

The *Far Above All* Translation
of the Bible
2026 Edition

The New Testament

Based on
The New Testament in the Original Greek
as compiled by
Maurice A. Robinson and William G. Pierpont

Introduction and Translation by
Graham G. Thomason

Published by The FarAboveAll Press

ISBN <placeholder>

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We acknowledge many reference works that have guided the translation. These are listed at the end of this Introduction.

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The cover

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About the Translator

Graham G. Thomason was born in Berkshire in 1953. He studied Natural Sciences at St John's College, University of Cambridge, and holds a B.A. (1974) and M.A. (1978). His career was in software engineering, mostly at Philips Electronics, culminating in the award of a collaborative Ph.D. by the University of Surrey in 2004 for a dissertation entitled "The Design and Construction of a State Machine System that Handles Nondeterminism". He has always had a strong interest in languages, focusing in his younger years on Latin, French, Spanish and Russian; during his time in the Netherlands he acquired a thorough knowledge of Dutch. When he became a Christian in 1986, he attended the courses in Greek, Hebrew and Aramaic at the University of Tilburg in the Netherlands, and since then he has devoted most of his linguistic study to Biblical Greek, Hebrew and Aramaic.

Acknowledgments

Thanks are due to:

- Maurice Robinson and William Pierpont for compiling their Greek text and releasing it into the public domain. This does not imply or deny any doctrinal or translational agreement between them and the author.
- Lyn Rhodes, who reviewed the whole translation, though not necessarily against the Greek, Lydia Aldridge for an entire review against other translations (especially the AV), Chris Sparkes for many suggestions, Andrew Sperlin for some textual issues relating to the Greek Orthodox Church Patriarchal Text of 1904, and also Michael Scotto, Craig Glasheen, Ted Hansen, Fiona Allison who also designed the logo (ΑΑ) and the cover, Ron Sharples, Ed Orchard and Philip Bagby for contributing useful remarks on and corrections to the translation and/or notes. Again, this does not imply or deny any doctrinal or translational agreement between them and the author.
- Many friends who have offered encouragement at various times.

We also acknowledge various Bible teachers of the past from whose works we have learned much affecting the translation, notably Charles H. Welch, Dr Ethelbert W. Bullinger, Dean John W. Burgon and David Baron.

We further acknowledge those who have made various other editions of the Greek New Testament available in electronic form, since we show variations with respect to these editions. We refer here to Received Text editions and the Greek Orthodox Church Patriarchal Text of 1904.

Graham G. Thomason.

Corrigenda

We aim to maintain corrigenda on **www.FarAboveAll.com**. The rest of this page can be used to note them.

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An Introduction to the *Far Above All* Translation of the Bible

The New Testament

Graham G. Thomason

First made available in April 2011

This edition: 14 July 2026

To go with Translation Version 1.0

This introduction and the translation are available on www.FarAboveAll.com.

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1. Summary

The name of the translation is taken from Ephesians 1:21:

**far above all rule and authority and power and dominion, and every name
which is named, not only in this age, but also in the *one* to come,**

this being the place where Christ is seated (Ephesians 1:20), and we with him (Ephesians 2:6) who identify ourselves with the Ephesians.

This printed edition contains the translation of *The New Testament in the Original Greek, Byzantine Textform 2005*, by Maurice A. Robinson and William G. Pierpont (RP). The translation, alongside the original Greek and with textual and expositional notes, can be seen on **www.FarAboveAll.com**.

Let it be said at the outset that this is a Deity-of-Christ honouring translation, because the underlying Greek is, and it represents the (usually vast) majority of manuscripts. The plainest verses attesting to the Deity of Christ are John 1:1, Acts 20:28, Rom 9:5, Heb 1:8, Phil 2:6, 1 Tim 3:16, 1 John 5:20. Each of these verses is subject to a non-deity translation in some modern translation¹, though no one translation we know of denies the deity in all these verses, except for confessedly unitarian translations. There are also at least 21 supporting “Granville-Sharp” verses, where according to the rule, Christ is to be equated with God. These are Rom 1:7, 1 Cor 1:3, 2 Cor 1:2, Gal 1:3, Eph 1:2, Eph 5:5, Eph 6:23, Phil 1:2, Col 1:2, 1 Thes 1:1, 2 Thes 1:1, 2 Thes 1:2, 2 Thes 1:12, 1 Tim 1:1, 1 Tim 5:21, Titus 1:4, Titus 2:13, Phmon 1:3, James 1:1, 2 Pet 1:1, Jude 1:4.

We are particularly zealous for 1 Tim 3:16, **God was manifested in *the* flesh**, since we have examined every manuscript containing the verse, from the scans held by INTF (the Institute for New Testament Textual Research), and we note 561 reading **God** without dispute, 7 reading **He**, and 4 more claimed by critics to read **He** which we strenuously dispute, since two read **God** and two are ambiguous. Eight others have a small variation of **God**, and 1 more is ambiguous and 2 more have another reading².

In brief, we offer a translation of the original New Testament aiming at accuracy and readability.

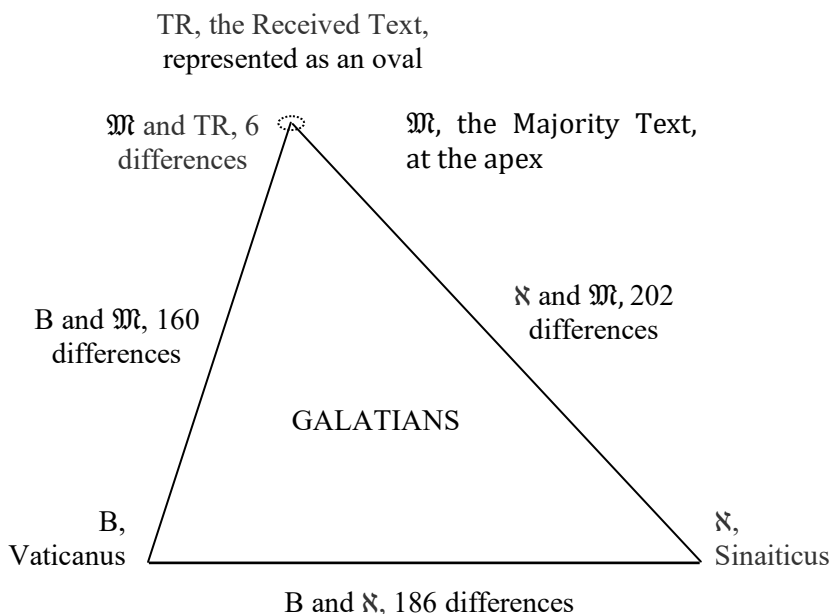
The English text presented here is a straightforward extraction from the “4-column digital version”, available online at www.FarAboveAll.com, which contains the underlying Greek and notes.

¹ See “Scripture, Authentic and Fabricated”, available on www.FarAboveAll.com.

² See “1 Timothy 3:16 in the Manuscripts”, available on www.FarAboveAll.com.

2. The Greek Texts

The choice of the Robinson-Pierpont text for the principal underlying Greek text was made because we consider it to be in principle the best attested text, not simply because it as a whole is consistently attested by the vast majority of manuscripts, but also because it has good early version support (especially the Syriac Peshitta, and often also the Vulgate), and good “church father” support. It is also underpinned by well-founded working principles of transmissional history. See the works of J.W. Burgon and F.H.A. Scrivener, and the appendix to the Robinson-Pierpont text by Maurice A. Robinson, *The Case for Byzantine Priority*, for a detailed factual and scholarly rebuttal of the modern critical approach which favours the few and mutually highly disparate manuscripts from Egypt (Sinaiticus and Vaticanus) and their scarce supporters among the ancient witnesses. This degree of disparity between them and the Majority Text can be quantified, as has been done by the late Leslie McFall for the gospels³ and subsequently by the present author for Galatians⁴, with the latter results exhibited as a triangle below.



It is seen that Vaticanus and Sinaiticus (the Alands' “text category 1”⁵) are much too far apart to form a text category as claimed, yet these manuscripts are jointly enlisted in “the

³ [LMcF-SSTT] *The Significance of Split Text-Types for the Recovery of the Original Text in the Gospels*, Leslie McFall, October 2014. Intended for publication in JETS, but this was impeded by his death shortly after writing the article.

⁴ www.FarAboveAll.com/015_Textual/SinVat_Galatians.pdf.

⁵ *The Text of the New Testament*, Kurt and Barbara Aland, p.107.

battle against the Textus Receptus⁶”. The Textus Receptus is boldly called “the poorest form of the New Testament text⁷”, and the Byzantine (i.e. Majority) Text is portrayed as “irrelevant for textual criticism⁸”, yet Vaticanus is nearer the Majority Text than it is to Sinaiticus!

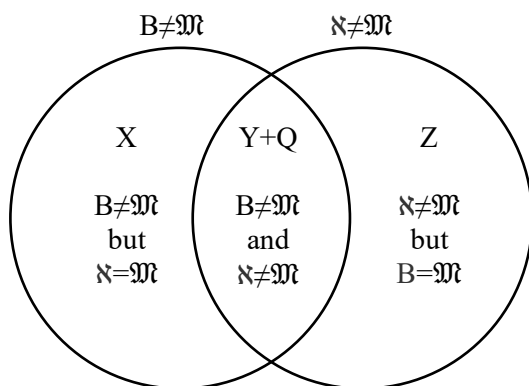
Galatians: From the triangle to the Venn diagram

The triangle is made up of 3 quantities, and we add a fourth known quantity:

B≠ℳ	Vaticanus differs from the Majority Text	160 differences
ℵ≠ℳ	Sinaiticus differs from the Majority Text	202 differences
ℵ	Vaticanus differs from Sinaiticus	186 differences
ℵ≠B≠ℳ	All 3 differ	8 cases

(N.B. ℵ=B=ℳ means there is no textual issue, which is not applicable here.)

This can be represented by a Venn diagram.



The two circles represent:

- B≠ℳ, the differences between Vaticanus and the Majority Text
- ℵ≠ℳ, the differences between Sinaiticus and the Majority Text

The lens-shaped intersection represents:

- B≠ℳ and ℵ≠ℳ, cases where Sinaiticus and Vaticanus both oppose the Majority Text, either in conjunction (Y), or in mutual dissension (Q).

⁶ *The Text of the New Testament*, Kurt and Barbara Aland, p.11.

⁷ *Novum Testamentum Graece*, 26th edition, Introduction, p.39.

⁸ *The Text of the New Testament*, Kurt and Barbara Aland, p.103.

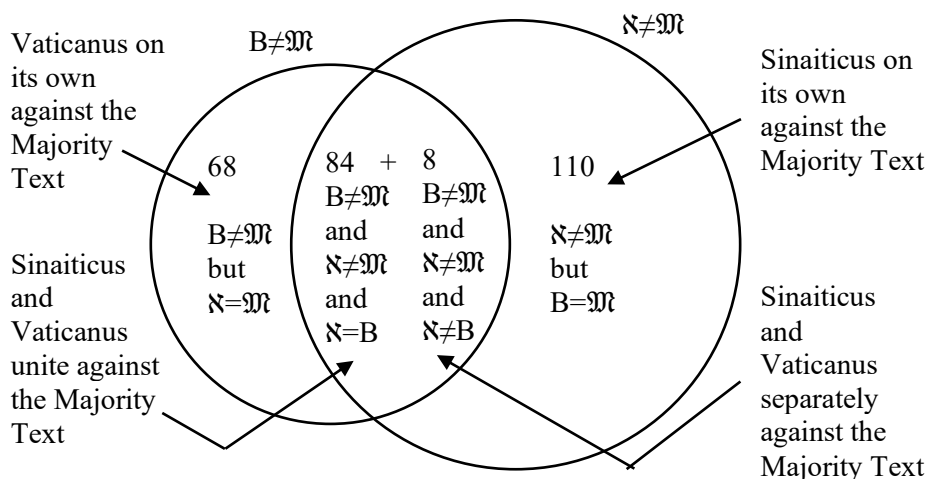
We would like to know the figures for the regions:

- X where only Vaticanus differs from the Majority Text
- Y where Vaticanus and Sinaiticus oppose the Majority Text in mutual agreement
- Q where Vaticanus and Sinaiticus oppose the Majority Text in mutual dissension (=8)
- Z where only Sinaiticus differs from the Majority Text

The triangle doesn't give us any of X, Y, Z directly, but it gives us combinations from which we can derive X, Y and Z by solving simultaneous equations. The triangle gives us

$$\begin{array}{ll} B \neq \mathfrak{M}: & X+Y+Q = 160 \\ \aleph \neq \mathfrak{M}: & Y+Z+Q = 202 \\ B \neq \aleph & X+Z+Q = 186 \\ \aleph \neq B \neq \mathfrak{M} & Q=8 \end{array}$$

Solving, we obtain $X=68$, $Y=84$, $Z=110$. As an area-proportional Venn diagram, this gives



Conclusion: We see that where there is a textual issue, **Sinaiticus and Vaticanus differ more than twice as often ($68 + 8 + 110 = 186$) as they agree against the Majority Text (84)**. And when they differ (186), one of the two almost always has the Majority Text (only 8 exceptions, where $\aleph$, B and $\mathfrak{M}$ all differ).

In summary, the Majority Text is attested with a consistent voice by over 1000 manuscripts⁹, and the opposition is hopelessly divided, yet even so to a considerable extent

⁹ 1218 listed at en.wikipedia.org/wiki/Byzantine_text-type, 14 March 2018 14:33.

it contains the Majority Text, thus militating for the Majority Text being in their archetype, and hence earlier.

The Robinson-Pierpont Text of 2005 has been amended with a few capitalization, punctuation and accentuation corrections where the case is virtually indisputable. We have occasionally kept the Greek as it stands but *translated* with different punctuation; we do this where the case is more subjective. There is also a verse relocation; RP Romans 14:24-26 are at Romans 16:25-27 in TR.

3. The Translation

The translation given is our own, whilst making use of what we have learned from reference works. It is fairly literal, but not slavishly so. A very literal translation can be misleading, e.g.

Καὶ πάλιν ἀπέστειλεν πρὸς αὐτοὺς ἄλλον δοῦλον
And again he sent another servant to them [Mark 12:4]

but this is not about sending a third servant, but a second one, and the sense is

Then he sent another servant to them.

In some cases, a literal translation would appear self-contradictory, e.g.

κεκρασμένου ἀκράτου
mixed unmixed [Rev 14:10]

but the word for *mix* also means *to prepare* or *serve* a drink, so we translate
poured undiluted.

We have specifically avoided consulting modern translator's handbooks or other translations of the Bible while making our own translation, but we have made abundant use of commentaries and dictionaries and other reference works, especially [CB] (*The Companion Bible*), and [LS] (*Liddell and Scott*), and later reviews have involved a comparison with other translations, especially the AV.

3.1 Typographic Conventions

In the translation:

- **Italics** are used where a word is supplied to make normal English. Often it is the verb *to be* that is supplied. For italicization with participles, see the next subsection.
- We do not have a typographical way to indicate the converse – the omission of a word in English to allow the English to conform to normal idiom. This is largely a matter of Greek and English idiom. Compare French: *c'est la vie* = *that's life*, not (*that's the life*).

- **Bold font** in the translation is reserved for quotations from elsewhere in scripture, mostly from the other testament.
- **Direct speech** is denoted in a different way per level. Five levels are needed, as in the following artificial example: I said, “You said, ‘He said, «She said, ‹We said, "Hello." › »’ ” The only Biblical references requiring five levels in our translation are in the Old Testament; see the Introduction to the Old Testament for the locations. Note that we avoid using the apostrophe (single quote) for direct speech, reserving it for contracted forms such as “*don't*”.

3.2 Italicization with Participles

This is complex. For details, see the Introduction to the New Testament Translation on www.FarAboveAll.com.

3.3 Names

The policy is

1. We largely retain AV spelling, but not absolutely. The rationale for retaining AV naming is that familiar names (in the Gentile world) are retained, whereas names such as e.g. Avraham, Yitshak, Yaaqov could be a distracting departure.
2. Where Hebrew personages are mentioned in the New Testament, we Hebraize them and so depart from the AV, except where the names are relatively well known. We follow AV's usual Hebrew transliteration (צ,ז=z; כ=ch; ח,ה=h; ק=k) for some other Hebrew personages, so we write *Zadok* in Matt 1:14, rather than the AV's *Sadoc*. We also write *Zechariah the son of Barachiah* (Matt 23:35) to retain the Hebrew flavour in an Old Testament context, and we have Jeconiah (not Jechonias) in Matt 1:11. The well-known New Testament names *Jesus*, *Judas*, *James* are retained. Roman and Greek names unique to the New Testament are generally also as in the AV, which suitably dehellenizes Roman names, e.g. Φῆστος becomes *Festus*

4. There is more to see in the online edition

Scrivener's collations.

The translation, alongside the Robinson Pierpont (RP) Greek text from which it was translated, and with notes, is available at www.FarAboveAll.com. The notes contain information about Scrivener's collations. Frederick Henry Ambrose Scrivener (1813-1891) published in 1853 collations of about 20 manuscripts of the gospels, and in 1859 collations of about 12 manuscripts of the remaining books, with an additional 7 collations of the gospels. Occasionally these collations, were they to be a random sample, would not yield the RP text. This certainly should not be taken to mean that the RP text is wrong; the “Scrivener manuscripts” are all held in England and cannot be assumed to be random. But it is interesting to see their readings and to note any disparity with the RP text.

Some Search Strings of Interest

In addition to information about the Scrivener manuscripts the online notes show differences between the RP text and the Textus Receptus (TR), and the Antoniades Patriarchal Greek Orthodox text of 1904 (P1904). Various search strings can be used to find interesting situations.

<i>Search string</i>	<i>What you find: verses where</i>
{RP	There are variant readings.
P1904 TR	P1904 and TR agree.
P1904:	P1904 and TR disagree.
R=0	The RP text has the support of no Scrivener manuscript.
R=1:	The RP text only has the support of 1 Scrivener manuscript.
TR F1853=0	The TR has no support from F1853 Scrivener manuscripts at all.
TR F1859=0	The TR has no support from F1859 Scrivener manuscripts at all.
collusion between P1904 and TR	There is little or no support for a P1904 and TR reading.

The following are of a grammatical nature. The verses found are not necessarily an exhaustive set, but they will serve as examples.

use of the participle	Occurrences of imperatival, conditional, concessive, causal, gerundial, cohortative and temporal use of the participle.
inceptive	Inceptive aorist (the start of an action).
conative	Conative imperfect (an attempt).
Hebraic genitive	Where a noun in the genitive serves as an adjective.
subjective genitive	Where a noun in the genitive equates to a subject of a verb.
objective genitive	Where a noun in the genitive equates to an object of a verb.
genitive absolute	Absolute clauses (though some are not absolute). A few examples only.
use of καί	Translations of καί other than <i>and</i> , e.g. <i>although</i> (concessive), <i>or</i> (disjunctive), <i>yet / but</i> (adversative), <i>so that</i> (purposive), <i>if</i> (conditional), <i>when</i> (temporal), <i>consecutive</i> (result).
redundant	Cases of a redundant ὅς.
otiose	Cases of a redundant καί, often after a comparison.

5. Abbreviations and References

Bible book abbreviations

Old Testament

Gen	Genesis	2 Chr	2 Chronicles	Dan	Daniel
Ex	Exodus	Ezra	Ezra	Hos	Hosea
Lev	Leviticus	Neh	Nehemiah	Joel	Joel
Num	Numbers	Esth	Esther	Amos	Amos
Deut	Deuteronomy	Job	Job	Obad	Obadiah
Josh	Joshua	Ps	Psalms	Jonah	Jonah
Judg	Judges	Prov	Proverbs	Mic	Micah
Ruth	Ruth	Eccl	Ecclesiastes	Nah	Nahum
1 Sam	1 Samuel	Song	Song of Solomon	Hab	Habakkuk
2 Sam	2 Samuel	Isa	Isaiah	Zeph	Zephaniah
1 Ki	1 Kings	Jer	Jeremiah	Hagg	Haggai
2 Ki	2 Kings	Lam	Lamentations	Zech	Zechariah
1 Chr	1 Chronicles	Ezek	Ezekiel	Mal	Malachi

New Testament

Matt	Matthew	Eph	Ephesians	Heb	Hebrews
Mark	Mark	Phil	Philippians	James	James
Luke	Luke	Col	Colossians	1 Pet	1 Peter
John	John	1 Thes	1 Thessalonians	2 Pet	2 Peter
Acts	Acts	2 Thes	2 Thessalonians	1 John	1 John
Rom	Romans	1 Tim	1 Timothy	2 John	2 John
1 Cor	1 Corinthians	2 Tim	2 Timothy	3 John	3 John
2 Cor	2 Corinthians	Titus	Titus	Jude	Jude
Gal	Galatians	Phmon	Philemon	Rev	Revelation

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and
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Matthew

Matthew Chapter 1

1 *The book of the lineage of Jesus Christ, the son of David, the son of Abraham.* 2 Abraham begot Isaac, and Isaac begot Jacob, and Jacob begot Judah and his brothers, 3 and Judah begot Perez and Zarah by Tamar, and Perez begot Hezron, and Hezron begot Ram, 4 and Ram begot Amminadab, and Amminadab begot Nahshon, and Nahshon begot Salmon, 5 and Salmon begot Boaz by Rahab, and Boaz begot Obed by Ruth, and Obed begot Jesse, 6 and Jesse begot David the king, and David the king begot Solomon by Uriah's wife, 7 and Solomon begot Rehoboam, and Rehoboam begot Abijah, and Abijah begot Asa, 8 and Asa begot Jehoshaphat, and Jehoshaphat begot Jehoram, and Jehoram begot Uzziah, 9 and Uzziah begot Jotham, and Jotham begot Ahaz, and Ahaz begot Hezekiah, 10 and Hezekiah begot Manasseh, and Manasseh begot Amon, and Amon begot Josiah, 11 and Josiah begot Jeconiah and his brothers at the *time of the Babylonian deportation.* 12 And after the Babylonian deportation, Jeconiah begot Shealtiel, and Shealtiel begot Zerubbabel, 13 and Zerubbabel begot Abihud, and Abihud begot Eliakim, and Eliakim begot Azzur, 14 and Azzur begot Zadok, and Zadok begot Jachin, and Jachin begot Elihud, 15 and Elihud begot Eleazar, and Eleazar begot Mattan, and Mattan begot Jacob, 16 and Jacob begot Joseph, the husband of Mary by whom Jesus was conceived, who *is* called Christ. 17 So all the generations from Abraham to David *amount to* fourteen generations, and from David to the Babylonian deportation *there are* fourteen generations, and from the Babylonian deportation to Christ *there are* fourteen generations. 18 But the begetting of Jesus Christ was as follows. Now then, when his mother Mary was betrothed to Joseph, before they came together, she was found to be with child, by holy spirit. 19 But Joseph, her husband-*to-be*, being righteous, and not wishing to make an example of her, wanted to divorce her secretly. 20 But after he had reflected on these *things*, what should happen but *the angel of the Lord* appeared to him in a dream and said, "Joseph, son of David, do not be afraid to take Mary *to be* your wife, for that *which has been* conceived in her is *so* by holy spirit. 21 And she shall bear a son, and you will call him Jesus, for he will save his people from their sins." 22 Now all this took place in order that that *which was* spoken by the Lord through the prophet should be fulfilled, *where* he says, 23 "**Behold, a virgin will be with child and will bear a son, and they will call him Emmanuel, which when translated is 'God with us.'**" 24 So when Joseph had woken up

from the sleep, he did as the angel of *the* Lord had commanded him and took his wife, 25 but he did not know her until she had borne her firstborn son, and he called him Jesus.

Reference(s) in Chapter 1: v.23 ↔ Isaiah 7:14.

Matthew Chapter 2

1 Now after Jesus had been born in Bethlehem of Judaea, in *the* days of Herod the king, it so happened that magi from *the* east came to Jerusalem, 2 and they said, "Where is the king of the Jews who *has just been* born? For we have seen his star in the east, and we have come to worship him." 3 But when Herod the king heard of *it*, he was disturbed, as *was* all of Jerusalem with him, 4 and when he had gathered all the senior priests and scribes of the people, he inquired from them where Christ was to be born. 5 So they said to him, "In Bethlehem of Judaea. For it has been written as follows by the prophet:

6 '**And you, Bethlehem, of the land of Judah, Are by no means the least among the governmental towns of Judah, For from you will come a governor Who will be shepherd to my people Israel.'**"

7 Then Herod called the magi privately and assiduously inquired from them the time when the star appeared, 8 and he sent them to Bethlehem and said, "Go and make careful inquiries about the child, and when you find *him*, report back to me so that I too may go and worship him." 9 So when they had heard the king, they went, and they saw that the star which they had seen in the east went ahead of them until it had arrived, when it remained above *the place* where the child was. 10 Indeed, when they saw the star, they rejoiced *with* very great joy, 11 and when they had come to the house, they saw the child with Mary his mother, and they fell *down* and worshipped him, and they opened their treasure chests and offered him gifts: gold and frankincense and myrrh. 12 Then having been oracularly warned in a dream not to return to Herod, they went back to their country by another route. 13 When they had gone back, this happened: *the angel of the Lord* appeared in a dream to Joseph and said, "Get up and take the child and his mother with you, and flee to Egypt, and stay there until I tell you, for Herod intends to seek the child in order to destroy him." 14 So he got up and took the child and his mother with him by night, and he withdrew to Egypt, 15 and he stayed there until the death of Herod, in order that what *was* spoken by the Lord through the prophet might be fulfilled, when he said, "**I have called my son out of Egypt.**" 16 Then when Herod saw that he had been fooled by the magi, he became very angry, and he sent *troops*, and he had all the children in Bethlehem and in all its districts killed, from two years and under,

according to the time which he had assiduously inquired about from the magi. **17** Then that *which* was spoken by Jeremiah the prophet was fulfilled, where he says,

**18 “A cry was heard in Ramah
– Lamentation and weeping and much
mourning –**

**Rachel weeping for her children,
And she refused to be comforted,
For they were no *more*.”**

19 But when Herod had died, this *is* what happened: the angel of the Lord appeared in a dream to Joseph in Egypt **20** and said, “Get up and take the child and his mother with you and go to *the* land of Israel, for those *who* sought the life of the child have died.” **21** So he got up and took the child and his mother with him and went to *the* land of Israel. **22** But when he heard that Archelaus was reigning over Judaea in place of Herod his father, he was afraid to set off *back* there, but after he had been oracularly informed in a dream, he went back to the regions of Galilee, **23** and when he arrived, he settled in a town called Nazareth, in order that what was spoken by the prophets might be fulfilled, that he should be called a **Nazarene**.

Reference(s) in Chapter 2: v.6 ↔ Micah 5:1MT (Micah 5:2AV) ● v.15 ↔ Hosea 11:1 ● v.18 ↔ Jeremiah 31:15 ● v.23 ↔ Isaiah 11:1.

Matthew Chapter 3

1 Now in those days John the Baptist appeared on the scene, preaching in the desert of Judaea, **2** and he would say, “Repent, for the kingdom of the heavens has drawn near.” **3** For this *man* is the *one* spoken of by Isaiah the prophet, who said,

**“The voice of one crying out in the desert,
‘Prepare the way of the Lord.
Make his paths straight.’”**

4 Now John himself wore clothing *made* from camels' hair and a leather belt around his loins, while his food was locusts and wild honey. **5** Then Jerusalem and all of Judaea and all the region around Jordan came out to him, **6** and they were baptized by him in the Jordan, confessing their sins. **7** But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, “*You* offspring of vipers, who has intimated to you to flee from the wrath to come? **8** So produce fruit worthy of repentance, **9** and do not think you *can* say to yourselves, ‘We have *our* father Abraham.’ For I say to you that God can raise children to Abraham from these stones, **10** and the axe has already been laid at the root of the trees. For every tree *which does* not bear good fruit is cut down and is thrown into fire. **11** Now I baptize you with water for repentance, but he *who is* coming after me is mightier than me, whose shoes I am not fit to carry. He will baptize you with holy spirit **12** – *he* whose winnowing fan *is* in his hand – and he will

thoroughly clean his threshing floor, and he will gather his wheat into *his* storehouse, but he will burn up the chaff with inextinguishable fire.” **13** Then Jesus came from Galilee to the Jordan to John in order to be baptized by him, **14** although John tried to prevent him, saying, “I need to be baptized by you, yet do you come to me?” **15** But Jesus answered by saying to him, “Allow *it right* now, for in this way it is fitting for us to fulfil all righteousness.” Then he allowed him. **16** Then when Jesus had been baptized, straightaway he came up out of the water, and behold, the heavens were opened to him, and he saw the spirit of God descending as a dove and alighting on him. **17** And there *was* a voice from the heavens, which said, “This is my beloved son, with whom I am very pleased.”

Reference(s) in Chapter 3: v.3 ↔ Isaiah 40:3.

Matthew Chapter 4

1 Next Jesus was led up to the desert by the spirit to be tempted by the devil, **2** and having fasted for forty days and forty nights – after *all that* – he was hungry. **3** Then the tempter came to him and said, “If you are *the* son of God, tell these stones to become loaves of bread.” **4** But he answered and said, “It stands written: ‘**Man shall not live by bread alone, but by every word issuing through the mouth of God.**’” **5** Then the devil took him along to the holy city, and he set him on the pinnacle of the temple, **6** and he said to him, “If you are *the* son of God, throw yourself down. For it stands written:

**‘He will command his angels concerning
you,**

and,

**They will lift you up in their hands
In case at any time**

**You should strike your foot against a
stone.’”**

7 Jesus said to him, “Again, it stands written: ‘**You shall not tempt the Lord your God.**’”

8 Again, the devil took him along to a very high mountain and showed him all the kingdoms of the world and their glory, **9** and he said to him, “I will give you all these if you fall down and worship me.” **10** Then Jesus said to him, “Be off behind me, Satan, for it stands written: ‘**You shall worship the Lord your God, and you shall serve him only.**’” **11** Then the devil left him, and the next thing that happened *was that* angels came and took care of him. **12** Now when Jesus had heard that John had been delivered up, he withdrew to Galilee, **13** and having left Nazareth, he came and settled in Capernaum, which *is* beside the sea in *the* territories of Zebulun and Naphtali, **14** in order that that *which* was spoken through the prophet Isaiah might be fulfilled, *where* he says,

**15 “The land of Zebulun and the land of
Naphtali,**

**The road to the sea,
Across the Jordan,
Galilee of the Gentiles –
16 The people who sat in darkness
Have seen a great light,
And on those *who were dwelling in a region
and shadow of death*
A light has risen.”**

17 From then on Jesus began to preach and say, “Repent, for the kingdom of the heavens has drawn near.” 18 While walking by the Sea of Galilee, he saw two brothers, Simon who is called Peter, and Andrew his brother, casting a round net into the sea, for they were fishermen, 19 and he said to them, “Follow me, and I will make you fishermen of men.” 20 At this they immediately left *their* nets and followed him. 21 Then going on from there, he saw another two brothers, James, *the son of Zebedee* and John his brother, in a boat with Zebedee their father, mending their nets, and he called them, 22 and they immediately left the boat and their father and followed him. 23 Then Jesus would go round all of Galilee teaching in their synagogues and proclaiming the gospel of the kingdom and curing every sickness and every ailment among the people, 24 and his fame spread to the whole of Syria, and they brought to him all the sick with various diseases, and those afflicted with torments, and those possessed by a demon, and lunatics, and paralytics, and he cured them. 25 And large crowds followed him from Galilee and Decapolis and Jerusalem and Judaea and beyond the Jordan.

Reference(s) in Chapter 4: v.4 ↔ Deuteronomy 8:3 • v.6 ↔ Psalm 91:11, Psalm 91:12 • v.7 ↔ Deuteronomy 6:16 • v.10 ↔ Deuteronomy 6:13 • v.15 ↔ Isaiah 8:23MT (Isaiah 9:1AV) • v.16 ↔ Isaiah 9:1MT (Isaiah 9:2AV).

Matthew Chapter 5

1 But when he saw the crowds, he went up a mountain, and when he had sat down, his disciples came to him, 2 and he opened his mouth and taught them and said,

3 “Blessed *are* the poor in spirit,
For theirs is the kingdom of the heavens.

4 Blessed *are* those *who* mourn,
For they shall be comforted.

5 Blessed *are* the meek,
For they **shall inherit the earth.**

6 Blessed *are* those *who* hunger and thirst for righteousness,

For they shall be satisfied.

7 Blessed *are* the merciful,
For they shall be shown mercy.

8 Blessed *are* the pure in heart,
For they shall see God.

9 Blessed *are* the peacemakers,
For they shall be called sons of God.

10 Blessed *are* those *who have been persecuted*
on account of righteousness,

For theirs is the kingdom of the heavens.

11 Blessed are you whenever they reproach you and persecute *you*, and they speak all *kinds of* offensive words and lie about you on account of me. 12 Rejoice and be glad, for your reward in the heavens *is* great, for *it is* like this *that* they persecuted the prophets *who were* before you.

13 You are the salt of the earth. But if the salt becomes insipid, by what can it be salted? It is no longer good for anything except to be thrown out and trampled on by men. 14 You are the light of the world. A city cannot be hidden if it is located on a mountain, 15 nor does one light a lamp and put it under a bushel *of corn*, but *one puts it* on a lampstand, and it gives light to all those in the house. 16 Let your light shine like this before men, so that they see your fine works and glorify your father *who is* in the heavens. 17 Do not think that I have come to annul the law or the prophets. I have not come to annul, but to fulfil, 18 for truly, I say to you, until heaven and earth pass away, not one jot or one tittle will pass away from the law at all, until all has taken place. 19 So whoever breaks *any* one of the least of these commandments, or *who* teaches men *to do so*, will be called the least in the kingdom of the heavens, whereas *it is* whoever carries out and teaches *the commandments* who will be called great in the kingdom of the heavens. 20 For I say to you that unless your righteousness exceeds *that* of the scribes and Pharisees, you certainly will not go into the kingdom of the heavens. 21 You have heard that it was said by the ancients, ‘**You shall not commit murder**’, and whoever commits murder shall be liable to judgment, 22 but I say to you that everyone who becomes angry with his brother without reason will be liable to judgment, and whoever says to his brother, ‘*Raka*’ shall be liable to the Sanhedrin *council*, and whoever says, ‘*You fool*’ will be liable to fiery Gehenna. 23 So if you are bringing your gift to the altar and there you remember that your brother holds something against you, 24 leave your gift there in front of the altar and go away, *and* first be reconciled to your brother, and then come and offer your gift. 25 Be well-disposed to your opponent quickly while you are on the way with him, in case *your* opponent delivers you to the judge, and the judge delivers you to the officer, and you are thrown in prison. 26 Truly, I say to you, you will certainly not come out of there until you have repaid the last quadrans. 27 You have heard that it has been said, ‘**You shall not commit adultery**’, 28 but I say to you that everyone who looks at a *married* woman intent on lusting after her has already committed adultery with her in his heart. 29 And if your right eye ensnares you, pluck it out and throw *it* away, for it is *more* profitable to you that one of your organs should perish than that your whole body should be thrown into Gehenna. 30 And if your right hand ensnares you, cut it off

and throw *it* away, for it is *more* profitable to you that one of your limbs should perish than that your whole body should be thrown into Gehenna. **31** And it has been said, ‘**Whoever divorces his wife, let him give her a deed of divorce**’, **32** but I say to you that whoever divorces his wife, apart from by reason of fornication, causes her to commit adultery, and whoever marries a divorced woman commits adultery. **33** Again, you have heard that it was said by the ancients, ‘**You shall not swear falsely, but you will perform your oaths to the Lord**’, **34** but I say to you, do not swear at all, neither by **heaven, for it is the throne of God**, **35** nor by **the earth, for it is his footstool**, nor by Jerusalem, for it is *the* city of the great king. **36** And do not swear by your head, for you cannot make one hair white or black, **37** but let your speech be, ‘Yes, yes; no, no’, for any more than these is of evil. **38** You have heard that it has been said, ‘**An eye for an eye**’ and, ‘**A tooth for a tooth**’, **39** but I say to you, do not resist evil, but whoever strikes *you* on *the* right cheek – turn also the other *cheek* to him, **40** and *as for him who* wishes you to be judged and to take your tunic, let him *have your* coat as well, **41** and whoever presses you *to go* one mile – go with him two. **42** Give to him *who* asks you, and do not turn away from him *who* wishes to borrow from you. **43** You have heard that it has been said, ‘**You shall love your neighbour**’, and, ‘**You shall hate your enemy**’, **44** but I say to you, love your enemies, bless those *who* curse you, do good to those *who* hate you, and pray for those *who* treat you spitefully and persecute you, **45** so that you become sons of your father in the heavens, for he makes his sun rise on *the* wicked and *the* good, and he sends rain on *the* righteous and *the* unrighteous. **46** For if you love those *who* love you, what reward do you have? Do not the tax collectors also do the same? **47** And if you only greet your friends, what do you do *that is* exceptional? Do not the tax collectors act in this way? **48** So be perfect, as your father in the heavens is perfect.

Reference(s) in Chapter 5: v.5 ↔ Psalm 37:11 • v.21 ↔ Exodus 20:13, Deuteronomy 5:17 • v.27 ↔ Exodus 20:14, Deuteronomy 5:18 • v.31 ↔ Deuteronomy 24:1 • v.33 ↔ Exodus 20:7, Leviticus 19:12, Numbers 30:3MT (Numbers 30:2AV), Deuteronomy 23:22MT (Deuteronomy 23:21AV) • v.34 ↔ Isaiah 66:1 • v.35 ↔ Isaiah 66:1 • v.38 ↔ Exodus 21:24 • v.43 ↔ Leviticus 19:18, Psalm 139:21, Psalm 139:22.

Matthew Chapter 6

1 And take care not to give your alms in the presence of men, so as to be seen by them. Otherwise, you do not have a reward from your father in the heavens. **2** So when you give alms, do not blow a trumpet in front of you, as the hypocrites do in the synagogues and in the streets, in order to be glorified by men. Truly, I say to you, they have their reward. **3** But when

you give alms, let your left *hand* not know what your right *hand* is doing, **4** so that your alms are *given* in secret, and your father, who sees in secret, will reward you in public. **5** And when you pray, do not be like the hypocrites, for they love to pray standing in the synagogues and on the corners of the streets, in order to be seen by men. Truly, I say to you, they have their reward. **6** But when you pray, go into your private room and shut the door and pray to your father who *is* hidden, and your father, who sees *what is done* in secret, will reward you in public. **7** And when you pray, do not gabble like the Gentiles, for they think that they will be heard in their loquacity. **8** So do not be like them. For your father knows what you need before you ask him. **9** So then, pray like this:

Our father in the heavens,

May your name be sanctified.

10 May your kingdom come;

May your will be done,

As in heaven, *so* also on the earth.

11 Give us our oncoming bread today,

12 And cancel our debts,

As we also cancel *the debts* of our debtors.

13 And do not lead us into temptation,

But rescue us from evil,

For yours is the kingdom,

And the power and the glory,

Throughout the ages. Amen.

14 For if you forgive men their transgressions, so also will your heavenly father forgive you. **15** But if you do not forgive men their transgressions, neither will your father forgive your transgressions. **16** Now whenever you fast, do not be like the sullen-looking hypocrites, for they disfigure their faces in order for it to be obvious to men that they are fasting. Truly, I say to you, they have their reward. **17** But you, when you fast, anoint your head and wash your face, **18** so that it is not obvious to men that you are fasting, but *it will be known* to your father who *is* hidden, and your father who sees in secret will reward you. **19** Do not save up treasures for yourself on the earth, where *the* moth and corrosion cause ruin, and where thieves break in and steal, **20** but save up for yourselves treasures in heaven where neither moth nor corrosion cause ruin, and where no robbers break in and steal. **21** For where your treasure is, there your heart will be as well. **22** The light of the body is the eye. So if your eye is clear-sighted, the whole of your body will be bright. **23** But if your eye is ill-disposed, the whole of your body will be dark. So if the light which *is* in you is darkness, how great the darkness *is*! **24** No-one can serve two masters, for he will either hate one and love the other, or he will cling to one and despise the other. You cannot serve God and mammon. **25** On account of this I say to you, do not be anxious for your life, *about* what you will eat and what you will drink, nor for your body, *about* what you will

wear. Is not life more than food, and the body *more* than clothing? **26** Look at the birds of the sky, how they do not sow or reap or gather into storehouses, yet your heavenly father feeds them; surely you are worth much more than they *are*? **27** And who of you can by being anxious add one cubit to his stature? **28** And why are you anxious about clothing? Observe the wild lilies – how they grow. *Yet* they neither toil nor spin *thread*. **29** But I tell you, not even Solomon in all his glory was clothed like one of these. **30** Now if God so clothes the wild vegetation, which exists today, and tomorrow *is* thrown into a furnace, *will he* not much more *clothe* you, *you* of little faith? **31** So do not be anxious, saying, ‘What will we eat?’ or, ‘What will we drink?’ or, ‘What will we wear?’ **32** For the Gentiles seek all these *things*. Well then, your heavenly father knows that you need all these *things*. **33** But first seek the kingdom of God and his righteousness, and all these *things* will be added to you. **34** So do not be anxious about tomorrow, for tomorrow will be anxious about its own *affairs*. Sufficient for the day *is* its own evil.

Matthew Chapter 7

1 Do not judge, in order that you may not be judged, **2** for you will be judged with the judgment with which you judge, and by *whatever* measure you measure, it will be measured to you. **3** Why do you look at the speck in your brother's eye but do not take notice of the joist in your own eye? **4** Or how can you say to your brother, ‘Let me take the speck out of your eye’, when all along there *is* a joist in your eye? **5** *You* hypocrite! First take the joist out of your *own* eye, and then you will see clearly to take the speck out of your brother's eye. **6** Do not give *anything* sacred to dogs, and do not cast your pearls before swine, in case they trample them with their feet and turn and tear *at* you. **7** Ask, and it will be given to you; seek, and you shall find; knock, and it will be opened to you. **8** For everyone who asks *will* receive, and he *who* seeks *will* find, and to him *who* knocks it will be opened. **9** Or what man is there among you, *who*, if his son asks him for bread, will give him a stone? **10** And if he asks for fish, surely he will not give him a serpent? **11** So if you, being evil, know how to give good gifts to your children, how much more will your father in the heavens give good *things* to those *who* ask him! **12** Whatever you would like men to do to you, do the same to them. For this is the law and the prophets. **13** Enter through the narrow gate. For wide *is* the gate and broad *is* the way which leads to destruction, and many are those *who are* entering through it. **14** How narrow the gate *is* and confined the way *is* which leads to life, and *how* few they are who find it! **15** But beware of false prophets, who come to you in sheep's

clothing, but inside are rapacious wolves. **16** By their fruit you will recognize them. Does one really gather a bunch of grapes from thorn bushes, or figs from thistles? **17** In this way every good tree produces fine fruit, but a rotten tree produces bad fruit. **18** A good tree cannot produce bad fruit, nor *can* a rotten tree produce fine fruit. **19** Every tree *which does* not produce fine fruit is cut down and thrown into fire. **20** Therefore, by their fruit you will recognize them. **21** Not everyone who says to me, ‘Lord, Lord’ will go into the kingdom of the heavens, but *rather*, he *who* does the will of my father in *the* heavens. **22** Many will say to me on that day, ‘Lord, Lord, did we not prophesy in your name and cast out demons in your name and perform many deeds of power in your name?’ **23** And then I will confess to them, ‘I never knew you. Go away from me, you workers of lawlessness.’ **24** So everyone who hears these words of mine and does them – I will liken him to a prudent man who built his house on rock, **25** and the rain came down and the torrents arrived, and the winds blew and beat against that house, but it did not fall, for it had been founded on rock. **26** But everyone who hears these words of mine and *does* not do them will be likened to a foolish man who built his house on sand, **27** and the rain came down, and the torrents arrived, and the winds blew and beat against that house, and it fell *down*, and its fall was great.” **28** And it came to pass when Jesus had finished these words, *that* the crowds were astounded at his teaching, **29** for he taught them as *one* having authority, and not as the scribes.

Matthew Chapter 8

1 Then when he had come down from the mountain, large crowds followed him, **2** and it so happened that a leper came and worshipped him and said, “Lord, if you will, you can cleanse me.” **3** At this Jesus held out *his* hand and touched him and said, “I will; be cleansed.” And immediately his leprosy was cleansed. **4** Then Jesus said to him, “See *to it that* you tell no-one, but go *and* show yourself to the priest, and offer the gift which Moses commanded, as a witness to them.” **5** Subsequently, when he had gone to Capernaum, a centurion approached him, appealing to him, **6** and saying, “Lord, my servant has become ill at home paralysed *and is* tormented terribly.” **7** At this Jesus said to him, “I will go and cure him.” **8** Then the centurion answered and said, “Lord, I am not worthy that you should enter under my roof, but just pronounce with a word and my servant will be cured, **9** for I am also a man under *a system of* 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 servant, ‘Do this’, and he does *it*.” **10** When Jesus heard *that*, he was amazed and said to those following, “Truly, I say to you, not even in Israel

have I found such great faith. **11** But I say to you that many will come from *the* east and from *the* west and will recline *at table* with Abraham and Isaac and Jacob in the kingdom of the heavens, **12** whereas the sons of the kingdom will be cast out into the outer darkness. There, there will be weeping and gnashing of teeth.” **13** Then Jesus said to the centurion, “Go *your way*, and as you have believed, *so be it to you*.” And his servant was cured at that hour. **14** Then Jesus went to Peter’s house, and he saw his mother-in-law lying *ill* with a fever, **15** and he touched her hand, at which the fever left her, and she rose and waited on him. **16** Then in the evening, they brought to him many *who were* possessed by demons, and he cast out the spirits by a word, and he cured all those who were ill, **17** in order that that *which* was spoken through Isaiah the prophet should be fulfilled, *where he says*,

“He took our ailments

And bore *our* sicknesses.”

18 But when Jesus saw large crowds around him, he ordered *them* to go further away, **19** and a certain scribe came along and said to him, “Master, I will follow you wherever you go.” **20** At this Jesus said to him, “The foxes have dens, and the birds of the sky *have* nests, but the son of man does not have anywhere to lay *his* head.” **21** Then another of his disciples said to him, “Lord, let me first go and bury my father.” **22** But Jesus said to him, “Follow me, and leave the dead to bury their own dead.” **23** Then his disciples followed him when he went on board a boat, **24** and what happened next was that a great storm arose in the sea, so that the boat was covered by the waves. But he was sleeping. **25** Then *his* disciples came to *him*, and they woke him up and said, “Lord, save us; we are not going to survive.” **26** But he said to them, “Why are you fearful, *you* of little faith?” Then he arose and rebuked the winds and the sea, and a great calm came about. **27** But the men were amazed, and they said, “What kind of a *man* is this, that even the winds and the sea obey him?” **28** Then when he had gone to the far side, to the region of the Gergesenes, two *men* possessed by demons met him, as they came out of the tombs. *They were* very dangerous, so that no-one could pass by that way. **29** And in this case they shouted, and they said, “What *have* you got *to do* with us, Jesus the son of God? Have you come here to torment us before *the* due time?” **30** Now there was a herd of many pigs feeding at a distance from them, **31** so the demons pleaded with him and said, “If you cast us out, allow us to go off to the herd of pigs.” **32** And he said to them, “Go.” So they came out and went into the herd of pigs. And at this point the whole herd of pigs rushed headlong down the cliff into the sea, and they died in the waters. **33** But the herdsmen fled and went away to the city and reported everything, including *the things* concerning those possessed by demons.

34 Then it ensued that the whole city came out to meet Jesus, and when they saw him, they appealed to *him* to move from their districts.

Reference(s) in Chapter 8: v.17 ↔ Isaiah 53:4.

Matthew Chapter 9

1 Next he went on board the boat and crossed over and came to his own city, **2** and along they came bringing a paralytic *man* to him lying on a bed. And when Jesus saw their faith, he said to the paralytic *man*, “Pluck up courage, *my* child. You have been forgiven your sins.” **3** Then at this, some of the scribes said to themselves, “This *man* is blaspheming.” **4** Then Jesus, who had perceived their thoughts, said, “Why do you have evil thoughts in your hearts? **5** For which is easier, to say, ‘You have been forgiven your sins’, or to say, ‘Arise and walk’? **6** But in order that you may know that the son of man has authority on earth to forgive sins” – he then spoke to the paralytic *man* – “Arise, and pick up your bed and go to your home.” **7** And he rose and went off to his home. **8** And when the crowds saw *it*, they were amazed, and they glorified God, who *had* given such authority to men. **9** Then as Jesus passed on from there, he saw a man called Matthew sitting at the tax desk, and he said to him, “Follow me.” And he got up and followed him. **10** And it came to pass, as he was reclining in *his* house, that there were many tax collectors and sinners *who had* come and were reclining with Jesus and his disciples. **11** And when the Pharisees saw *it*, they said to his disciples, “Why does your master eat with the tax collectors and sinners?” **12** But Jesus heard *it* and said to them, “Those *who* are in sound health have no need of a doctor, but *rather* those *who* are ill. **13** But go and learn what *this* means: ‘**I desire mercy and not sacrifice.**’ For I have not come to call *the* righteous, but sinners to repentance.” **14** Then John’s disciples came to him and said, “Why do we and the Pharisees fast often, but your disciples don’t fast?” **15** And Jesus said to them, “Surely the wedding guests cannot mourn as long as the bridegroom is with them? But *the* days will come when the bridegroom will be taken away from them, and then they will fast. **16** And no-one puts a patch of uncarded flannel on an old garment, for its piece added *will* pull *strands* from the garment, and *the* tear *will* become worse, **17** nor does one put new wine in old wineskins, or else the wineskins tear, and the wine leaks out, and the wineskins will be ruined. But one puts new wine in new wineskins, and both are preserved together.” **18** While he was saying these *things* to them, it so happened that a *certain* governor came and worshipped him and said, “My daughter has just died, but come and put your hand on her, and she will live.” **19** Then Jesus rose and followed him, as *did* his disciples, **20** and at this point a woman *who had been*

suffering from haemorrhage for twelve years approached *him* from behind and touched the hem of his coat, **21** for she said to herself, “If only I can touch his coat, I will be cured.” **22** But Jesus turned round and saw her and said, “Be of good courage, *my daughter*. Your faith has cured you.” And the woman was cured from that hour. **23** Then Jesus went to the house of the governor, and seeing the flute-players and the crowd wailing, **24** he said to them, “Leave *the room*. For the girl has not died but is asleep.” But they laughed at him. **25** Then when the crowd had been sent out, he went in and held her hand, and the girl arose. **26** And the account of this went around in the whole of that district. **27** Then as Jesus passed on from there, two blind *men* followed him, shouting and saying, “Have mercy on us, son of David.” **28** And when he had come to the house, the blind *men* approached him, and Jesus said to them, “Do you believe I am able to do this?” They said to him, “Yes, Lord.” **29** Then he touched their eyes and said, “According to your faith, *so* let it be to you.” **30** And their eyes were opened, but Jesus admonished them sternly, and he said, “See *that* no-one gets to know of *this*.” **31** But they went out and spread the account of him in all that district. **32** However, while they were going out, it so happened that they brought to him a mute man possessed by a demon, **33** and when the demon had been cast out, the mute *man* spoke, and the crowds were amazed and said, “Never *before* has *anything* like this been seen in Israel.” **34** But the Pharisees said, “He casts out the demons by the ruler of demons.” **35** Then Jesus went around all the cities and the villages teaching in their synagogues and proclaiming the gospel of the kingdom and curing every sickness and every ailment among the people. **36** But when he saw the crowds, he had compassion on them, because they were distressed and tossed about, like sheep not having a shepherd. **37** Then he said to his disciples, “The harvest *is* great, but the workers *are* few, **38** so entreat the Lord of the harvest that he sends out workers to his harvest.”

Reference(s) in Chapter 9: v.13 ↔ Hosea 6:6.

Matthew Chapter 10

1 And when he had called his twelve disciples, he gave them authority over unclean spirits, to cast them out and to cure every sickness and every ailment. **2** Now the names of the twelve apostles are these: first Simon, who *is* called Peter, and Andrew his brother, James the *son* of Zebedee, and John his brother, **3** Philip and Bartholomew, Thomas and Matthew the tax collector, James the *son* of Alphaeus, and Lebbaeus who *is* surnamed Thaddaeus, **4** Simon the Kananite, and Judas Iscariot who for his part betrayed him. **5** Jesus sent these twelve out, and he gave them orders and said, “Do not go off into *the way* of *the*

Gentiles, and do not go into *any* city of *the* Samaritans, **6** but go rather to the lost sheep of *the* house of Israel. **7** And as you go, preach, saying, ‘The kingdom of the heavens has drawn near.’ **8** Cure *those who* are ill, cleanse *the* lepers; cast out demons. You have received without charge; give without charge. **9** Do not get gold or silver or bronze for your belts, **10** nor a wallet for *the* way, nor two tunics, nor shoes, nor staffs, for the workman is worthy of his livelihood. **11** And in whatever city or village you enter, make careful inquiries *as to* who is worthy in it, and stay there until you leave. **12** And when you go into the house, greet *those of* it, **13** and if the household is worthy, let your peace come upon it. But if it is not worthy, let your peace return to you. **14** And *as for* whoever does not receive you or hear your words – come out of that house or city, and shake the dust off your feet. **15** Truly, I say to you, it will be more bearable for *the* land of Sodom and Gomorrah on *the* day of judgment than for that city. **16** You see, I am sending you as sheep in *the* midst of wolves, so be prudent like serpents and guileless like doves. **17** But beware of men, for they will deliver you up to *the* Sanhedrin *councils*, and they will scourge you in their synagogues, **18** and you will be led to rulers and kings on account of me as a witness to them and the Gentiles. **19** But when they deliver you up, do not be anxious about how or what you are to say, because what you will say will be given to you in that hour, **20** for it is not you who speak, but the spirit of your father speaking in you. **21** Furthermore, brother will deliver up brother to death, and father a child, and children will rise up against parents and will have them put to death, **22** and you will be hated by everyone on account of my name, but *it is* he *who* endures to the end who will be saved. **23** And when they persecute you in this city, flee to another. For truly, I say to you, you will certainly not have completed *going round* the cities of Israel until the son of man comes. **24** A pupil is not above the teacher, nor is a slave above his master. **25** *It is* sufficient for the pupil that he becomes like his teacher, and the servant as his master. If they called the master of the house Beelzebul, how much more the members of his household! **26** So do not fear them. For nothing is hidden which will not be revealed, or secret which will not become known. **27** What I tell you in darkness, speak in *daylight*, and what you hear in your ear, proclaim from the rooftops, **28** and do not fear those *who* kill the body, but who cannot kill the soul, but fear rather him *who* can destroy both the soul and the body in Gehenna. **29** Are not two sparrows sold for an assarion? Yet not one of them will fall to the ground without your father's *control*. **30** But even all the hairs of your head are numbered. **31** So do not fear. You are worth more than many sparrows. **32** So *as for* everyone who confesses me before men, I for my part will confess him

before my father in *the* heavens. **33** But *as* for whoever denies me before men, I in turn will deny him before my father in *the* heavens. **34** Do not think I have come to bring peace on earth. I have not come to bring peace, but *the* sword. **35** For I have come to set **a man apart against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law, 36 and the enemies of the man will be those of his household.** **37** He *who* loves his father or mother more than me is not worthy of me, and he *who* loves his son or daughter more than me is not worthy of me, **38** and he who does not take his cross and follow me is not worthy of me. **39** He *who* finds his life shall lose it, and he *who* loses his life for my sake will find it. **40** He *who* receives you receives me, and he *who* receives me receives him *who* sent me. **41** He *who* receives a prophet on the grounds of his being a prophet will receive *the* reward of a prophet, and he *who* receives a righteous *man* on the grounds of his being righteous will receive *the* reward of a righteous *man*. **42** And whoever gives just a cup of cool *water* to drink to one of these little *ones* on the grounds of *him being* a disciple – truly, I say to you – he certainly will not lose his reward.”

Reference(s) in Chapter 10: v.35 ↔ Micah 7:6 • v.36 ↔ Micah 7:6.

Matthew Chapter 11

1 And it came to pass when Jesus had finished giving instructions to his twelve disciples, *that* he moved on from there in order to teach and preach in their cities. **2** But when John had heard in prison *about* the works of Christ, he sent two of his disciples **3** to say to him, “Are you the *one who is* coming, or are we to expect another?” **4** And Jesus answered and said to them, “Go and report to John what you hear and see. **5** ***The blind see again and the lame walk, lepers are cleansed and the deaf hear, the dead are raised and the poor have the gospel preached to them,*** **6** and blessed is *he* who does not stumble because of me.” **7** Then as these went, Jesus began to speak to the crowds concerning John *and said*, “What did you go out into the desert to see? A wind-swept reed? **8** If not, what *then* did you go out to see? A man clothed in luxurious garments? Look, those *who* wear luxurious *garments* are in royal houses. **9** If not, what did you go out to see? A prophet? Yes, I tell you, and one greater than a prophet. **10** For this *man* is *he* of whom it stands written:

‘See how I am sending my messenger in front of you,

Who will prepare your way ahead of you.’

11 Truly, I say to you, there has not arisen among *those* born of women anyone greater than John the Baptist. But he *who is* least in the kingdom of the heavens is greater than he. **12** However, from

the days of John the Baptist up to now the kingdom of the heavens has been suffering violence, and violent men are seizing it. **13** For all the prophets and the law up to John have prophesied, **14** and if you are willing to accept *it*, he is Elijah who *is* to come. **15** He *who* has ears to hear, let him hear. **16** But to what shall I liken this generation? It is like children sitting in *the* market places and calling to their companions, **17** and saying,

‘We have played the flute to you,

But you did not dance;

We have lamented to you,

But you did not mourn.’

18 For John came neither eating nor drinking, and they say, ‘He is possessed by a demon.’ **19** The son of man came eating and drinking, and they say, ‘Look, a glutton and a wine-drinker, a friend of tax collectors and sinners.’ But wisdom is vindicated by its children.” **20** Then he began to reproach the cities in which the majority of his mighty deeds took place, because they did not repent. **21** “Woe to you, Chorazin, woe to you, Bethsaida, for if the mighty works which took place in you had taken place in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. **22** However, I say to you, it will be more bearable for Tyre and Sidon than for you in *the* day of judgment. **23** And you, Capernaum, you which *have been* exalted up to heaven, you will be brought down to Hades, for if the mighty deeds which took place in you had taken place in Sodom, it would have remained *intact* up to this day. **24** However, I say to you that it will be more bearable on *the* day of judgment for *the* land of Sodom than for you.” **25** At that time Jesus reacted and said, “I give thanks to you, father, Lord of heaven and earth, that you have hidden these *things* from wise and intelligent *men* and have revealed them to infants. **26** Indeed, father, because it was *with* good pleasure in your sight *that it should be* like this. **27** Everything has been handed over to me by my father. And no-one knows the son except the father, and neither does anyone know the father except the son and whoever the son wishes to reveal *him* to. **28** Come to me, all you *who are* toiling and *are* burdened, and I will give you rest. **29** Take my yoke upon yourselves, and learn from me, for I am meek and lowly in heart, and you will find rest for your souls, **30** for my yoke *is* mild and my burden is light.”

Reference(s) in Chapter 11: v.5 ↔ Isaiah 35:5, Isaiah 35:6, Isaiah 61:1 • v.10 ↔ Malachi 3:1.

Matthew Chapter 12

1 At that time Jesus went through the cornfields on a Sabbath *day*, and his disciples were hungry, and they began to pluck ears *of* corn and eat *them*. **2** But when the Pharisees saw *it*, they said to him, “Look, your disciples are doing

something which it is not permitted to do on a Sabbath.” **3** However, he said to them, “Have you not read what David did when he and those with him were hungry? **4** – how he went into the house of God and ate the showbread loaves, which were not permitted for him or those with him to eat, except for the priests alone? **5** Or have you not read in the law that on the Sabbath *days* the priests in the temple profane the Sabbath, yet are guiltless? **6** But I say to you that there is *something* greater than the temple here. **7** And if you had known what **‘I desire mercy and not sacrifice’** means, you would not have condemned the innocent, **8** for the son of man is Lord of the Sabbath.” **9** Then moving on from there, he came to their synagogue, **10** and it so happened that there was a man with a withered hand, and they questioned him and asked, “Is it permitted to heal on a Sabbath?” in order to accuse him. **11** But he said to them, “What man is there among you who has a sheep, and if it falls into a pit on the Sabbath, he will not get hold of it and lift *it out*? **12** Well then, how much more a man is worth than a sheep! So it is permitted to do good on Sabbaths.” **13** Then he said to the man, “Stretch out your hand.” So he stretched *it out*, and it was restored *as* sound as the other *one*. **14** But the Pharisees went away and held a council against him, *plotting* how they might destroy him. **15** However, Jesus, being aware of *it*, withdrew from there, and large crowds followed him, and he healed them all, **16** and he charged them not to make him *publicly* known, **17** in order that that *which was* spoken through Isaiah the prophet might be fulfilled, *where* he says,

**18 “Behold my servant, whom I have chosen,
My beloved, with whom my being is very
pleased.**

**I will put my spirit on him,
And he will announce judgment to the
Gentiles.**

**19 He will not strive or shout,
Nor will anyone in the streets hear his voice.**

**20 He will not break a buckled reed
Nor extinguish a smouldering wick
Until he brings judgment to a victory.**

**21 And the Gentiles will set their hope in his
name.”**

22 Then a blind and mute *man* possessed by a demon was brought to him, and he healed him, so the blind and mute *man could* both speak and see, **23** and all the crowds were amazed and said, “Isn’t this the son of David?” **24** But when the Pharisees heard *it*, they said, “This *man* does not cast out demons except by Beelzebul, *the ruler of the demons.*” **25** But Jesus, knowing their thoughts, said to them, “Every kingdom *which is* divided against itself is reduced to desolation, and no city or household *which is* divided against itself will stand. **26** And if Satan casts out Satan, he is divided against himself. How then will his

kingdom stand? **27** And if I cast out the demons by Beelzebul, by whom do your people cast *them* out? On account of this, they themselves will be judges over you. **28** But if I cast the demons out by *the* spirit of God, then the kingdom of God has come upon you. **29** Or how can anyone go into a strong *man’s* house and plunder his belongings, if he does not first bind the strong *man*, so that then he can plunder his house? **30** He *who* is not with me is against me, and he *who does* not gather with me scatters. **31** On account of this I say to you, every sin and blasphemy will be forgiven men, but blasphemy against the spirit will not be forgiven men. **32** And whoever speaks a word against the son of man will be forgiven, but whoever speaks against the holy spirit will not be forgiven, either in the present age or in the *one* to come. **33** Either make the tree good, and its fruit good, or make the tree rotten, and its fruit rotten. For by the fruit the tree is known. **34** *You* offspring of vipers, how can you speak good *things* when you are evil? For the mouth speaks from the overflow of the heart. **35** A good man brings out good *things* from *his* good treasure, and an evil man brings out evil *things* from *his* evil treasure. **36** But I say to you that *for* every idle word which men may speak, they will give an account of it on *the* day of judgment, **37** for by your words you will be justified, and by your words you will be condemned.” **38** Then some of the scribes and Pharisees answered and said, “Teacher, we wish to see a sign from you.” **39** But he answered and said to them, “An evil and adulterous generation seeks a sign, but no sign will be given to it except the sign of Jonah the prophet. **40** For as **Jonah was in the stomach of the whale for three days and three nights**, so the son of man will be in the heart of the earth for three days and three nights. **41** *The* Ninevite men will rise in the judgment with this generation and will condemn it, because they repented at Jonah’s preaching, and behold, *something* greater than Jonah *is* here. **42** *The* queen of the south will rise in the judgment with this generation and will condemn it, because she came from the ends of the earth to hear the wisdom of Solomon, and behold, *something* greater than Solomon *is* here. **43** And whenever an unclean spirit comes out of a man, it passes through arid places seeking rest, but it does not find *it*. **44** Then it says, ‘I will go back to my house, from where I came out.’ And when it has gone *back*, it finds *it* unoccupied and swept clean and tidied up. **45** Then it goes *out* and takes seven other spirits more evil than itself with it, and when they have entered, they live there, and the last *condition* of that man becomes worse than the first. So it will be with this evil generation as well.” **46** And while he was still speaking to the crowds, it so happened that *his* mother and his brothers were standing outside, wanting to speak to him. **47** Then someone said to him, “Look, your mother and your brothers are

standing outside, wanting to speak to you.”
48 But he answered and said to him *who* had spoken to him, “Who is my mother and who are my brothers?” **49** And stretching out his hand to his disciples, he said, “Behold my mother and my brothers. **50** For *it is* whoever does the will of my father in *the* heavens who is my brother and sister and mother.”

Reference(s) in Chapter 12: v.7 ↔ Hosea 6:6 • v.18 ↔ Isaiah 41:8, Isaiah 42:1 • v.19 ↔ Isaiah 42:2 • v.20 ↔ Isaiah 42:3 • v.21 ↔ Isaiah 11:10 • v.40 ↔ Jonah 2:1MT (Jonah 1:17AV).

Matthew Chapter 13

1 And on that day, Jesus went out from the house and sat by the sea, **2** and large crowds gathered together around him, so he went on board a boat and sat down, while the whole crowd was standing on the shore. **3** And he told them many *things* in parables, and he said, “A sower once went out to sow, **4** and as he was sowing, some *seed* fell beside the road, and the birds came and ate it up. **5** Other *seed* fell on stony ground, where it did not have much soil, and it quickly sprang up through not having depth of soil, **6** but when the sun rose, it was scorched, and because it did not have a root, it withered. **7** And other *seed* fell in the thorn bushes, and the thorn plants came up and smothered it. **8** But other *seed* fell on good ground, and it yielded produce: some a hundredfold return, some a sixtyfold, and some a thirtyfold. **9** He *who* has ears to hear, let him hear.” **10** Then the disciples came to *him* and said to him, “Why do you speak to them in parables?” **11** He answered and said to them, “To you it is granted to know the secrets of the kingdom of the heavens, but to them it is not granted. **12** For whoever has *something*, to him will be given *more*, and it will be in abundance, but whoever does not have *anything*, even *that* which he has will be taken from him. **13** This *is* why I speak to them in parables, because although seeing, they do not see, and although hearing, they do not hear, nor do they understand. **14** And the prophecy of Isaiah is being fulfilled in them, which says,

**‘You will definitely hear
 But certainly not understand,
 And you will definitely see
 But certainly not perceive,
 15 For the heart of this people has become
 obtuse,**

**And with *their* ears they hear with difficulty,
 And they have shut their eyes,
 Lest they should see with *their* eyes,
 And hear with *their* ears,
 And understand with *their* heart,
 And repent,
 And I would heal them.’**

16 But blessed *are* your eyes, because they see, and your ears, because they hear. **17** For truly, I

say to you that many prophets and righteous *men* longed to see what you see, but they did not see, and to hear what you hear, but they did not hear. **18** So hear the *meaning* of the parable of the sower. **19** When anyone hears the word of the kingdom but *does* not understand, the evil *one* comes and seizes what *was* sown in his heart. This is he *who was* sown by the wayside. **20** But he *who was* sown on the stony ground is he who, hearing the word immediately receives it with joy, **21** but he does not have root in himself, but is for a season, and when tribulation or persecution comes on account of the word, he quickly stumbles. **22** And *as for* him *who was* sown in the thorn bushes, this is he *who* hears the word, but *for whom* the care of this age and the deceit of riches choke the word, and he becomes unfruitful. **23** But he *who was* sown on the good ground is the *one who* hears the word and understands it – *one* who indeed bears fruit – and one produces a hundredfold, while another sixtyfold, and another thirtyfold.” **24** He put another parable to them and said, “The kingdom of the heavens is comparable to a man who sows good seed in his field. **25** But while the men were sleeping, his enemy came and sowed tares among the wheat and went away *again*, **26** and when the grains sprouted and produced fruit, then the tares appeared as well. **27** Then when the servants of the master of the house went to *him*, they said to him, ‘Sir, did you not sow good seed in your field? From where then is it infested with tares?’ **28** So he said to them, ‘An enemy has done this.’ Then the servants said to him, ‘Do you want us then to go out, and we will gather them up?’ **29** But he said, ‘No, *don’t*, in case when gathering the tares you uproot the wheat together with them. **30** Leave both to grow up together until the harvest, and at *the* time of the harvest I will say to the reapers, «Gather first the tares and bind them in bundles to burn them up, but gather the wheat into my storehouse.»’” **31** He put another parable to them and said, “The kingdom of the heavens is like a grain of mustard *seed*, which a man took and sowed in his field, **32** which is the smallest of all seeds, but when it grows, it is bigger than *other* vegetables, and it becomes a tree, so that the birds of the sky come and settle on its branches.” **33** He told them another parable: “The kingdom of the heavens is like leaven, which a woman took and hid in three *sack* measures of flour, until it was all leavened.” **34** Jesus spoke all these *things* in parables to the crowds, and he didn’t speak to them without a parable, **35** in order that that *which was* spoken through the prophet might be fulfilled, when he said,

**“I will open my mouth in parables;
 I will utter *things* hidden
 Since *the* overthrow of *the* world.”**

36 Then Jesus left the crowds and went to the house. And his disciples came to him and said,

“Explain the parable of the tares in the field to us.” 37 So he answered and said to them, “The sower of the good seed is the son of man. 38 The field is the world; the good seed is what represents the sons of the kingdom, but the tares are the sons of the evil *one*. 39 The enemy who sowed them is the devil, the harvest is *the* consummation of the age; the harvesters are *the* angels. 40 So just as the tares are gathered and burned in a fire, so it will be at the consummation of this age. 41 The son of man will send his angels, and they will gather up out of his kingdom all causes of offence, and those *who* commit iniquity, 42 and they will throw them into the fiery furnace. There, there will be weeping and gnashing of teeth. 43 Then the righteous will shine like the sun in the kingdom of their father. He *who* has ears to hear, let him hear. 44 Again, the kingdom of the heavens is like a treasure hidden in a field, which a man found and hid, and for the joy of it went away and sold everything he had and bought that field. 45 Again, the kingdom of the heavens is like a merchant seeking good quality pearls, 46 who, finding one very expensive pearl, went away and sold everything he had and bought it. 47 Again, the kingdom of the heavens is like a dragnet *which was* cast in the sea and caught all sorts of species, 48 which, when it was full, they brought to land on the shore and sat down and gathered the good *fish* into containers, but they threw the rotten *fish* out. 49 So will it be in the consummation of the age. The angels will go out and separate the evil *ones* from the midst of the righteous, 50 and they will throw them into the fiery furnace. There, there will be weeping and gnashing of teeth.” 51 Jesus said to them, “Did you understand all these *things*?” And they said to him, “Yes, Lord.” 52 But he said to them, “On account of this, every scribe who *has been* schooled in the kingdom of the heavens is like a master of a house who brings out of his storehouse new *things* and old.” 53 And it came to pass, when Jesus had finished these parables, *that* he moved on from there, 54 and he came to his native district, and he taught them in their synagogue, in consequence of *which* they were amazed and said, “Where does this *man* get this wisdom and *these* powers from? 55 Isn't he the carpenter's son? Isn't his mother called Mary, and his brothers, James and Josés, Simon and Judas? 56 And are not his sisters all in our company? Where then does this *man* get all these *things* from?” 57 And they were offended at him. But Jesus said to them, “A prophet is not without honour except in his native district and in his house”, 58 and he did not perform many miracles there, because of their unbelief.

Reference(s) in Chapter 13: v.14 ↔ Isaiah 6:9 • v.15 ↔ Isaiah 6:10 • v.35 ↔ Psalm 78:2.

Matthew Chapter 14

1 At that time, Herod the tetrarch heard of Jesus's fame, 2 and he said to his servants, “This is John the Baptist. He has risen from the dead, which *is* why there are powers at work in him.” 3 For Herod had arrested John and bound him and put *him* in prison on account of Herodias the wife of Philip his brother, 4 because John had kept on saying to him, “It is not lawful for you to have her”, 5 and although he wished to kill him, he feared the crowd, because they regarded him as a prophet. 6 Then when Herod's birthday was celebrated, Herodias's daughter danced in *their* presence and pleased Herod, 7 with the result that he promised with an oath to give her whatever she asked for. 8 But she, being *so* induced by her mother, said, “Give me here the head of John the Baptist on a dish.” 9 At this the king was grieved, but on account of *his* oaths and those reclining with him, he ordered *it* to be given, 10 and he sent *an executioner* and had John beheaded in the prison. 11 So his head was brought on a dish, and it was given to the girl, and she brought *it* to her mother. 12 Then his disciples came and took away the body and buried it, and they came and reported *it* to Jesus. 13 But when Jesus heard *it*, he withdrew from there in a boat to a deserted place privately. Then when the crowds heard *about it*, they followed him on foot from the cities, 14 and when Jesus went out, he saw a large crowd, and he felt compassion for them and cured their infirm. 15 When it was evening, his disciples came to him and said, “The place is desolate, and the hour has already passed. Dismiss the crowds, so that they *can* go back to their villages and buy food for themselves.” 16 But Jesus said to them, “They do not need to go away. You give them *food* to eat.” 17 Then they said to him, “We haven't got *anything* here except five loaves and two fish.” 18 But he said, “Bring them here to me.” 19 Then he commanded the crowds to recline on the grass, and he took the five loaves and the two fish, and he looked up to heaven and offered a blessing, and he broke the bread and gave *it* to the disciples, while the disciples *gave it* to the crowds. 20 And they all ate and were filled, and they gathered up the excess pieces – twelve basketsful. 21 Now those *who* ate were about five thousand men, excluding women and children. 22 Then straightaway Jesus made *his* disciples go on board the boat and go on ahead of him to the other side, while he dismissed the crowds. 23 Then when he had dismissed the crowds, he went up a mountain privately to pray. It was evening, and he was there alone. 24 But the boat was already in *the* middle of the sea, being buffeted by waves, for the wind was against *them*. 25 Now then, at the fourth watch of the night, Jesus came to them, walking on the sea, 26 and when the disciples

saw him walking on the sea, they were disturbed, saying, "It is a ghost", and they shouted for fear. **27** But Jesus immediately spoke to them and said, "Be of good courage – it is me – do not be afraid." **28** Then Peter replied to him and said, "Lord, if it is you, command me to come to you on the waters." **29** And he said, "Come." So Peter went down from the boat and walked on the water to go to Jesus. **30** But when he saw that the wind *was* strong, he was afraid, and as he was beginning to sink, he called out and said, "Lord, save me." **31** Then Jesus immediately stretched out *his* hand and held on to him, and he said to him, "*You* of little faith, why did you doubt?" **32** Then when they had gone on board the boat, the wind abated, **33** and those in the boat came and worshipped him and said, "Truly, you are *the* son of God." **34** Then when they had crossed over, they came to the district of Gennesaret, **35** and when the men of that place recognized him, they sent *word out* to the whole of that region, and they brought all those *who* were unwell to him, **36** and they pleaded with him that they might only touch the hem of his coat. And any who touched *it* recovered.

Matthew Chapter 15

1 Then the scribes and Pharisees from Jerusalem came to Jesus and said, **2** "Why do your disciples transgress the tradition of the elders? For they do not wash their hands when they eat bread." **3** But he replied saying to them, "Why do you for your part transgress the commandment of God by your tradition? **4** For God gave commandment, saying, '**Honour your father and your mother**', and, '**He who speaks ill of his father or mother must certainly die.**' **5** But you say, 'Whoever says to *his* father or mother, «That by which you might have been benefited from me *is a dedicatory gift*», *is acting correctly*', and he does not honour his father or his mother at all. **6** So you invalidate the commandment of God by your tradition. **7** *You hypocrites!* Isaiah prophesied well concerning you, saying,

8 **'This people approaches me with their mouth,**

**And with their lips they honour me,
But their heart is far removed from me.**

9 **They worship me vainly,**

Teaching as doctrines

The commandments of men.'"

10 Then he called the crowd and said to them, "Listen to *this* and understand: **11** *it is* not that *which* goes into the mouth *which* defiles a man, but that *which* comes out of *his* mouth – that defiles a man." **12** Then his disciples came to *him* and said to him, "Do you know that the Pharisees take offence when they hear the word?" **13** But he answered and said, "Every plant which my heavenly father did not plant will be uprooted. **14** Leave them *alone*. They are blind guides of

the blind. And if a blind *man* leads a blind *man*, both will fall in a pit." **15** Then Peter responded and said to him, "Explain this parable to us." **16** And Jesus said, "Are you too still lacking in understanding? **17** Do you not yet understand that everything that goes into the mouth proceeds into the stomach and is discharged into *the* latrine? **18** But the *things which* come out of the mouth come out of the heart, and those *things* defile a man. **19** For out of the heart come evil reasonings, murders, adulteries, fornications, thefts, false testimonies, blasphemies. **20** These are the *things which* defile a man. But eating with unwashed hands does not defile a man." **21** Then Jesus went out from there and withdrew to the districts of Tyre and Sidon, **22** and it so happened that a Canaanite woman from those territories came out and cried aloud to him saying, "Have mercy on me, Lord, son of David. My daughter is severely possessed by a demon." **23** But he did not answer her a word. And his disciples came and appealed to him and said, "Send her away, because she is shouting after us." **24** But he answered and said, "I have not been sent except to the lost sheep of *the* house of Israel." **25** But she came and worshipped him and said, "Lord, help me." **26** But he answered and said, "It is not right to take the bread of the children and throw *it* to the dogs." **27** But she said, "Indeed, Lord. But even the dogs eat from the crumbs which fall from the table of their masters." **28** Then Jesus answered and said to her, "Madam, great *is* your faith. Let it be to you as you wish." And her daughter was cured from that hour. **29** Then Jesus moved on from there and went beside the sea of Galilee, and he went up the mountain, and he sat there, **30** and large crowds came to him, bringing with them *the* lame, blind, mute, maimed and many others, and they laid them down at the feet of Jesus, and he cured them, **31** so that the crowds were amazed, seeing ***the* mute speaking, the maimed restored, the lame walking and the blind seeing,** and they glorified the God of Israel. **32** Then Jesus called his disciples and said, "I feel compassion for the crowd, because *it has been* three days already that they have stayed with me and have not had anything to eat. And I do not want to dismiss them fasting, in case they faint on the way." **33** Then the disciples said to him, "Where can we get enough loaves to feed so large a crowd in *such* a desolate place?" **34** At this Jesus said to them, "How many loaves have you got?" Then they said, "Seven, and a few small fish." **35** Then he ordered the crowds to recline on the ground, **36** and he took the seven loaves and the fish, and he gave thanks, and he broke *the bread* and gave *it* to his disciples, while the disciples *gave it* to the crowd. **37** And they all ate and were filled, and they gathered up the excess pieces – seven hampers full. **38** Now those *who* ate were four thousand men, excluding women and children. **39** Then he dismissed the

crowds and went on board the boat and went to the regions of Magdala.

Reference(s) in Chapter 15: v.4 ↔ Exodus 20:12, Exodus 21:17, Deuteronomy 5:16 • v.8 ↔ Isaiah 29:13 • v.9 ↔ Isaiah 29:13 • v.31 ↔ Isaiah 35:5, Isaiah 35:6.

Matthew Chapter 16

1 Then the Pharisees and Sadducees came, putting *him* to the test, and they asked him to show them a sign from heaven. 2 But he answered and said to them, “When it is evening, you say, ‘*It will be fine weather, for the sky is fiery red*’, 3 and in the morning, *you say*, ‘Today *there will be a storm, for the sky is fiery red and overcast.*’ You hypocrites! You know how to discern the appearance of the sky, but you are not able to *discern* the signs of the times. 4 An evil and adulterous generation seeks a sign, but no sign will be given to it except the sign of Jonah the prophet.” Then he left them and went away. 5 Then his disciples came to the far side, but they had forgotten to take bread *with them*. 6 However, Jesus said to them, “Watch out and beware of the leaven of the Pharisees and Sadducees.” 7 But they reasoned among themselves and said, “*It is because we have not taken any bread with us.*” 8 But Jesus knew *about it* and said, “Why do you reason among yourselves, you of little faith, in that you did not take bread *with you*? 9 Do you still not understand or remember the five loaves of the five thousand, and how many baskets*ful* you picked up? 10 Or the seven loaves of the four thousand, and how many hampers *full* you picked up? 11 How come you do not understand that *it was not about bread that I told you to beware of the leaven of the Pharisees and Sadducees?*” 12 Then they understood that he had not said to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees. 13 Now when Jesus went to the districts of Caesarea Philippi, he questioned his disciples and said, “Who do men say that I, the son of man, am?” 14 And they said, “Some *say* John the Baptist, others *say* Elijah, and still others Jeremiah or one of the prophets.” 15 Then he said to them, “But who do you say I am?” 16 And Simon Peter answered and said, “You are the Christ, the son of the living God.” 17 Then Jesus replied and said to him, “Blessed are you, Simon Barjonah, because flesh and blood did not reveal *this* to you, but my father in the heavens. 18 And I say to you that you are Peter, and upon this rock I will build my church, and the gates of Hades will not prevail over it. 19 And I will give you the keys of the kingdom of the heavens, and whatever you bind on the earth will be bound in the heavens, and whatever you loosen on earth will be loosened in the heavens.” 20 Then he charged his disciples not to tell anyone he was Jesus the Christ. 21 From then Jesus began to show his disciples that he had to go away to Jerusalem and suffer

many *things at the hands of* the elders and senior priests and scribes, and to be killed, and to rise on the third day. 22 At this Peter took him aside and began to reprove him saying, “Goodness gracious, Lord! This will certainly not happen to you.” 23 But he turned round and said to Peter, “Get behind me, Satan. You are a snare to me, because you do not set your mind on the *affairs* of God, but on the *affairs* of men.” 24 Then Jesus said to his disciples, “If anyone wants to follow me, let him deny himself and take up his cross and follow me”, 25 for whoever wishes to save his life will lose it. But whoever loses his life for my sake will find it. 26 For in what *way* is a man profited if he gains the whole world but suffers the loss of his life? Or what will a man give *in* exchange for his life? 27 For the son of man is going to enter into the glory of his father with his angels, and then he will render to each *person* according to his deeds. 28 Truly, I say to you, there are some standing here who will certainly not taste death until they see the son of man coming into his kingdom.

Matthew Chapter 17

1 Then six days later Jesus took Peter and James and John his brother with *him*, and he took them up a high mountain privately, 2 and he was transfigured before them, and his face shone like the sun, and his clothes became white like light. 3 Then the next thing that happened *was that* Moses and Elijah appeared to them, talking with him, 4 and Peter reacted and said to Jesus, “Lord, it is good for us to be here. If you wish, let us make three booths here, one for you, one for Moses, and one for Elijah.” 5 While he was still speaking, behold, a shining cloud overshadowed them, and there *was a voice* from the cloud, which said, “This is my beloved son, with whom I am very pleased. Hear him.” 6 And when the disciples heard *it*, they fell face down and were very afraid. 7 Then Jesus came and touched them, and he said, “Get up and do not be afraid.” 8 But when they lifted up their eyes, they did not see anyone except Jesus alone. 9 Now as they were coming down from the mountain, Jesus commanded them and said, “Do not tell anyone *about* the vision until the son of man rises from *the dead.*” 10 Then his disciples questioned him and asked, “Why, then, do the scribes say that Elijah must come first?” 11 And Jesus answered and said to them, “Elijah comes first and will restore all *things*, 12 but I say to you that Elijah has already come, but they did not recognize him but did to him what they wished. In this way the son of man is also going to suffer at their hands.” 13 Then the disciples understood that *it was* about John the Baptist *that* he spoke to them. 14 Then when they went to the crowd, a man came to him kneeling to him, 15 and saying, “Lord, have mercy on my son, for he is epileptic and is

suffering badly. For he often falls into fire, and often into water, **16** and I brought him to your disciples, but they could not heal him.” **17** Then Jesus answered and said, “O faithless and perverted generation, how long will I be with you? How long will I put up with you? Bring him here to me.” **18** And Jesus rebuked it, and the demon came out of him, and the boy was healed from that hour. **19** Then the disciples went to Jesus privately and said, “Why couldn't we cast it out?” **20** Jesus said to them, “On account of your unbelief. For truly, I say to you, if you have faith like a grain of mustard seed, you will be able to say to this mountain, ‘Move from here to there’, and it will move, and nothing will be impossible for you. **21** But this kind does not come out except by prayer and fasting.” **22** And as they turned back to Galilee, Jesus said to them, “The son of man is going to be delivered into the hands of men, **23** and they will kill him, and on the third day, he will be raised.” At this they were greatly grieved. **24** Then when they came to Capernaum, those who receive the two drachmas tax came to Peter and said, “Your teacher does not pay the two drachmas.” **25** He said, “Indeed.” And when he went into his house, Jesus had got there before him, and he said, “What do you think, Simon? The kings of the earth – from whom do they take taxes or registration duty? From their sons or from outsiders?” **26** Peter said to him, “From outsiders.” Jesus said to him, “Consequently then, the sons are exempt. **27** But in order that we do not cause them offence, go to the sea and cast a fish-hook, and take the first fish which comes up, and open its mouth, and you will find a stater. Take that and give it to them for me and you.”

Matthew Chapter 18

1 At that time, the disciples came to Jesus and said, “Who, then, is the greatest in the kingdom of the heavens?” **2** Then Jesus called a child to himself and placed him at the focus of their attention, **3** and he said, “Truly, I say to you, unless you change your ways and become like children, you certainly will not enter into the kingdom of the heavens. **4** So it is whoever humbles himself like this child who is the greatest in the kingdom of the heavens, **5** and whoever receives one such child in my name receives me. **6** But whoever causes offence to one of these little ones who believe in me – it would be more profitable for him for an ass-driven millstone to be hung around his neck and for him to be drowned in the wide open sea. **7** Woe to the world because of its snares! For it is necessary that snares come, but woe to that man through whom the snare comes. **8** But if your hand or your foot ensnares you, cut it off and throw it away. For it is better for you to enter into life lame or maimed than to have two hands or two feet and be thrown into the age-abiding fire.

9 And if your eye ensnares you, pluck it out and throw it away. It is better to enter into life with one eye than to have two eyes and to be thrown into fiery Gehenna. **10** See that you don't despise one of these little ones. For I say to you that their angels in the heavens continuously see the face of my father in the heavens. **11** For the son of man came to save that which was lost. **12** What do you think? If a certain man has one hundred sheep, and one of them goes astray, will he not leave the ninety-nine and go into the mountains and seek the one which is going astray? **13** And if it should happen that he finds it, truly, I say to you that he rejoices over it more than over the ninety-nine which did not go astray. **14** In this way it is not the will of your father in the heavens that one of these little ones should be lost. **15** But if your brother sins against you, go and remonstrate with him as a matter between you and him alone. If he heeds you, you have won your brother over. **16** But if he does not heed you, take one or two people with you in order that by the attestation of two or three witnesses, every matter may be established. **17** And if he refuses to heed them, tell the assembly. And if he refuses to heed the assembly, let him be to you like the Gentile and the tax collector. **18** Truly, I say to you, whatever you bind on earth will be bound in heaven, and whatever you loosen on earth will be loosened in heaven. **19** Again, truly, I say to you that if two of you agree on earth about any matter which they ask about, it will be done for them by my father in the heavens. **20** For where two or three are gathered in my name, there I am in their midst.” **21** Then Peter came to him and said, “Lord, how many times should I forgive my brother if he sins against me? Up to seven times?” **22** Jesus said to him, “I do not say to you up to seven times, but up to seventy times, seven times over. **23** This is why the kingdom of the heavens is like a man who was a king, who wished to settle accounts with his servants. **24** As he started to settle them, a certain debtor of ten thousand talents was brought to him. **25** But as he did not have the means to repay, his master ordered him to be sold, with his wife and children and everything he had, and for repayment to be made. **26** So the servant fell down and prostrated himself before him, and he said, ‘My lord, have patience with me, and I will repay you everything.’ **27** At this, that servant's master had compassion on him, and he released him and cancelled his debt. **28** But when that servant went out, he found one of his fellow servants, who owed him one hundred denaries, and when he had seized him, he choked him and said, ‘Repay me what you owe.’ **29** So his fellow servant fell down at his feet and pleaded with him and said, ‘Be patient with me, and I will repay you.’ **30** But he refused and instead went away, and he had him thrown in prison until he should pay what was owed. **31** But when his fellow servants saw what had

happened, they were very grieved, and they went and explained to their master everything that had happened. **32** Then his master called for him and said to him, ‘*You wicked servant, I cancelled all that debt for you, since you appealed to me. 33 Should not you too have shown your fellow servant mercy, as I for my part showed you mercy?*’ **34** And his master became angry and delivered him to the torturers until he should repay everything owed to him. **35** In this manner my upper-heavenly father will also deal with you, if you do not all forgive your brother his trespasses from your hearts.”

Reference(s) in Chapter 18: v.16 ↔ Deuteronomy 19:15.

Matthew Chapter 19

1 Now it came to pass when Jesus had finished these words *that* he moved on from Galilee and went to the territories of Judaea beyond the Jordan, **2** and large crowds followed him, and he healed them there. **3** Then the Pharisees came to him, testing him and saying to him, “Is it permitted for a man to divorce his wife for any reason?” **4** But he answered and said to them, “Have you not read that he *who* made *them* from the beginning, made them male and female, **5** and he said, ‘**On account of this a man will leave his father and his mother, and he will cleave to his wife, and the two will be one flesh**’? **6** Consequently, they are no longer two, but one flesh. What God has paired together, therefore, let no man separate.” **7** Then they said to him, “Why, then, did Moses give commandment to give a deed of divorce and to divorce her?” **8** He said to them, “Moses, in view of the hardness of your hearts, permitted you to divorce your wives. But from *the* beginning it was not so, **9** and I say to you that whoever divorces his wife, *it not being* for fornication, and marries another, commits adultery. And he *who* marries *her who is* divorced commits adultery.” **10** His disciples said to him, “If this is the situation of a man with a woman, it is not expedient to marry.” **11** But he said to them, “Not all can accept this saying; only *those* to whom it is given. **12** For there are eunuchs who were born as such from *their* mother's womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who made themselves eunuchs for the sake of the kingdom of the heavens. He *who* can accept *it*, let him accept *it*.” **13** Then *some* children were brought to him, in order that he might lay *his* hands on them and pray. But the disciples rebuked them. **14** However, Jesus said, “Leave the children *alone* and do not prevent them from coming to me. For the kingdom of the heavens consists of such *ones*.” **15** Then he laid *his* hands on them and moved *on* from there. **16** And the next thing that happened *was that* a certain *person* came up and said to him, “Good teacher, what good *thing* am I to do in order that I may

have age-abiding life?” **17** And he said to him, “Why do you call me good? No-one *is* good except one: God. But if you wish to enter into life, keep the commandments.” **18** He said to him, “Which *ones*?” And Jesus said, “I quote, ‘**You shall not commit murder. You shall not commit adultery. You shall not steal. You shall not give false testimony. 19 Honour your father and your mother**, and, ‘**You shall love your neighbour as yourself.**’” **20** The young man said to him, “I have observed all these *things* from my youth. In what *respect* do I still come short?” **21** Jesus said to him, “If you wish to be perfect, go *and* sell your belongings and give *the proceeds* to the poor, and you will have treasure in heaven, and come and follow me.” **22** But when the young man heard those words, he went away grieving, for he had many possessions. **23** Then Jesus said to his disciples, “Truly, I say to you that *it is* with difficulty *that* a rich man can enter into the kingdom of the heavens. **24** And again I say to you, it is easier for a camel to pass through *the* eye of a needle than for a rich man to enter into the kingdom of God.” **25** When his disciples heard *this*, they were exceedingly amazed, and they said, “Who, then, can be saved?” **26** Then Jesus looked *straight* at *them* and said to them, “With men this is impossible, but with God everything *is* possible.” **27** Then Peter replied and said to him, “Look, we have abandoned everything and followed you. What then will we have?” **28** Jesus said to them, “Truly, I say to you that you who *have* followed me, in the regeneration, when the son of man sits on his glorious throne, you too will be seated on twelve thrones, judging the twelve tribes of Israel, **29** and everyone who has left houses or brothers or sisters or father or mother or wife or children or fields for my name's sake will receive a hundredfold and will inherit age-abiding life. **30** But many *who are* first will be last, and *many who are* last will be first.

Reference(s) in Chapter 19: v.5 ↔ Genesis 2:24 • v.7 ↔ Deuteronomy 24:1 • v.18 ↔ Exodus 20:13-16, Deuteronomy 5:17-20 • v.19 ↔ Exodus 20:12, Deuteronomy 5:16, Leviticus 19:18.

Matthew Chapter 20

1 For the kingdom of the heavens is like a man *who is* a master of a household who went out at dawn to hire workers for his vineyard, **2** and after agreeing with the workers a rate of a denary a day, he sent them into his vineyard. **3** Then he went out at about *the* third hour and saw *some* other *men* standing idle in the market place, **4** and he said to those, ‘You too, go to the vineyard, and I will pay you whatever is right.’ **5** So they went off. Again he went out, at about *the* sixth and ninth hour, and he did likewise. **6** And at about the eleventh hour he went out and found some more *men* standing idle, and he said to them,

‘Why have you been standing here the whole day idle?’ 7 They said to him, ‘Because no-one has hired us.’ He said to them, ‘You too, go to the vineyard, and you will receive whatever is right.’ 8 Then when evening came, the landlord of the vineyard said to his estate manager, ‘Call the workers and give them *their* wages, beginning with the last, *working* towards the first.’ 9 And those of the eleventh hour came, and they received a denary each. 10 And when those *who were* first came, they thought they would receive more, but they too received a denary each. 11 And when they had received *it*, they complained to the proprietor, 12 saying, ‘These last *ones* worked for one hour, and you treated them *as* equal to us who bore the burden of the day and the scorching heat.’ 13 But he replied and said to one of them, ‘*My* friend, I am not doing you *any* wrong. Did you not agree a denary with me?’ 14 Take what *is* yours and go. But I wish to give to this last one the same as you. 15 Or is it not permitted for me to do what I want with my own *money*? Are you jealous because I am good?’ 16 In this way the last will be first and the first last. For many are called, but few *are* chosen.’ 17 Then as Jesus went up to Jerusalem, he took the twelve disciples aside privately on the way, and he said to them, 18 “Look, we are going up to Jerusalem, and the son of man will be delivered to the senior priests and scribes, and they will condemn him to death, 19 and they will deliver him to the Gentiles to mock and scourge and crucify *him*, and on the third day he will rise again.” 20 Then the mother of the sons of Zebedee came to him with her sons, worshipping *him* and asking him for a certain *thing*. 21 So he said to her, “What *is it that* you want?” She said to him, “Say that these two sons of mine will sit one on your right *hand side* and one on your left *hand side* in your kingdom.” 22 But Jesus answered and said, “You do not know what you are asking. Can you drink *from* the cup which I am about to drink *from* or be baptized *with* the baptism *with* which I am baptized?” They said to him, “We can.” 23 Then he said to them, “You can drink *from* my cup and be baptized *with* the baptism *with* which I am baptized, but to sit on my right *hand side* and on my left *hand side* is not for me to give, but *is* for those for whom it has been prepared by my father.” 24 And when the ten heard *it*, they were annoyed about the two brothers. 25 But Jesus called them to himself and said, “You know that the rulers of the Gentiles lord it over them, and the high-ranking *people* exercise authority over them, 26 but it will not be like this among you; rather, whoever among you wishes to be great will be your servant. 27 And whoever among you wishes to be first must be your servant, 28 just as the son of man did not come to be ministered to, but to minister and give his life *as* a ransom for many.” 29 Then as they left Jericho, a large crowd followed him. 30 And

they came across two blind *men* sitting at the side of the road, who having heard that Jesus was passing by, cried out and said, “Have mercy on us, Lord, son of David.” 31 But the crowd rebuked them, *telling them* to be silent, but they cried out *all the more*, and they said, “Have mercy on us, Lord, son of David.” 32 And Jesus stood still and called them and said, “What do you want me to do for you?” 33 They said to him, “Lord, that our eyes be opened.” 34 And Jesus had compassion *on them* and touched their eyes, and immediately their eyes recovered their sight, and they followed him.

