is something done to you

4) a sojourn is a period of temporarily living in a foreign country or region

5) Jews used "Lord" in place of "Yahweh" to avoid any possibility of breaking the third commandment.

6) good in terms of quality, not morality

7) in Greek "criticism" has the sense of doing so in an angry or unconstructive way

8) the Greek word has the idea of an undeserved/unmerited gift or favour

9) amen is a Hebrew word meaning "truly"

10) Christian is a transliteration of the made up Greek word "christianos" which means "followers of the Anointed"

11) "crown" and "wreath" are the same word in Greek

12) Diabolos means "slanderer"

2 Peter

1 Shimon Petros, a slave and ambassador of Yeshua the Anointed.

To those who have obtained by lot a faith which is equally precious to ours, through the righteousness of our god and our saviour Yeshua the Anointed.

May grace and peace be multiplied to you[̄] in the recognition of God and of Yeshua our lord.

Since all things have been bestowed on us by his divine power, for life and devoutness through the recognition of the one who calls us through glory and virtue, through which the precious and greatest promises have been bestowed on us, so that through these you[̄] may become sharers of the divine nature, fleeing from the decay which is in the world through desire.

And for the same reason, with all diligence, add more to what you[̄] have - to your[̄] faith, virtue; and to virtue, knowledge; and to knowledge, self-control; and to self-control, perseverance; and to perseverance, devoutness; and to devoutness, brotherly love; and to brotherly love, love. For possessing and abounding in these will make you[̄] neither idle nor unfruitful concerning the recognition of our lord Yeshua the Anointed. But anyone who doesn't have these is blind, short-sighted, forgetful of having received the purification of their sins of long ago.

Therefore brothers, be even more diligent to make your[̄] calling and election certain, for in doing these things you'll[̄] never trip, for in this same way, you'll[̄] be richly supplied with entrance into the everlasting kingdom of our lord and saviour Yeshua the Anointed. That's why I won't be negligent to always remind you[̄] about these things, even though you're[̄] aware of them, and you've[̄] been established in the truth which is present with you[̄]. But I deem it right, as long as I'm in this tent, to wake you[̄] up with a reminder, because I know that very soon I'll put off this tent of mine, (just as our lord Yeshua the Anointed has also made evident to me), but I'll be diligent to make sure that on every occasion which you[̄] have after my departure, you'll[̄] have a reminder of these things.

For we weren't following cleverly crafted stories when we made known to you[̄] the power and the arrival of our lord Yeshua the Anointed, but we were eye-witnesses of that majesty. For he received honour and glory from God the father, brought to him by a voice, by such a magnificent glory, "This is my beloved son in whom I'm delighted." And we ourselves heard this voice brought from heaven, being with him on the holy mountain.

And we also have the prophetic message made more confirmed, which you'll[̄] do well to pay attention to, like a lamp appearing in a squalid place until the day breaks and the morning star rises in your[̄] hearts. Firstly perceive this, that no prophecy of the writing ever came to be from a prophet's own deduction. For no prophecy was ever carried by the will of a person, but when the holy people of God spoke, being carried along by the holy spirit.

2 But some false prophets also came in among the people, (just as there'll be false teachers in among you¹ who'll introduce destructive heresies), and having disowned the owner who bought them, they bring swift destruction upon themselves. And many will follow them in their sexual immorality, (through whom the way of truth will be spoken evil about), and they'll exploit you¹ through greed and fabricated stories. Their condemnation has for a long time been not sitting idly by, and their destruction isn't asleep.

For if God doesn't spare messengers when they sin, but thrusts them into the caverns of gloom in Tartarus¹¹, handing them over to be kept until the judgement; and he didn't spare the ancient world, (but guarded eight, including Noah, a proclaimer of righteousness), bringing a deluge on the ungodly world; and he reduced the cities of Sodom and Gomorrah to ashes, condemning them to be overthrown, having placed them there as an example to those who were about to be ungodly, (but he rescued righteous Lot, who was worn out by the lawless way of life of sexual immorality, for the righteous soul of that righteous one, dwelling among them, and seeing and hearing their lawless acts, was tortured day after day), then the lord¹² [Yahweh] knows how to rescue the devout from trials, and how to keep the unrighteous being punished until the day of judgment.

Especially those who go after the flesh, in their desire for immorality, and who despise lordship, audacious, presumptuous, not trembling at speaking evil about glorious beings, (where even messengers, whose strength and power are greater, don't bring evil judgements against them with the lord). But these, like irrational wild animals, have been born in order to be captured and destroyed, speaking evil about things of which they're ignorant, and in their destruction they'll be utterly destroyed, they'll carry off the reward of unrighteousness, supposing it pleasure in the luxury of the day. They're blemishes and disgraces, revelling in their deceits, feasting together with you¹, having eyes full of adultery¹³, and never ceasing to sin, luring unstable souls, having a heart trained in greed, children of a curse.

Leaving the straight path, they've been led astray, having followed along the way of Balaam, the son of Bosor, who loved the reward of unrighteousness, but was convicted of his own law breaking when a voiceless beast of burden spoke with a human voice, forbidding the madness of the prophet. They're waterless springs, and clouds which are driven by a severe storm, for whom gloom and darkness has been reserved, into the age.

For, uttering puffed up purposelessness, they entice those who were actually escaping from those who are going astray into the desires of the flesh in sexual immorality, and are turning them back, promising them freedom, when they themselves are by nature slaves to destruction. For anyone is enslaved to what's subdued them, for if, having fled from the defilements of the world in the recognition of the lord and saviour Yeshua the Anointed, they're again entangled and subdued by them, then their end is worse than it was at first, for it would've been better for them not to have recognised the way of righteousness, than, having recognised it, to turn back again from the holy command that was given to them. The proverb has proven to be true for them, "A dog turns back to its own vomit." and "Having been bathed, a sow wallows in the mire."

3 Beloved, this is already the second letter I'm writing to you¹, in which I'm waking your² pure understanding, as a reminder, to remember those declarations which have been declared before by the holy prophets, and at the command of us, the ambassadors of the lord and saviour.

Firstly perceiving this, that in the last days mockers will come, going on according to their own desires, and saying "Where's the promise of his arrival? For since the fathers were laid to rest everything's continued in the same way as it has since the beginning of creation." For they willingly fail to notice that the skies have existed for a long time, and the earth was combined together, from water and through water, by the message of God, through which the world of that time was deluged by water and was destroyed. But the present skies and earth, by the same message, have been stored up, reserved for fire in the day of judgement and destruction of the ungodly people.

But don't let this one thing escape your³ notice beloved, that one day with the lord^[2] [Yahweh] is like a thousand years, and a thousand years is like one day. The lord^[2] [Yahweh] isn't slow in the promise as some count slowness, but he's patient with us, not intending anyone to be destroyed, but for all to make room for repentance. But the day of the lord^[2] [Yahweh] will arrive like a thief in the night, in which the skies will pass away with a booming noise, and the elements will be dissolved by heat, and the earth, and all the works in it, will be burned up.

Since everything will be dissolved in this way, what kind of people must you⁴ be - in holy behaviour and devoutness, expecting and hastening the arrival of the day of God, through which the skies, being on fire, will be dissolved and the elements will be melted down by heat. But, according to his promise, we're expecting new skies and a new earth in which righteousness dwells. Therefore beloved, expecting these things, be diligent, spotless and blameless, to be found at peace by him.

And the patience of our lord is leading us to salvation, just as our beloved brother Paulus, according to the wisdom given to him, has also written to you⁵, and as is also said in all the letters, concerning these things which are hard to understand, and which the unlearned and unstable twist, as they do the rest of the writings, to their own destruction.

You⁶ then beloved, knowing this beforehand, be on guard so that you⁷ aren't led astray with the immoral, and fall from your⁸ own steadfastness, but grow in the grace and knowledge of our lord and saviour Yeshua the Anointed.

To him is the glory, both now and into the day of the age.

Amen^[4].

1) Tartarus is a Greek name for a place of judgment in the afterlife

2) Jews used "Lord" in place of "Yahweh" to avoid any possibility of breaking the third commandment.

3) adultery here is literally "an adulteress"

4) amen is a Hebrew word meaning "truly"

1 John

1 That which was from the beginning, which we've heard, which we've looked upon with our eyes, which we gazed upon, and our hands have felt, concerning the message of life. And the life was manifested, and we've seen, and we testify, and we report to you the everlasting life, who was with the father and was manifested to us. We report to you what we've seen and heard, so that you also may have partnership^[1] with us. And our partnership^[1] is with the father, and with his son Yeshua the Anointed.

And we write these things to you so that our joy may be completed. And this is the message which we've heard from him, and which we report to you, that God is light, and there's no darkness in him at all. If we say that we have partnership^[1] with him, but we walk in the darkness, we're lying and we don't practise the truth. But if we walk in the light, as he himself is in the light, we have partnership^[1] with one another, and the blood of Yeshua the Anointed, his son, cleanses us from all sin.

If we say that we have no sin we lead ourselves astray, and the truth isn't among us. If we acknowledge our sins, he's trustworthy and righteous, so that he'll pardon us our sins, and cleanse us from all unrighteousness. If we say that we haven't sinned, we make him a liar, and his message isn't among us.

2 My little ones, I write these things to you so that you shouldn't sin. But if anyone sins, we have an aide towards the father, righteous Yeshua the Anointed. And he himself is a propitiation^[2] for our sins. And not only for ours, but also for those of the whole world. And in this we perceive that we've perceived him - if we keep his commands. The one who says, "I've perceived him" but who doesn't keep his commands is a liar, and the truth isn't in them. But whoever keeps his message, truly the love of God has been matured in them. In this we perceive that we're in him.

The one who says they remain in him ought, themselves, to walk just as he walked. Brothers, I'm not writing a new command to you, but an old command, which you've had from the beginning. The old command is the message which you've heard from the beginning. Again I write a new command to you which is true in him and among you, because the darkness is passing away and the true light is already shining.

The one who says they're in the light, but who hates his brother, is still now in the darkness. The one who loves his brother remains in the light, and in him there's no snare. But the one who hates his brother is in the darkness, and he walks in the darkness, and he doesn't know where he's going because the darkness has blinded his eyes.

I write to you little ones because your sins have been pardoned through his name. I write to you fathers because you've perceived him from the beginning. I write to you young men because you've conquered the wicked. I write to you children because you've perceived the father. I write to you fathers because you've

perceived him from the beginning. I write to you[̄] young men because you're[̄] strong and the message of God remains among you[̄], and you've[̄] conquered the wicked.