Matthew Chapter 21

1 Then when they approached Jerusalem and had gone to Bethsphage, at the Mount of Olives, Jesus sent two disciples, 2 and he said to them, “Go to the village opposite you, and straightaway you will find a *female* donkey bound *and* a foal with her. Untie *them* and bring *them* to me, 3 and if anyone says anything to you, say, ‘The Lord needs them’, and straightaway he *will* despatch them.” 4 Now all of this took place in order that what *was* spoken through the prophet might be fulfilled, where he says, 5 “Say to the daughter of Zion,

**‘Behold, your king is coming to you,
Meek and riding on a donkey**

And a foal,

– *The young of a beast of burden.*’ ”

6 Then the disciples went off and did what Jesus had commanded them, 7 and they brought the donkey and the foal, and they put their coats on them, and he sat on them. 8 And a very large crowd strewed their own clothes in the way, whereas others would cut branches from the trees and strew *them* in the way. 9 And the crowds which went in front and those following kept shouting and saying,

“Hosanna to the son of David.

**Blessed is he who comes in the name of the
Lord.**

Hosanna in the highest realms!”

10 Then when he had entered Jerusalem, the whole city became agitated, saying, “Who is this?” 11 And the crowds would say, “This is Jesus the prophet from Nazareth in Galilee.” 12 Then Jesus went into the temple of God and drove out all those selling and buying in the temple, and he overturned the tables of the money-changers, and the chairs of those selling doves, 13 and he said to them, “It stands written:

**‘My house shall be called a house of prayer,
But you have made it a den of thieves.’ ”**

14 Then *the* lame and blind came to him in the temple, and he healed them, 15 but when the senior priests and the scribes saw the wonders which he performed, and the children in the temple shouting and saying, “Hosanna to the son of David!”, they were indignant, 16 and they said

to him, "Do you hear what these *people* are saying?" Then Jesus said to them, "Yes. Have you never read that

'Out of the mouth of infants and babies

You have furnished praise'?"

17 Then when he had left them, he went out of the city to Bethany and passed the night there, 18 and early in the morning as he returned to the city, he was hungry, 19 and when he saw a certain fig tree on the way, he went to it, but he did not find anything on it except just leaves. And he said to it, "Let no fruit ever be produced from you any more." And immediately the fig tree dried up. 20 Then when the disciples saw *it*, they were amazed, and they said, "How quickly the fig tree dried up!" 21 But Jesus answered and said to them, "Truly, I say to you, if you have faith and do not doubt, you will *be able* to perform not only the *feat* of the fig tree, but even if you say to this mountain, 'Be lifted up and deposited into the sea', it will take place, 22 and everything you ask for in prayer, believing, you will receive." 23 Then when he had come to the temple, as he was teaching, the senior priests and elders of the people came to him, and they said, "By what authority do you do these *things*? And who gave you this authority?" 24 But Jesus replied and said to them, "I for my part will ask you one thing, and if you tell me, I in turn will tell you by what authority I do these *things*. 25 From where was the baptism of John? From heaven, or from men?" Then they debated among themselves, and they said, "If we say, 'From heaven', he will say to us, 'Why, then, did you not believe him?' 26 But if we say, 'From men', we fear the crowd, for all hold John *to be* a prophet." 27 So they replied and said to Jesus, "We do not know." He in turn said to them, "Neither *will* I tell you by what authority I do these *things*. 28 But what do you think of *this*? A man had two children, and he went to the first and said, '*My child, go and work in my vineyard today.*' 29 But he replied and said, 'I refuse.' But later, he had a change of heart and went. 30 Then he went to the second and spoke similarly. Now he replied and said, '*I will go, sir*', but he did not go *there*. 31 Which of the two did the will of the father?" They said to him, "The first." Jesus said to them, "Truly, I say to you that the tax collectors and prostitutes go before you into the kingdom of God. 32 For John came to you in *the* way of righteousness, but you did not believe him. However, the tax collectors and prostitutes believed him. But when you had seen *him*, you did not repent later so as to believe him. 33 Listen to another parable. A certain man was a landlord who planted a vineyard and erected a fence round it, and he dug a wine vat in it and built a tower, and he put it under hired labour with farmers and went abroad. 34 But when the time of the fruit-harvest approached, he sent his servants to the farmers to receive its fruit. 35 But the farmers took his servants, and they

flogged one, and they killed another, and they stoned another. 36 Next he sent more servants, more numerous than the first, and they did likewise to them. 37 And lastly he sent his son to them, and he said, 'They will respect my son.' 38 But when the farmers saw the son, they said to themselves, 'This is the heir. Come, let us kill him and seize his inheritance.' 39 And they took him, and they threw *him* out of the vineyard, and they killed *him*. 40 Now when the landlord of the vineyard comes, what will he do to those farmers?" 41 They said to him, "He will put *such* bad *men* to a bad *kind* of death, and he will put the vineyard out under hired labour with other farmers, who will give him the fruits in their seasons." 42 Jesus said to them, "Have you never read in the scriptures:

'The stone which the builders rejected

Is what has become the keystone.

This came about from the Lord,

And it is wondrous in our eyes?"

43 Therefore I say to you that the kingdom of God will be taken away from you and given to a nation producing its fruits. 44 And whoever falls on this stone will be shattered. But on whomever it falls, it will crush to powder." 45 And when the senior priests and the Pharisees heard his parables, they knew that he was speaking about them, 46 and although they looked for *a way* to lay hold of him, they feared the crowds, because they held him to be a prophet.

Reference(s) in Chapter 21: v.5 ↔ Zechariah 9:9 • v.9 ↔ Psalm 118:25, Psalm 118:26 • v.13 ↔ Isaiah 56:7, Jeremiah 7:11 • v.15 ↔ Psalm 118:25 • v.16 ↔ Psalm 8:3MT (Psalm 8:2AV) • v.42 ↔ Psalm 118:22, Psalm 118:23.

Matthew Chapter 22

1 Then Jesus reacted and spoke to them again in parables, and he said, 2 "The kingdom of the heavens is like a man *who is* a king who arranged a wedding *reception* for his son. 3 And he sent out his servants to invite the guests to the wedding, but they would not come. 4 Again, he sent out some more servants, and he said, 'Say to the guests, «Look, I have prepared my *banquet-meal*. My bulls and fatted *cattle have been* slaughtered, and everything *is* ready. Come to the wedding.»' 5 But they did not care *for it* and went off, one to his own field, another to his merchant business, 6 and the remainder seized his servants and dealt with *them* spitefully, and they killed *them*. 7 And when that king heard *it*, he became angry, and he sent his army, and he destroyed those murderers and burned their city. 8 Then he said to his servants, 'The wedding is ready, but the guests were not worthy. 9 So go to the arterial roads and invite whoever you find to the wedding.' 10 So those servants went out to the roads and gathered everyone they found, both bad and good, and the wedding was furnished with diners. 11 Then the king came to see the

diners and saw there a man not dressed in wedding clothes, **12** and he said to him, 'My friend, how *is it that* you have come here not having wedding dress?' And he was speechless. **13** Then the king said to the servants, 'Bind him by *the* feet and hands and remove him and cast *him* into the outer darkness. There, there will be weeping and gnashing of teeth.' **14** For many are called, but few *are* chosen." **15** Then the Pharisees went and took counsel *as to* how to trap him in *his* speech, **16** and they sent their disciples to him with the Herodians, who said, "Teacher, we know that you are true and teach the way of God in truth, and you do not concern yourself with *the opinion of* anyone, for you do not regard *the* status of men. **17** So tell us, what do you think? Is it permitted to pay census-tax to Caesar or not?" **18** But Jesus, having become aware of their wickedness, said, "Why do you test me, *you* hypocrites? **19** Show me the official coin of the census-tax." So they brought a denary to him. **20** Then he said to them, "Whose *is* this image and inscription?" **21** They said to him, "Caesar's." Then he said to them, "Render therefore to Caesar the *things that are* of Caesar, and to God the *things that are* of God." **22** And when they heard *this*, they were amazed, and they left him and departed. **23** On that day *the* Sadducees, who say there is no resurrection, came to him and questioned him, **24** saying, "Teacher, Moses said, '**If someone dies, not having children, his brother shall marry his wife in the capacity of the deceased's brother and raise seed to his brother.**'" **25** Now there were seven brothers in our community. And the first married, and he died, and not having *any* seed, he left his wife to his brother. **26** Likewise also the second, and the third, up to the seventh. **27** And last of all, the woman died too. **28** In the resurrection then, to whom of the seven will she be wife? For all *of them* had her." **29** Then Jesus answered and said to them, "You are going astray, not knowing the scriptures, nor the power of God. **30** For in the resurrection, they do not marry nor are given in marriage, but they are as *the* angels of God in heaven. **31** And concerning the resurrection of the dead, have you not read that *which was* spoken to you by God, *where* he says, **32 'I am the God of Abraham, and the God of Isaac, and the God of Jacob.'**" God is not a God of *the* dead, but of *the* living." **33** And when the crowds heard *it*, they were astounded at his teaching. **34** But the Pharisees, having heard that he had silenced the Sadducees, gathered right *there* together, **35** and one of them, a scholar in the law, asked *him a question*, testing him, and he said, **36** "Teacher, which commandment *is the* greatest in the law?" **37** And Jesus said to him, "**You shall love *the* Lord your God with all your heart and with all your soul and with all your mind.**" **38** This is *the* first and greatest commandment. **39** And *the* second *is* like it: **You**

shall love your neighbour as yourself. **40** In these two commandments hang *the* whole of the law and the prophets." **41** Then when the Pharisees had gathered together, Jesus questioned them, **42** and he said, "What do you think about Christ? Whose son is he?" They said to him, "David's." **43** He said to them, "How come then David calls him Lord in *the* spirit, saying,

**44 'The Lord said to my Lord,
«Sit on my right hand side**

Until I make your enemies your footstool' »?

45 If, then, David calls him Lord, how *is it that* he is his son?" **46** And no-one was able to answer him a word, nor did anyone dare to question him any longer from that day.

Reference(s) in Chapter 22: v.24 ↔ Deuteronomy 25:5 • v.32 ↔ Exodus 3:6 • v.37 ↔ Deuteronomy 6:5 • v.39 ↔ Leviticus 19:18 • v.44 ↔ Psalm 110:1.

Matthew Chapter 23

1 Then Jesus spoke to the crowds and to his disciples, **2** and he said, "The scribes and Pharisees have sat down on Moses' seat, **3** so whatever they tell you to keep, you are keeping to and doing, but do not do according to their works, for they say *things*, but they do not do *them*. **4** For they bind heavy burdens and *things* hard to bear, and they put *them* on the shoulders of men, but they are not willing to move them with their finger. **5** But they do all their works to be seen by men, and they broaden their phylacteries and lengthen the fringes of their coats, **6** and they love the privileged couches at dinners and the prime seats in the synagogues, **7** and the greetings in the markets, and to be called by men, 'Rabbi, rabbi.' **8** But do not you be called 'rabbi'. For you have one guide: Christ. And you are all brothers. **9** And do not call *anyone* your 'father' on earth, for you have one father, who *is* in the heavens. **10** And do not be called 'guides'. For you have one guide: Christ. **11** And the greatest among you will be your servant. **12** And whoever exalts himself will be humbled, and whoever humbles himself will be exalted. **13** But woe to you, scribes and Pharisees, hypocrites, because you devour widows' houses, and for a pretence you say long prayers. On account of this you will receive greater judgment. **14** Woe to you, scribes and Pharisees, hypocrites, because you shut up the kingdom of the heavens in front of men, for you do not go in, nor do you let those *who are on the road* to going in *actually* go in. **15** Woe to you, scribes and Pharisees, hypocrites, because you go round sea and dry *land* to make one proselyte, and when it has taken place, you make him a son of Gehenna twofold more than yourselves. **16** Woe to you, *you* blind guides, who say, 'Whoever swears by the sanctuary, it is nothing, but whoever swears by the gold of the sanctuary is a debtor.' **17** Fools and blind *men*, for which is greater, the gold, or

the sanctuary which sanctifies the gold? **18** And: 'Whoever swears by the altar, it is nothing, but whoever swears by the gift which *is* on it is a debtor.' **19** Fools and blind *men*, for which *is* greater, the gift, or the altar which sanctifies the gift? **20** So he *who* swears by the altar swears by it and everything on it, **21** and he *who* swears by the sanctuary swears by it and by him *who* dwells in it, **22** and he *who* swears by heaven swears by the throne of God and by him *who* sits on it. **23** Woe to you, scribes and Pharisees, hypocrites, because you pay the tithe of the mint and dill and cumin but have omitted the weightier *aspects* of the law: judgment and mercy and faith. *You* should have done these *things*, while not omitting the former *things*. **24** *You* blind guides, you strain off a gnat, but *you* swallow a camel. **25** Woe to you, scribes and Pharisees, *you* hypocrites, because you clean the outside of the cup and dish, but inside they are full of plunder and injustice. **26** *You* blind Pharisee, first clean the inside of the cup and the dish, so that the outside of them may also become clean. **27** Woe to you, scribes and Pharisees, hypocrites, because you are like whitewashed sepulchres, which on the outside appear beautiful, but inside are full of bones of *the* dead and all uncleanness. **28** In this way, you for your part appear righteous to men on the outside, but inside you are full of hypocrisy and lawlessness. **29** Woe to you, scribes and Pharisees, hypocrites, because you build the tombs of the prophets, and you adorn the sepulchres of the righteous, **30** and you say, 'If we had been *around* in the days of our fathers, we would not have been party with them to the *shed* blood of the prophets.' **31** So you witness to yourselves that you are sons of those *who* killed the prophets. **32** You too, fill up the measure of your fathers. **33** Serpents, offspring of vipers, how can you flee from the judgment of Gehenna? **34** On account of this, look, I send you prophets and wise *men* and scribes, and *some* of them you will kill and crucify, and *some* of them you will flog in your synagogues and persecute from city to city, **35** so that all righteous blood shed on earth should come upon you from the blood of righteous Abel to the blood of Zechariah *the* son of Berechiah whom you killed between the sanctuary and the altar. **36** Truly, I say to you that all this will come upon this generation. **37** Jerusalem, Jerusalem, you *who* kill the prophets and stone those sent to you, how often I wished to gather your children in the way a bird gathers her nestlings under *her* wings, but you have not been willing. **38** Behold, your house is being left to you desolate. **39** For I say to you, you certainly will not see me from now until you say,

'Blessed is he *who* comes in the name of the Lord.'

Reference(s) in Chapter 23: v.39 ↔ Psalm 118:26.

Matthew Chapter 24

1 Then Jesus went out and left the temple, and his disciples came to *him* to point out to him the buildings of the temple. **2** But Jesus said to them, "Do you not see all these *things*? Truly, I say to you, *there* will not be a stone left on a stone here, which will not be demolished." **3** And as he sat on the Mount of Olives, the disciples came to him privately and said, "Tell us when these *things* will be, and what the sign of your coming *is*, and of the consummation of the age." **4** Then Jesus replied and said to them, "See that no-one leads you astray, **5** for many will come in my name, saying, 'I am the Christ', and they will lead many astray. **6** But you will hear of wars and rumours of wars. Watch out *and* do not be troubled, for all *things* must take place, but the end is not yet. **7** **For nation will rise against nation, and kingdom against kingdom,** and there will be famines and pestilences and earthquakes in various places. **8** But all these *things* are the beginning of birth pains. **9** Then they will deliver you into tribulation and will kill you, and you will be hated by all the nations on account of my name. **10** And then **many will stumble** and will deliver each other up and will hate each other. **11** And many false prophets will arise and will lead many astray. **12** And on account of lawlessness being increased, the love of many will go cold. **13** But *it is* he *who* remains until *the* end who will be saved. **14** And this gospel of the kingdom will be preached in the whole world as a witness to all the nations, and then the end will come. **15** So when you see **the abomination of desolation**, spoken of through Daniel the prophet, standing in *the* holy place – may the reader understand – **16** then let those in Judaea flee to the mountains. **17** Let him *who is* on the roof not come down to take *his belongings* out of his house. **18** And let him *who is* in the field not turn back to take his clothes. **19** But woe to those with child and to those breastfeeding in those days. **20** And pray that your flight may not take place in winter or on a Sabbath, **21** for then **there will be a great tribulation, the like of which has not taken place since the beginning of the world up until now**, nor *ever* will take place, **22** and if those days were not shortened, no flesh would be saved. But for the sake of the chosen, those days will be shortened. **23** Then if anyone says to you, 'Look, here *is* the Christ', or, 'There', do not believe *it*, **24** for false Christs will arise, and false prophets, and they will produce great signs and miracles, so as to lead astray, if *it is* possible, even those chosen. **25** Behold, I have foretold you. **26** So if they say to you, 'Look, he is in the desert', do not go out, or, 'Look, *he is* in the private offices', do not believe *it*, **27** for as lightning comes out from *the* east and shines as far as *the* west, so also shall the coming of the

son of man be, **28** for wherever the carcase is, there the eagles will be gathered. **29** But immediately after the tribulation of those days,

The sun will be darkened,

And the moon will not give its lustre,

And the stars will fall from the sky,

And the powers of the heavens will be shaken.

30 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 will see **the son of man coming on the clouds of heaven** with power and great glory. **31** And he will send his angels, with a loud sound of a trumpet, **and they will gather his chosen ones from the four winds, from one end of the skies to the other.** **32** But learn the parable from the fig tree. When its branches become supple and it produces leaves, know that the harvest *is* near. **33** In this way, you too, when you see all these *things*, know that it is near, at the doors *even*. **34** Truly, I say to you, this generation will certainly not pass away until all these *things* take place. **35** Heaven and earth will pass away, but my words will certainly not pass away. **36** But concerning that day and hour, no-one knows *it* – not even the angels of the heavens – except my father alone. **37** But as the days of Noah *were*, so also the coming of the son of man will be. **38** For as in the days before the flood they were eating and drinking, marrying and giving in marriage, until the day *when* Noah went into the ark, **39** and they did not know until the flood came and eliminated *them* all – so the coming of the son of man will be too. **40** At that time there will be two *men* in the field; one *will* be taken aside and one *will* be left behind. **41** Two *women will* be grinding at the mill; one *will* be taken aside and one *will* be left behind. **42** So be watchful, for you do not know at what time your Lord will come. **43** But know this, that if the master of a house had known in which watch the thief would come, he would have been on guard and would not have allowed his house to be broken into. **44** On account of this, you too, be prepared, because at a time *when* you do not expect *it*, the son of man will come. **45** Who then is the faithful and prudent servant, whom his master appointed over his domestic staff to give them food at *the* proper time? **46** Blessed *is* that servant whom his master will find so doing when he comes. **47** Truly, I say to you that he will appoint him over all his property. **48** And if that bad servant should say in his heart, ‘My master is delaying in coming’, **49** and he begins to strike *his* fellow servants *and* to eat and drink with those *who* get drunk, **50** *then* that servant's master will come on a day *when* he does not expect *it* and at an hour which he is unaware of, **51** and he will cut him in two and will consign his portion with the hypocrites. There, there will be weeping and gnashing of teeth.

Reference(s) in Chapter 24: v.7 ↔ Isaiah 19:2 • v.10 ↔ Isaiah 8:15 • v.15 ↔ Daniel 9:27, Daniel 11:31, Daniel 12:11 • v.21 ↔ Daniel 12:1 • v.29 ↔ Isaiah 13:10, Isaiah 34:4 • v.30 ↔ Daniel 7:13, Zechariah 12:12 • v.31 ↔ Deuteronomy 30:4.

Matthew Chapter 25

1 Then the kingdom of the heavens will be like ten virgins who took their lamps and went out to meet the bridegroom. **2** Now five of them were prudent and five foolish, **3** and the foolish *ones* took their lamps but did not take *any* oil with them, **4** but the prudent *ones* took oil in their flasks with their lamps. **5** But when the bridegroom took a long time, they all dozed off and were asleep. **6** Then in *the* middle of the night there was a shout: ‘Look, the bridegroom is coming. Come out and meet him.’ **7** Then all those virgins got up and trimmed their lamps. **8** Then the foolish *ones* said to the prudent, ‘Give us *some* of your oil, because our lamps keep going out.’ **9** But the prudent *ones* answered and said, ‘*No*, in case there is not sufficient for us and you. Go rather to those *who* sell, and buy *some* for yourselves.’ **10** But while they were going off to make the purchase, the bridegroom came, and those *who were* ready went with him to the wedding, and the door was closed. **11** Then later the other virgins also came and said, ‘Lord, lord, open up to us.’ **12** But he answered and said, ‘Truly, I say to you, I do not know you.’ **13** So be watchful, because you do not know the day or the hour when the son of man *will* come. **14** For *these things are* like a man who went abroad and called his personal servants and handed over his property to them, **15** and to one he gave five talents, and to another two, and to another one – to each according to his own capacity – and straightaway went off abroad. **16** Now the *one who had* received five talents went and did business with them and made another five talents. **17** Similarly, he *who had* two talents also gained another two. **18** But he *who had* received one went away and dug *a hole* in the ground and hid his master's money. **19** After a long time the master of those servants came *back* and settled *his* accounts with them. **20** And the *one who had* received five talents came and brought another five talents and said, ‘Master, you handed me five talents. Look, I have gained another five talents in addition to them.’ **21** And his master said to him, ‘Well *done*, you good and faithful servant. You were faithful over a little, *so* I will appoint you over much. Enter into the joy of your master.’ **22** Then the *one who had* received two talents also came and said, ‘Master, you gave me two talents. Look, I have gained another two in addition to them.’ **23** His master said to him, ‘Well *done*, you good and faithful servant. You were faithful over a little, *so* I will appoint you over much. Enter into the joy of your master.’ **24** Then the *one who had* received one talent also

came and said, 'Master, I know that you are a harsh man, reaping where you did not sow and gathering from where you did not scatter. **25** And, being afraid, I went away and hid your talent in the ground. Look, *here* you have what *is* yours.' **26** But his master answered and said to him, '*You* wicked and lazy servant, you knew that I reap where I did not sow and gather where I did not scatter. **27** Therefore you should have placed my money with the bankers so that when I came, I would have received what *was* mine with interest. **28** So take the talent from him and give *it* to the *one who* has ten talents. **29** For to everyone who has, *more* will be given, and it will be made to abound, but from him *who does* not have, even what he has will be taken. **30** And cast the unprofitable servant into the outer darkness. There, there will be weeping and gnashing of teeth.' **31** But when the son of man comes in his glory, and all the holy angels with him, then he will sit on his glorious throne, **32** and all the nations will be gathered before him, and he will separate them from one another as a shepherd separates the sheep from the goats. **33** And he will place the sheep on his right *hand side*, but the goats on *his left hand side*. **34** Then the king will say to those on his right *hand side*, 'Come, my father's blessed *ones*, inherit the kingdom prepared for you after *the* overthrow of *the* world. **35** For I was hungry, and you gave me *something* to eat; I was thirsty, and you gave me *something* to drink; I was a stranger, and you took me in; **36** naked, and you clothed me; ill, and you visited me; I was in prison, and you came to me.' **37** Then the righteous will reply to him and say, 'Lord, when did we see you hungry and feed *you*? Or thirsty and give *you* drink? **38** And when did we see you a stranger and take *you* in? Or naked and clothe *you*? **39** When did we see you ill or in prison and come to you?' **40** And the king will reply and say to them, 'Truly, I say to you, inasmuch as you have done *this* to one of the least of these brothers of mine, you have done *it* to me.' **41** Then he will say in turn to those on the left *hand side*, 'Depart from me, you cursed *people*, to the age-abiding fire prepared for the devil and his angels. **42** For I was hungry, but you did not give me *anything* to eat; I was thirsty, but you did not give me *anything* to drink; **43** I was a stranger, but you did not take me in; naked, but you did not clothe me; ill, and in prison, but you did not visit me.' **44** Then they too will reply and say, 'Lord, when did we see you hungry or thirsty, or a stranger or naked, or ill or in prison, and did not take care of you?' **45** Then he will answer them and say, 'Truly, I say to you, inasmuch as you did not do *it* to one of the least of these, neither did you do *it* to me.' **46** And these will go away to age-abiding punishment, but the righteous to age-abiding life."

Matthew Chapter 26

1 And it came to pass, when Jesus had finished all these words, *that* he said to his disciples, **2** "You know that in two days' time the Passover takes place, and the son of man will be handed over to be crucified." **3** Then the senior priests and the scribes and the elders of the people gathered together in the hall of the high priest, who *was* called Caiaphas, **4** and they took counsel *as to how* to lay hold of Jesus by trickery and kill *him*. **5** But they said, "Not during the festival, so that no uproar takes place among the people." **6** Now when Jesus was in Bethany in *the* house of Simon the leper, **7** a woman came to him with an alabaster *box* of very costly ointment, and she poured *it* over his head as he reclined. **8** But when the disciples saw *it*, they were indignant, and they said, "For what *purpose is* this waste? **9** For this ointment could have been sold for much *money* and *the proceeds* given to *the* poor." **10** But Jesus was aware of *it*, and he said to them, "Why do you give the woman trouble? For she has done me a good deed. **11** For you always have the poor with you, but you do not always have me. **12** For when she poured this ointment on my body, she did *it* with my embalming in view. **13** Truly, I say to you, wherever this gospel is preached in the whole world, what this *woman* has done will also be recounted as a memorial to her." **14** Then one of the twelve, the *one* called Judas Iscariot, went to the senior priests, **15** and he said, "What are you willing to give me if I deliver him to you?" And they stipulated thirty pieces of silver for him. **16** So from then on he sought a good opportunity to betray him. **17** On the first *day* of the unleavened *bread*, the disciples came to Jesus and said to him, "Where do you wish us to prepare for you to eat the Passover?" **18** And he said, "Go to the city, and to our good friend, and say to him, 'The teacher says, «My time is near. At your house I *will* celebrate the Passover with my disciples.»'" **19** So the disciples did as Jesus commanded them, and they prepared the Passover. **20** By the time evening had come, he was reclining *at table* with the twelve, **21** and while they were eating, he said, "Truly, I say to you that one of you will betray me." **22** Then being very grieved, each *one* of them went on to say to him, "Surely I am not *the one*, Lord?" **23** And he replied and said, "*It is the one who* dips *his* hand with me in the bowl who will betray me. **24** The son of man goes as it stands written about him, but woe to that man through whom the son of man is betrayed. It would have been better for him if that man had not been begotten." **25** And Judas, who *would* betray him, responded and said, "Surely I am not *the one*, Master?" He said to him, "You have said *it*." **26** As they ate, Jesus took the bread, and he gave

thanks, and he broke *it* and gave *some* to the disciples and said, "Take *it and* eat *it*. This is my body." 27 And he took a cup and gave thanks and gave *it* to them, and he said, "Drink from it, all of you, 28 for this is my blood of the new covenant which *is* shed for many, for *the* forgiveness of sins. 29 But I say to you, I will certainly not drink from this produce of the vine from now until that day when I drink it with you anew in the kingdom of my father." 30 Then they sang hymns and went away to the Mount of Olives. 31 Then Jesus said to them, "All of you will stumble at me this *very* night. For it stands written:

'I will strike the shepherd,

And the sheep of the flock will be scattered',

32 but after I have been raised up, I will go on ahead of you to Galilee." 33 However, Peter answered and said to him, "*Even* if all stumble at you, nevertheless I will never stumble *at you*." 34 Jesus said to him, "Truly, I say to you that tonight before *the* cock crows you will deny me three times." 35 Peter said to him, "Even if I must die with you, I certainly will not deny you." And all the disciples also spoke likewise. 36 Then Jesus went with them to a locality called Gethsemané, and he said to the disciples, "Sit here while I go away and pray over there." 37 And he took Peter and the two sons of Zebedee with *him*, and he began to be grieved and sorely troubled. 38 Then Jesus said to them, "My soul is deeply grieved, *even* to death. Remain here and be watchful with me." 39 Then when he had come a little nearer, he fell face down and prayed and said, "My father, if it is possible, let this cup pass from me. But not as I wish, but as you *do*." 40 And he went to the disciples and found them sleeping, and he said to Peter, "So did you not have strength to be on the watch for one hour with me? 41 Be watchful and pray that you do not enter into temptation. For the spirit *is* willing, but the flesh *is* weak." 42 Again, he went a second *time* and prayed, and he said, "My father, if this cup cannot pass from me, unless I drink it, your will be done." 43 Then he came *back* and found them sleeping again, for their eyes were weighed down. 44 And he left them and went away again and prayed for a third *time*, saying the same thing. 45 Then he went to his disciples and said to them, "Sleep from now on and have a rest. Behold, the hour has drawn near when the son of man *will* be delivered into *the* hands of sinners. 46 Get up and let's go. Look, he *who will* betray me has made his way here." 47 And while he was still speaking, along came Judas, one of the twelve, and with him *there* was a large crowd with swords and sticks, *coming* from the senior priests and elders of the people. 48 Now he *who would* betray him had given them a sign and had said, "*He* whom I kiss is the *one*. Lay hold of him." 49 And immediately he went to Jesus and said, "Hello, master", and he kissed him profusely. 50 But Jesus said to him, "My

friend, what are you here for?" Then they came up and laid hands on Jesus and seized him. 51 And what happened next was that one of those with Jesus stretched out *his* hand and unsheathed his sword and struck the servant of the high priest and took off his ear. 52 Then Jesus said to him, "Put your sword back in its holder. For all who take up the sword will die by the sword. 53 Or do you think that I could not now call on my father to supply me with more than twelve legions of angels? 54 But how then are the scriptures to be fulfilled if that is the way it must come about?" 55 At that hour, Jesus said to the crowds, "Have you come out as against a robber, with swords and sticks, to lay hold of me? I used to sit with you every day, teaching in the temple, but you did not seize me." 56 But all this took place so that the scriptures of the prophets might be fulfilled. Then all the disciples left him and fled. 57 But those *who had* seized Jesus led *him* away to Caiaphas the high priest, where the scribes and elders were gathered. 58 However, Peter followed him from a distance, as far as the hall of the high priest, and he went in and sat with the attendants to see *how this would* end. 59 Now the senior priests and elders and *the* whole of the Sanhedrin *council* were looking for a false testimony against Jesus so that they might put him to death. 60 But they did not find *any*. Even with many false witnesses coming forward, they did not find *any*. 61 But eventually two false witnesses came forward and said, "He said, 'I can demolish the sanctuary of God and build it within three days.'" 62 And the high priest stood up and said to him, "Do you not give any answer? What *is it that* these *men* testify against you?" 63 But Jesus remained silent. Then the high priest reacted and said to him, "I adjure you by the living God to tell us if you are the Christ, the son of God." 64 Jesus said to him, "*It is as* you have stated. But I say to you, in the future you will see **the son of man sitting on the right hand** of power and **coming on the clouds of heaven**." 65 Then the high priest tore his coat apart and said, "He has blasphemed. Why do we still need witnesses? Look, you have now heard his blasphemy. 66 What do you think?" They answered and said, "He is liable to *the* death *penalty*." 67 Then they spat in his face and beat him, and some struck him *on the face*, 68 and they said, "Prophecy to us, O Christ, who is it that struck you?" 69 But Peter was sitting outside in the hall, and a certain maidservant came up to him and said, "You too were with Jesus of Galilee." 70 But he denied *it* in the presence of all of them and said, "I don't know what you are saying." 71 And when he had gone out to the gate, another *maidservant* saw him and said to those *who were* there, "This *man* was also with Jesus the Nazarene." 72 And again he denied *it* under an oath *and* said, "I do not know the man." 73 And after a short *while*, those *who were* standing *around* came forward and said

to Peter, “Truly, you too are *one* of them. For even your dialect gives you away.” **74** Then he began to curse and swear, *saying*, “I do not know the man.” And immediately *the* cock crowed. **75** And Peter remembered the words of Jesus, *who had* said to him: “Before *the* cock crows, you will deny me three times.” And he went out and wept bitterly.

Reference(s) in Chapter 26: v.31 ↔ Zechariah 13:7 • v.64 ↔ Psalm 110:1, Daniel 7:13.

Matthew Chapter 27

1 When it was early morning, all the senior priests and the elders of the people took counsel against Jesus, so as to have him put to death. **2** And they bound him and led *him* away and delivered him to Pontius Pilate the governor. **3** Then Judas, who betrayed him, saw that he had been condemned, and he felt regret, and he returned the thirty pieces of silver to the senior priests and the elders, **4** and he said, “I have sinned, betraying innocent blood.” But they said, “What *is* that to us? You see *to it*.” **5** Then he threw the silver *coins* into the sanctuary, and he departed and went away and hanged himself. **6** But the senior priests took the silver *coins* and said, “It is not permitted to put them in the *temple* treasury, because they are the price of blood.” **7** So they took counsel and bought the potter’s field with them, as a cemetery for foreigners, **8** which *is* why that field is called “*The Field of Blood*” up to this day. **9** Then that *which* was spoken by Jeremiah the prophet was fulfilled, *where* he says, “**And they took thirty silver coins, the price of him who was valued – him from the sons of Israel whom they valued. 10 And they gave them for the potter’s field, as the Lord commanded me.**” **11** And Jesus stood before the governor, and the governor questioned him and asked, “Are you the king of the Jews?” And Jesus said to him, “*It is as you say.*” **12** And while he was being accused by the senior priests and elders, he did not answer anything. **13** Then Pilate said to him, “Do you not hear how many *things* they testify against you?” **14** But he did not even answer him as much as one word, so that the governor was very surprised. **15** Now at each festival the governor had a custom of releasing one prisoner to the crowd, *whomever* they wished. **16** And they had at that time a notorious prisoner called Barabbas. **17** So when they were gathered together, Pilate said to them, “Whom do you want me to release to you, Barabbas or Jesus, who *is* called Christ?” **18** For he knew that *it was* through envy *that* they had delivered him up. **19** And while he was sitting on the podium, his wife sent *word* to him, as follows: “Have nothing to do with that just *man*. For I have suffered a lot today in a dream on account of him.” **20** But the senior priests and elders persuaded the crowds that they should ask for Barabbas, whereas they

should have Jesus put to death. **21** And the governor responded and said to them, “Which of the two do you want me to release to you?” And they said, “Barabbas.” **22** Pilate said to them, “What should I do with Jesus, who *is* called Christ?” They all said to him, “Have him crucified.” **23** However, the governor said, “But what wrong has he done?” But they shouted *all the more* and said, “Have him crucified.” **24** And when Pilate saw that it was to no avail, but rather a tumult was arising, he took *some* water and washed his hands facing the crowd, and he said, “I am innocent of the blood of this just *man*. You see *to it*.” **25** And all the people answered and said, “*Let his blood be on us and on our children.*” **26** Then he released Barabbas to them, but he *had* Jesus flogged and handed *him* over to be crucified. **27** Then the governor’s soldiers took Jesus with *them* to the governor’s residence, and they gathered the whole cohort against him, **28** and they stripped him and put a scarlet cloak on him, **29** and they plaited a crown from thorns and put *it* on his head, and they *put* a reed in his right *hand*, and they knelt before him, and they kept mocking him, saying, “Hail, king of the Jews.” **30** And they spat at him, and they took the reed, and they kept striking his head. **31** And when they had mocked him, they took the cloak off him and put his clothes on him, and they led him away to crucify *him*. **32** Then as they were going out, they came across a Cyrenian man by name of Simon, *and* they pressed him into carrying his cross. **33** And they went to a place called Golgotha, which means “*The Place of the Skull*”, **34** *where* they gave him vinegar mixed with gall to drink. But when he had tasted *it*, he refused to drink *it*. **35** And when they had started the crucifixion, they shared out his clothes, **casting a lot**. **36** Then they sat down and guarded him there, **37** and they put above his head the accusation against him, which read,

“This is Jesus

The king of the Jews.”

38 Then two robbers were crucified with him, one on *the* right and one on *the* left. **39** But those *who* passed by blasphemed *against* him, shaking their heads, **40** and saying, “You *who would* destroy the sanctuary and rebuild *it* in three days, save yourself. If you are *the* son of God, come down from the cross.” **41** And the senior priests mocked *him* similarly, together with the scribes and elders and Pharisees, and they kept saying, **42** “Others he saved, *but* himself he cannot save. If he is *the* king of Israel, let him now come down from the cross, and we will believe in him. **43** He trusts in God; let him now rescue him, if he wants him. For he said, ‘I am *the* son of God.’” **44** In the same way, the robbers crucified with him kept reproaching him. **45** Now from *the* sixth hour, darkness came about on the whole earth until *the* ninth hour. **46** And at about the ninth hour, Jesus shouted out with a loud voice and said, “**Eli, Eli,**

lima sabachthani?" This means, **"My God, my God, why have you forsaken me?"** 47 Some of those standing there who heard *it* said, "This *man* is calling Elijah." 48 Then immediately one of them ran and took a sponge and filled *it* with vinegar and put *it* on a reed and offered *it* to him to drink *from*. 49 But the rest said, "Stop *doing that*; let us see whether Elijah comes to save him." 50 Then Jesus shouted again in a loud voice and gave up the ghost. 51 And behold, the veil of the sanctuary split in half from top to bottom, and the earth suffered an *earthquake*, and the rocks were split, 52 and tombs were opened, and many bodies of the saints fallen asleep were raised, 53 and they came out of the tombs, after his resurrection, and they went to the holy city, and they appeared to many. 54 Meanwhile the centurion and those with him guarding Jesus, when they saw the *earthquake* and the *things which had* taken place, were very afraid, and they said, "Truly, this was *the* son of God." 55 Now there were many women there, looking on from a distance, who had followed Jesus from Galilee, looking after him, 56 among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's sons. 57 And when it was late, a rich man came from Arimathea, named Joseph, who also had himself been a disciple of Jesus. 58 He went to Pilate and asked for the body of Jesus. Then Pilate ordered the body to be handed over, 59 and Joseph took the body and wrapped it up in clean fine linen, 60 and he put it in his new tomb which he had hewn out in the rock, and he rolled a large stone to the entrance of the tomb and went away. 61 And Mary Magdalene was there, as *was* the other Mary, sitting opposite the tomb. 62 And the next day, which was after the Preparation *Day*, the senior priests and Pharisees held a meeting with Pilate, 63 and they said, "Your Excellency, we remember that that deceiver said, when he was still alive, 'In three days *time* I will rise *again*.'" 64 So order the tomb to be secured until the third day, so that his disciples cannot go by night and steal him and say to the people, 'He has risen from the dead', whereby the latter deception would be worse than the former." 65 Then Pilate said to them, "You have *your* guard. Go *and* secure *it* as you know *best*." 66 So they went and secured the tomb, and they sealed the stone with the guard *present*.

Reference(s) in Chapter 27: v.9 ↔ Jeremiah 32:25, Jeremiah 32:44, Zechariah 11:12-13 • v.10 ↔ Zechariah 11:13 • v.35 ↔ Psalm 22:19MT (Psalm 22:18AV) • v.46 ↔ Psalm 22:2MT (Psalm 22:1AV).

Matthew Chapter 28

1 Late in the *night after the Sabbath*, as dawn drew on to the *first day* of the week, Mary Magdalene came with the other Mary to take a look at the tomb. 2 And behold, a severe

earthquake took place, for *the* angel of *the* Lord had come down from heaven and had come and rolled back the stone from the entrance, and he was sitting on it, 3 and his appearance was like lightning, and his clothing *was* white like snow. 4 But those on guard shook with fear of him and became as if dead. 5 However, the angel reacted and said to the women, "Don't you fear, for I know that you are looking for Jesus, who *has been* crucified. 6 He is not here, for he has risen as he said. Come *and* see the place where the Lord lay. 7 And go quickly and tell his disciples that he has risen from the dead, and look, he will go on ahead of you to Galilee. You will see him there. There you *are*, I have told you." 8 So they went out from the tomb quickly, with fear and great joy, and they ran to report *it* to his disciples. 9 But as they were going to report *it* to his disciples, behold, Jesus met them and said, "Greetings." And they went up to *him* and took hold of him by the feet and worshipped him. 10 Then Jesus said to them, "Do not be afraid. Go *and* tell my brothers to depart for Galilee, and *that* they will see me there." 11 Now as they went, what happened *was that* some *members* of the guard went to the city and reported to the senior priests everything that had happened. 12 And they gathered with the elders and held counsel, and they gave the soldiers a good sum of money, 13 and they said, "Say, 'His disciples came at night and stole him while we were sleeping.'" 14 And if this should catch the ear of the governor, we will persuade him and ensure you are not in trouble." 15 And they took the money, and they did as they had been instructed. And this account has spread about among the Jews up to the present day. 16 Then the eleven disciples went to Galilee, to the mountain where Jesus had commanded them. 17 And when they saw him, they worshipped him, but some doubted. 18 Then Jesus went up to *them*, and he spoke to them and said, "All authority in heaven and on *the* earth is given to me. 19 Go and make disciples of all the nations, baptizing them in the name of the father, the son, and the holy spirit, 20 teaching them to keep everything I have commanded you. And behold, I am with you every day until the consummation of the age." Amen.

Mark

Mark Chapter 1

1 *The* beginning of the gospel of Jesus Christ, *the* son of God, 2 as it stands written in the prophets:

"See how I am sending my messenger in front of you,

Who will prepare your way ahead of you.

3 *The* voice of *one* crying out in the desert, 'Prepare the way of *the* Lord;

Make his paths straight.’”

4 It was *the case that* John was baptizing in the desert and preaching *the* baptism of repentance for forgiveness of sins, 5 and all the region of Judaea would go out to him, as *would* the inhabitants of Jerusalem, and they were all baptized by him in the river Jordan, confessing their sins. 6 Now John was clothed in camel hair and a leather girdle around his loins, and he ate locusts and wild honey. 7 And he would preach and say, “He *who is* more powerful than me is coming after me, the buckle of whose sandals I am not worthy to stoop to loosen. 8 I have baptized you with water, but he will baptize you with holy spirit.” 9 And it came to pass in those days *that* Jesus came from Nazareth of Galilee and was baptized by John in the Jordan, 10 and immediately as he came up out of the water, he saw the heavens splitting apart and the spirit descending like a dove on him, 11 and a voice came out of the heavens: “You are my beloved son, with whom I am very pleased.” 12 And immediately the spirit drove him out into the desert. 13 And he was there in the desert for forty days, being tempted by Satan, and he was with the wild animals, while the angels would take care of him. 14 Then after John had been arrested, Jesus went to Galilee, proclaiming the gospel of the kingdom of God, 15 and saying, “The time has been completed, and the kingdom of God has drawn near. Repent and believe in the gospel.” 16 Then as he was walking by the Sea of Galilee, he saw Simon and Andrew his brother, Simon's, casting a round net in the sea. After all, they were fishermen. 17 And Jesus said to them, “Come *and* follow me, and I will make you fishermen of men.” 18 And they immediately left their nets and followed him. 19 Then when he had moved on a little from there, he saw James the *son* of Zebedee and John his brother, while they were in a boat mending *their* nets, 20 and he immediately called them, and they left their father Zebedee in the boat with the hired servants, and they went away following him. 21 Then they went into Capernaum, and on the Sabbath he immediately went into the synagogue and gave some teaching. 22 And they were astonished at his teaching, for he was teaching them as *one* having authority, and not as the scribes. 23 And there was a man with an unclean spirit in their synagogue, and he shouted out, 24 and he said, “Hey, what *have* you *to do* with us, Jesus *the* Nazarene? Have you come to destroy us? I know who you are: the holy *one* of God.” 25 At this Jesus rebuked it and said, “Be silent and come out of him.” 26 Then the unclean spirit convulsed him and shouted in a loud voice and came out of him. 27 And they were all astounded, *so much* so that they debated among themselves and said, “What does this mean? What *is* this new doctrine, where he even commands the unclean spirits with authority, and they obey him?” 28 And his fame immediately

spread into the whole country area of Galilee. 29 Then immediately when they had come out of the synagogue, they went to the house of Simon and Andrew with James and John. 30 Now Simon's mother-in-law was laid up *ill* with a fever, and they told him about her straightaway. 31 And he came over and took hold of her by the hand and lifted her up, and the fever left her immediately, and she looked after them. 32 When evening had come, when the sun had set, they brought to him all those with ailments and those possessed by a demon, 33 and the whole city was congregated at the door, 34 and he cured many *who* were ailing with various diseases, and he cast out many demons, and he did not permit the demons to speak, because they knew him. 35 Then he got up early, *while it was still* very much night, and he went out and went to a deserted place, and he prayed there. 36 Meanwhile Simon and those with him went after him, 37 and when they had found him, they said to him, “Everyone is looking for you.” 38 And he said to them, “Let us go to the nearby towns, so that I may preach there too. For I have come out for this *very purpose*.” 39 And he preached in their synagogues in the whole of Galilee, while he also cast out the demons. 40 Then a leper came to him pleading with him, and kneeling down to him, and he said to him, “If you are willing, you are able to cleanse me.” 41 At this, Jesus, moved with compassion, stretched *his* hand out and touched him, and he said to him, “I am willing, be cleansed.” 42 And as soon as he had spoken, the leprosy went from him, and he was cleansed. 43 Then he vehemently admonished him and straightaway dismissed him, 44 and he said to him, “*See to it that* you don't say anything to anyone, but go and show yourself to the priest, and offer for your cleansing what Moses prescribed, as a testimony to them.” 45 But he went out and began to publicize it widely and to blaze the matter abroad, so that he could no longer go openly into a city, but was outside in desolate places. And they kept coming to him from all sides.

Reference(s) in Chapter 1: v.2 ↔ Isaiah 40:3, Malachi 3:1 • v.3 ↔ Isaiah 40:3.

Mark Chapter 2

1 Then *some* days later he went to Capernaum again, and it was reported that he was at *someone's* home, 2 and immediately many gathered together, to the point that there was no room any more, not even *space* at the door. And while he was speaking the word to them, 3 *some people* carrying a paralysed *man* came to him, *the man* being carried by four *people*, 4 and not being able to approach him on account of the crowd, they opened up the roof where he was. And when they had broken *it* up, they lowered the stretcher on which the paralysed *man* was lying. 5 Then

when Jesus saw their faith, he said to the paralysed *man*, “My child, you have been forgiven your sins.” **6** Now some of the scribes were sitting there, while reasoning in their hearts *as follows*: **7** “Why does this *man* speak blasphemies like this? Who can forgive sins but one, *that is*, God?” **8** And immediately Jesus, having perceived in his spirit that they were reasoning inwardly like this, said to them, “Why are you reasoning about these *matters* in your hearts? **9** Which is easier, to say to the paralytic *man*, ‘You have been forgiven your sins’, or to say ‘Arise, and pick up your stretcher, and walk’?” **10** But in order that you may know that the son of man has authority to forgive sins on earth ...” – he said to the paralytic *man* – **11** “I say to you, arise, and pick up your stretcher and go to your home.” **12** And he arose immediately and picked up *his* stretcher, and he went out in the presence of all, so that they were all astounded, and they glorified God, saying, “Never have we seen *anything* like this.” **13** Then he went out again, by the sea. And the whole crowd would come to him, and he would teach them. **14** And as he passed by, he saw Levi the *son* of Alphaeus, sitting at the tax office, and he said to him, “Follow me.” And he got up and followed him. **15** And it came to pass as he was reclining *at table* in his house that many tax collectors and sinners reclined with Jesus and his disciples. For there were many, and they followed him. **16** However, when the scribes and Pharisees saw him eating with the tax collectors and sinners, they said to his disciples, “What *is this* that he eats and drinks with tax collectors and sinners?” **17** At which Jesus, having heard *it*, said to them, “It is not those *who* are in sound health who need a doctor, but those *who* are ailing. I did not come to call *the* righteous, but sinners, to repentance.” **18** Meanwhile John’s disciples, and those of the Pharisees, were fasting, and *people* came and said to him, “Why do John’s disciples and those of the Pharisees fast, whereas your disciples do not fast?” **19** And Jesus said to them, “Surely the wedding guests cannot be fasting while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast, **20** but *the* days will come when the bridegroom will be taken from them, and then, in those days, they will fast. **21** And no-one sews a patch of uncarded flannel onto an old garment, or else the piece added to it pulls *on it* – the new on the old – and *the* tear becomes worse. **22** And no-one puts new wine in old wineskins, or else the new wine tears the wineskins, and the wine leaks out, and the wineskins are ruined. Rather, new wine needs to be put in new wineskins.” **23** Then it came to pass that he was passing by on the Sabbath through the cornfields, and his disciples had begun to make a way *through*, while plucking the ears *of corn*, **24** and the Pharisees said to him, “Look at what they are doing on the

Sabbath, which is not permitted”, **25** at which he said to them, “Have you never read what David did when he was in need and was hungry, he and those with him? **26** – how he went into the house of God in *the days* of Abiathar *the* high priest and ate the showbread, which it is not permitted to eat, except for the priests, and *how* he also gave *some* to those *who* were with him?” **27** Then he said to them, “The Sabbath came about on account of man, not man on account of the Sabbath. **28** Consequently, the son of man is Lord of the Sabbath as well.”

Mark Chapter 3

1 Then he went into the synagogue again, and there was a man with a withered hand there. **2** Now they watched him closely, *to see* if he would heal him on the Sabbath, in order to accuse him. **3** And he said to the man with the withered hand, “Come up to centre *stage*.” **4** And he said to them, “Is it permitted to do good or evil on the Sabbath? To save a life or to kill?” But they remained silent. **5** Then he looked around at them with anger, thoroughly grieved at the hardness of their heart, and he said to the man, “Stretch out your hand.” And he stretched *it* out, and his hand was restored, healthy like the other *one*. **6** Then the Pharisees immediately went out with the Herodians and took counsel against him, *as to* how they might destroy him. **7** Meanwhile Jesus withdrew with his disciples to the sea, and a very large number of people followed him, from Galilee and from Judaea, **8** and from Jerusalem and from Idumaea and across the Jordan, while those *from* around Tyre and Sidon – a large community *who had* heard everything he was doing – came to him. **9** So he told his disciples that a small boat should remain at hand for him on account of the crowd, so that they should not press on him, **10** for he had healed many *people*, and as a result they converged on him in order that whoever had infirmities might touch him. **11** Also whenever the unclean spirits saw him, they would fall down before him and shout out saying, “You are the son of God”, **12** and he would rebuke them sharply so that they should not make him manifest. **13** Then he went up into a mountain and called along *those* whom he himself wanted, and they went off to him, **14** and he appointed twelve, for them to be with him, and to send them to preach, **15** and to have authority to cure sicknesses and to cast out demons. **16** And he gave an additional name to Simon: Peter. **17** Furthermore *he appointed* James the *son* of Zebedee and John the brother of James, and he gave them additional names: Boanerges, which means “sons of thunder”, **18** and Andrew and Philip and Bartholomew and Matthew and Thomas and James the *son* of Alphaeus and Thaddaeus and Simon the Kananite, **19** and Judas

Iscaariot, who for his part betrayed him. Then they went into a house, **20** and again a crowd gathered, so that they could not even eat bread. **21** And when those close to him heard *about it*, they went out to take charge of him, for *people* were saying that he had gone out of *his senses*. **22** Now the scribes who *had* come down from Jerusalem said that he was possessed by Beelzebul, and that he cast out the demons by the ruler of the demons. **23** So he called them to himself and spoke to them in parables: "How can Satan cast out Satan? **24** And if a kingdom is divided against itself, that kingdom cannot stand. **25** And if a house is divided against itself, that house cannot stand. **26** And if Satan has risen up against himself and is divided, he cannot stand, but is finished. **27** No-one can plunder the goods of a strong *man*, after entering his house, unless he first binds the strong *man*, and then he can plunder his house. **28** Truly, I say to you that the sons of men will be forgiven all *their* sins and whatever blasphemies they perpetrate, **29** but whoever blasphemes against the holy spirit does not have forgiveness throughout the age, but is liable to age-abiding judgment." **30** *He said this* because they said, "He is possessed by an unclean spirit." **31** Then his brothers and mother came and stood outside and sent *men* to him, calling him. **32** Meanwhile a crowd was sitting around him, and they said to him, "Excuse us, but your mother and your brothers and your sisters outside are looking for you." **33** Then he replied to them and said, "Who is my mother or my brothers?" **34** Then after he had looked around at those sitting around him, he said, "Behold my mother and my brothers. **35** For *it is* whoever does the will of God who is my brother, and my sister, and *my* mother."

Mark Chapter 4

1 Next he began to teach again by the sea, and a large crowd gathered around him, so that he went on board a boat to sit *in* on the sea, while the whole crowd was by the sea on land. **2** And he taught them many *things* in parables, and he said to them in *the course of* his teaching, **3** "Listen. A sower once went out to sow *seed*. **4** And it *so* happened *that* as *he* sowed, some *seed* fell beside the road, and the birds came and ate it up. **5** But some fell on stony *ground*, where it did not have much soil, and it immediately sprang up through not having depth of soil, **6** but when the sun rose, it was scorched, and because it did not have a root, it withered. **7** And some fell into the thorn bushes, and the thorn plants came up and choked it, and it did not yield *any* fruit. **8** And other *seed* fell onto good ground, and it yielded produce which sprang up and grew, and some produced a thirtyfold *return*, and some a sixtyfold, and some a hundredfold." **9** And he said, "He *who* has ears to hear, let him hear." **10** Then when he was alone, those around him with the twelve asked

him the *meaning of* the parable, **11** and he said to them, "To you it has been granted to know the mystery of the kingdom of God, but to those outside, everything comes in parables,

12 In order that they should definitely see

But not perceive,

And they will definitely hear

But not understand,

Lest they should repent,

And they should be forgiven their sins."

13 And he said to them, "Do you not know *the meaning of* this parable? How then can you know the meaning of any parable? **14** The sower sows the word. **15** One group are those alongside the road where the word is sown, but when they hear *it*, Satan immediately comes and removes the word sown in their hearts. **16** And another group are like those sown on the stony *ground*, who, when they hear the word, immediately receive it with joy, **17** but they do not have an inward root, but *rather* are for a season. Then when affliction or persecution comes on account of the word, they immediately stumble. **18** And another group are those sown in the thorn bushes, who hear the word, **19** but the cares of this age and the deceit of riches and the desires in regard to other *matters*, when they come in, choke the word, and it becomes unfruitful. **20** And another group are those sown on the good ground, who hear the word and receive *it* and bear fruit, some a thirtyfold *return*, and some a sixtyfold, and some a hundredfold." **21** Furthermore he said to them, "A lamp isn't brought to be put under a bushel *of corn* or under a bed, *is it*? It is to be put on a lampstand, *isn't it*? **22** For there is nothing hidden whatever which will not be made manifest, nor has anything secret taken place but that it will come into the open. **23** If anyone has ears to hear, let him hear." **24** And he said to them, "Watch out *with* what you hear. By the *same* measure by which you measure, it will be meted out to you. And to you who hear, *the measure* will be increased. **25** For to whoever has, *more* will be given. But from *him* who does not have, even what he has will be taken away." **26** And he said, "So is the kingdom of God, as if a man were casting seed on the ground, **27** and should sleep and get up night and day, and the seed should sprout and grow long in a way he is unaware of, **28** for the land produces fruit spontaneously: first *the* blade, then *the* ear, then *the* full corn in the ear. **29** But when the fruit yields *itself*, he immediately sends out the sickle, because the harvest is at hand." **30** And he said, "To what should we liken the kingdom of God? Or with what kind of parable should we represent it? **31** *It* is like a grain of mustard *seed*, which, when it is sown on the ground is the smallest of all the seeds which *are* on the earth, **32** but when it is sown, it comes up and becomes bigger than all the *other* vegetables and puts out big branches, so that the birds of the sky can settle in its shade."

33 And he spoke the word to them in many such parables, inasmuch as they were able to give *them* a hearing. 34 Indeed he did not speak to them without *using* a parable. But he did explain everything privately to his disciples. 35 And he said to them on that day when evening had come, "Let's go across to the other side." 36 Then when they had sent the crowd away, they took him along, *just* as he was, in the boat. And there were other small boats with him. 37 And a severe windy storm arose, and the waves were breaking over into the boat, so that it was already filling up. 38 And he was at the stern, sleeping on a pillow, and they woke him up and said to him, "Teacher, is it not of concern to you that we are in mortal danger?" 39 And when he woke up, he rebuked the wind, and he said to the sea, "Be quiet; be silenced." And the wind abated, and a great calm came. 40 Then he said to them, "Why are you fearful like this? How come you do not have faith?" 41 And they were very afraid, and they said to each other, "Who *can* this be then, seeing both the wind and sea obey him?"

Reference(s) in Chapter 4: v.12 ↔ Isaiah 6:9, Isaiah 6:10.

Mark Chapter 5

1 Then they came to the other side of the sea, to the district of the Gadarenes, 2 and when he had disembarked from the boat, a man from the tombs *who was possessed* by an unclean spirit immediately went to meet him. 3 He had *his* dwelling in the tombs, and no-one could bind him even with chains, 4 because he had often been bound in shackles and chains, but the chains had been torn apart by him and the shackles broken, and no-one was able to tame him. 5 And he was always in the mountains and the tombs, night and day, shouting and lacerating himself with stones. 6 Then when he saw Jesus from a distance, he ran and worshipped him, 7 and he cried out in a loud voice and said, "What *have* I to do with you, Jesus, son of the Most High God? I adjure you by God not to torment me." 8 For he had been saying to him, "Come out of the man, you unclean spirit." 9 And he had asked him, "What is your name?" And he had answered and said, "My name *is* Legion, for we are many." 10 And he pleaded with him earnestly that he should not send them out of the district. 11 Now a large herd of pigs was feeding there near the mountain, 12 and all the demons pleaded with him and said, "Send us into the pigs, so that we can go into them." 13 At this Jesus immediately permitted them. So the unclean spirits came out and entered into the pigs, at which the herd rushed headlong down the cliff into the sea. There were about two thousand *of them*, and they drowned in the sea. 14 And those tending the pigs fled and reported *it* in the city and in the fields. Then they went out to see what it was that *had*

happened, 15 and they came to Jesus and saw the *man* possessed by a demon sitting, and clothed, and in his senses – the *one who had been* possessed by Legion – and they were afraid. 16 And those *who had* seen how it happened to the *man* possessed by a demon described *it* to them, and *the matter* of the pigs. 17 Then they went on to ask him to depart from their district. 18 But when he had embarked on a boat, the *one who had been* possessed by a demon asked him if he *could* stay with him. 19 However, Jesus did not permit him but said to him, "Go to your home, to your family, and tell them everything that the Lord has done for you and *how* he had mercy on you." 20 And he went off, and he began to proclaim in Decapolis everything that Jesus had done for him, and everyone was amazed. 21 Meanwhile, when Jesus had again crossed to the other side in the boat, a large crowd gathered around him, and he was by the sea, 22 and it so happened that one of the officials of the synagogue came, Jairus by name, and when he saw him, he fell at his feet, 23 and he pleaded with him earnestly saying, "My little daughter is at death's door. *I ask you* to come and lay *your* hands on her, so that she should be saved and will live." 24 So he went with him, and a large crowd followed him, and they were thronging him, 25 when a certain woman *who had* had a haemorrhage for twelve years 26 – and *who* had suffered much at *the hands* of many doctors, and *who* had spent everything she had but had not been benefited in any *way* and had rather become worse – 27 having heard about Jesus, came in the crowd from behind and touched his cloak, 28 for she said, "If I can just touch his clothes, I will be saved." 29 And immediately her issue of blood dried up, and she knew in *her* body that she had been cured of *her* infirmity. 30 Then Jesus, having become inwardly aware of the power which *had* gone out of him, immediately turned to the crowd and said, "Who touched my clothes?" 31 At this the disciples said to him, "You see the crowd thronging you, yet you say, 'Who touched me?' " 32 Then he looked round to see her *who had* done this. 33 And the woman, in fear and trembling, knowing what *had* happened to her, came and fell *down* at him and told him all the truth. 34 But he said to her, "*My* daughter, your faith has cured you. Go off in peace and be free of your infirmity." 35 While he was still speaking, *men* came from the *house of the* synagogue official and said, "Your daughter has died. Why are you still troubling the teacher?" 36 But when Jesus heard what *was* said, he immediately said to the synagogue official, "Don't be afraid; just believe." 37 And he did not permit anyone to go along with him except Peter and James and John the brother of James, 38 and he came to the house of the synagogue official and saw a tumult *of people* weeping and lamenting greatly, 39 and he went in and said to

them, “Why are you making a commotion and weeping? The child has not died, but is asleep.” **40** And they laughed at him. But he sent *them* all out and took the father of the child with *him*, and the mother and those with him, and he went into *the room* where the child was lying. **41** Then he took hold of the child's hand and said to her, “Talitha cumi”, which, being translated, means, “Young girl (I say to you), ‘Arise.’” **42** And immediately the young girl arose and walked around. Now she was twelve years *old*. And they were astonished with great astonishment. **43** Then he ordered them strictly that no-one should get to know this. He also said *that something* should be given to her to eat.

Mark Chapter 6

1 Then he went out from there and came to his native country, and his disciples followed him. **2** Then, when the Sabbath came, he began to teach in the synagogue. And many who heard *him* were astounded, and they said, “Where *does* this *man* get these *things* from? And what *is* this wisdom which *has been* given to him, so that such deeds of power take place at his hands?” **3** Isn't this the carpenter, the son of Mary, and *the* brother of James and Joses and Judah and Simon? And aren't his sisters here with us?” And they were offended because of him. **4** But Jesus said to them, “A prophet is not without honour except in his native land and among his kinsmen and in his *own* house.” **5** And he could not do any deeds of power there, except that he laid *his* hands on a few invalids and healed *them*. **6** Indeed he was astonished on account of their unbelief. And he would go round the neighbouring villages teaching. **7** Then he called the twelve to himself and began to send them out two at a time, and he gave them authority over the unclean spirits, **8** and he commanded them not to take anything for *the* journey except just a staff: neither a wallet, nor bread, nor bronze *money* for *their money* belt, **9** but *to be* shod with sandals, and not to wear two tunics. **10** And he said to them, “Wherever you enter into a house, remain there until you go out from that place. **11** And *as for* whoever does not receive you or hear you, when you depart from there, shake off the dust under your feet as a testimony to them. Truly, I say to you, it will be more tolerable for Sodom or Gomorrah on *the* day of judgment than for that city.” **12** Then they went out and preached that one should repent. **13** And they cast out many demons, and they anointed many infirm with olive oil and cured *them*. **14** And King Herod heard *about it*, for his fame had become well-known, and he said, “John the Baptist has been raised from *the* dead, and that *is* why deeds of power are at work in him.” **15** Others said, “He is Elijah”, whereas *yet* others said, “He is a prophet, like one of the prophets.” **16** But when

Herod heard *about it*, he said, “John, whom I had beheaded – that's *who it is*. He has been raised from *the* dead.” **17** For Herod himself had had John arrested and bound him in prison on account of Herodias, the wife of Philip his brother, because he had married her. **18** For John had said to Herod, “It is not permitted for you to have the wife of your brother”, **19** and Herodias bore him a grudge, and she wanted to kill him, but she could not. **20** For Herod feared John, knowing that he *was* a righteous and holy man, and he protected him, and when he had heard him, he would do many *things*, and he used to listen to him with pleasure. **21** But when an opportune day came – when Herod held a dinner on his birthday for his nobles, and the cohort commanders, and the prominent *men* of Galilee, **22** and the daughter of Herodias herself had come and danced, and she had pleased Herod and those reclining *at table* with *him* – the king said to the young girl, “Ask me whatever you want, and I will give *it* to you.” **23** And he swore to her, “Whatever you ask me, I will give you, up to half of my kingdom.” **24** Then she went out and said to her mother, “What shall I ask for?” And she said, “The head of John the Baptist.” **25** Then straightaway she came in with haste to the king and made *her* request, saying, “I want you to give me the head of John the Baptist on a dish at once.” **26** Now the king, *who had* become greatly grieved, because of the oaths and the guests *at table*, did not want to deny her *the request*. **27** So the king immediately sent an executioner with instruction that his head should be brought *in*. **28** And he went off and beheaded him in the prison and brought his head on a dish and gave it to the young girl, and the young girl gave it to her mother. **29** Then when his disciples heard *about it*, they came and removed his corpse and put it in a tomb. **30** And the apostles gathered around Jesus and reported everything to him, both what they had done, and what they had taught. **31** And he said to them, “You yourselves come privately to a desolate place, and rest a short *while*.” For those *who* came and went were many, and they did not even have an opportunity to eat. **32** So they went to a desolate place by boat privately. **33** And *people* saw them departing, and many recognized him, and they were quick to converge there on foot from all the cities, and they arrived before them and gathered round him. **34** Then when Jesus went out, he saw a large crowd and felt compassion for them, because they were like sheep *which* had no shepherd, and he began to teach them many *things*, **35** and with it already being a late hour, his disciples came up to him and said, “The place is desolate and *it is* already a late hour. **36** Send them away so that they *can* go off into the surrounding country and villages and buy themselves loaves of bread, for they do not have anything to eat.” **37** But he answered and said to them, “You give them *something* to eat.”

Then they said to him, "Should we go off and buy bread for two hundred denaries and give *it* to them to eat?" **38** At this he said to them, "How many loaves do you have? Go and see." Then when they had found out, they said, "Five, and two fish." **39** Then he ordered them to have *them* all recline in groups on the green grass. **40** And they reclined in groups of a hundred, and of fifty. **41** Then he took the five loaves and the two fish, and he looked up to heaven and blessed *them*, and he broke the bread and kept giving *it* to his disciples to serve to them, and he shared out the two fish for everyone. **42** And they all ate and were satisfied. **43** Then they picked up twelve basketsful of pieces, and *bits* of the fish. **44** Now those *who had* eaten the bread amounted to five thousand men. **45** Then straightaway he made his disciples board the boat and go on ahead, to the far side, to Bethsaida, while he himself sent the crowd away. **46** And having bidden them farewell, he went away to a mountain to pray. **47** Then, when evening came, the boat was in *the* middle of the sea, and he *was* alone on land. **48** And *when* he saw them being harrowed while rowing (for the wind was against them), he then at about the fourth watch of the night came to them walking on the sea, and he intended to pass by them, **49** but when they saw him walking on the sea, they thought *it* was a phantom, and they shouted out. **50** For all *of them* saw him and were alarmed. Then straightaway he spoke with them and said to them, "Take heart, *it* is me. Don't be afraid." **51** And he climbed up into the boat with them, and the wind abated, and they were most exceedingly amazed and astounded within themselves. **52** For they had not understood about the bread, for their heart was hardened. **53** Then when they had crossed over, they came to the land of Gennesaret and moored *there*. **54** And when they had disembarked from the boat, they immediately recognized him, **55** and they ran round the whole of that neighbouring region and began to bring those *who* were ill round on stretchers *to* where they heard that he was. **56** And wherever he went – to villages or cities or country places – they placed the sick in the market places, and they pleaded with him to just touch the hem of his cloak. And whoever touched him was cured.

Mark Chapter 7

1 Then the Pharisees gathered round him, as *did* some of the scribes *who had* come from Jerusalem, **2** and seeing some of his disciples with unclean hands (that is, unwashed) eating bread, they found fault. **3** For neither the Pharisees nor any Jews eat unless they have washed *their* hands with the fist, holding to the tradition of the elders, **4** and *on return* from the market, unless they dip themselves, they do not eat. And there are many other *things* which they

have received to keep to: washings of chalices and pots and copper vessels and beds. **5** Then the Pharisees and scribes asked him, "Why do your disciples not walk according to the tradition of the elders, but eat bread with unwashed hands?" **6** To which he answered and said to them, "Isaiah prophesied well about you, you hypocrites, as it stands written:

**'This people honours me with *their* lips,
But their heart is far removed from me.**

7 And they worship me vainly,

Teaching as doctrines

***The commandments of men.*'**

8 For having abandoned the commandment of God, you hold to the tradition of men: washings of pots and chalices, and you do many other similar *things*." **9** And he said to them, "*How* finely you set aside the commandment of God so as to keep your own tradition! **10** For Moses said, '**Honour your father and your mother**', and, '**He who speaks ill of his father or mother must certainly die.**' **11** But you approve if a man says to *his* father or mother, 'What you might have been benefited by from me *is* corban', which means 'a gift *offering*'. **12** And you don't permit him to do anything any more for his father or his mother, **13** so you invalidate the word of God by your tradition which you have handed down. And you do many similar *things*." **14** Then when he had called all the crowd to himself, he said to them, "Listen to me, everyone, and understand: **15** there is nothing on the outside of man which can defile him, if it goes into him, but *it is* the *things that* come out of him – those are *the things which* defile man. **16** If anyone has ears to hear, let him hear." **17** Then when he went into a house away from the crowd, his disciples asked him about the parable. **18** And he said to them, "Are you also witless in this way? Do you not understand that nothing from outside which goes into a man can defile him? **19** Because it does not go into his heart, but into *his* belly, and it goes out into the latrine, a *system* which makes all foodstuffs clean." **20** And he said, "*Now* what comes out of a man – that *is what* defiles man. **21** For from inside, out of the heart of men, come ill-natured disputes, adulteries, fornications, murders, **22** thefts, frauds, wicked acts, deceit, licentiousness, an evil eye, blasphemy, arrogance, foolishness. **23** All these wicked *things* come out from the inside and defile man." **24** Then he got up and departed from there to the regions between Tyre and Sidon, and he went into a house, not wanting anyone to know, but he could not escape notice. **25** For a woman whose little daughter was possessed by an unclean spirit had heard about him, and she came and fell *down* at his feet. **26** Now the woman was a Greek, a Syro-phoenician by race. And she asked him to cast out the demon from her daughter. **27** But Jesus said to her, "Let the children be fed first. For it is not right to take the children's bread and throw *it*

to the dogs.” 28 Then she answered and said to him, “Yes, Lord. But even the dogs under the table eat from the children's crumbs.” 29 Then he said to her, “You may go because of that remark. The demon has gone out of your daughter.” 30 And she went off to her house, and she found *that* the demon *had* come out and *that her* daughter *had been* laid on a bed. 31 And again he left the borders of Tyre and Sidon and came to the Sea of Galilee in *the* middle of the districts of Decapolis. 32 And they brought him *a man* deaf and hardly able to speak, and they pleaded with him to put *his* hand on him. 33 Then he took him away from the crowd privately and put his fingers in his ears and spat and touched his tongue, 34 and he looked up to heaven, and he sighed and said to him, “Ephphatha”, which means “be opened.” 35 And immediately his *sense of* hearing was opened and the impediment of his tongue was released, and he spoke properly. 36 Then he commanded them not to tell anyone. But the more he commanded them, the more profusely they publicized *it*. 37 And they were astounded in the extreme, and they said, “He has done everything well – he enables both the deaf to hear and the mute to speak.”

Reference(s) in Chapter 7: v.6 ↔ Isaiah 29:13 • v.7 ↔ Isaiah 29:13 • v.10 ↔ Exodus 20:12, Exodus 21:17, Deuteronomy 5:16.

Mark Chapter 8

1 In those days when there was a very large crowd, and they didn't have anything to eat, Jesus called his disciples to himself and said to them, 2 “I feel compassion for the crowd, because they have remained with me for three days now and do not have anything to eat. 3 And if I send them off to their home fasting, they will faint on the way, for some of them have come a long way.” 4 At this his disciples answered him, “How can anyone feed these *people* with bread here in *the* desert?” 5 Then he asked them, “How many loaves do you have?” And they said, “Seven.” 6 And he instructed the crowd to recline on the ground. Then he took the seven loaves, and he gave thanks, and he broke *them* and gave *them* to his disciples to serve, and they served *them* to the crowd. 7 And they had a few small fish, and he blessed *them* and told *them* to serve them as well. 8 So they ate and were satisfied, and they picked up seven hampers *of* surplus pieces. 9 Now those *who* ate were about four thousand. And he sent them off. 10 Then he immediately boarded a boat with his disciples and went to the regions of Dalmanutha. 11 And the Pharisees came out and began to dispute with him, seeking a sign from him from heaven, putting him to the test, 12 at which he sighed deeply in his spirit and said, “Why does this generation keenly seek a sign? Truly, I say to you, there certainly will not be a sign given to this generation.” 13 Then he left

them and again boarded a boat and departed to the other side. 14 Now they had forgotten to take bread, and they did not have *any* with them in the boat except for one loaf, 15 and he instructed them and said, “Watch out, beware of the leaven of the Pharisees and the leaven of Herod.” 16 At this they argued among themselves and said, “*It is because* we haven't got *any* bread.” 17 But Jesus was aware *of that* and said to them, “Why are you arguing because you haven't got *any* bread? Don't you discern or understand yet? Do you still have a hardened heart? 18 **Do you not see, although you have eyes? And do you not hear, although you have ears?** And do you not remember? 19 When I broke five loaves for the five thousand, how many basketsful of pieces did you pick up?” They said to him, “Twelve.” 20 “And when *I broke* the seven *loaves* for the four thousand, how many hampers full of pieces did you pick up?” And they said, “Seven.” 21 And he said to them, “How come you do not understand?” 22 Then he came to Bethsaida, and they brought a blind *man* to him and pleaded with him to touch him. 23 Then he took hold of the blind *man's* hand and led him out of the village, and he spat into his eyes and put *his* hands on him, and he asked him if he *could* see anything. 24 And he looked up and said, “*I can* see men, inasmuch as *I can* see *them* walking around *looking* like trees.” 25 Then he put *his* hands on his eyes again and enabled him to see again, and he was restored, and he saw everyone clearly. 26 And he sent him off to his house, and he said, “Do not go into the village, nor tell anyone in the village.” 27 Then Jesus went out, as *did* his disciples, to the villages of Caesarea Philippi, and on the way he questioned his disciples and said to them, “Who do men say I am?” 28 They replied, “‘John the Baptist’, whereas others *say*, ‘Elijah’, and others, ‘One of the prophets.’” 29 Then he said to them, “But who do you say I am?” Peter answered and said to him, “You are the Christ.” 30 Then he warned them not to tell anyone about himself. 31 Next he began to teach them that the son of man had to suffer many *things*, and to be rejected by the elders and the senior priests and the scribes, and to be killed, and to rise again after three days. 32 Indeed, he would make the assertion openly. Then Peter took him aside, and he began to remonstrate with him. 33 But he turned around and looked at his disciples, and he remonstrated with Peter and said, “Get behind me, Satan. For you are not mindful of the *affairs* of God, but those of men.” 34 Then he called the crowd to himself with his disciples and said to them, “Let whoever wishes to follow me deny himself and take up his cross and follow me. 35 For whoever wants to save his life will lose it, but *it is* whoever loses his own life for my sake and *that* of the gospel who will save it. 36 For in what *way* does it benefit a man if he gains the whole world,

but forfeits his *own* life? 37 Or what will a man give *in* exchange for his *own* life? 38 For *as for* whoever is ashamed of me and my words in this adulterous and sinful generation, the son of man will be in turn ashamed of him when he comes in the glory of his father with the holy angels.”

Reference(s) in Chapter 8: v.18 ↔ Jeremiah 5:21.

Mark Chapter 9

1 And he said to them, “Truly, I am telling you that there are some of those standing here who will certainly not taste death until they see the kingdom of God come in power.” 2 Then six days later, Jesus took Peter and James and John along and brought them up to a high mountain alone, privately. Then he was transfigured in front of them. 3 And his clothes became shining – very white like snow – *clothes* of a kind which no cloth dresser on earth can make shine *like that*. 4 Moreover Elijah appeared to them with Moses, and they were speaking to Jesus, 5 at which Peter responded and said to Jesus, “Rabbi, it is good for us to be here. So let’s make three booths: one for you, and one for Moses, and one for Elijah.” 6 For he did not know what he should say, for they were terrified. 7 Then a cloud materialized and overshadowed them, and a voice came from the cloud, “This is my beloved son. Hear him.” 8 Yet the moment when they looked round, they didn’t see anyone any longer, except just Jesus with them. 9 Then as they came down from the mountain, he commanded them not to recount *the things* they had seen to anyone until the son of man had risen from *the* dead. 10 And they kept the matter to themselves, while discussing with each other what rising from *the* dead meant. 11 Then they questioned him and said, “The scribes say that Elijah must come first, *don’t they?*” 12 Then he answered and said to them, “Elijah does indeed come and restore everything first, so how come it stands written concerning the son of man that he *must* suffer many *things* and be thought nothing of? 13 But I say to you that Elijah has also come, and that they did to him whatever they wanted, as it stands written concerning him.” 14 Then he went to the disciples and saw a large crowd around them, and scribes discussing with them. 15 And immediately, when the whole crowd saw him, they were astounded, and they ran to greet him. 16 Then he asked the scribes, “What are you discussing with them?” 17 At this one of the crowd answered and said, “Teacher, I have brought you my son *who is* possessed by a mute spirit. 18 And wherever it seizes him, it tears at him, and he foams and gnashes his teeth, and he becomes dehydrated. Moreover, I told your disciples to cast it out, but they couldn’t.” 19 Then he answered him and said, “O unbelieving generation, how long will I be with you? How long will I bear with you? Bring him to me.”

20 So they brought him to him. And when he saw him, the spirit immediately convulsed him, and he fell onto the ground and rolled about, foaming. 21 And he asked his father, “How long is it since this happened to him?” And he said, “Since childhood. 22 And it has often thrown him in both fire and water, to destroy him. But if you can *do* anything, help us and have compassion on us.” 23 Then Jesus, quoting him, said to him, “‘If you can’ believe, everything *is* possible for him *who* believes.” 24 Then the father of the child immediately cried out and said with tears, “I believe, Lord. Help my unbelief.” 25 Then when Jesus saw that a crowd was converging, he rebuked the unclean spirit and said to it, “You mute and deaf spirit, I command you, come out of him and do not go in to him any more.” 26 Then it shouted and convulsed him severely and came out, and he became as though *he was* dead, so that many said that he had died. 27 But Jesus took hold of him by the hand and lifted him up, and he arose. 28 Then when he had gone home, his disciples asked him privately, “*Why is it that* we could not cast it out?” 29 And he said to them, “This kind cannot come out by any *means* except prayer and fasting.” 30 And they departed from there and passed through Galilee, and he did not want anyone to know. 31 For he kept teaching his disciples and saying to them, “The son of man *will* be delivered *into the* hands of men, and they will kill him, and after being killed, he will rise on the third day.” 32 But they kept failing to understand the statement and were afraid to ask him *about it*. 33 Then he went to Capernaum, and after going into a house, he asked them, “What did you discuss among yourselves on the way?” 34 But they remained silent, for on the way they had discussed with each other who *was the* greatest. 35 Then he sat down and addressed the twelve and said to them, “If anyone wants to be *the* first, he will be *the* last of all and *the* servant of all.” 36 Next, he took a child and stood him in front of them, and after taking him in his arms, he said to them, 37 “Whoever receives one of such children in my name receives me, and whoever receives me doesn’t receive me, but him *who* sent me.” 38 Then John answered him and said, “Teacher, we saw someone casting out demons in your name, *someone* who does not follow us, and we prevented him, because he does not follow us.” 39 But Jesus said, “Do not prevent him, for there is no-one who can perform a deed of power in my name and *who* will quickly be able to speak ill of me. 40 For whoever is not against you is for you. 41 For whoever gives you a cup of water to drink in my name, because you are Christ’s – truly, I am telling you – he will certainly not lose his reward. 42 And it *would* be better for anyone who causes one of the little *ones* who believe in me to stumble, if an upper millstone were put round his neck and he were thrown into the sea.

43 So if your hand causes you to stumble, cut it off. It *would* be better for you to go into life maimed than to go off into Gehenna, into the inextinguishable fire, with two hands,

44 Where their worm does not die,

And the fire is not extinguished.

45 And if your foot causes you to stumble, cut it off. It *would* be better for you to go off into life lame than to be thrown into Gehenna, into the inextinguishable fire, with two feet,

46 Where their worm does not die,

And the fire is not extinguished.

47 And if your eye causes you to stumble, cast it out. It *would* be better for you to go into the kingdom of God with one eye, than to be thrown into fiery Gehenna with two eyes,

48 Where their worm does not die,

And the fire is not extinguished.

49 For everyone will be salted with fire, and every sacrifice will be salted with salt. 50 Salt is good. But if salt becomes bland, with what can you season it? Have salt in yourselves, and live peaceably among yourselves.”

Reference(s) in Chapter 9: v.44 ↔ Isaiah 66:24 • v.46 ↔ Isaiah 66:24 • v.48 ↔ Isaiah 66:24.

Mark Chapter 10

1 Then he arose from there and went to the districts of Judaea, through the far side of the Jordan, and again crowds flocked to him, and, as was his custom, he taught them again. 2 And when *some* Pharisees arrived, they asked him, “Is it permitted for a husband to divorce *his* wife?” testing him. 3 And he answered and said to them, “What did Moses command you?” 4 Then they said, “Moses permitted *us* to write a deed of divorce and to divorce.” 5 At this Jesus replied and said to them, “He wrote this commandment for you in view of your hardness of heart. 6 But from *the* beginning of creation, **God made them male and female. 7 On account of this, a man will leave his father and his mother, and he will cleave to his wife, 8 and the two will be one flesh, so that they are no longer two, but one flesh. 9** So let man not separate what God has paired together.” 10 Then at home his disciples again asked him about the same *thing*, 11 and he said to them, “Whoever divorces his wife and marries another commits adultery against her. 12 And if a woman divorces her husband and marries someone else, she commits adultery.” 13 Then they brought children to him, so that he might touch them. But the disciples rebuked those *who* brought *them*. 14 But when Jesus saw *it*, he became indignant and said to them, “Let the children come to me; do not prevent them. For of such is the kingdom of God. 15 Truly, I say to you, whoever does not receive the kingdom of God as a child will certainly not go into it.” 16 Then he took them in his arms and put *his* hands on them and blessed them. 17 Then

as he was setting off on *his* way, a certain *man* ran up *to him* and knelt before him and asked him, “Good teacher, what should I do in order to inherit age-abiding life?” 18 At this Jesus said to him, “Why do you say I *am* good? No-one is good except one, *that is*, God. 19 You know the commandments. **You shall not commit adultery. You shall not commit murder. You shall not steal. You shall not give false testimony. You shall not defraud. Honour your father and your mother.**” 20 And he answered and said to him, “Teacher, I have kept all these *things* from my youth.” 21 Then Jesus looked at him and felt *brotherly* love for him and said to him, “You lack one *thing*: go *and* sell what you have and give *it* to *the* poor, and you will have treasure in heaven. And come *and* follow me and take up the cross.” 22 But he became crestfallen at the proposition and went away grieving, for he had many possessions. 23 Then Jesus looked around and said to his disciples, “With what difficulty those who have money will go into the kingdom of God!” 24 Now the disciples were astounded at his words. But Jesus answered again and said to them, “Children, how difficult it is for those trusting in money to go into the kingdom of God!” 25 It is easier for a camel to go in through the eye of a needle than for a rich man to go into the kingdom of God. 26 Then they were utterly amazed, and they said to themselves, “Who, then, can be saved?” 27 So Jesus looked at them and said, “With men *it is* impossible, but not with God. For everything is possible with God.” 28 Peter went on to say to him, “Look, we have left everything and followed you.” 29 *But* Jesus answered and said, “Truly, I say to you, there is no-one who has left home, or brothers or sisters or father or mother or wife or children or fields, for my sake and for the sake of the gospel, 30 who will not receive a hundredfold now, in this season – houses and brothers and sisters and mothers and children and fields, with persecutions, and in the age to come, age-abiding life. 31 For many *who are* first will be last, and *who are* last will be first.” 32 Now they were on *their* way going up to Jerusalem, and Jesus was going in front of them, and they were astounded, and they were afraid as they were following. Then he took the twelve aside again and began to tell them *about the things* that would happen to him, 33 *and he said*, “Here we *are* going up to Jerusalem, and the son of man will be delivered up to the senior priests and *the* scribes, and they will condemn him to death and deliver him to the Gentiles. 34 And they will mock him and scourge him and spit on him and kill him, and on the third day he will rise again.” 35 Then James and John the sons of Zebedee came to him and said, “Teacher, we would like you to do for us whatever we ask.” 36 He then said to them, “What would you like me to do for you?” 37 They then said to him, “Grant us to sit one on

your right and one on your left in your glory.”
38 But Jesus said to them, “You do not know what you are asking. Can you drink the cup which I drink and be baptized *with* the baptism *with* which I am baptized?” **39** Then they said to him, “We can.” But Jesus said to them, “You will drink the cup which I drink and be baptized *with* the baptism *with* which I am being baptized.”
40 But to sit on my right and *my* left is not mine to give, but *is for those* for whom it has been prepared.” **41** Then when the ten heard *it*, they began to become annoyed with James and John.
42 But Jesus called them to himself and said to them, “You know that those *who are* considered *fit* to rule over the Gentiles lord it over them, and their high-ranking *people* exercise authority over them. **43** But it will not be like this among you, but whoever wishes to be great among you must be your servant, **44** and whoever of you wishes to be first must be *the* servant of all. **45** For indeed the son of man did not come to be ministered to, but to minister, and to give his life *as* a ransom for many.” **46** Then they arrived in Jericho, and as he went out of Jericho, *as did* his disciples and a considerable crowd, *the* son of Timaeus, Bartimaeus, who *was* blind, was sitting at the side of the road begging. **47** And when he heard that it was Jesus the Nazarene, he began to shout and say, “Son of David, Jesus, have pity on me.” **48** At this many rebuked him *telling him* to be quiet, but he shouted all the more, “Son of David, have pity on me.” **49** And Jesus stopped and ordered him to be called. So they called the blind *man* and said to him, “Take courage, get up; he is calling you.” **50** So he took off his coat and got up and went to Jesus. **51** Then Jesus answered and said to him, “What would you like me to do for you?” The blind *man* said to him, “Rabbouni, to see again.” **52** Then Jesus said to him, “Off you go; your faith has cured you.” And immediately he recovered his sight and followed Jesus on *his* way.

Reference(s) in Chapter 10: v.4 ↔ Deuteronomy 24:1 • v.6 ↔ Genesis 1:27 • v.7 ↔ Genesis 2:24 • v.8 ↔ Genesis 2:24 • v.19 ↔ Exodus 20:12-16, Deuteronomy 5:16-20.

Mark Chapter 11

1 And when they were approaching Jerusalem, Bethsphagé and Bethany at the Mount of Olives, he sent two of his disciples out, **2** and he said to them, “Go off into the village opposite you, and immediately as you enter it, you will find a colt tied up, on which no man has sat. Untie it and bring *it*. **3** And if anyone says to you, ‘Why are you doing this?’ say, ‘The Lord needs it’, and he *will* immediately despatch *it* here.” **4** So they went off and found a colt tied to the door outside in the street, and they untied it. **5** And some of those standing there said to them, “What are you doing, untying the colt?” **6** So they spoke to them

as Jesus had commanded, and they led them *alone*. **7** Then they led the colt to Jesus and put their clothes on it, and he sat on it. **8** And many spread their clothes in the way, whereas others cut foliage from the trees and spread *them* in the way. **9** Both those *who were* going in front and those following shouted and said,

“Hosanna;

Blessed is he

Who comes in the name of the Lord.

10 Blessed *is* the kingdom of our father David, Which comes in the name of the Lord.

Hosanna in the highest realms.”

11 Then Jesus went into Jerusalem, and into the temple, and when he had looked around at everything, the time already being evening, he went out to Bethany with the twelve. **12** And on the next day, after they had departed from Bethany, he was hungry, **13** so when he saw a fig tree from a distance, *which* had leaves, he went *to see* if he would find anything on it. But when he came to it, he found nothing but leaves. After all, it was not *the* fig season. **14** And reacting, Jesus said to it, “Let no-one ever eat fruit from you any more.” And the disciples heard him. **15** Then they went to Jerusalem, and when Jesus had gone into the temple, he began to throw out those selling and buying in the temple, and he overturned the tables of the money-changers and the chairs of those selling doves, **16** and he did not allow anyone to carry a utensil through the temple. **17** Then he gave some teaching and said to them, “Does it not stand written that

My house shall be called a house of prayer for all the nations,

But you have made it a den of thieves?”

18 Now the scribes and the senior priests heard *it*, and they looked for *a way* to destroy him. For they feared him, because all the crowd were amazed at his teaching. **19** And when it had become late, he went out of the city. **20** Then early in the morning as they were passing by, they saw the fig tree, withered from *its* roots, **21** and Peter remembered and said to him, “Rabbi, look, the fig tree which you cursed has withered.” **22** Then Jesus replied and said to them, “Have faith in God. **23** For truly, I say to you that whoever says to this mountain, ‘Be uplifted and cast into the sea’ and does not doubt in his heart, but *who* believes that what he says *will* come about – *then* whatever he says will come to pass for him. **24** Which *is* why I say to you, believe that you *will* receive everything that you ask for when praying, and it will come to pass for you. **25** And when you stand praying, be forgiving if you have anything against anyone, in order that your father in the heavens may forgive you your transgressions. **26** But if you do not forgive, neither will your father in the heavens forgive your transgressions.” **27** Then they went to Jerusalem again, and while he was walking around in the temple, the senior priests and

scribes and the elders came to him, **28** and they said to him, “By what authority do you do these *things*? And who gave you this authority to do these *things*?” **29** Then Jesus replied and said to them, “I for my part will ask you one thing, so answer me, and I will tell you by what authority I do these *things*. **30** John’s baptism – was it from heaven, or from men? Answer me.” **31** Then they reasoned among themselves and said, “If we say, ‘From heaven’, he will say, ‘Why did you not believe him then?’ **32** But should we say, ‘Of men’?” They feared the people, for everyone held John to really have been a prophet. **33** Then they answered and said to Jesus, “We do not know.” To which Jesus answered and said to them, “Neither do I tell you by what authority I do these *things*.”

Reference(s) in Chapter 11: v.9 ↔ Psalm 118:25, Psalm 118:26 • v.10 ↔ Psalm 118:25 • v.17 ↔ Isaiah 56:7, Jeremiah 7:11.

Mark Chapter 12

1 Then he began to speak to them in parables: “A man planted a vineyard and put a fence round *it* and dug a vat pit and built a tower, and he put it under hired labour with farmers and went abroad. **2** And in due course he sent a servant to the farmers, in order to receive some vineyard fruit from the farmers. **3** But they took him and flogged *him* and sent *him* off empty-handed. **4** Then he sent another servant to them. But they stoned that *one* and beat *him* on the head and sent *him* off having been shamefully treated. **5** Then he sent another *one*. But they killed that *one*, and many others, flogging some and killing others. **6** Well then, still having *his* one son, his beloved, he also sent him last of *all* to them, and he said, ‘They will respect my son.’ **7** But those farmers said to themselves, ‘This is the heir. Come on, let’s kill him, and the inheritance will be ours.’ **8** So they took him and killed *him* and disposed of *him* outside the vineyard. **9** What, then, will the lord of the vineyard do? He will come and destroy the farmers and give the vineyard to others. **10** And have you not read this scripture:

‘The stone which the builders rejected

Is what has become the keystone.

11 This came about from the Lord,

And it is wonderful in our eyes?’”

12 And they looked for *a way* to seize him, but they feared the crowd. For they knew that he had levelled the parable at them. So they left him and departed. **13** Then they sent some of the Pharisees and Herodians to him to trap him in *his* speech. **14** So they came and said to him, “Teacher, we know that you are true and do not concern yourself about anyone, for you do not regard *the* outward appearance of men, but teach the way of God in truth. Is it permitted to give census-tax to Caesar or not? **15** Are we to give *it* or not to give *it*?” But knowing their hypocrisy, he said to them,

“Why are you putting me to the test? Bring me a denary to see.” **16** So they brought *one*. Then he said to them, “Whose image and inscription *is* this?” They said to him, “Caesar’s.” **17** Then Jesus replied and said to them, “Give the *things* of Caesar to Caesar and the *things* of God to God.” And they were amazed at him. **18** Then *some* Sadducees, who say there is no resurrection, came to him and questioned him and said, **19** “Teacher, Moses wrote for us, ‘**If someone’s brother dies, and he leaves a wife, but he does not leave children, that his brother is to take his wife and raise up seed to his brother.**’” **20** *Let’s say* there were seven brothers. And the first took a wife, and he died and did not leave seed. **21** Then the second took her, and he died, and neither did he leave seed. And likewise the third. **22** And the seven took her but did not leave seed. Last of all, the woman died too. **23** In the resurrection, when they rise, whose wife will she be? For the seven had her *as a wife*.” **24** Then Jesus replied and said to them, “You are in error in this, *aren’t you*, because you don’t know the scriptures or the power of God. **25** For when they rise from *the* dead, they neither marry nor are given in marriage, but they are like *the* angels in the heavens. **26** And concerning the dead – *the fact* that they are raised – have you not read in the book of Moses, at *the passage about* the bush, when God spoke to him and said, ‘**I am the God of Abraham, and the God of Isaac, and the God of Jacob**’?” **27** He is not the God of *the* dead, but *the* God of *the* living. So you are badly in error.” **28** Then one of the scribes *who had* come up and heard them disputing, knowing that he had answered them well, asked him, “What is *the* first commandment of all?” **29** And Jesus answered him, “*The* first of all the commandments *is*, ‘**Hear, O Israel, the Lord our God is one Lord.**’” **30** And, ‘**You shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.**’” This *is the* first commandment. **31** And the second *is* similar – this: ‘**You shall love your neighbour as yourself.**’” There is no other commandment greater than these.” **32** Then the scribe said to him, “Well *said*, teacher. You have spoken truly in that, ‘**He is one and there is no other apart from him.**’” **33** And, ‘**To love him with all your heart and with all your understanding and with all your soul and with all your strength, and to love one’s neighbour as oneself is greater than all the whole burnt offerings and sacrifices.**’” **34** Then when Jesus saw that he had answered astutely, he said to him, “You are not far from the kingdom of God.” Then no-one dared question him any more. **35** And Jesus answered *them* and said, when teaching in the temple, “How *is it that* the scribes say that the Christ is *the* son of David? **36** For David himself said by holy spirit,

**‘The Lord said to my Lord,
«Sit on my right hand side**

Until I make your enemies your footstool.»’

37 David himself, therefore, calls him Lord. So how is he his son?” Now the common people were listening to him with pleasure. 38 And he said to them in his teaching, “Beware of the scribes who enjoy walking around in robes, and greetings in the markets, 39 and *the* privileged seats in the synagogues, and *the* privileged couches at dinners, 40 who devour widows’ houses and for show say long prayers. These will receive a more serious judgment.” 41 Then Jesus sat down opposite the treasury and saw how the crowd put copper *money* into the treasury. And many rich *people* were putting in a lot, 42 but one poor widow put in two leptons, which is a quadrans. 43 Then he called his disciples to himself and said to them, “Truly, I say to you that this poor widow has put *in* more than anyone of those *who* contribute to the treasury. 44 For everyone contributed from their surplus, but this *woman* from her paucity put *in* everything she had – her whole livelihood.”