Don't love the world, nor the things of the world. If anyone loves the world the love of the father isn't in them. Because everything in the world, the desire of the flesh, and the desire of the eyes, and the pretentiousness of life, isn't from the father but from the world. And the world, and the desire of it, is passing away, but the one who does the will of God remains into the age.

Children, this is the last hour, and just as you've[̄] heard that the anti-anointed is coming, and that many anti-anointed have already come. (This is how we perceive that it's the last hour). They came out from us, but they weren't from us. For if they'd been from us, they would've remained with us. But [this happened] so that they might be made manifest, that none of them are from us.

And you[̄] have an anointing from the holy one, and you[̄] know everything. I don't write to you[̄] because you[̄] don't know the truth, but because you[̄] do know it, and that every falsehood isn't from the truth. Who's the liar, except the one who denies that Yeshua is the Anointed. This is the anti-anointed, the one who denies the father and the son. Everyone who denies the son doesn't have the father either.

So you[̄], let that which you've[̄] heard from the beginning remain among you[̄]. If that which you've[̄] heard from the beginning remains among you[̄], you'll[̄] remain in the son and in the father. And this is the promise which he himself promised to us - everlasting life. I write these things to you[̄] about those who lead you[̄] astray.

And you[̄], the anointing which you[̄] received from him remains among you[̄], and you've[̄] no need that anyone might teach you[̄]. But as the same anointing teaches you[̄] about all things, and it's true, and it isn't a lie, and just as he teaches you[̄], you'll[̄] remain in him.

And now little ones, remain in him, so that when he's manifested we may have boldness, and not be put to shame before him at his arrival. If you[̄] see that he's righteous, then you[̄] perceive that everyone who practises righteousness has been born from him.

3 Look what kind of love the father has given to us, that we should be called children of God. Because of this the world doesn't perceive you[̄], because it hasn't perceived him. Beloved, now we're children of God, and it hasn't yet been manifested what we will be, but we know that when he's manifested, we'll be like him, because we'll see him just as he is. And everyone who has this expectation on him purifies themselves, just as he's pure.

Everyone who practises sin also practises lawlessness, and sin is lawlessness. And you[̄] know that he was manifested so that he should take away our sins, and there's no sin in him. Everyone who remains in him doesn't sin. Everyone who sins hasn't seen him, nor have they perceived him.

Little ones, don't let anybody lead you[̄] astray. The one who practises righteousness is righteous, just as he's righteous. The one who practises sin is from Diabolos^[3], because from the beginning Diabolos sins, resulting in this - the son of God was manifested so that he should break down the works of Diabolos.

Everyone who has been born from God doesn't practise sin, because his seed remains in him, and they aren't able to sin because they've been born from God. In this the children of God are evident, and the children of Diabolos. Everyone who doesn't practise righteousness isn't from God, and the one who doesn't love his brother, (because this is the message which you heard from the beginning, that we should love one another).

Don't be like Cain who was from the wicked one, and who slaughtered his brother. Why did he slaughter him? Because his works were wicked but those of his brother were just. Don't marvel my brothers, if the world hates you. We know that we've passed over from death into life because we love the brothers. The one who doesn't love their brother remains in death. Everyone who hates their brother is a murderer, and you know that no murderer has everlasting life remaining in him.

In this we've perceived love, that he laid down his life for our sake. And we ought to lay down our lives for the sake of the brothers. Yet, whoever has the livelihood of the world, and observes his brother who has a need, and shuts their heart^[4] to them, how does the love of God remain in them? My little ones, may we not love by what we say, nor by the tongue, but in works and in truth. And in this we perceive that we're from the truth, and in front of him we'll persuade our hearts, because if our heart passes sentence on us - God is greater than our heart, and he perceives everything.

Beloved. If our heart doesn't pass sentence on us, we have boldness towards God. And whatever we may request we receive from him, because we keep his commands, and we do the things which are pleasing in his sight. And this is his command, that we should trust in the name of his son, Yeshua the Anointed, and that we should love one another just as he's commanded us. And the one who keeps his commands remains in him, and he himself in them. And in this we perceive that he remains among us, by the spirit whom he's given to us.

4 Beloved, don't trust every spirit, but discern the spirits if they're from God, because many false prophets have gone out into the world. In this the spirit of God is perceived, every spirit which acknowledges that Yeshua the Anointed has come in the flesh, is from God. And every spirit which doesn't acknowledge that Yeshua the Anointed has come in the flesh, isn't from God, and this is the one of the anti-anointed, which you've heard is coming, and is now in the world already.

You're from God little ones, and you've conquered them because the one who's among you is greater than the one who is in the world. They're from the world. Because of this they talk from the world and the world hears them. We're of God. The one who perceives God hears us, the one who isn't from God doesn't hear us. From this we perceive the spirit of truth, and the spirit of error^[5].

Beloved, let's love one another, because love is from God, and everyone who loves has been born from God, and they perceive God. The one who doesn't love hasn't perceived God, because God is love. The love of God was manifested among us in this, that God sent his only born son into the world, so that we should live through him. In this is love, not because we loved God, but because he himself loved us, and sent his son, a propitiation^[2] for our sins. Beloved, if God loved us in this way, we also ought to love one another.

Nobody has ever gazed on God. If we love one another, God remains among us, and his love has been matured among us. We perceive that we remain in him, and he himself among us in this, that he's given to us from his spirit. And we've gazed on, and we testify that the father has sent, the son, the saviour of the world. Whoever acknowledges that Yeshua is the son of God, God remains in them, and they themselves in God.

And we've perceived, and have trusted the love which God has among us. God is love, and the one who remains in the love remains in God, and God remains in them. Love has been matured among us in this, that we have boldness in the day of judgement because just as he is, so are we in this world.

Fear isn't in love, but mature love throws fear outside, because fear has punishment, but the one who's afraid isn't made mature in love. We love him because he himself first loved us. If anyone says, "I love God", but hates his brother, they're a liar. For the one who doesn't love his brother whom he sees - how are they able to love God whom they haven't seen? And we have this command from him, that the one who loves God also love his brother.

5 Everyone who trusts that Yeshua is the Anointed has been born from God, and everyone who loves the one who fathered him also loves the one who has been born from him. We perceive that we love the children of God in this, whenever we love God and we keep his commands. For this is the love of God, that we keep his commands. And his commands aren't burdensome.

Because everyone who has been born from God conquers the world, and this is the conquest of the one who conquers the world - your^o faith. Who's the one who conquers the world, except the one who trusts that Yeshua is the son of God. This is the one who came through water and through blood, Yeshua the Anointed. Not only in the water, but in the water and in the blood. And the spirit is the one who testifies, because the spirit is the truth. Because there are three who testify, the spirit, and the water, and the blood. And those three are in agreement.

If we accept the testimony of people, the testimony of God is greater because this is the testimony of God which he's testified concerning his son. The one who trusts in the son of God has the testimony in them. The one who doesn't trust God has made him a liar because they haven't trusted in the testimony of God about his son. And this is the testimony, that God gives us everlasting life, and this life is in his son. The one who has the son, has the life. The one who doesn't have the son of God, doesn't have the life.

I write these things to you^o, to those who trust in the name of the son of God, so that you^o may see that you^o have everlasting life, and so that you^o may trust in the name of the son of God. And this is the boldness which we have towards him, that if we request anything in accordance with his will, he hears us. And if we know that he hears us, whatever we may request, we know that we have the requests which we've requested of him.

If anyone sees his brother sinning, (a sin which doesn't result in death), he'll request, and he'll give life to him, (to those who sin not resulting in death). There's a sin which results in death. I'm not saying he should ask about that. All unrighteousness is sin, and there is sin which doesn't result in death. We know that

everyone who has been born from God doesn't sin. But the one who's born from God guards themselves, and the wicked one doesn't touch them.

We know that we're from God, and the whole world lies^[6] in the wicked one. And we know that the son of God is arriving, and he's given us understanding so that we may perceive the true one. And we're in the true one, in his son, Yeshua the Anointed. This is the true god and the everlasting life.

Little ones, keep yourselves from idols.

Amen^[7].

1) partnership in Greek has the idea of sharing everything in common

2) a propitiation is a gift given to someone who is angry to turn away their anger

3) Diabolos means "slanderer"

4) "heart" here is literally "innards". Greeks considered your inner feelings to be located in your innards, while in modern English we consider them to be in your heart.

5) "error" is literally "going astray"

6) "lies" in the sense of laying down, not in the sense of not telling the truth

7) amen is a Hebrew word meaning "truly"

2 John

The elder.

To the selected lady^[1] and her children, whom I love in truth. And not only me, but also all those who have perceived the truth. Because of the truth which remains among us, and will remain among us into the age.

Grace, mercy, and peace will be among us with God the father and with the lord Yeshua the Anointed, the son of the father in truth and in love.

I greatly rejoiced because I've found some of your children walking in the truth, according to the command we received from the father. And now I ask you lady, not as if I'm writing you a new command, but one which we had from the beginning, that we love one another. And this is love, that we may walk according to his commands. This is the command, just as you heard from the beginning, so that you should walk in it.

Because many seducers^[2] have entered into the world, those who don't acknowledge the coming of Yeshua the Anointed in the flesh - this is the seducer, and the anti-anointed. Watch out for yourselves, so that we don't destroy that which we've worked for, but we may receive the full reward.

Everyone who transgresses and doesn't remain in the teaching of the Anointed, doesn't have God. The one who remains in the teaching of the Anointed, this one also has the father and the son. If anyone comes to you and doesn't bear this teaching, don't accept them into the house, and don't say "rejoice"^[3] to them. For the one who says "rejoice" to them shares together with their wicked works.

Although I have much to write to you, I don't want to do so with paper and ink, but I expect to come to you, and to speak face to face^[4] so that our joy may be completed.

The children of your selected sister greet you.

Amen^[5].

1) lady as in a female lord

2) seduce literally means "to lead astray"

3) "rejoice" was commonly used as a greeting

4) "face to face" is literally "mouth to mouth"

5) amen is a Hebrew word meaning "truly"

3 John

The elder.

To Gaius the beloved, whom I love in truth.

Beloved, I'm praying about all things, that things will go well with you, and you'll be healthy, just as things go well with your soul. For I rejoiced greatly when the brothers arrived and they testified of your truth, just as you walk in truth. I have no joy greater than this, that I hear that my children walk in the truth.