Reference(s) in Chapter 12: v.10 ↔ Psalm 118:22 • v.11 ↔ Psalm 118:23 • v.19 ↔ Deuteronomy 25:5 • v.26 ↔ Exodus 3:6 • v.29 ↔ Deuteronomy 6:4 • v.30 ↔ Deuteronomy 6:5 • v.31 ↔ Leviticus 19:18 • v.32 ↔ Deuteronomy 6:4, 2 Samuel 22:32, Isaiah 45:5, Psalm 18:32MT (Psalm 18:31AV) • v.33 ↔ Deuteronomy 6:5; Leviticus 19:18, 1 Samuel 15:22, Isaiah 1:11 • v.36 ↔ Psalm 110:1.

Mark Chapter 13

1 Then as he went out of the temple, one of his disciples said to him, “Teacher, see what *impressive* stones and buildings *these are*.” 2 At this Jesus answered and said to him, “Do you see these great buildings? Not a stone shall be left on a stone, nor *will it* escape being reduced to rubble.” 3 Subsequently, while he was sitting down on the Mount of Olives opposite the temple, Peter and James and John and Andrew asked him privately *and said*, 4 “Tell us, when will these *things* take place? And what *is* the sign when all these *things* are about to be fulfilled?” 5 Then Jesus answered them and went on to say, “Watch out that no-one leads you astray. 6 For many will come in my name, saying, ‘I am *the one*’, and they will deceive many. 7 And when you hear of wars and reports of wars, do not be alarmed. For *such things* must take place, but *that is* not yet the end. 8 **For nation shall rise up against nation, and kingdom against kingdom,** and there will be *earthquakes* in various places, and there will be famines and disorders. These *things are* the beginnings of birth pains. 9 But you watch out for yourselves. For they will deliver you to *the Sanhedrin councils*, and you will be flogged in *the synagogues*, and you will stand before leaders and kings on account of me, as a testimony to them. 10 And the gospel must

be preached to all the nations first. 11 Then when they lead you and deliver *you* up, do not be worried beforehand *about* what you are to say, and do not rehearse *a script*, but say whatever is given to you at that hour. For it is not you who *will be* speaking, but the holy spirit. 12 And brother will betray brother to death, and father child, and **children will rise up against their parents** and will have them put to death. 13 And you will be hated by everyone on account of my name. But *it is* he *who* endures to *the* end who will be saved. 14 Then when you see **the abomination of desolation** which *was* spoken of by Daniel the prophet, standing where it should not – let him *who* reads take note – then those in Judaea must flee to the mountains. 15 He *who is* on the roof must not come down into the house nor go in to take anything from his house, 16 and he *who is* in the field must not turn back to take his coat *with him*. 17 But woe to those with child and those *who are* breastfeeding in those days. 18 And pray that your flight should not be in the winter. 19 For those days will **be a tribulation such as has never taken place since the beginning of creation** which God created, up to now, and never will be *again*, 20 and if *the* Lord were not to shorten *those* days, no flesh would be saved, but on account of the elect whom he has chosen, he has shortened *those* days. 21 Then if anyone says to you, ‘Look, here *is* the Christ’, or, ‘Look there’, do not believe *it*. 22 For false Christs and false **prophets will rise up, and they will give signs and wonders** with the intention of deceiving, if possible, even the elect. 23 So you watch out. There you *are*, I have told you everything beforehand. 24 But in those days, after that tribulation,

The sun will be darkened,

And the moon will not give its gleam,

25 And the stars of heaven will be falling down,

And the powers in the heavens will be shaken.

26 And then they will see **the son of man coming in clouds** with great power and glory. 27 And then he will send his angels, and they will gather up his elect from the four winds, from the extremities of *the* earth to the extremities of heaven. 28 Now learn from the parable of the fig tree. When its branch has already become fresh and is producing leaves, know that the summer is near. 29 So too you, when you see these *things* taking place, know that they are near, *right* at the doors. 30 Truly, I say to you that this generation will certainly not pass away until all these *things* take place. 31 Heaven and the earth will pass away, but my words will certainly not pass away. 32 But no-one knows about that day or hour, not even the angels who *are* in heaven, nor the son, except the father. 33 Watch out, be vigilant and pray, for you do not know when the time is. 34 *It will be* like a man abroad, who *has* left his house

and *has* given his servants authority, and to each *one* his work, and *who* has instructed the doorkeeper to keep watch. **35** So be vigilant. For you do not know when the lord of the house is coming, *whether* in the evening, or at midnight, or at *the* cock crowing, or in the morning, **36** so that if he comes suddenly, he does not find you sleeping. **37** And I am telling everyone what I am telling you: be vigilant.”

Reference(s) in Chapter 13: v.8 ↔ Isaiah 19:2 • v.12 ↔ Micah 7:6 • v.14 ↔ Daniel 9:27, Daniel 11:31, Daniel 12:11 • v.19 ↔ Daniel 12:1 • v.22 ↔ Deuteronomy 13:2MT (Deuteronomy 13:1AV) • v.24 ↔ Isaiah 13:10 • v.25 ↔ Isaiah 13:10, Isaiah 34:4 • v.26 ↔ Daniel 7:13.

Mark Chapter 14

1 Now two days later it was the Passover and *the days of* the unleavened bread, and the senior priests and the scribes were looking for *a way* to catch him by deceit and put *him* to death. **2** But they said, “Not at the festival, so that there will not be a popular uproar.” **3** Then when he was in Bethany in the house of Simon the leper, while he was reclining *at table*, a woman *who* had an alabaster *box* of very expensive genuine spikenard ointment came, and she broke the alabaster *box* and poured it down onto *his* head. **4** And some were irritated inwardly and said, “Why has this waste of ointment taken place?” **5** For this could have been sold for more than three hundred denaries and given to the poor.” And they railed at her. **6** But Jesus said, “Leave her *alone*. Why are you giving her trouble? She has done me a good work. **7** For you always have the poor with you, and you can do them good whenever you want, but you do not always have me. **8** She has done what she was able *to do*. She has had the anticipation to anoint my body for *my* embalming. **9** Truly, I say to you, wherever this gospel is preached in the whole world, what this *woman* has done will also be spoken about as a memorial to her.” **10** Then Judas Iscariot, one of the twelve, went away to the senior priests in order to betray him to them. **11** And when they heard *it*, they were delighted and promised to give him money. Then he looked for a convenient way to betray him. **12** Then on the first day of the unleavened bread, when they were sacrificing the Passover lamb, his disciples said to him, “Where do you want us to go and prepare for you to eat the Passover *lamb*?” **13** And he sent two of his disciples and said to them, “Go off into the city, and a man carrying a pitcher of water will meet you. Follow him, **14** and wherever he goes to, say to the master of the house, ‘The teacher asks, «Where is the guest-room where I may eat the Passover *lamb* with my disciples?»’ **15** Then he will show you a large upper room, laid out *and* prepared. Prepare for us there.” **16** So his disciples went out and came to the city, and they found *things* as he had told them, and they prepared the Passover *lamb*. **17** Then when it had

become late, he came with the twelve. **18** And while they were reclining and eating, Jesus said, “Truly, I say to you that one of you will betray me: the *one who* eats with me.” **19** Then they began to grieve and say to him one by one, “Surely not me?” And another *would say*, “Surely not me?” **20** But he answered and said to them, “*It is the* one of the twelve who dips into the bowl with me. **21** Now the son of man goes away according *to what* stands written concerning him. But woe to that man through whom the son of man is betrayed. It would have been better for him if that man had not been born.” **22** Then while they were eating, after Jesus had taken bread and blessed *it*, he broke *it* and gave *some* to them, and he said, “Take *this and* eat *it*. This is my body.” **23** Then when he had taken the cup and given thanks, he gave *it* to them, and they all drank from it, **24** and he said to them, “This is my blood, that of the new covenant, which *is* poured out on behalf of many. **25** Truly, I say to you that I will no longer drink from the produce of the vine at all until that day when I drink it anew in the kingdom of God.” **26** Then they went out to the Mount of Olives, singing hymns. **27** Then Jesus said to them, “You will all take offence at me this night, in that it stands written:

**‘I will strike the shepherd,
And the sheep will be scattered’,**

28 but after I have risen, I will go ahead of you to Galilee.” **29** Then Peter said to him, “Even if all take offence, still, I *will* not.” **30** Then Jesus said to him, “Truly, I say to you that you today, this night, before *the* cock crows twice, will deny me three times.” **31** But he *all the* more insistently kept saying, “*Even* if I need to die with you, I will definitely not deny you.” They all spoke similarly too. **32** Then they came to a place, the name of which *was* Gethsemané, and he said to his disciples, “Sit down here while I pray.” **33** Then he took Peter and James and John with him, and he began to be struck with astonishment and to be sorely troubled. **34** And he said to them, “My soul is extremely sorrowful to the point of death. Remain here and be watchful.” **35** Then he approached a little and fell to the ground and prayed that, if it was possible, the hour should pass away from him, **36** and he said, “Abba, father, everything *is* possible with you. Remove this cup from me, but not what I want, but what you *want*.” **37** Then he came and found them sleeping, and he said to Peter, “Simon, are you sleeping? Could you not be watchful for one hour? **38** Be watchful and pray, so that you do not enter into temptation. For the spirit *is* willing, but the flesh *is* weak.” **39** Then he went away again and prayed, and he said the same thing. **40** Then he returned and found them sleeping again, for their eyes were weighed *down*, and they did not know what to answer him. **41** Then he came for the third *time* and said to them, “Sleep from now on and rest. It has

passed away. The hour has come. Behold, the son of man is *about to be* betrayed into the hands of sinners. **42** Get up, let's go. Look, he *who will* betray me has drawn near.” **43** And immediately, while he was still talking, Judas, being one of the twelve, arrived, as *did* a large crowd with him, with swords and sticks, from the senior priests and the scribes and the elders. **44** Now he *who* was betraying him had pre-arranged a signal with them, and he had said, “*He* whom I kiss, *that* is him. Seize him and lead *him* away securely.” **45** So he went off, and straightaway he went up to him and said to him, “Rabbi, rabbi”, and he kissed him profusely. **46** Then they laid their hands on him and seized him. **47** But a certain one of those standing around drew his sword and struck the high priest's servant and cut off his ear. **48** But Jesus responded and said to them, “Have you come out as *you would* against a robber, with swords and sticks to arrest me? **49** I was with you every day teaching in the temple, but you did not seize me. But let the scriptures be fulfilled.” **50** Then they all left him and fled. **51** However, a certain young man followed him, wearing fine linen over *his* naked *body*, and the young men seized him, **52** but he abandoned the fine linen and fled from them naked. **53** Then they led Jesus away to the high priest, and all the senior priests and the elders and the scribes went with him. **54** Meanwhile Peter followed him from a distance up to inside the courtyard of the high priest, and he was sitting with the attendants and was warming himself at the fire. **55** Now the senior priests and all the Sanhedrin *council* were looking for a testimony against Jesus, so as to put him to death, but they *could* not find *one*, **56** for many were giving false witness against him, but the testimonies were not in agreement. **57** Then some stood up and gave false witness against him and said, **58** “We have heard him say, ‘I will destroy this sanctuary which *is* made by hands and within three days I will build another not made by hands.’” **59** But their testimonies were not in agreement in this either. **60** Then the high priest stood up in full view and questioned Jesus and asked, “Do you not answer anything? What are these *people* testifying against you?” **61** But he remained silent and did not answer anything. Again the high priest asked him and said to him, “Are you the Christ, the son of the blessed?” **62** Then Jesus said, “I am. And you will see the son of man sitting on *the* right *hand* of power and coming with the clouds of heaven.” **63** At this the high priest tore his tunics and said, “Why do we still need witnesses? **64** You have heard the blasphemy. How does it look to you?” Then they all condemned him to be punishable by death. **65** Then some began to spit at him, and to blindfold his face, and to buffet him and to say to him, “Prophecy.” Then the attendants would give him sharp slaps *on the face*. **66** Then while Peter was in the courtyard below, one of the high

priest's maidservants came, **67** and when she saw Peter warming himself, she looked *straight* at him and said, “You were also with Jesus the Nazarene.” **68** But he denied *it* and said, “I do not know or even understand what you are saying.” Then he went out into the forecourt, and *the* cock crowed. **69** Then when the maidservant saw him again, she began to say to those standing around, “This *man* is *one* of them.” **70** And he kept on denying it again. And after a short *while*, those standing around said to Peter again, “You certainly are *one* of them, and indeed you are a Galilean, and your dialect is similar.” **71** But he began to curse and swear, *saying*, “I do not know this man whom you are speaking *about*.” **72** Then *the* cock crowed a second *time*. At this Peter remembered the saying that Jesus had spoken to him, “Before *the* cock crows twice, you will deny me three times.” Then he took it to *heart* and wept.

Reference(s) in Chapter 14: v.27 ↔ Zechariah 13:7.

Mark Chapter 15

1 Then straightaway in the morning the senior priests with the elders and scribes and all the Sanhedrin held a council, and they bound Jesus and carried him away and handed *him* over to Pilate. **2** And Pilate questioned him *and asked*, “Are you the king of the Jews?” He then answered and said to him, “*As* you say.” **3** And the senior priests accused him of many *things*. **4** Then Pilate questioned him again and asked, “Do you not answer anything? See how many *things* they testify against you.” **5** But Jesus no longer answered anything, with the result that Pilate was amazed. **6** Now *at the* festival, he would release to them one prisoner, whomever they asked for. **7** And *a man* called Barabbas was *held* bound among the insurgents who had committed murder in the insurrection. **8** And the crowd shouted out and began to make their request *for him to do* as he always did for them, **9** at which Pilate answered them and said, “Do you want me to release the king of the Jews to you?” **10** For he knew that the senior priests had delivered him up through envy. **11** But the senior priests had stirred up the crowd so that he should rather release Barabbas to them. **12** Then Pilate replied again and said to them, “What then do you want me to do *to him* whom you call *the* king of the Jews.” **13** Then they shouted again, “Crucify him!” **14** Then Pilate said to them, “Well what has he done wrong?” But they shouted *all the* more profusely, “Crucify him!” **15** Then Pilate, wishing to satisfy the crowd, released Barabbas to them, and when he *had* had Jesus flogged, he handed *him* over to be crucified. **16** Next the soldiers led him into the courtyard, which is the governmental compound, and they convened the whole cohort. **17** And they clothed him in purple and put a crown of thorns

on him which they had plaited. **18** And they went on to greet him, *saying*, “Hail, O king of the Jews.” **19** And they kept striking his head with a reed, and spitting on him, and kneeling and paying homage to him, **20** and when they had made fun of him, they took off the purple clothing, and they put his own clothes on him, and they led him out in order to crucify him. **21** And they pressed a certain passer-by, Simon *the Cyrene, who was coming from a field*, the father of Alexander and Rufus, to carry his cross. **22** Then they brought him to *the place called Golgotha*, which in translation is “*The Place of the Skull*.” **23** And they gave him wine mixed with myrrh to drink, but he did not take *it*. **24** Then when they had started to crucify him, they shared out his clothes among themselves and cast lots for them *as to* who would take what. **25** Now it was *the third hour* when they crucified him. **26** And the inscription of his indictment was inscribed:

“The king of the Jews.”

27 Moreover they crucified two robbers with him, one on *his* right and one on his left. **28** So the scripture was fulfilled which says, “**And he was reckoned with lawless ones.**” **29** And those passing by blasphemed him, shaking their heads and saying, “Ah, you *who would* demolish the sanctuary and build *it again* in three days, **30** save yourself and come down from the cross.” **31** And the senior priests also similarly mocked among themselves along with the scribes and said, “He saved others. He cannot save himself. **32** Let Christ, the king of Israel, come down now from the cross, so that we may see and believe him.” And those crucified with him kept reproaching him. **33** Then, at *the sixth hour*, darkness descended on the whole earth until *the ninth hour*. **34** And at the ninth hour, Jesus shouted in a loud voice and said, “**Eloi Eloi, lima sabachthani**”, which in translation is, “**My God, my God, why have you forsaken me?**” **35** At which some bystanders, when they heard *it*, said, “Look, he is calling on Elijah.” **36** Then a certain *person* ran and filled a sponge with vinegar and put *it* on a reed and offered *it* him to drink, and he said, “All right. Let's see if Elijah comes to take him down.” **37** Then Jesus uttered a loud noise and expired. **38** At this point the veil of the sanctuary was split in two from the top to the bottom. **39** When the centurion who *was* standing by opposite him saw that he had shouted and expired in this way, he said, “Truly, this man was *the son of God*.” **40** There were also *some* women looking on from a distance, among whom were also Mary Magdalene and Mary the mother of James junior and Josès, and Salome, **41** who had also followed him and served him when he was in Galilee, and *there were* many other women who *had* come up with him to Jerusalem. **42** Then with it being late by this time, since it was *the Preparation Day*, which is *the day* before the

Sabbath, **43** Joseph of Arimathea, an honourable councillor, who himself was awaiting the kingdom of God, came and ventured to go up to Pilate and asked for Jesus's body. **44** Now Pilate was surprised that he had already died, and he called for the centurion and asked him if he died a while ago. **45** Then having ascertained *the fact* from the centurion, he granted the body to Joseph. **46** And having bought fine linen, he took him down and wrapped *him* in the fine linen and deposited him in a sepulchre which had been hewn out of a rock, and he rolled a stone against the entrance to the sepulchre, **47** while Mary Magdalene and Mary *the mother* of Josès observed where he was being put.

Reference(s) in Chapter 15: v.28 ↔ Isaiah 53:12 • v.34 ↔ Psalm 22:2MT (Psalm 22:1AV).

Mark Chapter 16

1 Then when the Sabbath was over, Mary Magdalene and Mary *the mother* of James, and Salome bought spices *with which* to come and anoint him. **2** And very early on the first *day of the week* they came to the sepulchre, with the sun having risen, **3** and they were saying to each other, “Who will roll the stone away from the entrance to the sepulchre for us?” **4** Then they looked up and saw that the stone had been rolled away. Now it was very large. **5** Then they went into the sepulchre and saw a young man sitting on the right, clothed in a white robe, and they were astonished. **6** But he said to them, “Do not be astonished. You are seeking Jesus the Nazarene who *was* crucified. He has risen; he is not here. See the place where they put him. **7** But go off *and* tell his disciples, including Peter, that he is going ahead of you to Galilee. You will see him there, as he told you.” **8** At this they went out and ran away from the sepulchre, and trembling and bewilderment possessed them, and they didn't say anything to anyone, for they were afraid. **9** Then after he had risen early on *the first day of the week*, he appeared first to Mary Magdalene, out of whom he had cast seven demons. **10** She departed and told those *who* had been *in company* with him, *who were* mourning and weeping. **11** And when they heard that he was alive and had been seen by her, they did not believe *it*. **12** And after this, he was manifested in another form to two of them *who were* walking around, as they were going to a field. **13** At this they went off and told the rest. But those did not believe them either. **14** Later, he was manifested to the eleven themselves as they were reclining *at table*, and he reproached their unbelief and hardness of heart, because they had not believed those *who had* seen him risen. **15** And he said to them, “Go into the whole world and preach the gospel to the whole of creation. **16** He *who has* believed and *has been* baptized will be saved, but he *who has* not believed will be condemned.

17 And these signs will closely follow those *who have* believed. They will cast out demons in my name; they will speak in new tongues; 18 they will take up serpents; even if they drink anything deadly, it will not harm them at all; they will lay hands on the infirm, and they will get better.” 19 So then, after speaking to them, the Lord was taken up into heaven, and he sat down at *the right hand* of God. 20 And they went out and preached everywhere, with the Lord working with *them*, confirming the word through signs following. Amen.

Luke

Luke Chapter 1

1 Seeing that many have undertaken to draw up an account concerning the proceedings fully carried through among us, 2 *just as those who from the beginning were* eye-witnesses to, and had become servants of, the word – *just as they handed those things* down to us – 3 *so it seemed* right to me too, who *has* followed everything accurately from *the beginning*, to write to you in an orderly way, Your Excellency Theophilus, 4 in order that you might come to know the certainty of *the matters* about which you have been taught orally. 5 In the days of Herod the king of Judaea, there was a certain priest by the name of Zacharias, from the division of Abijah, whose wife *was descended* from the daughters of Aaron, and her name *was* Elizabeth. 6 They were both righteous in the sight of God, walking in all the commandments and statutes of the Lord blamelessly. 7 Now they did not have a child, because Elizabeth was barren, and both were elderly, 8 and it came to pass while he was holding the office of priest in the appointed order of his division before God, 9 in accordance with the custom of the priestly office, *that* he received the lot of burning incense as he went into the Lord's sanctuary. 10 And *while* the whole gathering of the people was praying outside at the hour of the incense, 11 an angel of *the Lord* appeared to him, standing on *the right hand side* of the incense altar. 12 And Zacharias was alarmed when he saw *him*, and fear fell on him, 13 but the angel said to him, “Do not be afraid, Zacharias, for your supplication has been heard, and your wife Elizabeth will bear you a son, and you will call him John, 14 and you will have joy and gladness, and many will rejoice at his birth, 15 for he will be great in the Lord's sight, and he will not drink *any* wine or liquor at all, and he will be filled with holy spirit even from his mother's womb, 16 and he will turn many of the sons of Israel to *the Lord* their God. 17 And he will go ahead of him in *the spirit* and power of **Elijah, in order to turn the hearts of the fathers to the children**, and *the* disobedient to

the prudence of *the* righteous, to prepare a people equipped for *the Lord*.” 18 Then Zacharias said to the angel, “By what *means* will I know this? For I am an old man, and my wife is elderly.” 19 Then the angel replied and said to him, “I am Gabriel, who stands in the presence of God, and I have been sent to speak to you, and to bring you *the good tidings* of these *things*. 20 Now look, you will be mute and not able to speak until the day *when* these *things* take place, because you did not believe my words, which will be fulfilled in their due time.” 21 Meanwhile the people were waiting for Zacharias, and they were surprised at him taking *so much* time in the sanctuary, 22 and when he came out, he was not able to speak to them, and they realized that he had seen a vision in the sanctuary. So he kept making signs to them, and he remained mute. 23 And it came to pass when the days of his officiating service were completed *that* he went off to his home, 24 and after those days, his wife Elizabeth conceived, and she hid herself away for five months, and she said, 25 “*This is* how the Lord has acted for me in *the days* when he condescended to remove my reproach among men.” 26 Then in the sixth month, the angel Gabriel was sent by God to a town in Galilee, *the name of which was* Nazareth, 27 to a virgin betrothed to a man whose name *was* Joseph, of *the* house of David, and the name of the virgin *was* Mary, 28 and when the angel had come to her, he said, “Greetings, *you who have been* shown grace. The Lord is with you. Blessed *are* you among women.” 29 Now when she saw *this*, she was deeply disturbed at his words, and she pondered on what kind of greeting this might be, 30 but the angel said to her, “Do not be afraid, Mary, for you have found grace with God. 31 And look, you will conceive *in the womb* and bear a son, and you will give him the name Jesus. 32 He will be great, and he will be called *the son of the Most High*, and *the Lord* God will give him the throne of David his father, 33 and he shall reign over the house of Jacob throughout the ages, and there will be no end to his kingdom.” 34 Then Mary said to the angel, “How will this be, seeing I do not know a man?” 35 At this the angel answered and said to her, “Holy spirit will come upon you, and power of *the Most High* will overshadow you, and on account of this the holy *child* who *will be* born will be called *the son of God*. 36 And look, Elizabeth your kinswoman *has* herself also conceived a son in *her* old age, and this is *the* sixth month with her who *was* called barren, 37 for nothing will prove impossible with God.” 38 Then Mary said, “Here *am I*, the maidservant of *the Lord*. May it come to pass for me according to your words.” And the angel departed from her. 39 Then in those days Mary got up and went with haste into the mountainous region, to a town of Judah, 40 and she went into Zacharias's house and greeted Elizabeth. 41 Then it came to

pass, when Elizabeth heard Mary's greeting, *that* the baby in her womb leapt, and Elizabeth was filled with holy spirit, **42** and she called out in a loud voice and said, "Blessed *are* you among women, and blessed *is* the fruit of your womb. **43** And from where *is* this *privilege* of mine that the mother of my Lord should come to me? **44** Because, you see, when the sound of your greeting came to my ears, the baby leapt for joy in my womb. **45** And blessed *is* she *who has* believed that an accomplishment of the *things* spoken to her by *the* Lord will take place."

46 Then Mary said,

"My being magnifies the Lord,

47 And my spirit has rejoiced in God my saviour,

48 Because he has looked *favourably* on the lowly status of his maidservant.

For it will be seen that from now *on*

All generations will pronounce me blessed,

49 Because he *who is* mighty

Has done great *deeds* for me,

And holy *is* his name,

50 And his mercy *is* on those *who* fear him, From generation to generation.

51 He has acted *in* strength with his arm;

He has scattered *those who are* arrogant

In *the* thoughts of their heart.

52 He has removed powerful *men* from *their* thrones

And exalted *the* lowly;

53 He has filled *the* hungry with good *things*

And sent *the* rich away empty.

54 He has helped Israel his servant,

Remembering mercy –

55 As he said to our fathers,

To Abraham and to his seed

– Throughout the age."

56 Then Mary remained with her for about three months, and *then* returned to her house.

57 Meanwhile Elizabeth's time for her to give birth became due, and she bore a son. **58** And her neighbours and relatives heard how *the* Lord had

magnified his mercy with her, and they rejoiced with her. **59** And it came to pass on the eighth day *that* they came to circumcise the child, and they

called him after the name of his father Zacharias, **60** but his mother replied and said, "No; instead, he will be called John." **61** Then they said to her,

"There is no-one in your family who is called by that name." **62** So they made signs to his father as to what he wished him to be called. **63** At this he

asked for a writing-tablet and wrote as follows: "His name is John." And they were all amazed. **64** Then his mouth was immediately opened, as

was his tongue, and he spoke blessing God. **65** Then fear came upon all those *who* lived

around them, and in the entire mountainous region of Judaea all these matters were talked

about, **66** and all those *who* heard it laid it to heart and said, "What then will this child *turn out to*

be?" And *the* hand of *the* Lord was with him.

67 Then Zacharias his father was filled with holy spirit, and he prophesied and said,

68 "Blessed *be* the Lord God of Israel,

Because he has visited and accomplished redemption

For his people,

69 And he has raised a horn of salvation for us

In the house of David his servant,

70 As he spoke by *the* mouth of the holy *ones*

– His prophets of old time –

71 *Bringing about* salvation from our enemies

And from *the* hand of all those *who* hate us,

72 In showing mercy to our fathers,

And in remembering his holy covenant,

73 – *The* oath which he swore to Abraham our father –

To grant to us,

74 That we,

After being delivered from *the* hand of our enemies,

Might serve him fearlessly,

75 In sanctity and righteousness in his sight,

All the days of our life.

76 And you, child,

Will be called a prophet of *the* Most High,

For you will go ahead of *the* Lord

To prepare his ways,

77 To impart knowledge of salvation to his people,

By forgiveness of their sins,

78 By *means of* the compassionate mercy of our God,

By which *one who has* sprung up

Has visited us from *on* high,

79 In shining light upon those living in darkness

And *the* shadow of death,

To direct our feet onto *the* way of peace."

80 So the child grew up and became strong in spirit, and he was in the desert *places* until *the* day of his being presented to Israel.

Reference(s) in Chapter 1: v.17 ↔ Malachi 3:1, Malachi 3:23MT (Malachi 4:5AV), Malachi 3:24MT (Malachi 4:6AV).

Luke Chapter 2

1 Now it came to pass in those days *that* a decree went out from Caesar Augustus that the whole

Roman world should be registered. **2** This registration was the first *to take place* when

Cyrenius was governor of Syria. **3** So everyone went to be registered – each *one* to his own town.

4 And Joseph also went up from Galilee, from the town of Nazareth, to Judaea, to *the* city of David,

which is called Bethlehem, because he was of *the* house and *the* paternal lineage of David, **5** to have

himself registered with Mary, the woman betrothed to him, *who* was expecting a child.

6 And it came to pass when they were there, *that* the days for her to give birth became due, **7** and

she gave birth to her firstborn son, and she

wrapped him in swaddling clothes, and she laid him in a feeding-trough, because there was no room for them in the inn. **8** Now there were shepherds in the same region spending the nights in the open and keeping guard over their flock at night, **9** and behold, *the* angel of *the* Lord stood by them, and *the* glory of *the* Lord shone around them, and they were very much afraid. **10** Then the angel said to them, “Do not be afraid, for look, I bring you tidings of great joy, which will be to *the* whole of the people, **11** for today a saviour, who is Christ *the* Lord, was born to you in *the* city of David. **12** And *this* is the sign to you: you will find a baby wrapped in swaddling clothes, lying in a feeding-trough.” **13** Then suddenly *along* with the angel came a numerous heavenly company, praising God, and they said,

14 “Glory in *the* highest *realms* to God,

And peace on earth;

Goodwill among men.”

15 And it came to pass, when the angels had departed from them for heaven, that the shepherds said to each other, “Let us without fail cross over to Bethlehem and see this episode which *has* taken place, which the Lord has made known to us.” **16** So they went, going quickly, and they discovered both Mary and Joseph, and the baby lying in the feeding-trough. **17** Then when they had seen *it*, they publicized the account which *had been* told them concerning this child. **18** And all who heard *it* were astounded at what *was* told them by the shepherds, **19** but Mary guarded all these things closely, pondering *them* in her heart. **20** Then the shepherds returned, glorifying and praising God for everything that they had heard and seen, according to what they were told. **21** Subsequently, when eight days had passed for the circumcising of him, he was given the name Jesus, which *had been* given by the angel before he had been conceived in the womb. **22** Then when the days of their purification were completed, according to the law of Moses, they brought him up to Jerusalem to present *him* to the Lord, **23** as it stands written in *the* law of *the* Lord: “**Every male who opens the womb will be called holy to the Lord**”, **24** and to offer a sacrifice according to what *has been* spoken in *the* law of *the* Lord: “**A pair of turtle-doves or two fledgling pigeons.**” **25** Now there was a man in Jerusalem whose name *was* Simeon, and this man *was* righteous and devout, awaiting *the* consolation of Israel, and holy spirit was on him, **26** and it had been oracularly communicated to him by the holy spirit that he would not see death before he saw the Lord's Christ, **27** and he went under *the impulse* of the spirit to the temple. And when the parents brought the child Jesus in for them to do what *was* the custom of the law concerning him, **28** he took him in his arms and blessed God and said,

29 “Now, Lord,

You *can* let your servant go,

According to your word,

In peace,

30 Because my eyes have seen your salvation,

31 Which you prepared in front of all peoples:

32 **A light for revelation to the Gentiles**

And *for* the glory of your people Israel.”

33 Joseph and his mother were amazed at the *things* said concerning him, **34** but Simeon blessed them, and he said to Mary his mother, “Behold, he is destined to be an occasion of falling and rising of many in Israel, and a sign spoken against. **35** And a sword will cut through your own soul also, in order that *the* thoughts of many hearts may be revealed.” **36** Also, there was a prophetess, Anna, *the* daughter of Phanuel, of *the* tribe of Asher – she *was* very elderly and had lived with *her* husband for seven years after her marriage – **37** and she *was* an eighty-four year old widow, who had not left the temple, serving with fastings and supplications night and day, **38** and she stood by at that very hour and gave thanks to the Lord, and she spoke of him to all those *who* were awaiting redemption in Jerusalem. **39** Then when they had completed all the *things* according to the law of *the* Lord, they returned to Galilee, to their own town, Nazareth. **40** So the child grew and became strong in spirit, filled with wisdom, and *the* grace of God was on him. **41** And his parents went to Jerusalem every year for the festival of the Passover. **42** Then when he was twelve years *old*, they went up to Jerusalem according to the custom of the festival, **43** and when they had spent the days *there*, as they returned, the boy Jesus remained in Jerusalem, but neither Joseph nor his mother knew *it*, **44** but they supposed he was in the group of travellers, and they went a day's journey and looked for him among *their* relatives and acquaintances, **45** and when they did not find him, they went back to Jerusalem looking for him. **46** And it was after three days *that* they found him in the temple, sitting in *the* midst of the teachers, listening to them and questioning them, **47** and all those listening to him were amazed at *his* understanding and his answers. **48** Then when they saw him, they were astounded, and his mother said to him, “My child, why have you acted this way to us? You can see that your father and I have been very worried looking for you.” **49** Then he said to them, “How come you were looking for me? Did you not know that I need to be *immersed* in my father's *affairs*?” **50** But they did not understand the remark which he made to them. **51** Then he went down with them and came to Nazareth and was subject to them. But his mother kept all these remarks in her heart. **52** Meanwhile Jesus progressed in wisdom and stature, and in grace with God and men.

Reference(s) in Chapter 2: v.11 ↔ Isaiah 9:5MT (Isaiah 9:6AV) • v.23 ↔ Exodus 13:2 • v.24 ↔ Leviticus 12:6 • v.32 ↔ Isaiah 42:6, Isaiah 49:6.

Luke Chapter 3

1 Now in the fifteenth year of the government of Tiberius Caesar, when Pontius Pilate was governor of Judaea, and Herod was tetrarch of Galilee, and Philip his brother was tetrarch of Ituraea and the region of Trachonitis, and Lysanias was tetrarch of Abilene, 2 at the time when Annas and Caiaphas were high priest, the word of God came to John the son of Zacharias in the desert, 3 and he went to the whole area around the Jordan, proclaiming the baptism of repentance for forgiveness of sins, 4 as it stands written in the book of the words of Isaiah the prophet, where he says,

“The voice of one crying out in the desert,

‘Prepare the way of the Lord;

Make his paths straight.

5 Every ravine will be filled in,

And every mountain and hill will be made level,

And the crooked places will be made straight,

And the rough tracks will be made smooth roads.

6 And all flesh will see the salvation of God.’ ”

7 Then he said to the crowds that came out to be baptized by him, “You offspring of adders, who has intimated to you to flee from the coming wrath? 8 Well then, produce fruit worthy of repentance, and do not start saying to yourselves, ‘We have our father Abraham.’ For I tell you that God is able to raise up children to Abraham from these stones, 9 and the axe also already lies at the root of the trees. For every tree which does not bear good fruit is cut down and thrown into the fire.” 10 Then the crowds questioned him and said, “What shall we do, then?” 11 At this he replied and said to them, “Let him who has two tunics share with him who does not have any, and let him who has food do likewise.” 12 Then some tax collectors also came to be baptized, and they said to him, “Teacher, what shall we do?” 13 And he said to them, “Do not exact any more than you have been authorized.” 14 Then some men on military service also questioned him, and they said, “And as for us, what shall we do?” At that he said to them, “Do not extort money from anyone or falsely accuse anyone, and be satisfied with your pay.” 15 Moreover, since the people were in expectation and everyone was considering John in their hearts, as to whether he might be the Christ, 16 John reacted and said to them all, “I baptize you with water. But he who is mightier than me is coming, the strap of whose sandals I am not fit to unloose. He will baptize you with holy spirit and fire, 17 and his winnowing fan is in his hand, and he will thoroughly cleanse his threshing floor and gather the wheat into his store, but he will burn up the

chaff with inextinguishable fire.” 18 Then in many other respects he comforted and brought good tidings to the people. 19 But Herod the tetrarch, because he was being rebuked by him concerning Herodias the wife of his brother, and concerning all the wicked things Herod had done, 20 added this as well to everything and shut John up in prison. 21 Then it came to pass, when all the people had been baptized, and Jesus had been baptized and was praying, that heaven was opened, 22 and the holy spirit descended in a bodily form like a dove on him, and a voice from heaven came and said, “You are my beloved son; I am very pleased with you.” 23 Now Jesus himself was about thirty years old, beginning his ministry, being, as was reckoned by law, the son-by-law of Joseph, who was the son-in-law of Heli, 24 who was the son of Mattath, who was the son of Levi, who was the son of Melchi, who was the son of Janna, who was the son of Joseph, 25 who was the son of Mattathiah, who was the son of Amos, who was the son of Naum, who was the son of Esli, who was the son of Naggai, 26 who was the son of Maath, who was the son of Mattathiah, who was the son of Semei, who was the son of Joseph, who was the son of Judah, 27 who was the son of Johanan, who was the son of Resha, who was the son of Zerubbabel, who was the son of Shealtiel, who was the son of Neri, 28 who was the son of Melchi, who was the son of Addi, who was the son of Cosam, who was the son of Elmodam, who was the son of Er, 29 who was the son of Jose, who was the son of Eliezer, who was the son of Jorim, who was the son of Mattath, who was the son of Levi, 30 who was the son of Simeon who was the son of Judah, who was the son of Joseph, who was the son of Jonah, who was the son of Eliakim, 31 who was the son of Melea, who was the son of Menan, who was the son of Mattattah, who was the son of Nathan, who was the son of David, 32 who was the son of Jesse, who was the son of Obed, who was the son of Boaz, who was the son of Salmon, who was the son of Nahshon, 33 who was the son of Amminadab, who was the son of Ram, who was the son of Hezron, who was the son of Perez, who was the son of Judah, 34 who was the son of Jacob, who was the son of Isaac, who was the son of Abraham, who was the son of Terah, who was the son of Nahor, 35 who was the son of Serug, who was the son of Reu, who was the son of Peleg, who was the son of Eber, who was the son of Salah, 36 who was the son of Cainan, who was the son of Arphaxad, who was the son of Shem, who was the son of Noah, who was the son of Lamech, 37 who was the son of Methuselah, who was the son of Enoch, who was the son of Jared, who was the son of Mahalaleel, who was the son of Cainan, 38 who was the son of Enos, who was the son of Seth, who was the son of Adam, who was the son of God.

Luke Chapter 4

1 Then Jesus, *who was* full of holy spirit, returned from the Jordan, and he was led by the spirit into the desert, 2 and he was tempted by the devil for forty days, and he did not eat anything in those days. Then when they were completed – after *all this* – he was hungry. 3 The devil said to him, “If you are *the* son of God, tell this stone to become bread.” 4 At this Jesus answered him and said, “It stands written: **‘Man shall not live by bread alone, but by every word of God.’**” 5 Then the devil led him up to a high mountain and showed him all the kingdoms of the world in a moment of time, 6 and the devil said to him, “I will give you all this authority, and their glory, because it has been given to me, and I give it to whomever I wish, 7 so if you worship me, all *that* will be yours.” 8 Then Jesus answered him and said, “Off with you behind me, Satan. It stands written: **‘You shall worship the Lord your God, and you shall serve him only.’**” 9 Next he led him to Jerusalem, and he stood him on the pinnacle of the temple and said to him, “If you are *the* son of God, throw yourself down from here, 10 for it stands written:

‘He will command his angels concerning you To protect you’,

11 and,

‘They will bear you on their hands So that you don’t strike your foot against a stone.’”

12 At this Jesus responded and said to him, “It has been spoken: **‘You shall not tempt the Lord your God.’**” 13 Then having finished each temptation, the devil withdrew from him for a while, 14 and Jesus returned in the power of the spirit to Galilee. Then a report about him spread throughout the entire surrounding region, 15 and he himself taught in their synagogues, and he was glorified by all. 16 Then he went to Nazareth where he had been brought up, and in accordance with his custom, he went into the synagogue on the Sabbath day, and he stood up to read. 17 Now *the* book of the prophet Isaiah was handed over to him, and he unrolled the book, and he found the place where it was written:

**18 “The spirit of the Lord is on me,
On account of which he has anointed me
To bring good tidings to the poor.
He has sent me to heal the brokenhearted,
To proclaim release to captives,
And recovery of sight to the blind,
To send the wounded off discharged,
19 To proclaim the acceptable year of the Lord.”**

20 Then he rolled the book up and returned *it* to the attendant, and he sat down. Now the eyes of everyone in the synagogue were looking at him intently, 21 but he went on to say to them,

“Today, this scripture has been fulfilled in your ears.” 22 So they all bore witness to him, and they were astounded at the words of grace coming from his mouth, and they said, “Isn’t this the son of Joseph?” 23 At this he said to them, “You will no doubt tell me this adage: ‘Doctor, cure yourself. All the *things* we have heard which took place in Capernaum, do also here in your native country.’” 24 And he said, “Truly, I say to you, no prophet is accepted in his native country, 25 and I say to you truthfully, there were many widows in Israel in the days of Elijah, when heaven had been closed for three years and six months, when there was a severe famine in all the land, 26 and Elijah was not sent to any of them except to Sarepta in Sidon, to a widowed woman. 27 Also, there were many lepers in Israel *in the time of* Elisha the prophet, yet none of them was cleansed except Naaman the Syrian.” 28 Then they were all filled with anger in the synagogue on hearing these *things*, 29 and they rose up and threw him out of the town, and they led him to *the* brow of the mountain on which their town had been built, *intending* to throw him off a precipice, 30 but he slipped through *the* thick of them and went *his way*. 31 Then he came down to Capernaum, a town in Galilee, and he would teach them on the Sabbath *days*, 32 and they were astonished at his teaching, because his word was with authority. 33 Now there was a man in the synagogue possessed by a spirit of an unclean demon, and he shouted out in a loud voice, 34 and he said, “Hey, what *have* you got to do with us, Jesus *the* Nazarene? Have you come to destroy us? I know who you are – the holy *one* of God.” 35 Then Jesus rebuked it and said, “Be silent and come out of him.” At this the demon threw him right in among *them*, and it came out of him, not having harmed him in any *way*. 36 And astonishment came upon *them* all, and they spoke to each other and said, “What *kind of* speech *is* this, where he commands the unclean spirits with authority and power, and they come out?” 37 Consequently, rumours about him spread to every place in the surrounding area. 38 Then he left the synagogue and went to Simon’s house. Now Simon’s mother-in-law was in the grip of a severe fever, and they appealed to him concerning her. 39 So he stood over her and rebuked the fever, and it left her, and immediately she got up and waited on them. 40 Then when the sun was setting, all those who had *folk* sick with various diseases brought them to him, and he laid *his* hands on each one of them and cured them. 41 Demons also came out of many *of them*, shouting and saying, “You are the Christ the son of God”, but he rebuked *them* and did not allow them to speak, because they knew he was the Christ. 42 Then when it was day, he departed and went to a desolate place, but the crowds looked for him and came up to him and tried to stop him moving *on* from them. 43 So he

said to them, "I must also announce good tidings of the kingdom of God to the other towns, because this *is what* I have been sent for." 44 Then he would proclaim *it* in the synagogues of Galilee.

Reference(s) in Chapter 4: v.4 ↔ Deuteronomy 8:3 • v.8 ↔ Deuteronomy 6:13, Deuteronomy 10:20 • v.10 ↔ Psalm 91:11 • v.11 ↔ Psalm 91:12 • v.12 ↔ Deuteronomy 6:16 • v.18 ↔ Isaiah 61:1, Isaiah 58:6, Isaiah 35:5 • v.19 ↔ Isaiah 61:2 • v.26 ↔ 1 Kings 17:9.

Luke Chapter 5

1 Then it came to pass, when the crowd were pressing him so as to hear the word of God, and he himself was standing beside the lake of Gennesaret, 2 that he saw two boats standing by the lake. The fishermen had disembarked from them and had washed out *their* nets. 3 So he went on board one of the boats, which was Simon's, and he asked him to put out *to sea* away from the land a little. Then he sat down and taught the crowds from the boat. 4 Then when he had stopped speaking, he said to Simon, "Put out to the deep *water* and lower your nets for a catch." 5 At this Simon answered and said to him, "Master, we have toiled all night long but caught nothing. But at your word I will lower the net." 6 Then they did this, and they enclosed a very large number of fish, but their net was beginning to tear, 7 so they beckoned to *their* colleagues, who *were* in the other boat, to come and help them, and they came and filled both boats, so much so that they were *on the point* of sinking. 8 Then when Simon Peter saw *it*, he fell at Jesus's knees and said, "Depart from me, for I am a sinful man, Lord." 9 For astonishment had gripped him, and all those with him, at the catch of the fish which they had taken. 10 So too *had astonishment gripped* James and John, Zebedee's sons, who were companions of Simon. Then Jesus said to Simon, "Do not be afraid. From now *on* you will be catching men." 11 Then they brought the boats in to land, and they left everything and followed him. 12 And it came to pass when he was in one of the towns that there *was* a man infected with leprosy, and when he saw Jesus, he fell face down and pleaded with him, and he said, "Lord, if you are willing, you can cleanse me." 13 At this he stretched out *his* hand and touched him, and he said, "I am willing; be cleansed." And immediately the leprosy departed from him. 14 Then he instructed him not to tell anyone, but, *he said*, "Go off and show yourself to the priest and make *an offering* for your cleansing, as Moses prescribed, as a testimony to them." 15 But the report about him spread *all the more*, and many crowds would gather to hear *him* and to be cured of their infirmities by him. 16 However, he would withdraw to the desolate *places* and pray. 17 Then it came to pass, on one of *those* days, that he was teaching, and there were Pharisees and teachers

of the law sitting *there*, who had come from every village of Galilee and Judaea, and *from* Jerusalem, and *the* power of *the* Lord was *present* to cure them. 18 And there *were* men bringing a man who was paralysed, on a bed, and they kept trying to bring him in and set *him* before him, 19 but not finding *a way* by which they might bring him in, on account of the crowd, they went up onto the roof and lowered him, bed and all, through the tiles in among *them* in front of Jesus. 20 And seeing their faith, he said to him, "Sir, you have been forgiven your sins." 21 Then the scribes and the Pharisees began to reason, and they said, "Who is this who speaks blasphemies? Who can forgive sins but God alone?" 22 But having discerned their reasonings, Jesus replied and said to them, "Why are you reasoning in your hearts? 23 Which is easier, to say, 'You have been forgiven your sins', or to say, 'Get up and walk'? 24 But in order that you may know that the son of man has authority on earth to forgive sins" – he said to the paralysed *man* – "I say to you, get up, and pick up your bed and go to your home." 25 And immediately he got up in their presence, and he picked up what he had been lying on, and he went away to his home, glorifying God. 26 At this, amazement gripped *them* all, and they glorified God, and they were filled with fear, and they said, "We have seen wonders today." 27 Then after these *things* he went away and saw a tax collector by name of Levi, sitting at the tax collection point, and he said to him, "Follow me." 28 And he left everything and got up and followed him. 29 Then Levi organized a big reception in his house for him, and there was a large crowd of tax collectors and others who were sitting with them. 30 However, the Pharisees and their scribes complained to his disciples and said, "Why do you eat and drink with the tax collectors and sinners?" 31 So Jesus answered and said to them, "*It is* not those *who are* in good health who need a doctor, but those *who are* ill. 32 I have not come to call the righteous, but sinners to repentance." 33 Then they said to him, "Why do John's disciples fast frequently and make supplications, as those of the Pharisees *do* for their part, whereas yours eat and drink?" 34 He then said to them, "Surely you can't make the wedding guests fast while the bridegroom is with them? 35 But *such* days will come, and when the bridegroom is taken away from them, then – in those days – they will fast." 36 And he told them a parable: "No-one puts a patch of new cloth on an old garment, otherwise the new *one* will tear, and that of the new *material* will not be compatible with the old. 37 And no-one puts new wine in old wineskins, or else the new wine will tear the wineskins and will itself be spilt, and the wineskins will be ruined. 38 But new wine needs to be put in new wineskins, so both are preserved together. 39 And no-one *who has* drunk old wine

immediately wants new. For he says, 'The old is more palatable.' "

Luke Chapter 6

1 Now it came to pass on a high *day* Sabbath that he was crossing through the cornfields, and his disciples were plucking ears of *corn* and eating *them*, rubbing *them* with *their* hands. 2 And some of the Pharisees said to them, "Why are you doing what it is not permitted to do on the Sabbath *days*?" 3 So Jesus replied to them and said, "Have you not read this – what David did when he was hungry – he and those with him – 4 when he went into the house of God and took the showbread loaves and ate *from them*, and gave *some* to those *who were* with him as well, *loaves* which it is not permitted to eat, except for the priests alone?" 5 So he said to them, "The son of man is *the* Lord of the Sabbath as well." 6 And it also came to pass on another Sabbath that he went into the synagogue and gave teaching, and there was a man there whose right hand was withered. 7 The scribes and the Pharisees, however, watched carefully *to see* whether he would heal on the Sabbath, in order to find an accusation against him. 8 But he knew their reasonings, and he said to the man who had a withered hand, "Get up and stand in full view." And he got up and stood *there*. 9 So Jesus said to them, "I will ask you something. Is it permitted to do good or bad – to save life or to kill – on the Sabbath *days*?" 10 Then he looked round at them all and said to him, "Stretch out your hand." So he did *that*, and his hand was restored *as* sound as the other *one*. 11 But they were filled with senselessness, and they discussed with each other what they might do to Jesus. 12 And it came to pass in those days *that* he went out to the mountain to pray, and he passed the night in prayer to God. 13 Then when day came, he called his disciples and chose twelve of them, whom he also named apostles: 14 Simon, whom he also named Peter, and Andrew his brother, James and John, Philip and Bartholomew, 15 Matthew and Thomas, James *the son of* Alphaeus, and Simon who was called *the* Zealot, 16 Judas *the son of* James, and Judas Iscariot, who for his part became a traitor. 17 Then he went down with them, and he stood in a place on the plain, and *there was* a crowd of his disciples, and a very large number of the people from the whole of Judaea and Jerusalem and the coastal *area* of Tyre and Sidon, who had come to hear him and to be cured of their diseases. 18 *There were* also those troubled by unclean spirits, and they were healed. 19 And the whole crowd kept trying to touch him, because power would go out from him and cure everyone. 20 Then he lifted up his eyes to his disciples and said,

"Blessed *are* you poor,
Because yours is the kingdom of God.

21 Blessed *are* you *who* are hungry now,
For you will be satisfied.

Blessed *are* you *who* weep now,
Because you will laugh.

22 Blessed are you when men hate you,
And when they ostracize you
And reproach *you*

And reject your name as evil,
On account of the son of man.

23 Rejoice on that day and leap *for joy*,
For you will see that your reward *is* great in
heaven.

After all, their fathers acted along those *lines*
towards the prophets.

24 But woe to you who *are* rich,
Because you have your due consolation.

25 Woe to you who *have been* filled,
For you will be hungry.

Woe to you who *are* laughing now,
For you will mourn and weep.

26 Woe when men speak well of you.
After all, their fathers acted along those *lines*
towards the false prophets.

27 But I say to you who *are* listening, love your enemies, do good to those *who* hate you, 28 bless those *who* curse you; pray for those *who* deal spitefully with you. 29 To him *who* hits you on the cheek, offer the other *one* also, and from him *who* takes your coat, do not withhold *your* tunic either. 30 And give to everyone who asks you, and do not ask for *anything* back from him *who* takes your *goods*. 31 And as you *would* want men to do to you, do the same to them yourselves for your part. 32 And if you love those *who* love you, what kind of graciousness is *that* to you? For even the sinners love those *who* love them. 33 And if you do good to those *who* do good to you, what kind of graciousness is *that* to you? For even the sinners do the same. 34 And if you lend *things* to those from whom you hope to get *them* back, what kind of graciousness is *that* to you? For even sinners lend to sinners *on terms* that they get the same *things* back. 35 But love your enemies, and do good, and lend not hoping for anything back, and your reward will be great, and you will be sons of *the* Most High, for he is kind to the unthankful and wicked. 36 So be compassionate, as your father is compassionate for his part. 37 And do not judge, and you will not be judged at all. Do not condemn, so that you will not be condemned at all. Acquit *others*, and you will be acquitted. 38 Give, and you will be given. They will give *you* a good measure, compacted and shaken and overflowing in your bosom. For with the same measure with which you measure, it will be measured to you in turn." 39 Then he told them a parable. "Surely a blind *man* cannot guide a blind *man*? Will they not both fall into a pit? 40 The disciple is not above his teacher, but each will be equipped like his teacher. 41 And why do you look at the splinter in your brother's eye, but not notice the joist in your

own eye? **42** Or how can you say to your brother, 'My brother, let me extract the splinter in your eye', not seeing the joist in your own eye yourself? *You* hypocrite! First extract the joist from your eye, and then you will see clearly to extract the splinter in your brother's eye. **43** For there is no good tree *which* produces rotten fruit, nor *is there* a rotten tree *which* produces good fruit. **44** For each tree is known by its own fruit. For one does not gather figs from thorn plants, nor does one harvest a bunch of grapes from a bramble bush. **45** A good man produces what is good from the good store of his heart, whereas the wicked man produces wickedness from the wicked store of his heart. For his mouth speaks from the overflow of *his* heart. **46** Why do you call me 'Lord, Lord', but do not do what I say? **47** I will show you what everyone who comes to me and hears my words and does them is like. **48** He is like a man who built a house, who dug and went deep and laid a foundation on rock. Then when a flood came, the river beat against that house, but it was not strong enough to shake it, for it had been founded on rock. **49** But he *who* hears but *does not do accordingly* is like a man who built a house on the ground without a foundation, against which the river beat, so that it immediately collapsed, and the devastation of that house was severe."

Luke Chapter 7

1 Then when he had finished all his words in the hearing of the people, he went to Capernaum. **2** Now the servant of a certain centurion, who was highly valued by him, was ill and on the point of dying, **3** and having heard about Jesus, he sent Jewish elders to him requesting him to come and save his servant. **4** Then when they had come to Jesus, they pleaded with him earnestly, and they said that he to whom he would grant this was worthy *of it*, **5** and they said, "For he loves our nation, and he himself built the synagogue for us." **6** So Jesus went with them, and by the time he was not far away from the house, the centurion sent friends to him, who said to him, "Lord, do not put yourself to trouble, for I am not worthy that you should come in under my roof, **7** which *is* why I have not considered myself worthy to come to you either. But *just* say the word and my servant will be cured. **8** For indeed I am a man appointed under a *system* of authority, having soldiers under me, and I say to one, 'Go', and he goes, and to another, 'Come', and he comes, and to my servant, 'Do this', and he does *it*." **9** When Jesus heard these *things*, he was astonished at him, and he turned and said to the crowd who *were* following him, "I tell you, not even in Israel have I found so much faith." **10** Then those *who had been* sent returned to the house and found the servant who *had been* ailing in good health. **11** And it came to pass soon

afterwards *that* he went to a town called Nain, and a considerable number of his disciples went with him, and *also* a large crowd, **12** and when he approached the gate of the town, it transpired that a dead *youth* was being carried out – *the* only-begotten son of his mother – and she *was* a widow, and a considerable crowd from the town *was* with her. **13** Then when the Lord saw her, he had compassion on her and said to her, "Don't cry." **14** And he went up and touched the coffin, and the bearers stood *still*, and he said, "Young man, I say to you, get up." **15** At this the dead *youth* sat up and began to speak. Then he gave him to his mother. **16** Then fear gripped everyone, and they glorified God, and they said, "A great prophet has arisen among us", and, "God has visited his people." **17** And this report about him spread in the whole of Judaea and in all the neighbouring area. **18** Moreover, John's disciples reported back to him concerning all these *things*, **19** at which John called for a certain two of his disciples and sent *them* to Jesus to ask, "Are you the *one who is* to come, or should we expect someone else?" **20** Then when the men had come to him, they said, "John the Baptist has sent us to you asking, 'Are you the *one who is* to come, or should we expect someone else?'" **21** Now in *that* very hour he cured many of *their* diseases and infirmities and evil spirits, and he granted many blind *their* sight. **22** And Jesus answered and said to them, "Go and report back to John what you have seen and heard: that *the* blind recover their sight, *the* lame walk, lepers are cleansed and *the* deaf hear *again*, *the* dead are raised; good tidings are preached to *the* poor. **23** And blessed is whoever does not stumble at me." **24** Then when John's messengers had departed, he began to speak to the crowds about John: "What did you go out in the desert to see? A reed shaken by *the* wind? **25** Well then, what did you go out to see? A man clothed in delicate clothes? You know that *people* in elegant clothing and living in luxury are *to be found* in royal palaces. **26** So what then did you go out to see? A prophet? Yes, I say to you, and *one* more eminent than a prophet. **27** This *man is he* about whom it stands written:

'See how I am sending my messenger in front of you,

And he will prepare your way ahead of you.'

28 For I say to you, no-one among *those* born from women is a greater prophet than John the Baptist, but he *who is* least in the kingdom of God is greater than he." **29** Then when all the people had heard *it*, including the tax collectors, they pronounced God righteous, having been baptized *with* John's baptism. **30** But the Pharisees and scholars in the law rejected God's counsel to them and were not baptized by him. **31** "To whom then shall I liken the men of this generation, and to what are they similar? **32** They

are like children sitting in the market place and calling to each other, and saying,

‘We have played the flute to you,

But you have not danced.

We have sung you a dirge,

But you have not wept.’

33 For John the Baptist came neither eating bread nor drinking wine, and you say, ‘He is possessed by a demon.’ 34 The son of man came eating and drinking, and you say, ‘Look, a gluttonous and wine-drinking man, a friend of tax collectors and sinners.’ 35 But wisdom is justified by all her children.” 36 Then one of the Pharisees asked him to dine with him. So he went into the Pharisee’s house and reclined. 37 Now there was a woman in the town, who was a sinner, *who had* found out that he was reclining in the Pharisee’s house, and she brought an alabaster *box* of ointment, 38 and she stood at his feet weeping behind *him*, and she began to wet his feet with the tears and wipe *them* off with the hairs of her head, and she kissed his feet and anointed *them* with the ointment. 39 But when the Pharisee who *had* invited him saw *it*, he said to himself, “If this *man* were a prophet, he would know who, and what kind of woman, *it is* who is touching him, for she is a sinner.” 40 At this Jesus reacted and said to him, “Simon, I have something to say to you.” Then he said, “Teacher, say *it*.” 41 “There were two debtors to a certain money-lender. One owed five hundred denaries, the other fifty. 42 Since they did not have *the means* to repay, he waived *the debt* for both of them. Which of them, then”, he said, “will love him more?” 43 Simon answered and said, “I suppose *the one* for whom he waived the greater *debt*.” Then he said to him, “You have judged correctly.” 44 Then he turned to the woman and said to Simon, “Do you see this woman? I came into your house, *but* you did not put water on my feet. But she wet my feet with tears and wiped *them* off with the hairs of her head. 45 You did not give me a kiss. But from *the time* I came in, she did not stop kissing my feet. 46 You did not anoint my head with oil, but she anointed my feet with ointment. 47 For this reason I say to you, her many sins have been forgiven, so that she loved *me* a lot. But *he* who has been forgiven little loves little.” 48 And he said to her, “Your sins have been forgiven.” 49 Then those reclining *at table* with *him* began to say to themselves, “Who is this who even forgives sins?” 50 But he said to the woman, “Your faith has saved you. Go in peace.”

Reference(s) in Chapter 7: v.27 ↔ Malachi 3:1.

Luke Chapter 8

1 Then it came to pass shortly afterwards that he travelled from city to city and village to village preaching and bringing good tidings of the kingdom of God, the twelve *being* with him also, 2 as also some women who had been cured of

evil spirits and illnesses: Mary who *is* called Magdalene, from whom seven demons had come out, 3 and Joanna the wife of Chuza, Herod’s administrator, and Susanna and many others, and they attended to them with their own resources.

4 Then when a large crowd had assembled and people of various towns had come to him, he spoke using a parable: 5 “A sower went out to sow his seed. And as he sowed *it*, some fell beside the road and was trodden on, and the birds of the sky ate it up. 6 And some fell on rock, where, after growing, it dried up, because it did not have moisture. 7 And some fell amid the thorn bushes, and when the thorn plants had grown up with *it*, they smothered it. 8 And other *seed* fell onto good ground, and it grew up, and it produced a hundredfold yield.” While he was saying these *things*, he would call out, “He *who* has ears to hear, let him hear.” 9 But his disciples questioned him and said, “What does this parable mean?” 10 Then he said, “To you it is granted to know the mysteries of the kingdom of God, but to the rest *they are described* in parables,

In order that they might see

But not have an eye to them,

And hear

But not understand.

11 Now this is *the meaning of* the parable. The seed is the word of God. 12 Those beside the road are they *who* hear, *but* then the devil comes and removes the word from their hearts, in order that they might not believe and be saved. 13 Those on the rock *are those* who, when they hear, receive the word with joy, but these do not have root, and they believe for a while, but in a time of testing they fall away. 14 That *which* fell into the thorn bushes is those *who* hear but are choked by the cares and riches and pleasures of life as they go, and they do not go on to produce fruit. 15 But that on the good ground is those with a noble and good heart who hear the word and hold on *to it* and bear fruit with patience. 16 No-one *who* has lit a lamp hides it with a container or puts *it* under a bed, but *rather* puts *it* on a lampstand so that those *who* come in *can* see the light. 17 For there is nothing hidden that will not become manifest, nor *anything* secret that will not become known and come into *the* open. 18 So watch out how you hear. For whoever has *something*, *more* will be given to him, but whoever does not have *anything*, even *that* which he thinks he has will be taken from him.” 19 Then his mother and brothers came to him, but they were unable to reach him on account of the crowd. 20 And it was reported to him *by people* saying, “Your mother and your brothers are standing outside, wanting to see you.” 21 But he replied and said to them, “My mother and my brothers are those who hear the word of God and do it.” 22 Then it came to pass in one of those days that he went on board a boat, as *did* his disciples, and he said to them, “Let us cross over

to the other side of the lake.” So they set sail. **23** Now as they were sailing, he fell asleep. Then a squall descended on the lake, and they were filling up *with water*, and they were in danger. **24** So they went to *him*, and they woke him up and said, “Master, master, we are in mortal danger.” Then he got up and rebuked the wind and the dashing of the water, and they stopped, and it became calm. **25** Then he said to them, “Where is your faith?” But they were afraid and astonished, and they said to each other, “Who is this then, in that he even commands the winds and water, and they obey him?” **26** Then they put in at the region of the Gadarenes, which is on the opposite side to Galilee. **27** And when he had disembarked onto land, a certain man from the town met him, *a man* who had been possessed by demons for a considerable time, and *who* was not wearing *any outer clothing*, and *who* did not stay at home, but among the tombs. **28** And when he saw Jesus, he shouted out and fell *down* at him and said in a loud voice, “What *have I to do* with you, Jesus, son of the Most High God? I implore you, do not torment me.” **29** For he had commanded the unclean spirit to come out of the man, for it had held him *in its grip* for a long time, and he was kept under guard bound with chains and fetters, but he would break the bonds and be driven by the demon into desolate *places*. **30** Then Jesus questioned him and said, “What is your name?” And he said, “Legion”, for many demons had entered him. **31** And he pleaded with him not to command them to go away into the abyss. **32** Now there was a herd there of a considerable number of pigs feeding on the mountain, and they pleaded with him to allow them to go into them. At this he allowed them. **33** Then when the demons had come out of the man, they went into the pigs, whereupon the herd rushed headlong down the cliff into the lake and drowned. **34** Then when the herdsmen saw what *had* happened, they fled and reported *it* in the city and in the fields. **35** So they came out to see what *had* happened, and they came to Jesus, and they found the man out of whom the demons had come sitting down, clothed, and in his senses, at the feet of Jesus, and they were afraid. **36** Then those *who had* actually seen *it* related to them how he *who had been* possessed by demons had been cured. **37** However, the whole populace of the surrounding area of the Gadarenes asked him to depart from them, because they were gripped by a great fear. So he went on board a boat and returned. **38** But the man out of whom the demons had come implored him to stay with him. However, Jesus sent him away, saying, **39** “Return to your home, and tell *them* about what God has done for you.” At this he went away, proclaiming throughout the whole city what Jesus had done for him. **40** Then it came to pass when Jesus returned *that* the crowd welcomed him, for they were all awaiting him,

41 and the next thing that happened *was that* a man, whose name *was* Jairus, who was president of the synagogue, came and fell at Jesus's feet and implored him to come into his house, **42** because he had an only-begotten daughter, twelve years *old*, and she was dying. And as he went off, the crowds pressed him, **43** and a woman *who* had been *suffering* from a haemorrhage for twelve years, who *had* spent all *her* life-savings on doctors, *but who* had not been able to be cured by anyone, **44** came up from behind and touched the hem of his coat, and immediately her haemorrhage stopped. **45** At this Jesus said, “Who *is it* who touched me?” Since everyone denied *it*, Peter and those with him said, “Master, the crowds are pressing you and thronging *you*, yet you ask, ‘Who *is it* who touched me?’” **46** But Jesus said, “Someone touched me, for I am aware that power has gone out from me.” **47** Then when the woman saw that she had not gone unnoticed, she came trembling and fell *down* at him and explained to him in the presence of all the people the reason why she had touched him, and how she had been cured immediately. **48** He then said to her, “Be of good courage, *my* daughter, your faith has cured you. Go in peace.” **49** While he was still speaking, someone came from the *entourage* of the president of the synagogue saying to him, “Your daughter has died; do not trouble the teacher.” **50** But when Jesus heard *it*, he replied to him and said, “Do not fear; just believe, and she will be saved.” **51** Then when he had come to the house, he did not permit anyone to go in, except Peter and John and James and the father of the child, and the mother. **52** Everyone was weeping, and mourning her. But he said, “Do not weep; she has not died, but is sleeping.” **53** They then ridiculed him, since they knew that she had died. **54** But he sent *them* all out and held her hand and called out and said, “Child, get up”, **55** at which her spirit returned, and she immediately stood up. Then he ordered her to be given *something* to eat. **56** And her parents were astonished, but he instructed them not to tell anyone what *had* taken place.

Reference(s) in Chapter 8: v.10 ↔ Isaiah 6:9, Isaiah 6:10.

Luke Chapter 9

1 Next he called the twelve together and gave them power and authority over all the demons, and to cure diseases, **2** and he sent them away to proclaim the kingdom of God and to cure those *who* were ill. **3** And he said to them, “Do not take anything for the journey, neither staffs nor wallet, nor bread, nor money, nor have two coats each, **4** and stay in whatever house you go into, and go out from there. **5** But *as for* whoever does not receive you, go out of that city and shake off the dust from your feet as a testimony against them.” **6** So they departed and passed through from

village to village bringing good tidings and healing *people* everywhere. 7 Now Herod the tetrarch heard about all the *things* being done by him, and he was quite put out, with it being said by some that John had been raised from *the* dead, 8 and by some that Elijah had appeared, and by others that one of the ancient prophets had risen. 9 Then Herod said, "I had John beheaded. So who is this about whom I hear such *things*?" And he looked for a way to see him. 10 Meanwhile the apostles returned and described to him the *things* which they had done, at which he took them along and withdrew privately to a deserted place in *the* city called Bethsaida, 11 but the crowds, having come to know *about it*, followed him. Nevertheless, he received them and spoke to them about the kingdom of God, and he cured those *who* needed curing. 12 Then the day began to decline, and the twelve came up and said to him, "Send the crowd away, so that they *can* go off to the surrounding villages and fields to lodge and find provisions, because here we are in a desolate place." 13 But he said to them, "You give them *something* to eat." They then said, "We do not have more than five loaves and two fish, unless we go to buy food for all these people." 14 After all, there were about five thousand men *there*. Then he said to his disciples, "Seat them in groups of fifty." 15 So they did this, and they had *them* all recline. 16 Then he took the five loaves and the two fish, and he looked up to heaven and blessed them, and he broke *them* and gave *them* to the disciples to serve to the crowd. 17 And they all ate and were filled, and the fragments they left over were picked up: twelve basketsful. 18 Subsequently, it came to pass when he was praying on his own, *that* his disciples were with him, and he questioned them and asked, "Who do the crowds say that I am?" 19 They answered and said, "John the Baptist, while others *say* Elijah, and others that one of the ancient prophets has risen." 20 Then he said to them, "But who do you say I am?" Peter then answered and said, "The Christ of God." 21 At this he warned them and forbade *them* to tell anyone this, 22 and he said, "The son of man must suffer many *things* and be rejected by the elders and senior priests and scribes, and be killed, and rise on the third day." 23 Then he said to everyone, "If anyone wishes to follow me, let him deny himself and take up his cross and follow me. 24 For whoever wishes to save his life will lose it, but *it is* whoever loses his life for my sake who will save it. 25 For how is man benefited if he has gained the whole world but has lost or suffered damage to his *very* self? 26 For whoever is ashamed of me and my words, the son of man will be ashamed of him when he enters into his glory and *that* of the father and *that* of the holy angels. 27 And I say to you, truly, there are some of those standing here who will certainly not taste death until they see the kingdom of God." 28 Then it came to pass about

eight days after these words that he took Peter and John and James along with *him* and went up the mountain to pray. 29 And as he was praying, the appearance of his face became different, and his clothing *became* white as it flashed like lightning. 30 Then two men, who were Moses and Elijah, became visible *and* were talking with him, 31 and they appeared in glory, and they were speaking of his departure *from this life*, which he was about to fulfil in Jerusalem. 32 Then Peter and those with him were weighed down with sleep, but on waking up they saw his glory and the two men standing with him. 33 And it came to pass as they moved away from him *that* Peter said to Jesus, "Master, it is good for us to be here, so let us make three booths, one for you, one for Moses and one for Elijah", not knowing what he was saying. 34 But as he was saying these *things*, a cloud materialized and overshadowed them, and they were afraid as the *two* aforementioned went into the cloud. 35 Then a voice came out of the cloud and said, "This is my beloved son. Hear him." 36 And when the voice had passed, Jesus was found alone. And they kept silence and did not disclose to anyone in those days anything of what they had seen. 37 Then it came to pass on the next day when they had come down from the mountain *that* a large crowd met him. 38 And it so happened that a man from the crowd shouted out and said, "Teacher, I implore you to have an eye to my son, for he is my only-begotten *child*, 39 and what happens *is that* a spirit gets possession of him, and he suddenly shouts out, and it convulses him with foaming, and it hardly recedes from him as it crushes him. 40 And I pleaded with your disciples to cast it out, but they couldn't." 41 At this, Jesus replied and said, "O faithless and wayward generation, how long will I be with you and endure you? Bring your son here." 42 Even as he was coming, the demon tore *at* him and convulsed *him*. Jesus, however, rebuked the unclean spirit and healed the child and gave him back to his father. 43 And they were all astonished at the majesty of God. And while *they* all marvelled at everything Jesus did, he said to his disciples, 44 "Lay these words to your ears. For the son of man is going to be delivered into *the* hands of men." 45 But they failed to understand this remark, and it was veiled from them, so that they did not understand it, and they were afraid to ask him about this remark. 46 Then a dispute arose among them as to who might be *the* greatest of them. 47 But Jesus, having seen the disputing of their heart, took hold of a child and stood him next to himself, 48 and he said to them, "Whoever receives this child in my name receives me, and whoever receives me receives him *who* sent me. For *it is* he *who* is least among you all who will be great." 49 Then John responded and said, "Master, we saw someone casting out demons in your name, and we prevented him, because he

does not follow with us.” 50 But Jesus said to him, “Do not prevent *him*, for *he* who is not against us is for us.” 51 Now it came to pass, towards the completion of the days to him being taken up, that he resolutely disposed himself to go to Jerusalem. 52 And he sent messengers ahead of him, who departed and went into a village of *the Samaritans*, to make preparations for him. 53 But they did not receive him, because he was heading for Jerusalem. 54 Then when his disciples James and John saw *him*, they said, “Lord, do you want us to command fire to come down from heaven and destroy them, as Elijah did for his part?” 55 But he turned round and rebuked them and said, “You do not know what kind of spirit you are of. 56 For the son of man did not come to destroy men's lives, but to save *them*.” Then they went to another village. 57 Then it came to pass as they were going on the way *that* someone said to him, “I will follow you wherever you go, Lord.” 58 But Jesus said to him, “The foxes have dens, and the birds of the sky *have* nests, but the son of man does not have anywhere to lay *his* head.” 59 He also said to someone else, “Follow me.” But he said, “Lord, allow me to go off and bury my father first.” 60 However, Jesus said to him, “Let the dead bury their own dead. But you go off and proclaim the kingdom of God.” 61 Yet another said, “I will follow you, Lord. But first allow me to bid farewell to those in my house.” 62 But Jesus said to him, “No-one, having put his hand to the plough, but looking back, is fit for the kingdom of God.”

Luke Chapter 10

1 Then after these *things* the Lord appointed another seventy in addition, and he sent them in twos ahead of him into every town and place where he was going to go himself. 2 Then he said to them, “The harvest *is* great, but the workers *are* few. So entreat the Lord of the harvest to send out workers to his harvest. 3 Off you go. Mark *this*, I am sending you as lambs in *the* midst of wolves. 4 Do not carry a purse or wallet, or footwear, and do not greet anyone on the way. 5 *In* whatever house you go into, first say, ‘Peace to this household.’ 6 And if there is a man of peace there, your peace will rest on him. But if not, it will turn back on you. 7 And remain in that house eating and drinking what they provide, for the worker is worthy of his wages. Do not move from house to house. 8 So *in* whatever town you go into and they receive you, eat what *is* served to you, 9 and cure the sick in it, and say to them, ‘The kingdom of God has drawn close to you.’ 10 But *as for* whatever town you go into and they don't receive you, go out into its streets and say, 11 ‘We are wiping away even the dust from your town which *has* stuck to us, *so testifying* against you. But know this, that the kingdom of God has

drawn close to you.’ 12 And I say to you that it will be more bearable for Sodom on that day than for that town. 13 Woe to you, Chorazin! Woe to you, Bethsaida! For if the deeds of power which *have* taken place in you had taken place in Tyre and Sidon, they would have repented sitting in sackcloth and ashes a long time ago. 14 However, it will be more bearable for Tyre and Sidon than for you *towns* in the judgment. 15 And you, Capernaum, which *have been* elevated to heaven, will be brought down to Hades. 16 He *who* hears you hears me, and he *who* rejects you rejects me, and he *who* rejects me rejects him *who* sent me.” 17 Subsequently, the seventy returned with joy and said, “Lord, even the demons are subject to us in your name.” 18 He then said to them, “I watched Satan fall from heaven like lightning. 19 Here you *are*, I give you the authority to tread on serpents and scorpions and over every power of the enemy, and nothing at all will harm you. 20 But do not rejoice at this, in that the spirits are subject to you, but rejoice in that your names have been written in the heavens.” 21 At that hour, Jesus rejoiced in the spirit and said, “I give thanks to you, father, Lord of heaven and the earth, in that you have hidden these *things* from *the* wise and clever and have revealed them to infants. Indeed, father, because this met with your approval”. 22 Then he turned to his disciples and said, “Everything has been handed over to me by my father. And no-one knows who the son is except the father, and who the father is except the son, and whoever the son wishes to reveal *it* to.” 23 Then he turned to the disciples and said privately, “Blessed *are* the eyes which see what you see. 24 For I say to you that many prophets and kings have wanted to see *the things* which you see but did not see *them*, and to hear *the things* which you hear but did not hear *them*.” 25 Then what happened *was that* a certain scholar in the law stood up, testing him, and he said, “Teacher, by doing what will I inherit age-abiding life?” 26 At this, he said to him, “What stands written in the law? How do you read *it*?” 27 He then replied and said, “**You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbour as yourself.**” 28 Then he said to him, “You have answered correctly. Do this and you shall live.” 29 But wishing to justify himself, he said to Jesus, “And who is my neighbour?” 30 Jesus then rejoined and said, “A certain man was going down from Jerusalem to Jericho, and he fell among robbers who for their part stripped him and gave *him* a beating and went off leaving *him*, as his fate would have it, half dead. 31 And by chance a certain priest was going down by that road, and when he saw him, he passed by opposite. 32 And likewise also a Levite, *who had* come down to the place, came and saw *him*, and he passed by opposite. 33 But a certain Samaritan

on a journey came down to him and saw him, and he had compassion *on him*, **34** and he went to *him* and bound up his wounds, and he poured oil and wine on *them*, and he mounted him on his own beast, and he brought him to an inn and took care of him. **35** Then on the next day when he departed, he produced two denaries, and he gave *them* to the inn-keeper and said to him, 'Take care of him, and whatever you spend in addition I will repay you when I return.' **36** Which, then, of these three do you consider to have emerged as *the* neighbour of him *who* fell among the robbers?" **37** He then said, "He *who* showed him compassion." So Jesus said to him, "You go too, *and* do likewise." **38** Then it came to pass as they were on the move that he went into a certain village, and a certain woman by name of Martha received him into her house. **39** Now this *woman* had a sister called Mary, who *had* sat down beside Jesus's feet and was listening to his words. **40** But Martha was distracted with a lot of serving. Then she came up and said, "Lord, are you not concerned that my sister has left me alone to do the serving? So tell her to assist me." **41** But Jesus answered and said to her, "Martha, Martha, you are anxious and agitated about many *things*. **42** But one *thing* is needed. And Mary has chosen the good part, which will not be taken away from her."

Reference(s) in Chapter 10: v.27 ↔ Leviticus 19:18, Deuteronomy 6:5.

Luke Chapter 11

1 And it came to pass when he was praying in a certain place, when he stopped, *that* one of his disciples said to him, "Lord, teach us to pray, as John for his part taught his disciples." **2** So he said to them, "When you pray, say,

'Our father in the heavens,

May your name be sanctified.

May your kingdom come.

May your will be done,

As in heaven,

So on the earth.

3 Give us our oncoming bread daily,

4 And forgive us our sins,

For indeed we ourselves forgive everyone indebted to us.

And do not lead us into temptation,

But save us from evil.' "

5 Then he said to them, "Who among you has a friend, and would go to him in the middle of the night and say to him, 'My friend, lend me three loaves, **6** because a friend has arrived at my house from a journey, and I do not have anything to serve him'? **7** Then from indoors he would reply and say, 'Do not give me trouble. The door has already been shut and my children are with me in bed. I can't get up and give you *any*.' **8** I tell you, even if he will not get up and give him *something* because *he* is his friend, he will get up anyway

and give him what he needs because of his shameless *behaviour*. **9** And I say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. **10** For everyone who asks, receives; and he *who* seeks, finds; and to him *who* knocks, it will be opened. **11** Which of you, *as* the father, *if your* son were to ask for bread, would give him a stone? Or also *if he were to ask for* a fish, instead of a fish would give him a serpent? **12** Or also if he were to ask for an egg, would give him a scorpion? **13** So if you, being evil, know how to give good gifts to your children, how much more will your father from heaven give holy spirit to those *who* ask him!" **14** Subsequently, he was casting out a demon, and it was mute. And it came to pass *that* when the demon had come out, the mute *man* spoke, and the crowds were amazed. **15** But some of them said, "He casts out demons by Beelzebul, *the* ruler of the demons", **16** whereas others, testing *him*, wanted a sign from heaven from him. **17** But he, knowing their cogitations, said to them, "Every kingdom *which* is divided against itself is made desolate, and a house *divided* against a house falls. **18** So then, if Satan is divided against himself, how can his kingdom stand? For you say that I cast out the demons by Beelzebul. **19** And if I cast out the demons by Beelzebul, by whom do your people cast *them* out? By this *logic*, they themselves will be judges over you. **20** But if I cast out the demons by *the* finger of God, then the kingdom of God has come upon you. **21** As long as a strong man, fully armed, guards his estate, his possessions are in peace, **22** but as soon as one stronger than he arrives and overcomes him, he *will* take his weaponry, in which he trusted, and he *will* divide his spoils. **23** He *who* is not with me is against me, and he *who does* not gather with me scatters. **24** Whenever an unclean spirit comes out of a man, it traverses arid places seeking a resting *place*, and if it does not find *it*, it says, 'I will return to my house from where I came out', **25** and when it has arrived *there*, it finds *it* swept *clean* and tidied up. **26** Then it goes and takes seven other spirits more wicked than itself along with *it*, and they go and dwell there, and the latter *state* of that man becomes worse than the first." **27** And it came to pass as he was saying these *things* *that* a certain woman from the crowd raised *her* voice and said to him, "Blessed *is* the womb which carried you and *the* breasts which you sucked." **28** But he said, "Rather, blessed *are* those *who* hear the word of God and keep it." **29** As the crowds continued to accumulate, he went on to say, "This generation is wicked. It is looking for a sign, but no sign will be given to it except the sign of Jonah the prophet, **30** for as Jonah was a sign to the Ninevites, so the son of man will also be to this generation. **31** *The* queen of the south will rise in the judgment with the men of this generation and will condemn them,

because she came from the ends of the earth to hear the wisdom of Solomon, and behold, *something* greater than Solomon *is* here. **32** The men of Nineveh will rise in the judgment with this generation and condemn it, because they repented at the preaching of Jonah, and behold, *something* greater than Jonah *is* here. **33** And no-one lights a lamp and puts *it* in a vault, or under a bushel of *corn*, but on a lampstand, so that those coming in *can* see *its* glow. **34** The light of the body is the eye. So when your eye is clear-sighted then the whole of your body *will* be bright, but if it is ill-disposed then your body *is* dark. **35** So watch out that the light in you is not actually darkness. **36** Therefore, if the whole of your body *is* bright, not having any dark part, it will be bright all over, as when a lamp lights you up with *its* brilliance.” **37** Now while *he* was speaking, a certain Pharisee asked him to dine with him, and he went and reclined *at table*. **38** And the Pharisee, when he saw *it*, was astounded that he did not first perform ablutions before the meal. **39** Then the Lord said to him, “*Well* now, you Pharisees clean the outside of the cup and dish, but your inside is full of greed and wickedness. **40** You fools, did not *he who* made the outside also make the inside? **41** But give *as* alms inward *things*, and you will find that everything is clean for you. **42** But woe to you, you Pharisees, because you give tithes of mint and rue, and every herb, but you pass by the judgment and love of God. *You* ought to have done these *things*, while not neglecting the former *things*. **43** Woe to you Pharisees, for you love the privileged seating in the synagogues and the greetings in the market places. **44** Woe to you, scribes and Pharisees, hypocrites, because you are like the inconspicuous tombs, and the men walking around above *them* are unaware of *them*.” **45** Then one of the scholars in the law answered and said to him, “Teacher, by saying these *things*, you are insulting us as well.” **46** But he said, “Woe to you scholars in the law too, for you burden men with burdens *which* are hard to bear, but you yourselves do not feel what the burdens *are like* with a *single* one of your fingers. **47** Woe to you, because you build the sepulchres of the prophets, but your fathers killed them. **48** Consequently, you bear witness and approve of the works of your fathers, because they themselves killed them, whereas you build their sepulchres. **49** On account of this the wisdom of God also said, ‘I will send prophets and apostles to them’, but they will kill *some* of them and persecute *them*, **50** so that *an account* is required from this generation of the blood of all the prophets which *has been* shed since the overthrow of *the* world, **51** from the blood of Abel to the blood of Zechariah who perished between the altar and the house. Yes, I say to you, *an account* will be required from this generation. **52** Woe to you scholars of the law, because you

have taken away the key of knowledge. You yourselves did not go in, and you have prevented those *who were* going in.” **53** Now while he was saying these *things* to them, the scribes and Pharisees began to harbour an intense grudge and to draw him out on very many *matters*, **54** ensnaring him, looking for *a way* to catch something out of his mouth, in order to accuse him.

Luke Chapter 12

1 Meanwhile as myriads of the crowd gathered together to the point of treading on each other, he went on to say to his disciples first, “Beware of the leaven of the Pharisees, which is hypocrisy. **2** There is nothing well-veiled that will not be revealed, nor hidden that will not become known, **3** because whatever you have said in darkness will be heard in the light, and what you have spoken to the ear in closed rooms will be proclaimed on the rooftops. **4** But I say to you friends of mine, do not fear those *who* can kill the body but after that are unable to do anything more. **5** And I will show you whom to fear. Fear him *who* after killing has authority to throw into Gehenna. Yes, I say to you, fear him. **6** Are not five sparrows sold for two assaria? Yet not one of them is forgotten before God. **7** But even the hairs on your head have all been counted. So do not be afraid. You are worth more than many sparrows. **8** And I say to you, *as regards* everyone who acknowledges me in the presence of men – the son of man will in turn acknowledge him before the angels of God. **9** But he *who* denies me in the presence of men will be denied in the presence of the angels of God. **10** Now as for anyone who speaks a word against the son of man, it will be forgiven him, but it will not be forgiven him *who* blasphemes against the holy spirit. **11** And when they haul you to the synagogues and magistrates and authorities, do not be concerned about how or what you should answer in defence, or what you should say, **12** for the holy spirit will teach you at that hour what it is necessary to say.” **13** Then someone said to him from the crowd, “Teacher, tell my brother to share the inheritance with me.” **14** But he said to him, “Sir, who appointed me *as* a judge or an apportioner over you?” **15** And he said to them, “Watch out and guard yourselves against greed. For *it is* not the abundance of a person’s possessions which makes up his life.” **16** Then he told them a parable and said, “The estate of a certain rich man gave a good yield. **17** And he thought *things* over and said, ‘What should I do? For I do not have anywhere to gather up my fruits into.’ **18** And he said, ‘This *is what* I will do – I will demolish my storehouses and build bigger *ones*, and I will gather up there all my produce and my goods. **19** And I will say to myself, ‘Self, you have many goods laid up for many years.

Have a rest, eat, drink *and* be merry.»’ **20** But God said to him, ‘*You fool!* This very night they demand your life from you. Then who will have what you have prepared?’ **21** Such *is* he *who* treasures *things* up to himself, but *who does* not become rich towards God.” **22** Then he said to his disciples, “This *is* why I say to you, do not be concerned about yourself, *as to* what you will eat, or about *your* body, *as to* what you will wear. **23** *Your* life is more than food, and *your* body *is* more than *its* clothing. **24** Observe the ravens, how they do not sow or reap, which have neither store nor barn, yet God feeds them. How much more you are worth than the birds! **25** And who among you can add one cubit to his height by being anxious? **26** So if you cannot *do* even a very small *thing*, why are you anxious about the remaining *things*? **27** Observe the lilies – how they grow. *Yet* they neither toil nor spin *thread*. But I say to you *that* not even Solomon in all his glory was clothed like one of these. **28** And if God so clothes the vegetation in the field *which* is in existence today, but *which is* thrown into a furnace tomorrow, how much more *will he clothe* you, *you* of little faith! **29** So don’t you concentrate on what you will eat or what you will drink, and do not be in suspense *about it*, **30** for the nations of the world concentrate on all these *things*, but your father knows that you need these *things*. **31** Rather, seek the kingdom of God, and all these *things* will be added to you. **32** Do not fear, you little flock. For it pleased your father to give you the kingdom. **33** Sell your belongings and give alms. Make yourselves purses *which* do not wear out – an unfailing treasure in the heavens where no thief comes near, nor does a moth cause ruin. **34** For where your treasure is, there your heart will be also. **35** Let your loins be girded and *your* lamps be burning, **36** and you yourselves *be* like men awaiting their master when he returns from the wedding reception, so that when he comes and knocks, they open to him immediately. **37** Blessed *are* those servants whom the master finds on the alert when he comes. Truly, I say to you, he will gird himself and have them recline *at table*, and he will come up to them and serve them. **38** And if he should come in the second watch, or come in the third watch, and find *them* like this, blessed are those servants. **39** And know this: if the master of the house had known at what hour the thief *would* come, he would have kept watch and would not have let his house be broken into. **40** So you also be prepared, because at an hour *when* you don’t expect *it*, the son of man *will* come.” **41** Then Peter said to him, “Lord, are you saying this parable to us or to everyone *else* as well?” **42** And the Lord said, “Who then is the faithful and sensible steward whom the master will appoint over his body of servants to give *them* their ration of wheat at the proper time? **43** Blessed *is* that servant whom his master will

find acting this way when he comes. **44** Truly, I say to you that he will appoint him over all his possessions. **45** But if that servant says in his heart, ‘My master is taking a long time coming’, and he starts beating the menservants and maidservants, and eating and drinking, and becoming drunk, **46** that servant’s master will come on a day when he does not expect *it*, and at an hour which he does not know, and he will cut him in two and assign his lot with the unfaithful. **47** And that servant, who knew his master’s will but did not make preparations nor act in accordance with his will, will be flogged with many *lashes*. **48** But he *who did* not know, and *who* acted *in a way* worthy of beating, will be flogged with few *lashes*. From everyone to whom much is given, much will be required, and from him to whom they have entrusted much, they will ask *all the* more. **49** I came to cast fire on the earth, so what do I wish for if it has already been set alight? **50** And I have a baptism to be baptized *with*, and how I am pressed until it is completed! **51** Do you think I came to bring peace on earth? No, I tell you, but rather discord. **52** For from now *on* there will be five in one house at odds with each other, three against two and two against three. **53** **A father will be at variance with his son, and a son with his father; a mother with her daughter and a daughter with her mother; a mother-in-law will be against her daughter-in-law, and a daughter-in-law against her mother-in-law.** **54** Then he said to the crowds as well, “Whenever you see a cloud arising from *the* west, you immediately say, ‘A downpour is coming.’ And so it comes to pass. **55** And when you *see* a south wind blowing, you say, ‘There will be a scorching heat.’ And *so* it comes to pass. **56** *You* hypocrites! You know how to interpret the condition of the earth and the sky, but how come you *cannot* interpret this *period of* time? **57** And why *can* you not determine by yourselves what *is* right? **58** For when you go before a magistrate with your opponent, make an effort to settle with him on the way, so that he does not drag you to the judge, and the judge hands you over to the executive officer, and the executive officer throws you in prison. **59** I say to you, you will certainly not come out from there until you have paid the very last lepton.”

Reference(s) in Chapter 12: v.53 ↔ Micah 7:6.

Luke Chapter 13

1 Now there were some *people* present at *that* very time reporting to him about the Galileans whose blood Pilate had mixed with their sacrifices. **2** To this Jesus reacted and said to them, “Do you think that these Galileans were *more* sinful than all the *other* Galileans, because they have suffered such *things*? **3** No, I say to you, but unless you repent, you will all perish in the same way. **4** Or those eighteen on whom the

tower in Siloam fell and killed them – do you suppose these were *more* at fault than all the *other* men who live in Jerusalem? 5 No, I tell you, but unless you repent, you will all perish in the same way.” 6 Then he related this parable. “A certain *man* had a fig tree *which had been* planted in his vineyard, and he came looking for fruit on it, but he did not find *any*, 7 and he said to his vinedresser, ‘That’s three years that I have been coming looking for fruit on this fig tree, but not finding *any*. Cut it down. Why *should it* for its part occupy the ground pointlessly?’ 8 But he answered and said to him, ‘Master, leave it this year too, until I have dug around it and applied manure. 9 And if it bears fruit, *well and good*. But if not, you can cut it down in the coming year.’” 10 Now he was teaching in one of the synagogues on the Sabbath, 11 and there was a woman *who had been* possessed by a spirit of illness for eighteen years, and *who* was bent double and *was* not able to straighten up at all. 12 Then when Jesus saw her, he called *to her* and said to her, “Madam, you have been made free of your illness.” 13 And he laid *his* hands on her, and immediately she was made straight again, and she glorified God. 14 But the president of the synagogue, *who was* annoyed that Jesus had healed on the Sabbath, responded and said to the congregation, “There are six days on which one must do work. So come on these *days* and be healed, and not on the Sabbath day.” 15 Therefore the Lord answered him and said, “*You* hypocrites! Does not each of you untie his ox or *his* donkey from the stall on the Sabbath and lead it away to give it drink? 16 Should this *woman*, *who* is a daughter of Abraham, whom Satan has bound all these eighteen years, not be freed from this bond on the Sabbath day?” 17 And with him saying these *things*, all those *who* opposed him were put to shame, and all the congregation rejoiced at all the illustrious *things* which *were* done by him. 18 Then he said, “To what is the kingdom of God similar, and with what shall I compare it? 19 It is like a grain of mustard *seed*, which a man took and threw in his own garden, and it grew and became a big tree, and the birds of the sky nestled in its branches.” 20 He spoke again: “To what shall I liken the kingdom of God? 21 It is like leaven, which a woman took and hid in three satums of flour, until it was all leavened.” 22 Then he crossed around from town to town and village to village, teaching and making *his* way to Jerusalem. 23 And someone said to him, “Lord, *is it only* a few who *are* saved?” He then said to them, 24 “Exert yourselves to go in through the narrow gate, for many, I tell you, are trying to go in, but they will not be able. 25 Once the master of the house has got up and closed the door, when you make a move and stand outside and knock *on* the door and say, ‘Lord, lord, open up to us’, he will then answer and say to you, ‘I don’t know where you

are from.’ 26 Then you will go on to say, ‘We have eaten and drunk in your company, and you taught *us* in our streets.’ 27 Then he will say, ‘I say to you, I do not know where you are from. **Keep away from me, all you perpetrators of iniquity.**’ 28 There, there will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but you *yourselves* cast out. 29 And they will come from *the* east and *the* west and *the* north and *the* south, and they will recline *at table* in the kingdom of God. 30 And you will see that there are *some* last who will be first, and *that* there are *some* first who will be last.” 31 On that day, some Pharisees came over and said to him, “Get out and go away from here, for Herod wishes to kill you.” 32 At this he said to them, “Go and say to that fox, ‘Look, I cast out demons and accomplish healings today and tomorrow, and on the third *day* I will come to an end.’ 33 But it is necessary for me to make my journey today and tomorrow and the *day* after, because it is not admissible for a prophet to perish outside Jerusalem. 34 Jerusalem, Jerusalem, you *who* kill the prophets and stone those sent to you, how often I wished to gather your children in the way a bird *gathers* its own brood under *its* wings, but you were not willing! 35 See how your house is left to you desolate. And I say to you that you will not see me at all until *the time* comes when you say,

‘Blessed is he who comes in the name of the Lord.’”

Reference(s) in Chapter 13: v.27 ↔ Psalm 6:9MT (Psalm 6:8AV) • v.35 ↔ Psalm 118:26.