Beloved, be faithful in whatever you should work for the brothers, (and for foreigners), who have testified of your love in front of the assembly, those whom you'll do well to send ahead worthily of God. For they went out on behalf of his name, not taking anything from the nations. So we ought to accept ones such as this, so that we may become fellow workers of the truth.

I wrote to the assembly, but the one who's fond of being the foremost of them, Diotrephes, doesn't accept us. Because of this, if I ever come I'll remind him of the works he does, talking nonsense against us with wicked messages. And not satisfied with these, not even accepting the brothers himself, and forbidding those who intend to do so, throwing them out of the assembly.

Beloved, don't imitate evil but good. The one who does good is from God. But the one who does evil hasn't seen God. Testimony has been given to Demetrius by all, and by truth itself. And we also testify. And you know that our testimony is true.

I had much to write to you, but I don't want to write through ink and reed. But I expect to see you very soon, and we'll speak face to face¹⁾.

Peace to you. The friends greet you. Greet the friends by name.

1) "face to face" is literally "mouth to mouth"

Jude

Yehuda, a slave of Yeshua the Anointed, and brother of Yaakov.

To those who've been made holy in God the father, and who've been watched over by Yeshua the Anointed, the called.

Mercy to you[̄], and peace, and may love be multiplied. Beloved, making all kinds of diligence to write to you[̄] about our common salvation, I've had necessity to write to you[̄], entreating you[̄] to contend for the faith which was once for all handed over to the holy.

For certain people have slipped in, whose condemnation has long ago been written beforehand. Ungodly, who transpose the grace of our god into sexual immorality, and denying the only owner, God, and our lord Yeshua the Anointed.

I intend to remind you[̄], you[̄] who were once aware of this, that the lord^[1] [Yahweh], after he'd saved a people from the land of Egypt, the second time destroyed those who hadn't trusted. Even those messengers who didn't keep their beginning, but who left their own dwelling place behind - he's kept under gloom in everlasting bonds for a judgement of a great day.

Just like Sodom and Gomorrah, and the towns about them, in a like manner to these, having fornicated and having gone off after different flesh, they're laid before us as an example of everlasting fire, held under judgment. Likewise also indeed, these dreamers defile the flesh, and they set aside lordship, and speak evil of glories.

And Mikhael, the chief messenger, when contending with Diabolos^[2] as he discussed about the body of Moshe, didn't dare to bring a judgement of speaking evil, but he said, "May the lord^[1] [Yahweh] rebuke you[̄]." But these, they speak evil of whatever they aren't aware of, and whatever they are aware of naturally, like irrational animals, they're corrupted by these things.

Woe to them. Because they've gone by the way of Cain, and they've rushed to wandering astray for the reward of Balaam, and they've been destroyed by the controversy of Korah.

These are the blemishes of your[̄] love feasts, feasting together fearlessly, shepherding themselves. Waterless clouds, carried along by winds. Autumn trees, unfruitful, twice dead, having been uprooted. Wild waves of the sea, foaming with their own disgrace. Wandering stars, for whom the gloom of the darkness has been reserved into the age.

But Enoch, the seventh from Adam, also prophesied about these, saying, "Look! The lord^[1] [Yahweh] has come among tens of thousands of his holy ones. To pass judgement upon all, and to convict all the ungodly concerning all their ungodly works, which they did in an ungodly way, and concerning all the harsh things which they, ungodly sinners, spoke against him."

These are murmurers, complainers, driven along by their own desires. And their mouth speaks puffed up things, marvelling at appearances, to gain an advantage.

But you¹ beloved, be reminded of the declarations that were declared by the ambassadors of our lord Yeshua the Anointed, that they said to you¹ that in the last time there'll be mockers, driven along by their own desires of ungodliness. These are the ones who make divisions, soulish, not having the spirit.

But you¹ beloved, by your¹ most holy faith, build yourselves up, praying in the holy spirit. Keep watch over yourselves in the love of God, anticipating the mercy of our lord Yeshua the Anointed, resulting in everlasting life. And have mercy on some, making a distinction. But save some in fear, snatching them from the fire, hating even the tunic which has been stained by the flesh.

And to the one who's able to guard them from tripping, and to stand them up in the sight of his glory, blameless in exultation, to the only wise god, our saviour - are glory and majesty, might and authority, both now and into all the ages.

Amen^[3].

1) Jews used "Lord" in place of "Yahweh" to avoid any possibility of breaking the third commandment.

2) Diabolos means "slanderer"

3) amen is a Hebrew word meaning "truly"

Revelation

1 A revelation of Yeshua the Anointed, which God gave to him to show his slaves what must happen quickly. And he signalled it, sending it through his messenger to his slave Yohannes, who testifies to the message of God and the testimony of Yeshua the Anointed, whatever he saw. The one who reads is blessed, and those who hear the messages of the prophecy, and those who keep the things which have been written in it, for the time is near.

Yohannes.

To the seven assemblies in the province of Asia.

Grace to you[̄], and peace, from God, the one who is, and who was, and who is coming, and from the seven spirits which are in front of his throne, and from Yeshua the Anointed, the trustworthy witness, the first born from the dead, and the ruler of the kings of the earth. To the one who loved us, and washed us from our sins in his blood, and who made us to be a kingdom, priests to God his father. To him is the glory, and the might, into the ages of the ages.

Amen^[1].

Look! He's coming with the clouds, and every eye will see him. And anyone who pierced him, and all the tribes of the earth, will mourn for him.

Yes. Amen^[1].

"I'm the A and the Z^[2]", says the lord^[3] [Yahweh] God, "The one who is, and the who was, and who is coming, the Almighty."

I, Yohannes, your[̄] brother and partner in the duress, and in the kingdom and perseverance in Anointed Yeshua, came to be on the island called Patmos because of the message of God, and because of the testimony of Yeshua the Anointed. I came to be in the spirit on the lord's day, and I heard a loud voice behind me, like a trumpet, saying, "Write what you[̄] see on a scroll and send it to the seven assemblies, in Ephesus, and in Smyrna, and in Pergamos, and in Thyatira, and in Sardis, and in Philadelphia, and in Laodicea.

And there I turned around to see the voice which spoke with me, and when I'd turned, I saw seven golden lampstands. And in the middle of the seven lampstands was one like a son of man, who'd been dressed in a full length garment, and who'd been girded^[4] around the chest^[5] with a golden belt. But his head and hair were white, like wool, as white as snow. And his eyes were like a flame of fire. And his feet were like fine brass, like they'd been refined in a furnace. And his voice was like the sound of many waters. And he had seven stars in his right hand. And a sharp double edged sword was coming out of his mouth. And his face was like the sun shining in its power.

And when I saw him I fell at his feet, like a dead person, and he placed his right hand on me, saying, "Don't be afraid. I'm the first and the last, the one who lives. I died. But look! I'm alive to the ages of the ages.

Amen.

And I have the keys of Death and Hades^[6]. So write what you've seen, and what is, and what's about to occur after these things. The secret of the seven stars which you saw on my right, and the seven golden lampstands - the seven stars are messengers of the seven assemblies, and the seven lampstands which you saw are the seven assemblies."

2 "Write to the messenger of the assembly in Ephesus.

The one who holds the seven stars in his right hand, the one who walks in the middle of the seven golden lampstands, says this. I know your works, and your suffering, and your perseverance, and that you aren't able to bear evil, and that you've tested those who call themselves ambassadors, but who aren't, and you've found them false. And you have perseverance, and you've borne it because of my name, and you haven't wearied.

But I have against you that you left your first love behind. Recall then from where you've fallen, and repent, and do the first works. And if not, I'm coming to you quickly, and I'll remove your lampstand from its place unless you repent. But you have this, that you hate the works of Nicolaitans^[7], which I also hate.

Let the one who has an ear, hear what the spirit says to the assemblies. I'll grant to the one who conquers, to eat from the tree of life which is in the middle of the paradise^[8] of my god.

And write to the messenger of the assembly in Smyrna.

The first and the last, who became dead and who lives says this. I know your works, and your duress, and your poverty, (but you're rich), and the speaking evil by those who call themselves Jews, but aren't, and who are of the synagogue of Satan^[9]. Don't fear anything which you're about to suffer. Look! Diabolos^[10] is about to throw some of you into jail, so that you might be tested. And you'll have ten days of duress. Become faithful unto death, and I'll give you the crown^[11] of life.

Let the one who has an ear, hear what the spirit says to the assemblies. The one who conquers won't be harmed by the second death.

And write to the messenger of the assembly in Pergamos.

The one who has the sharp two edged sword says this. I know your works, and where you dwell, where the throne of Satan^[12] is, and you hold fast to my name, and you don't deny my faith, even in the days during which Antipas was my witness, the faithful one who was killed among you where Satan dwells.

But I have a few things against you, that you have some there who hold to the teaching of Balaam, who taught Balak to throw a snare in front of the sons of Yisrael, to eat things sacrificed to idols, and to commit fornication. In this way you also have some who hold to the teaching of the Nicolaitans^[7], which I likewise hate. Repent then. But if not, I'm coming to you quickly, and I'll battle against them with the sword of my mouth.

Let the one who has an ear, hear what the spirit says to the assemblies. I'll grant to the one who conquers, to eat from the hidden manna, and I'll grant to them a white

pebble. And on the white pebble a new name will have been written, which nobody knows except the one who receives it.

And write to the messenger of the assembly in Thyatira.

The son of God, the one who has eyes like a flame of fire, and feet like fine brass, says this. I know your works, and your love and faith, and your service, and your perseverance, and that your works are more than the first. But I have a few things against you, that you allow the woman Jezebel, who calls herself a prophetess, and who teaches and leads my slaves astray to commit fornication and to eat things sacrificed to idols. And I've given her time to repent, but she wasn't willing to repent from her fornication. Look! I'll throw her onto a couch, and the ones who commit adultery with her into a great duress, unless they repent from their works. And I'll kill her children in death, and all the assemblies will perceive that I'm the one who searches the hearts and minds^[12], and I'll grant to you, to each one, according to your works.

But I say to you, and to the rest in Thyatira, whoever doesn't have this teaching, anyone who hasn't perceived the deep things of Satan, as they say, I won't put any other burden on you, except that which you have. Hold fast until I arrive.

And I'll grant to the one who conquers, and to the one who keeps my works until the end - authority over the nations, and he'll shepherd them with an iron staff, they'll be crushed like vessels of pottery, as I've also received from my father. And I'll grant to him the star of the morning.

Let the one who has ears, hear what the spirit says to the assemblies.