Luke Chapter 14

1 Now it came to pass, when he had gone into *the* home of one of the senior members of the Pharisees on a Sabbath to eat bread, that they were watching him closely, 2 and it was the case that there was in front of him a certain man with oedema, 3 at which Jesus reacted and addressed the scholars in the law and *the* Pharisees and said, “Is it permitted to heal on the Sabbath?” 4 But they kept quiet. Then he took hold of *him* and cured him and let *him* go. 5 Then he replied to them and said, “Who among you whose son or ox falls into a well would not immediately draw it up on the Sabbath day?” 6 And they could not argue against those *matters* with him. 7 Then he told the guests a parable as he noticed how they chose the prime seats, and he said to them, 8 “When you have been invited to a wedding by someone, do not recline at a prime seat, in case *someone* more honourable than you is invited by him, 9 and the *one who* invited you and him should come and say to you, ‘Give *your* place to this *man*’, and then you will *have to* move on with shame to occupy the last *choice* place. 10 But when you are invited, go and recline in the

last *choice* place so that when your host comes, he says to you, 'My friend, come up higher.' Then you will have honour in the sight of those reclining with you. **11** For everyone who exalts himself will be humbled, and he *who* humbles himself will be exalted." **12** Then he said to him *who had* invited him, "When you give a lunch or dinner, do not invite your friends or your brothers or your relations or rich neighbours, in case they also invite you in return, and you have a repayment." **13** But when you give a reception, invite *the poor, the disabled, the lame, the blind, 14* and you will be blessed, because they don't have *the means* to repay you. For it will be repaid to you in the resurrection of the righteous. **15** Then when one of those reclining with *him at table* heard these *things*, he said to him, "Blessed is *he* who will eat lunch in the kingdom of God." **16** At this he said to him, "A certain man gave a grand dinner and invited many *people*. **17** And he sent his servant at the hour of the dinner to say to the guests, 'Come *along*, for everything is already prepared.' **18** But they all one after the other set about excusing themselves. The first said to him, 'I have bought a field, and I need to go out and see *to* it. I ask you to accept my apologies.' **19** And another said, 'I have bought five yoke of oxen, and I am going to try them out. I ask you to accept my apologies.' **20** And another said, 'I have married a woman, which is why I can't come.' **21** So that servant came and reported these *things* to his master. Then the master of the house became angry and said to his servant, 'Go out quickly into the streets and lanes of the town and bring in the poor and *the disabled and the lame and the blind* here.' **22** In due course the servant said, 'Master, it has been done as you ordered, but there is still place.' **23** At this the master said to the servant, 'Go out into the roads and paths and compel *them* to come in, so that my house is filled. **24** For I say to you, no-one of those men *who were* invited will have a taste of the dinner of mine.' For many are called, but few chosen." **25** Moreover large crowds were going with him, and he turned and said to them, **26** "If anyone comes to me but does not hate his father and mother and wife and children and brothers and sisters, and even his own life, he cannot be a disciple of mine. **27** And whoever does not bear his cross and follow me cannot be a disciple of mine. **28** For who among you, wishing to build a tower, does not first sit down and calculate the expense, *to see* whether he has *enough money* for *its* completion, **29** in case after he has laid *the* foundation, he *does* not have *the means* to complete *it*, and everyone who sees *it* starts mocking him, **30** saying, 'This man started building, but he was not able to complete *it*?' **31** Or what king, making a move to engage another king in war, does not first sit down and take counsel *as to* whether he is powerful *enough* with ten thousand *soldiers* to confront him with

twenty thousand *soldiers* coming against him? **32** If not, while he is still far off, he will send a delegation and ask for *terms* of peace. **33** So in this way, every *one* of you who does not bid farewell to all his own possessions cannot be a disciple of mine. **34** Salt is good, but if salt becomes insipid, with what can it be seasoned? **35** It is not fit for either land or manure; it is thrown away outside. Let him *who* has ears to hear, hear."

Luke Chapter 15

1 Now all the tax collectors and the sinners would approach him to hear him, **2** at which the Pharisees and scribes would mutter *among themselves*, saying, "This *man* receives sinners and eats with them." **3** So he spoke this parable to them and said, **4** "What man among you *who* has one hundred sheep and has lost one of them, does not leave the ninety-nine in the desert and go after the lost *one* until he finds it? **5** Then when he has found *it*, he puts *it* on his shoulders, rejoicing, **6** and he comes to *his* house and calls *his* friends and neighbours together and says to them, 'Rejoice with me, because I have found my lost sheep.' **7** I say to you that there will be *more* joy like this in heaven at one sinner *who* repents, than at ninety-nine righteous, who have no need of repentance. **8** Or what woman *who* has ten drachmas, if she loses one drachma, *will* not light a lamp and sweep the house and search carefully until she finds *it*? **9** And when she has found *it*, she *will* call *her* friends and neighbours together and say, 'Rejoice with me, because I have found the drachma which I had lost.' **10** In this way, I tell you, there is joy in the sight of the angels of God at one sinner *who* repents." **11** Then he said, "A certain man had two sons, **12** and the younger of them said to *his* father, 'Father, give me the portion of the property which falls *to me*.' So he distributed *his* estate between them. **13** Then not many days later the younger son gathered everything and moved to a distant country and squandered his substance there *by* living extravagantly. **14** But when he had spent everything, a severe famine set in throughout that country, and he began to be in need. **15** And he went and attached himself to one of the citizens of that country, who sent him into his fields to tend pigs. **16** However, he would long to fill *his* belly with the carob-pods which the pigs ate, but no-one gave him *any*. **17** Then he came to himself and said, 'How many hired servants of my father have bread in abundance, whereas I am perishing from famine! **18** I will get up and go to my father and say to him, «Father, I have sinned against heaven and before you. **19** And I am no longer worthy to be called your son. Make me one of your hired servants.»' **20** So he got up and went to his father. Now while he was still far off, his father saw him, and he was moved to

compassion, and he ran and fell around his neck and kissed him. **21** Then the son said to him, 'Father, I have sinned against heaven and before you, and I am no longer worthy to be called your son.' **22** But *his* father said to his servants, 'Bring out the best robe and put *it* on him, and put a ring on his hand and sandals on *his* feet. **23** And bring the fatted calf and slaughter *it*, and let us eat *it* and rejoice, **24** because this son of mine was dead, but he has come back to life, and he was lost, but he has been found.' So they began to rejoice. **25** But his elder son was in *the* field, and as he came *back* and approached the house, he heard music and dancing, **26** so he called one of the servants and inquired *as to* what this was. **27** And he said to him, 'Your brother has come *back*, and your father has slaughtered the fatted calf, because he has got him back in good health.' **28** But he became angry and refused to come in. So his father went out and tried to console him. **29** But he replied and said to *his* father, 'Look, I have been serving you for all these years, and I have never disobeyed *any* commandment of yours, but you have never given me a kid for me to enjoy with my friends. **30** But when this son of yours came, who *has* dissipated your wealth with harlots, you slaughtered the fatted calf for him.' **31** At this he said to him, 'My child, you are always with me, and everything of mine is yours. **32** But it was befitting to celebrate and rejoice, because this brother of yours was dead, but he has come back to life, and he was lost, but he has been found.' "

Luke Chapter 16

1 Then he also said to his disciples, "A certain man was rich, and he had a steward, and this *man* was accused by him of squandering his possessions. **2** So he called him and said to him, 'What *is* this I hear about you? Give an account of your stewardship, for you will not be able to hold the office of steward any longer.' **3** Then the steward said to himself, 'What should I do, for my master is taking *my* stewardship away from me. I am not strong *enough* to dig, and I am ashamed to beg. **4** I know what I will do, so that when I have been dismissed from *my* stewardship, they will receive me into their homes.' **5** And he called for each one of his master's debtors, and he said to the first, 'How much do you owe my master?' **6** So he said, 'A hundred baths of oil.' Then he said to him, 'Take your agreement and sit down quickly and write fifty.' **7** Then he said to another, 'And how much do you owe?' This *one* said, 'One hundred cors of grain.' Then he said to him, 'Take your agreement and write eighty.' **8** Then the master commended the dishonest steward, because he had acted prudently. For the sons of this age are more prudent than the sons of light towards their own generation. **9** And I say to you, make

yourselves friends of dishonest mammon, so that when you fail, they will receive you in age-abiding dwellings. **10** He *who is* trustworthy in *the* least *thing* is also faithful in a greater *matter*, and he *who is* dishonest in *the* least *thing* is also dishonest in a greater *matter*. **11** So if you have not been trustworthy with dishonest mammon, who will entrust you with that *which is* true? **12** And if you have not been trustworthy with another person's *property*, who will give you *something* of your own? **13** No domestic servant can serve two masters. For he will either hate one and love the other, or be attached to one and despise the other. You cannot serve God and mammon." **14** Now the Pharisees also heard all these *things*, and, being avaricious, they mocked him. **15** Then he said to them, "You are those *who* justify yourselves before men, but God knows your hearts. For that *which is* highly *esteemed* among men *is* an abomination in God's sight. **16** The law and the prophets *were the order of the day* until John. From then *on* the kingdom of God has been preached, but everyone is using force against it. **17** However, it is easier for heaven and earth to pass away than for one tittle of the law to drop out. **18** Everyone who divorces his wife and marries another commits adultery, and everyone who marries *a woman* divorced from *her* husband commits adultery. **19** Now there was a certain rich *man*, and he used to wear purple and fine linen, and he feasted luxuriously every day. **20** And there was a certain poor *man by the name of Lazarus*, who had been placed at his gate, *covered* in sores, **21** and he longed to be fed from the crumbs which fell from the table of the rich *man*; *not only that*, but the dogs would also come and lick his sores *clean*. **22** Then it came to pass that the poor *man* died, and he was carried away by angels to Abraham's bosom. Then the rich *man* also died and was buried. **23** And when in Hades he lifted up his eyes, *where* he was in torments, he saw Abraham from a distance, and Lazarus in his bosom. **24** Then he called and said, 'Father Abraham, have compassion on me and send Lazarus to dip the tip of his finger in water and cool my tongue, for I am suffering pain in this flame.' **25** But Abraham said, 'My child, remember that you received the good *things* you had in your life, whereas Lazarus likewise had *things*. But now he is comforted here, whereas you suffer pain. **26** And besides all these *things*, a great chasm between us and you has been established, so that those wishing to cross from here to you cannot *do it*, nor *can* anyone cross from your side to us.' **27** Then he said, 'In that case, I ask you, father, to send him to my father's house, **28** for I have five brothers, to testify solemnly to them, so that they do not also come to this place of torment.' **29** Abraham said to him, 'They have Moses and the prophets. Let them heed them.' **30** Then he said, 'No, father Abraham, but if one of *the* dead goes to them,

they will repent.’ 31 But he said to him, ‘If they *will* not hear Moses and the prophets, even if someone were to rise from *the* dead, they would not be persuaded.’”

Luke Chapter 17

1 Then he said to the disciples, “It is impossible for offences not to come, but woe to *him* through whom they come. 2 It *would* be better for him if an ass-driven millstone *were* hung around his neck and he had been thrown in the sea, than that he should offend one of these little *ones*. 3 Beware. Now if your brother sins against you, rebuke him. Then if he repents, forgive him. 4 And if he sins against you seven times a day, and he turns back seven times a day and says, ‘I repent’, you must forgive him.” 5 Then the apostles said to the Lord, “Give us more faith.” 6 To which the Lord said, “If you had faith like a grain of mustard *seed*, you would say to this mulberry tree, ‘Be uprooted and be planted in the sea’, and it would have obeyed you. 7 But who *is there* among you *who* has a servant ploughing or tending *sheep*, who will straightaway say to him when he has come in from the field, ‘Come along and recline *at table*’? 8 But will he not rather say to him, ‘Prepare something for me to eat for dinner, and gird yourself and serve me while I eat and drink, and after that you can eat and drink.’ 9 Surely he won’t be grateful to that servant because he did the *things* ordered? I don’t think so. 10 Likewise, you too, when you have done everything you were ordered, say, ‘We are unprofitable servants, for we have *only* done what we had to do.’” 11 Subsequently, it came to pass when he was going to Jerusalem that he crossed through *the* middle of Samaria and Galilee, 12 and as he was going into a certain village, ten leprous men met him, and they stood at a distance, 13 and they raised *their* voice and said, “Jesus, master, have mercy on us.” 14 Then when he saw *them*, he said to them, “Go and show yourselves to the priests.” And it came to pass as they were going off *that* they were cleansed. 15 And one of them, when he saw that he had been cured, turned back glorifying God with a loud voice. 16 And he fell face down at his feet thanking him. Now he was a Samaritan. 17 Then Jesus replied and said, “Were not ten cured? Where *are* the *other* nine? 18 Were there not *any* to be found coming back to give glory to God except this foreigner?” 19 And he said to him, “Get up and go *your way*; your faith has cured you.” 20 Then when he was asked by the Pharisees when the kingdom of God was coming, he replied to them and said, “The kingdom of God does not come with close watching. 21 Nor *when* they say, ‘Look, here *it is*’, or, ‘Look, there *it is*.’ After all, look, the kingdom of God is in you.” 22 Then he said to the disciples, “*The* days will come when you will long to see one of the

days of the son of man but will not see *him*. 23 And they will say to you, ‘Look, here *he is*’ or, ‘Look, there *he is*.’ Do not go along with or follow *them*. 24 For just as flashing lightning gives illumination from one *place* under the sky to another *place* under the sky, so will the son of man be in his day. 25 But first he must undergo much suffering and be rejected by this generation. 26 And as it was in the days of Noah, so it will also be in the days of the son of man. 27 They were eating, drinking, marrying and being given in marriage, until the day *when* Noah went into the ark, and the flood came and destroyed *them* all. 28 And similarly with what happened in the days of Lot: they were eating, drinking, buying, selling, planting *and* building, 29 but on the day *when* Lot departed from Sodom, it rained fire and sulphur from heaven and destroyed *them* all. 30 It will be like this on the day *when* the son of man is revealed. 31 On that day, let *him* who is on the roof and whose goods *are* in the house not come down to pick them up, and likewise let him *who is* in the field not turn back. 32 Remember Lot’s wife. 33 Whoever tries to save his life will lose it, and whoever loses it will preserve it. 34 I say to you, on that night, there will be two in one bed, *and* one will be taken away and the other will be left. 35 There will be two grinding in the same *place*, *and* one will be taken away and the other will be left.” 36 37 Then they answered and said to him, “Lord, where?” And he said to them, “*It is* where the body *is that* the eagles will be gathered together.”

Luke Chapter 18

1 He also told them a parable on the need always to pray and not to flag, 2 and he said, “There was a certain judge in a certain city *who did* not fear God, nor *did* he respect man. 3 And there was a widow in that city, and she kept coming to him, saying, ‘Vindicate me from my opponent.’ 4 But for a *long* time he refused. But at length he said to himself, ‘Even though I do not fear God or respect man, 5 nevertheless because this widow gives me trouble, I will get her vindicated, so that she does not endlessly come and grind me down.’” 6 Then the Lord said, “Hear what the dishonest judge says. 7 Will God not provide the vindication due to his chosen *ones* who cry out to him day and night, and be longsuffering over them? 8 I tell you he will provide the vindication due to them swiftly. But when the son of man comes, will he find faith on the earth?” 9 And he spoke this parable to certain *people* who trusted in themselves – that they were righteous – and despised the others: 10 “Two men went up to the temple to pray. One *was* a Pharisee and the other a tax collector. 11 The Pharisee stood up and prayed to himself as follows: ‘O God, I thank you that I am not like other men, *the* grasping, *the*

unjust, *the adulterers* – nor like this tax collector *either*. 12 I fast twice a week. I tithe everything I acquire.’ 13 Then the tax collector stood at a distance and was not even willing to lift *his* eyes up to heaven, but he beat his breast and said, ‘O God, be propitious to me, a sinner.’ 14 I say to you, the latter went down to his house justified rather than the former. For everyone who exalts himself will be humbled, but he *who* humbles himself will be exalted.” 15 Then they also brought *some* infants to him for him to touch, and when the disciples saw *it*, they rebuked them. 16 But Jesus called them along, and he said, “Let the children come to me, and do not prevent them. For the kingdom of God is *constituted* of such. 17 Truly, I say to you, whoever does not receive the kingdom of God as a little child will definitely not enter into it.” 18 Then a certain governor inquired with him and asked, “Good teacher, what must I do to inherit age-abiding life?” 19 Jesus then said to him, “Why do you call me good? No-one *is* good except one: God. 20 You know the commandments. **You shall not commit adultery. You shall not commit murder. You shall not steal. You shall not give false testimony. Honour your father and your mother.**” 21 Then he said, “I have kept all these *things* from my youth.” 22 Then when Jesus heard this, he said to him, “You still lack one *thing*. Sell everything you have got and distribute *the proceeds* to the poor, and you will have treasure in heaven, and come and follow me.” 23 But when he heard this, he became very sad, for he was very rich. 24 Then when Jesus saw that he had become very sad, he said, “How *it* is with difficulty *that* those *who* are affluent will go into the kingdom of God. 25 For it is easier for a camel to go in through *the eye* of a needle than for a rich *man* to go into the kingdom of God.” 26 Then those listening said, “Well who can be saved, *then*?” 27 He then said, “The *things which* are impossible with men are possible with God.” 28 Then Peter said, “In our case, we have left everything behind and followed you.” 29 At which he said to them, “Truly, I say to you, there is no-one who has left house or parents or brothers or wife or children for the sake of the kingdom of God, 30 who will not certainly receive in return many times over in this epoch, and in the age to come – age-abiding life.” 31 And taking the twelve along, he said to them, “Here we *are* going up to Jerusalem, and everything written through the prophets will be accomplished by the son of man.” 32 For he will be delivered to the Gentiles and be mocked and insulted and spat on. 33 And they will flog *him* and kill him, then on the third day he will rise again. 34 But they did not understand any of these *things*, and this remark was hidden from them, and they did not discern *the import of* the *things* spoken. 35 Then it came to pass as he approached Jericho *that* a certain blind *man* was

sitting beside the road, begging, 36 and when he heard a crowd passing through, he inquired what this was *all about*. 37 So they informed him that Jesus the Nazarene was passing by. 38 At this he shouted and said, “Jesus, son of David, have compassion on me.” 39 But those going in front rebuked him, *telling him* to be quiet. But he cried out all the more, “Son of David, have compassion on me.” 40 Then Jesus stopped and ordered him to be brought to him, and when he had come near, he questioned him, 41 and he asked, “What *would* you like me to do for you?” He then said, “Lord, for me to see again.” 42 Then Jesus said to him, “See again. Your faith has cured you.” 43 And immediately he recovered his sight, and he followed him, glorifying God. And all the people saw *it* and gave praise to God.

Reference(s) in Chapter 18: v.20 ↔ Exodus 20:12-16, Deuteronomy 5:16-20.

Luke Chapter 19

1 Then he entered Jericho and went through *it*. 2 And there *was* a man by *the* name of Zacchaeus, and he was a senior tax collector, and this *man* was rich, 3 and he was trying to see who Jesus was, but he could not for the crowd because he was short in stature. 4 So he ran on ahead and climbed up a fig-mulberry *tree* in order to see him, because *it was* by that *way that* he was going to cross through. 5 And when he came to the place, Jesus looked up and saw him and said to him, “Zacchaeus, hurry up and come down, for today I must stay in your house.” 6 So he came down hastily, and he received him *in his house*, rejoicing, 7 but when *they* all saw *it*, they muttered among themselves, and they said, “He has gone in to lodge with a sinful man.” 8 Meanwhile Zacchaeus stood and said to the Lord, “Look, I am giving half my possessions to *the* poor, Lord, and if I have extorted anything from anyone, I *will* repay *it* four times over.” 9 Then Jesus said to him, “Today salvation has come to this house, for he also is a son of Abraham. 10 For the son of man came to seek and save what *has* got lost.” 11 As they heard these *things*, he again told a parable, because of him being close to Jerusalem, and of them thinking that the kingdom of God was immediately going to manifest itself prominently. 12 So he said, “A certain nobleman went to a distant land to receive a kingdom for himself and to return. 13 And he called ten of his own servants and gave them ten minas and said to them, ‘Do business until I come.’ 14 But his citizens hated him, and they sent a delegation after him, who said, ‘We do not want this *man* to reign over us.’ 15 And it came to pass when he returned, having received the kingdom, that he ordered these servants to whom he had given the money to be called to him, in order to find out who had gained what in doing business. 16 So the

first came and said, ‘Master, your mina has made a profit of ten minas.’ 17 At this he said to him, ‘Well *done*, you good servant, for you were faithful in a very small *matter*. Have authority over ten cities.’ 18 Then the second came and said, ‘Master, your mina has made five minas.’ 19 And he said to this *one* likewise, ‘You too be in charge of five cities.’ 20 Then the other *one* came and said, ‘Master, here *is* your mina, which I kept hidden in a sweat-band. 21 For I was afraid of you, for you are a harsh man. You take what you did not put *there*, and you reap what you did not sow.’ 22 So he said to him, ‘I will judge you from your own mouth, *you* bad servant. You knew that I was a harsh man, taking what I did not put *there*, and reaping what I did not sow. 23 So why did you not invest my money at a bank, so that when I came, I would have availed myself of it with interest?’ 24 Furthermore he said to those standing around, ‘Take the mina from him, and give *it* to the *one who* has ten minas.’ 25 (But they said to him, ‘Master, he has ten minas.’) 26 ‘For I say to you that to everyone who has *something*, *more* will be given, but from him *who does* not have *anything*, even what he has will be taken away from him. 27 However, bring those enemies of mine here – those *who did* not want me to reign over them – and execute *them* before me.’” 28 Then when he had spoken these *things*, he went on ahead, going up to Jerusalem. 29 And it came to pass as he approached Bethsaphagé and Bethany at the mount called *the Mount* of Olives, *that* he sent off two of his disciples, 30 and he said, “Go off to the village opposite, in which as you go in, you will find a tethered foal, on which no man has ever sat. Untie it and bring *it*. 31 And if anyone asks you, ‘Why are you untying *it*?’ you will say the following to him: ‘The Lord needs *it*.’” 32 Then those *who had been* sent off went off and found *it* as he had told them. 33 And as they untied the foal, its owners said to them, “Why are you untying the foal?” 34 At this they said, “The Lord needs *it*.” 35 So they led it to Jesus, and they slung their own clothes onto the foal and mounted Jesus on *it*. 36 As he rode, they strewed their clothes in the way. 37 And as he was by now approaching the descent down the Mount of Olives, the whole company of the disciples started rejoicing and praising God in a loud voice for all the deeds of power which they had seen, 38 saying,

“Blessed is the king who comes in *the* name of the Lord.

Peace in heaven and glory in *the* highest realms.”

39 Then some of the Pharisees in the crowd said to him, “Teacher, rebuke your disciples.” 40 But he answered and said to them, “I tell you that if these go quiet, the stones will cry *out*.” 41 And as he approached and saw the city, he wept over it, 42 and he said, “If only you had known, and of all

times on this day of yours, the *things* pertaining to your peace. But as *it is*, they are hidden from your eyes, 43 because *the* days will come upon you when your enemies will throw up a rampart round you, and they will surround you and enclose you from all sides. 44 And they will dash you and your children in you to the ground, and they will not leave stone on stone in you, because you did not know the occasion of your visitation.” 45 Then when he had gone into the temple, he went on to throw out those *who* sold *things* in it, and *those who* bought *them*, 46 saying to them, “It stands written:

‘My house is a house of prayer,

But you have made it a den of thieves.’”

47 And he taught in the temple each day, but the senior priests and the scribes were looking for *a way* to dispose of him, as *were* the leading *men* of the people, 48 but they did not find anything they *could* do, for all the people were completely enraptured listening to him.

Reference(s) in Chapter 19: v.38 ↔ Psalm 118:26 • v.46 ↔ Isaiah 56:7, Jeremiah 7:11.

Luke Chapter 20

1 Now it came to pass on one of those days as he was teaching the people in the temple, and preaching the gospel, *that* the priests and scribes came up to *him*, as *did* the elders, 2 and they spoke to him and said, “Tell us by what authority you do these *things*, or who it is who *has* given you this authority.” 3 So he answered and said to them, “I will for my part ask you one question, so you tell me, 4 John’s baptism – was it from heaven or from men?” 5 They then debated among themselves, saying, “If we say, ‘From heaven’, he will say, ‘Why did you not believe him?’ 6 But if we say, ‘From men’, all the people will stone us, for they have been persuaded that John is a prophet.” 7 And they answered *that* they did not know where *it was* from. 8 So Jesus said to them, “Then neither *will* I tell you by what authority I do these *things*.” 9 He then went on to speak this parable to the people: “A man planted a vineyard, and he put it under hired labour with farmers and went abroad for a considerable time. 10 And in due course, he sent a servant to the farmers for them to give him some of the fruit of the vineyard. But the farmers flogged him and sent *him* away empty-handed. 11 Then he sent another servant. But they also flogged that *one* and treated *him* with indignity and sent *him* away empty-handed. 12 Then he sent again – a third *one*. But they also wounded this *one* and threw *him* out. 13 Then the landlord of the vineyard said, ‘What should I do? I will send my beloved son. Maybe when they see him, they will respect *him*.’ 14 But when the farmers saw him, they talked *it* through among themselves, saying, ‘This is the heir. Come on, let’s kill him, so that the inheritance will become ours.’ 15 So they

drove him out to *a place* outside the vineyard and killed *him*. What, then, will the landlord of the vineyard do to them? 16 He will come and destroy those farmers and give the vineyard to others.” And when they had heard *it*, they said, “May it not take place.” 17 But he looked straight at them and said, “What does this scripture mean:

The stone which the builders rejected

Is what has become the keystone?

18 Everyone who falls on that stone will be shattered, and on whomever it falls, it will crush to powder.” 19 Then the senior priests and the scribes looked for *a way* to lay hands on him at *that* very time, but they were afraid, for they knew that he had levelled that parable against them. 20 And they watched *him* closely, and they sent infiltrators pretending to be sincere in order to seize on his remarks, with a view to informing on him to the administration and authority of the governor. 21 And they questioned him and asked, “Teacher, we know that you speak and teach rightly, and do not show partiality, but teach the way of God in truth. 22 Is it permissible for us to pay tax to Caesar, or not?” 23 At this, having perceived their trickery, he said to them, “Why are you testing me? 24 Show me a denary. Whose image and inscription does it have?” They answered and said, “Caesar’s.” 25 Then he said to them, “Well then, render to Caesar the *things due* to Caesar, and to God the *things due* to God.” 26 So they were not able to seize on his remark in the presence of the people, and they were amazed at his answer, and they fell silent. 27 Then some of the Sadducees, who deny that there is a resurrection, came over and questioned him, 28 and they said, “Teacher, Moses wrote to us, ‘**If someone’s brother dies, having a wife, and he dies without children, that his brother is to take the wife and raise up seed to his brother.**’ 29 Now suppose there were seven brothers, and the first took a wife and died without children. 30 Then the second took the wife, and this *one* died without children. 31 Then the third took her likewise, and like this indeed the seven *of them*. They did not leave *any* children, and they died. 32 Then last of all the woman died as well. 33 So in the resurrection, of which of them will she be *the* wife? For the seven had her *as* a wife.” 34 Then Jesus replied and said to them, “Those *who* belong to this age marry and are given in marriage, 35 but those *who have been* considered worthy of attaining to that age and the resurrection from *the* dead, neither marry nor are given in marriage. 36 Nor can they die any more, for they are like angels, and they are sons of God, being members of the resurrection. 37 Now that the dead are raised, even Moses disclosed, at *the passage about* the bush, where he says, ‘**The Lord the God of Abraham and the God of Isaac and the God of Jacob.**’ 38 So he is not *the* God of the dead, but of *the* living, for all live to him.” 39 Then some of the scribes answered and

said, “Teacher, you have spoken well.” 40 And they did not dare question him on anything any more. 41 Then he said to them, “How do they say that the Christ *can* be the son of David, 42 when David himself says in the book of the Psalms,

‘The Lord said to my Lord,

«Sit on my right hand side

43 Until I make your enemies your footstool»’?

44 So David calls him Lord. So how *is it that* he is his son?” 45 Then with all the people hearing, he said to his disciples, 46 “Beware of the scribes, who like to walk around in robes and love greetings in the market places and *the* privileged seats in the synagogues and *the* privileged couches at dinners, 47 who devour widows’ houses, and for show pray at length. These will receive judgment to a greater degree.”

Reference(s) in Chapter 20: v.17 ↔ Psalm 118:22 • v.28 ↔ Deuteronomy 25:5 • v.37 ↔ Exodus 3:6 • v.42 ↔ Psalm 110:1 • v.43 ↔ Psalm 110:1.

Luke Chapter 21

1 Then he looked up and saw the rich putting their gifts in the treasury, 2 and he saw someone, in fact a needy widow, putting two leptons *in* there. 3 And he said, “Truly, I say to you, this poor widow put in more than all *the others*. 4 For these all contributed towards gifts for God from the surplus they *have*, but this *woman* contributed all the livelihood she had from her penury.” 5 And while some were speaking of the temple, how it had been adorned with fine stones and votive offerings, he said, 6 “*As for these things* which you are looking at, *the* days will come in which no stone will be left on stone or escape demolition.” 7 Then they questioned him and said, “Teacher, when, then, will these *things* take place, and what *is* the sign when these *things* are about to happen?” 8 He then said, “Watch out that you are not led astray, for many will come in my name saying, ‘I am *the one*’ and, ‘The time has drawn near.’ So do not go after them. 9 And when you hear *of* wars and insurrections, do not be scared, for these *things* must take place first, but the end *is* not immediate.” 10 Then he said to them, “**Nation will rise up against nation, and kingdom against kingdom,** 11 and there will be severe earthquakes in various places, and famines and plagues, and there will be fearful *things* and great signs from heaven. 12 But before all these *things*, they will lay their hands on you and persecute *you*, delivering *you* up to synagogues and prisons, as you are brought before kings and governors for my name’s sake, 13 and it will result in *an occasion of* a testimony for you. 14 So lay *it* to your hearts not to premeditate *how* to speak in defence, 15 for I will give you a mouth and wisdom, by which none of those opposing you will be able to contradict or resist. 16 And you will also be betrayed by

parents and relations and friends and brothers, and they will put *some* of you to death. 17 And you will be hated by everyone on account of my name. 18 But not a hair of your head will in any way be lost. 19 Hold on to your lives in your endurance. 20 And when you see Jerusalem surrounded by encampments, then know that its desolation has drawn near. 21 Then let those in Judaea flee into the mountains, and let those in its midst move out, and let those in the country areas not go into it. 22 For these are **the days of vengeance**, in order for all the *things that stand* written to be fulfilled. 23 And alas for those *who* are with child and those *who* are breastfeeding in those days, for there will be great anxiety on the earth and wrath among this people. 24 And they will fall by *the* blade of *the* sword and will be taken captive to all the Gentiles, and Jerusalem will be trampled on by Gentiles until *the* times of *the* Gentiles are fulfilled. 25 And there will be signs in *the* sun and moon and stars, and on earth anguish among *the* nations in bewilderment, while the sea roars, as *does its* swell, 26 as men faint from fear and expectation of the *things* befalling the world, for the powers of the heavens will be shaken. 27 And then they will see the son of man coming in a cloud with power and much glory. 28 But when these *things* start taking place, look up and raise your heads, because your redemption is drawing near.” 29 Then he told them a parable: “Look at the fig tree and all the trees. 30 When they are already putting out *shoots*, you see for yourselves and know that the harvest is already near. 31 In this way, you too, when you see these *things* taking place, know that the kingdom of God is near. 32 Truly, I say to you that this generation will certainly not pass away until everything takes place. 33 Heaven and earth will pass away, but my words will certainly not pass away. 34 And watch out for yourselves that your hearts do not become stupefied with intoxication or drunkenness or everyday cares, and *don't let* that day come on you suddenly, 35 for it will come like a snare upon all those *who* live on *the* face of the whole earth. 36 So be watchful, entreating on every occasion to be considered worthy to escape all the *things* about to take place and to stand in the presence of the son of man.” 37 And by day he would teach in the temple, whereas at night he would go out to spend the night on the mount called *the Mount of Olives*. 38 And all the people would rise early to go to him, so as to hear him in the temple.

Reference(s) in Chapter 21: v.10 ↔ Isaiah 19:2 • v.22 ↔ Isaiah 61:2, Isaiah 63:4, Hosea 9:7.

Luke Chapter 22

1 Now the festival of unleavened *bread*, which is called *the* Passover, was approaching, 2 and the senior priests and the scribes were looking for a way to eliminate him, for they were afraid of the

people. 3 Meanwhile Satan entered into Judas, surnamed Iscariot, *who* was *one* of the twelve in number. 4 And he went away and spoke with the senior priests and chief magistrates on how he could deliver him to them, 5 at which they were delighted, and they agreed to give him money. 6 So he fully complied and looked for an opportunity to deliver him to them in the absence of a crowd. 7 Then the day of the unleavened *bread* came, on which it was necessary for the Passover *lamb* to be sacrificed. 8 And he sent Peter and John off, and he said, “Go and prepare the Passover *lamb* for us so that we can eat *it*.” 9 Then they said to him, “Where do you want us to prepare *it*?” 10 He then said to them, “As you go into the city, you will see that a man carrying a jar of water will meet you. Follow him to the house where he goes in. 11 And say to the master of the house, ‘The teacher asks you, «Where is the lodging where I *can* eat the Passover *lamb* with my disciples?»’ 12 And that *man* will show you a large upper room *ready* set up. Prepare *it* there.” 13 Then they went off and found *it* as he had told them, and they prepared the Passover *lamb*. 14 And when the hour had come, he reclined *at table*, as *did* the twelve apostles with him. 15 And he said to them, “I have really longed to eat this Passover *meal* with you before my suffering. 16 For I say to you, I will no longer partake of it at all until it is fulfilled in the kingdom of God.” 17 Then he received *the* cup, and he gave thanks and said, “Take this and share *it* among yourselves. 18 For I say to you, I will not be drinking *any* of the produce of the vine at all until the kingdom of God comes.” 19 And he took bread and gave thanks and broke *it* and gave *some* to them, and he said, “This is my body which *is being* given on behalf of you; do this as a memorial to me.” 20 Then similarly, *he took* the cup after dining and said, “This cup *is* the new covenant by my blood, which *is* shed for you. 21 But mark *this*, the hand of him with me *who* will betray me *is* on the table. 22 So the son of man proceeds according to what *has been* determined, but woe to that man through whom he is betrayed.” 23 Then they began to inquire among themselves as to which of them was the *one* about to do this. 24 Moreover a rivalry arose among them as to which of them was considered *the* greatest. 25 So he said to them, “The kings of the Gentiles have dominion over them, and those *who* have authority over them are called benefactors. 26 But don't you *be* like that; rather, let the greatest among you become like the youngest, and the leader like the servant. 27 For *who is* greater, *he who* reclines *at table*, or *he who* serves? Surely *he who* reclines? Yet I am in your midst as the servant. 28 But you are the *ones who* have remained with me throughout in my trials. 29 And I assign a kingdom to you in accordance with how my father has assigned *it* to me, 30 so that you may eat and drink at my table,

and you will sit on thrones judging the twelve tribes of Israel.” 31 And the Lord said, “Simon, Simon, see *how* Satan has made a claim on you *all*, so as to sift *you* like grain. 32 But I have pleaded for you, that your faith might not fail, so once you have come to *yourself*, strengthen your brothers.” 33 Then he said to him, “Lord, I am ready to go both to prison and to death with you.” 34 But he said, “I say to you, Peter, *the* cock definitely will not crow today before you have denied three times that you know me.” 35 Furthermore, he said to them, “When I sent you out without wallet or purse or footwear, did you lack anything?” They then said, “No, nothing.” 36 However, he said to them, “But now, he *who* has a wallet must take *it*, and likewise also a purse. And he *who does* not have *one* must sell his cloak and buy a sword. 37 For I say to you that this scripture must still be fulfilled in me: the *passage*, ‘**And he was reckoned among the lawless.**’ And indeed, the *things* concerning me are coming to completion.” 38 Then they said, “Lord, look, here *are* two swords.” But he said to them, “It is enough.” 39 And he went out, as *was his* custom, to the Mount of Olives, and his disciples also followed him. 40 When he arrived at the place, he said to them, “Pray that *you* do not enter into temptation.” 41 Then he withdrew about a stone’s throw from them, and he knelt down and prayed. 42 And he said, “Father, if you are willing to remove this cup from me ... – but not my will, but yours be done.” 43 Then an angel from heaven appeared to him, strengthening him, 44 but being in agony, he prayed *all the* more intensely. Furthermore his sweat had become like clots of blood falling to the ground. 45 Then he arose from prayer and went to the disciples and found them lying asleep from sorrow. 46 So he said to them, “Why are you sleeping? Get up and pray that you do not enter into temptation.” 47 Now while he was still speaking, a crowd happened to come, and the *one* called Judas, one of the twelve, was going in front of them, and he approached Jesus to kiss him. 48 But Jesus said to him, “Judas, are you betraying the son of man with a kiss?” 49 Then when those around him had seen what *was* about to happen, they said to him, “Lord, should we strike *them* with the sword?” 50 Then a certain one of them struck the high priest’s servant and took off *his* right ear. 51 But Jesus replied and said, “Leave *it* at that.” Then he touched his ear and healed him. 52 Then Jesus said to the senior priests and chief magistrates of the temple and elders who *had* come against him, “Have you come out with swords and sticks as if against a thief? 53 When I was with you in the temple each day, you did not stretch out *your* hands against me. But this is your hour, and the authority of darkness.” 54 But they seized him and led *him away*, and they brought him into the house of the high priest. Meanwhile, Peter was following at a

distance. 55 As they had lit a fire in *the* middle of the courtyard and were sitting together, Peter *went there and* sat in among them. 56 But when a certain maidservant saw him sitting in the *fire-light*, she looked at him intently and said, “This *man* was also with him.” 57 But he denied him and said, “Madam, I don’t know him.” 58 And after a short *time*, another *person* saw him and said, “You are also of their *company*.” But Peter said, “No, I am not, sir.” 59 Then after about one hour had passed, a certain other *person* made positive assertions and said, “This *man* was truly with him as well, and indeed he is a Galilean.” 60 But Peter said, “Sir, I don’t know what you are talking about.” And immediately, while he was still talking, *the* cock crowed. 61 Then the Lord turned round and looked straight at Peter. And Peter remembered the Lord’s words when he said to him, “Before *the* cock crows, you will deny me three times.” 62 Then Peter went outside and wept bitterly. 63 Next, the men who *were* holding Jesus mocked him, flogging *him*, 64 and they blindfolded him and would strike him on the face and *then* question him, saying, “Prophecy, who is it who struck you?” 65 And they kept speaking many other blasphemies against him. 66 Then when day had come, the council of the elders of the people met, *consisting of* senior priests and scribes, and they led him up to their Sanhedrin *council* and said, 67 “Are you the Christ? Tell us.” He then said to them, “If I tell you, you will not believe *it* at all. 68 And if I question *you*, you certainly won’t answer me or release *me*. 69 From now *on*, the son of man will be seated at *the* right *hand* of the power of God.” 70 Then they all said, “So you are the son of God, then?” And he said to them, “You say I am.” 71 Then they said, “Why do we still need a testimony? For we have heard *it* ourselves from his mouth.”

Reference(s) in Chapter 22: v.37 ↔ Isaiah 53:12 • v.70 ↔ Exodus 3:14.

Luke Chapter 23

1 Then the whole of their assembly rose and led him to Pilate. 2 And they began to accuse him, and they said, “We found this *man* misleading the nation and forbidding *them* to pay taxes to Caesar, saying that he *himself* is Christ, a king.” 3 Then Pilate questioned him and asked, “Are you the king of the Jews?” He then answered him and said, “As you say.” 4 Pilate then said to the senior priests and the crowds, “I find nothing incriminating in this man.” 5 But they persisted and said, “He stirs up the people as he teaches throughout all Judaea, starting from Galilee and reaching here.” 6 Now when Pilate heard “Galilean”, he inquired whether the man was a Galilean. 7 And having ascertained that he was under Herod’s jurisdiction, he referred him to Herod, *who* was also in Jerusalem in those days.

8 Then when Herod saw Jesus, he rejoiced greatly, for he had been wanting to see him for some *time*, because *he* had heard many *things* about him, and he hoped to see some sign performed by him. 9 So he questioned him at considerable length. But he did not answer him anything. 10 Moreover the senior priests and the scribes were standing by, vigorously accusing him. 11 Then after Herod, with his troops, had treated him contemptuously and mocked *him*, he put resplendent clothes on him and sent him back to Pilate. 12 So Pilate and Herod became friends with each other on *that* very day, for they had previously been at enmity with each other. 13 Pilate then called the senior priests and the rulers and the people together, 14 and he said to them, "Bring me this man *who is* supposedly perverting the people, and be aware that I have examined *him* in your presence and found nothing in this man incriminating *him of the things* which you accuse him of. 15 Indeed nor Herod. For I referred your case to him and the result is that nothing worthy of death has been committed by him. 16 So I will chasten *him* and release him." 17 After all, he had an obligation to release one *person* to them at each festival. 18 But they shouted out with the whole crowd, and they said, "Take this *man* away, but release Barabbas to us" 19— *someone* who had been put in prison on account of a certain sedition *which had* taken place in the city, and *for* murder. 20 So Pilate addressed *them* again, as he wished to release Jesus. 21 But they shouted *it down* and said, "Crucify *him*, crucify him." 22 Then he spoke to them a third *time*, "But what wrong has this *man* done? I have not found anything culpable by death in him. So I will chastise *him* and release him." 23 But they insisted in a loud voice and demanded that he be crucified, and their voices and *those* of the senior priests kept gaining strength. 24 So Pilate decided that their demand should be met. 25 And he released him *who had been* put in prison on account of sedition and murder, *the one* whom they demanded, whereas he delivered Jesus to their will. 26 Then as they led him away, they took hold of a certain Simon, a Cyrenian, as he was coming *back* from *the* field, and they forced him to carry the cross behind Jesus. 27 And a large number of the people followed him, including women, who both mourned *for him* and lamented him. 28 But Jesus turned to them and said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. 29 For be aware of this, *the days* are coming on which they will say, 'Blessed *are* the barren and *the* wombs which did not give birth, and *the* breasts which never breastfed.' 30 Then they will go on

To say to the mountains,
'Fall on us',
And to the hills,
'Hide us.'

31 For if they do these *things* in the *case of* moist wood, what is to happen in the *case of* the dry?"

32 Then two others, *who were* criminals, were also brought, to be executed with him. 33 And when they arrived at the place called *The Skull*, they crucified him there with the criminals, one on *the right* and the other on *the left*. 34 Jesus, though, said, "Father, forgive them, for they do not know what they are doing." Then in sharing out his clothes, they cast a lot. 35 Meanwhile the people stood watching, and the rulers also sneered with them and said, "He saved others; let him save himself, if this is the Christ, the chosen *one of God*." 36 And the soldiers also mocked him, as they came up and offered him vinegar, 37 and they said, "If you are the king of the Jews, save yourself." 38 Indeed there was an inscription written over him in Greek and Latin and Hebrew letters:

"This is the king of the Jews."

39 Then one of the criminals *who were* hung *there* blasphemed him and said, "If you are the Christ, save yourself and us." 40 But the other responded and rebuked him and said, "Do you not even fear God, seeing you are under the same sentence? 41 And we rightly so, for we are receiving what *is* deserved for what we have done, but this *man* has done nothing wrong." 42 Then he said to Jesus, "Remember me, Lord, when you go into your kingdom." 43 At which Jesus said to him, "Truly, I say to you this day, you will be with me in paradise." 44 Now it was about *the sixth hour*, and a darkness came over all the land until *the ninth hour*. 45 And the sun became darkened, and the veil of the sanctuary was split *down the middle*. 46 And Jesus called out in a loud voice and said, "Father, into your hands I will commit my spirit." And when he had said these *things*, he breathed his last. 47 And when the centurion saw what *had* taken place, he glorified God and said, "This man really was righteous." 48 Then when all the crowds who *had* converged on that spectacle had seen the *things that* took place, they beat their breasts and went back, 49 while all his acquaintances stood at a distance, as *did the women who had* followed him from Galilee, watching these *things*. 50 And there *was* a man by name of Joseph, *who was* a councillor, a good and righteous man, 51 and he was not in agreement with their verdict or action. *He was* from Arimathea, a Jewish city, and moreover he himself was also awaiting the kingdom of God. 52 He went to Pilate and asked for the body of Jesus. 53 And he took it down and wrapped it up in fine linen and put it in a hewn-out tomb where no-one had ever yet lain. 54 Now *the day was the Preparation Day*; the twilight of *the Sabbath* was drawing on. 55 And *some* women who had come with him from Galilee followed and looked at the tomb and how his body had been laid. 56 Then they returned and prepared fragrances and ointments. And on the

Sabbath they rested according to the commandment.

Reference(s) in Chapter 23: v.30 ↔ Hosea 10:8 • v.43 ↔ Deuteronomy 4:26, Deuteronomy 8:19.

Luke Chapter 24

1 Then on the first *day* of the week, very early in the morning, they went to the tomb carrying *the* fragrances which they had prepared, and some *others went* with them, 2 and they found the stone rolled away from the tomb, 3 and when they went in, they did not find the body of the Lord Jesus. 4 And it came to pass as they were at a loss on this *matter*, that – to their surprise – two men in dazzling clothes came up to them. 5 Then, as they had become frightened and were bowing face down to the ground, they said to them, “Why are you seeking among the dead him *who is* alive? 6 He is not here, but he has risen. Remember how he told you when he was still in Galilee, 7 when he said that the son of man must be delivered into the hands of sinful men, and be crucified, and rise on the third day.” 8 At this they remembered his words, 9 and they returned from the tomb and reported all these *things* to the eleven and to all the others. 10 So it was Mary Magdalene and Joanna, and Mary *the mother* of James and the others with them, who told the apostles these *things*. 11 But their words appeared in their opinion to be nonsense, and they disbelieved them. 12 Peter, however, got up and ran to the tomb, and he stooped and saw the linen strips lying on their own, and he went off home, astonished at what *had* taken place. 13 Then, as it happened, two of them were walking on that day to a village *which* was sixty stades distant from Jerusalem, which *had the* name Emmaus. 14 And they were talking to each other about all these *things that had* taken place, 15 and it came to pass while they were talking and assessing *things*, that Jesus himself approached and walked along with them, 16 but their eyes were held *back* from recognizing him. 17 Then he said to them, “What are these words which you are exchanging with one another as you walk and are sullen?” 18 So one *of them*, whose name was Cleopas, answered and said to him, “Are you *the only one* staying in Jerusalem who does not know the *things that have* happened in it in recent days?” 19 Then he said to them, “What *things*?” They then said to him, “The *things* concerning Jesus the Nazarene, a man who was a prophet, powerful in deed and word in the presence of God and all the people, 20 and how the senior priests and our rulers delivered him up to a sentence of death and had him crucified, 21 whereas we were hoping that he was the *one who* would liberate Israel. But as *it is*, with all these *things*, he has passed through this third day today since these *things* took place *without doing so*. 22 *Not only this*, but some of our women

astonished us after they had gone to the tomb early in the morning, 23 and when they did not find his body, they came also telling *us* that *they* had seen a vision of angels, who said that he was alive, 24 at which some of those with us went off to the tomb, and they found *it* just as the women had said, but they did not see him.” 25 Then he said to them, “O witless *men* and slow in heart to believe all the *things* the prophets have spoken. 26 Did not Christ have to suffer these *things* and enter into his glory?” 27 Then, starting from Moses and from all the prophets, he gave them an exposition of all the scriptures concerning himself. 28 Then they came near to the village to which they were going, and he made as if to go further, 29 but they urged him *not to*, and they said, “Stay with us, for it is towards evening and the day has declined. So he went in to stay with them.” 30 Subsequently, it came to pass while he was reclining *at table* with them *that* he took the bread and gave blessing, and he broke *it* and handed *some* to them, 31 and their eyes were opened wide, and they recognized him. Then he became invisible to them. 32 Then they said to each other, “Was not our heart burning inside us while he was speaking to us on the way and when he expounded the scriptures to us?” 33 Then they got up at *that* very hour and returned to Jerusalem, and they found the eleven, and those *associated* with them, assembled, 34 *just as* they were saying, “The Lord really has risen and has appeared to Simon.” 35 Then they related in detail the *things* on the way, and how he became known to them at *the time of* the breaking of the bread. 36 And while they were saying these *things*, Jesus himself stood in their midst and said to them, “Peace to you.” 37 But being terrified and fearful, they thought they were seeing a spirit. 38 Then he said to them, “Why are you disturbed, and why do doubts arise in your hearts? 39 See my hands and my feet, *and* that it is me myself. Feel me and see, for a spirit does not have flesh and bones, as you see I have.” 40 Then when he had said this, he showed them *his* hands and *his* feet. 41 And while they still disbelieved for joy and were amazed, he said to them, “Have you got any food here?” 42 They then handed him a piece of grilled fish and *some* honeycomb, 43 which he took in their presence and ate. 44 And he said to them, “These *are* the words which I spoke to you when I was still with you, that everything written in the law of Moses and *the* prophets and *the* psalms concerning me needs to be fulfilled.” 45 Then he opened up their mind to understand the scriptures. 46 And he said to them, “So it stands written and so the Christ had to suffer and rise from *the* dead on the third day, 47 and for repentance and forgiveness of sins to be preached in his name to all the nations, starting from Jerusalem. 48 And you are witnesses of these *things*. 49 And mark *this*, I am sending my father's promise over you. So stay in

the city of Jerusalem until you are invested with power from *on high*.” 50 Then he led them out as far as Bethany, and he lifted up his hands and blessed them, 51 and it came to pass while he was blessing them *that* he became separated from them and was carried up to heaven. 52 At this they worshipped him and returned to Jerusalem with great joy, 53 and they were continually in the temple, praising and blessing God. Amen.

John

John Chapter 1

1 In *the* beginning was the word, and the word was with God, and the word was God. 2 This *word* was with God in *the* beginning. 3 Everything came into being through it, and not one single *thing* that has come into being came into being apart from it. 4 In it was life, and the life was the light of men, 5 and the light shines in the darkness, and the darkness has not overpowered it. 6 There was a man sent from God, *and* his name *was* John. 7 He came with a view to a testimony, in order to testify about the light, in order that everyone should believe through him. 8 That *man* was not the light, but *he came* in order to testify about the light. 9 It was the true light, which lights up every man *who* comes into the world. 10 He was in the world, and the world came into existence through him, but the world did not know him. 11 He came to his own *property*, but his own *people* did not receive him. 12 But *as for those* who did receive him, he gave them authority to become children of God, *that is*, to those *who* believe in his name, 13 who were begotten not by blood, nor by the will of *the* flesh, nor by *the* will of man, but by God. 14 And the word became flesh and dwelt among us, and we beheld his glory, glory as of *the* only-begotten from *the* father, full of grace and truth. 15 John testified concerning him and cried out, saying, “This is *he of* whom I said, ‘He *who* comes after me had existence before me, because he was prior to me.’” 16 And we have all received *some* of his fulness, and grace for grace. 17 For the law was given through Moses, *then* grace and truth came through Jesus Christ. 18 No-one has seen God at any time. *It is* the only-begotten son, who is in the bosom of the father, who has expounded *him*. 19 And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, “Who are you?” 20 And he confessed and did not deny *who he really was*, and he confessed, “I am not the Christ.” 21 Then they asked him, “What then? Are you Elijah?” And he said, “No, I am not.” – “Are you **the prophet**?” And he answered, “No.” 22 So they said to him, “Who are you? *Tell us*, so that we *can* give an answer to those *who* sent us.

What do you say about yourself?” 23 He said, “I *am*

***The voice of one crying in the desert,
‘Make straight the way of the Lord’,***

as Isaiah the prophet said.” 24 Now those *who had been* sent were from the Pharisees, 25 and they questioned him and asked him, “So why do you baptize, if you are not the Christ, nor Elijah, nor the prophet?” 26 John replied to them and said, “I baptize with water. But in your midst stands *he* whom you do not know. 27 He is the *one who* comes after me, who had existence before me, the strap of whose sandal I am not worthy to loosen.” 28 These *things* took place in Bethania beyond the Jordan, where John was baptizing. 29 The next day, he saw Jesus coming to him, and he said, “Behold the lamb of God, which takes away the sin of the world. 30 This is *he* about whom I said, ‘After me comes a man who had existence before me, because he was prior to me.’” 31 And I did not know him, except that he should be manifested to Israel – that *is* why I came baptizing with water.” 32 And John testified, saying, “I have seen the spirit descending like a dove from heaven, and it remained on him. 33 And I did not know him, except that he *who* sent me to baptize with water said to me, ‘On whom you see the spirit descending and remaining, that is the *one who* baptizes with holy spirit.’” 34 And I have seen *it*, and I have testified that this is the son of God.” 35 On the next day, John was again standing, as *were* two of his disciples, 36 and looking at Jesus walking around, he said, “Behold the lamb of God.” 37 And the two disciples heard him speaking, and they followed Jesus. 38 Jesus then turned round and saw them following, and he said to them, “What are you looking for?” And they said to him, “Rabbi” – which, translated, is “teacher” – “where are you staying?” 39 He said to them, “Come and see.” *So* they went and saw where he was staying, and they remained with him that day. *Now* it was about the tenth hour. 40 Andrew the brother of Simon Peter was one of the two who heard from John and followed him. 41 He found his own brother Simon first, and he said to him, “We have found the Messiah” – which, translated, is *the* “Christ” – 42 and he brought him to Jesus. Jesus looked at him and said, “You are Simon the son of Jonah. You will be called Cephas, which, translated, is ‘Peter.’” 43 The next day, he wished to set out for Galilee, and he found Philip, and Jesus said to him, “Follow me.” 44 Now Philip was from Bethsaida, from the city of Andrew and Peter. 45 Philip found Nathanael, and he said to him, “We have found *him of* whom Moses in the law, and the prophets, wrote, *namely* Jesus, the son of Joseph, who *is* from Nazareth.” 46 And Nathanael said to him, “Can there be anything good from Nazareth?” Philip said to him, “Come and see.” 47 Jesus saw Nathanael coming to him and said

concerning him, “Look, an Israelite, truly, in whom there is no guile.” **48** Nathanael said to him, “From where do you know me?” Jesus answered and said to him, “Before Philip called you, I saw you under the fig tree.” **49** Nathanael replied and said to him, “Rabbi, you are the son of God. You are the king of Israel.” **50** Jesus replied and said to him, “Do you believe because I said to you, ‘I saw you under the fig tree’? You will see greater *things* than these.” **51** And he said to him, “Truly, truly, I say to you *people*, from now *on* you will see heaven opened and the angels of God ascending and descending on the son of man.”

Reference(s) in Chapter 1: v.21 ↔ Deuteronomy 18:15, Deuteronomy 18:18 • v.23 ↔ Isaiah 40:3.

John Chapter 2

1 Then on the third day a wedding took place in Cana in Galilee, and Jesus's mother was there. **2** And both Jesus and his disciples were invited to the wedding. **3** Then when *the* wine ran out, Jesus's mother said to him, “They haven't got *any more* wine.” **4** Jesus said to her, “Madam, what *does that matter* to me or you? My hour has not yet come.” **5** His mother said to the servants, “Do whatever he says to you.” **6** Now there were six stone water-jars there, standing according to the cleansing of the Jews, each holding two or three metretres. **7** Jesus said to them, “Fill the water-jars with water.” So they filled them up to the brim. **8** Then he said to them, “Draw *some* off now and bring *it* to the catering steward.” So they brought *it*. **9** But when the catering steward had tasted the water, *which had* become wine – and he did not know where it was from, but the servants who *had* drawn off the water knew – the catering steward called the bridegroom, **10** and he said to him, “Every man first puts *out* the good wine, and when they have become drunk, then the inferior. *But* you have kept the good wine until now.” **11** Jesus performed this first of the signs in Cana in Galilee and manifested his glory, and his disciples believed in him. **12** After this, he went down to Capernaum, he and his mother and his brothers and his disciples, and they remained there for a few days. **13** And the Jews' Passover was near, and Jesus went up to Jerusalem. **14** And he found in the temple those *who* sold oxen and sheep and doves, and the money-changers sitting down, **15** and he made a whip from cords, and he drove *them* all out of the temple, and the sheep and the oxen, and he poured out the small change of the money-changers, and he turned the tables upside down. **16** And he said to those *who were* selling doves, “Take these *things* away from here. Do not make my father's house a house of commerce.” **17** His disciples then remembered that it stands written: “**The zeal of your house will consume me.**” **18** So the Jews responded and said to him, “What sign do you show us, seeing

that you do these *things*?” **19** Jesus answered and said to them, “Break up this temple, and in three days I will raise it up.” **20** So the Jews said, “This temple was built in forty-six years, and will you raise it up in three days?” **21** But he was speaking about the temple of his body. **22** So when he had risen from *the* dead, his disciples remembered him saying this, and they believed the scripture and the words which Jesus had spoken. **23** Then when he was in Jerusalem at the Passover, at the festival, many believed in his name when they saw his signs which he performed. **24** But Jesus himself did not entrust himself to them, because he knew everyone, **25** and because he did not need anyone to testify about man, for he knew what was in man.

Reference(s) in Chapter 2: v.17 ↔ Psalm 69:10MT (Psalm 69:9AV).

John Chapter 3

1 Now there was a man of the Pharisees, whose name was Nicodemus, a leader of the Jews. **2** This *man* came to him by night and said to him, “Rabbi, we know that you have come from God *as* a teacher, for no-one can do these signs which you do unless God is with him.” **3** Jesus answered and said to him, “Truly, truly, I say to you, unless a person is begotten from above, he cannot see the kingdom of God.” **4** Nicodemus said to him, “How can a man be born when he is old? Surely he cannot go into his mother's womb a second *time* and be born *again*?” **5** Jesus replied, “Truly, truly, I say to you, unless a person is begotten from water and *from* spirit, he cannot go into the kingdom of God. **6** That *which is* begotten from flesh is flesh, and that *which is* begotten from spirit is spirit. **7** Do not be amazed because I said to you, ‘You must be begotten from above.’ **8** The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it is going. So is everyone who *has been* begotten from the spirit.” **9** Nicodemus replied and said to him, “How can these *things* be?” **10** Jesus replied and said to him, “Are you a teacher of Israel, and don't you know these *things*? **11** Truly, truly, I say to you that we speak what we know, and we testify what we have seen, but you do not receive our testimony. **12** If I told you *of* earthly *things*, and you do not believe, how can you believe if I tell you *of* upper-heavenly *things*? **13** And no-one has ascended to heaven except him *who* came down from heaven, the son of man who was in heaven. **14** And as **Moses lifted up the serpent** in the desert, so must the son of man be lifted up, **15** so that everyone who believes in him should not be lost, but have age-abiding life. **16** For God so loved the world, that he gave his only-begotten son, so that everyone who believes in him should not be lost, but have age-abiding life. **17** For God did not send his son into the world to judge the

world, but so that the world might be saved through him. **18** He *who* believes in him is not judged, but he *who does* not believe has already been judged, because he has not believed in the name of the only-begotten son of God. **19** And this is the judgment, that the light has come into the world, but men loved darkness more than the light, for their works were evil. **20** For everyone who does base *things* hates the light, and he does not come to the light, so that his works are not shown up. **21** But he *who* works the truth comes to the light, so that his works may be made manifest, for they have been carried out in God.” **22** After these *things*, Jesus and his disciples went to the Judean region, and he spent time there with them, and he had some baptizing done. **23** Now John was also baptizing in the Ainon near Salim, because there was a lot of water there, and *people* would come and be baptized. **24** For John had not yet been thrown in prison. **25** Then a dispute arose between *some* of John's disciples and a Jew concerning cleansing. **26** And they came to John and said to him, “Rabbi, *he* who was with you on the other side of the Jordan – of whom you have testified – see *how* he is *having people* baptized, and all are coming to him.” **27** John answered and said, “Man cannot accept anything unless it has been given him from heaven. **28** You yourselves testify that I said, ‘I am not the Christ’, but *said*, ‘I have been sent ahead of him.’ **29** He *who* has the bride is the bridegroom, but the friend of the bridegroom, who stands and hears him, rejoices greatly on account of the bridegroom's voice. So this joy of mine has been fulfilled. **30** He must increase, but I *must* decrease. **31** He *who* comes from above is above all. He *who* is of the earth is of the earth and speaks of the earth. He *who* comes from heaven is above all. **32** And what he has seen and heard, that *is what* he testifies of, but no-one accepts his testimony. **33** He *who has* accepted his testimony has attested that God is true. **34** For *he* whom God has sent speaks the words of God. For God does not give the spirit by measure *to him*. **35** The father loves the son and has put everything in his hand. **36** He *who* believes in the son has age-abiding life, but he *who does* not believe in the son will not see life, but God's anger remains on him.”

Reference(s) in Chapter 3: v.14 ↔ Numbers 21:9.

John Chapter 4

1 Now when the Lord came to know that the Pharisees had heard that Jesus was making more disciples, and having *them* baptized, than John **2** – and yet Jesus himself did not baptize, but his disciples *did* – **3** he left Judaea and went off to Galilee, **4** and he had to cross through Samaria, **5** so he came to a town in Samaria called Sychar, near the parcel of land which Jacob gave to Joseph his son. **6** Now Jacob's well was there. So

Jesus, being tired from the journey, was just sitting at the well. It was about *the* sixth hour. **7** A woman from Samaria came to draw water. Jesus said to her, “Give me a drink.” **8** After all, his disciples had gone off into the town to buy food. **9** So the Samaritan woman said to him, “How come you, being a Jew, are asking me, a Samaritan woman, for a drink?” For Jews have no dealings with Samaritans. **10** Jesus answered and said to her, “If you knew the gift of God, and who it was saying to you, ‘Give me a drink’, you would have asked him, and he would have given you living water.” **11** The woman said to him, “Sir, you do not have a bucket, and the well is deep. Where do you get the living water from then? **12** Surely you are not greater than our father Jacob who gave us the well, and *who* drank from it himself, as *did* his sons, and his cattle.” **13** Jesus answered and said to her, “Everyone who drinks this water will be thirsty again. **14** Whoever drinks the water which I give him will certainly never thirst, but the water which I give him will become a well of water in him, springing up to age-abiding life.” **15** The woman said to him, “Sir, give me this water, so that I don't thirst or *have* to come here to draw *water*.” **16** Jesus said to her, “Go *and* call your husband, and come *back* here.” **17** The woman answered and said, “I do not have a husband.” Jesus said to her, “You are right in saying, ‘I do not have a husband.’ **18** For you have had five husbands, and *he* whom you now have is not your husband. You have spoken *the truth about* this.” **19** The woman said to him, “Sir, I see that you are a prophet. **20** Our fathers worshipped on this mountain, and you say that the place where one should worship is in Jerusalem.” **21** Jesus said to her, “Madam, believe me, *the hour* is coming when you will worship the father neither in this mountain nor in Jerusalem. **22** You worship *that* which you do not know, *but* we worship *that* which we know, for salvation is from the Jews. **23** But *the hour* is coming, and is now, when true worshippers will worship the father in spirit and truth. For indeed the father seeks such *people* to worship him.” **24** God *is* spirit, and those *who* worship him must worship in spirit and truth. **25** The woman said to him, “I know that *the* Messiah is coming, who *is* called Christ. When he comes, he will clarify everything for us.” **26** Jesus said to her, “I am *the one*, I *who am* speaking to you.” **27** Then at this *point* his disciples came, and they were amazed that he was speaking with a woman. However, no-one said, “What are you looking for?” or, “Why are you speaking with her?” **28** The woman then left her water-jar and went away to the town, and she said to the men, **29** “Come *and* see a man who has told me everything I have done. Could this be the Christ?” **30** They left the town and came to him. **31** Meanwhile, the disciples prevailed on him, saying, “Rabbi, eat *something*.” **32** But he said to them, “I have food

to eat which you do not know of.” 33 Then the disciples said to each other, “No-one has brought him *anything* to eat, have they?” 34 Jesus said to them, “My food is that I should do the will of him *who* sent me, and complete his work. 35 You say, do you not, ‘It is still four months for the harvest to come’? Behold, I say to you, lift up your eyes and look at the *farmlands* – they are already white, *ready* for the harvest. 36 And the reaper receives wages and gathers fruit for age-abiding life, so that the sower and the reaper rejoice together. 37 For in this *matter* the saying is true, that the sower is one and the reaper another. 38 I have sent you to reap *that* which you did not toil over. Others have toiled, but you have entered into their toil.” 39 Many of the Samaritans from that town believed in him, on account of the words of the woman *who* gave this testimony: “He told me everything I have done.” 40 So when the Samaritans came to him, they asked him to stay with them, and he remained there for two days, 41 and many more believed on account of his words. 42 And they said to the woman, “*It is* no longer on account of your story that we believe, for we have heard *him* ourselves, and we know that this is truly the saviour of the world, the Christ.” 43 Then two days later, he went away from there and departed for Galilee. 44 For Jesus himself testified that a prophet does not have honour in his own native land. 45 So when he came to Galilee, the Galileans received him, having seen everything that he had done in Jerusalem at the festival, for they also went to the festival. 46 Then Jesus went to Cana in Galilee again, where he had turned the water into wine. And there was a certain royal *official* whose son was ill in Capernaum. 47 When he heard that Jesus had come from Judaea to Galilee, he went off to him and asked him to come down and heal his son, for he was on the point of dying. 48 Then Jesus said to him, “Unless you see signs and miracles, you won’t believe at all.” 49 The royal *official* said to him, “Lord, come down before my child dies.” 50 Jesus said to him, “Go *your way* – your son *will* live.” And the man believed the words which Jesus had said to him, and he went *his way*. 51 And while he was still going down, his servants met him and gave *him* a report and said, “Your child is alive.” 52 So he inquired from them the hour when he became better. And they said to him, “Yesterday at the seventh hour the fever left him.” 53 So the father knew that *it was* at the very hour at which Jesus said to him, “Your son *will* live”, and he and his whole house believed. 54 Jesus performed this second sign as he departed from Judaea for Galilee.

Reference(s) in Chapter 4: v.26 ↔ Exodus 3:14.

John Chapter 5

1 After these *things*, it was the Jews’ festival, and Jesus went up to Jerusalem. 2 Now there is a pool

in Jerusalem at the Sheep *Gate*, which *is* called in Hebraic Bethesda, and it has five colonnades. 3 In these a very large number of people who were ill were lying down: *the* blind, *the* lame, *the* wizened, awaiting the movement of the water, 4 for an angel would come down into the pool at a *certain* time and disturb the water. Then the first to go in after the disturbance of the water would be cured of whatever disease he was suffering from. 5 There was a certain man there *who* had been in an infirm condition for thirty-eight years. 6 When Jesus saw him lying down, knowing that he had been *like that* for a long time now, he said to him, “Do you want to be cured?” 7 The infirm *man* replied to him, “Sir, I do not have anyone to put me in the pool when the water is disturbed. By the *time* I go, someone else goes down *in* before me.” 8 Jesus said to him, “Get up, pick up your stretcher, and walk.” 9 And immediately the man was cured, and he picked up his stretcher and walked. However, it was *the* Sabbath on that day. 10 So the Jews said to him *who had been* healed, “It is *the* Sabbath. It is not permitted for you to pick up the stretcher.” 11 He replied to them, “He *who* restored my health – he said to me, ‘Pick up your stretcher and walk.’” 12 So they asked him, “Who is the man who said to you, ‘Pick up your stretcher and walk?’” 13 But he *who had been* cured did not know who it was, for Jesus had moved aside, as there was a crowd in the place. 14 After these *things*, Jesus found him in the temple and said to him, “Look, you have been cured. Don’t sin any more, in case something worse happens to you.” 15 The man departed and told the Jews that it was Jesus who *had* restored his health. 16 And for this *reason* the Jews kept persecuting Jesus and looking for an *opportunity* to kill him, because he did these *things* on the Sabbath. 17 But Jesus answered them, “My father has been working up to now, and I have been working *as well*.” 18 Then on account of this, the Jews looked *all the* more for an *opportunity* to kill him, because not only would he break the Sabbath, but he would also say that God was his own father, making himself equal to God. 19 So Jesus answered and said to them, “Truly, truly, I say to you, the son can do nothing on his own *initiative* – only if he sees the father doing something. For whatever he does, so the son does in the same manner. 20 For the father loves the son and shows him everything that he himself does, and he will show him works greater than these, so that you may be amazed. 21 For as the father raises up the dead and makes *them* alive, so the son for his part makes alive *those* whom he wishes to, 22 because the father does not even judge anyone but has given all judgment to the son, 23 in order that everyone should honour the son, as they honour the father. He *who does* not honour the son does not honour the father who sent him. 24 Truly, truly, I say to you that he *who* hears my word and believes in

him *who* sent me has age-abiding life and *will* not come into judgment, but has passed from death to life. **25** Truly, truly, I say to you that *the* hour is coming, and is now, when the dead will hear the voice of the son of God, and those *who* hear *it* will live. **26** For as the father has life in himself, so he has granted that the son may also have life in himself, **27** and he has given him authority also to execute judgment, because he is *the* son of man. **28** Do not be amazed *at* this, for *the* hour is coming when all those in tombs will hear his voice, **29** and those *who have* done good *things* will go out into *the* resurrection of life, but those *who have* done base *things* to *the* resurrection of judgment. **30** I cannot do anything on my own *initiative*. As I hear, I judge, and my judgment is righteous, for I do not seek my will, but the will of the father who sent me. **31** If I testify concerning myself, my testimony is not true. **32** There is another who testifies concerning me, and I know that the testimony which he testifies concerning me is true. **33** You have sent *inquirers* to John, and he has testified to the truth. **34** Now I do not accept testimony from men, but I say these *things* so that you may be saved. **35** He was the lamp burning and shining, and you were pleased to rejoice in his light for a while. **36** But I have a testimony greater than that of John. For the works which the father gave me to complete, those very works which I do, witness concerning me that the father has sent me. **37** And the father who sent me has himself testified concerning me. You have never heard his voice nor seen his appearance, **38** and you did not have his word remaining in you, for you don't believe in him whom he sent. **39** You examine the scriptures because you think you have age-abiding life in them. Now they are what testify concerning me, **40** yet you are not willing to come to me to have life. **41** I do not accept glory from men, **42** but I know you – *I know* that you do not have the love of God in yourselves. **43** I have come in the name of my father, and you do not receive me. If another comes in his own name, you will receive him. **44** How can you believe, receiving glory from one another, while you do not seek the glory which *is* from the only God? **45** Do not think that I will accuse you to the father. Moses is the *one who is* accusing you, in whom you have put your hope. **46** For if you believed Moses, you would believe me, for he wrote about me. **47** But if you do not believe his writings, how can you believe my words?"

John Chapter 6

1 After these *things*, Jesus went away across the sea of Galilee, of Tiberias, **2** and a large crowd followed him, because they had seen his signs which he performed on the infirm. **3** Then Jesus went up into the mountain, and he sat there with his disciples. **4** Incidentally, the Passover was

near, the Jews' festival. **5** Then Jesus lifted up *his* eyes and saw that a large crowd was coming to him, and he said to Philip, "From where can we buy loaves of bread so that these may eat?" **6** But he said this to test him, for he himself knew what he was going to do. **7** Philip answered him, "Two hundred denaries' *worth* of bread *would* not suffice for them, so that each of them could take a little." **8** One of his disciples, Andrew the brother of Simon Peter, said to him, **9** "There is one little boy here who has five barley loaves and two *cooked* fish, but what is that for so many?" **10** But Jesus said, "Have the men recline." Now there was a lot of grass in the place. So the men reclined, about five thousand in number. **11** And Jesus took the loaves and gave thanks, and he distributed *them* to the disciples, and the disciples *distributed them* to those reclining. And *they did* the same with the *cooked* fish – as much as they wanted. **12** And when they were full, he said to his disciples, "Gather the pieces which *are* left over so that nothing goes to waste." **13** So they gathered *them* and filled twelve baskets of pieces from the five barley loaves which those *who had* eaten had left over. **14** Then when the men had seen the sign which Jesus had performed, they said, "This is truly the prophet who *was* to come into the world." **15** So Jesus, who knew that they would come and seize him to make him king, withdrew to the mountain alone. **16** Then when evening had come, his disciples went down to the sea, **17** and they went on board a boat and were going across the sea to Capernaum. Now dark had already fallen, and Jesus had not come to them, **18** and the sea was being stirred up, with a strong wind blowing. **19** Then when they had rowed about twenty-five or thirty stades, they saw Jesus walking on the sea and coming near to the boat, and they were afraid. **20** But he said to them, "I am; do not be afraid." **21** Then they were willing to take him into the boat, and immediately the boat came to the place which they were heading for. **22** The next day, the crowd who *were* standing on the other side of the sea saw that there had been no other boat there, except the one which his disciples had boarded, and that Jesus had not gone with his disciples into the boat, but *that* his disciples had departed alone, **23** but *that* boats had come from Tiberias near to the place where they had eaten the bread after the Lord had given thanks. **24** So when the crowd saw that Jesus was not there, nor his disciples, they themselves went into the boats and went to Capernaum, looking for Jesus. **25** And when they had found him on the other side of the sea, they said to him, "Rabbi, when did you arrive here?" **26** Jesus replied to them and said, "Truly, truly, I say to you, you seek me, not because you saw signs, but because you ate the bread and had your fill. **27** Work not for the food which perishes, but for the food which endures, *leading* to age-abiding life, which the son of man

will give you. For the father, God, has sealed him.” **28** Then they said to him, “What should we do to do the works of God?” **29** Jesus answered and said to them, “This is the work of God, that you should believe in *him* whom he has sent.” **30** Then they said to him, “What sign *will* you perform then for us to see and believe you? What *will* you perform?” **31** Our fathers ate manna in the desert, as it stands written: ‘**He gave them bread from heaven to eat.**’” **32** Then Jesus said to them, “Truly, truly, I say to you, *it is* not Moses *who* gave you the bread from heaven, but *it is* my father *who* gives you the true bread from heaven. **33** For the bread of God is he *who* descends from heaven and gives life to the world.” **34** Then they said to him, “Lord, always give us this bread.” **35** And Jesus said to them, “I am the bread of life. He *who* comes to me will not hunger at all, and he *who* believes in me will not ever thirst at all. **36** But I said to you, ‘Although you have seen me, you still don’t believe.’ **37** Everything that the father gives me will come to me, and I will certainly not cast out him *who* comes to me. **38** For I have come down from heaven, not to do my will, but the will of him *who* sent me. **39** And this is the will of the father who sent me, that I should not lose *any part* of anything that he has given me, but that I should raise it up on the last day. **40** And this is the will of him *who* sent me, that everyone who sees the son and believes in him should have age-abiding life, and *that* I should raise him up on the last day.” **41** Then the Jews murmured about him, because he had said, “I am the bread which *has* come down from heaven.” **42** And they said, “Is not this Jesus the son of Joseph, whose father and mother we know? How come, then, he says, ‘I have come down from heaven?’” **43** So Jesus answered and said to them, “Do not murmur among yourselves. **44** No-one can come to me, unless the father who sent me draws him, and I will raise him up on the last day. **45** It stands written in the prophets: ‘**And they will all be taught by God.**’ So everyone who hears from the father and has learnt comes to me. **46** Not that anyone has seen the father, except him *who* is from God – he has seen the father. **47** Truly, truly, I say to you, he *who* believes in me has age-abiding life. **48** I am the bread of life. **49** Your fathers ate manna in the desert and died. **50** This is the bread which comes down from heaven, so that a person should eat it and not die. **51** I am the living bread which came down from heaven. If a person eats this bread, he will live throughout the age. And moreover, the bread which I will give is my flesh, which I will give for the life of the world.” **52** Then the Jews contended with each other, saying, “How can this *man* give us *his* flesh to eat?” **53** So Jesus said to them, “Truly, truly, I say to you, if you do not eat the flesh of the son of man and drink his blood, you do not have life in you. **54** He *who* eats my flesh and drinks my blood has age-abiding life,

and I will raise him up on the last day. **55** For my flesh is truly food, and my blood is truly drink. **56** He *who* eats my flesh and drinks my blood remains in me, and I in him. **57** As the living father sent me, so I live because of the father. And *as for* him *who* eats me, he will also live because of me. **58** This is the bread which *has* come down from heaven, not comparable to how your fathers ate the manna and died. He *who* eats this bread will live throughout the age.” **59** He said these *things* in the synagogue while teaching in Capernaum. **60** Then many of his disciples *who* had heard *him* said, “This speech is hard. Who can listen to him?” **61** But Jesus, knowing in himself that his disciples were murmuring about this, said to them, “Does this offend you? **62** *What*, then, if you should see the son of man ascending to where he was before? **63** It is the spirit which makes alive; the flesh is of no benefit. The words which I am speaking to you are spirit and are life. **64** But there are some of you who *do* not believe.” For Jesus knew from the beginning who those were *who did* not believe and who it was who would betray him. **65** And he said, “This *is* why I have said to you that no-one can come to me, unless it has been granted to him by my father.” **66** At this many of his disciples went back and no longer walked with him. **67** Then Jesus said to the twelve, “You don’t also wish to go away, do you?” **68** Then Simon Peter replied to him, “Lord, to whom could we go? You have the words of age-abiding life, **69** and we have believed, and know, that you are the Christ, the son of the living God.” **70** Jesus replied to them, “Did I not choose you twelve? Yet one of you is a devil.” **71** He was speaking here of Judas Iscariot, the *son* of Simon. For this *man* was going to betray him, being one of the twelve.

Reference(s) in Chapter 6: v.20 ↔ Exodus 3:14 • v.31 ↔ Psalm 78:24 • v.45 ↔ Isaiah 54:13, Jeremiah 31:33-34.

John Chapter 7

1 And after that Jesus walked around in Galilee, for he did not wish to walk around in Judaea, because the Jews were looking for *a way* to kill him. **2** Now the festival of the Jews, Tabernacles, was near. **3** Then his brothers said to him, “Move on from here and go to Judaea, so that your disciples also may see your works which you do, **4** for no-one does a thing in secret when he is trying to be *known* in public himself. If you are doing these *things*, manifest yourself to the world.” **5** For not even his brothers believed in him. **6** So Jesus said to them, “My time has not yet come. But your time is always at hand. **7** The world cannot hate you, but it hates me, because I testify about it that its works are evil. **8** You go up to this festival. I am not yet going up to this festival, for my time has not yet been fulfilled.”

9 Then when he had said these *things* to them, he remained in Galilee. 10 But when his brothers went up, then he went up to the festival as well – not openly, but as *it were* in secret. 11 Then the Jews looked for him at the festival and said, “Where is that *man*?” 12 And there was a lot of murmuring about him among the crowds. Some said, “He is good.” Others said, “No. Rather, he is misleading the crowd.” 13 However, no-one spoke freely concerning him for fear of the Jews. 14 Then when the festival was already half way through, Jesus went up to the temple and gave some teaching. 15 And the Jews were amazed, and they said, “How come this *man* knows literature, not having studied *it*?” 16 So Jesus replied to them and said, “My teaching is not mine, but of him *who* sent me. 17 If anyone wishes to do his will, he will know about the teaching – whether it is from God or *whether* I speak on my own *initiative*. 18 He *who* speaks on his own *initiative* seeks his own glory, but *it is* he *who* seeks the glory of him *who* sent him who is true, and there is no unrighteousness in him. 19 Did not Moses give you the law? Yet not one of you keeps the law. Why are you looking for *a way* to kill me?” 20 The crowd answered and said, “You are possessed by a demon. Who is looking for *a way* to kill you?” 21 Jesus answered and said to them, “I have performed one work, and you are all amazed. 22 For this *reason* Moses gave you circumcision – not that it was from Moses’ *time*, but from the fathers’ *time* – and you circumcise a man on a Sabbath. 23 If a man receives circumcision on a Sabbath, in order that the law of Moses should not be broken, *why* are you angry at me because I cured a man in his entirety on *the Sabbath*? 24 Do not judge by appearance, but judge with a just judgment.” 25 Then some of the inhabitants of Jerusalem said, “Isn’t this *the one* whom they are trying to kill? 26 And look, he is speaking openly, and they aren’t saying anything to him. The leaders really have not established, have they, that this really is the Christ? 27 But we know where this *man* is from. However, when the Christ comes, no-one *will* know where he is from.” 28 So Jesus shouted out, while teaching in the temple, and he said, “You both know me, and you know where I am from. And *yet* I have not come on my own *initiative*, but he *who* sent me is true, whom you do not know. 29 I know him, because I am from him, and he sent me.” 30 Then they looked for *a way* to seize him, yet no-one laid a hand on him, because his hour had not yet come. 31 But many of the crowd believed in him and said, “When the Christ comes, surely he will not do more signs than these which this *man* has done?” 32 The Pharisees heard the crowd murmuring these *things* about him, and the Pharisees and senior priests sent officers to seize him. 33 Then Jesus said, “I *will only* be a little while with you still, and *then* I *will* go away to him *who* sent me.

34 You will look for me, but you will not find *me*. And where I am, you cannot go.” 35 Then the Jews said to themselves, “Where is he going to go, such that we won’t find him? Is he going to go to the Diaspora among the Greeks and teach the Greeks? 36 What does this remark which he said mean, ‘You will look for me, but you will not find *me*’, and, ‘Where I am, you cannot go’?” 37 Now on the last – the great – day of the festival, Jesus stood and shouted, saying, “If anyone is thirsty, let him come to me and drink. 38 *As regards* him *who* believes in me, as the scripture says, ‘**Rivers of living water will flow from his inside.**’” 39 He said this referring to the spirit which those *who* believed in him were about to receive, for there was not yet *any* holy spirit, because Jesus had not yet been glorified. 40 Then many of the crowd who heard the statement said, “This *man* is truly the prophet.” 41 Others said, “This is the Christ.” *Yet* others said, “*No*, for surely the Christ does not come from Galilee? 42 Does not the scripture say that **the Christ comes from the seed of David, and from Bethlehem, the village where David was?**” 43 So a division arose in the crowd on account of him. 44 And some of them wanted to seize him, but no-one laid hands on him. 45 Then the officers went to the senior priests and Pharisees, and those said to them, “Why did you not bring him *here*?” 46 The officers replied, “Never did a man speak in such a way as this man *did*.” 47 Then the Pharisees answered them, “You haven’t gone astray too, have you? 48 None of the rulers or of the Pharisees have believed him, have they? 49 But this crowd who *do* not know the law are strongly cursed.” 50 Nicodemus, who *had* come to him by night, *who* was one of them, said to them, 51 “Surely our law does not judge a man if it has not first heard from him and knows what he is doing?” 52 They answered and said to him, “You aren’t from Galilee too, *are you*? Investigate and see: no prophet has arisen from Galilee.” 53 Then each went to his house.

Reference(s) in Chapter 7: v.38 ↔ Isaiah 12:3, Isaiah 55:1, Isaiah 58:11; Ezekiel 47:1; Joel 4:18MT (Joel 3:18AV), Zechariah 13:1, Zechariah 14:8. • v.42 ↔ Psalm 89:30MT-37MT (Psalm 89:29AV-36AV), Psalm 132:11, Isaiah 11:1, Isaiah 11:10, Jeremiah 23:5, Jeremiah 33:15, Micah 5:1MT (Micah 5:2AV).

John Chapter 8

1 But Jesus went to the Mount of Olives. 2 Then at dawn he presented himself at the temple again. And all the people came, and he sat down and was teaching them, 3 when the scribes and Pharisees brought to him a woman *who had been* caught in adultery, and they placed her at the focus of attention, 4 and they said to him, testing *him*, “Teacher, this woman was caught in the act of committing adultery, 5 and in the law, Moses commanded us **that such people are to be**

stoned. So what do you say?" 6 But they said this testing him, so that they might have *something* to accuse him *with*. But Jesus stooped and wrote on the ground with *his* finger, not acting in pretence. 7 And when they persisted in asking him, he straightened up and said to them, "Let him *who* is without sin among you cast a stone at her first." 8 Then stooping again, he wrote on the ground. 9 And having heard *it*, and being convicted by *their* conscience, they went out one by one, beginning with the elders. Then Jesus was left *there* alone with the woman at the focal point. 10 Then Jesus straightened himself up, and not seeing anyone except the woman, he said to her, "Where are those accusers of yours? Didn't anyone condemn you?" 11 And she said, "No-one, Lord." Jesus then said, "Neither do I judge you. Go and do not sin any more." 12 Then Jesus spoke to them again and said, "I am the light of the world. He *who* follows me will certainly not walk in darkness but will have the light of life." 13 Then the Pharisees said to him, "You are testifying about yourself; your testimony is not true." 14 Jesus answered and said to them, "Even if I testify about myself, my testimony is true, because I know where I came from and where I am going. But you do not know where I come from or where I am going. 15 You judge according to the flesh, *but* I do not judge anyone. 16 And if I do judge, my judgment is true, because I am not alone, but *it is a case of* me and the father who sent me. 17 And in your law it stands written that **the testimony of two men is true**. 18 I am the *one* testifying about myself, and the father who sent me testifies about me *too*." 19 Then they said to him, "Where is your father?" Jesus answered, "You neither know me nor my father. If you knew me, you would know my father *too*." 20 Jesus spoke these words in the treasury, while teaching in the temple, but no-one seized him, because his hour had not yet come. 21 Then Jesus said to them again, "I am going away, and you will seek me, but you will die in your sin. Where I am going, you cannot go." 22 Then the Jews said, "Is he going to kill himself, in that he said, 'Where I am going, you cannot go'?" 23 And he said to them, "You are of the *things* below, *but* I am of the *things* above. You are of this world; I am not of this world. 24 So I said to you, 'You will die in your sins.' For if you do not believe that I am, you will die in your sins." 25 Then they said to him, "Who are you?" And Jesus said to them, "*I tell you*: the beginning, which I have been telling you all along. 26 I have many *things* concerning you to say and to judge, but he *who* sent me is true, and what I hear from him, that I say to the world." 27 They did not know that he was speaking to them *of* the father. 28 So Jesus said to them, "When you lift up the son of man, then you will know that I am, and *that* on my own *initiative* I do not do anything, but as my father has taught

me, so I speak. 29 And he *who* sent me is with me. The father has not left me alone, because I always do the *things which are* pleasing to him." 30 As he said these *things* many believed in him. 31 Then Jesus said to the Jews who *had* believed him, "If you remain in my word, you are truly my disciples, 32 and you will know the truth, and the truth will make you free." 33 They replied to him, "We are *the* seed of Abraham, and we have never been slaves to anyone. How come you say, 'You will be free'?" 34 Jesus replied to them, "Truly, truly, I say to you that everyone who commits sin is a slave to sin. 35 But the slave does not remain in the house forever. The son remains throughout the age. 36 So if the son makes you free, you will be free indeed. 37 I know that you are *the* seed of Abraham, but you are looking for *a way* to kill me, because my word does not find room in you. 38 I speak *of* what I have seen with my father. And you consequently do what you have seen with your father." 39 They answered and said to him, "Our father is Abraham." Jesus said to them, "If you were Abraham's children, you would be doing Abraham's works. 40 But now, you are looking for *a way* to kill me, a man who has spoken to you the truth which I heard from God. Abraham did not do this. 41 You do the works of your father." Then they said to him, "We were not born from fornication. We have one father: God." 42 Then Jesus said to them, "If God were your father, you would love me, since I came out from God and have come *here*, for I did not come on my own *initiative*, but he sent me. 43 Why do you not understand my discourse? Because you are not able to hear my words. 44 You stem from *your* father the devil, and you have a will to carry out the desires of your father. He was a murderer from *the* beginning, and he does not stand in the truth, because there is no truth in him. When he speaks the lie, he speaks from his own *mind*, because he is a liar and *is* the father of it. 45 But because I speak the truth, you do not believe me. 46 Who among you *can* convict me of sin? But if I speak *the* truth, why do you not believe me? 47 He *who* is from God hears the words of God. That *is* why you do not hear *them*, because you are not from God." 48 Then the Jews replied and said to him, "Were we not right in saying, 'You are a Samaritan, and you are possessed by a demon'?" 49 Jesus replied, "I am not possessed by a demon, but I honour my father, whereas you dishonour me. 50 And I do not seek my glory. There is the *one who* seeks and judges. 51 Truly, truly, I say to you, if a person keeps my word, he will by no means see death throughout the age." 52 The Jews said to him, "Now we know you are possessed by a demon. Abraham and the prophets died, but you say, 'If a person keeps my word, he will by no means taste death throughout the age.' 53 Are you greater than our father Abraham, who died? The prophets also died. Whom do you make yourself *out to be*?" 54 Jesus replied, "If I

glorify myself, my glory is nothing. It is my father who glorifies me, whom you say is our God. **55** But you have not come to know him. But I know him. And if I were to say that I do not know him, I would be like you – a liar. But I do know him, and I keep his word. **56** Abraham your father was glad to see my day, and he saw *it*, and he rejoiced.” **57** Then the Jews said to him, “You are not yet fifty years *old*, and have you seen Abraham?” **58** Jesus said to them, “Truly, truly, I say to you, before Abraham came into being, I am.” **59** Then they took up stones to cast at him. But Jesus hid himself, and he went out of the temple and crossed through *the* thick of them, and so he passed *them* by.

Reference(s) in Chapter 8: v.5 ↔ Deuteronomy 22:24 • v.6 ↔ Numbers 5:23 • v.17 ↔ Deuteronomy 19:15.

John Chapter 9

1 And as he passed by, he saw a man *who had been* blind from *his* birth. **2** And the disciples questioned him and asked, “Rabbi, who sinned, he or his parents, that he should be born blind?” **3** Jesus replied, “Neither he nor his parents sinned, but *it happened* in order that the works of God should be manifested in him. **4** I must carry out the works of him *who* sent me while it is day. Night is coming, when no-one can do *any* work. **5** As long as I am in the world, I am *the* light of the world.” **6** When he had said these *things*, he spat on the ground and made clay from the spittle and smeared the clay on the eyes of the blind *man*, **7** and he said to him, “Go *and* wash yourself in the Pool of Siloam”, which, translated, is “Sent.” So he went away and washed himself, and he came *back* sighted. **8** Then the neighbours and those *who had* previously seen that he had been blind, said, “Is this not the *one who* sits and begs?” **9** Some said, “This is *him*.” But others *said*, “He is like him.” He himself said, “I am *he*.” **10** Then they said to him, “How were your eyes opened?” **11** He replied and said, “A man called Jesus made clay and anointed my eyes, and he said to me, ‘Go off to the Pool of Siloam and wash yourself.’ So I went off, and when I washed myself, I recovered my sight.” **12** Then they said to him, “Where is he?” He said, “I don’t know.” **13** They brought him *who had been* blind in the past to the Pharisees. **14** Now it was the Sabbath when Jesus made the clay and opened his eyes. **15** Then the Pharisees also asked him on the same ground how he had recovered his sight. He then said to them, “He placed clay on my eyes, then I washed myself, and *now* I can see.” **16** Then some of the Pharisees said, “This man is not from God, since he does not keep the Sabbath.” Others said, “How can a sinful man perform such signs?” So there was a division among them. **17** They asked the blind *man* again, “What have you got to say about him, in that he opened your eyes?” And he

said, “He is a prophet.” **18** In fact the Jews did not believe concerning him that he had been blind and had recovered his sight until they had called the parents of him *who had* recovered his sight. **19** And they questioned them and asked, “Is this your son, whom you say was born blind? How come that he *can* now see?” **20** Then his parents answered them and said, “We know that this is our son, and that he was born blind. **21** But *as to* how he *can* now see, we don’t know, nor do we know who opened his eyes. He is of age; ask him. He will speak for himself.” **22** His parents said these *things* because they feared the Jews. For the Jews had already decided that if anyone professed that that *man was the* Christ, he would be excommunicated from the synagogue. **23** That *is* why his parents said, “He is of age; ask him.” **24** So they called the man who had been blind a second *time*, and they said to him, “Give glory to God. We know that this man is a sinner.” **25** At which he answered and said, “Whether he is a sinner *or not*, I don’t know. One *thing* I do know, that although I was blind, I *can* now see.” **26** Then they asked him again, “What did he do to you? How did he open your eyes?” **27** He replied to them, “I have told you already, but you did not listen. Why do you want to hear *it* again? You don’t want to become his disciples too, do you?” **28** They reviled him and said, “You are a disciple of his. But we are disciples of Moses. **29** We know that God spoke to Moses. But we do not know where this *man* is from.” **30** The man answered and said to them, “Well, in this *matter* it is astounding that you do not know where he is from, yet he opened my eyes. **31** Now we know that God does not hear sinners, but if anyone is godly and does his will, he hears him. **32** Never has it been heard of that anyone opened the eyes of one born blind. **33** If this *man* were not from God, he could not do anything.” **34** They replied and said to him, “You were wholly born in sins, and are you teaching us?” And they cast him out. **35** Jesus heard that they had cast him out, and he found him, and he asked him, “Do you believe in the son of God?” **36** He answered and said, “So who is *that*, Lord, so that I may believe in him?” **37** Jesus then said to him, “You have seen him, and also he *who is* talking to you is *the one*.” **38** Then he said, “I believe, Lord.” And he worshipped him. **39** Then Jesus said, “I have come into this world with a view to judgment – that those *who do* not see should see, and those *who* see should become blind.” **40** Now *some* of the Pharisees who were with him heard these *things*, and they said to him, “Surely we are not blind too?” **41** Jesus said to them, “If you were blind, you would not have sin. But as *it is*, you say, ‘We see.’ So your sin remains.”

John Chapter 10

1 “Truly, truly, I say to you, he *who does* not come into the sheepfold through the door, but climbs up from somewhere else, is a thief and a robber. 2 But he *who* enters through the door is *the* shepherd of the sheep. 3 To him the doorkeeper opens, and the sheep hear his voice, and he calls his own sheep by name and leads them out. 4 And when he brings out his own sheep, he goes in front of them, and the sheep follow him, because they know his voice. 5 However, they certainly will not follow a stranger but will flee from him, because they do not know the voice of strangers.” 6 Jesus spoke this proverb to them, but they did not know what *the things* that he was saying to them meant. 7 Then Jesus spoke to them again *and said*, “Truly, truly, I say to you, I am the door for the sheep. 8 All who have gone are thieves and robbers, but the sheep did not listen to them. 9 I am the door. If anyone goes in through me, he will be saved, and he will go in and out and will find pasture. 10 The thief does not come except to steal and slaughter and destroy. I came in order that they might have life and have *it* abundantly. 11 I am the good shepherd. The good shepherd lays down his life for the sheep. 12 But the hired man, so *who* is not *the* shepherd, whose own the sheep are not, sees the wolf coming and leaves the sheep and flees. Then the wolf seizes them and scatters the sheep. 13 The hired man, then, flees, because he is a hired man, and he is not concerned about the sheep. 14 I am the good shepherd, and I know my *own*, and I am known by my *own*. 15 As the father knows me, I also know the father, and I lay down my life for the sheep. 16 I have other sheep too, which are not of this fold, and I must lead those too, and they will hear my voice, and there will be *this*: one flock, one shepherd. 17 Here *is* why the father loves me: because I lay down my life, so that I may take it *up* again. 18 No-one takes it from me, but I lay it down of my own *free will*. I have authority to lay it down, and I have authority to take it *up* again. I received this commandment from my father.” 19 Then a division arose again among the Jews on account of these words. 20 And many of them said, “He is possessed by a demon and is mad. Why do you listen to him?” 21 Others said, “These words are not *those* of *one* possessed by a demon. A demon cannot open the eyes of the blind, can it?” 22 Now it was the *festival of the* Dedication in Jerusalem, and it was winter, 23 and Jesus was walking around in the temple in Solomon's Colonnade. 24 Then the Jews gathered round him and said to him, “How long are you *going* to keep us in suspense? If you are the Christ, tell us plainly.” 25 Jesus replied to them, “I have told you, and you do not believe. *It is* the works which I do in the name of my father which

testify concerning me. 26 But you do not believe, for you are not my sheep, as I told you. 27 My sheep hear my voice, and I know them, and they follow me. 28 And I give them age-abiding life, and they will certainly not be lost throughout the age, and no-one will snatch them out of my hand. 29 My father, who has given *them* to me, is greater than all, and no-one can snatch *them* from my father's hand. 30 I and the father are one.” 31 Then the Jews took up stones again to stone him. 32 Jesus replied to them, “I have shown you many good works from my father. On account of which of those works do you stone me?” 33 The Jews answered him and said, “We are not stoning you for a good work, but for blasphemy, and in that you, being a man, make yourself God.” 34 Jesus answered them, “Is it not written in your law: ‘**I have said, «You are gods»**’? 35 If he called those *people* to whom the word of God came ‘gods’ – and the scripture cannot be broken – 36 do you say of *him* whom the father sanctified and sent into the world, ‘You are blaspheming’ because I said, ‘I am *the* son of God’? 37 If I do not do the works of my father, do not believe me, 38 but if I do do *them*, and if you do not believe me, believe the works, so that you may know and believe that the father *is* in me and I in him.” 39 Then they again looked for *a way* to seize him, but he slipped away, out of their reach. 40 And he departed again, across the Jordan, to the place where John was first baptizing, and he remained there. 41 And many came to him and said that John did not perform any sign, but *that* everything John had said about this *man* had been true. 42 And many there believed in him.