3 And write to the messenger of the assembly in Sardis.

The one who has the seven spirits of God and the seven stars, says this. I know your works, that you have a name that you're alive, but you're dead. Be alert, and steady the rest, who are about to die. For I haven't found that your works have been completed in the sight of my god. Recall then what you've accepted and heard, and keep it, and repent. If you don't stay alert then I'll come upon you like a thief, and you won't perceive at what hour I'll come upon you at all.

But you have a few names in Sardis who didn't defile their clothes, and they'll walk with me in white, because they're deserving.

The one who conquers will be clothed in white clothes, and I won't erase his name from the scroll of life, and I'll acknowledge his name in the sight of my father, and in the sight of his messengers.

Let the one who has an ear, hear what the spirit says to the assemblies.

And write to the messenger of the assembly in Philadelphia.

The one who's holy, the one who's true, the one who has the key of David, the one who opens and nobody shuts, and who shuts and nobody opens, says this. I know your works. Look! I've given you an opened gate in front of you. Nobody is able to shut it because you have little power, but you kept my message, and didn't deny my name. Look! I'm giving over some of the synagogue of Satan^[9] - those who call themselves Jews, (but who aren't), but they're lying. Look! I'll make them so they'll come and will worship in front of your feet, and they'll perceive that I've loved you.

Because you've kept the message of my perseverance, I'll also keep you from the impending hour of trial which is coming on the whole inhabited world, to test those who dwell on the earth. Look! I'm coming quickly. Hold fast to what you have, so that nobody might take your crown^[11].

I'll make the one who conquers, a pillar in the temple of my god, and he'll no longer go outside, and I'll write the name of my god on him, and the name of the city of my god, the new Jerusalem, which descends out of heaven from my god, and also my new name.

Let the one who has an ear, hear what the spirit says to the assemblies.

And write to the messenger of the assembly in Laodicea.

The amen^[11], the witness, the trustworthy and true, the ruler of the creation of God says this. I know your works, that you're neither cool nor boiling. You ought to be either cool or boiling. So then, because you're lukewarm, and neither boiling nor cool, I'm about to spew you out of my mouth. Because you say, 'I'm rich. And I've become rich. I don't have any need of anything.' And you don't know that you're miserable, and pitiable, and poor, and blind, and naked. I advise you to buy gold from me which has been refined in fire, so that you should be rich, and white clothes so that you may be clothed, and the disgrace of your nakedness mightn't be revealed, and eye-salve to anoint your eyes, so that you may see. Whoever I'm fond of, I expose and discipline. So be zealous and repent.

Look! I'm standing at the door and knocking. If anyone hears my voice and opens the door, I'll come in to them, and I'll dine with them, and they themselves with me.

I'll grant to the one who conquers, to be seated with me on my throne, as I also conquered and I'm seated with my father on his throne.

Let the one who has an ear, hear what the spirit says to the assemblies.

4 After these things I looked. And look! A door had been opened in heaven, and I heard the voice which I'd heard at first, like a trumpet, talking with me, saying, "Come up here and I'll show you what has to happen after these things."

And straightaway I was in the spirit. And look! A throne was placed in heaven, and someone was sitting on the throne, and it was like looking through a jasper stone, and carnelian, and a rainbow was all around the throne, like looking through an emerald.

And there were twenty four other thrones around the throne, and I saw twenty four elders sitting on the thrones, clothed in white clothes, and with golden crowns^[11] on their heads.

And lightning, and voices, and thunder were coming out from the throne. And seven lamps of fire, (who are the seven spirits of God), were burning in front of the throne. And in front of the throne was like a glassy sea, like crystal.

And in the middle of the throne, and around the throne, were four living things, covered with eyes, in front and behind. And the first living thing was like a lion, and the second living thing like a calf, and the third living thing had the face of a person, and the fourth living thing was like a flying eagle. And the four living things each had six wings, covered with eyes around and inside, and they don't cease, day and night,

saying, “Holy. Holy. Holy. The lord^[3] [Yahweh], God almighty, who was, and who is, and who is coming.”

And whenever the living things give glory, and honour, and thankfulness to the one who sits on the throne, who lives into the ages of the ages, the twenty four elders will fall down in front of the one who sits on the throne, and they’ll worship the one who lives into the ages of the ages. And they throw their crowns^[11] down in front of the throne saying, “You’re worthy, our lord and our god, to receive the glory, and the honour, and the power. Because you’ve created all things, and because of your will they are, and they’ve been created.”

5 And I saw a scroll in the right hand of the one who sits on the throne, which had been written on both the inside and outside, and had been sealed with seven seals. And I saw a strong messenger proclaiming in a loud voice, “Who is worthy to open the scroll, and to break its seals?” And nobody in heaven, nor even on the earth, nor even under the earth, was able to open the scroll, nor even to look at it. And I wept greatly because nobody worthy was found to open and to read the scroll, not even to look at it.

And one of the elders said to me, “Don’t weep. Look! The lion, the one from the tribe of Yehudah, the root of David, has conquered, to open the scroll and to break its seven seals.” And I saw in the middle of the throne, and of the four living things, and in the middle of the elders, stood a lamb, as if it’d been slaughtered, which had seven horns and seven eyes, which are the seven spirits of God, sent into all the earth.

And it came and took the scroll from the right hand of the one who sits on the throne. And when he took the scroll, the four living things and the twenty four elders fell in front of the lamb, each one having lyres, and golden bowls which were full of incense, which are the prayers of the holy. And they sang a new song, saying, “You’re worthy to take the scroll and to open its seals, because you were slaughtered, and you bought us for God with your blood, from every tribe, and tongue, and people, and nation. And you made us kings and priests to our god, and we’ll reign over the earth.”

And I looked, and I heard the voice of many messengers around the throne, and the living things and the elders, (and the number of them was ten thousands of ten thousands, and thousands of thousands), saying in a loud voice, “The lamb which has been slaughtered is worthy to receive the power, and the riches, and wisdom, and strength, and honour, and glory, and blessing.” And every creature which is in the sky, and on the earth, and under the earth, and on the sea, and the things in them, I heard them all saying, “Blessing, and honour, and glory, and might are to the one who sits on the throne, and to the lamb, into the ages of the ages. Amen^[11].” And the four living things said, “Amen^[11].” And the twenty four elders fell down, and they worshipped.

6 And I saw that the lamb opened the first of the seven seals, and I heard one of the four living things saying in a voice like thunder, “Come and see!” And look! A white horse. And the one who was sitting on it had a bow, and a crown^[11] was given to him, and he went out conquering, and to conquer.

And when he opened the second seal, I heard the living thing say a second time, “Come!” And another horse of fire came out. And it was granted to the one who was

sitting on it to take peace from the earth, so that they should slaughter one another, and a great sword was given to him.

And when he opened the third seal I heard the third living thing saying, "Come and see!" And look! A black horse. And the one who was sitting on it had a balance [a pair of scales] in his hand. And I heard a voice in the middle of the four living things saying, "A choenix^[13] [about a litre] of wheat for a denarius^[14]. And three choenix of barley for a denarius." and "Don't damage the oil and the wine."

And when he opened the fourth seal, I heard the voice of the fourth living thing saying, "Come and see!" And look! A green horse. And the name of the one who was sitting on it was Death. And Hades^[6] followed him. And authority was given to them to kill over a quarter of the earth, with a sword, and with famine, and with death, and by the wild beasts of the land.

And when he opened the fifth seal I saw, underneath the altar, the souls of those who'd been slaughtered because of the message of God, and because of the testimony of the lamb which they held. And they cried out with a loud voice saying, "How long owner, the holy and true one, until you judge and avenge our blood from those who dwell on the earth?" And white robes were given to each one of them, and it was declared to them that they should still rest a little longer, until their fellow slaves and their brothers, (who were about to be killed as they'd also been), might be completed.

And I saw when he opened the sixth seal. And look! There came a great earthquake. And the sun became black like sackcloth of hair, and the whole moon became like blood, and the stars of the sky fell to the ground, like a fig tree dropping its winter figs when shaken by a great wind. And the sky parted like a scroll being rolled up, and every mountain and island were moved from their places. And the kings of the earth, and the great, and the commanders, and the rich, and the strong, and every slave, and every freeman, hid themselves in caves and among the rocks of the mountains. And they said to the mountains and the rocks, "Fall on us. And hide us from the face of the one who sits on the throne, and from the wrath of the lamb, because the great day of his wrath has come, and who's able to stand?"

7 And after this I saw four messengers standing on the four corners of the land, holding the four winds of the earth so that no wind would blow on the land, nor on the sea, nor on any tree. And I saw another messenger coming up from the rising of the sun, who had the seal of the living god, and he cried out in a loud voice to the four messengers to whom it'd been granted to harm the land and the sea, saying, "Don't harm the land, nor the sea, nor the trees until we've sealed the slaves of our god on their foreheads."

And I heard the number of those who were sealed - a hundred and forty four thousand had been sealed, from every tribe of the sons of Yisrael. From the tribe of Yehudah, twelve thousand were sealed. From the tribe of Reuben, twelve thousand, from the tribe of Gad, twelve thousand, from the tribe of Asher, twelve thousand, from the tribe of Naphtali, twelve thousand, from the tribe of Manasseh, twelve thousand, from the tribe of Simeon, twelve thousand, from the tribe of Levi, twelve thousand, from the tribe of Issachar, twelve thousand, from the tribe of Zebulun, twelve thousand, from the tribe of Yosef, twelve thousand, from the tribe of Benjamin, twelve thousand.

After these things I looked. And look! A large crowd, which nobody was able to number, from every nation, and all tribes, and peoples, and tongues, was standing in front of the throne, and in front of the lamb, having been clothed in white robes, and with palms in their hands, and crying out in a loud voice saying, "Salvation to our god who sits on the throne, and to the lamb." And all the messengers stood around the throne, and the elders and the four living things also fell on their face in front of the throne, and they worshipped God saying, "Amen^[11]. The blessing, and the glory, and the wisdom, and the thankfulness, and the honour, and the power, and the strength, are to our god into the ages of the ages. Amen."

And one of the elders answered, saying to me, "These who've been clothed in the white robes - who are they, and where'd they come from?" And I said to him, "My lord, you know." And he said to me, "These are those who came out of the great duress, and they've washed their robes, and whitened them in the blood of the lamb. Because of this they're in front of the throne of God, and they offer service to him day and night in his temple, and the one who sits on the throne will encamp over them. They'll never be hungry again, nor will they ever be thirsty again, nor will the sun ever fall on them, nor any burning heat. Because the lamb who's in the middle of the throne will shepherd them, and he'll guide them to springs of the waters of life, and God will wipe away every tear from their eyes."