Reference(s) in Chapter 10: v.34 ↔ Psalm 82:6; Isaiah 41:23.

John Chapter 11

1 Now there was a certain *man* who was ill: Lazarus from Bethany, from the village of Mary and Martha her sister. 2 Mary, incidentally, was the *one who had* anointed the Lord with ointment and *had* wiped his feet *dry* with her hair, and whose brother Lazarus was ill. 3 So the sisters sent *word* to him, and they said, “Lord, look, *he* whom you love is ill.” 4 Then when Jesus heard *it*, he said, “This illness is not with death in view, but *is* for the sake of the glory of God, so that the son of God may be glorified through it.” 5 Now Jesus loved Martha and her sister, and Lazarus, 6 so when he heard that he was ill, he then remained in the place where he was for two days. 7 Then after that he said to the disciples, “Let us go to Judaea again.” 8 The disciples said to him, “Rabbi, the Jews were *only* recently looking for *a way* to stone you, yet are you going there again?” 9 Jesus replied, “Are there not twelve hours in a day? If a person goes around in the daytime, he does not stumble, because he sees the light of this world. 10 But if a person goes around at night, he

stumbles, because the light is not in him.” 11 He said these *things*, and after this he said to them, “Our friend Lazarus has fallen asleep. But I am going *along* to awaken him.” 12 Then his disciples said, “Lord, if he has fallen asleep, he will recover.” 13 However, Jesus had spoken about his death, but they thought he was speaking about falling asleep *in the sense of natural sleep*. 14 So Jesus then spoke to them plainly, “Lazarus is dead. 15 And I rejoice on your account, so that you may believe, because I was not there. But let us go to him.” 16 Then Thomas, who is called Didymus, said to *his* fellow disciples, “Let us go too, so that we may die with him.” 17 Then when Jesus had arrived, he found that he had already been in the tomb for four days. 18 Now Bethany was near Jerusalem, about fifteen stades away. 19 And many of the Jews had gone to the *women* connected with Martha and Mary to console them about their brother. 20 Then when she heard that Jesus was coming, Martha went to meet him. But Mary was sitting down in the house. 21 Then Martha said to Jesus, “Lord, if you had been here, my brother would not have died. 22 But even now I know that whatever you ask God for, God will give you *it*.” 23 Jesus said to her, “Your brother will rise again.” 24 Martha said to him, “I know that he will rise in the resurrection on the last day.” 25 Jesus said to her, “I am the resurrection and the life. He *who* believes in me, even if he dies, he will live. 26 And everyone who lives and believes in me will certainly not die throughout the age. Do you believe this?” 27 She said to him, “Yes, Lord, I believe that you are the Christ, the son of God, who *should* come into the world.” 28 And when she had said these *things*, she went away and called Mary her sister in secret and said, “The teacher is present and is calling for you.” 29 When she heard *that*, she got up quickly and went to him. 30 However, Jesus had not yet come to the village, but was in the place where Martha had met him. 31 So when the Jews who were with her in the house comforting her saw that Mary had quickly got up and gone out, they followed her, and they said, “She is going off to the tomb to weep there.” 32 Then when Mary came *to* where Jesus was, when she saw him, she fell *down* at his feet and said to him, “Lord, if you had been here, my brother would not have died.” 33 Then when he saw her weeping, and the Jews who *had* come with her weeping, Jesus was exasperated in spirit and was disquieted, 34 and he said, “Where have you put him?” They said to him, “Lord, come and see.” 35 Jesus wept. 36 Then the Jews said, “See how he loved him.” 37 But some of them said, “Could not this *man*, who opened the eyes of the blind *man*, have also acted so that this *man* should not die?” 38 Then, again inwardly exasperated, Jesus went to the tomb. There was a cave, and a stone lay on it. 39 Jesus said, “Remove the stone.” Martha, the sister of the deceased *man*, said to

him, “Lord, by now he *will* stink, for he *has been dead* for four days.” 40 Jesus said to her, “Did I not say to you that if you believed, you would see the glory of God?” 41 So they removed the stone where the deceased was lying. Jesus lifted *his* eyes upwards and said, “Father, I give thanks to you because you have heard me. 42 But I knew that you *would* always hear me. But on account of the crowd standing round, I spoke, so that they might believe that you sent me.” 43 And when he had said these *things*, he called out in a loud voice, “Lazarus, come out.” 44 And he *who had* died came out, bound at the legs and the hands with swathing. Also, his face had been wrapped with a sweat-band. Jesus said to them, “Unbind him and let *him* go.” 45 Then many of the Jews who *had* come to Mary and *had* seen what Jesus had done believed in him. 46 But some of them went to the Pharisees and told them what Jesus had done. 47 Then the senior priests and the Pharisees convened *the Sanhedrin council* and said, “What are we doing, seeing that this man is performing many signs? 48 If we leave him like this, everyone will believe in him, and the Romans will come and take away both our place and *our* nation.” 49 But a certain one of them, Caiaphas, *who was the* high priest in that year, said to them, “You do not know anything. 50 Nor do you consider that it is expedient for us that one man should die for the people so that the whole nation should not perish.” 51 Now he did not say this on his own *initiative*, but being high priest that year, he prophesied that Jesus was going to die for the nation, 52 and not only for the nation, but also so that he should gather into one the children of God who *are* scattered. 53 Then from that day, they deliberated on *how* to kill him. 54 So Jesus no longer went around openly among the Jews, but went away from there to a region near the desert, to a town called Ephraim, and he spent time there with his disciples. 55 Now the Jews' Passover was near, and many went up to Jerusalem from the region before the Passover to purify themselves. 56 Then they looked for Jesus and spoke with each other as they stood in the temple, *and they said*, “What do you think? Will he definitely not come to the festival?” 57 The senior priests and Pharisees on this score had issued a commandment that if anyone knew where he was, he must inform *them* so that they might seize him.

John Chapter 12

1 So six days before the Passover, Jesus went to Bethany, where Lazarus was, who *had* died, whom he had raised from *the* dead. 2 Then they made a meal for him there, and Martha served, and Lazarus was one of those reclining *at table* with him. 3 Then Mary took a litre of very costly genuine ointment of spikenard, and she anointed Jesus's feet and wiped his feet *dry* with her hair.

And the house was filled with the scent of the ointment. 4 Then one of his disciples, Judas Iscariot, *the son* of Simon, who *was* going to betray him, said, 5 “Why was this ointment not sold for three hundred denaries and *the proceeds* given to *the poor*?” 6 But he said this, not because he was concerned for the poor, but because he was a thief, and he had the money-bag and carried the funds. 7 Then Jesus said, “Leave her *alone*. She has kept this with a view to the day of my embalming. 8 After all, you always have the poor with you, but you do not always have me.” 9 Then a large crowd of the Jews found out that he was there, and they came not on account of Jesus only, but also to see Lazarus whom he had raised from *the dead*. 10 But the senior priests had resolved to kill Lazarus as well, 11 because many of the Jews were withdrawing on account of him and were believing in Jesus. 12 The next day, a large crowd who *had* come to the festival heard that Jesus was coming to Jerusalem, 13 and they took branches of palm trees, and they went out to meet him, and they shouted,

“Hosanna;

Blessed is he who comes in the name of the Lord,

The king of Israel.”

14 Jesus then found a donkey, and he sat on it, as it stands written:

15 “Do not fear, daughter of Zion;

Behold, your king is coming,

Sitting on the foal of a donkey.”

16 But his disciples did not know these *things* at first, but when Jesus had been glorified, then they remembered that these *things* had been written about him, and *that* they had done these *things* for him. 17 Then the crowd who were with him when he called Lazarus from the tomb and raised him from *the dead* gave a testimony, 18 which *is* why the *former* crowd also went to meet him, because they had heard that he had performed this sign. 19 Then the Pharisees said to each other, “You see that you aren’t making any headway. Look, the world has gone after him.” 20 Now there were some Greeks among those going up to worship at the festival. 21 These then went to Philip, who *was* from Bethsaida in Galilee, and they appealed to him and said, “Sir, we want to see Jesus.” 22 Philip came and told Andrew, and Andrew and Philip in turn told Jesus. 23 But Jesus answered them and said, “The hour has come for the son of man to be glorified. 24 Truly, truly, I say to you, if the grain of wheat does not fall to the ground and die, only it remains. But if it dies, it bears much fruit. 25 *He who* loves his life will lose it, and *he who* hates his life in this world will keep it, *saved up* for age-abiding life. 26 If anyone serves me, let him follow me, and where I am, there my servant will be. And if anyone serves me, the father will honour him. 27 My soul is troubled now. Well

what should I say? ‘Father, save me from this hour’? But *it is* for this *that* I came, for this hour. 28 Father, glorify your name.” Then a voice came from heaven *and said*, “I both have glorified *it* and will glorify *it* again.” 29 Then the crowd who *were* standing *by*, and had heard *it*, said that it had thundered. Others said, “An angel has spoken to him.” 30 Jesus answered and said, “This voice did not come on my account, but on your account. 31 Now *the* judgment of this world is *here*. Now the ruler of this world will be cast out. 32 And *as for* me, when I am lifted up from the earth, I will draw all *men* to myself.” 33 Now he said this indicating what kind of death he was going to die. 34 The crowd replied to him, “We have heard from the law that **Christ remains throughout the age**, so how *can* you say, ‘The son of man must be lifted up’? Who is this son of man?” 35 Then Jesus said to them, “The light is with you for *just* a little while yet. Walk while you have the light, so that darkness does not overtake you. For *he who* walks in the darkness does not know where he is going. 36 While you have the light, believe in the light, so that you may become sons of *the light*.” Jesus said these *things*, then he went away and was hidden from them. 37 Although he had performed so many signs in their presence, they did not believe in him, 38 so that the word of Isaiah the prophet, which he spoke, might be fulfilled:

“Lord, who has believed our account?

And to whom has the arm of the Lord been revealed?”

39 For this *reason*, they were not able to believe, because Isaiah again says,

40 “He has blinded their eyes

And hardened their heart,

In order that they should not see with *their* eyes,

And understand with *their* heart,

And repent,

And I should heal them.”

41 Isaiah said these *things* when he saw his glory, and he spoke concerning him. 42 Nevertheless, however, even many of the rulers believed in him, but they did not confess *it* on account of the Pharisees, so as not to become excommunicated from the synagogue, 43 for they loved the glory of men more than the glory of God. 44 Then Jesus shouted out and said, “*He who* believes in me does not believe in me, but in him *who* sent me. 45 And *he who* sees me sees him *who* sent me. 46 I have come to the world *as* a light, so that no-one who believes in me should remain in darkness. 47 And if anyone hears my words but does not believe, I do not judge him. For I did not come to judge the world, but to save the world. 48 *He who* dismisses me and *does* not accept my words has one judging him: *it is* the word which I have spoken which will judge him on the last day. 49 For I have not spoken on my own *initiative*, but *it is* the father who sent me

who gave me a commandment *as to* what I should say and what I should speak. **50** And I know that his commandment means age-abiding life. So *as for the things* I say, as my father has spoken to me, so I speak.”

Reference(s) in Chapter 12: v.13 ↔ Psalm 118:25, Psalm 118:26 • v.15 ↔ Zechariah 9:9 • v.34 ↔ Psalm 89:37MT (Psalm 89:36AV) • v.38 ↔ Isaiah 53:1 • v.40 ↔ Isaiah 6:9, Isaiah 6:10.

John Chapter 13

1 Now before the festival of the Passover, Jesus knew that his hour had come for him to move out of this world to the father, after he had loved his own who *were* in the world. He loved them to the end. **2** And when supper had taken place, and the devil had already laid *it* on the heart of Judas Iscariot, *the son* of Simon, to betray him, **3** Jesus, knowing that the father had committed everything to his responsibility and that he had come out from God, and *that* he was going to God, **4** got up from the supper and laid *aside* his garments and took a linen cloth and girded himself. **5** Then he put water in the basin and began to wash the disciples' feet and to wipe *them* with the linen cloth with which he was girded. **6** Then he went to Simon Peter, who said to him, “Lord, are you *going to wash my feet?*” **7** Jesus replied and said to him, “You do not now know what I am doing, but you will know afterwards.” **8** Peter said to him, “Don't ever wash my feet at all.” Jesus replied to him, “If I don't wash you, you have no part with me.” **9** Simon Peter said to him, “Lord, *wash* not just my feet, but also *my hands and head.*” **10** Jesus said to him, “He *who has* washed himself does not need *anything* other than to wash *his* feet, but is completely clean. And you are clean, but not all *of you.*” **11** For he knew who *was going to* betray him. That *is* why he said, “You are not all clean.” **12** Then when he had washed their feet and had taken his garments, he reclined again and said to them, “Do you know what I have done for you? **13** You call me ‘the teacher’ and ‘the Lord’, and you say *so* correctly, for *so* I am. **14** So if I, the Lord and the teacher, have washed your feet, then you ought to wash each other's feet. **15** For I have given you an example, so that as I have acted for you, so you should act. **16** Truly, truly, I say to you, a servant is not greater than his master, nor is a messenger greater than him *who* sent him. **17** If you know these *things*, blessed are you if you do them. **18** I do not speak of all of you. I know *those* whom I have chosen, but let the scripture be fulfilled: ‘**He *who* partakes of bread with me has lifted up his heel against me.**’ **19** From now *on* I *will* tell you before a *thing* takes place, so that when it does take place, you may believe that I am. **20** Truly, truly, I say to you, if I send someone, he *who* receives *him* receives me, and he *who* receives me receives

him *who* sent me.” **21** When Jesus had said these *things*, he was troubled in spirit, and he testified and said, “Truly, truly, I say to you that one of you will betray me.” **22** Then the disciples looked at each other, at a loss *as to* whom he was speaking about. **23** And one of his disciples, *he* whom Jesus loved, was reclining in the bosom of Jesus's *robe*. **24** Then Simon Peter made a sign to him, to inquire *as to* who it might be about whom he spoke. **25** Then he just sank onto Jesus's chest and said to him, “Lord, who is it?” **26** Jesus answered, “It is he to whom I will give *this morsel of food* when I have dipped *it.*” So he dipped the morsel and gave *it* to Judas Iscariot, *the son* of Simon. **27** And after *the incident of* the morsel *of food*, Satan entered into him. Then Jesus said to him, “What you are doing, do quickly.” **28** But no-one among those reclining knew to what intent he said this to him. **29** For some thought, since Judas had the money-bag, that Jesus said to him, “Buy what we need for the festival”, or that he should give something to the poor. **30** Then he took the morsel *of food* and went out straightaway. It was, by the way, night. **31** When he had gone out, Jesus said, “Now the son of man has been glorified, and God has been glorified in him. **32** If God has been glorified in him, God will also glorify him in himself, and he will immediately glorify him. **33** Little children, I *will* be with you for *just* a little *while* longer. You will seek me, and as I said to the Jews, ‘Where I am going, you cannot go’, so I also say to you now. **34** I give you a new commandment: to love each other – that you also love each other as I have loved you. **35** By this all will know that you are my disciples: *by* whether you have love among each other.” **36** Simon Peter said to him, “Lord, where are you going?” Jesus replied to him, “Where I am going, you cannot now follow me, but later you will follow me.” **37** Peter said to him, “Lord, why can I not follow you now? I will lay down my life for you.” **38** Jesus replied to him, “Will you lay down your life for me? Truly, truly, I say to you, *the cock* will certainly not crow until you have denied me three times.

Reference(s) in Chapter 13: v.18 ↔ Psalm 41:10MT (Psalm 41:9AV).

John Chapter 14

1 Do not let your heart be troubled. Believe in God, and believe in me. **2** In my father's house there are many residences. If *it were* not *so*, I would have told you. I am going *there* to prepare a place for you. **3** And if I go, I will prepare a place for you; I *will* come again and receive you to myself, so that where I am, you also may be. **4** So you know where I am going, and you know the way.” **5** Thomas said to him, “Lord, we don't know where you are going. So how can we know the way?” **6** Jesus said to him, “I am the way, and the truth and the life. No-one comes to the father

except through me. **7** If you had known me, you would have known my father as well. But from now *on*, you know him, and you have seen him.” **8** Philip said to him, “Lord, show us the father, and *that will* be sufficient for us.” **9** Jesus said to him, “Have I been with you so long, yet you do not know me, Philip? He *who has* seen me has seen the father. So how *can* you say, ‘Show us the father’? **10** Do you not believe that I *am* in the father, and the father is in me? The words which I say to you, I do not say on my own *initiative*, but *it is* the father who remains in me *who* does the works. **11** Believe me, that I *am* in the father and the father in me. And if not, believe me on account of the works themselves. **12** Truly, truly, I say to you, he *who* believes in me will also do the works which I do, and he will do greater *ones* than these, because I am going to my father. **13** And whatever you ask in my name, I will do it, so that the father is glorified in the son. **14** If you ask anything of me in my name, I will do *it*. **15** If you love me, keep my commandments. **16** Moreover, I will ask the father, and he will give you another comforter, so that he may remain with you throughout the age: **17** the spirit of truth, which the world cannot receive, because it does not see it or know it. But you know it, because it remains with you and it will be in you. **18** I will not leave you *as* orphans; I *will* come to you. **19** Just a little *while* and the world *will* see me no longer, but you *will* see me. Because I live, you will live also. **20** On that day, you will know that I *am* in my father, and you in me, and I in you. **21** He *who* has my commandments and keeps them – that’s who loves me. And he *who* loves me will be loved by my father, and I will love him, and I will reveal myself to him.” **22** Judas, not Iscariot, said to him, “Lord, what has happened then, in that you are going to reveal yourself to us but not to the world?” **23** Jesus replied and said to him, “If anyone loves me, he will keep my word, and my father will love him, and we will come to him, and we will make an abode with him. **24** He *who does* not love me does not keep my words. And the word which you hear is not mine, but *that* of the father who sent me. **25** I spoke these *things* to you when I was staying with you. **26** But the comforter, the holy spirit, which the father will send in my name, he will teach you everything and will remind you of everything I have said to you. **27** I leave you peace. I give you my peace. I give *it* to you not as the world gives *it*. Do not let your heart be troubled, or be afraid. **28** You have heard that I said to you, ‘I am going away, and I *will* come *back* to you.’ If you loved me, you would have rejoiced in that I said, ‘I am going to the father’, because the father is greater than I *am*. **29** And now I have spoken to you before *it* happens, so that when it does happen, you may believe. **30** I will no longer discuss many *things* with you. For the ruler of the world is coming,

but he has no *hold* on me in any way. **31** But let the world know that I love the father, and *that* as my father commanded me, so I act. Up you get; let us move on from here.

John Chapter 15

1 I am the true vine, and my father is the cultivator. **2** *As for* every branch in me *which does* not bear fruit, he removes it. But *as for* every *one* which bears fruit, he prunes it, so that it bears more fruit. **3** You are already clean, because of the word which I have spoken to you. **4** Remain in me, and I *will* in you. As the branch cannot bear fruit by itself, if it does not remain in the vine, so neither *can* you, if you do not remain in me. **5** I am the vine; you *are* the branches. He *who* remains in me, and I in him, bears much fruit, because without me you cannot do anything. **6** If anyone does not remain in me, he is thrown out as a branch, and he withers, and *people* gather them and put *them* on the fire, and they are burnt. **7** If you remain in me, and my words remain in you, ask for whatever you wish, and it will take place for you. **8** This *is what* my father is glorified by: by you bearing much fruit and *so* becoming disciples to me. **9** As my father loved me, so I have loved you. Remain in my love. **10** If you keep my commandments, you will remain in my love, as I have kept the commandments of my father and remain in his love. **11** I have said these *things* to you in order that my joy may remain in you, and your joy may be fulfilled. **12** This is my commandment, that you love each other as I have loved you. **13** No-one has love greater than this: that someone should lay down his life for his friends. **14** You are my friends if you do what I command you. **15** I no longer call you servants, for the servant does not know what his master does. But I have called you friends, because I have informed you of everything that I have heard from my father. **16** You did not choose me, but I chose you, and I appointed you to go and bear fruit, and for your fruit to remain, so that whatever you ask the father for in my name, he should give you. **17** I charge you with this: that you love each other. **18** If the world hates you, know that it hated me before you. **19** If you were of the world, the world would love *you as* its own. However, since you are not of the world, but I have chosen you out of the world – that *is why* the world hates you. **20** Remember the words which I spoke to you. A servant is not greater than his master. If they persecuted me, they will persecute you too. If they kept my word, they will keep yours as well. **21** But they will do all these *things* to you on account of my name, because they do not know him *who* sent me. **22** If I had not come and spoken to them, they would have no sin. But now they have no excuse for their sin. **23** He *who* hates me also hates my father. **24** If I had not

done the works among them which no-one else has done, they would have no sin. But as *it is* they have seen and hated both me and my father. **25** But *this is* so that the word written in their law might be fulfilled: **‘They hated me gratuitously.’** **26** But when the comforter comes, whom I will send you from the father – the spirit of truth which proceeds from the father – he will testify about me. **27** But you testify too, because you have been with me from *the* start.

Reference(s) in Chapter 15: v.25 ↔ Psalm 35:19, Psalm 69:5MT (Psalm 69:4AV).

John Chapter 16

1 I have told you these *things* so that you are not offended. **2** They will excommunicate you from the synagogues, but an hour is coming when everyone who kills you will think he is offering service to God. **3** And they will do these *things* because they do not know the father or me. **4** However, I have told you these *things* so that when the hour comes, you will remember that I told you them. But I did not tell you these *things* from *the* start, because I was with you. **5** Now, though, I am going to him *who* sent me, yet none of you is asking me, ‘Where are you going?’ **6** But because I have told you these *things*, sorrow has filled your heart. **7** But I tell you the truth: it is advantageous to you for me to depart, since if I do not depart, the comforter will not come to you. But if I go, I will send him to you. **8** And when he has come, he will convince the world of sin and of righteousness and of judgment: **9** of sin, because they do not believe in me; **10** of righteousness, because I am going to my father, and you *will* see me no more; **11** of judgment, because the ruler of this world stands judged. **12** I still have many *things* to say to you, but you cannot bear *them* at present. **13** But when he comes, the spirit of truth, he will guide you into the whole truth, for he will not speak on his own *initiative*, but whatever he hears he will say, and he will announce to you *things* to come. **14** He will glorify me, because he will take from what *is* mine and announce *it* to you. **15** Everything that the father has is mine. That *is* why I said that he takes from what *is* mine, and he will announce *it* to you. **16** *Just* a little *while* and you *will* not see me, and then another little *while* and you will see me, because I am going to the father.” **17** Then *some* of his disciples said to each other, “What does this that he says to us mean: ‘*Just* a little *while* and you *will* not see me, and then another little *while* and you will see me’, and, ‘I am going to the father?’” **18** So they said, “What does this that he said mean: ‘*Just* a little *while*’? We do not know what he is saying.” **19** Now Jesus knew that they wanted to ask him *about it*, and he said to them, “Are you discussing this *matter* with each other because I said, ‘*Just* a little *while* and you *will* not see me,

and then another little *while* and you will see me’? **20** Truly, truly, I say to you that you will weep and lament, but the world will rejoice. So you will be grieved, but your grief will turn into joy. **21** When a woman is in labour, she is in pain, because her hour has come, but when she has given birth to the child, she no longer remembers the suffering because of the joy in that a man has been born in the world. **22** So you now have grief. But I will see you again and your heart will rejoice, and no-one *will* take your joy from you. **23** And on that day you will not ask me anything. Truly, truly, I say to you that whatever you ask of the father in my name, he will give you. **24** Up to now you have not asked for anything in my name. Ask, and you will receive, so that your joy may be fulfilled. **25** I have told you these *things* in proverbs, but *the* hour is coming when I will no longer speak to you in proverbs, but I will inform you plainly concerning the father. **26** On that day you will ask in my name. But I do not say to you that I will ask the father on behalf of you, **27** for the father himself loves you because you have loved me and have believed that I came out from God. **28** I came from the father, and I have come into the world. I am leaving the world again, and I am going to the father.” **29** His disciples said to him, “Look, now you are speaking plainly and are not using any proverb. **30** We now know that you know everything, and don’t need anyone to ask you. By this we believe that you have come from God.” **31** Jesus replied to them, “Do you now believe? **32** Look *the* hour is coming, and has now come, for each *of you* to be scattered to his own *home*, and for you to leave me alone. Yet I am not alone, because the father is with me. **33** I have spoken these *things* to you so that you may have peace in me. In the world, you have tribulation, but be of good courage; I have overcome the world.”

John Chapter 17

1 Jesus said these *things* and lifted up his eyes to heaven and said, “Father, the hour has come. Glorify your son, in order that your son may for his part glorify you. **2** *Do this just* as you gave him authority over all flesh, *which you did* so that he should give age-abiding life to *the* whole of what you have given him. **3** And this is age-abiding life, that they should know you, the only true God, and *him* whom you sent, Jesus Christ. **4** I have glorified you on the earth; I have completed the work which you gave me to do. **5** And now, glorify me, father, in your presence with the glory which I had with you before the world existed. **6** I have manifested your name to the men you have given me out of the world. They were yours, and you have given them to me, and they have kept your word. **7** They have come to know now that everything that you have given me is from you, **8** because I have given

them the words which you have given me, and they received *them*, and they truly knew that I came out from you, and they believed that you sent me. **9** I make a request for them. I do not make a request for the world, but for *those* whom you have given me, for they are yours. **10** And all my *possessions* are yours, and yours *are* mine, and I have been glorified by them. **11** And I am no longer in the world, but these are in the world, and I am going to you. Holy father, keep them in your name which you have given me, so that they may be one, as we *are*. **12** When I was with them in the world, I kept them in your name. I have guarded *those* whom you have given me, and not one of them has been lost, except the son of perdition, so that the scripture might be fulfilled. **13** And now I am going to you, and I say these *things* in the world so that they may have my joy fulfilled in themselves. **14** I have given them your word, and the world has hated them, because they are not of the world, as I am not of the world. **15** I do not ask that you remove them from the world, but that you keep them from evil. **16** They are not of the world, as I am not of the world. **17** Sanctify them in your truth. Your word is truth. **18** As you sent me into the world, so I sent them into the world. **19** And I sanctify myself on behalf of them, so that they too may be sanctified by truth. **20** But I do not only make request for these, but also for those *who* believe in me through their word, **21** so that all may be one, as you, father, *are* in me, and I in you, so that they too may be one in us, so that the world may believe that you sent me. **22** And I have given them the glory which you have given me, so that they may be one, as we are one: **23** I in them and you in me, so that they may be perfected into one, and so that the world may know that you sent me and loved them as you loved me. **24** Father, I want *those* whom you have given me also to be with me where I am, so that they may see my glory which you gave me, because you loved me before *the* overthrow of *the* world. **25** Righteous father, although the world did not know you, yet I knew you, and these knew that you sent me, **26** and I have made your name known to them, and I will make *it* known, so that the love with which you loved me may be in them, and I in them."

John Chapter 18

1 When he had said these *things*, Jesus went out with his disciples across the Kidron Brook, where there was a garden, which he and his disciples went into. **2** Now Judas, who *would* betray him, also knew the place, because Jesus had often gathered there with his disciples. **3** Then Judas, having received a cohort, and officers from the senior priests and Pharisees, went there with torches and lamps and weapons. **4** Then Jesus, knowing everything that *was* coming upon him, went out and said to them, "Who are you looking

for?" **5** They answered him, "Jesus the Nazarene." Jesus said to them, "I am *he*." And Judas, who *would* betray him, was also standing with them. **6** Now when he said to them, "I am *he*", they backed away and fell to the ground. **7** So he asked them again, "Who are you looking for?" They then said, "Jesus the Nazarene." **8** Jesus replied, "I told you that I am *he*. So if you are looking for me, let these go." **9** *This was* in order that the words which he had said might be fulfilled, "I have not lost any of *those* whom you have given me." **10** Then Simon Peter, *who* had a sword, drew it and struck the high priest's servant, and it cut off his right ear. *The* name of the servant, by the way, was Malchus. **11** Then Jesus said to Peter, "Put your sword in *its* sheath. Shall I in any way not drink the cup which the father has given me?" **12** Then the cohort and the cohort commander and the officers from the Jews seized Jesus and bound him, **13** and they led him away to Annas first, for he was *the* father-in-law of Caiaphas, who was high priest in that year. **14** Now Caiaphas was the *one who had* advised the Jews that it was expedient that one man should perish for the sake of the people. **15** Meanwhile Simon Peter was following Jesus, as *was* the other disciple. Now that disciple was known to the high priest, and he went with Jesus into the high priest's precinct. **16** But Peter stood at the door outside. Then the other disciple, who was known to the high priest, came out and spoke to the doorkeeper-girl, and she brought Peter in. **17** Then the doorkeeper maidservant said to Peter, "Are you not also *one* of this man's disciples?" He said, "*No*, I am not." **18** Now the servants and the officers were standing *there*, having made a charcoal fire, because it was cold, and they were warming themselves. And Peter was standing with them, warming himself as well. **19** Then the high priest asked Jesus about his disciples and about his teaching. **20** Jesus replied to him, "I spoke openly to the world. I always taught in *the* synagogue and in the temple, where the Jews always gather, and I did not say anything in secret. **21** Why are you questioning me? Question those *who have* heard what I said to them. Look, they know what I said." **22** When he had said these *things*, one of the officers standing by gave Jesus a slap in *the face* and said, "*Is* this how you answer the high priest?" **23** Jesus replied to him, "If I have said anything wrong, testify concerning the wrong. But if *it was* right, why are you hitting me?" **24** Annas sent him bound to Caiaphas the high priest. **25** Meanwhile Simon Peter was standing and warming himself. Then they said to him, "Are you not also *one* of his disciples?" He then denied *it* and said, "*No*, I am not." **26** One of the high priest's servants, *who* was a relative of *him* whose ear Peter had cut off, said, "Did I not see you in the garden with him?" **27** Peter then denied *it* again, and immediately *the* cock crowed. **28** Then they led Jesus from Caiaphas to

the governmental headquarters. Now it was early, but they themselves did not go into the governmental headquarters, so as not to be defiled, but *rather to be able* to eat the Passover meal. 29 Then Pilate came out to them and said, "What accusation do you bring against this man?" 30 They answered and said to him, "If he were not a wrongdoer, we would not have handed him over to you." 31 Then Pilate said to them, "You take him and judge him according to your law." Then the Jews said to him, "It is not permitted for us to kill anyone." 32 *This was* so that the word of Jesus, which he spoke, might be fulfilled, indicating what kind of death he was going to die. 33 Then Pilate went into the governmental headquarters again, and he called for Jesus, and he said to him, "Are you the king of the Jews?" 34 Jesus replied to him, "Are you asking this on your own *initiative*, or have others told you about me?" 35 Pilate answered, "I am not a Jew, am I? Your people and the senior priests delivered you to me. What have you done?" 36 Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my assistants would be contending for me not to be delivered to the Jews. But as *it is*, my kingdom is not *constituted of things* here." 37 Then Pilate said to him, "So you are a king, then?" Jesus answered, "*As* you say, I am a king. I was born for the following *purpose*, and for the following *purpose* I came into the world: to testify to the truth. Everyone who is of the truth hears my voice." 38 Pilate said to him, "What is truth?" And having said this, he went out again to the Jews, and he said to them, "I find no case against him *at all*." 39 Now it is a custom for you that I release one *person* to you at the Passover. So do you want me to release the king of the Jews to you?" 40 Then they all shouted again and said, "Not this *one*, but Barabbas!" Now Barabbas was a robber.

Reference(s) in Chapter 18: v.5 ↔ Exodus 3:14.

John Chapter 19

1 So Pilate then took Jesus and *had him* flogged. 2 And the soldiers plaited a crown from thorns, and they put *it* on his head, and they put a purple robe around him, 3 and they said, "Greetings, O king of the Jews", and they gave him slaps *in the face*. 4 Then Pilate came out again and said to them, "Look, I am bringing him out to you, so that you may know that I find no case against him *at all*." 5 Then Jesus came out wearing the crown of thorns and the purple robe, and he said to them, "Behold the man!" 6 Then when the senior priests and officers had seen him, they shouted and said, "Crucify *him*, crucify *him*!" Pilate said to them, "You take him and crucify *him*, for I find no case against him." 7 The Jews replied to him, "We have a law, and he needs to die according to our law, because he has made

himself *the* son of God." 8 Then when Pilate heard that statement, he was *all the* more afraid, 9 and he went into the governmental headquarters again and said to Jesus, "Where are you from?" But Jesus gave him no answer. 10 Then Pilate said to him, "Won't you speak to me? Don't you know that I have authority to crucify you, and I have authority to release you?" 11 Jesus replied, "You would have no authority over me *at all*, if it were not given you from above. That *is* why he *who is* betraying me to you has a greater sin." 12 From then on Pilate looked for a way to release him. But the Jews shouted and said, "If you release him, you are not Caesar's friend. Everyone who makes himself king opposes Caesar." 13 Then Pilate heeded this talk and led Jesus out and sat at the tribunal at a place called *The Pavement*, which in Hebraic is Gabbatha. 14 Now it was the Preparation *Day* of the Passover at about *the* sixth hour. And he said to the Jews, "Behold your king!" 15 And they shouted, "Away *with him*, away *with him*. Crucify him." Pilate said to them, "Should I crucify your king?" The senior priests answered, "We have no king but Caesar." 16 So he then handed him over to them to be crucified. And they took Jesus with *them* and led *him away*. 17 And carrying his cross, he went out to *the* place called *The Place of the Skull*, which is called in Hebraic Golgotha, 18 where they crucified him, and two others with him on either side, *with* Jesus in *the* middle. 19 And Pilate wrote an inscription and put *it* on the cross, and it read,

"Jesus the Nazarene,

The king of the Jews."

20 So many of the Jews read this inscription, because the place where Jesus was crucified was near the city. And it was written in Hebraic, Greek and Latin. 21 Then the Jews' senior priests said to Pilate, "Don't write, 'The king of the Jews', but, 'He said, 'I am *the* king of the Jews.' " 22 Pilate replied, "What I have written, I have written." 23 Then, when they had crucified Jesus, the soldiers took his clothes and divided them into four parts, a part for each soldier, and the tunic. But the tunic was seamless, woven from the top in one piece. 24 So they said to each other, "Let us not split it, but cast lots for it *as to* whose it will be", so that the scripture might be fulfilled which says,

"They shared out my clothes among themselves,

And for my garment they cast a lot."

So the soldiers did these *things*. 25 But standing at the cross of Jesus were his mother and his mother's sister, Mary the *wife* of Cleopas, and Mary Magdalene. 26 Then Jesus, seeing *his* mother and the disciple whom he loved standing *there*, said to his mother, "Madam, behold your son." 27 Then he said to the disciple, "Behold your mother." And from that hour, the disciple

took her into his own *home*. **28** After this, Jesus saw that everything had already been completed, and in order that the scripture be fulfilled: he said, **“I am thirsty.”** **29** Accordingly, a jar full of vinegar was standing *there*. Then they filled a sponge with **vinegar** and put *it* round a hyssop *plant* and **brought it to his mouth**. **30** So when Jesus had received the vinegar, he said, “It has been completed”, and, bowing *his* head, he gave up the ghost. **31** Then, in order that the bodies should not remain on the cross on the Sabbath, since it was *the Preparation Day*, for that Sabbath day was a high *Sabbath*, the Jews asked Pilate for their legs to be broken and for them to be removed. **32** So the soldiers came and broke the legs of the first *one*, and of the other who *had been* crucified with him, **33** but when they came to Jesus, when they saw that he was already dead, they did not break his legs. **34** However, one of the soldiers pierced his rib with *his* spear, and immediately blood and water came out. **35** And he *who* saw *it* testified, and his testimony is true, and he knew that he spoke *the* truth, in order that you might believe. **36** For these *things* took place in order that the scripture might be fulfilled: **“Not a bone of him shall be crushed.”** **37** And again, another scripture says, **“They shall look at him whom they pierced through.”** **38** After these *things* Joseph of Arimathea, *who* was a disciple of Jesus, asked Pilate (but secretly, for fear of the Jews), that he might remove Jesus's body, and Pilate gave permission. So he went and removed Jesus's body. **39** And Nicodemus, who *had* come to Jesus previously by night, also came, carrying a mixture of myrrh and aloes, about one hundred litras *in weight*. **40** Then they took Jesus's body and bound it with linen strips with the scented *ointments*, as it is *the* custom of the Jews to embalm. **41** Now there was a garden in the place where he was crucified, and in the garden *there* was a new tomb in which no-one had ever been laid. **42** So they placed Jesus there because of the Jews' Preparation *Day*, because the tomb was nearby.

Reference(s) in Chapter 19: v.24 ↔ Psalm 22:19MT (Psalm 22:18AV) • v.28 ↔ Psalm 69:22MT (Psalm 69:21AV) • v.29 ↔ Psalm 69:22MT (Psalm 69:21AV) • v.36 ↔ Exodus 12:46, Numbers 9:12, Psalm 34:21MT (Psalm 34:20AV); Psalm 22:18MT (Psalm 22:17AV) • v.37 ↔ Zechariah 12:10.

John Chapter 20

1 On the first *day* of the week, Mary Magdalene went to the tomb early in the morning when it was still dark, and she saw that the stone *had been* removed from the tomb. **2** So she ran and went to Simon Peter and to the other disciple whom Jesus loved, and she said to them, “They have removed the Lord from the tomb, and we don't know where they have put him.” **3** Then Peter and the other disciple went out and made their way to the tomb, **4** and the two *of them* ran

together, although the other disciple ran on ahead faster than Peter and arrived at the tomb first. **5** And stooping alongside, he saw the linen strips lying *there*. However, he did not go in. **6** Then Simon Peter, following him, arrived, and he went into the tomb and saw the linen strips lying *there*, **7** and the sweat-band which had been on his head, not lying with the linen strips, but wrapped up on its own in a certain place. **8** So then the other disciple, who *had* arrived first, also went into the tomb, and he saw *this*, and he believed. **9** For they did not yet know the scripture *which* says that he must rise from *the* dead. **10** Then the disciples went back home. **11** But Mary stood outside the tomb weeping. Then while she was weeping, she stooped *and peered* into the tomb, **12** and she saw two angels in white sitting down, one at the head and one at the feet *of* where the body of Jesus had lain. **13** And they said to her, “Madam, why are you weeping?” She said to them, “Because they have taken my Lord away, and I don't know where they have put him.” **14** Then when she had said this, she turned round and saw Jesus standing, but she did not know that it was Jesus. **15** Jesus said to her, “Madam, why are you weeping? Who are you looking for?” She, thinking that it was the gardener, said to him, “Sir, if you carried him *away*, tell me where you put him, and I will remove him.” **16** Jesus said to her, “Mary.” She turned *round* and said to him, “Rabbouni!” which means “teacher”. **17** Jesus said to her, “Don't touch me, for I have not yet ascended to my father. But go to my brothers and say to them, ‘I am ascending to my father, and your father, and my God, and your God.’” **18** Mary Magdalene went to report to the disciples that she had seen the Lord, and *that* he had said these *things* to her. **19** Then with it being evening on that first day of the week, and the doors where the disciples had gathered being closed for fear of the Jews, Jesus came and stood in *their* company and said to them, “Peace to you.” **20** And when he had said this, he showed them his hands and side. So the disciples rejoiced *at* seeing the Lord. **21** Then Jesus said to them again, “Peace to you. As the father has sent me, *so* I too send you *out*.” **22** And when he had said this, he blew into *them*, and he said to them, “Receive holy spirit. **23** If you forgive the sins of any, their *sins* are forgiven. If you hold on to *the sins* of any, they *remain* held.” **24** Now Thomas, one of the twelve, called Didymus, was not with them when Jesus came, **25** so the other disciples said to him, “We have seen the Lord.” But he said to them, “Unless I see the mark of the nails in his hands, and I put my finger in the mark of the nails, and I put my hand in his side, I will definitely not believe.” **26** Then eight days later, his disciples were again indoors, and Thomas *was* with them. Jesus came *in*, although the doors were closed, and he stood in *their* company, and he said, “Peace to you.” **27** Then he said to

Thomas, "Bring your finger here and see my hands, and stretch out your hand and put *it* in my side, and do not be unbelieving, but believing." 28 Then Thomas responded and said to him, "My Lord and my God." 29 Jesus said to him, "Because you have seen me, you have believed. Blessed *are* those *who have* not seen yet *have* believed." 30 To be sure, Jesus performed many other signs too in the presence of his disciples, which have not been written in this book, 31 but these have been written so that you may believe that Jesus is the Christ, the son of God, and that *by* believing, you may have life through his name.

John Chapter 21

1 After these *things*, Jesus manifested himself to the disciples again, at the Sea of Tiberias, and he manifested *himself* in this way: 2 Simon Peter and Thomas called Didymus were both there, as were Nathanael from Cana in Galilee, and the *sons* of Zebedee, and two others of his disciples. 3 Simon Peter said to them, "I am going fishing." They said to him, "We *will* come along with you." They departed and immediately went on board the boat, but that night they caught nothing. 4 Then with morning having already broken, Jesus was standing on the shore. The disciples, however, did not know that it was Jesus. 5 Then Jesus said to them, "Children, haven't you got any hearty food?" They answered him, "No." 6 Then he said to them, "Cast the net on the right *hand* side of the boat, and you will find *some*." So they cast *it*, and they could no longer haul it up because of the large number of fish. 7 Then that disciple, whom Jesus loved, said to Peter, "It's the Lord!" Then, when he heard that it was the Lord, Simon Peter girded himself with *his* cape – for he was naked – and cast himself into the sea. 8 But the other disciples came by boat, for they were not far from land, just about two hundred cubits, dragging the net *full* of fish. 9 Then when they had disembarked onto land, they saw a charcoal fire set up and fish lying on it, and bread. 10 Jesus said to them, "Bring *some* of the fish which you have just caught." 11 Simon Peter went on board and hauled the net on land, full with one hundred and fifty-three large fish, yet with so many the net did not tear. 12 Jesus said to them, "Come *and* have *your* breakfast." But not one of the disciples dared ask him, "Who are you?" because they knew it was the Lord. 13 Then Jesus came and took the bread, and he gave *some* to them, and the *cooked* fish likewise. 14 This *was* the third *time* now that Jesus was manifested to his disciples, after rising from *the* dead, 15 then when they had had breakfast, Jesus asked Simon Peter, "Simon, *son* of Jonah, do you love me more than these?" He said to him, "Yes, Lord, you know that I hold you in affection." He said to him,

"Feed my lambs." 16 He asked him a second *time*, "Simon, *son* of Jonah, do you love me?" He said to him, "Yes, Lord, you know that I hold you in affection." He said to him, "Tend my sheep." 17 He asked him a third *time*, "Simon, *son* of Jonah, do you hold me in affection?" Peter was grieved that he had asked him a third *time*, "Do you hold me in affection?", and he said to him, "Lord, you know everything. You know I hold you in affection." Jesus said to him, "Feed my sheep. 18 Truly, truly, I say to you, when you were younger, you used to gird yourself and go around where you wanted. But when you grow old, you will hold out your hands, and another will gird you, and he will take *you* where you don't want *to go*." 19 He said this signifying by what kind of death he would glorify God. And when he had said this, he said to him, "Follow me." 20 Then Peter turned round and saw the disciple whom Jesus loved following, who had for his part leant back on his breast at the supper and had said, "Lord, who is the *one who will* betray you?" 21 When Peter saw him, he asked Jesus, "Lord, what *about* him?" 22 Jesus said to him, "If I want him to remain until I come, what *has that got to do* with you? You follow me." 23 So this saying spread among the brothers that that disciple *would* not die. But Jesus had not said to him that he *would* not die, but, "If I want him to remain until I come, what *has that got to do* with you?" 24 This is the disciple who is testifying about these *things*, and *who* wrote these *things*, and we know that his testimony is true. 25 And there are many other *things* which Jesus did, *for* which, if they were individually written *down*, I don't think even the world itself *could* contain the books which *would be* written. Amen.

Acts

Acts Chapter 1

1 I compiled the first account, Theophilus, of everything that Jesus both did and taught *from when* he began 2 up to the day when through holy spirit he instructed the apostles whom he had chosen, and he was taken up, 3 *the apostles* to whom he also presented himself alive, after his suffering, with many sure signs, when he was seen by them for forty days, and when he spoke about *matters* concerning the kingdom of God. 4 And when he met up *with them*, he instructed them not to leave Jerusalem, but to wait for the father's promise, "Which", *he said*, "you have heard from me. 5 For John baptized with water, but you will be baptized with holy spirit in not many days' time." 6 So they met together and asked him and said, "Lord, are you *going to* restore the kingdom to Israel at this time?" 7 But he said to them, "It is not for you to know *the* times or seasons which the father has placed

under his own authority. **8** But you will receive power when the holy spirit comes upon you, and you will be witnesses to me in Jerusalem and in all Judaea and Samaria and as far as the extremity of the land.” **9** And when he had said these *things*, while they were looking *on*, he was taken up, and a cloud took him from their sight. **10** And while they were looking *up* intently towards heaven as he departed, it became apparent that two men in white clothing were standing next to them, **11** who for their part said, “Men of Galilee, why are you standing gazing towards heaven? This Jesus, who *has been* taken up from you into heaven, will come *back* in the way you saw him go into heaven.” **12** Then they returned to Jerusalem from *the* mountain called Olivet, which is near Jerusalem, being a Sabbath’s journey *away*. **13** And when they had gone in, they went up to the upper room where they were staying, *the company being* Peter and James and John and Andrew, Philip and Thomas, Bartholomew and Matthew, James *the son* of Alphaeus, and Simon the Zealot, and Judas *the son* of James. **14** All these continued resolutely of one mind in prayer and supplication, with *the* women including Mary the mother of Jesus, and with his brothers. **15** And in those days Peter stood up in the presence of the disciples and said (and there was a crowd of about one hundred and twenty people in all), **16** “Men *and* brothers, it was necessary that this scripture should be fulfilled, which the holy spirit spoke beforehand through *the* mouth of David concerning Judas who was guide to those *who* arrested Jesus, **17** because he was counted among us, and he received the office of this ministry. **18** This *man* then bought a parcel of land with unrighteous gain, and falling headlong, he burst open *in the* waist, and all his innards were poured out. **19** And it became known to all the inhabitants of Jerusalem, so that that parcel of land was called in their own dialect ‘Aceldama’, which means ‘Grounds of Blood.’ **20** For it stands written in *the* book of Psalms:

‘Let his dwelling become desolate,
And let there be no inhabitant in it’
and,

‘May another *person* take his office.’

21 Therefore it is necessary that, from the men who have been with us *all the* time during which the Lord Jesus went about among us, **22** beginning with the baptism of John up to the day on which he was taken up from us, one of these should become a witness to his resurrection with us.” **23** And they put two forward: Joseph called Barsabas, who was surnamed Justus, and Matthias. **24** And they prayed and said, “Lord, you know the heart of everyone. Show plainly *the* one whom you have chosen of these two, **25** to take the office of this apostolic ministry from which Judas fell in transgression so that he went to his own place.” **26** And they gave *them*

their lots, and the lot fell on Matthias, and he was reckoned along with the eleven apostles.

Reference(s) in Chapter 1: v.20 ↔ Psalm 69:26MT (Psalm 69:25AV), Psalm 109:8.

Acts Chapter 2

1 And as the day of Pentecost was coming to an end, they were all of one mind together. **2** And suddenly a noise from heaven came like a strong driving blast, and it filled the whole house where they were sitting. **3** And parting tongues appeared to them, as if of fire, and *one* rested on each one of them. **4** And all were filled with holy spirit, and they began to speak in other tongues according to *what* the spirit gave them to utter. **5** And there were Jews living in Jerusalem, devout men from every nation under heaven. **6** And when this noise had passed, the crowd gathered and was confused, because each one heard them speaking in his own dialect. **7** And all were astonished, and they marvelled and said to each other, “Look *at this* – aren’t all these Galileans *who are* speaking? **8** So how come each of us hears in our own dialect in which we were born? **9** Parthians and Medes and Elamites and those *who* inhabit Mesopotamia, Judaea and Cappadocia, Pontus and Asia, **10** Phrygia and Pamphylia, Egypt and the parts of Libya around Cyrene, and Romans away from home, both Jews and proselytes, **11** Cretans and Arabs – we hear them speaking the magnificent *things* of God in our *own* languages.” **12** And all were astonished and were at a loss, saying to one another, “Whatever could this mean?” **13** But others, jeering, said, “They are full of new wine.” **14** But Peter, standing up with the eleven, lifted up his voice and addressed them *as follows*: “Men, Jews and all dwellers of Jerusalem, let this be known to you and give ear to my words. **15** For these *men* are not drunk as you suppose, seeing it is *the* third hour of the day. **16** But this is that *which* was spoken through the prophet Joel:

17 ‘And it shall come to pass in the last days’,

Says God,

‘*That I will pour out some of my spirit on all flesh,*

And your sons and your daughters will prophesy,

And your youths will see visions,

And your old men will dream dreams,

18 *And I will indeed pour out some of my spirit*

On my servants and on my maidservants
In those days,

And they will prophesy.

19 *And I will show miracles in heaven above*
And signs on earth below

– Blood and fire and a smoky vapour.

20 *The sun will be turned into darkness*
And the moon to blood

Before the great and illustrious day of the Lord comes.

21 And it will come to pass

That everyone who calls on the name of the Lord

Will be saved.'

22 *You* Israelite men, hear these words. Jesus the Nazarene, a man from God demonstrated to you by acts of power and miracles and signs which God performed through him in your midst, as you yourselves also know – 23 him, delivered up by the deliberate plan and foreknowledge of God, you took and through lawless hands crucified and killed, 24 whom God raised up, abolishing the pains of death, as it was not possible for him to be held by it. 25 For David speaks *with reference* to him,

**'I saw the Lord before me continually,
That he was on my right hand side,
So that I might not be shaken.**

**26 On account of this my heart was glad
And my tongue rejoiced;**

Moreover my flesh will dwell in hope.

**27 For you will not leave my being in Hades,
Nor will you allow your holy one to see decay.**

28 You have made the paths of life known to me;

You will fill me with joy at your presence.'

29 Men *and* brothers, I may speak to you frankly about the patriarch David – indeed that he died and was buried and his tomb is among us to this day. 30 Now since he was a prophet and knew that God had sworn to him by an oath that **he would raise up the Christ from the fruit of his loins according to the flesh to sit on his throne,** 31 foreseeing *this*, he spoke about the resurrection of Christ: that **his being was not left in Hades, nor did his flesh see decay.** 32 God raised up this Jesus, of whom all of us are witnesses. 33 So being exalted at the right hand of God, and having received the promise of the holy spirit from the father, he poured out this which you now see and hear. 34 For David has not ascended into the heavens, but he himself says,

**'The Lord said to my Lord,
«Sit on my right hand side**

35 Until I make your enemies your footstool.»'

36 So let *the* whole house of Israel certainly know that God has made him both Lord and Christ – *that is*, this Jesus, whom you crucified." 37 And when they heard *this*, they were pierced in *their* hearts, and they said to Peter and the rest of the apostles, "What shall we do, men *and* brothers?" 38 Then Peter said to them, "Repent, and let every *one* of you be baptized in the name of Jesus Christ for *the* forgiveness of sins, and you will receive the gift of the holy spirit. 39 For the promise is to you, and to your children, and to all those *who are* far away, whomever the Lord

our God calls to himself." 40 And with very many other words he would testify solemnly and exhort *them*, saying, "Be saved from this crooked generation." 41 So they gladly received his word and were baptized, and on that day about three thousand people were added to *their number*. 42 And they continued resolutely in the teaching of the apostles and in fellowship, and in the breaking of the bread and in prayers. 43 And fear came upon every soul, and many miracles and signs were performed through the apostles. 44 And all the believers were in the same *place*, and they had everything in common, 45 and they sold *their* possessions and belongings and distributed them to everyone according to whatever anyone needed. 46 And they resolutely continued daily in unanimity in the temple, breaking bread from house to house, partaking of food with gladness and plainness of heart, 47 praising God, and having favour with all the people. And the Lord would add to the church those *who became* saved daily.

Reference(s) in Chapter 2: v.17 ↔ Joel 3:1MT (Joel 2:28AV) • v.18 ↔ Joel 3:2MT (Joel 2:29AV) • v.19 ↔ Joel 3:3MT (Joel 2:30AV) • v.20 ↔ Joel 3:4MT (Joel 2:31AV), Joel 4:15MT (Joel 3:15AV) • v.21 ↔ Joel 3:5MT (Joel 2:32AV) • v.25 ↔ Psalm 16:8 • v.26 ↔ Psalm 16:9 • v.27 ↔ Psalm 16:10 • v.28 ↔ Psalm 16:11 • v.30 ↔ 2 Samuel 7:12, 1 Chronicles 17:11, Psalm 89:37MT (Psalm 89:36AV) • v.31 ↔ Psalm 16:10 • v.34 ↔ Psalm 110:1 • v.35 ↔ Psalm 110:1.

Acts Chapter 3

1 Now Peter and John were going up together to the temple at the hour of prayer – the ninth *hour*, 2 when a certain man *who* had been lame from his mother's womb was being carried, *a man* whom they would put at the door of the temple called "Beautiful" every day, *for him* to ask for alms from those going into the temple. 3 And when he saw Peter and John about to enter the temple, he asked for alms. 4 But Peter looked at him intently with John and said, "Look at us." 5 So he heeded them, expecting to receive something from them. 6 But Peter said, "Silver and gold I don't have, but what I do have, *I will* give you: in the name of Jesus Christ the Nazarene, get up and walk." 7 And taking hold of him by *his* right hand, he lifted *him* up, and immediately his feet and *his* ankles were made firm. 8 And he leapt up and stood, and he walked around and went into the temple with them, walking around and leaping and praising God. 9 And all the people saw him walking around and praising God, 10 and they recognized him – that this was the *man* who sat for alms at the Beautiful Gate of the temple, and they were filled with astonishment and amazement at what *had* happened to him. 11 Then while the lame *man* who *had been* healed held *onto* Peter and John, all the people converged on them at what *is* called Solomon's Portico, greatly astonished.

12 And when Peter saw *this*, he answered the people, “*You* Israelite men, why are you astonished at this, or why do you look at us *so* intently as if *it were* by our own power or godliness *that* we made him walk? 13 The God of Abraham and Isaac and Jacob – the God of our fathers – glorified his servant Jesus, whom you though delivered up and disowned in *the* presence of Pilate, when he had resolved to release *him*. 14 But you disowned the holy and righteous *one* and asked for a man *who was* a murderer to be granted *release* to you. 15 And you killed the originator of life, whom God raised from *the* dead, of which we are witnesses. 16 And by faith in his name, his name has given strength to this *man* whom you see and know, and faith which *is* through him has given him this clean bill of health in the presence of you all. 17 And now, brothers, I know you acted in ignorance, as also your rulers *did*. 18 But God has in this way fulfilled *the things* which he declared beforehand through *the* mouth of all his prophets, *namely* that Christ should suffer. 19 Repent therefore, and return, in order that your sins may be wiped out, and *that the* times of relief may come from the Lord, 20 and that he may send *you* Christ Jesus who *was* taken in hand in advance for you, 21 whom heaven must receive until *the* times of *the* restoration of all *things* of which God has spoken through *the* mouth of all his holy prophets of old time. 22 For Moses said to the fathers, ‘**The Lord our God will raise up a prophet to you from your brothers like me. You will hear him in regard to whatever he says to you.** 23 And it will come to pass *that anyone who does not hear that prophet will be utterly eradicated from the people.*’ 24 Indeed all the prophets from Samuel and those *who* followed – all who have spoken – also announced these days. 25 You are *the* sons of the prophets and of the covenant which God made with our fathers, saying to Abraham, ‘**And through your seed all the families of the earth will be blessed.**’ 26 God raised up his servant Jesus to you first, and he sent him to bless you by turning each *one* away from your wicked ways.”

Reference(s) in Chapter 3: v.22 ↔ Deuteronomy 18:15, Deuteronomy 18:18 • v.23 ↔ Deuteronomy 18:19 • v.25 ↔ Genesis 12:3, Genesis 22:18, Genesis 26:4, Genesis 28:14.

Acts Chapter 4

1 But while they were speaking to the people, the priests and the head guard of the temple and the Sadducees confronted them, 2 and they were exasperated at them teaching the people and proclaiming the resurrection of the dead in Jesus, 3 and they laid hands on them and had *them* put in custody until the following day, for it was already evening. 4 But many of those hearing the word believed, and the number of men grew to

about five thousand. 5 And it came to pass on the next day that their rulers and elders and scribes gathered in Jerusalem, 6 with Annas the high priest and Caiaphas and John and Alexander and all who were of the high-priestly family, 7 and they placed them before *them* and inquired, “By what power or in what name did you do this?” 8 Then Peter, filled with holy spirit, said to them, “Rulers of the people and elders of Israel, 9 if we today are being examined about *the* good work on a sick man, by what *means* he has been cured, 10 let it be known to all of you and to all the people of Israel that *it is* in the name of Jesus Christ the Nazarene, whom you crucified, whom God has raised from *the* dead – *that it is* by him – *that* this *man* stands here in your presence, healthy. 11 He is

The stone which was rejected by you builders,

But which has become the keystone.

12 And there is no salvation in *any* other, for neither is there *any* other name given among men by which we must be saved.” 13 And when they saw the confidence of Peter and John, and when they realized that they were unlettered and laymen, they were amazed, and they recognized that they had been with Jesus. 14 And since they saw the man who *had been* healed standing with them, they had nothing to say against *it*. 15 And they ordered them to go out of the Sanhedrin council and conferred with each other, 16 and they said, “What shall we do to these men? For that an evident sign has taken place through them *is* manifest to all the inhabitants of Jerusalem, and we cannot deny *it*, 17 but in order that it does not spread *any* further throughout the people, we will threaten them strongly *telling them* not to speak any more in this name to any man.” 18 So they called them and commanded them not to speak out or teach in the name of Jesus at all. 19 But Peter and John answered and said to them, “Whether it is right in God’s sight to hear you rather than God, you judge. 20 For we cannot refrain from speaking *of* what we have seen and heard.” 21 Then they threatened them *some* more and released them, not finding any way to have them punished, on account of the people, because everyone was glorifying God for what *had* happened. 22 For the man on whom this sign of healing had taken place was more than forty years *old*. 23 So having been released, they went to their own *circle* and reported everything that the senior priests and elders had said to them. 24 And when they heard *it*, they raised *their* voices to God in unanimity and said, “Master, you *who are* God who made heaven and the earth and the sea and everything in them, 25 you *who* said through *the* mouth of David your servant,

‘Why do the nations rage,

And the peoples exercise themselves with vain concerns?

26 The kings of the earth have taken a stand,

**And the rulers have gathered together
against the Lord
And against his Christ.'**

27 For they have truly gathered against your holy servant Jesus, whom you anointed: both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, 28 to do whatever your hand and your plan have pre-ordained to take place. 29 And *as for* the present *situation*, Lord, look at their threats, and allow your servants to speak your word with all confidence, 30 by stretching out your hand for healing and signs and miracles taking place through the name of your holy servant Jesus." 31 And when they had implored *him*, the place where they were gathered shook, and all *of them* were filled with holy spirit, and they spoke the word of God with confidence. 32 And the heart and soul of the multitude of the believers was one, and not a single one said any of their possessions was his own, but they had everything in common. 33 And the apostles gave a testimony to the resurrection of the Lord Jesus with great power, and they were all greatly esteemed. 34 For no-one among them was in need, for all who were *the* owners of land or houses sold *them* and brought the proceeds of the *items* sold, 35 and they laid *them* at the feet of the apostles, and they were distributed to each according to whatever anyone needed. 36 And *Joses* who *was* surnamed Barnabas by the apostles, which when translated is "Son of Consolation", a Levite, a Cypriot by birth, 37 who owned land, sold *it*, and he brought the proceeds and placed *them* at the apostles' feet.

Reference(s) in Chapter 4: v.11 ↔ Psalm 118:22 • v.25 ↔ Psalm 2:1 • v.26 ↔ Psalm 2:2.

Acts Chapter 5

1 But a certain man by *the* name of Ananias, with Sapphira his wife, sold *some* property, 2 and he put *some* of the proceeds aside for himself, his wife also knowing *about it*, and he brought a certain part and placed *it* at the feet of the apostles. 3 But Peter said, "Ananias, why did Satan fill your heart, so that you lied to the holy spirit, and you put *some* of the proceeds of the land aside? 4 *Something* has definitely been kept back for yourself, hasn't it, and when it was sold, didn't you have power to choose? How did you come up with this *course of* action in your heart? You have not lied to men, but to God." 5 When Ananias heard these words, he fell *down* and expired, and a great fear came on all those *who* heard these *things*. 6 Then the young men stood up and wrapped him *in a shroud* and carried *him* out and buried *him*. 7 And it came to pass after an interval of about three hours that his wife came in, not knowing what *had* taken place. 8 And Peter said to her, "Tell me did you sell the land for this *price*?" And she said, "Yes, for this *price*." 9 Then Peter said to her, "How come you

agreed to put the spirit of *the* Lord to the test? Look, the feet of those *who have* buried your husband *are* at the door, and they will *also* carry you out." 10 And immediately she fell at his feet and expired. So when the young men came in, they found her dead, and they carried *her* out and buried *her* with her husband. 11 And great fear came upon the whole church and on all those *who* heard these *things*. 12 And many signs and miracles were taking place among the people by the apostles, and all were of one mind in Solomon's Portico. 13 But of the rest, no-one dared to join them, but the people spoke highly of them, 14 and *all the* more believers were being added to the Lord – crowds of both men and women – 15 *and* as a result they brought out the sick onto the various streets and put *them* on beds and stretchers, in order that when Peter came, even *just his* shadow might be cast on one of them. 16 And the population of the cities round about also flocked to Jerusalem carrying *the* ill and *those* troubled by unclean spirits, and they were all healed. 17 Then the high priest and all those with him rose up – *this* being the sect of the Sadducees – and they were full of jealousy, 18 and they laid their hands on the apostles and had them put in *the* state prison. 19 But *the* angel of *the* Lord opened the doors of the prison in the night, and he led them out, and he said, 20 "Go and stand up in the temple and speak all these words of life to the people." 21 And when they had heard *this*, they went at about dawn into the temple and gave teaching. Now when the high priest arrived, and those with him, they convened the Sanhedrin *council*, and the whole council of elders of the sons of Israel, and they sent to the prison for them to be brought. 22 But when the attendants arrived, they did not find them in the prison, and they returned and reported back, 23 and they said, "We found the prison closed under all security, and the guards standing in front of the doors, but when we opened *them*, we found no-one inside." 24 And when the priest and the head guard of the temple and the senior priests heard these words, they were at a loss concerning them *as to* what this might turn into. 25 Then someone arrived and reported back to them *as follows*: "We have seen how the men whom you had put in prison are standing in the temple teaching the people." 26 Then the head guard went away with the attendants and brought them, not with force, for they feared the people, so as not to be stoned. 27 And when they had brought them, they set *them* in *front of* the Sanhedrin *council*. And the high priest questioned them, 28 and he said, "Did we not strictly command you not to teach in this name? And you have gone and filled Jerusalem with your teaching, and you are determined to bring the blood of this man on us." 29 Then Peter and the apostles answered and said, "It is necessary to obey God rather than men. 30 The God of our

fathers raised Jesus, whom you laid hands on and hung on wood. **31** God has exalted this *man* as a ruler and saviour at his right *hand* so as to give repentance to Israel and forgiveness of sins. **32** And we are his witnesses of these words, as is the holy spirit which God has given to those *who* obey him.” **33** Then those *who* heard it were cut to the quick and resolved to destroy them. **34** But a certain *person* in the Sanhedrin *council*, a Pharisee by the name of Gamaliel, a teacher of the law, respected by all the people, stood up and gave orders to put the apostles outside for a little *while*. **35** And he said to them, “Men and Israelites, watch out with these men *as to* what you are going to do. **36** For before these times Theudas stood up, saying he was someone, to whom a number of men were called – about four hundred – and he was killed, and all who trusted him were disbanded and came to nothing. **37** After this *man*, Judas the Galilean arose in the days of the census, and he caused a considerable number of people to revolt, *rallying* behind him, yet that *man* perished, and all those who trusted him were scattered. **38** And as for the present *matters*, I say to you, do not get involved with these men, and leave them *alone*, for if *this* counsel or this work is of men, it will be dissolved, **39** but if it is of God, you cannot dissolve it, otherwise you for your part might be found to be opposing God.” **40** Then they were persuaded by him, and they called the apostles and flogged *them* and commanded *them* not to speak in the name of Jesus, and they released them. **41** So they went away from *the* encounter with the Sanhedrin *council* rejoicing because they had been deemed worthy to suffer ignominy for the sake of the name of Jesus. **42** And they did not cease teaching and preaching the gospel of Jesus the Christ in the temple and from house to house every day.

Acts Chapter 6

1 And in those days as the disciples increased *in number*, a complaint came from the Greek *speakers* against the Hebrew *speakers*, that their widows had been overlooked in the daily ministering *to their needs*. **2** And when the twelve had called the company of disciples, they said, “It is not appropriate that we should abandon the word of God and serve at tables. **3** So, brothers, select seven *well-attested* men from your *company*, full of holy spirit and wisdom, for us to appoint in this matter. **4** But we will continue resolutely in prayer and the ministry of the word.” **5** And the proposition found favour in the sight of the whole company, and they chose Stephen, a man full of faith and holy spirit, and Philip and Prochorus and Nicanor and Timon and Parmenas and Nicolas, a proselyte from Antioch. **6** And they set *them* before the apostles, who prayed and laid *their* hands on them. **7** And the

word of God grew and the number of disciples in Jerusalem increased greatly, and a large contingent of the priests were obedient to the faith. **8** Now Stephen, *being* full of faith and power, performed great miracles and signs among the people. **9** But some of those of the synagogue of the so-called Libertines rose up, and of the Cyrenians and Alexandrians and those from Cilicia and Asia, disputing with Stephen. **10** But they could not withstand the wisdom and spirit by which he was speaking. **11** Then they incited *some* men who said, “We have heard him speaking blasphemous words against Moses and God.” **12** And together they stirred up the people and the elders and the scribes, and they accosted *him* and seized him and led *him* to the Sanhedrin *council*. **13** And they set up false witnesses who said, “This man does not stop speaking blasphemous words against the holy place and the law. **14** For we have heard him saying, ‘This Jesus the Nazarene will destroy this place and change the customs which Moses handed down to us.’” **15** And all those sitting in the Sanhedrin *council* looked intently at him and saw *that* his face *was* like the face of an angel.

Acts Chapter 7

1 Then the high priest said, “Are these *things* so, then?” **2** At this he said, “Men, brothers, and fathers, listen. The God of glory appeared to our father Abraham when he was in Mesopotamia before he lived in Haran. **3** And he said to him, ‘**Go out of your country and away from your wider family, and come to the land which I will show you.**’ **4** Then he went out of *the* land of the Chaldeans and lived in Haran, and after his father had died, he moved him from there to this country in which you now live. **5** And he did not give him an inheritance in it, not even a footstep, but he promised to **give it him as a possession, and to his seed after him**, while he *still* had no child. **6** And God spoke as follows, that **his seed would be foreigners in another country, and they would enslave them and treat them badly for four hundred years.** **7** ‘**And the nation which they will serve I will judge**’, said God, ‘**and after that they will come out and serve me in this place.**’ **8** And he gave him *the* covenant of circumcision, and so he begot Isaac and circumcised him on the eighth day, and Isaac begot and did likewise with Jacob, and Jacob begot and did likewise with the twelve patriarchs. **9** Now the patriarchs were jealous of Joseph, and they sold *him* into Egypt, but God was with him, **10** and he delivered him from all his tribulations, and he gave him grace and wisdom in the sight of Pharaoh *the* king of Egypt, and he appointed him governor over Egypt and all his household. **11** Then a famine came over the whole land of Egypt and Canaan, and great tribulation, and our fathers did not find food. **12** But when Jacob

heard that there was grain in Egypt, he sent our fathers out *the first time*. **13** And the second *time* Joseph was made known to his brothers, and Joseph's race became apparent to Pharaoh. **14** Then Joseph sent *them* off, calling for his father Jacob and all *his* kin – seventy-five people. **15** And Jacob went down to Egypt, and he himself died, as *did* our fathers. **16** And they were transferred to Shechem, and they were put in the tomb which Abraham had bought for a sum of money from the sons of Hamor *the father* of Shechem. **17** And as the time of the promise which God had sworn to Abraham drew near, the people grew and multiplied in Egypt, **18** until another king arose, who had not known Joseph. **19** This *man*, contriving to outwit our race, treated our fathers badly by having their babies put out *in the open* so that they would not survive. **20** Now in *this* period Moses was born, and he was extremely good-looking, and he was brought up for three months in *his* father's house. **21** But when he had been put out *in the open*, Pharaoh's daughter adopted *him* and brought him up as her own son. **22** And Moses was educated in all the wisdom of the Egyptians, and he was capable in words and deeds. **23** But when he was coming up to forty years *old*, the thought occurred to him to attend to his brothers, the sons of Israel. **24** And when he saw someone being unjustly treated, he defended and avenged the *man who was being harshly dealt with* by striking the Egyptian, **25** and he thought that his brothers would understand that God, through his action, was giving them deliverance, but they did not understand. **26** And on the next day, he appeared to them while they were fighting, and he urged them *to make* peace together, and he said, 'Men, you are brothers. Why do you wrong each other?' **27** But the *one who was* doing wrong to his neighbour pushed him away from himself and said, '**Who appointed you a ruler and a judge over us? 28 You don't want to kill me in the way you killed the Egyptian yesterday, do you?**' **29** But at these words Moses fled and became a foreigner in *the* land of Midian, where he begot two sons. **30** And when forty years had passed, *the* angel of *the* Lord appeared to him in the desert of Mount Sinai in *the* flame of *the* bush on fire. **31** And Moses saw *it* and wondered at the sight. And as he approached to investigate, *the* voice of *the* Lord came to him *and said*, **32 'I am the God of your fathers, the God of Abraham and the God of Isaac and the God of Jacob.'** But Moses was trembling, and he did not dare investigate *further*. **33** But the Lord said to him, '**Unfasten the sandals on your feet, for the place on which you are standing is holy ground. 34 I have clearly seen the ill-treatment of my people who are in Egypt, and I have heard their groaning, and I have come down to deliver them. So come on now, I am going to send you to Egypt.'** **35** This Moses, whom they

repudiated, saying, '**Who appointed you a ruler and a judge?**' *is* whom God sent *as* a ruler and deliverer by *the* agency of *the* angel who appeared to him in the bush. **36** *It is* he *who* led them out, having performed miracles and signs in *the* land of Egypt and in *the* Red Sea and in the desert for forty years. **37** This is Moses who said to the sons of Israel, '**The Lord our God will raise up a prophet to you from among your brothers like me.'** **38** This is he *who* was in the assembly in the desert with the angel who spoke to him at Mount Sinai, and *who was with* our fathers, and he received a living word to give to us, **39** but our fathers were unwilling to be obedient to him, *and* they pushed *him* aside, and their affections were turned back to Egypt, **40** as they said to Aaron, '**Make us gods which will go before us. For as for this Moses – who led us out of Egypt – we do not know what has become of him.'** **41** And they made a calf in those days and offered a sacrifice to the idol, and they rejoiced in the works of their hands. **42** And God turned *away* and gave them up to do service to the array of the sky, as it stands written in *the* book of the prophets:

'Did you really offer me slaughtered animals and sacrifices for forty years in the desert, O house of Israel?'

43 And you took up the tent of Moloch And the star of your god Remphan – Images which you made in order to worship them –

So I will deport you to beyond Babylon.

44 Our fathers had the tent of the testimony in the desert, as he *who* spoke to Moses commanded, **to make it according to the model which he had seen.** **45** And our fathers with Joshua also received it in turn, and they brought *it* in when they took possession of *the country* of the nations which God drove out at *the* advance of our fathers, up to the days of David, **46** who found grace in God's sight, and he asked if he could devise a dwelling place for the God of Jacob. **47** But Solomon built him a house. **48** Yet the Most High does not dwell in man-made shrines, as the prophet says,

49 'Heaven is my throne, But the earth is my footstool.

What kind of a house will you build for me?' Says the Lord,

'Or what is my resting place?

50 Did not my hand make all these things?'

51 You stiff-necked and uncircumcised of heart and ears, you always resist the holy spirit. As your fathers *did*, so *do* you. **52** Which of the prophets did your fathers not persecute? And they killed those *who* announced the coming of the righteous *one* beforehand, of whom you have now become *the* betrayers and murderers – **53** *you* who received the law through injunctions of angels, and *who* did not keep *it*." **54** But as they heard these *things*, they were cut to the

quick in their hearts, and they gnashed *their* teeth against him. **55** But he was full of holy spirit, and looking intently towards heaven, he saw *the* glory of God, and Jesus standing at *the* right *hand* of God, **56** and he said, “Behold, I see the heavens opened and the son of man standing at *the* right *hand* of God.” **57** Then shouting with a loud voice, they held their ears tight and rushed with one mind against him, **58** and they threw *him* out of the city and stoned *him*. And the witnesses laid *their* clothes down at the feet of a young man called Saul. **59** So they stoned Stephen, as he made an appeal and said, “Lord Jesus, receive my spirit.” **60** And he knelt and shouted out in a loud voice, “Lord, do not lay this sin *to their charge*.” And having said this, he fell asleep.

Reference(s) in Chapter 7: v.2 ↔ Genesis 11:31 • v.3 ↔ Genesis 12:1 • v.5 ↔ Genesis 13:15 • v.6 ↔ Genesis 15:13 • v.7 ↔ Genesis 15:14, Exodus 3:12 • v.16 ↔ Genesis 33:19 • v.27 ↔ Exodus 2:14 • v.28 ↔ Exodus 2:14 • v.32 ↔ Exodus 3:6 • v.33 ↔ Exodus 3:5 • v.34 ↔ Exodus 3:7, Exodus 3:8, Exodus 3:10 • v.35 ↔ Exodus 2:14 • v.37 ↔ Deuteronomy 18:15, Deuteronomy 18:18 • v.40 ↔ Exodus 32:1 • v.42 ↔ Amos 5:25 • v.43 ↔ Amos 5:26, Amos 5:27 • v.44 ↔ Exodus 25:9, Exodus 25:40, Exodus 26:30 • v.49 ↔ Isaiah 66:1 • v.50 ↔ Isaiah 66:2.

Acts Chapter 8

1 And Saul was consentient to his execution. And it came to pass on that day *that there was* a great persecution against the church in Jerusalem, and all were scattered among the regions of Judaea and Samaria, except the apostles. **2** Then devout men carried Stephen away *to burial* and made much lamentation over him. **3** But Saul ravaged the church, going into one house after another, and dragging men and women *out*, he delivered *them* into prison. **4** Now those *who were* scattered went about preaching the word. **5** And Philip went down to a city in Samaria and proclaimed Christ to them. **6** And the crowds paid unanimous attention to the *words* spoken by Philip when *they* heard them and saw the signs which he performed. **7** For *the* unclean spirits of many who *were* possessed by *them* came out, shouting with a loud voice, and many *who were* paralysed or lame were healed. **8** And there was great joy in that city. **9** But a certain man by *the* name of Simon was long *established* in the city using magic arts, and astounding the people of Samaria, while saying that he was someone great, **10** and they gave heed to him, from small to great, saying, “*This man* is the great power of God.” **11** So they gave heed to him because they had been astounded for a long time by *his* sorceries. **12** But when they had believed Philip, *who was* preaching the *things* concerning the kingdom of God and the name of Jesus Christ, both men and women were baptized. **13** And Simon himself also believed, and he was baptized, and he continued resolutely with Philip,

and when he saw deeds of power and signs take place, he was astounded. **14** And when the apostles in Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them, **15** who went down and prayed for them, that they might receive holy spirit, **16** for it had not yet fallen on any of them, but they had only been baptized in the name of Christ Jesus. **17** Then they laid *their* hands on them, and they received holy spirit. **18** But when Simon observed that the holy spirit was given by the laying on of the apostles' hands, he offered them money, **19** and he said, “Give me this authority too, so that whoever I lay *my* hands on should receive holy spirit.” **20** But Peter said to him, “May your money perish with you, because you thought *you could* obtain the gift of God with money. **21** You have no part or inheritance in this matter, for your heart is not upright before God. **22** So repent from this wickedness of yours, and entreat God *and see* whether then the scheming of your heart will be forgiven you. **23** For I see that you are in bitter gall and bondage to unrighteousness.” **24** Then Simon answered and said, “You entreat the Lord for me that nothing of what you have said should come upon me.” **25** So then, after they had solemnly testified and spoken the word of the Lord, they returned to Jerusalem and preached the gospel to many villages of the Samaritans. **26** And *the* angel of the Lord spoke to Philip and said, “Arise and go southwards on the road which goes down from Jerusalem to Gaza. It is desolate.” **27** So he arose and went. And he came across an Ethiopian man, a eunuch, an official of Candace, the queen of *the* Ethiopians, and he was in charge of all her treasure and had come to worship in Jerusalem. **28** And he was returning, sitting on his chariot, and he was reading the prophet Isaiah. **29** And the spirit said to Philip, “Go and associate yourself with that chariot.” **30** And Philip ran up to *him* and heard him reading the prophet Isaiah, and he said, “Do you actually know what you are reading?” **31** And he said, “Well how can I, unless someone guides me?” And he invited Philip to come up *in* and sit with him. **32** Now the passage of scripture which he was reading was this:

**“He was led like a sheep to the slaughter,
And as a lamb mute before its shearer,
So he did not open his mouth.
33 While he was in his lowly state,
His justice was denied him.
But who can describe *what* his posterity is?
For his life is taken from the earth.”**

34 Then the eunuch answered and said to Philip, “I ask you, who is the prophet saying this about? About himself, or about someone else?” **35** Then Philip opened his mouth and beginning at this scripture, he preached Jesus to him. **36** And as they went along the road, they came to some water, and the eunuch said, “Look, *there's some*

water. What is preventing me from being baptized?" 37 38 And he ordered the chariot to stop, and they both went down to the water, Philip and the eunuch, and he baptized him. 39 And when they came up out of the water, *the* spirit of *the* Lord took hold of Philip, and the eunuch didn't see him any more, but he went *his* way rejoicing. 40 And Philip was found in Azotus, and as he passed through, he preached the gospel to all the cities until he came to Caesarea.

Reference(s) in Chapter 8: v.32 ↔ Isaiah 53:7 • v.33 ↔ Isaiah 53:8.

Acts Chapter 9

1 But Saul was still breathing threats and murder towards the Lord's disciples, and he went to the high priest, 2 and he asked him for letters *to take* to Damascus, *addressed* to the synagogues, *authorizing* that if he should find anyone of "the way", both men and women, he should bring *them* bound to Jerusalem. 3 And as *he* went, it came to pass that he was approaching Damascus, when suddenly light flashed around him from heaven. 4 And he fell to the ground and heard a voice saying to him, "Saul, Saul, why are you persecuting me?" 5 And he said, "Who are you, Lord?" And the Lord said, "I am Jesus, whom you are persecuting. 6 But get up, and go to the city and you will be told what you must do." 7 But the men who *were* travelling with him stood dumbfounded, hearing the voice but not seeing anyone. 8 Then Saul arose from the ground, and although his eyes were opened, he saw no-one, and they led him by the hand and brought *him* to Damascus. 9 And for three days he was without sight, and he did not eat or drink. 10 Now there was a certain disciple in Damascus by *the* name of Ananias, and the Lord said to him in a vision, "Ananias", and he said, "Here I *am*, Lord." 11 And the Lord *said* to him, "Get up and go to the lane called 'Straight' and seek in Judas's house Saul by name, a Tarsan, for look, he is praying. 12 And he has seen in a vision a man by *the* name of Ananias coming to *him* and putting *his* hand on him, so that he may recover his sight." 13 And Ananias answered, "Lord, I have heard about this man from many *people*, how many bad *things* he has done to your saints in Jerusalem. 14 And here he has authority from the senior priests to bind all those *who* call on your name." 15 But the Lord said to him, "Go, for this *man* is a chosen instrument of mine to bear my name in the presence of *the* Gentiles and kings and *the* sons of Israel. 16 For I will show him what he must undergo for my name's sake." 17 So Ananias departed and went into the house and put *his* hands on him and said, "Brother Saul, the Lord has sent me – *the* Lord who appeared to you on the road by which you came – so that you may recover your sight and be filled with holy spirit."

18 And straightaway *it was* as if scales fell from his eyes, and he recovered his sight, and he rose up and was baptized, 19 and he took food and gained strength. And Saul was with the disciples in Damascus for several days. 20 And immediately he preached Christ in the synagogues, *preaching* that this was the son of God. 21 And all of those hearing *it* were amazed, and they said, "Is this not *the man* who devastated those *who* call on this name in Jerusalem, and *who* has come here for the very *purpose* of bringing them bound to the senior priests?" 22 But Saul was strengthened further, and he confounded the Jews who lived in Damascus, demonstrating that this was the Christ. 23 But when a fair number of days had passed, the Jews plotted together to eliminate him. 24 But their plot became known to Saul. Meanwhile they were guarding the gates closely, by both day and night, so as to eliminate him. 25 So the disciples took him by night and let *him* down, lowering *him* over the wall in a basket. 26 Then when Saul arrived in Jerusalem, he tried to join up with the disciples, but they all feared him, not believing that he was a disciple. 27 But Barnabas took hold of *him* and led him to the apostles, and he explained to them how on the road he had seen the Lord, and that he had spoken to him, and how in Damascus he had spoken freely in the name of Jesus. 28 And he went with them into Jerusalem, speaking freely in the name of the Lord Jesus, 29 and he spoke and debated with the Greek speakers, but they set about eliminating him. 30 The brothers realized *this* and brought him down to Caesarea and sent him off to Tarsus. 31 So the churches throughout the whole of Judaea and Galilee and Samaria had peace, and they were built up, and they walked in the fear of the Lord, and they were filled with the comforting of the holy spirit. 32 And it came to pass that Peter, in the course of his travels all around, also went down to the saints who lived at Lydda. 33 And he found there a certain man by *the* name of Aeneas, *who had* lain on a bed for eight years, who was paralysed. 34 And Peter said to him, "Aeneas, Jesus the Christ heals you. Get up and make *your bed* for yourself." And immediately he got up. 35 And all those living in Lydda and Sharon saw him, and they turned to the Lord. 36 Now there was a certain disciple in Joppa by *the* name of Tabitha, which when translated is "Dorcas". She was full of good works and alms which she gave. 37 And it came to pass in those days that she fell ill and died. Then they washed her and put *her* in an upper room. 38 With Lydda being near Joppa, when the disciples heard that Peter was in that *place*, they sent *word* to him, pleading *with him* not to hesitate in coming across to them. 39 So Peter got up and went with them, and when he arrived, all the widows led him up to the upper room, and they stood by him weeping and showing *him* all

the tunics and clothes which Dorcas used to make when she was with them. **40** Then Peter sent *them* all out and knelt and prayed, and he turned to the body and said, “Tabitha, arise.” And she opened her eyes and saw Peter and sat up. **41** And giving her *his* hand, he stood her up, and he called the saints and the widows, and he presented her alive. **42** And it became known throughout the whole of Joppa, and many believed in the Lord. **43** And it came to pass that he stayed many days in Joppa with a certain Simon, a tanner.

Acts Chapter 10

1 Now there was a certain man in Caesarea by *the* name of Cornelius, a centurion from the so-called Italian cohort, **2** *who was* devout and God-fearing, along with all his household, *who* gave many alms to the people, and *who was* continually beseeching God. **3** He saw clearly in a vision, at about *the* ninth hour of the day, *the* angel of God *who* came to him, and he said to him, “Cornelius.” **4** And he looked at him intently and became fearful and said, “What is it, Lord?” And he said to him, “Your prayers and your alms have gone up as a memorial in the presence of God.” **5** And now, send men to Joppa and send for Simon, who *is* surnamed Peter. **6** He is lodging with a certain Simon, a tanner, who has a house by *the* sea.” **7** And when the angel who *was* speaking to Cornelius had departed, he called two of his household slaves and a devout soldier from among those *who* continued resolutely with him, **8** and he explained everything to them, and he sent them to Joppa. **9** Then on the next day those *men* made their way, and as they approached the city, Peter went up onto the roof to pray, at about *the* sixth hour. **10** And he became very hungry and wanted a taste *of food*. And as they made *their* preparations, a trance came over him. **11** And he saw heaven opened, and a certain object descending on him, like a large sheet, tied at *the* four corners and being lowered down to the earth, **12** in which were all the quadrupeds of the earth, and wild animals and reptiles and birds of the sky. **13** And a voice came to him *and said*, “Arise, Peter, slaughter and eat.” **14** But Peter said, “By no means, Lord, for I have never eaten anything profane or unclean.” **15** And *the* voice came to him again, a second time, *and it said*, “Don’t you call profane what God has declared clean.” **16** And this happened three times, and *then* the object was taken up into heaven again. **17** Now while Peter was at a loss in himself *as to* what the vision which he had seen might mean, along came the men who *had been* sent from Cornelius and *had* asked for Simon’s house, and they stood at the gateway, **18** and they called *out* and were inquiring whether Simon surnamed Peter was lodging there. **19** And while Peter was reflecting on the vision, the spirit said to him,

“Look, *some* men are looking for you. **20** But get up and go down and go with them, not doubting in any way, because I have sent them.” **21** So Peter went down to the men and said, “Look, I am the *one* you are looking for. What *is* the reason you are here?” **22** And they said, “Cornelius, a centurion, a righteous and God-fearing man, respected by the whole nation of the Jews, was oracularly instructed by a holy angel to send for you *to come* to his house and *for him* to hear words from you.” **23** So he invited them inside and put *them* up. Then on the next day Peter went out with them, and some of the brothers from Joppa went with him. **24** And on the next day they went to Caesarea. Now Cornelius was expecting them and had called his relatives and close friends together. **25** But when it came to Peter going in, Cornelius met him and fell *down at his* feet and worshipped *him*. **26** But Peter made him get up, saying, “Get up. I myself am also a man.” **27** Then he talked with him, and he went in, and he found many gathered together. **28** And he said to them, “You understand that it is unlawful for a Jewish man to associate with or approach *someone* of a different race. But God has shown me not to say that any man *is* common or unclean. **29** That *is* why I came without arguing against it when I was sent for. So I inquire *now* for what reason you have sent for me.” **30** And Cornelius said, “Four days ago I was fasting until this hour, and at the ninth hour *I was* praying in my house, and behold, a man stood opposite me in shining clothing, **31** and he said, ‘Cornelius, your prayer has been heard and your alms have been remembered in the presence of God. **32** So send *men* to Joppa and call for Simon who is surnamed Peter. He is lodging in *the* house of Simon, a tanner, by *the* sea, and when he has arrived, he will speak to you.’ **33** So I immediately sent *men* to you, and you have done well in coming. So now all of us are present in God’s sight to hear all *the things that have been* commanded you by God.” **34** Then Peter opened *his* mouth and said, “In truth I understand that God is not *one who* shows partiality, **35** but in every nation he *who* fears him and works righteousness is acceptable to him. **36** *You know* the word which he sent to the sons of Israel, as he preached peace through Jesus Christ – he is Lord of all – **37** and you know the course of events which took place throughout all Judaea, beginning with Galilee after the baptism which John preached **38** – Jesus from Nazareth – how God anointed him with holy spirit and power, who went about doing good works and healing all those *who were being* overpowered by the devil, because God was with him. **39** And we are witnesses of everything he did in the Jews’ country area and in Jerusalem, whom they also killed by hanging *him* on wood. **40** Him God raised on the third day, and he appointed him to become manifest, **41** not to all the people, but to

witnesses who *were* chosen beforehand by God, to us who ate and drank with him after he rose from *the* dead. **42** And he commanded us to preach to the people and to solemnly testify that he is the *one who has been* designated by God as judge of *the* living and *the* dead. **43** All the prophets testify to him, that everyone who believes in him receives forgiveness of sins through his name.” **44** While Peter was still speaking these words, the holy spirit fell on all of those *who* were listening to the word. **45** And those believers of *the* circumcision who had come with Peter were amazed that the gift of the holy spirit had also been poured out on the Gentiles, **46** for they were hearing them speaking in tongues and magnifying God. Then Peter answered, **47** “Surely no-one can refuse water, *so preventing* these *people* from being baptized – those who have received the holy spirit, as we for our part *have*.” **48** And he commanded them to be baptized in the name of the Lord. Then they asked him to stay on for a few days.

Acts Chapter 11

1 And the apostles and the brothers who were throughout Judaea heard that the Gentiles had also received the word of God. **2** And when Peter went up to Jerusalem, those of *the* circumcision took issue with him, **3** saying, “You have gone to men *who* are uncircumcised and eaten with them.” **4** But Peter explained *things* to them from the beginning, in order, and he said, **5** “I was in *the* city of Joppa, praying. And in a trance I saw a vision, a certain object descending, like a large sheet being let down from heaven by *its* four corners, and it came down to me, **6** and I looked at it intently, and I took careful note, and I saw the quadrupeds of the earth and wild animals and reptiles and birds of the sky. **7** And I heard a voice saying to me, ‘Arise, Peter, slaughter and eat.’ **8** But I said, ‘By no means, Lord, for nothing profane or unclean has ever entered my mouth.’ **9** Then *the* voice answered me a second *time* from heaven: ‘Don’t you call profane what God has declared clean.’ **10** And this happened three times, and *then* they were all drawn up again into heaven. **11** Then straightaway it so happened that three men came to the house in which I was, having been sent from Caesarea to me. **12** And the spirit told me to go with them, not doubting in any *way*. So these six brothers also went along with me, and we went into the man’s house, **13** and he related to us how he had seen the angel in his house, who stood and said to him, ‘Send men to Joppa and send for Simon who *is* surnamed Peter, **14** who will speak words to you by which you and all your house will be saved.’ **15** And as I was beginning to speak, the holy spirit fell on them, as *it had* also *done* on us in *the* beginning. **16** And I remembered the word of *the* Lord when he said, ‘John baptized with

water, but you will be baptized with holy spirit.’ **17** So if God has given them the same gift as to us *who* believed in the Lord Jesus Christ, then who was I *that* I could hinder God?” **18** And when they had heard these *things*, they quietened down, and they glorified God, saying, “Well then, God has also given the Gentiles repentance *leading* to life.” **19** Now those *who were* scattered by the tribulation which took place over Stephen went across to Phoenicia and Cyprus and Antioch, not speaking the word to anyone except Jews only. **20** But there were some of them, Cypriot and Cyrenian men, who went to Antioch and spoke to the Greek speakers, preaching the Lord Jesus. **21** And *the* hand of *the* Lord was with them, and a great number believed and turned to the Lord. **22** And the report concerning them was heard in the ears of the church in Jerusalem, and they sent Barnabas out to go across as far as Antioch, **23** who, when he arrived and saw the grace of God, rejoiced, and he encouraged *them* all in *their* heart’s resolve to remain attached to the Lord, **24** for he was a good man, and full of holy spirit and faith, and a considerable company was added to the Lord. **25** Then Barnabas went away to Tarsus to seek out Saul, **26** and he found *him* and brought him to Antioch. And it came to pass that they assembled together with the church for a whole year and taught a considerable company, and that the disciples were first called Christians in Antioch. **27** And in those days prophets came down from Jerusalem to Antioch. **28** And one of them by *the* name of Agabus arose and indicated through the spirit that there was about to be a great famine over all the world, which indeed came to pass in *the time* of Claudius Caesar. **29** Then according to how any of the disciples prospered, each of them assigned *money* to send as relief to those brothers living in Judaea, **30** which they did, sending *it* to the elders through *the* agency of Barnabas and Saul.

Acts Chapter 12

1 At about that time Herod the king set about harming certain *members* of the church, **2** and he killed James the brother of John by *the* sword. **3** And seeing that *this* was pleasing to the Jews, he proceeded to arrest Peter too. Now *these* were the days of the unleavened *bread*, **4** and having seized him, he put *him* in prison and handed *him* over to four quaternions of soldiers to guard him, wishing to lead him up to the people after the Passover. **5** So Peter was being guarded in the prison. Meanwhile there was intense prayer taking place by the church to God for him. **6** Then when Herod was about to bring him forward, on that night Peter was sleeping between two soldiers, bound by two chains, while guards were guarding the prison in front of the door. **7** And behold, *the* angel of *the* Lord came up to *him*, and a light shone in the cell. He

prodded Peter's side and made him get up, saying, "Arise quickly." And his chains fell off from *his* hands. **8** Then the angel said to him, "Gird yourself and put on your sandals." And he did so. Then he said to him, "Put on your cloak and follow me." **9** And he went out and followed him, but he was not aware that what *was* taking place through the angel was real, but he thought *he* was seeing a vision. **10** They passed through *the* first guard post and *the* second *one* and came to the iron gate which led to the city, which opened automatically to them. And they went out and went on down one street, then straightaway the angel departed from him. **11** And Peter, having come to himself, said, "Now I truly know *the* Lord sent his angel and set me free from Herod's grip and all the expectation of the Jewish people." **12** And realizing *this*, he went to the house of Mary the mother of John who *is* surnamed Mark, where there was a considerable number of *people* gathered and praying. **13** And when Peter had knocked *on* the door of the gate, a girl by *the* name of Rhoda came to answer *it*. **14** And recognizing Peter's voice, she did not open the gate for joy, but ran inside and reported that Peter was standing at the gate. **15** But they said to her, "You're mad." But she affirmed that it was so. Then they said, "It's his angel." **16** But Peter continued to knock. Then they opened up and saw him and were astonished. **17** Then he signalled to them with *his* hand to be silent, and he explained to them how the Lord had led him out of the prison, and he said, "Tell these *things* to James and the brothers." Then he departed and went to another place. **18** And when day came, there was no minor disturbance among the soldiers *as to* what had become of Peter. **19** And Herod made a further search for him, and not finding *him*, he interrogated the guards and ordered *them* to be led away. Then he went down from Judaea to Caesarea and spent time *there*. **20** Now Herod was raging against *the* Tyrians and Sidonians. But they had come to him with one mind, and having won over Blastus, who *was* in charge of the king's bedroom, they asked for peace, because their country was supported by the king's *country*. **21** And on an appointed day, Herod put on his royal clothes and sat in the courtroom and addressed them. **22** And the people shouted out, "*It's the* voice of God and not of a man!" **23** And immediately *the* angel of *the* Lord struck him because he had not given glory to God, and he was consumed by worms and expired. **24** And the word of God grew and increased. **25** Then Barnabas and Saul returned to Jerusalem, having fulfilled *their* mission, taking John surnamed Mark with *them* too.

Acts Chapter 13

1 Now there were some prophets and teachers here and there in the church which existed in

Antioch: Barnabas, and Simeon surnamed Niger, and Lucius the Cyrenian, and Manaen of common upbringing with Herod the tetrarch, and Saul. **2** And as they were performing service to the Lord and fasting, the holy spirit said, "Set Barnabas and Saul completely apart for me for the work which I have called them to *do*." **3** Then, after fasting and praying, they laid *their* hands on them and dismissed *them*. **4** So these *men* were sent out by the holy spirit, and they went down to Seleucia, and from there they sailed away to Cyprus. **5** And when they arrived in Salamis, they proclaimed the word of God in the Jews' synagogues. They also had John *as* an assistant. **6** When they had crossed the island as far as Paphos, they found a certain magician, a Jewish false prophet, who *had the* name Barjesus, **7** who was with the proconsul Sergius Paulus, an intelligent man. He called for Barnabas and Saul, and he was very keen to hear the word of God. **8** But Elymas the magician – for that *is* his name when translated – opposed them, attempting to divert the proconsul from the faith. **9** Then Saul, who *is also known as* Paul, filled with holy spirit, looked intently at him, **10** and he said, "*You who are* full of all deceit and all fraud, son of *the* devil, hostile to all righteousness, will you not cease from perverting the straight ways of *the* Lord? **11** And now, behold, *the* hand of *the* Lord *is* against you, and you will be blind, not seeing the sun for a time." And immediately a mist and darkness fell on him, and he went about seeking guides. **12** Then having seen what *had* taken place, the proconsul believed, and he was astonished at the teaching of the Lord. **13** Then Paul and his company put out *to sea* from Paphos and went to Perga in Pamphylia. But John took leave of them and returned to Jerusalem. **14** And they crossed from Perga and arrived in Antioch of Pisidia, and they went into the synagogue on the Sabbath day and sat down. **15** And after the reading of the law and the prophets, the leaders of the synagogue sent *assistants* to them, *who* said, "Men and brothers, if any of you have a word of encouragement to the people, speak *up*." **16** Then Paul got up and signalled with *his* hand and said, "Men and Israelites, and you *who* fear God, listen. **17** The God of this people chose our fathers, and he exalted the people during *their* stay in the land of Egypt, and with a high arm he brought them out of it. **18** And for about a forty year period he put up with their ways in the desert. **19** And he destroyed seven nations in *the* land of Canaan, and he gave their land to them as an inheritance. **20** And for about four hundred and fifty years after that he gave *them* judges, until Samuel the prophet. **21** Then after that they asked for a king, and God gave them Saul *the* son of Kish, a man from *the* tribe of Benjamin, for forty years. **22** Then he removed him and raised up David to them as king, to whom he also gave witness and

said, **‘I have found David the son of Jesse to be a man after my heart** who will carry out all my will.’ **23** From the seed of this *man* God brought salvation to Israel according to *his* promise, **24** John having proclaimed in advance of his coming the baptism of repentance to Israel. **25** And as John was completing *his* course, he said, ‘Who do you think I am? I am not *the one*. But look, after me is coming *one* the shoes of whose feet I am not worthy to loosen.’ **26** Men and brothers, sons of *the* stock of Abraham, and those among you who fear God, to you the word of this salvation has been sent. **27** For those *who* live in Jerusalem and their rulers did not know this *man*, yet they fulfilled the voices of the prophets – which *are* read every Sabbath – when they judged *him*. **28** And *despite* not finding any grounds for a death *penalty*, they asked Pilate for him to be executed. **29** And when they had finished *doing* everything that *stood* written about him, they took *him* down from the wood and put *him* in a tomb. **30** But God raised him from *the* dead, **31** and he was seen for many days by those *who* went up with him from Galilee to Jerusalem, who are witnesses of him to the people. **32** And we preach to you the promise to the fathers which *has* taken place – that God has completely fulfilled it to their children – us – in raising up Jesus, **33** as it also stands written in the second psalm:

‘You are my son;

Today I have begotten you.’

34 And in that he raised him from *the* dead, no longer destined to return to decay, he has spoken as follows:

‘I will give you the faithful sacred things of David.’

35 On account of this he also says in another place,

‘You will not permit your holy one to see decay.’

36 For David, having served his own generation by the will of God, fell asleep and was added to his fathers and saw decay, **37** but *he* whom God raised up did not see decay. **38** So let it be known to you, men and brothers, that through this *man*, forgiveness of sins is declared to you, **39** and *that* through this *man* everyone who believes is justified from all *the things* from which you could not be justified by the law of Moses. **40** So see *to it* that what *has been* spoken by the prophets does not come upon you:

41 ‘Behold, you haughty ones,

And be amazed and vanish,

For I am carrying out a work in your days

Which you certainly would not believe

If someone declared it to you.’ ”

42 And when the Jews had gone out of the synagogue, the Gentiles pleaded with *them* for the words to be spoken to them on the intervening Sabbath. **43** And when the synagogue gathering had broken up, many of the Jews and

the devout proselytes followed Paul and Barnabas, who addressed *them* and persuaded them to continue in the grace of God. **44** And on the next Sabbath, almost all the city gathered to hear the word of God. **45** And when the Jews saw the crowds, they were filled with jealousy, and they spoke against the *things* being spoken by Paul, contradicting and blaspheming. **46** But speaking *out* boldly, Paul and Barnabas said, “It was necessary for the word of God to be spoken to you first. But since you discard it and do not judge yourselves worthy of age-abiding life, look, we are turning to the Gentiles. **47** For this *is* what the Lord has commanded us:

‘I have appointed you as a light to the Gentiles,

For you to be for salvation

As far as the end of the earth.’ ”

48 And the Gentiles, hearing *this*, rejoiced and glorified the word of the Lord, and those who were appointed to age-abiding life believed. **49** And the word of the Lord was spread about through *the* whole of the region. **50** But the Jews incited the devout women and *those* of high standing and the leading *men* of the city, and they stirred up a persecution against Paul and Barnabas and threw them out of their territories. **51** But they shook off the dust from their feet against them and went to Iconium. **52** And the disciples were filled with joy and holy spirit.

Reference(s) in Chapter 13: v.22 ↔ Psalm 89:21MT (Psalm 89:20AV), Ruth 4:17, 1 Samuel 13:14 • v.33 ↔ Psalm 2:7 • v.34 ↔ Isaiah 55:3 • v.35 ↔ Psalm 16:10 • v.41 ↔ Habakkuk 1:5 • v.47 ↔ Isaiah 49:6.

Acts Chapter 14

1 And it came to pass in Iconium that they went in the same *way* into the Jews' synagogue and spoke in such a way that a large number of both Jews and Greeks believed. **2** But the unbelieving Jews stirred up and poisoned the minds of the Gentiles against the brothers. **3** And they spent a considerable time speaking out boldly about the Lord, who gave witness to his word of grace, allowing signs and miracles to take place through their hands. **4** So the population of the city was divided, and some sided with the Jews, and some with the apostles. **5** But when an assault by both Gentiles and Jews took place with their leaders, *intending* to maltreat and stone them, **6** they became aware *of it* and fled to the Lycaonian cities of Lystra and Derbe and the surrounding area. **7** And there they would preach the gospel. **8** And a certain man in Lystra, disabled in *his* feet, was sitting down. He had been lame from his mother's womb and had never walked. **9** And he heard Paul speaking, who looked at him intently, and seeing that he had faith to be saved, **10** he said in a loud voice, “Stand up straight on your feet.” And he leapt and walked about. **11** But when the crowds saw what Paul had done, they

raised their voices and said in Lycaonian, “The gods have taken on human likeness and come down to us.” **12** And they called Barnabas Zeus, and Paul Hermes since he was the spokesman. **13** And the priest of Zeus’s *temple*, which was in front of their city, brought bulls and garlands to the gates, and along with the crowds he wished to offer sacrifice. **14** But when the apostles Barnabas and Paul heard *this*, they tore their clothes and leapt into the crowd, shouting **15** and saying, “Men, why are you doing these *things*? We too are men with similar feelings to you, preaching the gospel to you, that *you* should turn from these vain *things* to the living God, who made heaven and earth and the sea and everything that *is* in them, **16** who in past generations allowed all the Gentiles to go their *own* ways. **17** And yet he did not leave himself without a witness, doing good, giving rains from the sky and fruit-bearing seasons to you, filling our hearts with food and gladness.” **18** And in saying these *things* they only just stopped the crowds sacrificing to them. **19** Then *some* Jews arrived from Antioch and Iconium, and they persuaded the crowds *otherwise*, and they stoned Paul and dragged *him* outside the city, thinking he had died. **20** But the disciples gathered round him, and he got up and went to the city, and on the next day he departed with Barnabas to Derbe. **21** And they preached the gospel to that city, and when they had made a considerable number of disciples, they returned to Lystra and Iconium and Antioch. **22** And they boosted the morale of the disciples and encouraged *them* to remain in the faith and *said*, “We must go through many tribulations into the kingdom of God.” **23** And they appointed them elders in each church, and after praying with fastings, they committed them to the Lord in whom they had believed. **24** And they passed through Pisidia and came to Pamphylia. **25** And they spoke the word in Perga and went down to Attalia. **26** And from there they sailed off to Antioch, from where they had been committed to the grace of God for the work which they fulfilled. **27** And when they had arrived and gathered the church, they reported on all the *things* that God had done with them and on *the fact* that he had opened a door of faith to the Gentiles. **28** Then they spent no inconsiderable time there with the disciples.

Acts Chapter 15

1 And certain *men* came down from Judaea and were teaching the brothers as follows: “Unless you are circumcised in the custom of Moses, you cannot be saved.” **2** So with a not insignificant *standpoint* and argument with Paul and Barnabas having arisen against them, they arranged for Paul and Barnabas and some others of their company to go up to the apostles and elders in Jerusalem concerning this dispute. **3** So they were

seen off *on their way* by the church, and they went through Phoenicia and Samaria, relating the conversion of the Gentiles in detail, and they gave great joy to all the brothers. **4** And when they arrived in Jerusalem, they were received favourably by the church and the apostles and the elders, and they reported on all the *things* God had done with them. **5** Then some of the sect of the Pharisees, believers, stood up, saying, “It is necessary to circumcise them and to command *them* to keep the law of Moses.” **6** Then the apostles and elders gathered together to look into this matter. **7** And after much disputing had taken place, Peter stood up and said to them, “Men *and* brothers, you understand that from early days God made a choice among us that the Gentiles should hear the word of the gospel through my mouth and believe. **8** And God, who knows *our* hearts, witnessed to them by giving them the holy spirit, as *he* also *did* to us, **9** and he did not discriminate between us and them in any *respect*, and he purified their hearts by faith. **10** So now, why are you putting God to the test, by putting a yoke on the disciples’ neck, which neither our fathers nor we were able to bear? **11** But *it is* by the grace of the Lord Jesus *that* we believe that *we* have been saved in the *same* way that they *do*.” **12** And the whole company went silent and heard Barnabas and Paul relating in detail all the signs and miracles which God had performed among the Gentiles through them. **13** And after they had become silent, James answered and said, “Men *and* brothers, listen to me. **14** Simeon has described how God first deigned to take a people out of *the* Gentiles in his name. **15** And the words of the prophets agree with this, as it stands written:

16 ‘After these *things* I will return
And build up the tabernacle of David,
Which *has* fallen down,
And I will rebuild its ruins and restore it,
17 In order that the rest of men might seek
out the Lord,
Including all the Gentiles
Who are called after my name,
Says the Lord,
Who does all these *things*.’

18 All his works have been known to God since *the beginning* of time. **19** Therefore I judge that we should not trouble those Gentiles *who* are turning to God, **20** but should write to them to refrain from the polluted *accompaniments* of the idols, and *from* fornication, and *anything* strangled, and *from* blood. **21** For Moses from early generations has had those *who* preach him in various cities, he being read every Sabbath in the synagogues.” **22** Then the apostles and the elders with all the church decided to send *some* men selected from *among* them to Antioch with Paul and Barnabas: Judas who *is* surnamed Barsabbas, and Silas – leading men among the brothers. **23** They wrote as follows, *to be taken* by

hand personally: “*From the apostles and the elders and the brothers to the Gentile brothers throughout Antioch and Syria and Cilicia, greetings. 24 In view of the fact that we have heard that some of us have gone out and disturbed you with words, upsetting your spiritual condition, telling you to be circumcised and to keep the law, to whom we have given no such instructions, 25 we, reaching unanimity, have decided to send some selected men to you with our beloved Barnabas and Paul, 26 who are men who have committed themselves to the cause of the name of our Lord Jesus Christ. 27 So we have sent Judas and Silas with them to report on the same things verbally. 28 For it seemed good to the holy spirit and to us not to lay anything heavier on you except these necessary things: 29 to refrain from things sacrificed to idols, and blood, and anything strangled, and fornication. If you keep yourselves from these things, you will be doing well. May you be strong.*” 30 So these were sent on their way, and they came to Antioch, and when they had gathered the group together, they handed over the epistle. 31 And when they had read it, they rejoiced over the encouragement. 32 And Judas and Silas, also being prophets themselves, encouraged and invigorated the brothers with many words. 33 And when they had spent some time there, they were sent on their way with peace from the brothers to the apostles. 34 35 Then Paul and Barnabas spent time in Antioch, teaching and preaching the gospel, with many others also, the word of the Lord. 36 And after several days Paul said to Barnabas, “Now then, let us return and visit our brothers in every city in which we declared the word of the Lord and see how they are.” 37 And Barnabas had resolved to take John who was called Mark with him, 38 but Paul did not think it proper that they should take this man with them, who had deserted them in Pamphylia and had not accompanied them for the work. 39 So a bitter dispute arose, with the result that they took leave of each other, and that Barnabas took Mark with him and sailed off to Cyprus. 40 And Paul chose Silas and departed, after being committed to the grace of God by the brothers. 41 And he crossed through Syria and Cilicia, invigorating the churches.

Reference(s) in Chapter 15: v.16 ↔ Amos 9:11 • v.17 ↔ Amos 9:12.

Acts Chapter 16

1 And he arrived in Derbe and Lystra, where there was a certain disciple by the name of Timothy, the son of a certain Jewish woman, who was a believer, and a Greek father, 2 and he was highly regarded by the brothers in Lystra and Iconium. 3 Paul wanted him to come along with him, and he took him and circumcised him on account of the Jews who were in those places, for

they all knew that his father was a Greek. 4 And as they went through the cities, they delivered decrees to them, to keep, which *had been* issued by the apostles and the elders in Jerusalem. 5 So the churches were consolidated in the faith, and they increased in number daily. 6 But as they passed through Phrygia and the Galatian region, they were prevented by the holy spirit from speaking the word in Asia, 7 and they came down to Mysia, and they attempted to go down to Bithynia, but the spirit did not allow them, 8 and by-passing Mysia they went down to Troas. 9 Then a vision appeared in the night to Paul – a certain Macedonian man was standing and calling on him and saying, “Cross into Macedonia and help us.” 10 And when he had seen the vision, we immediately tried to depart for Macedonia, deducing that the Lord had called on us to preach the gospel to them. 11 So we set sail from Troas and had a straight voyage to Samothrace, and the next day to Neapolis. 12 And from there to Philippi, which is the first city of the district of Macedonia, a Roman colony, and we were in the city itself spending time there for several days. 13 And on the Sabbath day we went out of the city along the river where prayer was customarily held, and we sat down and spoke to the women who were gathered there. 14 And a certain woman by the name of Lydia was listening, a seller of purple cloth, of the city of Thyatira, who worshipped God, whose heart the Lord had opened to pay heed to the things spoken by Paul. 15 And when she had been baptized, along with her household, she invited us, saying, “If you have judged me to be faithful to the Lord, come and stay in my house.” And she urged us to do so. 16 And it came to pass as we were going to prayer that a certain girl who was possessed by a soothsaying spirit met us, and who provided her masters with much business by soothsaying. 17 She followed Paul and us persistently and kept shouting out, “These men are servants of the Most High God, and they are declaring the way of salvation to us.” 18 She kept doing this for many days. Paul, being worn out with annoyance, turned to the spirit and said, “I command you in the name of Jesus Christ to come out of her.” And it came out at that very hour. 19 But when her masters saw that the mainstay of their business had come out, they laid hold of Paul and Silas and dragged them to the market place to the governors. 20 And they led them to the magistrates and said, “These men are stirring up our city, and, being Jews, 21 are declaring customs which we are not permitted to adopt or to do, since we are Romans.” 22 And the crowd rose up against them together, and the magistrates tore their coats and ordered beating with rods. 23 And after inflicting many blows on them, they threw them in prison, ordering the prison guard to guard them securely, 24 and he accepted such a charge and put them in the

innermost prison *area* and secured their feet in stocks. **25** Now at around midnight, Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them, **26** when suddenly a heavy *earthquake* took place, so that the foundations of the prison were shaken, and immediately all the doors were opened, and everyone's shackles became detached. **27** The prison guard was awoken from his sleep, and when he saw that the doors of the prison were open, he drew his sword and was going to kill himself, thinking that the prisoners had escaped. **28** But Paul shouted in a loud voice and said, "Don't do yourself *any* harm, for we are all here." **29** Then he asked for light and rushed in, and with trembling he fell *down* at Paul and Silas, **30** and he led them out and said, "Gentlemen, what must I do to be saved?" **31** And they said, "Believe in the Lord Jesus Christ, and you and your household will be saved." **32** And they spoke the word of the Lord to him and to all those in his house. **33** Then he took them along at that hour of the night and washed *their* wounds, and he was immediately baptized, as *were* all those of his *family*. **34** And he led them up to his house, and he served *them* a meal, and he rejoiced with all *his* household, having believed in God. **35** After a day had passed, the magistrates sent the lictors and said, "Release those men." **36** And the prison guard reported these words to Paul *as follows*: "The magistrates have sent *word* that you should be released. So depart now and go in peace." **37** Then Paul said to them, "They flogged us when we were uncondemned, in public, although we are Roman citizens, and they threw *us* in prison. And now, are they going to expel us in secret? Not likely! Rather, let them come and conduct *us* out themselves." **38** And the lictors reported these words to the magistrates, and they became afraid when they heard that they were Romans, **39** and they came and apologized to them profusely, then they conducted *them* out and asked *them* to leave the city. **40** So they came out of the prison and went to Lydia's house, and they saw the brothers *there* and encouraged them, and they departed *again*.

Acts Chapter 17

1 And they travelled through Amphipolis and Apollonia and came to Thessalonica, where there was a Jewish synagogue. **2** And in accordance with his custom, Paul went to them, and for three Sabbaths he debated with them from the scriptures, **3** expounding and explaining as follows: "Christ had to suffer and rise from *the* dead", and, "This *is who* the Christ is: Jesus, whom I declare to you." **4** And some of them were persuaded and were assigned to Paul and Silas, as *were* a very large number of the devout Greeks and not an insignificant number of the

leading women. **5** But the unbelieving Jews recruited some good-for-nothing men from those *who* hang around the market area, and when they had collected a crowd, they brought the city into uproar and took a stand at Jason's house and tried to bring them to the people. **6** But as they did not find them, they dragged Jason and some brothers to the city rulers, shouting, "Those who have upset the world *are* these present right here, **7** whom Jason has received as guests. And all these are doing *things* contrary to the decrees of Caesar, saying that there is another king – Jesus." **8** And they stirred up the crowd and the rulers of the city, *who* heard these *things*. **9** Then they took bail from Jason and the others, and they released them. **10** And the brothers immediately during the night sent Paul and Silas away to Berea, who, when they arrived, went to the Jews' synagogue. **11** Now these were more noble-minded than those in Thessalonica, and they received the word with all readiness, closely examining the scriptures daily *to see* whether these *things* were so. **12** So many of them believed, as *did* not a few of the Greek women of high standing, and men. **13** But when the Jews from Thessalonica came to know that the word of God had also been declared in Berea by Paul, they came there too and stirred up the crowds. **14** And then immediately the brothers sent Paul out so that he *could* go in the direction of the sea. But both Silas and Timothy stayed there. **15** And they conducted Paul and brought him to Athens, then having received an instruction for Silas and Timothy to come to him as quickly as possible, they departed. **16** And in Athens, while Paul was waiting for them, his spirit in him was exasperated when he saw *how* the city was given to idolatry. **17** So he discussed with the Jews and devout *people* in the synagogue, and every day with those *who* happened to be around in the market place. **18** And also some of the Epicurean and the Stoic philosophers engaged him *in conversation*, and some said, "What could this amateur be getting at?" But others *said*, "He seems to be a propounder of foreign deities." *This was* because he preached Jesus and the resurrection. **19** And they took him along with *them* and brought *him* to Ares Hill and said, "May we know what this new teaching *is* which *is being* spoken by you? **20** For you are bringing some strange *ideas* to our ears. So we wish to know what these *things* mean." **21** For all the Athenians and the foreigners living away from home would spend their leisure time in nothing other than talking or hearing *about* something new. **22** So Paul, standing before the Ares Hill *council* said, "Men of Athens, I see, apparently, that you *are* very reverent to the gods in all *respects*. **23** For as I passed through and looked at your objects of worship, I also found an altar on which had been inscribed:

'To an unknown god.'

Now *him* whom you worship in ignorance, I declare to you. **24** God, who made the universe and everything in it – he being Lord of heaven and earth – does not dwell in shrines made by hands, **25** nor is he served by human hands as if he lacked anything, but he himself gives life and breath in all *respects* to all. **26** And he made every nation of men from one blood, so as to dwell on all the surface of the earth, and he set appointed times and the borders of their territory, **27** so that *they* should seek the Lord, *to see* if they might possibly feel their way to him and find *him*, and at any rate he is not far from any one of us. **28** For in him we live and move and exist, as also some of your poets have said, ‘For we too are his kindred.’ **29** So since we are *the* kindred of God, we should not think the divine *essence* is like gold or silver or stone or a sculpture from *the* craftsmanship and *the* ponderings of man. **30** And so although God turned a blind eye throughout the times of ignorance, in these times he commands all men everywhere to repent. **31** For he has appointed a day on which he is going to judge the world in righteousness, through a man whom he has appointed, having provided assurance to all by resurrecting him from *the* dead.” **32** And when they heard “resurrection of *the* dead”, some scoffed, but some said, “We will hear you again on this *matter*.” **33** And so Paul departed from their company. **34** But some men stuck with him and believed, among whom *were* Dionysius the Ares Hill council member, and a woman by *the* name of Damaris and others with them.

Acts Chapter 18

1 After this Paul left Athens and went to Corinth. **2** And he found a certain Jew by *the* name of Aquila, a Pontian by descent, *who had* just come from Italy, and Priscilla his wife (because Claudius had decreed that all the Jews *must* depart from Rome), and he went up to them, **3** and since they were of the same trade, he remained with them and did some work, for they were tent-makers by trade. **4** And he was in discussion in the synagogue every Sabbath, and he tried to persuade Jews and Greeks. **5** And when both Silas and Timothy had come down from Macedonia, Paul was pressed in spirit, and he testified solemnly to the Jews *that* the Christ *was* Jesus. **6** But since they took an opposing standpoint and blasphemed, he shook out *his* clothes and said to them, “Your blood *be* on your head. I *am* clear of responsibility. From now on I will go to the Gentiles.” **7** And moving on from there he went to *the* house of a certain *man* by *the* name of Justus, *who* worshipped God, whose house abutted on the synagogue. **8** But Crispus the leader of the synagogue believed in the Lord with the whole of his household, and many of the Corinthians heard and believed and were

baptized. **9** Then the Lord said to Paul through a vision at night, “Do not be afraid, but speak *out* and do not be silent, **10** for I am with you and no-one will attack you so as to harm you, for I have many people in this city.” **11** And he remained *there* for a year and six months teaching the word of God among them. **12** But while Gallio was proconsul of Achaëa, the Jews unanimously rose up against Paul and led him to the court, **13** saying, “This *man* is inciting men to worship God *in a way* contrary to the law.” **14** And as Paul was about to open *his* mouth, Gallio said to the Jews, “Now if it had been some wrongdoing or nefarious malpractice, O Jews, I would have accepted your *charge* as reasonable, **15** but if it is a dispute about a word and names and your law, see *to it* yourselves. For I do not wish to be a judge of these *things*.” **16** And he dismissed them from the court. **17** And all the Greeks took hold of Sosthenes the leader of the synagogue and beat *him* in the presence of the court. But none of these *things* was *a matter for* proceeding to Gallio. **18** And Paul stayed on several days more, then he bade farewell to the brothers and sailed away to Syria, and with him *were* Priscilla and Aquila, *who had* had *his* head shaved in Cenchreae, for he had made a vow. **19** And he reached Ephesus and left those there, while he himself went to the synagogue and had a discussion with the Jews. **20** But when they asked *him* to stay with them longer, he did not assent, **21** but he took his leave of them and said, “I must by all *means* keep the coming festival in Jerusalem, but I will come back to you again, God willing.” And he set sail from Ephesus. **22** And he landed at Caesarea, and he went up and greeted the church, and he came down to Antioch. **23** And he spent some time *there*, then he departed and crossed through, in sequence, the Galatian region and Phrygia, invigorating all the disciples. **24** And a certain Jew by *the* name of Apollos, an Alexandrian by descent, an erudite man, being masterful in the scriptures, came down to Ephesus. **25** He had been taught the way of the Lord verbally, and being fervent in the spirit, he spoke and taught the *matters* concerning the Lord accurately, although he only knew the baptism of John. **26** And he began to speak boldly in the synagogue. And when Aquila and Priscilla heard him, they took him aside and explained the way of God to him more accurately. **27** And as he wished to cross over to Achaëa, the brothers urged *him* on and wrote to the disciples to receive him. And when he arrived, he contributed much to those *who had* believed, through grace. **28** For he vigorously *and* thoroughly refuted the Jews, publicly demonstrating through the scriptures that the Christ was Jesus.

Acts Chapter 19

1 And it came to pass while Apollos was in Corinth that Paul crossed through the upper regions and came to Ephesus, and he found some disciples, 2 and he asked them, "Did you receive holy spirit when you believed?" And they said to him, "No, we have not even heard whether holy spirit exists." 3 And he asked them, "With what were you baptized, then?" And they said, "With the baptism of John." 4 Then Paul said, "John baptized *with the* baptism of repentance, telling the people to believe in the *one* coming after him, that is in Christ Jesus." 5 And when they heard *this*, they were baptized in the name of the Lord Jesus. 6 Then when Paul laid *his* hands on them, the holy spirit came on them, and they spoke in tongues and prophesied. 7 And there were about twelve *of* these men in total. 8 And he went to the synagogue and spoke boldly for three months, discussing and persuading *them of matters* concerning the kingdom of God. 9 But when some became hardened and disbelieved, *and when* they denigrated "the way" in the presence of the community, he withdrew from them and separated the disciples *from them*, holding discussions daily in the lecture room of a certain Tyrannus. 10 This took place for two years, resulting in all those living in Asia hearing the word of the Lord Jesus – both Jews and Greeks. 11 And God performed deeds of power of no ordinary *sort* through the hands of Paul, 12 so that even sweat-bands or gowns *which had been* in contact with him were brought *and put* on the sick, and the diseases were removed from them, and evil spirits came out of them. 13 Then some of the roaming Jewish exorcists took it in hand to name the name of the Lord Jesus over those possessed by the evil spirits, and they said, "We adjure you by Jesus, whom Paul proclaims." 14 And there were a certain seven sons of Sceva, a senior Jewish priest, doing this. 15 And the evil spirit answered and said, "I know Jesus, and I am well acquainted with Paul, but *as for* you, who are you?" 16 And the man in whom the evil spirit was leapt on them and overpowered them, and he prevailed over them, with the result that *they only* escaped from that house naked and wounded. 17 And this became known to all *the* Jews and Greeks who *were* living in Ephesus, and a fear fell on them all, and the name of the Lord Jesus was magnified. 18 And many of those *who had* believed came confessing and admitting their practices. 19 And a considerable number of those *who had* engaged in superstitious *practices* collected *their* books and burned *them* up in the presence of everyone, and they added up the value of them and found *that it came* to fifty thousand *pieces* of silver. 20 In this way the word of the Lord increased strongly and prevailed. 21 And when these *things* had been completed,

Paul resolved that, after he had gone across Macedonia and Achaea, he would go to Jerusalem, and he said, "After I arrive there, I must also see Rome." 22 Then he sent two of those *who were* assisting him, Timothy and Erastus, to Macedonia, but he himself stayed on for a while in Asia. 23 And a not insignificant disturbance took place at about that time concerning "the way". 24 For a certain Demetrius by name, a silversmith, who made silver shrines to Artemis, provided the craftsmen with no small amount of work, 25 and he gathered them together, including the workmen connected with such *things*, and he said, "Men, you understand that our prosperity comes from this trade. 26 And you see and hear that not only in Ephesus, but in almost all Asia, this Paul has persuaded a considerable number of people and caused *them* to change their position, saying that there are no gods made by hands. 27 And not only is this line *of business* of ours in danger of coming into disrepute, but also the temple of the great goddess Artemis *is in danger* of being considered worthless, and also her magnificence of being destroyed – *Artemis* whom the whole of Asia and the world worships." 28 When they heard *this*, they became full of anger and shouted, saying, "Great *is* Artemis of *the* Ephesians!" 29 And the whole city was filled with confusion, and they rushed with one mind to the theatre, and they rounded up Gaius and Aristarchus, Macedonians, travelling companions of Paul. 30 And whereas Paul wanted to go to the people *at large*, the disciples did not allow him. 31 And also some of the rulers of Asia, since they were friendly towards him, sent *messengers* to him, and they exhorted *him* not to venture into the theatre. 32 So some were shouting one *thing*, and some another. For the *legislative* assembly was in confusion, and most did not know on account of what they had gathered together. 33 And they put Alexander forward from the crowd, the Jews having proposed him. And Alexander motioned *with his* hand for quiet and wished to speak in defence to the people, 34 but when they realized he was a Jew, there arose one call from all *of them*, and they shouted for about two hours, "Great *is* Artemis of *the* Ephesians." 35 Then the town clerk restrained the crowd and said, "Men of Ephesus, after all, what man is there who does not know that the city of the Ephesians is *the* custodian of the temple of the great goddess Artemis, and of the *image of* Zeus fallen *from above*. 36 So since these *things* are irrefutable, you must exercise restraint and not do anything rash. 37 For you have brought these men *here*, but *they are* not temple plunderers or blasphemers of your goddess. 38 So then, if Demetrius and the craftsmen with him have a charge against anyone, *the* courts are functional and there are proconsuls *available* – let them charge one another. 39 But if you are seeking something

relating to other *matters*, it will be settled in the legislative assembly. **40** For we are also in danger of being charged for today's rioting, although there is no cause concerning which we will not be able to give an account of this rally." **41** And when he had said these *things*, he dismissed the legislative assembly.

Acts Chapter 20

1 And after the uproar had ceased, Paul called for the disciples, and when he had wished *them* well, he departed to go to Macedonia. **2** And when he had crossed through those parts and encouraged them with many a word, he went to Greece. **3** And after spending three months *there*, when a plot was hatched by the Jews against him when he was about to set sail for Syria, he decided to return through Macedonia. **4** And Sopater, a Berean, accompanied him as far as Asia, as *did* Aristarchus and Secundus of the Thessalonians, and Gaius of Derbe, and Timothy, and *the* Asians Tychicus and Trophimus. **5** These proceeded to, and waited for, us in Troas. **6** And after the days of the unleavened *bread*, we sailed away from Philippi and came to them in Troas in five days, where we spent seven days. **7** And on the first of the Sabbaths when the disciples had gathered together to break bread, Paul held a discussion with them, intending to depart on the next day, and he prolonged the discussion up to midnight. **8** And there was a considerable number of lamps in the upper room where we were gathered. **9** Now a certain young man by *the* name of Eutychus was sitting at the window, and he was weighed down by deep sleepiness, while Paul was *all the* more engaged in discussion, and when he was *finally* overcome by the sleepiness, he fell down from the third storey and was taken up dead. **10** But Paul went down and fell on him and embraced *him* and said, "Do not be alarmed, for his life is in him." **11** And he went *upstairs* and broke bread, and he had a taste *of it*, and he talked for a long *time* – until daybreak – and then he departed. **12** And they brought the boy *in* alive, and they were comforted in no small measure. **13** And we arrived *and went* on board the ship and set sail to Assos, and from there we planned to take Paul on board, for that *is* how he had made arrangements, he himself having the intention to go *there* on foot. **14** And when he met us in Assos, we took him on board, and we went to Mitylene. **15** And from there on the next *day* we sailed off and skirted round Chios, and on the *day* after we crossed over past Samos, and we stayed in Trogyllium, and on the *day* after *that* we went to Miletus. **16** For Paul had decided to sail past Ephesus so that he would not end up spending time in Asia. For he was eager, if it was possible for him, to be in Jerusalem on the day of Pentecost. **17** And from Miletus he sent *word* to Ephesus, and he sent for the elders of the church.

18 And when they had come to him, he said to them, "You know from *the* first day on which I set foot on Asia, how I was with you all the time, **19** serving the Lord with all humility and many tears and trials which befell me through the plots of the Jews, **20** how I did not keep back anything profitable – *not refraining* from informing you and teaching you in public and from house to house, **21** solemnly testifying to both Jews and Greeks repentance to God and faith in our Lord Jesus. **22** And now, look, I am going bound in the spirit to Jerusalem, not knowing what *things* will befall me there, **23** except that the holy spirit solemnly testifies from city to city, saying that bonds and afflictions await me. **24** But I consider *it* a matter of no *concern*, nor do I hold my life dear to myself, so long as I complete my course with joy, and the ministry which I received from the Lord Jesus, to give a solemn witness of the gospel of the grace of God. **25** And now, look, I know that none of you, among whom I went about proclaiming the kingdom of God, will see my face any longer, **26** which *is* why I testify to you on this very day that I *am* clear of the blood of all *people*. **27** For I have not refrained from declaring the whole will of God to you. **28** So take heed for yourselves and the whole flock, over which the holy spirit has appointed you overseers, to shepherd the church of the Lord and God, which he acquired through his own blood. **29** For I know this, that after my departure, savage wolves will come to you, not sparing the flock. **30** And from within your *company* men will arise, saying perverse *things* in order to draw away the disciples after them. **31** Be watchful, therefore, remembering that for three years, night and day, I did not stop warning each one *of you* with tears. **32** And regarding present *matters*, brothers, I commit you to God and his word of grace which *is* able to build *you* up and give you an inheritance among all those *who have been* sanctified. **33** I have not coveted anyone's gold or silver or clothing. **34** You yourselves know that these hands served my needs and *the needs* of those *who* were with me. **35** I have set you an example *in all respects*, showing *you* that this *is* how *you* must toil to help those *who* are weak, and to remember the words of the Lord Jesus as he himself said, 'It is more blessed to give than to receive.'" **36** And when he had said these *things*, he knelt down with all of them and prayed. **37** And there was considerable weeping by all *of them*, and they fell round Paul's neck and kissed him, **38** feeling grief most of all at the words which he had spoken, that they would not see his face any more. Then they escorted him to the ship.

Acts Chapter 21

1 And when it came to pass that we set sail, after we had taken our leave of them, we sailed a

straight course and went to Cos, and the next *day* to Rhodes, and from there *we went* to Patara, 2 and when we found a ship crossing to Phoenicia, we went on board and set sail. 3 Then we came in sight of Cyprus, and leaving it behind on *the port side*, we sailed to Syria and landed at Tyre, for that is where the ship *was to unload its* cargo. 4 And when we had sought out *the* disciples, we stayed on there for seven days, and they told Paul through the spirit not to go up to Jerusalem. 5 Then when it came to pass that we had come to the end of the days, we departed and moved on, while *they* all with wives and children escorted us as far as outside the city, and we knelt down on the shore and prayed. 6 We bade each other farewell and embarked on the ship, and they returned to their *homes*. 7 And *as for* us, we completed *our* voyage from Tyre and reached Ptolemais, *where* we greeted the brothers and stayed one day with them. 8 Then on the next day, Paul and his company departed and came to Caesarea, and we went into the house of Philip the evangelist, *who was one* of the seven, and we stayed with him. 9 Now he had four daughters *who were* virgins, *who* prophesied. 10 And as we were staying on for many days, a certain prophet by *the* name of Agabus came down from Judaea. 11 And he came to us and took Paul's belt and bound his feet and hands and said, "The holy spirit says this: 'In this way the Jews will bind in Jerusalem the man whose belt this is, and they will hand *him* over to *the* hands of the Gentiles.'" 12 And when we heard that, both we and the locals exhorted him not to go up to Jerusalem. 13 Then Paul answered, "What are you doing, weeping and breaking my heart? For I am ready not only to be bound, but also to die in Jerusalem for the sake of the name of the Lord Jesus." 14 And as he was not persuaded, we desisted and said, "Let the will of the Lord come to pass." 15 So after those days we made our preparations and went up to Jerusalem. 16 *Some* of the disciples from Caesarea also went with us, and they brought a certain Mnason, a Cypriot, *along with them, who was* a disciple of long standing, with whom we were to lodge. 17 And when we arrived in Jerusalem, the brothers received us gladly. 18 Then on the next *day* Paul went with us into James's house, and all the elders were present. 19 And he greeted them and related each *thing* one by one of what God had done among the Gentiles through his ministry. 20 And those listening glorified the Lord, and they said to him, "You see, brother, how many tens of thousands of Jews there are who *have* believed, and they are all zealous of the law. 21 But they have been instructed concerning you that you teach all the Jews who *are* among the Gentiles defection from Moses, saying that they should not circumcise *their* children, or observe the customs. 22 So which *way* is it? At all events, *the* community must gather, for they will hear

that you have come. 23 So do this that we are telling you. We have four men *who have* taken a vow on themselves. 24 Take these with *you* and purify yourself with them, and pay expenses on their behalf so that they may shave *their* heads and everyone may know that there is no basis in the *things* about which they have been instructed concerning you, but *that* you yourself also walk according to regulation and keep the law. 25 And concerning the Gentiles who *have* believed, we have sent a letter, since we judge that they should keep no such *thing*, except to keep themselves from *anything* sacrificed to idols, and blood, and *anything* strangled, and fornication." 26 Then Paul took the men with *him*, and on the next day he purified himself with them, and he went into the temple giving notice of the completion of the days of *their* purification, *the purification lasting* until the offering had been made for each one of them. 27 But as the seven days were about to be completed, the Jews from Asia saw him in the temple, and they stirred up all the crowd, and they laid hands on him, 28 shouting, "Men and Israelites, help. This is the man who *is* teaching everyone everywhere *things* against the people and the law and this place. Moreover he has brought Greeks into the temple and has profaned this holy place." 29 For they had seen Trophimus the Ephesian in the city with him, whom they supposed Paul had brought into the temple. 30 And the whole city was stirred up, and a rally of the people took place, and they seized Paul and dragged him out of the temple, and immediately the gates were closed. 31 And while *they tried to find a way* to kill him, a report came to the commander of the cohort that *the* whole of Jerusalem was in turmoil, 32 and he immediately took soldiers with *him* and centurions and ran down to them. And when they saw the cohort commander and the soldiers, they stopped beating Paul. 33 Then the cohort commander approached and seized him and ordered *him* to be bound with two chains, and he inquired who he was and what he had done. 34 Now various *people* in the crowd were shouting various *things*, and since he could not find out exactly *what was going on* because of the disturbance, he ordered him to be brought to the camp. 35 And when he came to the steps, it was necessary for him to be carried by the soldiers because of the violence of the crowd. 36 For the mob of the people was following, shouting, "Away with him!" 37 And as Paul was about to be led into the camp, he said to the cohort commander, "Is it permitted for me to speak to you?" And he said, "Do you speak Greek? 38 So you are not the Egyptian who a while ago caused a revolt and led the four thousand cut-throats into the desert?" 39 Then Paul said, "I am a Jew of Tarsus of Cilicia, a citizen of a city *which is* not insignificant. And I ask you, permit me to speak to the people." 40 And he permitted *him*, and Paul, standing on

the steps, signalled to the people with *his* hand. And when it had gone very quiet, he addressed *them* in the Hebrew language and said,

Acts Chapter 22

1 “Men *and* brothers, and fathers, hear my present defence to you.” 2 And when they heard that he was addressing them in the Hebrew language, they kept *all the* more quiet. And he said, 3 “I am a Jewish man *who was* born in Tarsus of Cilicia but brought up in this city at the feet of Gamaliel, educated according to *the* exactness of the ancestral law, being a zealot for God, as all of you are today, 4 and I pursued this way as far as death, binding and committing both men and women to prison, 5 as the high priest also testifies to me, as *does* the whole council of elders, from whom I also received letters *addressed* to the brothers, and I went to Damascus in order to also bring those there bound to Jerusalem for them to be punished. 6 But it came to pass as I was going along and approaching Damascus at about midday, that suddenly a bright light from heaven flashed around me. 7 And I fell to the ground and heard a voice saying to me, ‘Saul, Saul, why are you persecuting me?’ 8 And I answered, ‘Who are you, Lord?’ And he said to me, ‘I am Jesus the Nazarene whom you are persecuting.’ 9 And the *people who* were with me saw the light and became fearful, but they did not hear the voice of him *who was* speaking to me. 10 And I said, ‘What am I to do, Lord?’ And the Lord said to me, ‘Get up and go to Damascus and there you will be told about all *the things* that have been appointed for you to do.’ 11 But as I *could* not see because of that dazzling light, I came to Damascus being led by the hand by those *who* were with me. 12 And a certain Ananias, a man *who was* devout according to the law, held in high regard by all the Jewish inhabitants, 13 came to me and stood by *me* and said to me, ‘Brother Saul, recover your sight.’ And at *that* very hour I recovered my sight *and looked up* at him. 14 And he said, ‘The God of our fathers has appointed you to know his will and to see the just *one* and to hear a sound from his mouth, 15 because you will be a witness to him towards all men of what you have seen and heard. 16 And now, why do you delay? Get up and have yourself baptized and wash away your sins, calling upon the name of the Lord.’ 17 And it happened that when I had returned to Jerusalem and was praying in the temple, that I went into a trance, 18 and I saw him saying to me, ‘Hurry up and depart from Jerusalem quickly, because they will not receive your witness concerning me.’ 19 And I said, ‘Lord, they know that I used to imprison and flog those *who* believed in you *as I went* from synagogue to synagogue. 20 And when the blood of your witness Stephen was being shed, I myself

was also standing by, approving of his elimination, while guarding the coats of those eliminating him.’ 21 And he said to me, ‘Get going, for I will send you to Gentiles a long way off.’” 22 And they heard him as far as this word, then they raised their voices and said, “Remove a *man like this* from the *face of* the earth, for it is not proper that he should live.” 23 And as they were shouting and throwing *their* coats *off* and throwing dust into the air, 24 the cohort commander ordered him to be brought into the camp, ordering him to be interrogated with whips, so that he might ascertain the reason why they clamoured like that against him. 25 And when he had stretched him out, *bound* with thongs, Paul said to the centurion who *was* standing by, “Is it permitted for you to whip a man *who is* a Roman, and *who has* not been condemned?” 26 And when the centurion heard *it*, he went and told the cohort commander and said, “Watch what you are about to do. For this man is a Roman.” 27 Then the cohort commander came and said to him, “Tell me, are you a Roman?” And he said, “Yes.” 28 And the cohort commander answered, “I obtained this citizenship for a large sum *of money*.” Then Paul said, “But I was born *with it*.” 29 So those *who were* going to interrogate him immediately stood back from him, and the cohort commander was afraid, as he had ascertained that he was a Roman, and he had bound him. 30 And the next day, wishing to know the details of what he was being accused of by the Jews, he released him from *his* bonds and ordered the senior priests and the whole of their Sanhedrin *council* to come, and he brought Paul down and stood *him* before them.

Acts Chapter 23

1 And Paul looked at the Sanhedrin *council* intently and said, “Men *and* brothers, I have lived as a citizen with a fully clear conscience before God up to this day.” 2 But Ananias the high priest ordered those standing by him to strike his mouth. 3 Then Paul said to him, “God will strike you, *you* whitewashed wall. And you sit judging me according to the law, but you order me to be struck, acting contrary to the law.” 4 Then those standing around said, “Do you insult the high priest of God?” 5 Then Paul said, “I did not know, brothers, that it was *the* high priest. For it stands written: ‘**You shall not speak ill of the ruler of your people.**’” 6 Then Paul, knowing that one part was of *the* Sadducees and the other Pharisees, shouted out in the Sanhedrin *council*, “Men *and* brothers, I am a Pharisee, *the* son of a Pharisee. For *the* hope and *the* resurrection of *the* dead I am being judged.” 7 And when he had said this, contention arose with the Pharisees, and the assembly was divided. 8 For *the* Sadducees say that there is no resurrection, nor even angel, nor

spirit, but *the* Pharisees confess all of *these*. 9 And loud shouting arose, and the scribes of the faction of the Pharisees stood up and strove, and they said, "We do not find anything wrong in this man. And if a spirit or angel has spoken to him, let us not fight God." 10 And when a lot of contention arose, the cohort commander saw to it that Paul should not be torn apart by them, and he ordered the army to come down and seize *him* and take him away from them and to bring *him* to the camp. 11 The following night the Lord *came* and stood by him and said, "Take courage, Paul, for as you bore solemn witness to the *things* concerning me in Jerusalem, so you must bear witness in Rome." 12 And when day had broken, some of the Jews made an alliance and bound themselves with a curse, saying that *they* would neither eat nor drink until they had killed Paul. 13 And there were more than forty who engaged in this conspiracy. 14 And they went to the senior priests and the elders and said, "We have absolutely bound ourselves with a curse, that *we* will not taste anything until we have killed Paul. 15 So for your part, give a plain message to the cohort commander, with the Sanhedrin *council*, to the intent that he brings him down to you tomorrow, as if you intend to investigate more precisely the *matters* concerning him. Then for our part, we are prepared to eliminate him before he comes near." 16 But the son of Paul's sister heard *about* the ambush *plot*, and he went to the camp and went in and told Paul. 17 Then Paul called one of the centurions and said, "Take this young man to the cohort commander, for he has something to report to him." 18 So he took him with *him* and brought *him* to the cohort commander and said, "The prisoner Paul called for me and asked *me* to bring this young man to you, *who* has something to say to you." 19 Then the cohort commander took him by the hand and went aside privately and inquired, "What is it that you have to report to me?" 20 And he said, "The Jews have agreed together to ask you to bring Paul down tomorrow to the Sanhedrin *council*, as if you intend to ascertain something more precisely about him. 21 So don't you be persuaded by them. For more than forty men of theirs are making an ambush for him, and they have bound themselves with a curse neither to eat nor drink until they have eliminated him, and now they are ready, expecting your promise." 22 So the cohort commander sent the young man away, having given *this* instruction, "Do not divulge to anyone *the fact* that you have reported this to me." 23 And he called for a certain two of the centurions and said, "Prepare two hundred soldiers to go to Caesarea, and seventy horsemen, and two hundred spearmen *to be ready* at the third hour of the night, 24 and to provide *pack* animals, to mount Paul on and bring *him* safely through to Felix the governor", 25 and he wrote a letter comprising the following content: 26 "From

Claudius Lysias to the most excellent governor Felix, greetings. 27 I intervened with the army and rescued this man, having learned that he was a Roman *citizen*, when he had been seized by the Jews and was about to be eliminated by them, 28 and wishing to know the reason why they were bringing a charge against him, I brought him down to their Sanhedrin *council*, 29 and I found that he *was* charged concerning inquiries into their law, *but* not in any way under a charge worthy of death or bonds. 30 And when a plot against the man by the Jews had been disclosed to me *which* was about to take place, I immediately sent *word* to you, also instructing his accusers to state the *charges* against him in your presence. Farewell." 31 So the soldiers took Paul *with them*, according to their orders, and they brought *him* by night to Antipatris. 32 And the next day, they left *it* to the horsemen to go with him, and they returned to the camp. 33 And when they had arrived in Caesarea, they handed over the letter to the governor, and they also presented Paul to him. 34 Then the governor read *it* and asked what province he was from, and he ascertained that *he* was from Cilicia. 35 He said, "I will hold your hearing when your accusers also arrive." And he ordered him to be guarded in Herod's official residence.

Reference(s) in Chapter 23: v.5 ↔ Exodus 22:27MT (Exodus 22:28AV).

Acts Chapter 24

1 And five days afterwards Ananias the high priest came down with the elders and a certain orator, Tertullus, and they explained *the charge* against Paul to the governor. 2 And when he had been called, Tertullus began to make the accusation, and he said, "We have enjoyed a very peaceful time thanks to you, and through your foresight sound undertakings are being accomplished to *the benefit* of this nation, 3 *which* in every way and in every place, most excellent Felix, we acknowledge with much gratitude. 4 Now so that I do not hold you up further, I entreat you to hear us briefly in your equitable way. 5 For we found this man *to be* a pest, and *to be* stirring up a revolt among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes, 6 and he attempted to defile the temple, and we for our part arrested him. 7 8 And from him you yourself, after questioning *him* concerning all these *things*, will be able to ascertain the *matters* of which we accuse him." 9 And the Jews also joined in the attack, alleging that these *things* were so. 10 Then, when the governor had signalled to him that he *should* speak, Paul answered, "Knowing that you have been a judge over this people for many years, I make a defence of the *charges* concerning me in very good spirits, 11 while you may know that it is no more *than* twelve days

since I went up to worship in Jerusalem. **12** Now they did not find me in the temple disputing with anyone or causing a popular riot, either in the synagogues or around the city. **13** Nor can they incriminate me concerning the *things* of which they now accuse me. **14** But I confess this to you, that according to 'the way', which they call 'sectarian', so I serve the God of *my* forefathers, believing in all the *things which are* according to the law and *which stand* written by the prophets, **15** having a hope in God, which these *people* themselves also expect – that there will be a resurrection of *the* dead, both *the* just and *the* unjust. **16** And I myself am at pains in respect of this, having an irreproachable conscience towards God and men at all times. **17** And after many years I came to give alms to my nation, and to offer sacrifices. **18** During these *undertakings* certain Jews from Asia found me purified in the temple, not with a crowd or with a disturbance, **19** who ought to be present before you and make *their* accusation if they should have anything against me, **20** or let these themselves say what wrongdoing they found in me when I stood before the Sanhedrin *council*, **21** or concerning this one expression which I exclaimed when I stood among them: 'I am being judged by you today concerning *the* resurrection of *the* dead.'"**22** Then when Felix had heard these *things*, he postponed their *hearing*, knowing the *reports* about "the way" in quite some detail, and he said, "When Lysias the cohort commander comes down, I will investigate your *case*." **23** And he ordered the centurion that Paul should be guarded and have privileges, and not to prevent any of his own *people* from attending to *him* or coming to him. **24** And after a certain number of days, Felix came with Drusilla *his* wife, *who* was Jewish, and he sent for Paul and heard him about faith in Christ. **25** And while he was debating about righteousness and self-control and the judgment which *is* to come, Felix became fearful and answered, "For the present, go *your way*, but I will take an opportunity and call for you." **26** And at the same time he hoped that money would be given to him by Paul for him to release him, and for that *reason* he quite often sent for him and held conversations with him. **27** Then after two full years had passed, Felix was succeeded by Porcius Festus. And Felix, wishing to do the Jews a favour, left Paul bound.

Acts Chapter 25

1 So Festus took up office as governor, and three days later he went up to Jerusalem from Caesarea. **2** And the high priest and the highest-ranking Jews made *their position* against Paul clear to him, and they appealed to him, **3** asking for a favour against the *man*, that he would send for him *to come* to Jerusalem, while they laid an ambush so as to eliminate him on the way.

4 However, Festus answered that Paul was being kept at Caesarea, and he himself was going to depart shortly. **5** He said, "Well then, let the men of senior rank among you come down together and accuse him, if there is anything against this man." **6** Then he spent more than ten days among them, and when he had come *back* down to Caesarea, on the following day he took *his* seat in the court and ordered Paul to be brought. **7** And when he arrived, the Jews who *had* come down from Jerusalem stood round about, bringing many serious charges against Paul, which they could not substantiate, **8** whereas he stated in his defence, "I have neither offended against the law of the Jews nor against the temple nor against Caesar in any *respect*." **9** But Festus, wishing to do the Jews a favour, answered and said to Paul, "Are you willing to go up to Jerusalem and to be judged on these *matters* by me there?" **10** Then Paul said, "I stand in Caesar's court where I should be judged. I have not wronged the Jews, as you for your part know very well. **11** So if I am in the wrong, and I have done anything deserving death, I do not ask for the death *penalty* to be lifted, but if *the things* which these *people* accuse me of are nothing, no-one can hand me over to them as a favour. I appeal to Caesar." **12** Then Festus conferred with the council and replied, "You have appealed to Caesar; to Caesar you shall go." **13** Now when a number of days had passed, Agrippa the king and Bernice arrived in Caesarea and greeted Festus. **14** And when he had spent several days there, Festus set Paul's *case* out to the king, and he said, "There is a certain man *who has been* left by Felix, a prisoner, **15** concerning whom when I was in Jerusalem the senior priests and elders of the Jews explained a *case*, asking for a penalty against him. **16** And I replied to them that it is not *the* custom for Romans to hand over any man to *the* death penalty before the accused has the accusers face to face, and he receives an opportunity for defence concerning the accusation. **17** So they gathered here, and I made no delay and held a sitting in the court the next *day*, and I ordered the man to be brought *in*. **18** But the accusers stood there and did not make any accusation concerning him of *the kind* which I suspected, **19** but they had some dispute about their own religion against him, and about a certain Jesus, *who had* died, whom Paul was asserting to be alive. **20** And as I was at a loss in the dispute concerning this *man*, I asked if he wished to go to Jerusalem and be judged there concerning these *things*. **21** But when Paul appealed that he should be guarded awaiting Augustus's decision, I ordered him to be guarded until I send him to Caesar." **22** Then Agrippa said to Festus, "I myself would also like to hear the man." "Tomorrow", he then said, "you will hear him." **23** So the next day Agrippa and Bernice came with much pomp, and they went to the audience

hall with the cohort commanders and the prominent men of the city, and at Festus's command Paul was brought *in*. **24** And Festus said, "King Agrippa and all you gentlemen who are present with us, you see this *man* concerning whom the whole multitude of Jews prevailed on me in Jerusalem and here, shouting out that he should no longer live. **25** But I do not detect that he has done anything worthy of death, and as he himself has appealed to Augustus, I have decided to send him. **26** But I have nothing specific about him to write to the sovereign, which *is* why I have produced him before you, and especially before you, King Agrippa, so that when an interrogation has taken place, I might have something to write. **27** For it seems to me *to be* unreasonable when sending a prisoner not also to indicate the charges against him."

Acts Chapter 26

1 Then Agrippa said to Paul, "It is permitted for you to speak for yourself." Then Paul stretched out *his* hand and spoke in his defence. **2** "King Agrippa, I consider myself fortunate to be in a position to make my defence before you today concerning everything that I have been accused of by *the* Jews, **3** especially as you are an expert in all the customs and disputes among *the* Jews. So I ask you to hear me patiently. **4** Now all the Jews know my way of life from *my* youth, which from *the* start was led among my people in Jerusalem. **5** They have known me from *the* beginning – perhaps they would care to testify – that I lived according to the strictest sect of our religion, *as* a Pharisee. **6** And now I stand being judged for *the* hope of the promise which *was* made by God to the fathers, **7** to which our twelve tribes hope to attain, serving strenuously night and day. And concerning this hope I have been indicted, King Agrippa, by *the* Jews. **8** Why should it be judged incredible with you if God raises *the* dead? **9** Now I decided for myself that it was necessary to do many *things* in opposition to the name of Jesus the Nazarene, **10** which I duly did in Jerusalem, and I shut up many of the saints in prisons, having obtained authority from the senior priests, and when they were *liable* to be executed, I voted against *them*. **11** And I punished them in all the synagogues many times, and I compelled *them* to blaspheme, and being exceedingly mad at them, I persecuted *them* even to cities abroad. **12** And in these *circumstances*, when I was going to Damascus with authority and a commission from the senior priests, **13** at midday on *my* way, I saw, *O* king, a light from heaven, brighter than the sun, flash around me and those travelling with me. **14** And when we had all fallen down on the ground, I heard a voice which spoke to me and said in the Hebrew language, 'Saul, Saul, why are you persecuting me? *It is* hard for you to kick against *the* goads.'

15 Then I said, 'Who are you, Lord?' And he said, 'I am Jesus, whom you are persecuting. **16** But get up and stand on your feet. For I have appeared to you for this: to appoint you *as* a servant and witness to both *the things* you have seen and the *things* in which I will be evident to you, **17** rescuing you from the people and the Gentiles to whom I am sending you, **18** to open their eyes, to turn *them* from darkness to light and *from* the authority of Satan to God, in order that they may receive forgiveness of sins, and an inheritance among those sanctified, through faith in me.' **19** In view of which, King Agrippa, I have not been disobedient to the heavenly vision, **20** but I preached to those in Damascus first, and *then* to *those in* Jerusalem, and in the whole region of Judaea, and to the Gentiles, that they should repent and turn to God, doing works worthy of repentance. **21** On account of these *things* the Jews arrested me in the temple and tried to do away with *me*. **22** So having obtained help from God up to this day, I stand witnessing to both small and great, not saying anything outside of what the prophets and Moses said would take place, **23** *as* to whether Christ *was* to suffer, *as* to whether *he* *as the* first of *the* resurrection of *the* dead should proclaim light to the people and to the Gentiles." **24** And as he said these *things* in his defence, Festus said in a loud voice, "You are mad, Paul. Much learning is reducing you to madness." **25** But he said, "I am not mad, most excellent Festus, but I speak words of truth and sanity in my defence. **26** For the king has understanding of these *things*, and I speak freely to him. For I am not persuaded that any of these *things* escape his notice. For this *has* not been done in a corner. **27** King Agrippa, do you believe the prophets? I know you believe." **28** Then Agrippa said to Paul, "In brief, you are persuading me to become a Christian." **29** Then Paul said, "I could wish to God that not only you but also all those *who* hear me today would both in brief and at length become such as I am, except for these bonds." **30** And when he had said these *things*, the king stood up, *as did* the governor and Bernice and those sitting with them. **31** And they withdrew and spoke to each other, saying, "This man has done nothing deserving death or bonds." **32** Then Agrippa said to Festus, "This man could have been released if he had not appealed to Caesar."

Acts Chapter 27

1 Now when it had been decided that we should sail to Italy, they handed Paul and some other prisoners over to a centurion by *the* name of Julius, of *the* Augustan cohort. **2** So we embarked on an Adramyttian ship, intending to sail to places along *the coast* of Asia, and we put out to sea, there being Aristarchus a Macedonian of Thessalonica with us. **3** On the next *day* we put in

at Sidon, and Julius treated Paul in a kindly way, and he permitted *him* to go to *his* friends to receive *their* care. 4 And from there we put out to sea and sailed in the lee of Cyprus, because the winds were against *us*. 5 And when we had sailed across the high sea off Cilicia and Pamphylia, we put in at Myra in Lycia. 6 And there the centurion found an Alexandrian ship sailing to Italy, and he had us embark on it. 7 And after we had been sailing slowly for several days and had hardly reached being opposite Cnidus, the wind not allowing us to proceed, we sailed in the lee of Crete, *passing* opposite Salmone. 8 Then sailing past it with difficulty, we came to a certain place called Fair Havens, which *the* town of Lasea was near to. 9 After a considerable time had elapsed, and sailing was already dangerous (considering even the fast had already passed), Paul gave some advice, 10 and he said to them, "Men, I see that the voyage is going to be with damage and much loss, not only to the cargo and the ship, but also to our lives." 11 But the centurion was more persuaded by the captain and the ship owner than by the *things* said by Paul. 12 And as the port was unsuitable for wintering, the majority took a decision to put out to sea, and from there to reach, if they possibly could, Phenice, to winter *there*, a port in Crete facing south-west and north-west. 13 And as a south *wind* was blowing gently, and thinking that they had secured *their* objective, they weighed *anchor* and sailed very close to Crete. 14 But not long afterwards, a tempestuous wind called Euroclydon swept against it. 15 As the ship was caught up and not able to make headway against the wind, we gave up and allowed ourselves to be carried along. 16 And when we had run into the lee of a small island called Clauda, we were barely able to keep control of the tender. 17 And they hoisted it *aboard* and applied reinforcements by undergirding the ship. And being afraid that they would run aground in the Syrtis, they lowered the tackling and were carried along like that. 18 And on the next *day*, when we were severely tossed by the storm, they jettisoned *some cargo*. 19 And on the third *day*, we cast the ship's tackling *overboard* with *our* own hands. 20 And since neither *the* sun nor *the* stars were visible for many days, with a not inconsiderable storm raging, from that time all hope of us being saved was lost. 21 And after much abstinence from food, Paul then stood up in with them and said, "Men, you should have done what I said by not putting out to sea from Crete and running up this damage and loss. 22 And *as for* the present *situation*, I exhort you to be in good spirits, for there will be no loss of life among you, except for the ship. 23 For *the* angel of God, whose I am, and whom I serve, stood by me this night, 24 and he said, 'Do not be afraid, Paul. You must stand before Caesar. And look, God has kindly given you all those *who are* sailing with you.' 25 So,

men, be in good spirits, for I believe God that it will be so, *just* as it was spoken to me. 26 And we must run aground at a certain island." 27 And when it was *the* fourteenth night of us being driven about in the Adriatic, at about midnight, the sailors suspected that they were approaching land. 28 And when they took soundings, they found *the depth to be* twenty fathoms, and after leaving a short interval, when they took soundings again, they found *the depth to be* fifteen fathoms. 29 And fearing that we might run up against rocky places, they cast four anchors from *the* stern, and they prayed for day to come. 30 But when the sailors tried to abandon the ship and had lowered the tender into the sea, under pretext of being about to stretch out anchor *lines* from *the* bow, 31 Paul said to the centurion and the soldiers, "Unless these *men* remain in the ship, you cannot be saved." 32 Then the soldiers cut the cords of the tender free and let it drop. 33 Then while day was on the point of breaking, Paul encouraged everyone to partake of food, saying, "Today *is the* fourteenth day that you have been without food, waiting *in suspense*, not taking any. 34 So I encourage you to take *some* food, for this is for your salvation. For not a hair from anyone will fall from *his* head." 35 And when he had said these *things*, he took bread and thanked God in the presence of everyone and broke *it* and began to eat. 36 Then *they* all became cheerful, and they took food themselves too. 37 Now there were two hundred and seventy-six of us in the ship in all. 38 And when they had had their fill of food, they lightened the ship by jettisoning the corn into the sea. 39 And when day had come, they did not recognize the land, but they noticed a certain bay *which* had a beach, on which they resolved to drive the ship *ashore*, if possible. 40 And they slipped anchors and committed *everything* to the sea, while at the same time they loosened the connections to the rudders and hoisted the foresail to the prevailing *wind* and brought *the ship* to the beach. 41 So they were wrecked at a place with sea on two sides, and they ran the ship aground, and the prow became stuck and remained motionless, but the stern began to be broken up by the force of the waves. 42 Then a decision was made by the soldiers to kill the prisoners in case anyone should swim away and escape. 43 But the centurion, wishing to save Paul, prevented them from *carrying out their* intention and ordered those *who* could swim to jump overboard first and get to land, 44 then the remainder, some on planks, others on various *parts* of the ship. And in this way it *so* happened that all came safely through onto land.

Acts Chapter 28

1 Then, having come safely through, they learned that the island was called Malta. 2 Now the

barbarians showed us extraordinary kindness, for they lit a fire and welcomed all of us because of the rain which *had* come on and because of the cold. **3** And when Paul had gathered a mass of firewood and put *it* on the fire, a viper came out of the heat and fastened *itself* onto his hand. **4** And when the barbarians saw the wild beast hanging from his hand, they said to one another, "This man is no doubt a murderer, whom Justice has not allowed to live, although he was saved from the sea." **5** Now he shook off the beast into the fire and suffered no harm, **6** but they expected him to become inflamed or to suddenly fall down dead, but after they had been in expectation for a long *time*, and seen nothing untoward happen to him, they changed their minds and said that he was a god. **7** And in the neighbourhood of that place was *the* estate of the principal *man* of the island, by the name of Publius, who received us for three days and lodged us in a friendly way. **8** Now it came to pass that the father of Publius was lying *sick*, afflicted with fever and dysentery, and Paul went to him and prayed and laid hands on him and cured him. **9** And when this had taken place, the rest on the island who had sicknesses also came forward and were cured. **10** And they also honoured us with many honours, and when *we* set sail, they supplied *us* with what *was* needed. **11** And after three months, we set sail in a ship *which had* wintered on the island – an Alexandrian *one* with the ensign of Castor and Pollux. **12** Then we put in at Syracuse and remained *there* for three days. **13** From there we sailed round and reached Rhegium, and one day later, when a south *wind* sprang up, we came to Puteoli on the second day, **14** where we found *some* brothers, and we were invited to stay with them for seven days, and in this way we went to Rome. **15** And when the brothers from that place heard about our *circumstances*, they came out to meet us at the Appian *Way* Forum and the Three Taverns, and when Paul saw them, he gave thanks to God and took courage. **16** And when we came to Rome, the centurion handed over the prisoners to the military commander, but it was permitted for Paul to remain by himself with the soldier guarding him. **17** And it came to pass after three days that Paul called the prominent Jews together, and when they had gathered together, he said to them, "Men *and* brothers, I have done nothing against the people or the ancestral customs, but I have been delivered *as* a prisoner from Jerusalem into the hands of the Romans, **18** who after interrogating me wanted to release *me* because there was no cause for a death *penalty* against me. **19** But since the Jews spoke against *me*, I was compelled to appeal to Caesar, not that I had anything to accuse my nation of. **20** So for this reason I requested to see you and to address *you*, for I have this chain round me for the sake of the hope of Israel." **21** Then they said to him, "We have neither received letters about

you from Judaea, nor has anyone of the brothers come and reported or said anything bad about you. **22** We consider *it* proper to hear from you what you think. For concerning this sect, it is known to us that it is spoken against everywhere." **23** And they appointed him a day, and very many came to him, to *his* lodging, to whom he expounded, testifying solemnly to the kingdom of God, persuading them of the *things* concerning Jesus from both the law of Moses and the prophets, from morning to evening. **24** And some were persuaded by the *things* said, but others disbelieved. **25** And being at variance with each other, they separated, after Paul had made one remark: "The holy spirit spoke well through Isaiah the prophet to our fathers, **26** saying,

**'Go to this people and say,
«You will definitely hear
But certainly not understand,
And you will definitely see
But certainly not perceive,
27 For the heart of this people has become
obtuse,
And with *their* ears they hear in a dull way,
And they have closed their eyes,
Lest they should see with *their* eyes,
And hear with *their* ears,
And understand with *their* heart,
And repent,
And I would heal them.»'**

28 So let it be known to you that the salvation of God has been sent to the Gentiles, and they will hear *it*." **29** And when he had said these *things*, the Jews departed, holding a lot of debate among themselves. **30** Then Paul remained for a full two years in his own hired house, and he received all those *who* came to him, **31** proclaiming the kingdom of God and teaching the *things* concerning the Lord Jesus Christ, with all frankness, unhindered.

Reference(s) in Chapter 28: v.26 ↔ Isaiah 6:9 • v.27 ↔ Isaiah 6:10.

Romans

Romans Chapter 1

1 *From* Paul, a servant of Jesus Christ, a called apostle, separated to *the* gospel of God, **2** which he promised beforehand through his prophets in *the* holy scriptures, **3** concerning his son, who descended from *the* seed of David according to *the* flesh, **4** who *was* marked out *as* the son of God with power according to *the* spirit of holiness by resurrection of *the* dead – of Jesus Christ our Lord – **5** through whom we have received grace and an apostleship for obedience in faith among all the Gentiles for *the* cause of his name, **6** among whom you are also – *being* a called *people* of Jesus Christ – **7** to all those *who*

are in Rome, God's beloved, called *as* saints, grace to you and peace from God our father and Lord, Jesus Christ. **8**Firstly, I give thanks to my God through Jesus Christ for all of you, in that your faith is proclaimed in the whole world. **9**For God is my witness, whom I serve in my spirit in *the cause of the gospel of his son*, as *to how* I ceaselessly make mention of you, **10**always on *the occasions of* my prayers asking that I might by some means, sometime, at last, by the will of God, have a prosperous journey and come to you. **11**For I yearn to see you, in order that I may share some spiritual gift with you for you to be strengthened, **12**that is *to say, for me* to be encouraged along with you through each other's faith, both yours and mine. **13**But I do not want you to be unaware, brothers, that I often planned to come to you (but I have been prevented up to now) so that I might also bear some fruit among you as indeed among the rest of the Gentiles. **14**I am a debtor to both Greeks and barbarians, to both wise and foolish – **15**that *is the nature of* my eagerness to preach the gospel to you in Rome also. **16**For I am not ashamed of the gospel of Christ. For it *is the* power of God for salvation to everyone who believes, to *the Jew* first and also to *the Greek*. **17**For in it *the* righteousness of God is revealed, by faith, in faith, as it stands written: **“And the righteous shall live by faith.”** **18**For God's anger is revealed from heaven on all ungodliness and injustice of men who suppress the truth in injustice, **19**because what can be known about God is evident among them, for God has manifested *it* to them. **20**For the invisible *attributes of* him, from *the* creation of *the* world, are understood and caught sight of in the things made: his perpetual power and Deity, so that they are without excuse, **21**because although they knew God, they did not glorify *him* as God or give thanks, but they became vain in their reasonings, and their undiscerning heart was darkened. **22**Asserting that *they* were wise, they became foolish, **23**and they changed the glory of incorruptible God into a likeness, an image of perishable man and birds and quadrupeds and reptiles. **24**This *is* why God has delivered them up to uncleanness in the desires of their hearts, so that their bodies are dishonoured among themselves. **25**And they exchanged the truth of God for the lie, and they worshipped and served creation more than the creator, who is blessed throughout the ages. Amen. **26**For this *reason* God delivered them up to dishonourable passions. For their women also exchanged the natural way of things for one *which is* against nature, **27**and similarly the men also abandoned the natural way of things of the woman and burned in their lust for each other, males practising with males that *which is* indecent, and receiving the inevitable consequence of their error among themselves. **28**And *just* as they did

not think *it fit* to acknowledge God, God delivered them up to a discredited mentality, so as to do *things which are* not fitting, **29**being filled with all unrighteousness, fornication, wickedness, fraud, malice; *being* full of envy, murder, strife, deceit, malignity – whisperers, **30**slanderers, haters of God, insolent, arrogant, boasters, inventors of evil *things*, disobedient to parents, **31**without understanding, without loyalty, without affection, implacable, merciless, **32**who, although they are well aware of the decree of God, that those *who* do such *things* are worthy of death, not only do they do them, but they also approve of those *who* do *them*.

Reference(s) in Chapter 1: v.17 ↔ Habakkuk 2:4.

Romans Chapter 2

1Therefore you are without excuse, O man – everyone who judges. For in *the way* that you judge another, you condemn yourself. For you *who* judge do the same *things*. **2**But we know that God's judgment is according to truth on those *who* do such *things*. **3**Do you think this, O man who judges those *who* do such *things*, although you do them *yourself*: that you will escape God's judgment? **4**Or do you look down on the riches of his kindness and forbearance and longsuffering, being ignorant *of the fact* that the kindness of God leads you to repentance? **5**But you, with your obduracy and unrepentant heart, are storing up wrath for yourself on *the* day of wrath and revelation and *the* righteous judgment of God, **6***who will render to each person according to his works*, **7**to some in accordance with *their* patience in good work, seeking glory and honour and incorruptibility: age-abiding life; **8**but to those *who are* of contention, and disobedient to the truth, and trusting in unrighteousness: wrath and anger, **9**tribulation and anguish on *the* mind of every man who perpetrates evil, *of the Jew* first, and also of *the Greek*; **10**but glory and honour and peace to everyone who does good, to *the Jew* first and also to *the Greek*. **11**For there is no partiality with God. **12**For *those* who have sinned without the law will also die without the law. And *those* who have sinned in *the* law will be judged by *the* law, **13**for *it is* not the hearers of the law *who are* just with God, but *it is* the doers of the law *who* will be justified. **14**For when *the* Gentiles, who *do* not have *the* law, carry out by nature the *requirements* of the law, they, although not having *the* law, are a law to themselves, **15**who demonstrate the work of the law, a *work* written in their hearts, while their conscience bears witness also, while *their* reasonings accuse or else defend each other – **16***this judgment being* on the day when God judges the secret *things* of men according to my gospel through Jesus Christ. **17**Look, you are called a Jew, and you rely on the law and boast in God, **18**and you

know *his* will, and you scrutinize the *things that* differ, being taught from the law, **19** and you trust yourself to be a guide of *the* blind, a light to those in darkness, **20** *as* an instructor of *the* foolish, a teacher of infants, having the formulation of the knowledge and the truth *found* in the law. **21** So you *who* teach another, do you not teach yourself? You *who* preach not to steal, do you steal? **22** You *who* tell *people* not to commit adultery, do you commit adultery? You *who* abominate idols, do you steal sacred *items*? **23** You who boast in *the* law, do you through your transgression of the law dishonour God? **24** **“For the name of God is blasphemed because of you among the Gentiles”**, as it stands written. **25** For circumcision is indeed of benefit if you carry out *the* law, but if you are a transgressor of *the* law, your circumcision has become uncircumcision. **26** So if the uncircumcision keeps the ordinances of the law, will not his uncircumcision be considered *as* circumcision? **27** And will *not* uncircumcision by nature, if it fulfils the law, judge you a transgressor of *the* law, despite *your* written *word* and circumcision? **28** For *it is* not he *who is* openly *so who is* a Jew, nor he *who is* openly circumcision in *the* flesh, **29** but he *who is* a Jew in secret, and *is the* circumcision of the heart by spirit, not by *the* written *word*, *one* whose praise *is* not from men but from God.

Reference(s) in Chapter 2: v.6 ↔ Psalm 62:13MT (Psalm 62:12AV), Jeremiah 17:10, Jeremiah 32:19 • v.24 ↔ Ezekiel 36:20-21, Ezekiel 36:23, Isaiah 52:5.

Romans Chapter 3

1 What, then, *is* special about the Jew? Or what *is* the benefit to the circumcision? **2** Much in every respect. Firstly, then, because the oracles of God were entrusted *to him*. **3** For what if some have disbelieved? Their disbelief does not make God's faithfulness void, does it? **4** May it not be *so*. But let God be true and every man a liar, as it stands written:

**“In order that you may be justified with your words,
And that you may be vindicated
When you are judged.”**

5 And if our unrighteousness commends *the* righteousness of God, what shall we say? Surely God, who brings wrath, *is* not unjust? I speak humanly. **6** May it not be *so*. Otherwise, how will God judge the world? **7** For if God's truth has abounded to his glory in *the face of* my untruth, why am I for my part still judged as a sinner? **8** – and not according to *how* we are slanderously spoken of, and according to *what* some also claim that we say, *namely*, “Let us do evil *things* so that good *things* may come”, whose judgment is merited. **9** What then? Are we superior? Not at all. For we have already made the charge that both Jews and Greeks are all under sin. **10** As it stands written:

“Not even one is righteous.

11 There is no-one who understands;

There is no-one who seeks God.

12 All have turned aside;

They have become altogether useless.

There is no-one who shows kindness

– There is not even one.

13 Their throat is an open sepulchre;

With their tongues they have been deceitful;

Vipers' venom is under their lips,

14 Whose mouth is full of cursing and bitterness.

15 Their feet are swift to shed blood.

16 Ruin and hardship are in their ways,

17 But they do not know the way of peace.

18 There is no fear of God before their eyes.”

19 But we know that whatever the law says, it speaks to those *who are* under the law, so that every mouth may be stopped up, and the whole world may be accountable to God, **20** because no flesh will be justified by *the* works of *the* law before him, for through *the* law *is* acknowledgment of sin. **21** But now *the* righteousness of God has been made manifest without *the* law, testified to by the law and the prophets – **22** *the* righteousness of God through faith in Jesus Christ for all and on all who believe, for there is no distinction, **23** for all have sinned and fall short of the glory of God, **24** being justified freely by his grace through the redemption which *is* in Christ Jesus, **25** whom God appointed *as* a propitiation through faith in his blood, as a demonstration of his righteousness, for the sake of the remission of previously committed sins, **26** in God's forbearance, as a demonstration of his righteousness at the present time, with a view to him being just and a justifier of him *who is a partaker* of faith in Jesus. **27** So where *is* boasting? It is excluded. By what law? *That* of works? No, rather by *the* law of faith. **28** We conclude therefore that man is justified by faith apart from works of the law. **29** Or *is* God *God of the* Jews only? *Is he* not also of *the* Gentiles? Yes, of *the* Gentiles too, **30** seeing that God, who will justify circumcision by faith and uncircumcision through faith, *is* one. **31** Do we make *the* law void through faith? Far from it. Rather, we establish *the* law.

Reference(s) in Chapter 3: v.4 ↔ Psalm 51:6MT (Psalm 51:4AV) • v.10 ↔ Psalm 14:1, Psalm 53:2MT (Psalm 53:1AV), Ecclesiastes 7:20 • v.11 ↔ Psalm 14:2, Psalm 53:3MT (Psalm 53:2AV) • v.12 ↔ Psalm 14:3, Psalm 53:4MT (Psalm 53:3AV) • v.13 ↔ Psalm 5:10MT (Psalm 5:9AV), Psalm 140:4MT (Psalm 140:3AV) • v.14 ↔ Psalm 10:7 • v.15 ↔ Isaiah 59:7 • v.16 ↔ Isaiah 59:7 • v.17 ↔ Isaiah 59:8 • v.18 ↔ Psalm 36:2MT (Psalm 36:1AV).

Romans Chapter 4

1 What then shall we say Abraham our father has found with respect to *the* flesh? **2** For if Abraham

was justified by works, he has a *reason* to boast, but not to God. **3** For what does the scripture say? **“Now Abraham believed God, and it was imputed to him as righteousness.”** **4** And the wages *due* to the workman are not considered as *being* of grace, but as a debt. **5** But for one *who* does not work, but *who* believes in him *who* justifies the ungodly, his faith is counted as righteousness. **6** As indeed David also says *of* the blessedness of the man to whom God imputes righteousness, apart from works,

7 “Blessed are they whose lawless deeds have been forgiven

And whose sins have been covered over.

8 Blessed is the man

To whom *the* Lord will not impute sin at all.”

9 So *is* this blessedness on the circumcision or also on the uncircumcision? For we say, “Faith was imputed to Abraham as righteousness.”

10 How then was it imputed? *To him* when he was in circumcision or in uncircumcision? Not in circumcision but in uncircumcision. **11** And he received *the* sign of circumcision, a seal of the righteousness of faith which *was* in uncircumcision, so that he should be the father of all those *who* believe despite uncircumcision, with a view to righteousness being imputed to them also, **12** and *the* father of *the* circumcision, not to those of *the* circumcision only, but also to those *who* march in the footsteps of our father Abraham's faith, which *was* in uncircumcision.

13 For the promise to Abraham or to his seed *was* not through *the* law, that he should be heir to the world, but *it was* through *the* righteousness of faith. **14** For if those of *the* law *were* heirs, faith *would* have been made void, and the promise *would* have been invalidated, **15** for the law engenders wrath, for where there is no law, neither *is there* transgression. **16** Here *is* why *it is* of faith: so that *it is* by grace, in order that the promise *be* secure for all the seed, not only to that of the law, but also to that of Abraham's faith, who is *the* father of us all, **17** as it stands written: **“I have appointed you a father of many nations”**, in the sight of God, whom he believed, who makes the dead alive and calls the *things* not in existence to exist. **18** And he against hope *but* in hope believed, so that he became the father of many nations according to what *had been* spoken: **“So shall your seed be.”** **19** And not being weak in faith, he did not consider his own body, *which was* by that time dead, he being about one hundred years *old*, or the deadness of Sarah's womb, **20** and he did not hesitate at God's promise in disbelief, but he was strengthened in faith, and he gave glory to God, **21** and he was fully convinced that what he had promised, he was also able to do, **22** which *is* also why **it was imputed to him as righteousness.** **23** But it was not written for his sake alone that it was imputed to him, **24** but also for our sakes, to whom it is

going to be imputed – to us *who* believe in him *who* raised Jesus our Lord from *the* dead, **25** who was delivered on account of our transgressions and raised on account of our justification.

Reference(s) in Chapter 4: v.3 ↔ Genesis 15:6 • v.7 ↔ Psalm 32:1 • v.8 ↔ Psalm 32:2 • v.17 ↔ Genesis 17:5 • v.18 ↔ Genesis 15:5 • v.22 ↔ Genesis 15:6.

Romans Chapter 5

1 Having been justified therefore by faith, we have peace with God through our Lord Jesus Christ, **2** through whom we have also obtained access by faith into this grace in which we stand, and we exult in *the* hope of the glory of God. **3** And not only *so*, but we also exult in tribulations, knowing that tribulation produces patience; **4** and patience, proven character; and proven character, hope. **5** Now hope does not cause shame, because the love of God has been poured out in our hearts by holy spirit which *has been* given to us. **6** For while we were still weak, Christ at *the* due time died for *the* ungodly. **7** For scarcely will anyone die for a righteous *person*. Yet for a good *person* someone *might* perhaps even dare to die. **8** But God commends his own love to us, because while we were still sinners, Christ died for us. **9** So having been all *the* more justified now by his blood, we shall be saved from wrath by him. **10** For if when *we* were hostile, we were reconciled to God through the death of his son, how much more, having been reconciled, shall we be saved by his life! **11** And not only *so*, but *we* also exult in God through our Lord, Jesus Christ, through whom we have now received reconciliation. **12** This *is* why, just as sin came into the world through one man, and through sin, death, so also death passed on to all men, seeing that all have sinned, **13** for *even* before *the* law sin was in *the* world, but sin is not indicted when there is no law. **14** But death reigned from Adam to Moses, including over those *who had* not sinned in a similar way to the transgression of Adam, who is a depiction of the *one* to come. **15** But the act of grace *is* not as the transgression *is*. For if in the transgression of one *person*, many have died, how much more has the grace of God, and the gift in grace which *is* from one man Jesus Christ, abounded to many! **16** And the gift *is* not just *subsequent* to one *person* having sinned. For the judgment on one *person* *led* to condemnation, but the act of grace *ensuing* from many transgressions *led* to justification. **17** For if death started reigning by the transgression of one *man* – through the one – how much more will those *who* receive the abundance of grace and the gift of righteousness reign in life through one *man*, Jesus Christ! **18** So then, as by one transgression *sentence came* on all men *leading* to condemnation, so also by one righteous act *the gift came* to all men *leading* to justification *which is* life. **19** For as through the

disobedience of one man many were established *as* sinners, so also through the obedience of one many will be established *as* righteous. **20** Then *the* law came along, so that transgression should abound, but where sin abounded, grace superabounded, **21** so that as sin reigned by death, so also grace might reign through righteousness *leading* to age-abiding life through Jesus Christ our Lord.

Romans Chapter 6

1 What then shall we say? Do we continue in sin so that grace may abound? **2** Far from it! How shall *we* who have died to sin go on living in it? **3** Or do you not know that as many of us as have been baptized into Christ Jesus have been baptized into his death? **4** Therefore we have been buried with him through baptism into death, in order that as Christ rose from *the* dead by the glory of the father, so we too should walk in newness of life. **5** For if we have been made of a joint nature in the likeness of his death, then we shall also be *in the likeness* of his resurrection, **6** knowing this, that our old man was jointly crucified, in order that the body of sin might be put out of action, so that we should no longer serve sin. **7** For he *who has* died has been cleared of sin. **8** So if we died with Christ, we believe we shall also live with him, **9** knowing that Christ, having been raised from *the* dead, no longer dies; death no longer has dominion over him. **10** For *as regards the fact that* he died, he died to sin once and for all, but *as regards the fact that* he is alive, he is alive to God. **11** Likewise, you also count yourselves to be dead to sin, but living to God in Christ Jesus our Lord. **12** Do not let sin reign in your mortal body by obeying it in its desires. **13** And do not put your members *as* weapons of iniquity at the disposal of sin, but put yourselves at the disposal of God, *as being* living from *the* dead, and your members *as* weapons of righteousness at the disposal of God. **14** For sin shall not have dominion over you, for you are not under *the* law, but under grace. **15** What then? Shall we sin because we are not under *the* law, but under grace? Far from it. **16** Do you not know that to whom you put yourselves at the disposal of *as* slaves in obedience – to *him* whom you obey – you are slaves, whether of sin *resulting* in death or of obedience *resulting* in righteousness? **17** But thanks *be* to God, because you were slaves of sin, but you have been obedient from *the* heart to the form of doctrine to which you were committed. **18** But having been set free from sin, you have become servants of righteousness. **19** I speak humanly on account of the weakness of your flesh. For as you have *in the past* put your members in service to immorality and lawlessness, *resulting* in lawlessness, so now put your members in service to righteousness, *resulting* in sanctification. **20** For when you were

slaves of sin, you were free *in regard* to righteousness. **21** So what fruit did you then have from the *things* of which you are now ashamed? For the result of those *things* *is* death. **22** But now, having been set free from sin, and having been made servants to God, you have your fruit in sanctification, and the result, *which is* age-abiding life. **23** For the wages of sin *are* death, but the gift of God *is* age-abiding life in Christ Jesus our Lord.

Romans Chapter 7

1 Or are you unaware, brothers – for I speak to *those who* know *the* law – that the law rules over man as long as he is alive? **2** For a married woman is bound by *the* law to *her* husband while he is alive, but if the husband dies, she is released from the law of the husband. **3** So she will be called an adulteress if she becomes *the wife* of another man while the husband is alive. But if the husband dies, she is free from the law, so that she is not an adulteress if she becomes *the wife* of another man. **4** So, my brothers, you too have died to the law through the body of Christ so as to become *subject* to another, him *who has been* raised from *the* dead, so that we may bear fruit to God. **5** For when we were in the flesh, the sinful passions *defined* by the law were active in our members so as to produce fruit to death. **6** But now, we have been released from the law, and we have died *to that* by which we were being held, so that we should serve in newness of spirit and not in *the* oldness of *the* letter. **7** What, then, shall we say? *Is* the law sin? Far from it. But I would not have known sin, except through *the* law. For indeed I would not have known covetousness if the law had not said, “**You shall not covet.**” **8** And sin, having seized *the* opportunity through the commandment, engendered in me all *sorts of* covetousness. For without *the* law, sin is dead. **9** And I was alive without *the* law at one time. But when the commandment came, sin came to life, but I died, **10** and the very commandment *leading* to life was found by me *to lead* to death, **11** for sin seized *the* opportunity through the commandment, and it deceived me and killed *me* through that. **12** And so the law *is* holy, and the commandment holy and righteous and good. **13** So did that *which was* good become death to me? Far from it. But sin *did*, in order that it might be shown up *as* sin, engendering death to me through that *which is* good – in order that sin might become exceedingly sinful through the commandment. **14** For we know that the law is spiritual, but I am carnal, sold under sin. **15** For I do not approve of what I do. For *it is* not *the case* that I do what I want *to do*, but what I hate – that *is what* I do. **16** And if I do what I do not wish *to do*, I assent to the law that *it is* good. **17** But now *it is* no longer I *who* do it, but the sin which dwells in me. **18** For I know that there does not

dwelt in me – that is, in my flesh – *anything* good. For willing a *thing* is readily available to me, but doing that *which is* good escapes me. **19** For I do not do *the* good that I wish to do, but *as for the* evil that I do not wish to do – that is *what* I do. **20** Now if I do *that* which I do not wish to do, *it is* no longer I *who* do it, but the sin which dwells in me. **21** So I find the principle for me, who would like to do that *which is* good, that evil besets me. **22** For I delight in the law of God from *the perspective of* the inward man. **23** But I see another law in my members warring against the law of my mind and making me captive to the law of sin which is in my members. **24** Miserable man *that I am!* Who will rescue me from this mortal body? **25** I thank God *that it is* through Jesus Christ our Lord. So then, I myself serve *the* law of God with my mind, but *the* law of sin with the flesh.

Reference(s) in Chapter 7: v.7 ↔ Exodus 20:17, Deuteronomy 5:21.

Romans Chapter 8

1 So *there is* now no condemnation of those in Christ Jesus, who *do* not walk according to *the* flesh, but according to *the* spirit. **2** For the law of the spirit of life in Christ Jesus has freed me from the law of sin and death. **3** For what *was* impossible with the law, in that it was weak as a result of the flesh, God *did*, having sent his own son in *the* likeness of sinful flesh, and concerning sin he condemned sin in the flesh, **4** in order that the righteous decree of the law might be fulfilled in us who walk not according to *the* flesh but according to *the* spirit. **5** For those *who* are according to *the* flesh concentrate on the *interests* of the flesh, but those *who are* according to *the* spirit *concentrate on* the *interests* of the spirit. **6** For the mindset of the flesh *is on a par with* death, but the mindset of the spirit *is on a par with* life and peace. **7** For the mindset of the flesh *is* hostile to God, for it is not subject to the law of God, nor indeed can it *be*, **8** and those *who* are in *the* flesh cannot please God. **9** But you are not in *the* flesh, but in *the* spirit, assuming *the* spirit of God dwells in you. But if anyone does not have *the* spirit of Christ, he is not *one of* his. **10** But if Christ is in you, the body is dead because of sin, but the spirit *is* life because of righteousness. **11** And if the spirit of him *who* raised Jesus from *the* dead dwells in you, he *who* raised Christ from *the* dead will also give life to your mortal bodies on account of his spirit which dwells in you. **12** So then, brothers, we are debtors, *but* not to the flesh, to live according to *the* flesh, **13** for if you live according to *the* flesh, you are going to die. But if you mortify the deeds of the body through *the* spirit, you will live. **14** For *those* who are led by *the* spirit of God are *the* sons of God. **15** For you have not received *the* spirit of bondage again, *leading* to fear, but you have

received *the* spirit of adoption, by which we cry, “Abba, father.” **16** The spirit itself bears joint witness with our spirit that we are children of God. **17** And if children, *then* also heirs, God’s heirs at that, and Christ’s joint heirs, if indeed we jointly suffer, in order also for us to be jointly glorified. **18** For I do not consider the sufferings of the present time worthy *compared* to the coming glory *which is* to be revealed to us. **19** For the eager expectation of creation awaits the revelation of the sons of God. **20** For creation was subject to futility, not willingly, but on account of him *who* did the subjecting, *but* in hope **21** that also creation itself will be delivered from the bondage of decay into the glorious freedom of the children of God. **22** For we know that the whole of creation has been groaning and suffering labour pains together up to now. **23** And not only *that*, but also those who have the firstfruit of the spirit, and we ourselves also groan inwardly while awaiting the adoption – the redemption of our body. **24** For we have been saved by hope. Now hope *which is* seen is not hope. For what someone sees, *in* what way does he also hope *for it?* **25** But if we hope *for that* which we do not see, we await *it* with patience. **26** And likewise, the spirit also helps *counter* our weaknesses. For we do not know in what way we shall pray – as *we* ought to – but the spirit itself intercedes for us with unutterable sighings. **27** And **he who searches hearts** knows what the mindset of the spirit *is*, because it intercedes for *the* saints in God’s way. **28** And we know that for those *who* love God, all *things* work together for good, for those *who* are called according to *his* purpose, **29** that *those* whom he knew beforehand, he also predestined to be conformed to the likeness of his son, so that he should be *the* firstborn among many brothers; **30** and those whom he predestined, he also called; and those whom he called, he also justified; and those whom he justified, he also glorified. **31** What, then, shall we say to these *things?* If God is for us, who *is* against us? **32** *He* who for his part did not spare his own son but delivered him up for all of us, how will he not with him also make a gift of all *things* to us? **33** Who can bring a charge against God’s chosen *ones?* God *is* the *one who* justifies. **34** Who *is* the accuser? Christ *is* the *one who* died, or rather, *who* was also raised, who is also at *the right hand* of God, who also intercedes for us. **35** Who can separate us from the love of Christ? *Can* tribulation or anguish or persecution or famine or destitution or danger or *the* sword? **36** As it stands written:

**“For your sake we are killed all day long.
We have been considered as sheep for
slaughter.”**

37 But in all these *things* we do more than conquer through him *who* loved us. **38** For I have been persuaded that neither death nor life, nor angels, nor dominions nor powers, nor *things*

present or future, **39** nor height nor depth, nor any other creation will be able to separate us from the love of God which *is* in Christ Jesus our Lord.

Reference(s) in Chapter 8: v.27 ↔ Jeremiah 17:10, Jeremiah 20:12 • v.36 ↔ Psalm 44:23MT (Psalm 44:22AV).

Romans Chapter 9

1 I am speaking *the* truth in Christ – I am not lying – with my conscience jointly bearing me witness by holy spirit, **2** that I have great sorrow and continual distress in my heart. **3** For I could vow that I myself were accursed from Christ for the sake of my brothers, my kinsmen according to *the* flesh, **4** who are Israelites, who *have* the adoption and the glory and the covenants and the instituting of the law and the service and the promises, **5** of whom the fathers *are*, and from whom Christ *is* as regards *the* flesh, who is above all, God blessed throughout the ages. Amen. **6** But *it is* not so that the word of God has failed. For *it is* not all those of Israel who *are* Israel, **7** nor *is it so* that because they are the seed of Abraham, *they are* all children, but, **“In the line of Isaac your seed will be called.”** **8** This means *that it is* not the children of the flesh who *are the* children of God, but *rather that* the children of the promise are counted as seed. **9** For this *is the* word of promise: **“At this time I will come, and Sarah will have a son.”** **10** And not only *this*, but Rebecca also conceived from one *man*, Isaac our father, **11** for while *they* had not yet been born and had not done anything good or bad (so that the purpose of God should stand by choice, not of works, but by him *who* does the calling) **12** it was said to her, **“The elder will serve the younger.”** **13** As it stands written: **“I have loved Jacob, but I have hated Esau.”** **14** What, then, shall we say? Surely *there is* no injustice with God? May it not be *so*. **15** For he says to Moses, **“I will show mercy to whomever I will show mercy, and I will have compassion on whomever I will have compassion.”** **16** So then, *it is* not a matter of him *who* wishes, nor of him *who* runs, but of God who shows mercy. **17** For the scripture says to Pharaoh, **“I raised you up for this very thing: that I might show my power by means of you, and so that my name might be proclaimed in all the earth.”** **18** So he has mercy on whom he wishes, and he hardens whom he wishes. **19** Then you will say to me, “Why does he blame *anyone* then? For who is withstanding his will?” **20** Rather, O man, who are you to answer back to God? **Will the artefact say to the fashioner, “Why did you make me like this?”** **21** Or does the potter not have the power over the clay to make from the same lump one vessel having honour, but another lacking honour? **22** So *what* if God, wishing to show anger and to make his power known, endured with much longsuffering *the* vessels of wrath, prepared for destruction,

23 and *acted* in order that he might make the riches of his glory known on vessels of mercy, which he prepared beforehand for glory – **24** us whom he called, not only out of *the* Jews, but also out of *the* Gentiles. **25** As he also says in Hosea,

**“I will call those *who are* not my people ‘My people’,
And her *who was* not beloved ‘Beloved.’**

26 And it will be *the case*
That in the place where it was said to them,
**‘You are not my people’,
There they will be called
‘The sons of the living God.’ ”**

27 And Isaiah cries out concerning Israel,
**“Even if the number of the sons of Israel
Is like the sand of the sea,
The remnant will be saved.**

28 For he will conclude *the* matter
And make decrees in righteousness,
Because *the* Lord will carry out *the*
pronouncement

Which has been decreed on the earth.”