8 And when he opened the seventh seal there was a hush in heaven for about half an hour.

And I saw the seven messengers who stand in front of God, and seven trumpets were given to them. And another messenger, holding a golden censer^[15], came and stood on the altar, and much incense was given to him so that he should offer it, with the prayers of all the holy, on the golden altar in front of the throne. And the smoke of the incense, with the prayers of the holy, rose up from the hand of the messenger in front of God. And the messenger took the censer and completely filled it from the fire of the altar, and threw it down to the earth. And there were thunders, and voices, and lightning, and an earthquake. And the seven messengers, those who had the seven trumpets, prepared themselves to trumpet.

And the first messenger trumpeted, and there was hail and fire mixed with blood, and it was thrown to the ground. And a third of the land was burned up, and a third of the trees were burned up, and every green grass was burned up.

And the second messenger trumpeted, and something like a great burning mountain was thrown into the sea. And a third of the sea became blood, and a third of the creatures in the sea died, (those which had souls), and a third of the boats were destroyed.

And the third messenger trumpeted, and a great star fell from the sky, burning like a lamp. And it fell on a third of the rivers, and on the springs of water. And the name of the star was Absinth^[16], and a third of the waters became absinth, and many people died from the waters because they were made bitter.

And the fourth messenger trumpeted, and a third of the sun was struck, and a third of the moon, and a third of the stars, so that a third of them were darkened, and a third of the day had no light, and likewise the night.

And I looked, and I heard an eagle flying in mid-air saying in a loud voice, “Woe. Woe. Woe to those who dwell on the earth, from the rest of the blasts of the trumpets of the three messengers who are about to trumpet.”

9 And the fifth messenger trumpeted, and I saw a star which had fallen to the ground from the sky. And the key of the pit of the abyss was given to him. And he opened the pit of the abyss, and smoke went up from the pit like the smoke of a great furnace, and the sun and the air were darkened by the smoke from the pit. And locusts came out of the smoke onto the land, and authority was given to them, like the authority which the scorpions of the earth have.

And it was declared to them that they shouldn't harm the grass of the land, nor any green thing, nor any tree, but only the people who didn't have the seal of God on their foreheads. And it was granted to them that they may not kill them, but that they torture them for five months. And their torture was like the torture of a scorpion when it strikes a person. And in those days the people will seek death, but they won't find it, and they'll desire to die, but death will flee from them.

And the appearance of the locusts was like horses which had been prepared for battle, and on their heads were something like crowns^[111] of gold, and their faces were like faces of people, and they had hair like the hair of women, and their teeth were like those of lions. And they had breastplates like breastplates of iron, and the sound of their wings was like the sound of chariots, of many horses racing into battle. And they had tails like scorpions, and stings also in their tails, and their authority is to harm people for five months. And as king over them they had the messenger of the abyss, whose name in Hebrew is Abaddon^[117], but in Greek he has the name Apollyon^[118] [Destroyer].

The first woe has passed. Look! Still two others are coming after these things.

And the sixth messenger trumpeted, and from the four horns of the golden altar in front of God, I heard a voice saying to the sixth messenger, (the one who had the trumpet), “Release the four messengers who've been bound on the great river Euphrates.” And the four messengers who'd been prepared for this very hour, and day, and month, and year, were released so that they'd kill a third of mankind. And the number of the army of the horsemen was two hundred million^[119], and I heard the number of them.

And in this way I saw the horses in the vision, and those sitting on them had breastplates that were fiery, and hyacinthine^[120], and sulphurous, and the heads of the horses were like heads of lions. And fire, and smoke, and sulphur were coming out of their mouths. A third of mankind was killed by being struck by these three things, from the fire, and from the smoke, and from the sulphur that were coming out of their mouths. For the authority of the horses was in their mouth, and in their tails, for their tails were like serpents, (having heads), and they did harm with them.

And the rest of mankind, who weren't killed by these blows, didn't repent of the works of their hands, that they shouldn't worship demons, and idols, and things of gold, and things of silver, and things of copper, and things of stone, things of wood - which aren't even able to see, nor to hear, nor to walk. And they didn't repent from their murders, nor from their drugs, nor from their fornication, nor from their thefts.

10 And I saw a strong messenger descending from heaven, who'd been clothed in a cloud, and with a rainbow above his head, and his face was like the sun, and his feet were like pillars of fire, and he had a scroll which had been opened in his hand. And he placed his right foot on the sea, and his left on the land. And he cried out in a loud voice, just like a lion roaring, and when he cried out the seven thunders spoke their own sounds. And when the seven thunders spoke, I was about to write, but I heard a voice from heaven saying, "Seal up the things which the seven thunders have spoken, and don't write them down."

And the messenger, whom I'd seen standing on the sea and on the land, lifted up his right hand to heaven, and he swore by the one who lives into the ages of the ages, who brought about the sky, and the things in it, and the earth, and the things in it, and the sea, and the things in it, that there'll be no more time, but in the days of the voice of the seventh messenger, whenever he is about to trumpet, the secret of God, as he'd proclaimed to his slaves the prophets, will be fulfilled.

And the voice which I heard from heaven spoke with me again and said, "Go off, and take the scroll which has been opened, which is in the hand of the messenger who stood on the sea and on the land." And I went off to the messenger, saying to him, "Give me the scroll", and he said to me, "Take it, and eat it all, and it'll make your belly bitter, but in your mouth it'll be sweet like honey." And I took the scroll from the hand of the messenger and I ate it all. And in my mouth it was sweet like honey, but when I'd eaten it my belly was made bitter. And he said to me, "You must prophesy again, over peoples, and over nations, and tongues, and many kings."

11 And a reed was given to me, like a staff, and I was told, "Get up and measure the temple of God, and the altar, and those who worship in it. But exclude the courtyard outside of the temple, and don't measure it because it was given to the nations. And they'll trample on the holy city for forty two months. And I'll grant authority to my two witnesses, and for one thousand two hundred and sixty days they'll prophesy clothed in sackcloth." These are the two olive trees, and the two lampstands, which stand in front of the lord of the earth. And if anyone wants to harm them, fire comes out of their mouth and devours their enemies. And if anyone wants to harm them, then that person has to be killed in this way. They have the authority to shut the sky so that it may not rain during the day of their prophecies, and they have authority over the waters to turn them into blood, and to strike the land with every blow, as many times as they want.

And when they've finished their testimony, the wild beast, the one which comes up from the abyss, will make a battle with them, and it'll conquer them, and it'll kill them. And their corpses will be in the square of the great city, (which spiritually is called Sodom, and Egypt, and is also where their lord was executed^[21]), and the peoples, and tribes, and tongues, and nations, will look on their corpse for three and a half days, and they won't permit their corpses to be placed in a tomb. And those who dwell on the earth will rejoice over them, and celebrate, and will give presents^[22] to one another because these two prophets had tortured those who dwell on the earth.

But after the three and a half days, a spirit^[23] of life from God entered into them, and they stood on their feet, and great fear fell on those watching them. And I heard a loud voice from the sky, saying to them, "Come up here." And they went up into the sky in the cloud, and their enemies watched them. And in that day, there came a great

earthquake, and a tenth of the city fell down, and seven thousand names of people were killed in the earthquake, and the rest became terrified and gave glory to God in heaven.

The second woe has passed. Look! The third woe is coming quickly.

And the seventh messenger trumpeted, and there were loud voices in heaven, saying, “The kingdom of the world has become our lord’s and his anointed’s. And he’ll reign into the ages of the ages.” And the twenty four elders, who sit on their thrones in front of God, fell on their faces and they worshipped God, saying, “We give you thanks lord^[3] [Yahweh] God almighty, the one who is, and who was, because you’ve taken your great power, and you’ve reigned. And the nations were indignant, and your wrath has come, and the time for the dead to be judged, and to grant the reward to your slaves, to the prophets, and to the holy, and to those who fear your name, to the small and to the great, and to destroy those who destroy the earth.” And the temple of God was opened in heaven, and the ark of the covenant of the lord^[3] [Yahweh] was visible in his temple. And there was lightning, and voices, and thunder, and great hail.

12 And a great sign appeared in heaven, a woman clothed with the sun, and with the moon under her feet, and a crown^[11] of twelve stars on her head, and she was pregnant^[24], and she cried out, since she was in labour, and was being tortured to give birth. And another sign appeared in heaven. And look! A great fiery dragon, which had seven heads and ten horns. And on his heads, seven diadems^[25]. And his tail dragged a third of the stars of the sky, and threw them to the ground.

And the dragon stood in front of the woman who was about to give birth, so that he may devour her child when she gave birth. And she gave birth to a son, a male child, who is about to shepherd all the nations with an iron staff. And her child was snatched away to God and to his throne. And the woman fled into the wilderness, where there was a place which had been prepared by God, so that they might look after her there for one thousand two hundred and sixty days.

And there was a battle in heaven. Mikhael and his messengers battled with the dragon. And the dragon and his messengers battled, but they didn’t prevail, nor was a place found for him in heaven any longer. And the great dragon was thrown down. The ancient serpent, the one called Diabolos^[10], and Satan^[9], the one who leads the whole inhabited world astray, was thrown down to the earth, and his messengers were thrown down with him.

And I heard a loud voice in heaven saying, “Now the salvation has come, and the power and the kingdom of our god, and the authority of his anointed. Because the accuser of our brothers, the one who accuses them in front of our god day and night, has been thrown down. And they’ve conquered him because of the blood of the lamb, and because of the message of their testimony, and because they didn’t love their life, even unto death. Celebrate because of this you heavens, and those who camp in them. Woe to the earth, and the sea, because Diabolos has gone down to you, having great fury, knowing that he has little time.

And when the dragon saw that he’d been thrown to the earth, he pursued the woman who’d given birth to the male child. And two wings of a great eagle were given to the woman, so that she could fly into the wilderness, to her place, so that

she'd be looked after there for a time, and times, and half a time, away from the face of the serpent. And out of his mouth the serpent spewed water after the woman, like a river, to make her be carried away. But the earth helped the woman, and the earth opened its mouth and swallowed the river which the dragon had thrown out of his mouth. And the dragon was indignant with the woman, and he went away to make battle with the rest of her seed, those who keep the commands of God, and who have the testimony of Yeshua.