29 And as Isaiah foretold,
**“If *the* Lord of hosts had not left us a seed,
We would have become like Sodom,
And we would have been made to resemble
Gomorrah.”**

30 What, then, shall we say? – That *the* Gentiles who *do* not pursue righteousness have attained righteousness, and righteousness out of faith *at that*. **31** But Israel, pursuing *the* law of righteousness, has not come up to *the standard of the* law of righteousness. **32** How come? Because *they pursued it* not out of faith but out of works of *the* law. For they stumbled at the stumbling block, **33** as it stands written:

**“Behold, I put a stumbling block in Zion
And a rock of offence,
But no-one who believes in it
Will be put to shame.”**

Reference(s) in Chapter 9: v.7 ↔ Genesis 21:12 • v.9 ↔ Genesis 18:14 • v.12 ↔ Genesis 25:23 • v.13 ↔ Malachi 1:2, Malachi 1:3, Deuteronomy 21:15 • v.15 ↔ Exodus 33:19 • v.17 ↔ Exodus 9:16 • v.20 ↔ Isaiah 29:16, Isaiah 45:9 • v.25 ↔ Hosea 1:9, Hosea 2:1MT (Hosea 1:10AV) • v.26 ↔ Hosea 2:1MT (Hosea 1:10AV), Hosea 2:25MT (Hosea 2:23AV) • v.27 ↔ Isaiah 10:22 • v.28 ↔ Isaiah 10:22, Isaiah 10:23 • v.29 ↔ Isaiah 1:9 • v.33 ↔ Isaiah 8:14, Isaiah 28:16, Psalm 118:22.

Romans Chapter 10

1 Brothers, my heart's desire and supplication to God for Israel is for salvation. **2** For I testify to them that they have a zeal for God, but not according to knowledge. **3** For they are ignorant of God's righteousness, and, seeking to establish their own righteousness, they have not submitted to God's righteousness. **4** For Christ *is the* objective of *the* law *leading* to righteousness to everyone who believes. **5** For Moses describes

the righteousness which *is* of the law, that **the man who does the requirements will live by them.** 6 But the righteousness which *is* of faith speaks like this: **“Do not say in your heart, ‘Who will go up to heaven?’”** – that is, to bring Christ down – 7 **“or, ‘Who will go down to the abyss?’”** – that is, to bring Christ up from the dead. 8 But what does it say? **“The word is near to you, in your mouth and in your heart”** – that is, the word of faith which we proclaim, 9 that if you confess *the* Lord Jesus with your mouth, and you believe in your heart that God raised him from *the* dead, you will be saved. 10 For *one* believes with *the* heart *leading* to righteousness, and confesses with *the* mouth *leading* to salvation. 11 For the scripture says, **“No-one who believes in him will be put to shame.”** 12 For there is no distinction between Jew and Greek; for the same *one is* Lord of all, being rich towards all those *who* call on him. 13 For **everyone who calls on the name of the Lord will be saved.** 14 How, then, will they call on *him* in whom they have not believed? And how will they believe in *him* whom they have not heard? And how will they hear without *one who* does the proclaiming? 15 And how will they do the proclaiming if they are not sent? As it stands written:

**“How beautiful are the feet
Of those *who* preach the gospel of peace,
Of those *who* preach the gospel of good
things!”**

16 But not all have responded to the gospel. For Isaiah says,

“Lord, who has believed our account?”

17 So faith *comes* from an announcement heard, and the announcement *comes* through *the* word of God. 18 But I say, “Have they not heard?” *They certainly have –*

**Their speech went out into all the earth,
And their words to the ends of the world.**

19 But I say, “Did Israel not know?” Firstly, Moses says,

**“I will provoke you to jealousy by a non-
nation,
By a foolish nation I will provoke you to
anger.”**

20 But Isaiah shows boldness and says,

**“I have been found
By those *who were* not seeking me;
I have become evident
To those *who were* not inquiring after me.”**

21 But to Israel he says,

**“All day long I have stretched out my hands
To a disbelieving and refractory people.”**

Reference(s) in Chapter 10: v.5 ↔ Leviticus 18:5 • v.6 ↔ Deuteronomy 30:12 • v.7 ↔ Deuteronomy 30:13 • v.8 ↔ Deuteronomy 30:14 • v.11 ↔ Isaiah 28:16 • v.13 ↔ Joel 3:5MT (Joel 2:32AV) • v.15 ↔ Isaiah 52:7 • v.16 ↔ Isaiah 53:1 • v.18 ↔ Psalm 19:5MT (Psalm 19:4AV) • v.19 ↔ Deuteronomy 32:21 • v.20 ↔ Isaiah 65:1 • v.21 ↔ Isaiah 65:2.

Romans Chapter 11

1 So I say, “Surely God has not rejected his people?” May it not be *so*. For I also am an Israelite, of *the* seed of Abraham, of *the* tribe of Benjamin. 2 **God has not rejected his people** whom he knew beforehand. Or do you not know what the scripture says in *the passage about* Elijah, when he intercedes to God against Israel, and says, 3 **“Lord, they have killed your prophets and demolished your altars, and I am left remaining on my own, and they seek my life”?** 4 But what does the oracle say to him? – **“I have kept myself seven thousand men who have not bowed the knee to Baal.”** 5 So in this way even at the present time a remnant exists by a gracious choice. 6 And if by grace, *then* no longer by works, *for* then grace is no longer grace. But if by works, *then* it is no longer grace, *for* then the work is no longer work. 7 What *is the* case then? What Israel is seeking it has not obtained, but those chosen did obtain *it*, whereas the rest became hardened. 8 As it stands written:

**“God gave them a slumbering spirit –
Eyes not for seeing**

And ears not for hearing”,
which holds up to this day. 9 And David says,

“Make their table become a snare

And a trap,

And a stumbling block

And a requital to them;

10 Make their eyes darkened

So as not to see,

And bend their back continually.”

11 So I say, “Did they stumble in order that they might fall?” Far from it. But by their fall *there is* salvation to the Gentiles, so as to provoke them to jealousy. 12 Now if their fall *is the* world's richness, and their decline *is the* richness of *the* Gentiles, how much more *is* their fulness! 13 For I speak to you Gentiles. Insofar as I am an apostle of *the* Gentiles, I glorify my ministry, 14 *seeing* if somehow I can provoke *those of* my flesh to jealousy and save some of them. 15 For if casting them aside *is the* reconciliation of the world, what *is the* acceptance of *them*, if not life from *the* dead? 16 And if the firstfruit *is* holy, so *is* the bulk. And if the root *is* holy, so *are* the branches. 17 But if some of the branches have been broken off, and you, being a wild olive, have been grafted into them and have become a joint partaker of the root and the fatness of the olive tree, 18 do not boast over the branches. And if you do boast, *consider that it is* not you *who* support the root, but the root *you*. 19 Then suppose you should say, “*Some* branches were broken off so that I might be grafted in.” 20 Well *now*, they were broken off because of unbelief, but you stand by faith. Do not be high-minded, but be fearful. 21 For if God did not spare the natural branches, maybe he will not spare you

either. **22** So see *the* kindness and severity of God: severity towards those *who have* fallen, but kindness to you, if you remain in the kindness, otherwise you will also be cut off. **23** And they too, if they do not remain in unbelief, will be grafted in. For God is able to graft them in again. **24** For if you were cut out from the naturally wild olive and were unnaturally grafted in to *the* fine olive, how much more can these, the natural *branches*, be grafted into their own olive tree! **25** For I do not want you to be ignorant, brothers, of this mystery, so that you are not clever in your own *estimation*: that hardness in part has taken place with Israel, *and it will remain* until the fulness of the Gentiles has come in. **26** And in this way all Israel will be saved, as it stands written:

“The deliverer will come out of Zion

And will turn ungodliness away from Jacob,

27 And this is my covenant with them

When I take away their sins.”

28 Now in relation to the gospel *they are* hostile for your sake, but in relation to the choice *they are* beloved for the sake of the fathers. **29** For the gracious gifts and the calling of God are irrevocable. **30** For just as you once did not believe God, but now have received mercy in their unbelief, **31** so also have these not believed *either*, in the mercy *shown* to you, in order that they too may receive mercy. **32** For God has shut everyone up in unbelief in order that he may show everyone mercy. **33** Oh depth of God's riches and wisdom and knowledge, how unsearchable his judgments *are* and untraceable his ways *are*!

34 For who has known the mind of the Lord?

Or who has been his counsellor?

35 Or who has given him anything beforehand,

And it will be repaid to him?

36 For all *things are* from him and through him and *destined* for him. To him *be* glory throughout the ages. Amen.

Reference(s) in Chapter 11: v.2 ↔ Psalm 94:14 • v.3 ↔ 1 Kings 19:10, 1 Kings 19:14 • v.4 ↔ 1 Kings 19:18 • v.8 ↔ Isaiah 29:10; Isaiah 6:9, Ezekiel 12:2 • v.9 ↔ Psalm 69:23MT (Psalm 69:22AV) • v.10 ↔ Psalm 69:24MT (Psalm 69:23AV) • v.26 ↔ Isaiah 59:20 • v.27 ↔ Isaiah 27:9, Isaiah 59:21 • v.34 ↔ Isaiah 40:13 • v.35 ↔ Job 41:3MT (Job 41:11AV).

Romans Chapter 12

1 So I exhort you, brothers, *being moved* by the mercies of God, to present your bodies *as* a living sacrifice, a holy *one*, pleasing to God, *as* your rational service, **2** and not to be conformed to this age, but to be transformed by the renewal of your mind, in order to determine what the will of God *is*, what *is* good and pleasing and perfect. **3** For by the grace which *has been* given to me, I am telling everyone among you not to be high-minded above how *you* should be minded, but to

be minded to be sober-minded, as God has apportioned a measure of faith to each *one*. **4** For as we have many members in one body, but not all members have the same function, **5** so, *being* many, we are one body in Christ, but individually members of each other. **6** And we have different gracious gifts according to the grace given to us, whether prophecy, according to the proportion of *our* faith, **7** whether a ministry, in the ministry, or whether *as* a teacher, in education, **8** or whether *as* one *who* encourages, with encouragement; a sharer, with generosity; one *who* presides, with diligence; one *who* shows mercy, with cheerfulness. **9** Love is unpretentious. *Let us* abhor evil, clinging to goodness, **10** showing tender affection to each other in brotherly love, guiding each other with honour, **11** with diligence, not *being* slack, being fervent in the spirit, serving the Lord, **12** rejoicing in hope, being patient in tribulation, persevering in prayer, **13** contributing to the needs of the saints, pursuing hospitality. **14** Bless those *who* persecute you. Bless and do not curse. **15** Rejoice with those *who are* rejoicing, and weep with those *who are* weeping. **16** *Be* of the same mind towards each other. Do not be high-minded, but sympathize with those *who are* low-ranking. **Do not become wise-minded in your own estimation.** **17** Let no-one render evil for evil. **Have a predisposition for good things in the presence of all men.** **18** If *it is* possible, as much as you *can*, be peaceable with all men. **19** **Do not take revenge on each other**, beloved, but leave room for anger, for it stands written: **“Vengeance is mine. I will repay”**, says *the* Lord.

20 “So if your enemy is hungry,

Feed him.

If he is thirsty,

Give him a drink.

For by doing this

You will heap fiery coals on his head.”

21 Do not be conquered by evil, but conquer evil with goodness.

Reference(s) in Chapter 12: v.16 ↔ Proverbs 3:7 • v.17 ↔ Proverbs 3:4 • v.19 ↔ Deuteronomy 32:35, Proverbs 20:22, Proverbs 24:29, Proverbs 25:22 • v.20 ↔ Proverbs 25:21, Proverbs 25:22.

Romans Chapter 13

1 Let every person be subject to supreme authorities. For there is no authority unless *appointed* by God, and the existing authorities have been appointed by God, **2** so that he *who* opposes authority is resisting God's ordinance, and those *who* resist will bring judgment on themselves. **3** For rulers are not a terror to good works, but to bad *ones*. Now do you wish not to fear authority? Do what *is* good, and you will have commendation for it, **4** for it is an instrument of God *which applies* to you to good *purpose*. But if you do what *is* wrong, *then* fear,

for it does not bear the sword for nothing, for it is an instrument of God, an avenger in wrath on him *who* does wrong. **5** So *it is* necessary to be subject not only on account of the wrath, but also on account of *one's* conscience. **6** So in view of this, pay *your* taxes also. For they are God's ministers persevering with this very *thing*. **7** So pay to everyone what *is* due – tax to whom tax *is* due, levies to whom levies *are* due, fear to whom fear *is* due, honour to whom honour *is* due. **8** Don't owe anyone anything except to love one another, for he *who* loves another has fulfilled the law. **9** For the *injunctions* are, **“You shall not commit adultery. You shall not commit murder. You shall not steal. You shall not covet.”** And if *there is* any other commandment, it is summed up in this *formula*: **“You shall love your neighbour as yourself.”** **10** Love does not inflict harm on *one's* neighbour. Therefore love *is* the fulness of the law. **11** And *there is* this, while we know the time, that *the hour is* already *here* for us to be roused from sleep. For our salvation *is* now nearer than when we believed. **12** The night is advanced; the day has drawn near. So let us put away the works of darkness and put on the armour of light. **13** Let us walk decently as in *the* day, not with orgies and in drunkenness, not in promiscuity and licentiousness, not in strife and jealousy, **14** but put on the Lord Jesus Christ, and do not indulge in the predisposition of the flesh in *its* desires.

Reference(s) in Chapter 13: v.9 ↔ Exodus 20:13-15, Exodus 20:17, Leviticus 19:18, Deuteronomy 5:17-19.

Romans Chapter 14

1 Receive him *who* is weak in faith, *but* not *by getting involved* in arbitrating in arguments. **2** One *person* believes in eating everything; another *who* is weak eats vegetables. **3** Let him *who* eats *something* not despise him *who* does not eat *it*, nor he *who* does not eat *something* judge him *who* does eat *it*. For God has accepted him. **4** Who are you to judge another *person's* servant? He stands or falls *serving* his own master. But he will be upheld, for God is able to uphold him. **5** One *person* judges *one* day against another, while another judges each day. Let each *one* be completely sure in his own mind. **6** He *who* considers the day considers *it* to the honour of the Lord, and he *who* ignores the day ignores *it* to the honour of the Lord. And he *who* eats *something*, eats *it* to the honour of the Lord, for he gives thanks to God. And he *who* refrains from eating *something* refrains from eating *it* also to the honour of the Lord, and he gives God thanks. **7** For none of us lives for himself, and no-one dies for himself. **8** For if we live, we live to the Lord, or if we die, we die to the Lord. So whether we live or whether we die, we are the Lord's. **9** For *it is* for this *reason* that Christ both died and rose and came to life: in order that he might

be Lord of both *the* dead and *the* living. **10** And why do you judge your brother? Or again, why do you despise your brother? For we will all stand at Christ's court. **11** For it stands written:

“‘As I live’, says the Lord,

‘To me every knee shall bow,

And every tongue will confess to God.’”

12 So then, each of us will give an account of himself to God. **13** So let us no longer judge each other, but judge this rather: not to put a stumbling block or a *cause of* offence in *your* brother's way. **14** I know and have been persuaded by the Lord Jesus that nothing *is* profane of itself, except that to anyone *who* considers something to be profane, to him *it is* profane. **15** And if your brother grieves on account of food, you no longer walk lovingly. Do not by your food lose him for whom Christ died. **16** So do not let your good *behaviour* be slandered, **17** for the kingdom of God is not food and drink, but righteousness and peace and joy by holy spirit. **18** For he *who* serves Christ in these *matters is* pleasing to God and approved of by men. **19** So then, let us pursue the *things that pertain* to peace and to each other's edification. **20** Do not undo the work for God on account of food. All *things are* clean, but *it is* wrong for the man who eats with offence *to do so*. **21** *It is* good not to eat meat or drink wine or *to consume anything* at which your brother stumbles or is offended or falters. **22** Do you have faith? Have *it* as your own in God's sight. Blessed *is* he *who* does not judge himself in what he approves of. **23** But he *who is* in two minds stands condemned if he eats *like that*, because *it is* not *based* on faith. Indeed everything that *is* not *based* on faith is a sin. **24** To him *who is* able to establish you according to my gospel and the proclaiming of Jesus Christ by revelation of a mystery, kept silent in *past* durations of the ages, **25** but *which is* now made manifest, through prophetic scriptures on command of age-abiding God, for obedience to faith, having been made known to all the nations, **26** to God *the* only wise *one*, through Jesus Christ, to him *be* glory throughout the ages. Amen.

• The last three verses above are at the end of Romans 16 in the AV and many editions.

Reference(s) in Chapter 14: v.11 ↔ Isaiah 45:23.

Romans Chapter 15

1 Now we *who are* able should bear the weaknesses of those *who are* unable to, and we *should* not please ourselves. **2** Let each *one* of us please *his* neighbour in what *is* right for edification. **3** For indeed, Christ did not please himself, but as it stands written: **“The reproaches of those *who* reproach you have fallen on me.”** **4** For all *the things* which were written beforehand were written for our instruction, in order that we might have hope

through patience and through the encouragement of the scriptures. **5** May the God of patience and encouragement give you the same mindset among each other, in accordance with Christ Jesus, **6** so that you glorify the God and father of our Lord Jesus Christ in unanimity *and* in unison. **7** On this *account*, receive each other as Christ also received you, with a view to God's glory. **8** Now I say that Christ Jesus has become a minister of *the* circumcision for God's truth, to confirm the promises to the fathers, **9** and for the Gentiles to glorify God for *his* mercy, as it stands written:

“On account of this I will confess you among the Gentiles,

And I will sing praises to your name.”

10 And again he says,

**“Rejoice, you Gentiles,
With his people.”**

11 And again,

“Praise the Lord, all you Gentiles”

and,

“Laud him, all you peoples.”

12 And again, Isaiah says,

“There will be the root of Jesse

**And the one who rises to rule over the
Gentiles.**

In him the Gentiles will hope.”

13 Now may the God of hope fill you with all joy and peace in believing, so that you abound in the hope, by *the* power of holy spirit. **14** And I am convinced, my brothers, I my very self, concerning you, that you yourselves too are full of goodness *and are* filled with all knowledge, *and that you are* able also to advise others. **15** Now I have written rather boldly to you, brothers, on occasion, as *one* reminding you, on account of the grace given to me by God **16** for me to be a minister of Jesus Christ to the Gentiles, sacredly ministering the gospel of God, in order that the Gentiles' offering might be acceptable, sanctified by holy spirit. **17** So I have exultation in Christ Jesus *in respect of matters* pertaining to God. **18** For I will not dare to speak *of* anything other than of *the things* which Christ accomplished through me in *the cause of* obedience of *the* Gentiles in word and deed, **19** by *the* power of signs and miracles, by *the* power of God's spirit, so that *I* have completed *the proclamation of* the gospel of Christ from Jerusalem and round about as far as Illyricum, **20** in this way being particular not to preach the gospel where Christ has been named, so that I do not build on another's foundation, **21** but as it stands written:

**“Those to whom no announcement about
him was made**

Shall see,

And those who have not heard

Will understand.”

22 And this *is* also why I was prevented *in* many ways from coming to you, **23** but now, no longer

having an opportunity in these regions, but having had a longing to come to you for many years, **24** as soon as I go to Spain, I will come to you. For I hope to see you as I pass through and to be sent on *my way* there by you, if I may first enjoy your company for a while. **25** But now I am going to Jerusalem to minister to the saints. **26** For Macedonia and Achaëa were pleased to make a certain contribution for the poor among the saints in Jerusalem. **27** For they were pleased, and they are their debtors. For if the Gentiles had a share in their spiritual *benefits*, they conversely have a duty to minister to them in material *matters*. **28** So when I have completed this and have sealed *the transfer of* these proceeds to them, I will depart *passing through* your way for Spain. **29** And I know that when I come to you, I will come in the fulness of the blessing of the gospel of Christ. **30** And I encourage you, brothers, through our Lord Jesus Christ, and through the love of the spirit, to jointly strive with me in prayers to God for me, **31** in order that I may be delivered from those *who* in Judaea do not believe, and that my ministry in Jerusalem may be well-received by the saints, **32** in order that I may come to you with joy through *the* will of God and may refresh myself with you. **33** *May* the God of peace *be* with you all. Amen.

Reference(s) in Chapter 15: v.3 ↔ Psalm 69:10MT (Psalm 69:9AV) • v.9 ↔ 2 Samuel 22:50, Psalm 18:50MT (Psalm 18:49AV) • v.10 ↔ Deuteronomy 32:43 • v.11 ↔ Psalm 117:1 • v.12 ↔ Isaiah 11:10 • v.21 ↔ Isaiah 52:15.

Romans Chapter 16

1 I commend to you Phoebe our sister, *who* is a minister of the church which *is* in Cenchrea, **2** so that you welcome her in *the* Lord, in a way worthy of the saints, and that you stand by her in whatever matter she needs from you, for indeed she has been a patroness to many, including myself. **3** Greet Prisca and Aquila my fellow workers in Christ Jesus, **4** who have risked their own necks for my life, to whom not only I, but also all the churches of the Gentiles give thanks, **5** and *greet* the church in various homes of theirs. Greet Epäenetüs my beloved, who is *the* firstfruit of Achaëa in Christ. **6** Greet Mary, who has toiled a lot for us. **7** Greet Andronicus and Junia my kinsmen and my fellow captives, who are outstanding among the apostles, who were also in Christ before me. **8** Greet Amplias, my beloved in *the* Lord. **9** Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved. **10** Greet Apelles, who *is* proven in Christ. Greet those of *the household of* Aristobulus. **11** Greet Herodion, my kinsman. Greet those of *the household of* Narcissus, who are in *the* Lord. **12** Greet Tryphaëna and Tryphosa, who *are* toiling in *the* Lord. Greet Persis the beloved, who has toiled a lot in *the* Lord. **13** Greet Rufus, who *is* eminent in *the* Lord, and his mother, and mine. **14** Greet

Asyncritus, Phlegon, Hermas, Patrobas, Hermes and the brothers with them. **15** Greet Philologus and Julia, Nereus and his sister, and Olympas and all the saints who *are* with them. **16** Greet each other with a holy kiss. The churches of Christ greet you. **17** And I exhort you, brothers, to look out for those *who* cause dissensions and offences contrary to the teaching which you have learned, and turn away from them. **18** For suchlike do not serve our Lord Jesus Christ, but their own belly, and they deceive the hearts of the naive through smooth speech and fine language. **19** For your obedience has reached everyone. So I rejoice over you. And I want you to be wise with respect to good, but untainted with respect to evil. **20** And the God of peace will crush Satan under your feet quickly. The grace of our Lord Jesus Christ *be* with you. **21** Timothy, my fellow worker, and Lucius and Jason and Sosipater my kinsmen greet you. **22** I Tertius, who wrote *out* the epistle, greet you in *the* Lord. **23** Gaius, my host – and *host* of the whole church – greets you. Erastus, the steward of the city greets you, as *does* Quartus, *our* brother. **24** The grace of our Lord Jesus Christ *be* with all of you. Amen.

● For what the AV and many editions present as verses 25-27, see the end of chapter 14.

1 Corinthians

1 Corinthians Chapter 1

1 *From* Paul, a called apostle of Jesus Christ by *the* will of God, and Sosthenes *our* brother, **2** to the church of God which is in Corinth, to *those* sanctified in Christ Jesus, called *to be* saints, with all those *who* call on the name of our Lord Jesus Christ in every place of both theirs and ours, **3** grace to you, and peace from God our father and Lord, Jesus Christ. **4** I thank my God always on your behalf for the grace of God which *has been* given to you in Christ Jesus, **5** because you have been enriched in him in everything, in all speech and *in* all knowledge, **6** in accordance with *the fact that* the testimony of Christ has been confirmed in you, **7** so that you are not lacking in any gracious gift, as you await the revelation of our Lord Jesus Christ, **8** who will also secure you up to *the* end, irreproachable on the day of our Lord Jesus Christ. **9** God, by whom you were called into fellowship with his son Jesus Christ our Lord, *is* faithful. **10** And I exhort you, brothers, in the name of our Lord Jesus Christ, that you all speak with one *voice*, and *that* there should not be *any* divisions among you, and *that* you should be equipped with the same mind and with the same purpose. **11** For concerning you, my brothers, it has been shown to me by those of Chloe's *household* that there are controversies among you. **12** And I mean this,

that each of you is saying, “I am of *the school of* Paul”, and, “I of Apollos”, and, “I of Cephas”, and, “I of Christ.” **13** Is Christ divided? Paul was not crucified for you, *was he*? Or were you baptized in Paul's name? **14** I thank God that I did not baptize any of you except Crispus and Gaius, **15** so that no-one should say that I baptized in my own name. **16** But I also baptized the household of Stephanas. Other *than that*, I do not know whether I baptized anyone else. **17** For Christ did not send me to baptize, but to preach the gospel, not in linguistic wisdom, so that the cross of Christ should not be made void. **18** For the word of the cross is foolishness to those *who are on the road* to perdition, but to us who *are being* saved, it is *the* power of God. **19** For it stands written:

**“I will demolish the wisdom of the wise
And dismiss the intelligence of the
intellectuals.”**

20 Where *is the* wise man? Where *is the* scribe? Where *is the* debater of this age? Has not God rendered the wisdom of this world foolish? **21** For since the world, in the wisdom of God, did not know God through *its* wisdom, it pleased God to save those *who* believe through the foolishness of the proclamation *of the gospel*. **22** Indeed *so*, seeing that *the* Jews ask for a sign, and *the* Greeks seek wisdom, **23** while we proclaim Christ crucified, a stumbling block to *the* Jews, and foolishness to *the* Greeks, **24** but to those themselves *who are* called, both Jews and Greeks, Christ *the* power of God and *the* wisdom of God, **25** because the foolishness of God is wiser than men, and the weakness of God is stronger than men. **26** For you see your calling, brothers, *and* that not many *who are* wise according to *the* flesh, that not many *who are* powerful, that not many *who are* of noble birth, *are called*, **27** but God has chosen the foolish *things* of the world, in order that he might put the wise to shame, and God has chosen the weak *things* of the world, in order that he might put the strong *things* to shame, **28** and God has chosen the ignoble *things* of the world, and the despised *things*, and the nonexistent *things*, in order to nullify the existing *things*, **29** in order that no flesh should boast in God's presence. **30** But by virtue of him you are in Christ Jesus, who became our wisdom from God, both righteousness and holiness, and redemption, **31** in order that, as it stands written: **“Let him *who* boasts boast in *the* Lord.”**

Reference(s) in Chapter 1: v.19 ↔ Isaiah 29:14 ● v.31 ↔ Jeremiah 9:23MT (Jeremiah 9:24AV).

1 Corinthians Chapter 2

1 And *as for* me, when I came to you, brothers, I did not come in extravagance of speech or wisdom when I proclaimed the testimony of God to you. **2** For I decided not to know anything among you except Jesus Christ, and him

crucified. **3** And I came to you in weakness and in fear and in much trembling. **4** And my speech and my proclamation *were* not with persuasive words of human wisdom, but in an exhibition of spirit and power, **5** in order that your faith should not be in men's wisdom, but in *the* power of God. **6** But we speak wisdom among those *who are* complete – wisdom not of this age, nor of the rulers of this age, who *are being* brought to nothing, **7** but we speak God's wisdom in a mystery, *wisdom which has been* hidden, which God pre-ordained before the ages for our glory, **8** which none of the rulers of this age has known, for if they had known, they would not have crucified the Lord of glory. **9** But, as it stands written:

“What *the* eye has not seen

And *the* ear has not heard

And *what* has not arisen *in the* heart of man

***Are* what God has prepared**

For those *who* love him.”

10 And God has revealed *them* to us through his spirit. For the spirit inquires about all *things*, including the deep *things* of God. **11** For who among men knows the *concerns* of man, except the spirit of man which *is* in him? And likewise, no-one knows the *concerns* of God except the spirit of God. **12** But we have not received the spirit of the world, but the spirit which *is* from God, in order that we might know the *things* graciously given to us by God. **13** And we also speak *of* these *things*, not with subject matter taught by human wisdom, but with subject matter taught by holy spirit, as we compare spiritual *things* with spiritual *things*. **14** But *the* natural man does not receive the *things* of the spirit of God, for they are foolishness to him, and he cannot know *them* because they are spiritually evaluated. **15** But the spiritual *person* evaluates everything, but he himself is not evaluated by anyone.

16 For who has known *the* mind of *the* Lord

And can instruct him?

But we have *the* mind of Christ.

Reference(s) in Chapter 2: v.9 ↔ Isaiah 64:3MT (Isaiah 64:4AV) • v.16 ↔ Isaiah 40:13.

1 Corinthians Chapter 3

1 Yet I *myself*, brothers, was not able to speak to you as *one does* to spiritual *people*, but *only* as *one does* to carnal *people*, as to infants in Christ. **2** I have given you milk to drink rather than food, for you were not yet able *to take it*, and even now you still can't, **3** for you are still carnal, for where *there is* rivalry among you, and strife, and dissensions, are you not carnal and do you *not* walk according to man? **4** For whenever a person says, “I am of Paul”, and another, “I am of Apollos”, are you not carnal? **5** Well who is Paul, and who *is* Apollos, but ministers through whom you came to believe, and each *has a* ministry

according to *what* the Lord gave *him*? **6** I planted, Apollos watered, but God gave the growth. **7** So neither he *who* plants nor he *who* waters is anything, but God who gives the growth. **8** But he *who* plants and he *who* waters are one *agency*. And each will receive his own reward according to his own labour. **9** For we are God's co-workers; you are God's cultivated field – God's building. **10** I have laid a foundation as a wise master-builder, according to the grace of God given to me, and another is building on *it*. But let each *one* watch how he builds on *it*. **11** For no-one can lay *any* other foundation than the *one which has been* laid, which is Jesus Christ. **12** But if anyone builds gold, silver, precious stones, wood, hay, *or* straw on this foundation, **13** each *person's* work will become manifest. For the day will show *it*, because *it will* be revealed by fire. And the fire will prove what kind of work each *person's* is. **14** If anyone's work which he has built on remains, he will receive a reward. **15** If anyone's work is burnt up, he will suffer loss, but he himself will be saved, but this *is* how: as through fire. **16** Do you not know that you are *the* sanctuary of God and *that* the spirit of God dwells in you? **17** If anyone spoils the sanctuary of God, God will spoil him. For the sanctuary of God is holy, which *is what* you are. **18** Let no-one deceive himself. If anyone among you considers *himself* to be wise in this age, let him become foolish, in order that he may become wise. **19** For the wisdom of this world is foolishness with God. For it stands written: **“He catches the wise in their own cunning.”** **20** And again: **“The Lord knows the reasonings of the wise – that they are vain.”** **21** So let no-one among men boast, for all *things* are yours, **22** whether Paul or Apollos or Cephas or the world or life or death, whether present or future – everything is yours, **23** and you *are* Christ's, and Christ *is* God's.

Reference(s) in Chapter 3: v.19 ↔ Job 5:13 • v.20 ↔ Psalm 94:11.

1 Corinthians Chapter 4

1 In this way let a man consider us as servants of Christ and stewards of *the* mysteries of God. **2** Moreover it is required in stewards that a person is found *to be* faithful. **3** And it is *the* least of my *concerns* that I should be examined by you or by *the probings* of the day of man. But neither do I examine myself. **4** For I am not conscious of anything against myself, but I do not stand justified by that. And he *who* examines me is *the* Lord. **5** As a result, do not judge anything before *its* time, until the Lord comes, who will also bring the hidden *things* of darkness to light, and he will make the motives of *people's* hearts manifest, and then each *one* will have praise from God. **6** And, brothers, I have applied these *things* to myself and Apollos on your account, so that you *who are* among us might learn not to

speculate beyond what stands written, so that you aren't self-opinionated – one *person* above another to *the detriment* of someone else. 7 For who gives you distinct characteristics? And what do you possess that you did not receive? But if you received *it*, why do you boast as if you didn't receive *it*? 8 You have already become satiated, you have already become rich, you have started reigning without us – and if only you really had started reigning, so that we too might reign with you. 9 For I consider that God has exhibited us, the apostles, last, as *people* under sentence of death, because we have become a spectacle to the world and to angels and to men. 10 We *are* foolish for the sake of Christ, whereas you *are* wise in Christ. We *are* weak, whereas you *are* strong. You *are* esteemed, whereas we *are* without honour. 11 Up to the present hour we have been hungry and thirsty and been poorly clothed and have been knocked about and have been without a fixed address, 12 and we have been toiling, working with our own hands. When railed at, we bless; when persecuted, we endure; 13 when slandered, we speak in good cheer. We have become like *the* scum of the world – *the* offscouring of all *sorts* – up to the present *time*. 14 I do not write these *things* to put you to shame, but I warn *you about it* as my beloved children. 15 For *even* if you had ten thousand tutors in Christ, *you still would not have* many fathers. For I have begotten you in Christ Jesus through the gospel. 16 So I exhort you: be imitators of me. 17 For this *reason* I have sent you Timothy, who is a beloved child of mine, and faithful in *the* Lord, *and* who will remind you of my ways in Christ – how I teach everywhere in every church. 18 Some *of you* are complacent, as though I were not coming to you. 19 And I will come to you quickly, if the Lord wishes *it*, and get to know not the talk of those *who are* complacent, but the power, 20 for the kingdom of God is not in talk but in power. 21 What do you want? For me to come to you with a rod, or in love and a spirit of meekness?

1 Corinthians Chapter 5

1 It is heard – very much so – *that there is* fornication among you, and fornication of such a kind that is not even named among the Gentiles, that someone should have *his* father's wife. 2 And you are complacent and have not rather mourned, so that he *who* committed this act should be removed from your company. 3 Well I, being absent in the body but present in the spirit, have already reached a decision on him *who* actually did this, as if I were present, 4 in the name of our Lord Jesus Christ, while you are gathered together (as *is* my spirit) with the power of our Lord Jesus Christ, 5 to deliver a *man* like this to Satan, for destruction of the flesh, in order that the spirit might be saved on the day of the Lord

Jesus. 6 Your boasting *is* not a good *thing*. Do you not know that a little leaven leavens the whole lump? 7 Clear out the old leaven, in order to be a new lump, since you are unleavened. For indeed, our Passover has been sacrificed for us – Christ – 8 so let us keep the feast, not in old leaven, nor in leaven of wickedness and evil, but in unleavened *bread* of sincerity and truth. 9 I have written to you in the epistle not to associate with fornicators, 10 and not at all with the fornicators of this world, or with the fraudsters, or *the* rapacious or idolaters, since then you would have to depart from the world. 11 And I have written to you now not to associate with *anyone* if he *is* called a brother, *but who* is a fornicator or a fraudster or an idolater or *is* abusive or drunk or rapacious, and not to eat with such a *person*. 12 But what *business is it* of mine to also judge those outside? *Is it* not those inside *whom* you judge? 13 But God will judge those outside. However, you shall remove the wicked *person* from your own *group*.

1 Corinthians Chapter 6

1 Does anyone among you dare, if you have a case against another, to go to law before the unjust, and not before the saints? 2 Do you not know that the saints will judge the world? And *that* if the world is judged by you, *then* you are unsuited for *the* least of *the* courts? 3 Do you not know that we shall judge angels? So surely not commonplace *matters*! 4 So if you have commonplace court *cases*, appoint those *who are* considered nobodies in the church. 5 I speak to your shame. Is there not even one wise *person* among you, then, who will be able to judge between *one* of his brothers *and another*, 6 while *instead* a brother goes to law with a brother, and that before unbelievers? 7 So you are already wholly at fault in that you have lawsuits with each other. Why do you not rather suffer the injustice? Why do you not rather suffer being defrauded? 8 But you commit injustice and perpetrate fraud, and against brothers *at that*. 9 Or do you not know that *the* unjust will not inherit *the* kingdom of God? Do not be led astray: neither fornicators nor idolaters nor adulterers nor the effeminate, nor men who lie with men, 10 nor fraudsters, nor thieves, nor drunkards, nor the abusive, nor the rapacious will inherit *the* kingdom of God. 11 And so were some of you. But you have had yourselves washed, and you have been sanctified, and you have been justified in the name of the Lord Jesus and by the spirit of our God. 12 Everything is permitted me, but not everything is profitable. Everything is permitted me, but I will not be put under authority by anyone. 13 Food for the stomach and the stomach for food – but God will bring both of these to nothing. And the body *is* not for fornication, but for the Lord, and the Lord *is* for the body. 14 And

God has raised the Lord, and he will also raise us through his power. **15** Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make *them the* members of a prostitute? May it not be so! **16** Do you not know that he *who is* joined to a prostitute is one body? **“For the two”**, he says, **“will be one flesh.”** **17** But he *who is* joined to the Lord is one spirit. **18** Flee fornication. Whatever sin a man commits is separate from the body. But he *who* fornicates sins against his own body. **19** Or do you not know that your body is *the* sanctuary of the holy spirit in you, which you have from God? And you are not your own, **20** for you have been bought at a price. Glorify God, therefore, in your body and in your spirit, which are God's.

Reference(s) in Chapter 6: v.16 ↔ Genesis 2:24.

1 Corinthians Chapter 7

1 Now concerning the *things* about which you wrote to me, *it is* good for a man not to touch a woman. **2** But because of *the danger of* fornication, let each *man* have his own wife, and each *woman* have her own husband. **3** Let the husband fulfil the romance due to the wife, and similarly also the wife to *her* husband. **4** *It is* not the wife *who* has authority over her own body, but the husband. And similarly, neither *is it* the man *who* has authority over his own body, but the wife. **5** Do not withhold from one another, except perhaps in agreement for a while, in order that you may be at leisure for fasting and prayer, and come together again, so that Satan does not tempt you through lack of control on your part. **6** But I say this sympathetically, not by commandment. **7** For I wish that all men were as I myself *am*, but each has his own gracious gift from God – one of this kind, one of that kind. **8** But I say to those *who are* unmarried and to the widows, *that it is* good for them if they remain as I *am*. **9** But if they *cannot* control themselves, let them marry. For it is better to marry than to be ardently desirous. **10** And to those married, I command, *though* not I, but the Lord, that a woman should not separate from *her* husband. **11** But if she does separate, let her remain unmarried, or let her be reconciled to *her* husband. And I command a husband not to divorce *his* wife. **12** And to the rest, I, not the Lord, speak. If any brother has an unbelieving wife, and she consents to live with him, let him not divorce her. **13** And *as for* a wife who has an unbelieving husband, and he consents to live with her, let her not divorce him. **14** For the unbelieving husband has been sanctified by the wife, and the unbelieving wife has been sanctified by the husband, since otherwise your children would be unclean, but as *it is*, they are holy. **15** But if the unbelieving *spouse* separates, let him be separate. A brother or sister is not tied down in such *cases*. And God has called us in peace. **16** For how do you know, *you* wife,

whether you will save *your* husband? Or how do you know, *you* husband, whether you will save *your* wife? **17** But as God has distributed to everyone – as the Lord has called everyone – so let him walk. And this *is what* I command in all the churches. **18** Is anyone *who is* circumcised called? Let him not screen *his circumcision*. Is anyone in uncircumcision called? Let him not be circumcised. **19** Circumcision isn't anything, nor is uncircumcision anything, but *rather* keeping *the* commandments of God *is quite something*. **20** Let each person remain in the *particular* calling in which he is called. **21** Have you, *as a* slave, been called? Don't let it be a concern to you. But even so, if you can become free, *it is* preferable to make use of it. **22** For the slave who *has been* called in *the* Lord is *the* Lord's freedman. Likewise too, the called free *man* is Christ's servant. **23** You have been bought at a price; do not become slaves of men. **24** Brothers, let everyone remain with God in the *circumstances* in which he has been called. **25** Now concerning virgins, I do not have a commandment from *the* Lord, but I give *my* opinion as *one who* has received mercy from *the* Lord, so as to be faithful. **26** So I consider this to be right, on account of the present constrained circumstances: *that it is* right for a man to stay as *he is*. **27** Are you bound to a wife? Do not seek dissolution. Have you been released from a wife? Do not seek a wife. **28** But even if you do marry, you have not sinned. And if a virgin marries, she has not sinned. However, such will have tribulation in the flesh. But I spare you. **29** And I say this, brothers: the time *has* drawn on. From now on it is for even those who have wives to be as if they do not have *wives*, **30** and *for* those who weep *to be* as if they do not weep, and *for* those *who* rejoice *to be* as if they do not rejoice, and *for* those *who* make purchases *to be* as if they *don't* possess *anything*, **31** and *for* those *who* use this world *to be* as if they *don't* exploit *it*, for the system of this world is passing away. **32** And I would like you to be free from anxiety. He *who is* not married cares about the *affairs* of the Lord, *about* how he can please the Lord, **33** but he *who is* married cares about the *affairs* of the world, *about* how he can please *his* wife. **34** There is also a distinction between a *married* woman and a virgin. An unmarried *woman* cares about the *affairs* of the Lord, in order that she may be holy in both body and spirit. But the married *woman* cares about the *affairs* of the world, *about* how she can please *her* husband. **35** And I say this for the benefit of yourselves, not in order to put a noose round you, but for the sake of what *is* seemly and with willing devotion to the Lord without distraction. **36** But if anyone thinks he is behaving in an improper way towards his virgin *daughter*, if she is passing the prime of *life*, and *if he thinks* it has to be this way, let him do what he wishes – he is not sinning – let *such virgins*

marry. **37** But *he* who stands steadfast in *his* heart, not being under compulsion, but *who* has control over his own will, and *who* has so decided in his heart to keep his virgin *daughter at home* – he does well. **38** So that he *who* gives *her* in marriage also does well, but he *who does not give her* in marriage does better. **39** *The* wife is bound by *the* law as long as her husband is alive. But if *her* husband falls asleep, she is free to marry whom she wishes, except *that it must be* in *the* Lord. **40** But she is more blessed if she remains as *she is*, in my opinion. And I also consider that I have *the* spirit of God.

1 Corinthians Chapter 8

1 Now concerning *things* offered to idols, we know that we all have knowledge. Knowledge puffs *a person* up, whereas love edifies. **2** And if anyone thinks he knows anything, he has not yet come to knowledge of anything in the way it is necessary to know *it*. **3** But if anyone loves God, he is known by him. **4** Concerning food *which has been* offered to idols, then, we know that *there is* no *self-existent* idol in *the* universe, and that *there is* no other God besides *the* one. **5** For indeed, although there are *those* called gods, whether in heaven or on earth, as indeed there are many gods and many lords, **6** yet to us *there is* one God, the father, from whom all *things come*, including us for him, and one Lord Jesus Christ, through whom all *things come*, including us through him. **7** But knowledge *is* not *prevalent* among all. And some still eat that *which has been* offered to idols with consciousness of the idol, and their conscience, being weak, is defiled. **8** But food does not commend us to God. For neither if we eat do we gain *anything*, nor if we do not eat do we lose *anything*. **9** But watch out that this warrant of yours does not become a cause of stumbling to those *who are* weak. **10** For if anyone sees you – you *who* have knowledge – reclining *at table* in an idolatrous temple, will not his conscience, with him being weak, be indoctrinated with the *matter* of eating *things* offered to idols? **11** And the weak brother, for whose sake Christ died, will be lost *when confronted* with your knowledge. **12** And in this way, in sinning against the brothers and wounding their weak conscience, you would be sinning against Christ. **13** That *is* why if food causes offence to my brother, I certainly will never eat meat, in order not to cause offence to my brother.

1 Corinthians Chapter 9

1 Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are you not my work in *the* Lord? **2** If I am not an apostle to others, at least I am to you. For you in *the* Lord are the seal of my apostleship. **3** My defence to those *who* examine me is as follows. **4** Do we not have

authority to eat and drink? **5** Do we not have authority to take a sister-lady around as the other apostles and the brothers of the Lord *do*, and Cephas *does*? **6** Or *is it* only Barnabas and I *who* do not have a warrant not to work? **7** Who ever serves as a soldier at his own expense? Who plants a vineyard and does not eat from its fruit? Or who tends a flock and does not eat from the milk of the flock? **8** Do I just say these *things* on a human level? Or does the law not say these *things* too? **9** For in the law of Moses it stands written: “**You shall not muzzle an ox which threshes.**” Is God really concerned about oxen? **10** Or does he say *it* entirely for our sakes? Well, it was written for our sakes, because he *who* ploughs should plough in hope, and he *who* threshes in hope *should* have a share of his hope. **11** If we have sown spiritual *things* for you, *is it anything* extraordinary if we reap your material *things*? **12** If others share in *this* authority over you, should not we *all the* more? But we have not used this authority; rather, we endure all *things*, in order not to create any hindrance to the gospel of Christ. **13** Do you not know that those *who* work on holy *matters* eat from *the income* of the temple, and that those *who* officiate at the altar take a share in *the sacrifices* of the altar? **14** In this way the Lord also made provision for those *who* proclaim the gospel to live from the gospel. **15** But I have not used any of these *things*, and I have not written these *things*, in order for them to be *forgone* like that in my *case*. For *it is* better for me to die than that anyone should make my exultation void. **16** For if I preach the gospel, I do not have anything to glory about, for necessity constrains me. But woe *is* me if I do not preach the gospel. **17** For if I do this willingly, I have a reward. But if unwillingly, *then* I have *still* been entrusted with a stewardship. **18** So what is my reward? That in preaching the gospel I may present the gospel of Christ without expense *being incurred*, so as not to exploit my authority with the gospel. **19** For although I am free from all, I have made myself a slave to all, so as to win over the greater number of *people*. **20** And I became as a Jew to the Jews, in order to win over *the* Jews; to those under *the* law I became as *one* under *the* law, in order that I might win over those under *the* law; **21** to those *who are* without the law I became as *one* without the law (not being without the law to God, but subject in the law to Christ), in order that I might win over those without the law. **22** To the weak I became as *one* weak, in order to win over the weak. I have become all *sorts of things* to all *kinds of people*, in order to save some in all *sorts of* ways. **23** I do this on account of the gospel, in order that I may be a fellow sharer of it. **24** Do you not know that those *who* run in a stadium all run, but *only one* receives the prize? Run so as to win! **25** Every contestant exerts himself in every *way*. So they *do it* in order to obtain a perishable

crown, but we *for* an imperishable *one*. 26 So then, I run like that, not falteringly. I box like that, not beating the air, 27 but I deal severely with my body and bring *it* into subjection, in case, having proclaimed *this* to others, I myself become disqualified.

Reference(s) in Chapter 9: v.9 ↔ Deuteronomy 25:4.

1 Corinthians Chapter 10

1 And, brothers, I do not want you to be ignorant of *the fact* that our fathers were all under the cloud, and all passed through the sea. 2 And they all had themselves baptized into Moses in the cloud and in the sea, 3 and they all ate the same spiritual food, 4 and they all drank the same spiritual drink, for they drank from a spiritual rock following *them*, and the rock was Christ. 5 But God was not pleased with most of them, as *is evidenced by how* they were strewn around in the desert. 6 But these *things* were depictions for us, so that we should not be intent on evil *things*, as they for their part were intent. 7 And do not become idolaters, as some of them *did*, as indeed it stands written: **“The people sat down to eat and drink, and they stood up to make sport.”** 8 And let us not fornicate, as some of them fornicated, and twenty-three thousand fell in one day. 9 And let us not put Christ to the test, as some of them put *him* to the test and were destroyed by the serpents. 10 And do not grumble, as some of them grumbled and were killed by the destroyer. 11 Now all these *things* happened to those *people as* depictions, but they have been written as a warning to us, on whom the ends of the ages have converged. 12 So he *who* thinks he is standing, let him watch out that he does not fall. 13 Temptation has not got a grip on you, except for *the human kind*. But God *is* faithful, and he will not allow you to be tempted beyond what you can *take*, but *rather* will also fashion the outcome with the temptation so that you can endure *it*. 14 Therefore, my beloved, flee from idolatry. 15 I speak as to *the prudent*; judge *for yourselves* what I say. 16 The cup of blessing which we bless – is it not fellowship with the blood of Christ? The bread which we break – is it not fellowship with the body of Christ? 17 Because *although* many, we are one loaf of bread, one body – for we all partake of one loaf of bread. 18 Look at Israel according to *the flesh*. Are not those *who* eat the sacrifices involved with the altar? 19 What, then, do I say? That an idol is anything? Or that *that which is* offered to an idol is anything? 20 *No*, but *I say* that what the Gentiles offer, **they offer to demons and not to God**, and I do not want you to become involved with the demons. 21 You cannot drink *the* cup of *the* Lord as well as *the* cup of demons. You cannot partake of *the* Lord's table and of *the* demons' table. 22 Or do we provoke the Lord to jealousy? Are we really stronger than him?

23 Everything is permitted me, but not everything is profitable. Everything is permitted me, but not everything edifies. 24 Let no-one seek his own *interest*, but *rather* let each *seek that* of another. 25 Eat anything that *is* sold in the meat-market, not inquiring in any *way* for conscience's sake. 26 **For the earth is the Lord's and the fullness of it.** 27 If any of the unbelievers invites you round and you wish to go, eat everything laid before you, not inquiring in any *way* for conscience's sake. 28 But if anyone says to you, “This has been offered to idols”, do not eat *it*, on account of him who informed *you* and conscience. **For the earth is the Lord's and the fullness of it.** 29 And I don't mean your own conscience, but that of the other. For why should my freedom be judged by another's conscience? 30 If I partake in gratitude, why should I be vilified for that for which I give thanks? 31 So whether you eat or whether you drink or whether you do anything, do everything to *the* glory of God. 32 Be inoffensive to both Jews and Greeks as well as to the church of God, 33 as I also please everyone *in respect of* all *things*, not seeking my own benefit, but that of the many, so that they may be saved.

Reference(s) in Chapter 10: v.7 ↔ Exodus 32:6 • v.20 ↔ Deuteronomy 32:17 • v.26 ↔ Psalm 24:1 • v.28 ↔ Psalm 24:1.

1 Corinthians Chapter 11

1 Be imitators of me, as *I am* of Christ. 2 But I praise you, brothers, because you remember me *in all respects*, and you hold on to the traditions as I handed *them* down to you. 3 And I want you to know that Christ is the head of every man, and *that the* head of *the* wife *is* the husband, and *that the* head of Christ *is* God. 4 Every man praying or prophesying with *the* head covered dishonours his head. 5 But every woman praying or prophesying with the head uncovered dishonours her head. For she and one shaven are one and the same. 6 For if a woman is not covered, let her have her hair cut. And if having her hair cut or being shaven is dishonouring to a woman, let her be covered. 7 For indeed a man should not cover *his* head, since he *is the* image and glory of God, but a woman *is the* glory of a man. 8 For *the* man is not from *the* woman, but *the* woman *is* from *the* man. 9 For indeed, man was not created for the sake of the woman, but *the* woman for the sake of the man. 10 On account of this, the woman should have authority over *her* head, because of the angels. 11 Except that *there is* neither man without woman, nor woman without man, in *the* Lord. 12 For just as the woman *is* from the man, so *is* the man through the woman, but everything *is* from God. 13 Judge among yourselves. Is it becoming for a woman to pray to God uncovered? 14 Or does not even nature itself teach you that if a man lets his hair grow, it is to

his dishonour? **15** But that if a woman lets her hair grow, it is to her honour. For hair has been given instead of a *headdress*. **16** But if anyone is inclined to be contentious, we do not have *any* such custom, and neither *do* the churches of God. **17** Now as I advocate this, I don't praise *you*, because you meet together not for the better but for the worse. **18** For firstly, I hear that when you come together in *the* church, there are divisions among you and to some extent I believe *it*. **19** For there must indeed be sects among you, in order that those *who are* approved might be made evident among you. **20** So when you meet together in one *place*, there is no *question of* eating the Lord's supper. **21** For each person first grabs his own supper when eating, and one goes hungry, while another becomes drunk. **22** For do you not have houses for eating and drinking *in*? Or do you despise the church of God, and do you *not* put those *who do not* have *anything* to shame? What am I to say to you? Am I to praise you in this *matter*? I do not praise *you*. **23** For I had received from the Lord *that* which I passed on to you, that the Lord Jesus took bread on the night when he was betrayed. **24** And when he had given thanks, he broke *it* and said, "Take *it* and eat *it*. This is my body which *is* broken for you. Do this in remembrance of me", **25** similarly also saying *of* the cup after having supper, "This cup is the new covenant by my blood. Do this, *and* every time you drink, *let it be* in remembrance of me." **26** For until he comes, every time you eat this bread and drink this cup, you proclaim the Lord's death. **27** So that whoever eats this bread or drinks the cup of the Lord unworthily of the Lord will be guilty of the body and the blood of the Lord. **28** Let a man test himself then, and let him eat from the bread and drink from the cup in this way. **29** For he *who* eats and drinks unworthily eats and drinks judgment on himself, not discerning the body of the Lord. **30** This *is* why *there are* many weak and sick among you, and a fair number are falling asleep. **31** For if we were examining ourselves, we would not be being judged. **32** But when we are judged, we are disciplined by *the* Lord in order that we should not be condemned with the world. **33** So, my brothers, when we meet together to eat, wait for each other. **34** And if anyone is famished, let him eat at home, so that you do not meet *bringing* on judgment. As for the remaining *matters*, when I come, I will sort *them out*.

1 Corinthians Chapter 12

1 Now concerning spiritual *gifts*, brothers, I do not want you to be ignorant. **2** You know how, when you were pagans, you were being drawn and led away to mute idols. **3** So I am making *it* known to you that no-one speaking in the spirit of God says, "Jesus *is* a curse", and no-one can say, "Jesus *is* Lord", except by holy spirit. **4** Now

there are varieties of gracious gifts, but *it is* the same spirit *involved*. **5** And there are varieties of ministries, but the same Lord *is involved*. **6** And there are varieties of activities, but it is the same God who activates everything in everyone. **7** But manifestation of the spirit is given to each *person to be* a benefit. **8** For to one a word of wisdom is given through the spirit, whereas to another *it is* a word of knowledge according to the same spirit, **9** and to another *it is* faith by the same spirit, while to another *it is* gracious gifts of healing by the same spirit, **10** and to *yet* another *the* working of deeds of power, and to another prophecy, and to another discernings of spirits, and to another *various* kinds of tongues, and to another *the* interpretation of tongues. **11** One and the same spirit is active in all these *things*, apportioning to each individually as it wishes. **12** For as the body is one and has many parts, and all the parts *are* of the one body, *yet are* many, *whereas the* body is one, so also *is* Christ. **13** For indeed, we have all been baptized by one spirit into one body, whether Jews or Greeks, whether slaves or free, and we have all been given drink at one spirit. **14** For indeed, the body is not one part, but many. **15** If the foot says, "Because I am not a hand, I am not of the body", surely *it is not so, that* on account of this, it is not *part* of the body? **16** And if the ear says, "Because I am not an eye, I am not of the body", surely *it is not so, that* on account of this, it is not *part* of the body? **17** If the whole body *were* an eye, where *would* hearing *be*? If *it were* all hearing, where *would* the sense of smell *be*? **18** But as *it is*, God has appointed the parts – each one of them – in the body as he wished. **19** But if all were one part, where *would* the body *be*? **20** But as *it is*, *there are* many parts and one body. **21** And the eye cannot say to the hand, "I don't need you", or again the head to the feet, "I don't need you." **22** But how much more are those parts of the body which seem *to be* weaker necessary, **23** so that *as for* those *parts* of the body which we consider to be less honoured, we invest them with *all the* more copious honour. Then our uncomely *parts* have more copious comeliness, **24** while our comely *parts* do not need *redress*. But God composed the body, and he gave more copious honour to that *which* lacked *it*, **25** in order that there should be no divisions in the body, but *that* the parts should care for each other *in* the same way. **26** And if one part suffers, all the parts suffer with *it*; if one part is glorified, all the parts rejoice with *it*. **27** And you are a body of Christ, and members individually. **28** And God appointed some in the church: firstly, apostles; secondly, prophets; thirdly, teachers; then *workers of* deeds of power; then *those with* gracious gifts of healing, help, guidance *and various* kinds of tongues. **29** *Are* all apostles? *Are* all prophets? *Are* all teachers? *Are* all *workers of* deeds of power? **30** Do all have gracious gifts of

healing? Do all speak in tongues? Do all interpret? **31** Be zealous for the best gracious gifts. And yet I show you a superior way.

1 Corinthians Chapter 13

1 If I speak in the languages of men and of the angels, but I do not have love, I am sounding copper or a clanging cymbal. **2** And if I have prophecy and know all the mysteries and *have* all knowledge, and if I have all faith so as to move mountains, but *if* I do not have love, I am nothing. **3** And if I distribute food *from the proceeds of* all my belongings, and if I deliver my body to be burned, but I do not have love, I am not profited in any way. **4** Love is longsuffering; it is kind. Love is not jealous. Love does not vaunt itself; it does not become puffed up. **5** It does not behave in an unseemly way, it does not seek its own *interests*, it is not provoked; it does not keep an account of evil. **6** It does not rejoice over injustice, but rejoices with truth. **7** It bears all *things*, it believes all *things*, it puts hope in all *things*; it endures all *things*. **8** Love never fails. But if *there are gifts of* prophecies, they will be abolished. And if *there are* tongues, they will cease. And if *there is* knowledge, it will cease *to be applicable*. **9** But we know in part, and we prophesy in part. **10** But when the culmination arrives, then that *which is* in part will be abolished. **11** When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. But since I have become a man, I have done away with childish *things*. **12** For now we see through a mirror enigmatically, but then *it will be* face to face. At present I know in part, but then I will know as I am also known. **13** And now there remain faith, hope *and* love – these three *things*. But *the* greatest of these *is* love.

1 Corinthians Chapter 14

1 Pursue love, and be zealous for the spiritual *gifts* – preferably that you may prophesy. **2** For he *who* speaks in a tongue does not speak to men, but to God. For no-one understands *him*; rather, he speaks mysteries by *the* spirit. **3** But he *who* prophesies speaks edification and encouragement and consolation to men. **4** He *who* speaks in a tongue edifies himself, but he *who* prophesies edifies *the* church. **5** I would like you all to speak in tongues, but more so that you should prophesy. For he *who* prophesies *is* greater than he *who* speaks in tongues, unless he interprets, so that the church receives edification. **6** And now, brothers, if I come to you speaking in tongues, how will I benefit you, unless I speak to you either in *the form of* revelation or in knowledge, or in prophecy or in teaching? **7** Likewise, when inanimate *objects* give sound, whether *the* flute or *the* harp, if they do not show a distinction in the tones, how will the flute-playing or harp-

playing *tune* be identified? **8** For indeed, if a trumpet gives an unclear sound, who will prepare himself for war? **9** So you too, if you do not give clear speech through the tongue, how will that *which is* spoken be understood? For you will *just* be speaking into *the* air. **10** Now for all the kinds of languages which there might be in *the* world, not one of them *is* meaningless. **11** So if I do not know the force of the sound, I will be to him *who is* speaking a barbarian, and he *who is* speaking *will be* a barbarian to me. **12** So you too, since you are zealots for spiritual *gifts*, seek *them* so that you may excel in the edification of the church. **13** So let him *who* speaks in a tongue pray that he may interpret. **14** For if I pray in a tongue, my spirit prays, but my mind is without fruit. **15** What is *the issue* then? I will pray in the spirit, and I will also pray in *my* mind. I will sing psalms in the spirit, and I will also sing psalms in *my* mind. **16** Otherwise, if you bless in the spirit, how will he *who* occupies the place of the layman say “Amen” to your thanksgiving, since he does not know what you are saying? **17** For you give thanks well, but the other person is not edified. **18** I give thanks to my God *that* I speak in tongues more than all of you, **19** but in *the* church I would *rather* speak five words mindfully, so that I might instruct others, than ten thousand words in a tongue. **20** Brothers, do not be children in mentality. However, act like an infant with regard to evil, but become fully mature in mentality. **21** In the law it stands written:

**“By those of another language
And by foreign lips
I will speak to this people,
And not even in this way will they listen to
me,
Says the Lord.”**

22 So tongues are a sign not to those *who* believe, but to unbelievers. But prophecy *is* not for unbelievers, but for believers. **23** So if the whole church meets together and all speak in tongues, and laymen or unbelievers come in, will they not say that you are mad? **24** But if all prophesy, and some unbeliever or layman comes in, he is confronted by all – he is challenged by all. **25** And in this way the secret *things* of his heart become manifest, and so he will fall face down and worship God, declaring that God really is among you. **26** What is *the issue* then, brothers? Whenever you meet, each of you has a psalm – has teaching, has a tongue, has revelation, has interpretation. Let everything be for edification. **27** And if anyone speaks in a tongue, *let it be* two on an occasion or at most three, and in turn, and let one interpret, **28** but if there is no interpreter, let him be silent in *the* church, and let him speak to himself and to God. **29** However, let two or three prophets speak, and let the others use their discernment. **30** And if *anything* is revealed to anyone else sitting *there*,

let the first *one* be silent. **31** For you can all prophesy one by one, so that all learn and all are encouraged. **32** And *the* spiritual *gifts* of *the* prophets are under control of *the* prophets. **33** For God is not *characterized* by disorder, but peace, as in all the churches of the saints. **34** Let your women in the churches be silent. For it is not permitted for them to speak, but to be in subjection, as the law also says. **35** But if they wish to learn something, let them ask their own husbands at home, for it is shameful for women to speak in church. **36** Now *was it* from you *that* the word of God went out? Or *was it* to you alone *that* it came? **37** If anyone considers *himself* to be a prophet or spiritual *person*, let him acknowledge that what I write to you is *the* Lord's commandments. **38** But if anyone is ignorant *of them*, let him be ignorant. **39** So, brothers, be zealous about prophesying, and do not prevent speaking in tongues. **40** Let everything take place decently and in an orderly way.

Reference(s) in Chapter 14: v.21 ↔ Isaiah 28:11, Isaiah 28:12 • v.34 ↔ Genesis 3:16.

1 Corinthians Chapter 15

1 Now I am making known to you, brothers, the gospel which I preached to you, which you also received, and in which you stand, **2** by which you are also being saved, if you hold on to the words with which I preached the gospel to you, unless you have come to believe in vain. **3** For I have passed on to you in *the* first *place* *that* which I for my part received, *namely* that Christ died for our sins according to the scriptures, **4** and that he was buried and that he was raised on the third day according to the scriptures, **5** and that he was seen by Cephas, then by the twelve. **6** After that he was seen by more than five hundred brothers at once, of whom the majority remain to the present time, but some have fallen asleep. **7** Then he was seen by James, then by all the apostles, **8** and last of all he was also seen by me, one untimely born, as *it were*. **9** For I am the least of the apostles, and I am not fit to be called an apostle, because I persecuted the church of God, **10** but by *the* grace of God I am what I am, and his grace towards me has not been in vain, but I have toiled more inordinately than them all, yet not I, but the grace of God which *is* with me. **11** So whether *it is* I or they, this *is* *what* we preach, and this *is* *what* you have believed. **12** But if Christ is preached, *namely* that he has been raised from *the* dead, how *is it* *that* some among you say that there is no resurrection of *the* dead? **13** Now if there is no resurrection of the dead, then neither has Christ been raised. **14** And if Christ has not been raised, then our preaching *is* vacuous, and your faith *is* also vacuous. **15** And we are also found to be false witnesses of God, because we have testified against God, that he

raised Christ, whom he did not raise, if *the* dead really are not raised. **16** For if *the* dead are not raised, neither has Christ been raised, **17** and if Christ has not been raised, your faith *is* futile; you are still in your sins. **18** In that case those *who have* fallen asleep in Christ have also perished. **19** If we have only hoped in Christ for this life, we are the most pitiable of all men. **20** But as *it is*, Christ has been raised from *the* dead. He has become *the* firstfruit of those *who have* fallen asleep. **21** For since death *came* through a man, *the* resurrection of *the* dead also *came* through a man. **22** For as in Adam all die, so in Christ all will be made alive. **23** But each in his own order. Christ *the* firstfruit, then those of Christ at his coming. **24** Then the end *comes*, when he delivers the kingdom to *him who is* God and father, when he abolishes all rule and all authority and power. **25** For he must reign **until he has put all the enemies under his feet.** **26** *The* last enemy *which will* be abolished *is* death. **27** For **he has put everything in subjection under his feet.** And when he says, "Everything has been subjected", *it is* evident that *it is* with the exception of him *who* made everything subject to him. **28** And when everything has been subjected to him, then the son himself will be subjected to him *who* subjected everything to him, in order that God may be all in all. **29** For otherwise, what will they *who are* baptized for the dead do? If *the* dead are not raised at all, why are they baptized for the dead? **30** And why do we endanger ourselves all *the* time? **31** I die every day, *I swear* by the exultation over you which I have in Christ Jesus our Lord. **32** If I, humanly *speaking*, have done battle with wild beasts in Ephesus, what advantage *do I have* if *the* dead are not raised? **Then let us eat and drink, for tomorrow we die.** **33** Do not be led astray: bad company corrupts good habits. **34** Sober up, as is right, and do not sin. For some are ignorant of God. I speak to your shame. **35** But someone will say, "How are the dead raised? And with what kind of body *will* they come?" **36** *You* fool, what you sow – surely it does not give life unless it dies? **37** And what you sow – you do not sow the body which will come, but a bare seed, whether it happens to be of wheat or of some other *crop*. **38** But God gives it a body as he has willed, *that is*, to each *kind* of seed, its own body. **39** Not all flesh *is* the same flesh, but *there is* one *kind* for men, but another *kind* of flesh for cattle, and another for fish, and another for birds. **40** And *there are* upper-heavenly bodies and earthly bodies, but the glory of the upper-heavenly *ones is* of one *kind*, whereas that of the earthly *ones is* of another *kind*. **41** *The* glory of *the* sun *is* of one *kind*, and *the* glory of *the* moon *is* of another *kind*, and *the* glory of *the* stars *is* of yet another *kind*, for one star differs from *another* star in glory. **42** So *is* also the resurrection of the dead. It is sown in

perishability; it is raised in imperishability. **43** It is sown in dishonour; it is raised in glory. It is sown in weakness; it is raised in power. **44** It is sown *as* a natural body; it is raised *as* a spiritual body. There is a natural body, and there is a spiritual body. **45** So it also stands written: “**The first man Adam became a living soul.**” The last Adam – a life-giving spirit. **46** But the spiritual *was* not first, but the natural, then *came* the spiritual. **47** The first man *was* of *the* earth – of dust. The second man *is* the Lord from heaven. **48** As the *one* of dust *was*, so also *are* those of dust. And as the upper-heavenly *one is*, so also *are* the upper-heavenly *ones*. **49** And *just* as we bore the image of the *one* of dust, *so* also let us bear the image of the upper-heavenly *one*. **50** And I say this, brothers, that flesh and blood cannot inherit *the* kingdom of God, nor does perishability inherit imperishability. **51** Look, I *will* tell you a mystery. We will not all fall asleep, but we will all be changed, **52** in an unsplitable *instant*, in *the* twinkling of an eye, at the last trumpet-call. For the trumpet will sound, and the dead will be raised *as* imperishable, and we will be changed. **53** For this perishable *state* must put on imperishability, and this mortal *state* must put on immortality. **54** And when this perishable *state* puts on imperishability, and this mortal *state* puts on immortality, then the word which *stands* written will apply:

“Death has been swallowed up in victory.”

55 “Where, O death, is your sting?

Where, O Hades, is your victory?”

56 The sting of death *is* sin, and the power of sin *is* the law. **57** But thanks *be* to God, who gives us the victory through our Lord Jesus Christ. **58** So then, my beloved brothers, be firmly seated, steadfast, always abounding in the Lord's work, knowing that your labour is not *in* vain with *the* Lord.

Reference(s) in Chapter 15: v.25 ↔ Psalm 8:7MT (Psalm 8:6AV) • v.27 ↔ Psalm 8:7MT (Psalm 8:6AV) • v.32 ↔ Isaiah 22:13 • v.45 ↔ Genesis 2:7 • v.54 ↔ Isaiah 25:8 • v.55 ↔ Hosea 13:14.

1 Corinthians Chapter 16

1 Now concerning the collection for the saints: as I instructed the churches of Galatia, you do the same. **2** On each first *day* of *the* week let each *one* of you put *something* aside, and contribute to the treasury whatever *accords with how* he is prospering, so that there will not be collections when I come. **3** But when I arrive, I will send whomever you recommend in writing to take your gracious gift to Jerusalem. **4** And if it is appropriate that I too should go, they can go with me. **5** And I will come to you, when I cross Macedonia, for I am crossing Macedonia. **6** It may be that I will stay with you, or even that I will spend the winter *with you*, so that you may send me on *my way* to wherever I am going. **7** I

do not want to see you in passing now, but I hope to stay on with you for some time, if the Lord permits. **8** And I will stay on in Ephesus, until Pentecost. **9** For a very auspicious door stands open for me, *but* also many adversaries. **10** Now if Timothy comes, see that he feels at ease with you, for he carries out the work of *the* Lord, as I *do*. **11** So do not let anyone make light of him. And send him on *his way* in peace, so that he may come to me, for I am expecting him with the brothers. **12** And concerning *our* brother Apollos, I have greatly encouraged him to come to you with the brothers. But it was not *his* will at all to come now, but he will come when there is a good opportunity. **13** Be watchful, stand *firm* in the faith, show yourselves men, show yourselves strong. **14** Let all your *deeds* be done in love. **15** And I urge you, brothers – you know the household of Stephanas, how he is *the* firstfruit of Achaea, and *how* they appointed themselves to *the* ministry of the saints – **16** that you too be subject to people like this and to every co-worker and *everyone who* labours. **17** And I rejoice at the presence of Stephanas and Fortunatus and Achaichus, in that these *men* have supplied what you lacked. **18** For they gave rest to my spirit and yours. So do acknowledge such *folk*. **19** The churches in Asia greet you. Aquila and Priscilla greet you profoundly in *the* Lord, as *does* the church in their various houses. **20** All the brothers greet you. Greet each other with a holy kiss. **21** *Here is* the greeting of Paul with my *own* hand. **22** If anyone does not love the Lord Jesus Christ, let him be a curse. Maranatha. **23** The grace of the Lord Jesus Christ *be* with you. **24** *May* my love *be* with all of you in Christ Jesus. Amen.

2 Corinthians

2 Corinthians Chapter 1

1 *From* Paul, an apostle of Jesus Christ by *the* will of God, and Timothy the brother, to the church of God which is in Corinth, with all the saints who are in the whole of Achaea, **2** grace to you and peace from God our father and Lord, Jesus Christ. **3** Blessed *be* the God and father of our Lord Jesus Christ, the father of mercies and God of all comfort, **4** who comforts us at every tribulation of ours, so that we can comfort those in any tribulation, through the comfort with which we ourselves are comforted by God. **5** For as the sufferings of Christ abound towards us, so also our comfort abounds through Christ. **6** And if we are in tribulation, *it is* for your comfort and salvation, which *is* effective in endurance of the same sufferings which we also suffer. And our hope for you *is* firm, and if we are comforted, *it is* for your comfort and salvation, **7** knowing that as you are partakers of the sufferings, so *are* you

also of the comfort. **8** For we do not wish you to be ignorant, brothers, of our tribulation which came on us in Asia, because we were exceedingly weighed down beyond *our ability to cope*, so that we even despaired of surviving. **9** But we ourselves have had the sentence of death in ourselves so that we should not be trusting in ourselves, but in God who raises the dead, **10** who has rescued us from so great a death, and *who* is rescuing *us*, in whom we have put our hope that he will also rescue still, **11** while you also support *us* by *your* supplication for us, so that thanks may be offered for the favour *shown* to us by many individuals, through many *tribulations*, on your behalf. **12** For our exultation is this: the witness of our consciences – that we have conducted ourselves in godly simplicity and sincerity, not in fleshly wisdom, but in *the* grace of God, in the world and *all the* more towards you. **13** For we do not write to you *any* other *things* than either what you read or acknowledge, and I hope that you will also *continue* to acknowledge *them* until *the* end, **14** as you have also acknowledged us in part, that we are your pride, as indeed you *are* ours, on the day of the Lord Jesus. **15** And I wanted to come to you in this confidence before, so that you might have a second benefit, **16** and to cross through your *way* to Macedonia, and to come to you again from Macedonia, and to be sent on by you to Judaea. **17** Now then, when I resolved to *do* this, did I indulge in frivolity at all? Or *the things* I resolve to *do* – do I resolve to *do them* according to the flesh, so that it is, “Yes, yes” *one day* and, “No, no” *another day* with me? **18** But *as* God is faithful, our word to you was not, “Yes” *one day* and, “No” *another day*. **19** For the son of God, Jesus Christ, who was proclaimed among you by us, by me and Silvanus and Timothy, was not, “Yes” and, “No”, but in him was, “Yes.” **20** For *as regards* all God's promises, in him is “Yes” and in him is “Amen”, with a view to glory to God through us. **21** Now he *who* confirms us with you into Christ, and *who* has anointed us, is God, **22** who *has* also sealed us to himself and given the pledge of the spirit in our hearts. **23** And I call on God *as* a witness to my soul that I had stopped coming to Corinth to spare you. **24** Not that we lord it over your faith, but we are co-workers of your joy, for you stand by faith.

2 Corinthians Chapter 2

1 And I resolved on this: not to come to you again in grief. **2** For if I am causing you grief, then who *can* cheer me up except him *who* is grieving because of me? **3** And I wrote this very *thing* to you, so that I would not have grief when I came from those *people* over whom I should have rejoiced, trusting in you all that my joy is *that* of you all. **4** For I wrote to you from much tribulation and distress of heart, with many tears,

not that you should grieve, but that you should know the love which I have most profusely towards you. **5** But if anyone has caused grief, he has not caused me grief, except for a while, so that I do not weigh down *on* you all. **6** The censure which is *given* by the majority is sufficient for such a *man*, **7** so that on the contrary rather, you show grace and give encouragement, in case such a *man* should in any way be overwhelmed by too much grief. **8** So I encourage you to assure *him* of *your* love of him. **9** For I wrote to this *effect*, that I should know your proven character – whether you are obedient in all *things*. **10** If you forgive anyone anything, so *do* I. And indeed if I have forgiven *anyone* anything, I forgave him because of you in *the* presence of Christ, **11** so that we might not be taken advantage of by Satan, for we are not ignorant of his intentions. **12** And when I came to Troas for *the purpose* of the gospel of Christ, and a door was opened to me in *the* Lord, **13** I did not have peace of mind, *because* I did not find Titus my brother, but I took leave of them and departed for Macedonia. **14** But thanks *be* to God, who always leads us in triumph in Christ, and *who* makes the scent of knowledge of him manifest through us in every place. **15** For we are a sweet smell of Christ to God among those *on the road* to being saved and among those *who are on the road* to perdition: **16** to some a savour of death *leading* to death, to others a savour of life *leading* to life. And who *is* worthy of these *things*? **17** For we are not as others who corrupt the word of God, but *we are* sincere, and we speak in Christ, as from God, in the presence of God.

2 Corinthians Chapter 3

1 Are we starting to commend ourselves again? Do we really need, as some *do*, commendatory epistles to *be sent* to you, or commendations from you? **2** You are our epistle, inscribed on our hearts, known and read by all men. **3** *You are* manifested that you are an epistle of Christ ministered by us, written not with ink, but with *the* spirit of *the* living God, not on stone tablets, but on tablets *which are* fleshly hearts. **4** And we have such confidence through Christ in God. **5** Not that we are qualified to credit anything as *being* of ourselves, but our qualification *is* from God, **6** who has also qualified us *as* ministers of a new covenant, not of a letter but of spirit. For the letter kills, but the spirit gives life. **7** But if the ministry of death, engraved in letters on stones, was in glory, so that the sons of Israel could not look straight at Moses' face, because of the glory of his face – *a glory* to be abolished – **8** how much more will the ministry of the spirit be in glory! **9** For if the ministry of condemnation *is* glory, how much more does the ministry of righteousness abound in glory! **10** For indeed, that *which has been* glorified has not been

glorified in this respect, because of the exceeding glory. **11** For if that *which is being abolished* was with glory, how much more *will* that *which remains be* in glory! **12** Having therefore such a hope, we make use of much freedom of speech, **13** and are not as Moses, *who* put a covering on his face in order that the sons of Israel should not look straight at the result of that *which is being abolished*. **14** But their thoughts were hardened. For up to today the same covering remains unremoved at the reading of the old covenant, it *being a covering* which is being abolished in Christ. **15** But up to today, when Moses is read, a covering lies over their heart. **16** But when it turns to *the Lord*, the covering *will* be removed. **17** And the Lord is the spirit; where the spirit of *the Lord is*, there *there is* freedom. **18** But we all with uncovered face, reflecting the glory of *the Lord*, are being transformed into the same image, from glory to glory, *such as comes from the spirit of the Lord*.

2 Corinthians Chapter 4

1 For this *reason*, having this ministry according to how we have received mercy, we are not faint-hearted, **2** but we have renounced shameful hidden *things*, not going about in craftiness, nor handling the word of God deceitfully, but in manifestation of the truth, commending ourselves to every man's conscience before God. **3** But if on the other hand our gospel is veiled, it is veiled among those *who are on the road* to perdition, **4** among whom the god of this age has blinded the minds of those *who do* not believe, so that the light of the glorious gospel of Christ, who is *the image of God*, does not shine on them. **5** For we do not proclaim ourselves, but Christ Jesus *the Lord*, yet ourselves *as* your servants for the sake of Jesus. **6** For *it is* God, who commanded light to shine from darkness, who has shone in our hearts for the enlightenment of knowledge of the glory of God in *the face of Jesus Christ*. **7** And we have this treasure in earthen vessels, so that the immensity of the power should be of God and not of ourselves: **8** in every *respect* oppressed but not in straits, at a loss but not at a total loss, **9** persecuted, but not deserted, struck down, but not losing our lives, **10** always carrying around in the body the dying of the Lord Jesus, in order that the life of Jesus might be made manifest in our body. **11** For we who *are* alive are continually delivered to death on account of Jesus, in order that on the other hand the life of Jesus might be made manifest in our mortal flesh. **12** So that death is at work in us, but life in you. **13** But having the same spirit of faith according to what *stands* written: **"I have believed, therefore I have spoken"**, we also believe and therefore also speak, **14** knowing that he *who* raised the Lord Jesus will also raise us through Jesus and present *us* with you. **15** For all *things are* for your sake,

so that grace, having increased with many *people*, may cause thanksgiving to abound to the glory of God. **16** For this *reason* we are not faint-hearted, and even though our outward man is perishing, our inward *man* is renewed day by day. **17** For the momentary light weight of our tribulation works for us an age-abiding weight of glory *which is exceedingly exceeding*, **18** while we do not look to the visible *things*, but the invisible *things*. For the visible *things are* temporary, but the invisible *things are* age-abiding.

Reference(s) in Chapter 4: v.13 ↔ Psalm 116:10.

2 Corinthians Chapter 5

1 For we know that if our earthly tent-house is dissolved, we have a building from God, an age-abiding house in the heavens, not made by hands. **2** For indeed, we groan in this *respect*, longing to put on our dwelling from heaven, **3** and then if clothed, we will not be found naked. **4** And indeed, being in the tent, we groan, weighed down because we do not wish to take clothes off, but to put clothes on, so that that *which is mortal* is swallowed up by life. **5** But he *who has* prepared us for this very *thing is* God, who *has* also given us the pledge: the spirit. **6** So *we are* always of good courage, also knowing that although we are at home in the body, we are away from home, *being away from the Lord* – **7** for we walk by faith, not by sight – **8** but we are of good courage, and we would rather be away from home out of the body and be at home with the Lord. **9** This *is* also why, whether at home or away from home, we aspire to be pleasing to him. **10** For we must all be manifested before Christ's court, in order that each should receive *what is due for the things* he did in the body, whether a good or bad *thing*. **11** So knowing the fear of the Lord, we persuade men, but we have been manifested to God, and I hope *we* have also been manifested in your consciences. **12** For we do not commend ourselves to you again, but we give you an occasion for boasting on our behalf, so that you may have *something in answer* to those *who* boast superficially but not in *the heart*. **13** For if we are beside ourselves, *it is* for God, and if we are of sound mind, *it is* for you. **14** For the love of Christ constrains us, as we conclude as follows, that if one died for all, then all *must have* died, **15** and he died for all, in order that those living should no longer live for themselves, but for him *who* died for them and *was raised again*. **16** The result is that from now on we know no-one according to *the flesh*. And even if we have known Christ according to *the flesh*, yet now we no longer know *him that way*, **17** with the result that if anyone *is* in Christ, *he is* a new creation – the old *things* have passed away. Behold, all *things* have become new. **18** And all *things are* from God, who *has* reconciled us to

himself through Jesus Christ and has given us the ministry of reconciliation, **19** in that God was in Christ reconciling *the* world to himself, not imputing their transgressions to them, and he has placed the word of reconciliation among us to his own ends. **20** So we are ambassadors for Christ, as if God pleads through us. We implore *you* on Christ's behalf, be reconciled to God. **21** For he made him *who* knew no sin *to be* sin for our sakes, in order that we might become *the* righteousness of God in him.

2 Corinthians Chapter 6

1 And *as* co-workers we also exhort *you* not to receive the grace of God in vain – **2** for he says,

“At an acceptable time I heard you,

And on the day of salvation I helped you.”

Behold, *the* time *is* now most acceptable; behold, now *is the* day of salvation – **3** not giving any offence in anything, so that the ministry is not faulted, **4** but in everything commending ourselves as servants of God, with much endurance in tribulations, in constrained circumstances, in hardships, **5** in stricken circumstances, in imprisonments, in commotions, in toils, in sleeplessness, in fastings, **6** in purity, in knowledge, in longsuffering, in kindness, in holy spirit, in unfeigned love, **7** in *the* word of truth, in *the* power of God through the right and left *hand* armour of righteousness, **8** through glory and dishonour, through defamations and acclamations, *defamed* as deceivers and *acclaimed* as tellers of the truth, **9** as unrecognized and *as* recognized, as dying, but look, we are alive, as being chastised but not put to death, **10** as grieving but always rejoicing, as poor but enriching many, as having nothing but possessing everything. **11** Our communication stands open to you, *you* Corinthians; our heart stands wide *open*. **12** You *need* not be under strain as far as we are concerned, but you are under strain in your feelings *from your side*. **13** Show yourselves wide open as well – I speak as to children – *so we have* the same mutual benefit. **14** Do not be disparately yoked to unbelievers, for what partnership *do* righteousness and lawlessness *have*? And what fellowship *does* light *have* with darkness? **15** And what agreement *does* Christ *have* with Belial? Or what part *does* a believer *have* with an unbeliever? **16** And what compatibility *is there* between *the* sanctuary of God and idols? For you are *the* sanctuary of *the* living God, as God has said,

“I will dwell among them

And walk among them,

And I will be their God,

And they will be my people.”

17 So

“Go away from them

And be separate”,

Says the Lord,

“And do not touch anything unclean,

and I will receive you,

18 And I will be a father to you,

And you will be sons and daughters to me”,

says *the* Lord Almighty.

Reference(s) in Chapter 6: v.2 ↔ Isaiah 49:8 • v.16 ↔ Exodus 29:45, Leviticus 26:12, Jeremiah 30:22, Jeremiah 31:1, Jeremiah 32:38, Ezekiel 37:27, Hosea 2:25MT (Hosea 2:23AV), Zechariah 8:8 • v.17 ↔ Isaiah 52:11 • v.18 ↔ 2 Samuel 7:14, 1 Chronicles 17:13.

2 Corinthians Chapter 7

1 So having these promises, beloved, let us cleanse ourselves from every defilement of flesh and spirit, bringing sanctification to completion in *the* fear of God. **2** Make room for us; we have not wronged anyone, we have not corrupted anyone, we have not defrauded anyone. **3** I do not say *this* as an accusation. For I have said before that you are in our hearts in dying with *us* and in living with *us*. **4** I *have* great freedom of speech towards you; I *have* great exultation over you. I have been filled with comfort – I superabound in joy at all our tribulation. **5** For indeed, when we went to Macedonia, our flesh had no respite, but we suffered tribulation in every *way* – strife externally, fears internally. **6** But he, God, who comforts the downcast, has comforted us with the arrival of Titus. **7** And not only with his arrival, but also in the comfort with which he had been comforted about you, as he related to us your longing, your lamentation, your zeal for me, with the result that I rejoiced *all the* more. **8** For even if I have grieved you with *my* epistle, I do not have regret *now*, even if I did have regret. For I see that that epistle grieved you, even if *it was just* for a while. **9** I rejoice now, not because you grieved, but in that you grieved *resulting* in repentance. For you grieved in a godly way, so that you were not hurt through us in any *way*. **10** For godly grief engenders repentance *leading* to salvation without regrets. But worldly grief engenders death. **11** For as regards this very *thing* – your godly grieving – see how much eagerness it has engendered for you, and *also* defence *of the case*, and indignation, and fear, and longing, and zeal and vindication! In every *respect* you proved yourselves to be pure in the matter. **12** Consequently, although I wrote to you, *it was* not on account of *anyone* doing wrong, or on account of *anyone* suffering wrong, but on account of your eagerness towards us to be manifested to you in the sight of God. **13** For this *reason* we have been comforted. But we rejoiced at your encouragement *all the* more exuberantly at the joy of Titus, in that his spirit was refreshed by you all. **14** So if I have boasted to him about you in anything, I have not been put to shame, but *just* as we spoke everything in truth to you, so our boasting before Titus has been true. **15** And his affections are most exuberantly towards you,

as he remembers the obedience of all of you – how you received him with fear and trembling. **16** I rejoice that in everything I have confidence in you.

2 Corinthians Chapter 8

1 And, brothers, we make known to you the grace of God which *has been* given among the churches of Macedonia, **2** for with a great trial in affliction, their exuberance of joy and their deep poverty abounded to the riches of their generosity. **3** For I testify that *they acted* voluntarily, according to *their* means, and beyond *their* means, **4** and with much entreaty, imploring us *in respect of* the grace and the fellowship of the ministry to the saints, **5** and not as we had expected, but they gave themselves firstly to the Lord, and to us, through *the* will of God, **6** for us to exhort Titus, that *just* as he began before, so he should bring this grace towards you to a conclusion as well. **7** But as you abound in everything – in faith and word, and knowledge and all eagerness and in the love from your *side* among us – may you also abound in this grace. **8** I do not speak by commandment, but *moved* by the eagerness of others and *as one* approving the sincerity of your love. **9** For you know the grace of our Lord Jesus Christ – how on your account he became poor, though being rich, in order that you by his poverty might become rich. **10** And I give *my* opinion in this *matter*. For this is expedient for you, who last year took the lead not only in taking action, but also in having the will. **11** And now, complete the execution of *it*, so that as your enthusiasm *was* when you made your mind up, so the completion *may be*, your resources permitting. **12** For if the enthusiasm is present, *it is* appreciated when *judged* against one's means, not when *judged* against something beyond one's means. **13** For *it is* not in order that others *may have* ease, while you *have* tribulation, but *it is on the basis of* equality. At the present time, your surplus *is a supply* to their lack, **14** so that their surplus might also become *a supply* to your lack, so that there may be equality, **15** as it stands written: **“He who had much did not have surplus, and he who had little did not suffer a lack.”** **16** And thanks *be* to God, who *is* putting the same concern for you in the heart of Titus. **17** For he has received encouragement, and being very eager, he departed for you of his own accord. **18** And we have sent the brother with him, who *has* a good reputation for the gospel throughout all the churches, **19** and not only *so*, but he was also elected by the churches *as* our travelling companion, *collaborating* in this grace being ministered by us for the glory of the Lord himself and *as an outlet for* our enthusiasm, **20** avoiding this: that anyone should *have cause to* blame us in this tremendous *project* which *is* being undertaken by us, **21** as we concern

ourselves with *things that are* right not only in the sight of *the* Lord, but also in the sight of men. **22** And we have sent our brother with them, whom we have often proved to be eager in many *matters*, and *who is* now much more eager, with much confidence in you. **23** If *anyone inquires* about Titus, *he is* my partner and co-worker for you, or if our brothers *are inquired about*, *they are* apostles of *the* churches – *the* glory of Christ. **24** So give them a display of your love, and of our exultation over you, in *the* sight of the churches.

Reference(s) in Chapter 8: v.15 ↔ Exodus 16:18.

2 Corinthians Chapter 9

1 For concerning the relief to the saints, it is superfluous for me to write to you, **2** for I know your enthusiasm, and I boast about it to *the* Macedonians on your behalf, in that Achaea has been prepared since last year, and the zeal from your *side* has stimulated quite a few of *them*. **3** And I sent the brothers *there*, so that our boasting about you should not go unheard in this matter – so that, as I said, you are prepared – **4** so that, if *any* Macedonians come with me and find you unprepared, we – so that we don't say “you” – are not put to shame by these grounds of boasting. **5** So I considered *it* necessary to encourage the brothers to go on ahead to you and finalize your donation beforehand, which *was* announced in advance, so that it should be ready, so as a blessing, not as *a matter of* meanness. **6** And *I say* this: he *who* sows sparingly will also reap sparingly, and he *who* sows generously will also reap generously. **7** Each *person should give* as he has decided beforehand in *his* heart, not grudgingly or under constraint, for **God loves a cheerful giver**. **8** For God *is* able to make all grace abound to you, in order that you, always being entirely self-sufficient in everything, might have something left over for every good work. **9** As it stands written:

“He has distributed;

He has given to the poor.

His righteousness remains throughout the age.”

10 Now may he *who* supplies **seed to the sower also supply bread for food**, and may he multiply your seed sown and increase the yield of your righteousness, **11** as *you* become rich in every *respect*, in all generosity, which engenders thanksgiving to God through us. **12** For administering this service not only supplies the saints' lack, but also abounds to God through much thanksgiving, **13** as they glorify God through the tried character of this service *acquired* in subjection to your profession of the gospel of Christ, and for *the* generosity in contributing to them and to all, **14** while they also long for you in supplication for you on account

of the exceeding grace of God *bestowed* on you.
15 Thanks *be* to God for his indescribable gift.

Reference(s) in Chapter 9: v.7 ↔ Proverbs 22:9 • v.9 ↔ Psalm 112:9 • v.10 ↔ Isaiah 55:10.

2 Corinthians Chapter 10

1 Now I Paul myself call upon you, through the meekness and fairness of Christ – *I* who *am* lowly *when* face to face among you, but being absent, I have confidence in you – **2** and I appeal *to you* that when I am present, I do not *have* to be audacious, in the confidence which I count on, to stand up to some who consider us to be walking according to *the* flesh. **3** For although we walk in *the* flesh, we do not serve as soldiers according to *the* flesh – **4** for the weapons of our campaign *are* not fleshly, but *are* extremely powerful in demolishing strongholds – **5** as we demolish arguments, and all arrogance exalted against knowledge of God, and as we take every thought captive to obedience to Christ, **6** and as we are ready to avenge all disobedience, when your obedience is made complete. **7** Do you look at the *things that are* before your eyes? If anyone is convinced that he is Christ's, let him consider this again: that *just* as he *is* Christ's, so also *are* we Christ's. **8** For even if I should boast somewhat exceedingly about our authority – which the Lord gave us for *your* edification and not for your demolition – I shall not be ashamed, **9** in order that I should not seem, as *it were*, to terrify you with the epistles. **10** For, “The epistles”, they say, “*are* weighty and forcible, but *his* presence in the body *is* weak, and *his* speech *is* deplorable.” **11** Let such a *person* consider this: that as we are in word through epistles when we are absent, so *we are* in deed when *physically* present. **12** For we are not *so* bold *as* to reckon ourselves among – or compare ourselves with – some of those *who* commend themselves. But they *who* measure themselves by their own *standards* and compare themselves with each other do not show understanding. **13** But we will not boast outside *our* limits, but within the limits of the area which God has apportioned us – limits reaching you as well. **14** For we are not overstretching ourselves as if we did not reach as far as you *previously*, for we have been quick in *coming* to you as well with the gospel of Christ. **15** We do not boast outside *our* limits, in *the* labours of others, but we do have hope, as your faith grows, that *our* labour will greatly grow in stature among you within our area, **16** *progressing* to preaching the gospel in *places* beyond your region, but not to *do so* in another's area, so boasting about *places* already evangelized. **17** But let him *who* boasts boast in *the* Lord. **18** For *it is* not he *who* commends himself who is approved, but *he* whom the Lord commends.

Reference(s) in Chapter 10: v.17 ↔ Jeremiah 9:23MT (Jeremiah 9:24AV).

2 Corinthians Chapter 11

1 If only you would bear with me for a short time in foolishness. But actually, you do bear with me. **2** For I am zealous for you with a tremendous zeal, for I have betrothed you to one man, so as to present *you as* a chaste virgin to Christ. **3** But I fear that, as the serpent deceived Eve with his trickery, so your minds may be *drawn away* to corruption from the simplicity which *is* in Christ. **4** For if he *who is* coming proclaims another Jesus, whom we have not proclaimed, or you receive a different spirit, which you have not received, or *if you accept* a different gospel, which you have not accepted, then *that's* a fine way to bear up! **5** For I consider *myself* in no way to have fallen short of the most superlative apostles. **6** And even if *we are* an amateur in speech, *we are* not in knowledge, for *we* have been made known to you in every *respect* and in all *regards*. **7** Or have I committed a sin in lowering myself so that you might be exalted, because I have preached the gospel of God to you freely? **8** I have plundered other churches, taking pay *from them* for your relief, **9** and when I was present with you and having run short, I did not press heavily on anyone, for the brothers *who* came from Macedonia made up for my shortage, and I guarded – and will guard – myself against *being* a burden to you in any way. **10** *As* the truth of Christ is in me, *so* this boasting will not be stifled with me in the regions of Achaia. **11** Why? Because I don't love you? God knows *the truth*. **12** And this I do, and will do, in order to eliminate *any* opportunity for those wanting an opportunity to be found as equal to us in what they boast of. **13** For such *people are* false apostles, deceitful workers, transforming themselves into apostles of Christ. **14** And *it is* not a *thing* to marvel at, for Satan himself transforms himself into an angel of light. **15** So *it is* not a great *thing* then if his servants also transform themselves, as if *they were* servants of righteousness, whose end will be according to their works. **16** Again I say *it*, in case anyone considers me to be foolish. Otherwise, receive me even as a fool, so that I too *have* some small *grounds* for boasting. **17** What I say, I do not say from *the* Lord's perspective, but as *it were* in foolishness, on these boastful grounds. **18** Since many boast according to the flesh, I too will boast. **19** For you bear with fools courteously, being wise *yourselves*. **20** For you bear up if anyone domineers over you, if anyone exploits *you*, if anyone arrests *you*, if anyone is overbearing, if anyone hits you on *the* face. **21** I speak to *my* shame, as if we were taken ill. And in whatever way someone might be daring – I speak in foolishness – I *myself* am daring too. **22** Are they Hebrews? I *am* too. Are they Israelites? I *am* too. Are they *the* seed of

Abraham? I *am* too. **23** Are they ministers of Christ? – I speak *as if* deranged – I *go* further: in labours more prolifically, in beatings more exceedingly, in imprisonments more frequently, in *situations in danger of* death, often; **24** five times I received forty minus one *lashes* from the Jews, **25** three times I was beaten with sticks, once I was stoned, three times I was shipwrecked, *and* I have spent a night and a day in the deep; **26** in travels often, in dangers of rivers, in dangers of robbers, in dangers from *my* race, in dangers from *the* Gentiles, in dangers in *the* city, in dangers in *the* desert, in dangers at sea, in dangers among false brothers; **27** in toil and hardship, in sleepless nights often, in hunger and thirst, in fastings often, in cold and nakedness. **28** Apart from *all* else, *there is* my daily mental turmoil: the care of all the churches. **29** Who is ill, and I am not ill *with him*? Who is offended, and I am not ablaze *with indignation*? **30** If it is necessary to boast, I will boast of the *things* concerning my ills. **31** The God and father of *the* Lord Jesus Christ, who is blessed throughout the ages, knows that I do not lie. **32** In Damascus the governor under King Aretas was guarding the city of the Damascenes, wishing to lay hold of me, **33** but through a window I was lowered in a basket alongside the wall, and I escaped his clutches.