13 And I stood on the sand of the sea, and I saw a wild beast, which had ten horns and seven heads, coming up out of the sea. And on its horns, ten diadems^[25], and on its heads, names of evil speech. And the beast which I saw was like a leopard, and its feet were like a bear, and its mouth was like the mouth of a lion, and the dragon gave it his power, and his throne, and great authority. And I saw one of its heads, as if it'd been slaughtered to death, but the blow of death had been cured.

And the whole earth marvelled at the beast. And they worshipped the dragon, because he gave authority to the beast, and they worshipped the beast saying, "Who's like the beast? And who's able to battle with it?" And it was given a mouth to speak many things, and to speak evil, and it was given authority to make a battle for forty two months. And it opened its mouth for speaking evil against God, to speak evil of his name and his tent, and those who camp in heaven.

And it was granted to it to make a battle with the holy, and to conquer them, and it was given authority over every tribe, and people, and tongue, and nation. And all those who dwell on the earth will worship it, those whose names haven't been written, from the foundation of the world, in the scroll of life of the lamb who was slaughtered. If anyone has an ear, let them hear. If anyone has captives, they'll go off into captivity. If anyone kills by the sword, they must be killed by the sword. Here is the perseverance and the faith of the holy.

And I saw another wild beast coming up from the earth, and it had two horns like a lamb, and it spoke like a dragon. And it exercised all the authority of the first beast, and it made the earth, and those who dwell in it, worship the first beast, whose blow of death had been cured. And it did great signs, and fire that came down from the sky to the ground, in the sight of people. And it lead astray those who dwell on the earth, through the signs which were given to it to do in front of the beast, telling those who dwell on the earth to make an image of the beast which had the blow of a sword, and lives.

And it was granted to it to give a spirit to the image of the beast, so that the image of the beast may also speak, and that it should cause whoever didn't worship the image of the beast to be killed. And it made all, the small and the great, and the rich and the poor, and the free and the slaves, so that they should give them an imprint on their right hand or on their foreheads, and so that nobody is able to buy or to sell unless they have the imprint, the name of the beast, or the number of his name. Here is wisdom. Let the one who has a mind calculate the number of the beast, for it's the number of a person, and his number is CXS^[26] (666).

14 And I looked. And look! The lamb stood on mount Zion, and with him one hundred and forty four thousand who had his name, and the name of his father, written on their foreheads. And I heard a sound from the sky, like the sound of many waters, and like the sound of a loud thunder, and the sound I heard was like lyrists

plucking^[27] their lyres. And they sang a new song in front of the throne, and in front of the four living things, and the elders, and nobody was able to learn the song except the one hundred and forty four thousand who'd been bought from the earth. These are those who haven't defiled themselves with women, for they're virgins. These are those who follow the lamb wherever he may go. They were bought by Yeshua from among people, a firstfruit to God, and to the lamb. And there wasn't any falsehood found in their mouth, for they're blameless.

And I saw a messenger, flying in mid-air, who had the everlasting good news to bring to those who settle on the earth, and on every nation, and tribe, and tongue, and people, saying in a loud voice, "Be afraid of God, and give glory to him, because the hour of his judgement has come. And worship the one who made the sky, and the earth, and the sea, and springs of waters."

And another messenger, a second one, followed, saying, "She's fallen. Great Babylon has fallen. She's made all the nations drink from the wine of the fury of her fornication."

And another messenger, a third, followed them, saying in a loud voice, "If anyone worships the beast, and the image of it, and accepts the imprint on their forehead or on their hand - they themselves will drink from the wine of the fury of God, which has been mixed undiluted in the cup of his wrath, and they'll be tortured in fire and sulphur in front of the holy messengers, and in front of the lamb. And the smoke of their torture goes up into the ages of ages, and they have no rest, day and night - those who worship the beast and its image, and if anyone accepts the imprint of his name.

Here is the perseverance of the holy. Here are those who keep the commands of God and the faith of Yeshua. And I heard a voice from heaven saying to me, "Write. The dead who die in the lord from now on are blessed." "Yes." says the spirit, "So that they should rest from their labour, but their works follow after them."

And I looked. And look! A white cloud, and above the cloud, someone sitting, like a son of man, who had a golden crown^[11] on his head, and a sharp scythe in his hand. And another messenger came out from the temple crying out in a loud voice to the one sitting on the cloud, "Send your scythe and reap, because the hour to reap has come, because the harvest of the earth has dried." And the one sitting on the cloud swung his scythe over the earth, and it reaped the earth.

And another messenger came out of the temple which is in heaven, himself also having a sharp scythe. And another messenger came out from the altar, who had authority over the fire, and he called in a loud uproar to the one who had the sharp scythe, saying, "Send your sharp scythe, and gather in the bunches of the grapevine of the earth, because the grapes are fully ripened." And the messenger swung his scythe on the earth, and gathered in the grapevine of the earth, and threw it into the vat of the great fury of God. And the vat was trodden outside the city, and blood went out from the vat - up to the bridles of the horses, for one thousand six hundred stadia^[28] [about 250 kilometres].

15 And I saw another great and marvellous sign in heaven. Seven messengers had seven final blows, because with them the fury of God is brought to an end. And I saw something like a glassy sea, mixed with fire, and those who'd conquered the beast, and its image, and the number of its name, were standing on the glassy sea holding lyres of God. And they sang the song of Moshe, the slave of God, and the song of the

lamb, saying, “Your works are great and marvellous, lord^[3] [Yahweh] God, the Almighty. Your ways are just and true, king of the nations. Who won’t be afraid of you lord^[3] [Yahweh], and glorify your name? Because only you are holy, because all the nations will come and worship in front of you, because your acts of righteousness^[29] have been made manifest.”

And after these things I looked, and the temple of the tent of the testimony in heaven was opened. And the seven messengers who had the seven blows, came out of the temple, clothed in clean and shining linen, and having been girded^[4] around the chests^[30] with golden belts. And one of the four living things gave seven golden bowls to the seven messengers, filled with the fury of God, who lives into the ages of the ages. And the temple was completely filled with smoke from the glory of God, and from his power, and nobody was able to enter into the temple until the seven blows of the seven messengers had been completed.

16 And I heard a loud voice from the temple, saying to the seven messengers, “Go and pour the seven bowls of the wrath of God onto the earth.”

And the first poured out his bowl onto the earth. And an evil and wicked festering wound came on those people who had the imprint of the beast, and on those who worship his image.

And the second messenger poured out his bowl into the sea. And it became blood, like of dead things, and every living soul in the sea died.

And the third messenger poured out his bowl into the rivers and into the springs of waters. And it became blood. And I heard the messenger of the waters saying, “You’re the righteous one, who is, and who was, the hallowed one, because you’ve judged these things. Because they poured out the blood of the holy, and of the prophets, and you gave them blood to drink, for they deserve it.” And I heard someone from the altar saying, “Yes lord^[3] [Yahweh] God, the Almighty, your judgements are true and just.”

And the fourth messenger poured out his bowl on the sun. And it was granted to him to burn people with fire. And the people were burned with a great burning heat, and they spoke evil of the name of God, who has authority over these blows. But they didn’t repent to give glory to him.

And the fifth messenger poured out his bowl on the throne of the beast. And his kingdom became darkened, and they gnawed their own tongues from the anguish, and they spoke evil of the god of heaven from their anguish, and from their festering sores. But they didn’t repent from their works.

And the sixth messenger poured out his bowl on the great river Euphrates. And the water of it dried up, to prepare the way of the kings of the rising sun. 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. For they’re spirits of demons who perform signs which go out to the kings of the whole inhabited world, to lead them together into the battle of the great day of God, the Almighty. “Look! I’m coming like a thief. The one who stays alert, and keeps their clothes so they won’t walk around naked, and they’d see their indecency, is blessed.” And they led them into the place which, in Hebrew, is called Armageddon^[31].

And the seventh messenger poured out his bowl on the air. And a great voice went out from the temple of heaven, from the throne, saying, "It's come." And there came lightning, and thunders, and voices. And a great earthquake came, such as hadn't come since people had come to be on the earth - an incredible earthquake, so great. And the great city split into three parts, and the cities of the nations fell, and Great Babylon was remembered in front of God, to hand her the cup of the wine of the fury of his wrath. And every island fled, and the mountains weren't found. And great hail, like talent^[32] weights, came down from the sky on those people. And they spoke evil of the people of God because of the blow of the hail, because the blow was extremely great.

17 And one of the seven messengers who had the seven bowls came and spoke with me, saying, "Come here. I'll show you the condemnation of the great prostitute who sits on many waters, with whom the kings of the earth have fornicated, and those who dwell on the earth have been made drunk on the wine of her fornication." And he carried me away in the spirit to a wilderness. And I saw a woman sitting on a scarlet beast, covered with names of evil speech, with seven heads and ten horns, and the woman was clothed in purple and scarlet, and she'd been gilded with gold, and valuable stone, and pearls, and had a golden cup in her hand which was filled with abominations and the unclean things of her fornication. And a name had been written on her forehead, "Secret. Great Babylon. Mother of Prostitutes and of the Abominations of the Earth."

And I saw the woman, drunk on the blood of the holy, and on the blood of the witnesses of Yeshua, and I marvelled with great amazement^[33] at seeing her. "Tell me," the messenger said to me, "why do you marvel? I'll tell you the secret of the woman, and of the beast which carries her, the one which has seven heads and ten horns. The beast which you perceived was, but isn't, and is about to come up from the abyss and go off to destruction. And those who dwell on the earth will marvel, (those whose names haven't been written in the scroll of life since the foundation of the world), when they look upon the beast which was, but isn't, and will come.

Here is the mind which has wisdom. The seven heads are seven mountains, where the woman sits on them. And they're seven kings. Five fell, and one is, and one other hasn't yet come. And when he comes, he must remain a short while. And the beast which was, but isn't, is himself an eighth, and he's from the seven, and he's going off to destruction.

And the ten horns which you perceived, are ten kings who haven't yet received a kingdom, but they receive authority as kings for one hour from the beast. These have one purpose, and they'll hand over their power and authority to the beast. They'll battle with the lamb, and the lamb will conquer them, because he's lord of lords, and king of kings, and those with him are called, and selected, and trustworthy."

And he said to me, "The waters which you perceived, where the prostitute sits, are peoples, and crowds, and nations, and tongues. And the ten horns which you perceived, and the beast, these will hate the prostitute, and they'll make her desolate and naked, and they'll eat her flesh, and will burn her up in fire. For God has given it into their hearts to do his purpose, and to do one purpose, and to give their kingdom to the beast until the messages of God are fulfilled. And the woman which you perceived is the great city, which has a kingdom over the kings of the earth."

18 And after these things I saw another messenger coming down from heaven, who had great authority, and the earth was lit up by his glory. And he cried out in a strong voice saying, “She’s fallen. Great Babylon has fallen. And she’s become the dwelling place of daemons, and a jail for every unclean spirit, and a jail for every unclean and detested bird. Because all the nations, and all the kings of the earth, have drunk of the wine of the fury of her fornication, and they’ve fornicated with her, and the merchants of the earth have become rich by the power of her indulgence.”

And I heard another voice from heaven, saying, “Come out of her my people, so that you don’t participate in her sins, and so that you don’t receive her blows. Because her sins have been piled together, up to the sky, and God has recalled her wrongdoings. Repay her just as she herself repaid you, and double her double, according to her works. In the cup in which she’s mixed, mix double for her. However much she glorified herself and indulged, give her torture and mourning, because in her heart she said, ‘I sit as queen, and I’m not a widow, and I won’t know mourning.’ Because of this her blows will come in one day. Death, and mourning, and famine, and she’ll be burned up in fire, because the lord^[31] [Yahweh] God, the one who judges her, is strong.

And the kings of the earth, those who fornicated and indulged with her, will weep and mourn over her when they see the smoke of her burning. Having stood far off because of the fear of her torture, saying, “Woe. Woe. The city of Great Babylon, the strong city, because in one hour your judgement has come.” And the merchants of the earth will weep and mourn over her, because nobody buys their freight any longer. Freight of gold, and silver, and valuable stone, and of pearls, and fine linen, and purple, and silk, and scarlet, and every kind of thyme^[34] wood, and every ivory vessel, and every vessel of most highly valued wood, and of copper, and iron, and marble, and cinnamon, and incense, and perfume, and frankincense, and wine, and olive oil, and flour, and grain, and sheep, and cattle, and horses, and wagons, and bodies and souls of people.

And the fruits of the desire of your soul have gone away from you, and all sleek and shining things were destroyed from you, and you’ll no longer find them. The merchants of these things, who were made rich from her, will stand far off because of the fear of her torture, weeping and mourning, and saying, “Woe. Woe. The great city which was clothed in fine linen, and purple, and scarlet, and had been gilded with gold, and valuable stone, and pearls. Because in one hour such great riches have been made desolate.”

Every helmsman, and everyone with a place among seamen, and as many as work the sea, stood afar off, and when they saw the smoke of her burning, they cried out, saying, “What [city] is like the great city?” And they threw dust on their heads, and they cried out, weeping and mourning, and saying, “Woe. Woe. The great city in which all who had boats in the sea were made rich by her value, because in one hour she’s been made desolate.” Celebrate over this, heaven, and the holy, and the ambassadors, and the prophets, because God has decided your condemnation of her.

And one strong messenger carried off a stone, like a great millstone, and he threw it into the sea, saying, “In this way, struggling, Great Babylon the city will be thrown down, and will no longer be found, ever again. And the sound of lyrists, and of musicians, and flute players, and trumpeters will no longer be heard in you, ever

again. And no craftsman of any craft will be found in you, ever again. And the sound of a millstone won't be heard in you, ever again. And no light of a lamp will ever appear in you, ever again. And the voice of a groom and a bride will no longer be heard in you, ever again. Because your merchants were the great ones of the earth, because all the nations were led astray by your drugs. And the blood of prophets, and of the holy, was found in her, and of all those who've been slaughtered on the earth.

19 And after these things, I heard something like the loud sound of a large crowd in heaven, saying, "Hallelujah^[35]. The salvation, and the power, and glory of our god. Because his judgement is true and just, he's judged the great prostitute who corrupted the earth by her fornication, and he's avenged the blood of his slaves out of her hand." And a second time they said, "Hallelujah^[35]. And the smoke of her goes up into the ages of the ages." And the twenty four elders, and the four living things, fell down and worshipped God who sits on the throne, saying, "Amen^[1]. Hallelujah^[35]."

And a voice came out from the throne, saying, "Praise our god, all of his slaves, and those who fear him, the small and the great." And I heard something like the sound of a large crowd, and like the sound of many waters, and like the sound of strong thunders, saying, "Hallelujah^[36]. Because the lord^[3] [Yahweh] our god, the Almighty, reigns. Let's rejoice, and rejoice exceedingly, and let's give the glory to him, because the wedding of the lamb has come, and his bride has made herself ready. And it was granted to her that she may be clothed in fine linen, shining and clean." (For fine linen is the acts of righteousness^[29] of the holy).

And he said to me, "Write. Those who've been called to the wedding feast of the lamb are blessed." And he said to me, "These are the true messages of God." And I fell in front of his feet to worship him, but he said to me, "Don't you see? I'm your fellow slave, and also of your brothers, of those who have the testimony of Yeshua. Worship God. Because the spirit of prophecies is the testimony of Yeshua."

And I saw heaven opened. And look! A white horse. And the one sitting on it was called Trustworthy and True, and he judges and battles with righteousness. But his eyes are like a flame of fire, and on his head are many diadems, with names written on them, and a name had been written which nobody knows except him. And he was clothed with a cloak which had been dipped in blood, and his name was called The Message of God. And the armies in heaven followed him on white horses, which had been dressed in fine linen, white and clean. And out of his mouth came a sharp two edged sword, so that with it he'd strike the nations. And he himself will shepherd them with an iron staff. And he himself treads the vat of the wine of the fury of the wrath of God, the Almighty. And on his cloak, and on his thigh, he has a name which has been written, King of Kings and Lord of Lords.

And I saw a messenger standing in the sun, and he cried out in a loud voice saying to all the birds flying in mid-air, "Come here and be gathered together for the great meal of God, so that you may eat the flesh of kings, and the flesh of commanders, and the flesh of the strong, and the flesh of horses, and of those who sit on them, and the flesh of all, both the free and the slaves, and both the small and the great."

And I saw the beast, and the kings of the earth, and their armies, which had been gathered together to make a battle with the one who sits on the horse, and with his armies. And the beast was seized, and with him the false prophet who'd done the signs in front of him, by which he'd led astray those who had the imprint of the beast,

and those who worshipped his image. The two of them were thrown into the lake of fire which burns with sulphur. And the rest were killed by the sword coming out of the mouth of the one who sits on the horse. And all the birds were satisfied with their flesh.

20 And I saw a messenger coming down from heaven with the key of the abyss, and a great chain in his hand. And he laid hold of the dragon, the ancient serpent, who's Diabolos^[10], and Satan^[9], the one who leads the whole inhabited world astray, and he bound him for a thousand years. And he threw him into the abyss, and shut it, and sealed it over him, so that he wouldn't lead the nations astray any longer until the thousand years were completed. And after these things he must be released for a little while.

And I saw thrones, and they sat on them, and condemnation was given to them, and the souls of those who'd been beheaded^[37] because of the testimony of Yeshua, and because of the message of God. And anyone who didn't worship the beast, nor even his image, and who didn't accept the imprint on their forehead, and on their hand, lived and reigned with the Anointed for a thousand years. But the rest of the dead didn't live until the thousand years was completed. This is the first resurrection. The one who has a share in the first resurrection is blessed and holy. The second death has no authority over these, but they'll be priests of God, and of the Anointed, and they'll reign with him for a thousand years.

And when the thousand years is completed, Satan will be released from his jail, and he'll go out to lead the nations astray, those in the four corners of the earth, Gog and Magog, to gather them together for the battle, and of whom the number of them is like the sand of the sea. And they went up on the breadth of the earth, and surrounded the encampment of the holy, and the beloved city, and fire came down from heaven, from God, and it devoured them. And Diabolos, who led them astray, was thrown into the lake of fire and sulphur where the beast and the false prophet were, and they'll be tortured, day and night, into the ages of the ages.

And I saw a great white throne, and the one who sits on it, from whose face the land and the sky fled, and no place was found for them. And I saw the dead, the great and the small, standing in front of the throne. And scrolls were opened, and another scroll was opened, which is that of life, and the dead were judged by what had been written in the scrolls, according to their works. And the sea gave up the dead in it, and Death and Hades gave up the dead in them, and they were judged, each one according to their works. And Death and Hades^[6] were thrown into the lake of fire. This is the second death, the lake of fire. And if anyone wasn't found written in the scroll of life, they were thrown into the lake of fire.

21 And I saw a new sky, and a new earth, for the first sky and the first earth had passed away, and the sea was no longer. And I saw the holy city, a new Jerusalem, coming down out of heaven from God, which had been prepared like a bride, having been adorned for her husband. And I heard a loud voice from heaven, saying, "Look! The tent of God is with mankind, and he'll camp with them, and they themselves will be his people, and God himself will be with them. And he'll wipe away every tear from their eyes, and death will be no longer, nor mourning, nor uproar, nor will there be anguish any longer, because the first things have gone away."

And the one who sits on the throne said, “Look! I make all things new.” And he said to me, “Write. Because these messages are true and trustworthy.” And he told me, “It’s been done. I’m the A and the Z^[2], the beginning and the end. To the one who’s thirsty I’ll give freely from the spring of the water of life. The one who conquers will inherit these things, and I’ll be a god to him, and he’ll be a son to me. But to the cowardly, and to unbelievers, and to sinners, and to the abominable, and to murderers, and fornicators, and drug users, and idolaters, and all liars, their part is in the lake of burning fire and sulphur, which is the second death.

And one of the seven messengers, who had the seven bowls filled with the seven final blows, came and spoke with me, saying, “Come here. I’ll show you the woman, the bride of the lamb.” And he carried me away in the spirit over a great and high mountain, and he showed me the great city, the holy Jerusalem, coming down from heaven, from God, having the glory of God. Her light was like a most highly valued stone, like a jasper stone, as clear as crystal. And having a great and high wall, which had twelve gates, and on those gates were twelve messengers, with names written on them, which are of the twelve tribes of the sons of Yisrael. From the east, three gates, and from the north, three gates, and from the south, three gates, and from the west, three gates. And the wall of the city had twelve foundations, and on them were the twelve names of the twelve ambassadors of the lamb.

And the one who spoke with me had a measure, a golden reed, so that he could measure the city, and its gates, and its wall. And the city was laid out with four corners, and the length of it was as much as the breadth. And he measured the city with the reed - twelve thousand stadia^[28] [almost two thousand kilometres]. And the length, and the breadth, and the height of it, are equal. And he measured the wall of it - one hundred and forty four cubits^[38] [about 65 metres], the measure of a person, which is of a messenger. And the material of the wall was jasper, and the city, pure gold, like pure glass. And the foundations of the wall of the city had been adorned with every valuable stone. The first foundation was jasper, the second was sapphire, the third, chalcedony, the fourth, emerald, the fifth, sardonyx, the sixth, carnelian, the seventh, chrysolite, the eighth, beryl, the ninth, topaz, the tenth, chrysoprase, the eleventh, jacinth, the twelfth, amethyst. And the twelve gates were twelve pearls, each one of the gates was out of one pearl. And the square of the city was pure gold, like transparent glass.

And I saw no temple in her, for the lord^[3] [Yahweh] God, the Almighty is her temple, and the lamb. And the city has no need of the sun, nor of the moon, that they should appear in her, for the glory of God illuminates her, and the lamb is her lamp. And the nations will walk by the light of her, and the kings of the earth will bring the glory and honour of the nations into her. And her gates shouldn’t be shut at all in the day, for there’ll be no night there. And they’ll bring the glory and the honour of the nations into her. And nothing common^[39], or things which produce abomination, or lies, may enter into her at all, only those who’ve been written in the scroll of life of the lamb.

22 And he showed me a river of the pure water of life, shining as clear as crystal, coming out from the throne of God, and of the lamb. In the middle of her square, on either side of the river, a tree of life, which produces twelve fruits, giving its fruit according to each month. And the leaves of the tree are a cure for the nations. And every accursed thing will not be there any more, and the throne of God, and of the

lamb will be in her, and his slaves will serve him. And they'll look upon his face, and his name will be on their foreheads. And there'll no longer be any night, and they'll have no need of a lamp, or the light of the sun, because the lord^[1] [Yahweh] God will illuminate them, and they'll reign into the ages of the ages.

And he said to me, "These messages are trustworthy and true, and the lord^[1] [Yahweh], the god of the spirits of the prophets, has sent his messenger to show those slaves of his what must come quickly. And Look! I'm coming quickly. Blessed is the one who keeps the messages of the prophecy of this scroll."

And I, Yohannes, the one who heard and observed these things, when I heard and observed them I fell down to worship in front of the feet of the messenger, the one who showed me these things. And he said to me, "Don't you see? I'm your fellow slave, and of your brothers the prophets, and of those who keep the messages of this scroll. Worship God." And he said to me, "Don't seal up the messages of the prophecy of this scroll, because the time is near. Let the one who does wrong, still do wrong, and let the one who's foul, still be foul, and let the righteous one, still do righteousness, and let the holy one, still be considered holy.

Look! I'm coming quickly, and my reward is with me, to repay each one as their work will be. I'm the A and the Z^[2], the first and the last, the beginning and the end. Those who do his commands are blessed, that their authority will be over the tree of life, and they may enter into the city by the gates. But outside, the dogs, and the drug users, and the fornicators, and the murderers, and the idolaters, and everyone who's fond of, and who practises, falsehood. I, Yeshua, have sent my messenger to testify these things to you concerning the assemblies. I'm the root, and the family of David, the shining morning star."

And the spirit, and the bride, they say, "Come." And let the one who hears say, "Come." And let the one who's thirsty, come, and let the one who wants to, take the water of life freely. For I testify to everyone who hears the messages of the prophecy of this scroll - if anyone adds to them, God will add to them the blows which have been written in this scroll. And if anyone takes away from the messages of the scroll of this prophecy, God will take away their share from the tree of life, and from the holy city, and of the things which have been written in this scroll. The one who testifies to these things says, "Yes. I'm coming quickly."

Amen^[1]. Yes. Come lord Yeshua.

The grace of the lord Yeshua the Anointed is with all the holy.

Amen^[1].

1) amen is a Hebrew word meaning "truly"

2) in Greek "the alpha and the omega", the first and last letters of the Greek alphabet.

3) Jews used "Lord" in place of "Yahweh" to avoid any possibility of breaking the third commandment.

4) "girded" means to have something wrapped around and tightened

5) literally "breasts"

6) Hades was the Greek god of the dead, but it also came to mean the place where the dead go

7) Nicolaitans were a sect who followed Balaam

8) paradise was a Persian word meaning a park or garden

9) Satan is the Hebrew name for Diabolos and means "accuser"

10) Diabolos means "slanderer"

- 11) "crown" and "wreath" are the same word in Greek
 - 12) literally "kidneys and hearts" Greeks thought that feelings came from the innards or kidneys
 - 13) a choenix is a bit more than a litre
 - 14) a denarius was a silver coin worth about a day's wages for a labourer
 - 15) the word "censer" here means a burner for frankincense
 - 16) absinth is a weed, commonly called wormwood
 - 17) Abaddon is Hebrew for "Destroyer"
 - 18) Apollyon is Greek for "Destroyer"
 - 19) literally "two ten thousand ten thousands"
 - 20) hyacinthine is a Mediterranean plant with dark blue flowers
 - 21) the Greek word specifically means to execute by hanging on a stake
 - 22) the word "present" here is the same word translated "offering" elsewhere
 - 23) "spirit" and "breath" are the same word in Greek, so this could be "a breath of life"
 - 24) "pregnant" is literally "had in her belly"
 - 25) a diadem was an ornamental headband worn by royalty
 - 26) in the Greek this is written as χξϞ(chi, xi, sigma) which is 666 in the Greek numerical system
 - 27) in Greek "plucking" means specifically playing on a lyre
 - 28) a stadion was about an eighth of a Roman mile, about 160 metres
 - 29) "acts of righteousness" is the same word translated "regulations" when talking about the law
 - 30) "chest" here is literally "breasts"
 - 31) Armageddon is a Hebrew word which might mean "Hill of Megiddo". Megiddo is in North West Israel near the Sea of Galilee
 - 32) a talent is about 30 kilograms
 - 33) in Greek "marvelled" and "amazement" are the verb and noun of the same word
 - 34) thyme was a kind of citron wood burned with sacrifices for its fragrance
 - 35) "hallelujah" is a Hebrew word meaning "Praise Yahweh", Yahweh is God's name in Hebrew
 - 36) "hallelujah" is a Hebrew word meaning "Praise Yahweh"
 - 37) literally beheaded here means to be beheaded with an axe
 - 38) a cubit is the distance from a man's elbow to the finger tips, about 45cm
 - 39) everything is either holy (for God's use) or common (not holy)
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Translation Notes

I aimed to make as literal a translation as possible while preserving the original intention and a consistent English reading.

The overriding principle of translation was to try to avoid any preconception and to just let the original Greek say whatever it says. Perhaps the most striking instance of this was the Greek word σταυρος (stauros) which has traditionally been translated as "cross". But that is not the meaning of the Greek word. It means a stake or pole. It could be part of a fence, or a door post. Of course the references in the New Testament are to do with the implement of execution used by the Romans. Historically though it seems that this was usually a simple stake which sometimes, but rarely, had a crossbar. We do not actually know whether the stauros on which Yeshua was executed had a cross bar or not. So, based on the text and the original meanings I have translated stauros as "stake". And equally the verb σταυροω (stauroo) which has traditionally been translated as crucify, (which came from Latin), but which literally means to execute by hanging/nailing to a stauros (stake), has been translated as "execute".

Another influence in most translations is the translation of names to their English equivalent. So πετρος (petros) has traditionally been translated as Peter. Instead I have translated them using the original name, Petros. This is particularly evident with the name ησους (iesous) which is traditionally translated as Jesus or Joshua depending on which person the text is talking about. In fact, Jesus was a made up name, made specifically to distinguish him from Joshua (the disciple of Moses).

But the Greek makes no distinction. So I have translated both as Yeshua, the Hebrew name.

To be honest, this took some getting used to myself, but the more I worked on this and read the text, the more comfortable I became with it. I hope it will be that way for you too.

Traditionally in some translations any noun relating to a divine being has been capitalised. But again, that is not what is in the Greek. So, if it looks like it is being used as a name or a title, then I capitalised it. Otherwise I didn't.

Sometimes to get a smoother English translation there seems to be a word missing in the Greek, or it is implied but not present. In those cases I have put the word in square brackets [like this] so you are aware that they weren't literally there. I have also added the occasional text in square brackets if I think the sentence needs a little explanation, and in cases where, if I was speaking this translation to you, I would add a side comment to explain it as I went.

There are no verse numbers in this translation. In my experience they do more harm than good. People are too quick to flip to one verse and then they get the wrong idea about what it means because they haven't read the context. So in the end I decided not to propagate that. Read chapters. Get to know the bigger picture.

Revision Notes 2015

The main focus of the revision was to improve readability of a few "clunky" translations. But along the way a few other issues were addressed as well.

To aid the reader all instances of "you" have been identified as to whether they are you^s (singular) or you^s (plural).

There are many instances of the word "lord" in the New Testament. Some of them are quotes from the Old Testament. But in almost all those cases the Old Testament has "Yahweh" not "Lord". Around the time of the New Testament Jews would replace God's name with Lord as a way of avoiding any possibility of breaking the third commandment.

The Septuagint Greek translation of the Old Testament, also written around that time, also used this practice, translating Yahweh, the name of God as "Lord" almost 7,000 times in the Old Testament. And sadly, most modern English translations have continued this corruption when translating the Old Testament. (Whenever you read LORD in small caps in most modern English Bibles you should be aware that the original Hebrew has Yahweh.)

We are not sure of how this came to be in the New Testament Greek copies that we have today, but whenever it is clearly an Old Testament quote, or when the use of Lord is clearly referring to God the father, I have added [Yahweh] to the text to remind the reader and to make it clear that the original writer was not talking about Yeshua.

The revision also makes extensive use of contractions, I'm, I've, I'll, he's, she's, we've, you've, what's, who's, etc...

I think this makes the quoted speech sound more natural, and makes the body text sound more fluid when it is read aloud.

Revision Notes 2016

The 2016 revision is relatively minor other than the replacement of Latin versions of Hebrew names with Anglicised transliterations. So Moses becomes Moshe, Isaiah becomes Yisheyah, etc.

It also addresses some minor readability issues in a few places by modifying punctuation.

Revision Notes 2018

The 2018 revision is pretty minor, mostly just small changes to make the reading flow a little better in a few places. One or two verses were revised more heavily to help prevent misunderstandings. 2 Corinthians 5:20 for example.