2 Corinthians Chapter 12

1 Boasting is actually of no advantage to me, for I will enter into visions and revelations of *the* Lord. **2** I know a man in Christ – whether in *the* body, I don't know, or whether out of the body, I don't know, God knows – who fourteen years ago *was* caught up as far as *the* third heaven. **3** And I know this man – whether in *the* body or out of the body, I don't know, God knows – **4** how he was caught up in Paradise and heard unspeakable words, which it is not permitted for man to speak. **5** I will boast about such *a person*, but I will not boast about myself except in my weaknesses. **6** For *even* if I were to want to boast, I would not be a fool, for I would speak the truth. But I will restrain myself in case anyone should consider me *to be* above what he observes me *to be*, or what he hears from me. **7** And so that I do not exalt myself in the special nature of revelations, a thorn in the flesh has been given to me – a messenger of Satan – to harass me so that I do not exalt myself. **8** I pleaded with the Lord three times about this, that it might depart from me. **9** And he said to me, “My grace is sufficient for you. For my strength is brought to completion in weakness.” So I will most gladly boast rather in my weaknesses, so that the power of Christ may reside on me. **10** Therefore I am content in weaknesses, in maltreatment, in constrained circumstances, in persecution, in straits, for Christ's sake. For *it is* when I am weak *that* I am

strong. **11** I have become foolish in boasting. You forced *it on* me, for I should have been commended by you. For in no *way* have I fallen short of the most superlative apostles, even if I am nothing. **12** The signs of the apostle were performed among you with all endurance, with signs and miracles and deeds of power. **13** For in what *way* were you inferior to the other churches, if not in that I myself did not press heavily on you? Forgive me this wrong. **14** Look, I am prepared to come to you a third *time*, and I will not press heavily on you. For I do not seek what *is* yours, but you. For *it is* not that children ought to save up for *their* parents, but parents for *their* children. **15** For I will very gladly spend *money* and be spent for yourselves, even if the more intensely I love you, the less I am loved. **16** Well so be it: “I have not weighed you down, but being crafty, I have taken you *in* with deceit.” **17** I did not defraud you through any of those I sent to you, did I? **18** I exhorted Titus and sent a brother with *him*. Surely Titus did not defraud you in any *respect*? Did we not walk in the same spirit? *Was it* not in the same tracks? **19** Do you again think we are defending ourselves to you? We speak in the presence of God in Christ, and all these *things*, *my* beloved, *are* for your edification. **20** For I am afraid that, if I come, I will not find you as I wish, and I will be found by you not as you wish – that *there will be* rivalries, jealousies, angry exchanges, strife-ridden situations, backbitings, gossip, conceit, acts of disorder – **21** surely my God will not humble me before you when I come again, and I shall not mourn many of those *who* sinned previously and have not repented of their uncleanness and fornication and debauchery which they have committed.

2 Corinthians Chapter 13

1 I am coming to you this third *time*. **Every matter shall be established at the attestation of two or three witnesses.** **2** I have spoken beforehand, and I am speaking beforehand, as when I was present on the second *occasion*, and being now absent, I am writing to those *who* previously sinned, and all the others, that if I come again, I will not spare *you*, **3** since you seek a proof of Christ who speaks in me, who is not weak towards you, but is powerful in you. **4** For in fact, if he was crucified through weakness, then he lives through *the* power of God. And indeed, we are weak in him, but we shall live with him through *the* power of God towards you. **5** Examine yourselves *as to* whether you are in the faith – test yourselves. Or do you not realize that Jesus Christ is in you? – unless, *that is*, you are unauthenticated in some *way*. **6** And I hope that you will know that we are not unauthenticated. **7** And I pray to God that you *will* do nothing wrong, not so that we appear authenticated, but so that you do what *is* right,

whereas we should be as *it were* unauthenticated. **8** For we cannot *do* anything against the truth, only for the truth. **9** For we rejoice whenever we are weak, but you are strong. But this we also pray for: your restoration. **10** On this *account* I, being absent, am writing these *things*, so that when I am present I *shall not have to deal with matters* severely, according to the authority which the Lord gave me for edification and not for demolition. **11** Finally, brothers, rejoice, amend *your ways*, be encouraged, be of one mind, be peaceful, and the God of love and peace will be with you. **12** Greet each other with a holy kiss. **13** All the saints greet you. **14** The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the holy spirit, *be* with you all. Amen.

Reference(s) in Chapter 13: v.1 ↔ Deuteronomy 19:15.

Galatians

Galatians Chapter 1

1 *From* Paul, an apostle, not from men, nor through man, but through Jesus Christ and God the father who raised him from the dead, **2** and all the brothers with me, to the churches of Galatia, **3** grace to you, and peace, from God the father and Lord of ours, Jesus Christ, **4** who gave himself for our sins, in order to deliver us out of the present evil age, according to the will of our God and father, **5** to whom *may there be* glory throughout the durations of the ages. Amen. **6** I am astonished that you are so quickly switching from him *who* called you in the grace of Christ to another gospel, **7** while there is no other, except that there are some who *are* troubling you and wishing to distort the gospel of Christ. **8** But even if we or an angel from heaven preach a gospel to you contrary to *that* which we have preached to you, let him be accursed. **9** As we have said before, and I say again now, if anyone preaches a gospel to you contrary to *that* which you received, let him be accursed. **10** For do I now persuade men, or God? Or do I aim to please men? Well, if I were still trying to please men, I would not be a servant of Christ. **11** But I am making known to you, brothers, that the gospel which *was* preached by me is not according to man, **12** for I neither received it from man, nor was I taught *it*, but *it came* through Jesus Christ's revelation. **13** For you have heard of my previous manner of life in Judaism, how I used to persecute the church of God wantonly and ravage it, **14** and *how* I progressed in Judaism beyond many contemporaries of my race, being exceedingly zealous for the traditions of my fathers. **15** But when God, who set me apart from my mother's womb and called *me* through his grace, was pleased **16** to reveal his son within me

– in order that I should preach him among the Gentiles – I immediately *made a point of* not consulting with flesh and blood, **17** nor did I go up to Jerusalem to the apostles who *were* before me, but I went away into Arabia and returned again to Damascus. **18** Then after three years I went up to Jerusalem to acquaint *myself with* Peter, and I remained with him for fifteen days, **19** but I did not see *any* other of the apostles except James, the Lord's brother. **20** Now *with respect to* what I am writing to you, look, *I swear* before God that I am not lying. **21** Then I went to the districts of Syria and Cilicia, **22** and I was unknown by sight to the churches of Judaea which *are* in Christ, **23** except that they kept hearing, “He *who* persecuted us at one time is now preaching the faith which previously he ravaged.” **24** And they glorified God because of me.

Galatians Chapter 2

1 Then after fourteen years I went up to Jerusalem again with Barnabas, taking Titus along too, **2** and I went up by revelation, and I put the gospel which I proclaim among the Gentiles to them, but privately to those *who are* held in regard, so that I might not run or have run in vain. **3** Moreover, Titus, who *was* with me, although he was a Greek, was not compelled to be circumcised at all, **4** but *we watched out* because of the false brothers who *had been* brought in surreptitiously, who had come in stealthily to spy out our freedom which we have in Christ Jesus, in order to enslave us to themselves, **5** to whom we did not yield in submission even for an hour, in order that the truth of the gospel might maintain its ground for you. **6** Then of those considered to be of importance – whatever they once were doesn't make any difference to me; God does not show partiality *to anyone* – for those *who were* held in high regard did not contribute anything as far as I'm concerned, **7** but on the contrary, when they saw that I had been entrusted with the gospel of the uncircumcision, as Peter *with that* of the circumcision **8** (for he *who had been* active in Peter for the apostleship of the circumcision had also been active in me for the Gentiles), **9** and when they knew the grace which *had been* given to me, *of these people* James and Cephas and John, who *were* considered to be pillars, gave me and Barnabas the right *hand* of fellowship, so that *we should go* to the Gentiles, and they to the circumcision, **10** only *saying* that we should remember the poor, just a *thing* which I indeed made a point of doing. **11** But when Peter came to Antioch, I opposed him to *his* face, because he was at fault, **12** because prior to some *others* coming from James, he was eating with the Gentiles. But when they came, he set about drawing away and separating himself, fearing

those of *the* circumcision, **13** and the remaining Jews also joined him in the hypocrisy, so that even Barnabas was actually led away with *them* by their hypocrisy. **14** But when I saw that they were not progressing straight towards the truth of the gospel, I said to Peter in the presence of *them* all, "If you, being a Jew, live in the Gentile way and not in the Jewish way, why do you compel the Gentiles to act in the Jewish way?" **15** We are Jews by nature and not sinners of Gentile *stock*, **16** and we are aware that a man is not justified by works of *the* law but by faith in Jesus Christ, and we have believed in Christ Jesus, in order to be justified through faith in Christ and not by works of *the* law, because no flesh will be justified by works of *the* law. **17** But if while we seek to be justified in Christ, we ourselves are for our part identified *as* sinners, *is* then Christ a minister of sin? Far from it! **18** For if I rebuild those *things* which I demolished, I countenance myself as a transgressor. **19** For I through *the* law have died to *the* law in order that I might live to God. **20** I have been crucified with Christ. I live, but no longer I, but Christ lives in me. The *life* I now lead in *the* flesh, I lead in faith in the son of God, who loved me and gave himself for me. **21** I am not setting aside the grace of God, for if righteousness *is* through *the* law, then Christ died in vain.

Galatians Chapter 3

1 O foolish Galatians, who has spellbound you into not obeying the truth, *you* before whose eyes Jesus Christ was exhibited, crucified among you? **2** I just want to learn this from you: did you receive the spirit by works of *the* law or by heeding *the principle of* faith? **3** Are you so foolish? Having started in *the* spirit are you now going to finish in *the* flesh? **4** Have you suffered so much in vain? – if *it was* in vain, at least. **5** So he *who* provides you with the spirit, and *who* works deeds of power among you, *is it all* by works of *the* law or by heeding *the principle of* faith? **6** Just as Abraham believed God, and it was imputed to him as righteousness, **7** so know that *it is* those *who are* of faith who are the sons of Abraham, **8** and the scripture, having foreseen that God *would* justify the Gentiles by faith, proclaimed the gospel beforehand to Abraham and said, "**All the Gentiles will be blessed through you**", **9** so that those *who are* of faith are blessed with faithful Abraham. **10** For all who are of works of *the* law are under a curse, for it stands written: "**Cursed is everyone who does not remain in all the things written in the book of the law, to do them.**" **11** But that no-one is justified with God by *the* law is clear, because **the righteous shall live by faith**. **12** However, the law is not by faith, but **the man who does the requirements will live by them**. **13** Christ has redeemed us from the curse of the law, having

become a curse for our sakes. For it stands written: "**Cursed is everyone who hangs on wood**", **14** *this being* in order that the blessing of Abraham might come to the Gentiles by Christ Jesus, so that we might receive the promise of the spirit through faith. **15** Brothers, I speak humanly: *it is just like the way* no-one annuls or adds to a man's covenant *which has been* confirmed. **16** Now the promises were made to Abraham and his seed. It does not say, "And to the seeds", as *speaking of* many, but as *speaking of* one, "**And to your seed**", which is Christ. **17** And I say this: *the* law, which came four hundred and thirty years afterwards, does not annul a covenant confirmed beforehand by God until Christ, *an annulment* which *would* break the promise. **18** For if the inheritance *is* by *the* law, *it is* no longer by a promise. But God has bestowed a gift on Abraham through a promise. **19** What *about* the law, then? It was added on account of transgressions, until the seed should come *to him* to whom the promise was made, *the* law having been ratified by angels through *the* agency of a mediator. **20** Now the mediator is not of one *party or the other*, but God is one *of the parties*. **21** *Is* then the law contrary to the promises of God? Far from it. For if a law had been given which *was* able to give life, then righteousness really would have been by *the* law. **22** But the scripture has concluded everything under sin, in order that the promise by faith in Jesus Christ might be given to those *who* believe, **23** whereas before faith had come, we were kept under *the* law, held in check until the coming *principle of* faith should be revealed. **24** So as a result, the law became our educator to Christ, in order that we should be justified by faith. **25** But now that faith has come, we are no longer under an educator. **26** For you are all sons of God through faith in Christ Jesus. **27** For any of you who have been baptized into Christ have put on Christ. **28** There is neither Jew nor Greek, there is neither slave nor free *man*, there is neither male nor female, for you are all one in Christ Jesus. **29** And if you *are* of Christ, then you are Abraham's seed and heirs according to *the* promise.

Reference(s) in Chapter 3: v.6 ↔ Genesis 15:6 • v.8 ↔ Genesis 12:3, Genesis 22:18 • v.10 ↔ Deuteronomy 27:26 • v.11 ↔ Habakkuk 2:4 • v.12 ↔ Leviticus 18:5 • v.13 ↔ Deuteronomy 21:23 • v.16 ↔ Genesis 21:12.

Galatians Chapter 4

1 Now I say *that* as long as the heir is a child, he is in no way different to a slave, although he may be lord of all, **2** but he is under guardians and custodians until the *day* appointed beforehand by the father. **3** So we too, when we were children, were enslaved under the rudiments of the world. **4** But when the fulness of time had come, God sent out his son, born of a woman, born under *the* law, **5** to redeem those under *the* law, so that we

might receive the adoption, 6 and in that you are sons, God has sent the spirit of his son into your hearts, crying out, “Abba, father”, 7 so that you are no longer a slave but a son, and if a son, then an heir of God’s through Christ. 8 But at that time, when you did not know God, you served gods who by nature do not exist. 9 But now that you do know God, or rather are known by God, how *can* you turn again to the powerless and weak rudiments which you wish to serve all over again? 10 You wrongly observe days and months and seasons and years. 11 I fear *for* you, that I may have toiled for you in vain. 12 Be like me, for I *was* also as you *are*, brothers, I beseech you. You haven’t wronged me in any *way*. 13 And you know that I preached the gospel to you the first *time* on account of a physical ailment. 14 And you did not disdain my physical trial, nor did you eject *me*, but you received me like an angel of God, as Christ Jesus *even*. 15 What then was your blessing? For I bear witness that if *it had been* possible you would have plucked out your eyes and given *them* to me. 16 Have I as a result become your enemy by telling you the truth? 17 *There are those who are* zealous for you in a *way which is* not good. Rather, they wish to isolate you so that you should be zealous for them. 18 But *it is* good to be impelled by zeal for a good *thing* at all times, and not only while I am present with you, 19 my little children, *you* with whom I am again in labour, until Christ takes shape in you. 20 And I *could* wish to be present with you now, and to change my tone, because I am at a loss with you. 21 Tell me, you *who* wish to be under *the* law, do you not hear *what* the law *says*? 22 For it stands written that Abraham had two sons, one from the maidservant and one from the free *woman*. 23 But while he *who was* from the maidservant was born according to *the* flesh, he *who was* from the free *woman*, *was born* through the promise. 24 *Now* these *things* are allegorical. For these two *women* represent two covenants, one from Mount Sinai, giving birth into bondage, and she is Hagar. 25 For Hagar represents Mount Sinai in Arabia, and corresponds to Jerusalem of the present, and she is in bondage with her children. 26 But Jerusalem of above is free, and she is the mother of us all. 27 For it stands written:

**“Rejoice, you who are barren
And cannot give birth;
Break out and cry out,
You who cannot go into labour,
Because the children of the desolate will be
many more**

Than those of her who has a husband.”

28 And we, brothers, are children of *the* promise, consistently with Isaac. 29 But as at that time the *one* born according to *the* flesh persecuted the *one* according to *the* spirit, so *it is* now too. 30 But what does the scripture say? **“Cast out the maidservant and her son. For the son of**

the maidservant will certainly not have any inheritance with the son of the free woman.”

31 So then, brothers, we are not children of a maidservant, but of the free *woman*.

Reference(s) in Chapter 4: v.27 ↔ Isaiah 54:1 • v.30 ↔ Genesis 21:10.

Galatians Chapter 5

1 Stand, therefore, in the freedom in which Christ has made us free, and do not be held again by the yoke of bondage. 2 Look, I Paul say to you that if you become circumcised, Christ will not benefit you in any *way*. 3 And I testify again to every man *who* undergoes circumcision that he is a debtor to carry out the whole law. 4 You who are justified by *the* law have become disconnected from Christ; you have fallen away from grace. 5 For we by *the* spirit await *the* hope of righteousness from faith. 6 For in Christ Jesus neither does circumcision effect anything, nor uncircumcision, but faith put in action through love *does*. 7 You were running well. Who has undermined you in obeying the truth? 8 That persuasion *is* not from the *one who* called you. 9 A little leaven leavens the whole lump. 10 I trust in you through *the* Lord that you have no other frame of mind, but he *who is* subverting you will bear *his* judgment, whoever he is. 11 And *as for* me, brothers, if I still preach circumcision, why am I still being persecuted? In that case the offensiveness of the cross would have been made inapplicable. 12 If only those *who are* unsettling you would dismember themselves! 13 For you were called on *the basis of* freedom, brothers – only *do not use* freedom as an opportunity for the flesh, but serve one another with love. 14 For the whole law is fulfilled in one saying, in, **“You shall love your neighbour as yourself.”** 15 But if you bite and devour one another, watch *out* that you are not destroyed by one another. 16 And I say, walk in *the* spirit and do not fulfil a desire of *the* flesh at all. 17 For the flesh has desires against the spirit, and the spirit against the flesh; these are in opposition to each other, so that *it is* not what you want to do that you do. 18 But if you are led by *the* spirit, you are not under *the* law. 19 And the works of the flesh are evident; they are adultery, fornication, uncleanness, licentiousness, 20 idolatry, sorcery, enmities, strifes, rivalries, rage, contentions, dissensions, factions, 21 envyings, murders, drunkenness, orgies and similar *things* to these, which I am telling you about beforehand as I have also told you before, *namely* that those *who* do such *things* will not inherit *the* kingdom of God. 22 But the fruit of the spirit is love, joy, peace, longsuffering, kindness, goodness, faith, 23 meekness, self-control. Against such *things* there is no law. 24 And those *who are* Christ’s have crucified the flesh with *its* passions and *its* desires. 25 If we live in *the* spirit, let us also

march in line with *the* spirit. **26** Let us not become vainglorious, challenging one another, envying one another.

Reference(s) in Chapter 5: v.14 ↔ Leviticus 19:18.

Galatians Chapter 6

1 Brothers, if, even so, a man is caught up in some transgression, you who *are* spiritual restore such a *person* in a spirit of meekness, watching yourself, in case you too are tempted. **2** Bear each other's burdens, and fulfil in this way the law of Christ. **3** For if anyone thinks he is something *important* when he is nothing, he is deluding himself, **4** but let each *one* test his own work, and then he will have something to be proud of on his own *account* only, and not on *that* of another. **5** For every *person* will bear *responsibility* for his own *workload*. **6** And let him *who has* the word imparted *to him* share with him *who* imparts *it* in all good *things*. **7** Do not be led astray; God is not mocked. For whatever a man sows, that he will by the same token reap. **8** For he *who* sows in his own flesh will reap corruption from *his* flesh, but he *who* sows in the spirit will reap age-abiding life from the spirit. **9** And let us not be weary as we do good. For in *our* own time we will reap, providing we do not flag. **10** So then, when we have an opportunity, let us do good work towards all, especially to those of the household of the faith. **11** See with what large letters I have written to you in my own hand! **12** *Those* who wish to make a good showing in *the* flesh *are the ones who* are compelling you to be circumcised, *but* only so as not to be persecuted for the cross of Christ. **13** For those *who* have been circumcised themselves do not even keep *the* law, yet they want you to be circumcised so that they may boast about your flesh. **14** But far be it from me to boast except in the cross of our Lord Jesus Christ, through whom *the* world has been crucified to me, and I to the world. **15** For in Christ Jesus neither does circumcision effect anything nor *does* uncircumcision, but a new creation *does*. **16** And *for* all who march by this rule, *may there be* peace and mercy on them and on the Israel of God. **17** From now on let no-one cause me trouble, for I bear the marks of the Lord Jesus on my body. **18** The grace of our Lord Jesus Christ *be* with your spirit, brothers. Amen.

Ephesians

Ephesians Chapter 1

1 *From* Paul, an apostle of Jesus Christ, through *the* will of God, to the saints who are in Ephesus and *the* faithful in Christ Jesus, **2** grace to you, and peace, from God our father and Lord, Jesus Christ. **3** Blessed *be* the God and father of our Lord Jesus Christ, who *has* blessed us with every

spiritual blessing in the upper-heavenly *places* in Christ, **4** according to *how* he chose us in him before *the* overthrow of *the* world, for us to be holy and without blemish in his presence in love, **5** having appointed us beforehand for adoption through Jesus Christ to him, according to the good pleasure of his will, **6** to *the* praise of his glorious grace, with which he showed us grace in the beloved, **7** in whom we have redemption through his blood, the forgiveness of transgressions, according to the richness of his grace, **8** with which he abounded to us in all wisdom and thoughtfulness, **9** having made known to us the mystery of his will, according to his good pleasure, *good pleasure* which he planned in him, **10** with a view to *the* dispensation of the fulness of times, to head up all *things* in Christ, those above the heavens and those on the earth, **11** in him in whom we also have been appointed as an inheritance, having been appointed beforehand according to *the* plan of him *who is* active in all *things* according to the resolve of his will, **12** that we should be *the* praise of his glory, *we* who put our hope in Christ previously, **13** in whom you too *put your hope* after you had heard the word of truth, the gospel of your salvation, in whom also after you believed, you were sealed by the holy spirit of promise, **14** and he is *the* guarantee of our inheritance, until *the* redemption of the special possession, to *the* praise of his glory. **15** On account of this, I too, having heard of your faith in the Lord Jesus and love towards all the saints, **16** do not cease to give thanks for you, making mention of you on *the occasions of* my prayers, **17** that the God of our Lord Jesus Christ, the father of glory, may give you a spirit of wisdom and revelation in acknowledgment of him, **18** and *give you* eyes of your heart *which have been* enlightened, so that you may know what the hope of his calling is, and what the wealth of the glory of his inheritance in holy *places is*, **19** and what the exceeding greatness of his power *is* in us who believe, according to the action of his strong might, **20** which he exerted in Christ, when he raised him from the dead and seated *him* at his right *hand* in the upper-heavenly *places*, **21** far above all rule and authority and power and dominion, and every name *which is* named, not only in this age, but also in the *one* to come, **22** and *when he put everything in subjection under his feet* and made him head over all *things* to the church, **23** which is his body, the fulness of him *who* fills all in all for himself,

Reference(s) in Chapter 1: v.22 ↔ Psalm 8:7MT (Psalm 8:6AV).

Ephesians Chapter 2

1 including you *who* are dead to transgressions and sins, **2** in which you once walked, according to the age of this world, according to the ruler of

the authority of the air, of the spirit which *is* now active in the sons of disobedience, **3** among whom we all also once had our mode of life, in the desires of our flesh, doing the will of the flesh, and of the mind, and we were children of wrath by nature, as the rest *are* too, **4** but God, being rich in mercy, on account of his great love *with* which he loved us, **5** made us, being dead to transgressions, alive together with Christ – you have been saved by grace – **6** and he raised *us* together and seated *us* together in the upper-heavenly *places* in Christ Jesus, **7** that in the ages to come he might exhibit the exceeding richness of his grace in kindness to us in Christ Jesus, **8** for you have been saved by grace, through faith, and this *is* not of yourselves; *it is* the gift of God, **9** not of works, so that no-one should boast, **10** for we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, to the intent that we should walk in them. **11** Therefore remember that you *who were* once Gentiles in *the* flesh, called uncircumcision by those called circumcision in *the* flesh, *circumcision* made by hands, **12** that you were at that time without Christ, alienated from the citizenship of Israel and strangers to the covenants of the promise, not having *any* hope and without God in the world, **13** but now in Christ Jesus you who were once far off have been made near by the blood of Christ, **14** for he is our peace, who made both one and demolished the middle wall of partition, **15** having abolished the enmity by his flesh, the law of the commandments in ordinances, in order that he might create the two in himself into one new man, making peace, **16** and reconcile both in one body to God through the cross, having eradicated the enmity by it. **17** And he came and preached **peace to you who were far off and to those who were near**, **18** for through him both *of us* have access by one spirit to the father. **19** So then, you are no longer strangers and foreigners, but joint citizens of the holy *places* and *are* God's household residents, **20** built on the foundation of the apostles and prophets, Jesus Christ himself being *the keystone*, **21** in whom every building, *as it is* fitted together, grows into a holy sanctuary in *the* Lord, **22** in whom you also are being built together into a dwelling place of God in spirit.

Reference(s) in Chapter 2: v.17 ↔ Isaiah 57:19 • v.20 ↔ Psalm 118:22..

Ephesians Chapter 3

1 For this reason, I Paul the prisoner of Christ Jesus for you, the Gentiles, *say that*, **2** if indeed you have heard of the dispensation of the grace of God which *has been* given to me for you, **3** *namely* that by revelation he made the mystery known to me, as I wrote before briefly, **4** in the light of which by reading you can appreciate my

understanding of the mystery of Christ, **5** which was not made known to other generations, to the sons of men, as it has now been revealed to his holy apostles and prophets by spirit, **6** that the Gentiles should be joint heirs and a joint body, and joint partakers of his promise in Christ through the gospel, **7** of which I have become a minister by the gift of the grace of God which *was* given to me by the exertion of his power, **8** to me, the very least of all saints, this grace was given: to preach among the Gentiles the untraceable richness of Christ, **9** and to enlighten everyone *as to* what the dispensation of the mystery *is*, which *was* hidden from the ages in God, who created all *things* through Jesus Christ, **10** in order that the intricate wisdom of God might now be made known to the realms and the authorities in the upper-heavenly *places* through the church, **11** according to *the* purpose of the ages which he accomplished in Christ Jesus our Lord, **12** in whom we have assurance and access in confidence through his faithfulness, **13** then I ask *you* not to lose heart in my tribulations for you, which are your glory. **14** For this reason I bow my knees to the father of our Lord Jesus Christ, **15** from whom every family in *the* heavens and on earth is named, **16** that he may grant you, according to the richness of his glory, to be strengthened by power through his spirit in the inner man, **17** that Christ may dwell through faith in your hearts, **18** that you, being rooted and founded in love, may have strength to comprehend with all the saints what the breadth and length and depth and height *are*, **19** and to know the love of Christ, which surpasses knowledge, in order that you may be filled to *the extent of* all the fulness of God. **20** To him *who is* able to do superabundantly beyond everything which we ask or conceive of, according to the power exerted in us, **21** to him *be* glory in the church by Christ Jesus in all the generations of the age of the ages. Amen.

Ephesians Chapter 4

1 I, the prisoner in *the* Lord, appeal to you therefore to walk worthy of the calling with which you have been called, **2** with all humility and meekness, with longsuffering, forbearing one another in love, **3** making an effort to guard the unity of the spirit in the bond of peace. **4** *There is* one body and one spirit, even as you for your part have been called in one hope of your calling, **5** one Lord, one faith, one baptism, **6** one God and father of all, who *is* above all, and through all, and in us all. **7** To each one of us, then, grace was given according to the measure of the gift of Christ. **8** Therefore he says,

**“When he ascended on high,
He took captivity captive
And gave gifts to men.”**

9 Now *the word* “he ascended” – what does it mean but that he also first descended to the lowest parts of the earth? 10 He *who* descended is himself also he *who* ascended far above all the heavens, in order to fill all *things*, 11 and he himself appointed some to be apostles, some to be prophets, some to be evangelists, some to be pastors and teachers, 12 for the equipping of the saints for *the work of the ministry*, for *the building up of the body of Christ*, 13 until we all attain the unity of the faith and of acknowledgment of the son of God, to a perfect man, to the measure of the stature of the fulness of Christ, 14 in order no longer to be infants, tossed by waves and carried about by every wind of doctrine, by the sleight of hand of men, by roguery intent on deceitful craftiness, 15 but rather that we, proceeding with the truth in love, may grow up in *respect of all things to him* who is the head, Christ, 16 from whom the whole body, being fitted together and joined up by every sustaining joint with invigoration appropriate to each individual part, brings about increase of the body to the edification of itself in love. 17 This, therefore, I say and urge in the Lord, that you should no longer walk as other Gentiles walk, in *the vanity of their mind*, 18 darkened in *their* understanding, being alienated from the life of God on account of the ignorance which is within them, and on account of the hardness of their hearts, 19 who, being desensitized, have given themselves over to debauchery, intent on a pursuit of all uncleanness with greed. 20 But you have not learned Christ like that, 21 if at any rate you have heard him and have been taught in *accordance with him*, as *the truth* is in Jesus, 22 that you should put away the old man of *your* former conduct, who *is* corrupt with *his* deceitful desires, 23 and that *you* should be renewed by the spirit of your mind, 24 and put on the new man, who *is* created in accordance with God in righteousness and true holiness. 25 Therefore, having put away the lie, **speak the truth, each one with his neighbour**, for we are members of one another. 26 **Stand in awe and do not sin.** Don't let the sun go down on your anger, 27 nor give the devil *any* room. 28 Let him *who* steals steal no more, but rather labour, working at what *is* good with *his* hands, in order that he may have *something* to share with him *who* is in need. 29 Let no corrupt word come out of your mouth, but rather some good *word* for edification of what *is* needful, in order that it may give grace to those hearing *it*, 30 and do not grieve the holy spirit of God, with which you have been sealed for *the day of redemption*. 31 Let all bitterness and rage and anger and clamour and blasphemy be put away from you, along with all malice, 32 but be kind to each other, compassionate, forgiving one another as God has for his part forgiven us in Christ.

Reference(s) in Chapter 4: v.8 ↔ Psalm 68:19MT (Psalm 68:18AV) • v.25 ↔ Zechariah 8:16 • v.26 ↔ Psalm 4:5MT (Psalm 4:4AV).

Ephesians Chapter 5

1 So be imitators of God, as beloved children, 2 and walk in love, as also Christ loved us and gave himself up on our behalf *as* an offering and sacrifice to God as a sweet scent. 3 But *as for* fornication and all uncleanness or fraud, let them not even be named among you, as is fitting for saints, 4 nor disgracefulness and foolish talk or jesting, which *are* not fitting, but rather giving of thanks, 5 for be aware of this, that no fornicator, or unclean person, or fraudster, who is an idolater, has an inheritance in the kingdom of Christ and God. 6 Let no-one deceive you with vain words, for on account of such *things* the wrath of God comes on the sons of disobedience. 7 Therefore do not be joint partakers of these *things*, 8 for you were once darkness, but *are* now light in the Lord; walk as children of light 9 (for the fruit of the spirit *is* in all goodness and righteousness and truth), 10 as *you* test what is well-pleasing to the Lord. 11 And do not have fellowship with the unfruitful works of darkness, but rather censure *them* too. 12 For it is a shame even to speak of the *things which are* done by them in secret. 13 But all the *things which are* censured by the light are made manifest. For everything that makes manifest is light. 14 Therefore he says,

**“Awake, you who are asleep,
And arise from the dead,
And Christ will shine on you.”**

15 See then that you walk circumspectly, not as unwise *folk*, but as wise, 16 buying up the time, because the days are evil. 17 On account of this, do not become foolish, but understanding what the will of the Lord *is*. 18 And do not become drunk with wine, in which is dissipation, but be filled with *the spirit*, 19 speaking to each other in psalms and hymns and spiritual songs, singing and playing a melody in your heart to the Lord, 20 always giving thanks for all *things in the name* of our Lord Jesus Christ to him *who is* God and father, 21 submitting to each other in *the* fear of Christ. 22 You wives, submit to your own husbands, as to the Lord, 23 for a husband *is the* head of the wife, as Christ *is the* head of the church, as he *is the* saviour of the body. 24 But as the church submits to Christ, so *should* wives do to their own husbands in every *respect*. 25 Husbands, love your own wives, as also Christ loved the church and gave himself up for it, 26 in order that he might sanctify it, having cleansed *it* by the water-laver: by the word, 27 in order that he might present the church to himself *as* glorious, not having spot or wrinkle or any such *thing*, but that it should be holy and without blemish. 28 In this way husbands ought to love their own wives as their own bodies. He *who*

loves his own wife loves himself, **29** for no-one ever hated his own flesh, but *everyone* nourishes and cherishes it as the Lord for his part *does* the church, **30** for we are members of his body, of his flesh and of his bones. **31 For this reason a man will leave his father and mother, and he will cleave to his wife, and the two will be one flesh.** **32** This mystery is great, but I speak concerning Christ and concerning the church. **33** But still, let each of you individually so love his wife as himself, but let the wife *see* that she reveres *her* husband.

Reference(s) in Chapter 5: v.14 ↔ Isaiah 60:1, Isaiah 60:2 • v.31 ↔ Genesis 2:24.

Ephesians Chapter 6

1 Children, obey your parents in *the* Lord, for that is right. **2 Honour your father and your mother, which is *the* first commandment with a promise,** **3 so that it may be well with you and so that you may live long on the earth.** **4** And fathers, do not provoke your children, but bring them up in *the* education and admonition of *the* Lord. **5** Servants, obey your masters according to *the* flesh with fear and trembling in your single-mindedness, as to Christ, **6** not in the manner of eye-service as men-pleasers, but as servants of Christ, doing the will of God from *the* heart, **7** serving with goodwill, as to the Lord and not to men, **8** knowing that whatever good each *one* does, he will receive it from the Lord, whether *he* is a slave or a free *man*. **9** And masters, act in the same way to them, forbearing threatening, knowing that your own master for his part is in *the* heavens, and there is no partiality with him. **10** Finally, my brothers, be empowered in *the* Lord and in the might of his strength. **11** Put on the full armour of God so as to be able to stand against the crafty ways of the devil, **12** for we do not wrestle against flesh and blood, but against realms, against authorities, against the world-rulers of this dark age, against spiritual *forces* of wickedness in the upper-heavenly *places*. **13** On account of this, take up the full armour of God in order that you may be able to withstand on the evil day, and having done everything, to stand. **14** Stand, therefore, having girded your loins with truth, and having put on the breastplate of righteousness, **15** and with your feet shod with readiness of the gospel of peace, **16** above all having taken up the shield of faith with which you will be able to extinguish all the fiery darts of the wicked one, **17** and to take **the helmet of salvation**, and the sword of the spirit, *the spirit* being *the* word of God, **18** with all prayer and supplication, praying on every occasion in spirit, and being watchful to this very *end* in all perseverance and supplication for all the saints, **19** and for me, that speech be given to me when I open my mouth, to make known frankly the mystery of the gospel, **20** for which I am an

ambassador in a chain, that I may speak of it frankly as I ought to speak, **21** but in order that you too may know my *affairs* – what I am doing – Tychichus the beloved brother and faithful minister in *the* Lord will make all known to you, **22** whom I have sent to you for this very *thing*, that you may know our *circumstances*, and so *that* he may encourage your hearts. **23** Peace be to the brothers and love with faith from God *the* father and Lord, Jesus Christ. **24** Grace be with all those *who* love our Lord Jesus Christ in integrity. Amen.

Reference(s) in Chapter 6: v.2 ↔ Exodus 20:12, Deuteronomy 5:16 • v.3 ↔ Exodus 20:12, Deuteronomy 5:16 • v.17 ↔ Isaiah 59:17.

Philippians

Philippians Chapter 1

1 *From* Paul and Timothy, servants of Jesus Christ, to all the saints in Christ Jesus who are in Philippi, with *the* overseers and ministers, **2** grace to you and peace from God our father and Lord, Jesus Christ. **3** I give thanks to my God at every mention of you, **4** always, in every request of mine, making the request for all of you with joy, **5** for your fellowship in the gospel from *the* first day up to now, **6** confident of this very *thing*, that he *who* started a good work in you will be completing *it* until *the* day of Christ Jesus, **7** and it is right for me to think this of all of you like this, because I have you in *my* heart, in both my bonds and in the defence and confirmation of the gospel, you all being fellow sharers of my grace. **8** For God is my witness how I long for all of you in *the* compassion of Jesus Christ, **9** and I pray for this, that your love may abound still more and more in acknowledgment and every insight, **10** so that you scrutinize the *things that* differ, in order that you may be sincere and inoffensive up to *the* day of Christ, **11** having been filled with *the* fruits of righteousness which *are* through Jesus Christ, to *the* glory and praise of God. **12** But I wish you to know, brothers, that my *circumstances* have rather led to progress of the gospel, **13** so that my bonds on account of Christ have become well-known in all the governmental offices and all the other *places*, **14** and so *that* most of the brothers, trusting in *the* Lord, because of my bonds, dare more than ever to speak the word fearlessly. **15** Some, however, preach Christ through envy and rivalry, but others also through goodwill. **16** Some proclaim Christ out of self-interest, not with pure motives, thinking to bring affliction on *top of* my bonds, **17** whereas others *do it* out of love, knowing that I am put *here* for *the* defence of the gospel. **18** So what? As long as, in one way or another, whether by pretence or in truth, Christ is proclaimed. And in this I rejoice, and *not only*

so, but I will rejoice. **19** For I am aware that this, you know, will turn out to salvation through your supplication and *the* support of the spirit of Jesus Christ, **20** according to my earnest expectation and hope, that I shall not be ashamed of anything, but *that* in all frankness, now as always, Christ will be magnified by my body whether through life or through death. **21** Because for me to live *means* Christ, and to die *is* gain. **22** But if to live in *the* flesh *means* I have *the* fruit of *my* work, then what I will choose, I cannot tell. **23** But I am squeezed by the two, having a desire to depart and be with Christ, *which is* far better, **24** but to remain in the flesh *is the* more necessary on your account, **25** and being convinced of this, I know that I shall remain and stay along with all of you for your progress and joy in the faith, **26** so that your exultation may abound in Christ Jesus because of me through my presence again with you. **27** Only conduct yourselves as citizens worthy of the gospel of Christ, so that whether I come and see you or whether I am absent, I may hear of your *affairs*, that you are standing in one spirit, striving together with one mind for the faith of the gospel, **28** and not being alarmed by anything *done* by *your* adversaries, which is an indication to them of perdition, but to you of salvation, and that from God. **29** For *it* is granted to you concerning Christ not only to believe in him, but also to suffer for his sake, **30** having the same struggle which you saw in me and now hear *is* in me.

Philippians Chapter 2

1 If, therefore, *there is* any comfort in Christ, if *there is* any consolation from love, if *there is* any fellowship of *the* spirit, if *there is* any compassion and mercy, **2** make my joy full, by being likeminded, having the same love, *being* of one mind, having your thoughts on the one *thing*, **3** nothing *being* through self-interest or vainglory, but in lowliness of mind, considering each other more important than yourselves. **4** Let everyone look not to his own *interests*, but also each *one* to the *interests* of others. **5** So have this frame of mind in you, which *is* also in Christ Jesus, **6** who, existing in *the* form of God, did not consider being equal to God *to be* misappropriation, **7** yet he emptied himself, having taken *on the* status of a servant, having come in *the* appearance of men, **8** and having been found in appearance as a man, he humbled himself, and he became obedient *to the extent of* death, and *the* death of *the* cross at that, **9** which *is* why God has also greatly exalted him and has granted him a name above every name, **10** so that at the name of Jesus **every knee should bow**, in the upper-heavens and on earth and underground, **11** and **every tongue confess** that Jesus Christ *is* Lord, *to the* glory of God *the* father. **12** So, my beloved, as you have always obeyed, not only in my presence, but now much

more in my absence, work out your own salvation with fear and trembling, **13** for God is the *one who is* active in you, both to will and to be active for *his* good pleasure. **14** Do everything without grumblings and disputes, **15** in order that you may be blameless and unspoiled, unblemished children of God in *the* midst of a crooked and perverted generation, among whom you shine as lights in *the* world, **16** presenting *the* word of life, to my exultation on *the* day of Christ, in that I did not run in vain nor did I toil in vain. **17** But even if I am poured out on the offering and ministering of your faith, I rejoice and jointly rejoice with you all. **18** In the same way, rejoice, yourselves too, and jointly rejoice with me. **19** But I hope in *the* Lord Jesus to send Timothy to you soon, so that I may be of good courage, when I have got to know your *affairs*, **20** for I have no-one likeminded, who will sincerely care about your *affairs*. **21** For all seek their own *interests*, not those of Christ Jesus. **22** But get to know his trustworthiness, because as a child with *his* father he has served with me in *the* *cause* of the gospel. **23** So I hope to send him just as soon as I see to my *affairs*, **24** but I trust in *the* Lord that I myself will also come soon. **25** However, I considered *it* necessary to send Epaphroditus to you, my brother and fellow worker and fellow soldier, but your apostle, and minister of my needs, **26** since he was longing for you all, and he was in distress, because you had heard that he was ill, **27** for he did indeed fall *so* ill *that he was* near to death, but God had mercy on him, and not only him, but me also, so that I should not have grief upon grief, **28** so I sent him with greater earnest, so that when you saw him again, you would rejoice, and I would be somewhat relieved from sorrow. **29** Receive him therefore in *the* Lord with all joy, and hold such in honour, **30** because for the work of Christ he came near to death, not having regarded his life, so that he could make up for the thing *that was* missing in your service towards me.

Reference(s) in Chapter 2: v.10 ↔ Isaiah 45:23 • v.11 ↔ Isaiah 45:23.

Philippians Chapter 3

1 Finally, my brothers, rejoice in *the* Lord. *It is* not troublesome for me to write the same *things* to you, and for you *it is* a safeguard. **2** Beware of dogs, beware of evil workers, beware of the scission, **3** for we are the circumcision, those *who* serve by *the* spirit of God, and *who* exult in Christ Jesus, and *who do* not trust in *the* flesh, **4** although I have *grounds for* trust in *the* flesh too. If anyone else thinks he *can* trust in *the* flesh, I *can do so* more: **5** circumcised on the eighth day, of *the* stock of Israel, of *the* tribe of Benjamin, a Hebrew of *the* Hebrews, as to *the* law, a Pharisee, **6** zealously persecuting the church, *while* being blameless as regards *the*

righteousness which *is* in the *sphere* of the law, 7 but whatever *things* were gains to me, those I consider a loss because of Christ – 8 and indeed I even count everything to be a loss by reason of the pre-eminence of knowledge of Christ Jesus my Lord, for whom I have suffered the loss of everything, and I count them dung in order that I may gain Christ, 9 and that I may be found in him, not having my own righteousness which *is* from the law, but that *which is* through faith in Christ, the righteousness from God *based* on faith, 10 so as to know him and the power of his resurrection and the fellowship of his sufferings, being conformed to his death, 11 if somehow I can attain to the out-resurrection of the dead. 12 Not that I have already reached *it*, or have already reached perfection, but I pursue *it* *aspiring* to take hold of *that* for which I have been taken hold of by Christ Jesus. 13 Brothers, I do not consider myself to have taken hold, but one *thing I do*, forgetting the *things that are* behind, and forging ahead towards the *things that are* in front: 14 I press on expressly towards the prize of the calling on high of God in Christ Jesus. 15 Let us therefore, inasmuch as *we are* perfect, have this frame of mind. However, if you take a different view of anything, God will reveal this to you too. 16 But whatever *stage* we have reached, *let us* keep to the same line and hold to the same frame of mind. 17 Be imitators together of me, brothers, and look to those *who* walk this way, as you have us *as* an example. 18 For many walk, *about* whom I have often told you, and now tell *you* weeping, *that they are* the enemies of the cross of Christ, 19 whose end *is* loss, whose god *is* their belly, and whose glory *is* in their shame, who have in mind earthly *things*, 20 for our citizenship is in the heavens, from where we also await a saviour, the Lord Jesus Christ, 21 who will transform our lowly body, so that it becomes conformant to his glorious body according to the force by which he is also able to subdue everything to himself.

Philippians Chapter 4

1 So then, my brothers, beloved and longed for, my joy and crown, take this stand in the Lord, my beloved. 2 I exhort Euodias and I exhort Syntyché to be of the same frame of mind in the Lord. 3 Yes, I ask you too, *my* genuine yokefellow, help these *women* who strove with me in the gospel, with Clement also, and my other co-workers, whose names *are* in the **book of life**. 4 Rejoice in the Lord always; again I will say *it*: rejoice. 5 Let your equitableness be known to all men. The Lord *is* nearby. 6 Do not be anxious about anything, but let your requests in every *matter* be known to God in all prayer and supplication with thanksgiving. 7 And the peace of God, which surpasses all understanding, will guard your hearts and your thoughts in Christ

Jesus. 8 Finally, brothers, whatever *is* true, whatever *is* noble, whatever *is* right, whatever *is* pure, whatever *is* kindly, whatever *is* laudable – if *there is* any virtue, and if *there is* any praise: take account of these *things*. 9 And the *things* which you have learned and received and heard and seen in me, do, and the God of peace will be with you. 10 But I rejoiced in the Lord greatly because you have at last revived your thoughts on behalf of me. And on this *point*, you did consider *me*, but you lacked opportunity. 11 Not that I speak from a lack of *anything*, for I have learned to be independent of the *circumstances* in which I find myself. 12 And I know *what it means* to be brought low, and I also know *what it means* to have more than enough. In each and every *circumstance* I have learned the secret of both being fed and going hungry, and of having more than enough and of lacking *things*. 13 I have strength for all *things* through Christ who empowers me. 14 But still, you have done well in sharing fellowship with *me* in my affliction. 15 But you Philippians also know that in the beginning of the gospel, when I came out of Macedonia, no church contributed to me in settlement of debit and credit except you alone, 16 for even in Thessalonica you more than once sent me *something* towards *my* needs. 17 Not that I seek a gift, but I seek fruit which *will* accrue to your account. 18 But I have received everything in full and have surplus. I have been fully supplied, having received via Epaphroditus the *things* from you, a sweet scent, an acceptable sacrifice, pleasing to God. 19 And my God will fully supply every need of yours according to his riches in glory in Christ Jesus. 20 Now to the God and father of ours *be* glory throughout the durations of the ages. Amen. 21 Greet every saint in Christ Jesus. The brothers with me greet you. 22 All the saints greet you, but especially those of Caesar's household. 23 The grace of the Lord Jesus Christ *be* with you all. Amen.

Reference(s) in Chapter 4: v.3 ↔ Psalm 69:29MT (Psalm 69:28AV), Daniel 12:1, Exodus 32:32.

Colossians

Colossians Chapter 1

1 From Paul, an apostle of Jesus Christ by the will of God, and Timothy *our* brother, 2 to the saints and faithful brothers in Christ in Colossae, grace to you, and peace from God our father and Lord, Jesus Christ. 3 We give thanks to the God and father of our Lord Jesus Christ, praying for you always, 4 having heard of your faith in Christ Jesus and *your* love towards all the saints, 5 because of the hope which *is* reserved for you in the heavenly *places*, which you have heard of before, in the word of truth of the gospel, 6 which

has come to you, as also in all the world, and is bearing fruit and increasing, as *it has been doing* among you too, from the day *when* you heard and acknowledged the grace of God in truth, **7** as you have also learned from Epaphras our beloved fellow servant, who is a faithful minister of Christ for your sakes, **8** who also told us of your love in spirit. **9** On account of this, we too, from the day we heard *it*, do not cease praying for you and asking that you be filled with acknowledgment of his will in all wisdom and spiritual understanding, **10** that you should walk worthy of the Lord, so as *to be* pleasing in all *respects*, bearing fruit in every good work and growing in acknowledgment of God, **11** being empowered with all power according to his glorious might, with a view to all patience and longsuffering, with joy, **12** giving thanks to the father, who *has* made us fit for the share of the inheritance of the saints in light, **13** who has delivered us from the authority of darkness and has transferred *us* into the kingdom of his beloved son, **14** in whom we have redemption, the remission of sins, **15** who is *the* image of the invisible God, *the* firstborn of all creation, **16** because everything was created by him – the *things* in the heavens and the *things* on earth, the visible *things* and the invisible *things*, whether thrones or dominions or realms or authorities – everything was created through him and for him. **17** Indeed he is before all *things*, and everything holds together by him, **18** and he is the head of the body – the church; and he is *the* beginning, *the* firstborn from the dead, in order that he himself might become pre-eminent in all *matters*, **19** for it was well-pleasing for all the fulness to dwell in him, **20** and through him to reconcile all *things* to himself, having made peace through the blood of his cross, through him, whether *they are things* on earth or *things* in the heavens. **21** You too, *who* were once alienated and hostile in *your* mind in evil works, he has now reconciled **22** in his body of flesh through death, to present you holy and unblemished and unimpeachable in his presence, **23** if, that is, you remain in the faith, founded and stable, and you *are* not moved from the hope of the gospel which you have heard, which *was* proclaimed in the whole of the creation under heaven, of which I Paul have become a minister. **24** I now rejoice in sufferings for your sakes, and I contribute *my share* to what *is* lacking among the tribulations of Christ, in my flesh, for the sake of his body, which is the church, **25** of which I have become a minister, according to the dispensation of God which *was* given to me for you, to fill the word of God – **26** the mystery which *was* hidden away from the ages and from the generations, but now has been made manifest to his saints, **27** to whom God wished to make known what the richness *is* of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory, **28** whom we

proclaim, admonishing every man, and teaching every man in all wisdom, in order that we may present every man perfect in Christ Jesus, **29** for which I also labour, striving according to his invigoration which invigorates me with power.

Colossians Chapter 2

1 For I want you to know how great a struggle I have concerning you and those in Laodicea and all others who have not seen my face *in the flesh*, **2** *and I want* their hearts to be comforted, united in love, and *to be leading* to all *the* richness of the full assurance *which comes* with understanding, *leading on* to acknowledgment of the mystery of God and of *the* father and of Christ, **3** in whom all the treasures of wisdom and knowledge are hidden. **4** But I say this so that no-one should mislead you with persuasive arguments, **5** for although I am absent in the flesh, yet in the spirit I am with you, rejoicing and observing your orderliness and the steadfastness of your faith in Christ. **6** Therefore, *just* as you have received Christ Jesus the Lord, *so* walk in him, **7** being rooted and built up in him, and established in the faith as you have been taught, abounding in it with thanksgiving. **8** Watch out that no-one carries you away through philosophy and vain deceit, according to the tradition of men, according to the rudiments of the world and not according to Christ, **9** for in him all the fulness of the Godhead dwells bodily, **10** and you are complete in him, who is the head of every realm and authority, **11** in whom you have also been circumcised with a circumcision made without hands by the divesting of the sinful fleshly body by the circumcision of Christ, **12** being buried with him in baptism, by whom you were also jointly raised through faith in the exertion *of power* from God, who raised him from the dead. **13** And *as for* you, *who* were dead in the transgressions and the uncircumcision of your flesh, he jointly made you alive with him, having forgiven us all of *our* transgressions, **14** having blotted out the writing *attesting* to ordinances, which *was* against us, which was in opposition to us and which he has removed from *our* midst, having nailed it to the cross. **15** Having stripped the realms and the authorities, he made an example *of them* openly, *and* he triumphed over them by *means of* it. **16** So let no-one judge you in food or in drink or in partaking of a festival or of a new moon *celebration* or of Sabbaths, **17** which are a shadow of *things* to come, whereas the reality *belongs* to Christ. **18** Let no-one defraud you of your prize, while he exercises his will in humility and worshipping of angels, intruding into *things* which he has not seen, vainly puffed up by his fleshly mind, **19** and not holding onto the head, from where the whole body, supplied and united by joints and bands, grows *with* growth from God. **20** If you have died

with Christ to the rudiments of the world, why, as *though* living in *the* world, are you imposed upon with ordinances? **21** – “Do not touch, and do not taste, and do not handle”, **22** which are all *destined* for decay with falling into disuse, *these being* after the commandments and teachings of men, **23** which indeed have a reputation for wisdom in self-willed worship and humility and austerity of *the* body, *but* not of any value for satisfying the flesh.

Colossians Chapter 3

1 If, then, you have been raised with Christ, seek the *things* above, where Christ is, seated on the right *hand* of God. **2** Set your mind on the *things* above, not on the *things* on the earth, **3** for you have died, and your life has been hidden with Christ in God. **4** When Christ, *who is* our life, is manifested, then you also will be manifested with him in glory. **5** So mortify your members which *are* on the earth: fornication, uncleanness, passion, evil desire, and fraud, which is idolatry, **6** on account of which the wrath of God comes on the sons of disobedience, **7** in which you once walked, when you lived in *the way of* them, **8** but now, you too, put all *these* aside: anger, rage, evil, blasphemy and obscenity from your mouth. **9** Do not lie to one another, having taken off the old man with his practices, **10** and having put on the new *man*, who *is* renewed, *leading* to knowledge in accordance with the image of him *who* created him, **11** where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, slave *nor* free *man*, but Christ, *who is* all and in all. **12** Put on, therefore, as the elect of God, holy and beloved, compassionate feelings, kindness, humility, meekness, longsuffering, **13** bearing up with each other, and forgiving one another if anyone has a complaint against anyone. And as Christ also has forgiven you, so also *you should do*. **14** But above all these *things*, *put on* love, which is *the* bond of perfection, **15** and may the peace of God preside in your hearts, to which you have also been called in one body. And do be thankful. **16** May the word of Christ dwell in you richly, in all wisdom, as you teach and admonish each other in psalms and hymns and spiritual songs, singing with grace in your heart to the Lord. **17** Also, everything you do, in word or deed, *do it* all in *the* name of *the* Lord Jesus, giving thanks to God and *the* father through him. **18** Wives, submit to your own husbands, as *is* fitting in *the* Lord. **19** Husbands, love *your* wives and do not be bitter towards them. **20** Children, obey *your* parents in everything, for this is pleasing with *the* Lord. **21** Fathers, do not provoke your children, so that they do not become disheartened. **22** Servants, obey *your* masters according to *the* flesh in everything, not in eye-service, as men-pleasers, but in single-mindedness, fearing God,

23 and whatever you do, do *it* wholeheartedly, as to the Lord, and not to men, **24** knowing that you will receive from *the* Lord the reward of the inheritance, for you serve the Lord Christ, **25** but he *who* does wrong will be required for what he has done wrong, and there is no partiality.

Colossians Chapter 4

1 Masters, render to your servants that *which is* just and fair, knowing that you too have a master in *the* heavens. **2** Persevere in prayer, being watchful in it with thanksgiving, **3** praying together for us too, that God may open to us a door for the word, *for me* to speak *of* the mystery of Christ, on account of which I am also bound, **4** that I may make it manifest as I ought to speak. **5** Walk in wisdom with respect to those outside, taking advantage of the opportunity. **6** *Let* your speech always *be* with grace, seasoned with salt, so that you may know how to answer each *person*. **7** Tychicus the beloved brother and faithful minister and fellow servant in *the* Lord will make all my *affairs* known to you, **8** whom I have sent to you for this very *purpose*: that he may know your *circumstances* and encourage your hearts, **9** with Onesimus the faithful and beloved brother who is *one of* you. They will make all the *things going on* here known to you. **10** Aristarchus my fellow prisoner greets you, as *does* Mark the cousin of Barnabas concerning whom you have received instructions. If he comes to you, receive him, **11** and Jesus who *is* called Justus, these being of *the* circumcision; only these *are my* fellow workers for the kingdom of God, who have become a consolation to me. **12** Epaphras, who *is one of* you, a servant of Christ, greets you, always contending for your sakes in prayers, so that you may stand perfect and fulfilled in all *the* will of God, **13** for I bear him witness that he has a great zeal for you, and for those in Laodicea and for those in Hierapolis. **14** Luke the beloved doctor greets you, as *does* Demas. **15** Greet the brothers in Laodicea and Nymphas and the church at his house, **16** and when this epistle is read among you, arrange for it to be read in the church of the Laodiceans too and that you also read the *one* from Laodicea, **17** and say to Archippus, “See to the ministry which you received in *the* Lord – that you fulfil it.” **18** The greeting of Paul in my own handwriting. Remember my bonds. Grace *be* with you. Amen.

1 Thessalonians

1 Thessalonians Chapter 1

1 *From* Paul and Sylvanus and Timothy, to the church of *the* Thessalonians in God *the* father and Lord, Jesus Christ, grace to you, and peace from

God our father and Lord, Jesus Christ. **2** We constantly thank God for all of you, making mention of you on *the occasions of* our prayers, **3** as we continually remember your work of faith, and labour of love, and patience for the hope of our Lord Jesus Christ before our God and Father, **4** knowing, brothers, *you who are* loved by God, your election, **5** because our gospel did not come to you in word alone, but rather in power and in holy spirit, and with much conviction, knowing as *you do* what kind of *people* we were among you for your sakes. **6** Then you became imitators of us and of the Lord, having received the word in great tribulation with joy derived from holy spirit, **7** the result being that you became examples to all those in Macedonia and Achaëa who believe. **8** For the word of the Lord has been blazed abroad by you, not only in Macedonia and in Achaëa, but your faith towards God has also spread everywhere, so that we don't need to make any comment, **9** for they themselves report back about us on what kind of approach we took with you, and how you turned to God from the idols, to serve *the* living and true God, **10** and to await his son from the heavens, whom he raised from the dead, Jesus, who saves us from the coming wrath.

1 Thessalonians Chapter 2

1 For you yourselves know, brothers, our approach with you – that it has not been *in vain* – **2** but, although we had suffered before and had been spitefully treated, as you know, in Philippi, we spoke out frankly in our God, so as to propound to you the gospel of God, amid much opposition. **3** For our appeal *did not stem* from error or from uncleanness, nor *was it* in deceit, **4** but *it is* according to how we have been approved of by God to be entrusted with the gospel that we speak, not in pleasing men, but God, who tests our hearts. **5** For neither were we at any time *involved* in a word of flattery, as you know, nor in a pretext for greed – God *is* a witness – **6** nor *did* we seek glory from men, either from you, or from others, since as apostles of Christ we could have behaved with gravity, **7** but we were gentle *when* in your company, as a nursing-mother would cherish her own children. **8** So, longing for you, we were glad to share with you not only the gospel of God, but also our own selves, because you had become dear to us. **9** For you remember, brothers, our labour and toil, for we worked night and day so as not to burden any of you when we proclaimed the gospel of God to you. **10** You *are* witnesses, and God *too*, how devoutly and justly and blamelessly we behaved towards you who believe, **11** as you know: how we encouraged and comforted you, each one of you, as a father his own children, **12** and *how* we urged that you should walk worthy of God, who called you into his own kingdom and glory. **13** On

account of this, we also thank God continually, because when you received *the* reported word of God from us, you accepted *it not as the* word of men, but as it truly is, *the* word of God, who is also active in you who believe. **14** For you became imitators, brothers, of the churches of God which are in Judaea in Christ Jesus, in that you too suffered the same *things done by people* of your own community, *just* as they for their part *suffered things done* by the Jews, **15** who also killed the Lord Jesus and their own prophets, and *who* drove us out, and *who do not* please God, and *who are* opposed to all men, **16** preventing us from speaking to the Gentiles in order that they might be saved, so that *they* constantly bring their sins to completion; indeed wrath has come upon them in *the* end. **17** But we, brothers, having been bereft of you for a short time, in presence, not in heart, endeavoured most strenuously to see your face, with much longing, **18** which *is* why we wished to come to you, *that is*, me, Paul, more than once, but Satan hindered us. **19** For what *is* our hope or joy or crown of exultation? *Is* it anything but you in the presence of our Lord Jesus at his coming? **20** For you are our glory and joy.

1 Thessalonians Chapter 3

1 So when we *could* no longer endure, we agreed to be left in Athens alone, **2** and we sent Timothy our brother and servant of God and our co-worker in the gospel of Christ, in order to strengthen you and encourage you concerning your faith, **3** so that no-one should be disturbed by these afflictions. After all, you yourselves know that this *is what* we are destined for. **4** For indeed, when we were with you, we would tell you in advance that we would be afflicted, as it duly turned out, which you know. **5** This *is* why when I could no longer endure either, I sent *inquirers* to find out *about* your faith, *as to* whether the tempter has tempted you, and our toil had been in vain. **6** But now that Timothy has come to us from you and brought us good news about your faith and love, and that you always have fond memories of us, and long to see us, as we *do* you, **7** *it is* with *good* reason that we have been encouraged, brothers, about you in all our affliction and distress, by your faith. **8** For now we live, if you stand *fast* in *the* Lord. **9** For what thanks can we return to God concerning you for all the joy with which we rejoice on your account before our God, **10** night and day pleading most earnestly *to be able* to see your face and to rectify the shortcomings of your faith? **11** Now may our God and father himself, and our Lord Jesus Christ, guide our way towards you. **12** And may the Lord cause you to increase and abound in love towards each other and towards everyone, as we for our part *do* towards you, **13** in order to strengthen your hearts *as* blameless in holiness

before our God and father at the coming of our Lord Jesus Christ with all his holy *ones*.

1 Thessalonians Chapter 4

1 Finally, then, brothers, we ask you and encourage *you* in *the* Lord Jesus, to abound *yet* more in the way you received from us *about* how you need to walk and *how* to please God. 2 For you know what instructions we gave you through the Lord Jesus. 3 For this is *the* will of God – your sanctification – that you abstain from fornication, 4 that each of you should know how to control his own vessel in sanctification and honour, 5 not in passions of lust, as for their part the Gentiles, who *do* not know God, *do*, 6 not to transgress or defraud one's brother in business, for the Lord is an avenger concerning all these *things*, as indeed we have told you before and have testified solemnly. 7 For God did not call us with a view to uncleanness, but to sanctification. 8 Consequently, he *who is* disregarding is not disregarding man, but God, who also gave his holy spirit to you. 9 But concerning brotherly love, you do not need *me* to write to you, for you yourselves have been taught by God to love one another, 10 for in fact you do this to all the brothers who *are* in the whole of Macedonia. And we encourage you, brothers, to abound more *still*, 11 and to be particular about living quietly and attending to your own *affairs* and working with your own hands, as we have commanded you, 12 so that you behave decently towards those outside and *so that* you do not lack anything. 13 But we do not wish you to be ignorant brothers, concerning those *who* have fallen asleep, so that you do not grieve as the rest *do*, who have no hope. 14 For if we believe that Jesus died and rose *again*, so also will God bring *back* those *who have* fallen asleep, through Jesus, with him. 15 For we say this to you by *the word of the* Lord, that we who *are* alive – who survive up to the coming of the Lord – will certainly not precede those *who have* fallen asleep, 16 because the Lord himself will descend from heaven on command, at *the voice of the* archangel and with *the sound of the* trumpet of God, and the dead in Christ will rise first, 17 then we who *are* alive, who survive, will be caught up together with them in clouds to meet the Lord in *the* air, and in this way we will always be with *the* Lord. 18 So encourage one another with these words.

1 Thessalonians Chapter 5

1 Now concerning *the* times and seasons, brothers, you don't need *anything* to be written to you, 2 for you yourselves know perfectly well that the way the day of *the* Lord comes *is* like a thief in *the* night. 3 For when they say, "Peace and safety", then sudden destruction *will* come upon them, like the birth pains on her *who* is with child, and they will by no means escape. 4 But

you, brothers, are not in darkness, that the day should overtake you like a thief. 5 You are all sons of light and sons of *the* day. We are not of night or darkness. 6 So then, let us not sleep as the rest *do*, but let us be watchful and sober. 7 For those *who* sleep sleep at night, and those *who* become drunk are drunk at night. 8 But let us *who* are of the day be sober, having put on a breastplate of faith and love, and a helmet, a hope of salvation, 9 because God has not appointed us to wrath, but *to be* an acquisition of salvation through our Lord Jesus Christ, 10 who died for our sakes, to the intent that whether we are watchful or whether we sleep, we will live together with him. 11 So encourage each other and edify one another, as indeed you do. 12 But we ask you, brothers, to acknowledge those among you *who* toil, and your overseers in *the* Lord and *those who* admonish you, 13 and to esteem them most exceedingly in love on account of their work. Be at peace among yourselves. 14 And we beseech you, brothers, warn those *who are* unruly, comfort the faint-hearted, support the weak, be longsuffering towards all. 15 See *to it* that no-one returns evil for evil to anyone, but always pursue goodness, both to each other and to everyone. 16 Rejoice at all times, 17 pray continually; 18 give thanks in all *situations*. For that *is the* will of God in Christ Jesus for you. 19 Do not quench the spirit, 20 do not denigrate prophecies, 21 but test everything; hold fast to that *which is* good. 22 Avoid any semblance of evil. 23 And may the God of peace himself sanctify you *to become* complete, and may the whole of your spirit and being and body be kept blameless at the coming of our Lord Jesus Christ. 24 He *who* calls you *is* faithful, and he will also perform *it*. 25 Brothers, pray for us. 26 Greet all the brothers with a holy kiss. 27 I adjure you by the Lord that the epistle be read to all the holy brothers. 28 The grace of our Lord Jesus Christ *be* with you. Amen.

2 Thessalonians

2 Thessalonians Chapter 1

1 *From* Paul and Sylvanus and Timothy to the church of *the* Thessalonians in God our father and Lord, Jesus Christ, 2 grace to you and peace from God our father and Lord, Jesus Christ. 3 We have a debt to always be giving thanks to God for you, brothers, as is befitting, because your faith is increasing exceedingly, and the love of each one of you all towards one another is growing, 4 with the result that we ourselves boast in you, in the churches of God, for your patience and faith in all your persecutions and in the tribulations which you endure, 5 *which is* evidence of the righteous judgment of God, to the intent that you are considered worthy of the kingdom of God,

concerning which you also undergo suffering, **6** since *it is* a righteous *thing* with God to retribute those *who* inflict affliction on you, **7** and *to give* you who *are* afflicted relief with us at the revelation of the Lord Jesus from heaven with his mighty angels, **8** with flaming fire, taking vengeance on those *who do* not know God, and those *who do* not obey the gospel of our Lord Jesus, **9** who will pay *the* penalty: age-abiding destruction away from *the* presence of the Lord and from the glory of his might, **10** when he comes to be glorified among his saints and to be looked at with wonder among all those *who have* believed (because our witness to you was believed), on that day. **11** And in view of this we also pray at all times concerning you, that our God may make you worthy of the calling and fulfil every resolve of goodness and work of faith with power, **12** so that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and Lord, Jesus Christ.

2 Thessalonians Chapter 2

1 And we ask you, brothers concerning the coming of our Lord Jesus Christ and our gathering up to him, **2** for you not to be quickly shaken from a *sound* mind, nor to be troubled either through a spirit or a saying or an epistle supposedly from us, claiming that the day of Christ is *immediately* at hand. **3** Let no-one deceive you in any way, because *it will not come* until the apostasy has come first and the man of sin is revealed, the son of perdition, **4** who *is* opposed and self-exalted against everything called God, or object of worship, so that he sits as God in the sanctuary of God, putting himself forward *as* God. **5** Do you not remember that when I was still with you, I used to tell you these *things*? **6** And now you know the restraining *factor* in him being revealed in his own time. **7** For the mystery of lawlessness is already at work, except that *there is* the *one who is* currently doing the restraining until he emerges from the arena. **8** And then the lawless *one* will be revealed, whom the Lord will destroy with the breath of his mouth and will annihilate at the manifestation of his coming, **9** *him* whose coming is with Satanic energizing, with all *kinds of* power and signs and lying miracles, **10** and with all *kinds of* unjust deceit among those *who are on the road* to being lost, because they did not receive the love of the truth, *which was* for them to be saved. **11** And for this *reason* God will send them a deluding force so that they believe the lie, **12** in order that all those *who have* not believed the truth, but taken satisfaction in unrighteousness, may be judged. **13** But we have a debt to give thanks to God at all times for you, brothers, loved by *the* Lord, in that God chose you from *the* beginning with a goal of salvation,

with sanctification of *the* spirit and *with* faith in *the* truth. **14** And to this he called you through our gospel: to be a glorious acquisition of our Lord Jesus Christ. **15** So then, brothers, stand *firm* and hold to the traditions which you have been taught, whether by *spoken* word or by our epistle. **16** And may our Lord himself, Jesus Christ, and our God and father who loved us and gave age-abiding encouragement and good hope by grace **17** encourage your hearts and strengthen you in every good word and deed.

2 Thessalonians Chapter 3

1 Finally, brothers, pray for us, so that the word of the Lord may run *its course* and be glorified, as also with you, **2** and that we may be delivered from perverse and wicked men, for not all *have* the faith. **3** But the Lord is faithful, and he will strengthen you and protect *you* from evil. **4** And we trust in *the* Lord concerning you, that you do, and will do, *the things* that we charge you with. **5** Now may the Lord direct your hearts to the love of God and to patience *in waiting* for Christ. **6** And we command you, brothers, in *the* name of our Lord Jesus Christ, that you shun every brother *who* behaves in a disorderly way and not according to the tradition which they received from us. **7** For you yourselves know how it is necessary to imitate us, because we did not behave in a disorderly way among you. **8** And we did not eat bread from anyone without payment, but we worked night and day with toil and hard work, so as not to be a burden to any of you. **9** Not that we don't have authority, but so that we make ourselves an example to you, for *you* to imitate us. **10** For indeed, when we were with you, we commanded you this: that if anyone was unwilling to work, that he should not eat either, **11** for we hear that some behave in a disorderly way among you, not doing any work, but fussing around. **12** And we command such and exhort *them* through our Lord Jesus Christ, that they work quietly and eat their own bread. **13** But you, brothers, do not lose heart in doing good. **14** And if anyone does not obey our injunction through the epistle, take note of him and do not associate with him, so that he may be ashamed, **15** yet do not consider *him* as an enemy, but admonish *him* as a brother. **16** And may the Lord of peace himself give you peace at all times in every way. The Lord *be* with you all. **17** The greeting of Paul by my own hand, which is a sign in every epistle – I write like this. **18** The grace of our Lord Jesus Christ *be* with you all. Amen.

1 Timothy

1 Timothy Chapter 1

1 *From* Paul, an apostle of Jesus Christ by command of God our saviour and Lord, Jesus Christ our hope, 2 to Timothy, a genuine child in faith, grace, mercy *and* peace from God our father and Christ Jesus our Lord. 3 *I write* in the vein of *when* I appealed to you to stay on in Ephesus, when I was on my way to Macedonia, in order that you might command some not to teach extraneous doctrines, 4 nor to heed fables or interminable genealogies, which give rise to disputes rather than a dispensation of God in faith. 5 And the goal of the commandment is love from a pure heart and a clear conscience and unfeigned faith, 6 from which *things* some have deviated and have turned away to idle talk, 7 wanting to be teachers of the law, *but* understanding neither what they say nor *things* pertaining to what they assert. 8 And we know that the law *is* good, if a person uses it legitimately, 9 knowing this, that *the* law has not been instituted for a righteous *person*, but for *the* lawless and unruly, for *the* ungodly and for sinners, for *the* irreverent and profane, for *those who* commit patricide and matricide, for murderers, 10 for fornicators, homosexuals, kidnappers, liars, perjurers, and anything else there might be contrary to sound doctrine, 11 according to the glorious gospel of the blessed God, with which I have been entrusted. 12 And I am thankful to him *who* empowered me, to Christ Jesus our Lord, in that he considered me faithful and appointed *me* to a ministry, 13 *me*, who was formerly a blasphemer and persecutor and an impudent person, but I received mercy, because I acted in ignorance and unbelief, 14 and the grace of our Lord superabounded with faith, and love which *is* in Christ Jesus. 15 The saying *is* faithful and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am *the* foremost. 16 But I received mercy on account of this: that in me first Jesus Christ should show all longsuffering, as a model for those *who* will believe in him, *resulting* in age-abiding life. 17 Now to the king of the ages, incorruptible, invisible, *the* only wise God, *be* honour and glory throughout the durations of the ages. Amen. 18 I commit this command to you, Timothy, *my* child, according to the prophecies which *have* led in your direction, that by *means* of them you should fight the good fight, 19 having faith and a clear conscience, which some have rejected, and they have suffered shipwreck in respect of *their* faith, 20 among whom are Hymenaeus and Alexander, whom I have delivered to Satan in order that they may be taught not to blaspheme.

1 Timothy Chapter 2

1 So I exhort *you* first of all to make pleas, prayers, intercessions, thanks, for all men, 2 for kings and all those in high positions, so that we may lead a quiet and calm life in all godliness and solemnity, 3 for this *is* good and acceptable in the sight of our saviour, God, 4 who wants all men to be saved and to come to acknowledgment of *the* truth. 5 For *there is* one God, and one mediator between God and men, *the* man Christ Jesus, 6 who gave himself *as* a ransom for all, the testimony at its own *particular* time, 7 to which I have been appointed a herald and apostle – I speak the truth in Christ; I am not lying – a teacher of *the* Gentiles in faith and truth. 8 So I wish for men everywhere to pray, lifting up holy hands without anger or argument, 9 and for women similarly to adorn themselves in discreet dress, with modesty and sobriety, not with braids or gold or pearls or extravagant clothes, 10 but – which is fitting for women who profess godliness – with good works. 11 A woman should learn quietly and most submissively, 12 and I do not allow a woman to teach, nor to dominate *her* husband, but to be quiet. 13 For Adam was formed first, then Eve, 14 and Adam was not deceived, but the woman was deceived and came to be in transgression, 15 but she will be saved throughout childbearing, if they remain in faith and love and sanctification with sobriety.

Reference(s) in Chapter 2: v.15 ↔ Genesis 3:16.

1 Timothy Chapter 3

1 The saying *is* faithful: “If anyone aspires to *the position* of an overseer, he desires a good work.” 2 An overseer, then, must be unimpeachable, *the* husband of one wife, sober, temperate, well-behaved, hospitable, with aptitude for teaching, 3 not over-fond of wine, not violent, not shamefully greedy of gain, but equitable, peaceable, not a lover of money, 4 taking charge of his own household well, keeping *his* children in subjection most solemnly. 5 But if a person does not know how to take charge of his own household, how can he take care of *the* church of God? 6 Not a newcomer, in case his imagination runs away with him and he falls into *the* condemnation of the devil. 7 And he must also have a good reputation with those outside, so that he does not fall into disrepute or a snare of the devil. 8 Likewise, ministers *must be* solemn, not equivocal, not heavy drinkers of wine, not shamefully greedy of gain, 9 keeping the mystery of the faith with a clear conscience. 10 And let these be put to the test first, then let them minister, when they are *found to be* irreproachable. 11 Similarly, *their* wives *must be* solemn, not slanderous, sober, faithful in everything. 12 Ministers must be *the* husbands of one wife, properly in charge of *their* children and

their own households. **13** For those *who* minister well acquire good standing for themselves, and much assurance in faith in Christ Jesus. **14** I write these *things* to you hoping to come to you very soon. **15** But if I take a long time, *I have written* in order that you may know how *you* should behave in *the* house of God, which is *the* church of *the* living God. A pillar and base of the truth, **16** and confessedly great, is the mystery of godliness: God was manifested in *the* flesh, justified in *the* spirit, seen by angels, preached among *the* Gentiles, believed on in *the* world and taken up in glory.

1 Timothy Chapter 4

1 Now the spirit expressly says that in *the* latter times some will apostatize from the faith and give heed to misleading spirits and teachings of demons, **2** with *the* hypocrisy of liars whose own consciences *have been* seared, **3** forbidding to marry, *ordering* to abstain from foodstuffs which God created to be partaken of with thanks by those *who are* faithful and *have* acknowledged the truth. **4** For every creature of God *is* good, and *it is* by no means to be rejected if it is received with thanksgiving, **5** for it is sanctified through *the* word of God and entreaty. **6** If you propose these *things* to the brothers, you will be a good minister of Jesus Christ, nourished by the words of the faith and of good doctrine which you have followed closely. **7** But reject profane and old wives' tales and exercise yourself *rather* to godliness. **8** For physical exercise is beneficial in a minor *matter*, but godliness is beneficial in all *respects*, having *the* promise of present and future life. **9** The saying *is* faithful and worthy of all acceptance. **10** For we also toil for this and are reproached, because we have put hope in *the* living God, who is *the* saviour of all men, especially believers. **11** Command these *things* and teach *them*. **12** Let no-one despise your youth, but become a model for believers, in word, in behaviour, in love, in spirit, in faith, in purity. **13** Until I come, pay attention to reading, to encouragement, to teaching. **14** Do not neglect the gracious gift in you, which was given to you through prophecy with laying on of hands of the council of elders. **15** Concern yourself with these *things*, be *immersed* in these *things*, so that your progress may be evident among all. **16** Attend to yourself and the teaching. Continue with them, for in doing this you will save both yourself and those *who* hear you.

1 Timothy Chapter 5

1 Do not rebuke an elder, but treat *him* as a father, and younger *men* as brothers, **2** elder women as mothers, younger *women* as sisters, in total purity. **3** Honour widows who really *are* widows. **4** But if any widow has children or descendants, let them first learn to treat their own house

reverently and to return what *is* due to *their* forebears, for that is acceptable in the sight of God. **5** But she *who* really *is* a widow and *has been* forsaken has put her hope in God and continues in supplications and prayers night and day, **6** whereas she *who* lives lewdly is dead while alive. **7** Command these *things* too, so that they may be unimpeachable. **8** But if anyone does not provide for his own, and especially for those of *his own* household, he has denied the faith and is worse than an unbeliever. **9** Do not let a widow less than sixty years *old* be enlisted, *but one who* was a wife of one man, **10** reputed for good works, if she has brought up children, if she has been hospitable, if she has washed *the* feet of the saints, if she has helped *the* afflicted, if she has engaged in every good work. **11** But decline younger widows, for when they turn restive against Christ, they *will* want to marry, **12** incurring judgment, because they set aside *their* initial faith, **13** while at the same time they idly learn, as they go round houses, and not only idly, but also *as* gossipmongers and busybodies, saying *things* which they ought not. **14** So I want the younger women to marry, have children, be mistress of a house, not to give any opportunity to the adversary on account of abuse, **15** for some have already turned aside after Satan. **16** If any *man* or *woman* believer has widows, let him help them, and don't let the church be burdened, so that it *can* help the real widows. **17** Let the elders who *have* taken charge well be considered worthy of double honour, especially those *who* toil in word and teaching, **18** for the scripture says, "**You shall not muzzle the ox that threshes**", and, "The worker *is* worthy of his wages." **19** Do not accept an accusation against an elder except on the *basis of* two or three witnesses. **20** Censure sinners in the presence of everyone, in order that others also may have fear. **21** I solemnly urge *you* before God and Lord, Jesus Christ, and the elect angels, that you should keep these *things* without prejudice, not acting in any *respect* with partiality. **22** Don't be hasty laying hands on anyone, and do not share in other people's sins; keep yourself pure. **23** Don't *just* drink water any longer, but use a little wine on account of your stomach and your frequent ailments. **24** The sins of some men are evident beforehand, preceding *them* to judgment, whereas others *have* sins following *them*. **25** Similarly too, the good works are evident beforehand, whereas the *works that* are otherwise cannot remain hidden.

Reference(s) in Chapter 5: v.18 ↔ Deuteronomy 25:4.

1 Timothy Chapter 6

1 Let all who are slaves, under a yoke, consider their own masters worthy of all honour, so that the name of God and the doctrine are not blasphemed. **2** And let those *who* have believing

masters not despise *them*, because they are brothers, but let them rather serve *them*, because those *who* are benefited by good work are believers and beloved. Teach and encourage these *things*. **3** If anyone teaches another doctrine and does not adhere to sound words – those of our Lord Jesus Christ – and to the godly doctrine, **4** he has let his imagination run away with him and understands nothing, but *is* delirious concerning inquiries and controversies from which arise envy, strife, blasphemies, malevolent suppositions, **5** vain arguments of men corrupt in mind and devoid of the truth, who reckon godliness to be a means of gain. Do not associate with such. **6** But godliness with independence is an important means of gain. **7** For we brought nothing into the world, *and it is* clear that we cannot take anything out either. **8** Provided we have sustenance and shelter, we shall be satisfied with these. **9** But those *who* wish to become rich fall into temptation and a snare and many senseless and harmful desires, which sink men into destruction and ruin. **10** For love of money is a root of all the evils, *a root* which some, by striving for *it*, have strayed from the faith and have pierced themselves all over with many pangs of *pain*. **11** But you, O man of God, flee from these *things*, and pursue righteousness, godliness, faith, love, patience, meekness. **12** Contend in the good contest of faith, take hold of age-abiding life, to which you were called, having also confessed the good confession in the presence of many witnesses. **13** I command you in the sight of God, who makes everything alive, and Christ Jesus, who testified the good confession before Pontius Pilate, **14** to keep the commandment spotlessly, unimpeachably, until the appearing of our Lord Jesus Christ, **15** which in his own time the blessed and only potentate, the king of those that reign, and Lord of those that rule, will display, **16** who alone has immortality, dwelling in unapproachable light, whom no-one among men has seen or can see, to whom *be* honour and age-abiding might. Amen. **17** Command those *who are* rich in the present age not to be haughty, nor to put hope in the uncertainty of wealth, but in the living God, who richly provides us with everything for *our* enjoyment, **18** to do good, to be rich in good works, to be generous, willing to share, **19** treasuring up for themselves a good foundation for the future, in order that they might take hold of age-abiding life. **20** Timothy, guard the deposit, avoiding profane vain talk and contradictions of science falsely so called, **21** which some, while professing *it*, have deviated concerning the faith. Grace *be* with you. Amen.

2 Timothy

2 Timothy Chapter 1

1 From Paul, an apostle of Jesus Christ through *the* will of God, according to *the* promise of life which *is* in Christ Jesus, **2** to Timothy, beloved child, grace, mercy *and* peace from God *the* father and Christ Jesus our Lord. **3** I thank God, whom I serve following *my* forebears with a clear conscience when I ceaselessly remember you in my supplications night and day, **4** longing to see you, remembering your tears, so that I may be filled with joy, **5** as I recall the unfeigned faith which *is* in you, which first dwelt in your grandmother Lois, and your mother Eunice, and, I am persuaded, also in you. **6** And for this reason I remind you to rekindle the gracious gift of God which is in you through the laying on of my hands, **7** for God has not given us a spirit of timidity, but of power and love and moderation. **8** So do not be ashamed of the testimony about our Lord nor of me his prisoner, but partake of the suffering for the gospel according to *the* power of God, **9** who *has* saved us and called *us* with a holy calling, not according to our works, but according to his own purpose, and grace which *was* given to us in Christ Jesus before *the* durations of *the* ages, **10** but *which has* now *been* made manifest through the appearing of our saviour Jesus Christ, who *has* abolished death and brought life and imperishability to light through the gospel, **11** for *the cause of* which I have been appointed a preacher and apostle and teacher of *the* Gentiles. **12** *And* for this reason I suffer these *things* too, but I am not ashamed, for I know in whom I have believed, and I am persuaded that he is able to keep my entrusted deposit up to that day. **13** Hold on to *the* model of sound words which you have heard from me, in faith, and love which *is* in Christ Jesus. **14** Guard the good entrusted deposit through *the* holy spirit dwelling in us. **15** You know this, that all those in Asia have turned away from me, among whom are Phygellus and Hermogenes. **16** May the Lord show mercy to the house of Onesiphorus, because he often refreshed me and was not ashamed of my chain, **17** but when he arrived in Rome, he sought me very diligently and found *me*. **18** May the Lord let him find mercy from *the* Lord on that day. You also know very well in how many ways he ministered in Ephesus.

2 Timothy Chapter 2

1 You then, my child, be strengthened in the grace which *is* in Christ Jesus, **2** and commit *the things* which you have heard from me through many witnesses to faithful men who will be competent to teach others too. **3** So then, suffer affliction like a good soldier of Jesus Christ.

4 No-one serving as a soldier gets entangled in the affairs of *civilian* life, in order that he may please the *one who* enlisted *him* as a soldier. 5 And if anyone contends, he does not win a crown unless he contends legitimately. 6 The farmer who labours must *be the first* to partake of the fruits. 7 Consider *the things* I am saying, and may the Lord give you understanding in all *matters*. 8 Remember that Jesus Christ of *the seed* of David *has been* raised from *the dead* according to my gospel, 9 on account of which I suffer affliction, even of bonds like a criminal. But the word of God has not been bound. 10 Therefore I endure all *things* for the sake of the elect, in order that they also may obtain salvation in Christ Jesus with age-abiding glory. 11 The saying *is* faithful:

“For if we have died with *him*,
We shall also live with *him*.

12 If we endure,
We shall also reign with *him*.
If we deny *him*,

He too will deny us.
13 If we do not believe,

He remains faithful;
He cannot deny himself.”

14 Make mention of these *things*, solemnly urging in the presence of the Lord not to dispute about words serving no useful *purpose*, so subverting those listening. 15 Be studious to present yourself approved to God, a workman with no cause for shame, rightly dividing the word of truth. 16 But shun profane empty talk, for it will *serve to* advance ungodliness *even more*, 17 and their words will spread like gangrene, among whom are Hymenaeus and Philetus, 18 who have missed the mark concerning the truth, saying that the resurrection has already taken place, and they are overturning the faith of some. 19 However, the firm foundation of God stands, having this seal: **the Lord knows those who are his**. And let everyone who names the name of *the Lord* avoid iniquity. 20 But in a great house there are not only gold and silver vessels, but also wooden *ones* and earthenware *ones*, and some *are* for honour and others for *use* without honour. 21 Therefore, if anyone thoroughly cleanses himself from these *things*, he will be a vessel for honour, sanctified and useful to the master, prepared for every good work. 22 Flee youthful lusts, but pursue righteousness, faith, love and peace with those *who* call on the Lord from a pure heart. 23 But decline foolish and ill-informed inquiries, knowing that they give rise to strifes. 24 And a servant of *the Lord* must not strive, but he *must* be gentle to all, apt to teach, forbearing, 25 in meekness teaching those *who* offer opposition, for the possibility that God gives them repentance *leading* to acknowledgment of *the truth*, 26 and *that* they regain a sober mind from the snare of the devil, having been taken alive by him at his will.

Reference(s) in Chapter 2: v.19 ↔ Numbers 16:5.

2 Timothy Chapter 3

1 And know this, that in *the* last days difficult times will set in, 2 for men will be selfish, money-loving, braggarts, arrogant, blasphemous, disobedient to parents, ungrateful, unholy, 3 lacking natural affection, implacable, slanderous, intemperate, wild, despisers of good, 4 traitors, reckless, crazed, lovers of pleasure more than lovers of God, 5 having a form of godliness, but having denied the power of it. From these also turn away. 6 For among them are those *who* slip into houses and captivate silly women *who are* loaded with sins and led *along* by various desires, 7 always learning but never able to come to acknowledgment of *the truth*. 8 And in *the* way in which Jannes and Jambres resisted Moses, so these also are resisting the truth, *being* men of depraved mind, unfit in respect of the faith. 9 But they will not get very far, for their folly will be evident to all, as was that of the above-mentioned. 10 But you have closely followed my doctrine, way of life, purpose, faith, longsuffering, love, endurance, 11 persecutions, sufferings, such as happened to me in Antioch, in Iconium, in Lystra. But I endured such persecutions, and the Lord rescued me from *them* all. 12 Now all who wish to live in a godly way in Christ Jesus will be persecuted, 13 and wicked men and cheats will go on *from bad* to worse, leading astray and going astray. 14 But you remain in those *things* which you have learned and have been assured of, knowing from whom you learned *them*. 15 And from childhood you have known the holy scriptures, which *are* able to make you wise in salvation through faith which *is* in Christ Jesus. 16 Every scripture *is* inspired by God, and *is* useful for doctrine, for reproof, for correction, for instruction in righteousness, 17 so that the man of God may be competent, fully equipped for every good work.

2 Timothy Chapter 4

1 I solemnly implore *you* therefore in the presence of God and the Lord Jesus Christ, who will judge *the living* and *the dead* at his appearing and his kingdom: 2 preach the word, take your stand in season, out of season; reprove, rebuke, comfort, with all longsuffering and doctrine. 3 For *the time* will come when they will not put up with sound doctrine, but they will heap upon themselves teachers according to their own desires, having *their ears tickled*, 4 and they will turn away from *giving* a hearing to the truth, and they will turn aside to fables. 5 But you be sober in all *things*, suffer afflictions, carry out the work of an evangelist, bring your ministry to fulfilment, 6 for I am already being poured out, and the time of my departure is at hand. 7 I have

fought the good fight, I have completed *my* course; I have kept the faith. **8** Finally, there is the crown of righteousness laid up for me which the Lord, the righteous judge, will give me on that day. And not only to me, but also to all those *who have* loved his appearing. **9** Make an effort to come to me quickly. **10** For Demas has left me, having loved the present age, and he has gone to Thessalonica; Crescens to Galatia; Titus to Dalmatia. **11** Only Luke is with me. Take Mark and bring *him* with you, for he is very useful to me for *the* ministry. **12** But I have sent Tychicus to Ephesus. **13** When you come, bring the cloak with you which I left behind in Troas with Carpus, and the books, especially the parchments. **14** Alexander the coppersmith has done me much harm – may the Lord requite him according to his works. **15** And you too be on your guard for him, for he is very much opposed to our words. **16** In my first defence, no-one stood in support of me, but everyone left me. May it not be held against them. **17** But the Lord was present with me and strengthened me in order that through me the preaching might be fulfilled, and all the Gentiles might hear. And I was rescued out of *the* mouth of *the* lion. **18** And the Lord will deliver me from every evil work and will save *me* for entry into his upper-heavenly kingdom. To him *be* glory throughout the durations of the ages. Amen. **19** Greet Prisca and Aquila and the household of Onesiphorus. **20** Erastus remained in Corinth, but I left Trophimus ailing in Miletum. **21** Make an effort to come before winter. Eubulus and Pudens and Linus and Claudia and all the brothers greet you. **22** The Lord Jesus Christ *be* with your spirit. Grace *be* with you. Amen.

Titus

Titus Chapter 1

1 From Paul, a servant of God, and an apostle of Jesus Christ, according to *the* faith of God's elect and acknowledgment of *the* truth which *is* in accordance with godliness, **2** in hope of age-abiding life (which God, who *does* not lie, promised before *the* durations of *the* ages **3** and made his word manifest in his own seasons by *the* preaching of that with which I have been entrusted according to *the* commandment of God our saviour), **4** to Titus, a genuine child in a shared faith, grace, mercy *and* peace from God *the* father and Lord, Jesus Christ our saviour. **5** I left you in Crete for this reason: so that you might put the remaining *things* in order, and appoint elders in various cities, as I instructed you, **6** to *see* if anyone is unimpeachable, a husband of one wife, having believing children *who are* not culpable of irresponsibility or *are* unruly, **7** because an overseer must be

unimpeachable, as a steward of God's, not presumptuous, not irascible, not over-fond of wine, not violent, not shamefully greedy of gain, **8** but hospitable, loving good, temperate, just, devout, self-controlled, **9** holding fast to the faithful doctrinal word in order that he may be competent to both give encouragement in sound teaching and to refute those *who* contradict *it*. **10** For there are many also *who are* unruly, idle talkers and deluders, especially those of *the* circumcision, **11** who need to be silenced, the kind who overturn whole households, teaching *things* which they should not, for the sake of shameful gain. **12** A certain one of them, a prophet of their own, said, "The Cretans *have* always *been* liars, wicked beasts, idle gluttons." **13** This testimony is true. For this reason censure them sharply, in order that they may be sound in the faith, **14** not heeding Judaic fables, or commandments of men *who are* turning away from the truth. **15** Everything *is* clean to the clean, but to the defiled and unbelievers nothing *is* clean, and *even* both their mind and conscience are defiled. **16** They profess to know God, but by their works they deny *it*, being abominable and disobedient, and unqualified for any good work.

Titus Chapter 2

1 But you say what befits sound doctrine, **2** that elderly men be sober, solemn, temperate, sound in the faith, in love, in patience. **3** Elderly women *should* likewise *be* reverent in comportment, not slanderous, not addicted to much wine, teachers of what is decent, **4** so that they impart to young *women* a temperate way *in which* to love their husbands, to love their children, **5** to *be* temperate, pure, keepers of the home, good, subject to their own husbands, so that the word of God is not ill-spoken of. **6** Likewise, exhort younger *men* to be temperate, **7** in all *respects* showing yourself a model of good works, *showing* integrity in teaching, solemnity, incorruptibility, **8** sound speech, *being* incontrovertible, in order that whoever *is* opposed might be ashamed, having nothing base to say about us. **9** Exhort servants to be subject to their own masters, to be pleasing in every way, not answering back, **10** not pilfering, but showing all good faith so that they may adorn the teaching of God our saviour in all *things*. **11** For the grace of God has come into view, which brings salvation to all men, **12** teaching us that having denied ungodliness and worldly desires we should live temperately and righteously and in a godly way in this present age, **13** awaiting the blessed hope and appearing of the glory of the great God and saviour of ours, Jesus Christ, **14** who gave himself on behalf of us in order that he might redeem us from all lawlessness, and *that* he might purify for himself a special people, zealous of good works. **15** Speak these *things*,

and exhort and censure with all authority. Let no-one be presumptuous about you.

Titus Chapter 3

1 Remind them to be subject to rulers and authorities, to obey *them*, to be *ready* for every good work, 2 not to slander anyone, to be peaceable, equitable, showing all meekness to all men. 3 For we too were once without sense, disobedient, erring, serving various lusts and pleasures, spending *life* in wickedness and envy, detestable, hating one another. 4 But when the kindness and love for mankind of God our saviour came into view, 5 not by works of righteousness which we did, but *it is* by his mercy *that* he saved us, through regenerative washing and renewing by holy spirit, 6 which he poured out on us richly through Jesus Christ our saviour, 7 in order that we, having been justified by his grace, should become heirs according to *the* hope of age-abiding life. 8 The saying *is* faithful, and I want you to insist on these *things*: that those *who have* believed in God make a point of giving priority to good works. These are the good and beneficial *things* to men. 9 And avoid fatuous inquiries and genealogies and quarrels and legal battles, for they are unprofitable and vain. 10 After *the* first and second warning, repudiate a heretical man, 11 knowing that such *a one* has been subverted and is sinning, being self-condemned. 12 When I send Artemas or Tychicus to you, make haste to come to me in Nicopolis, for I have decided to spend the winter there. 13 Send Zenas the lawyer and Apollos on *their way* expeditiously, so that nothing may be lacking to them. 14 And let our *people* also learn to give priority to good works to *alleviate* pressing needs, so that they are not unfruitful. 15 All those with me greet you. Greet those *who* love us in *the* faith. Grace *be* to you all. Amen.

Philemon

Philemon Chapter 1

1 *From* Paul, a prisoner of Christ Jesus, and Timothy the brother, to Philemon, our beloved and fellow worker, 2 and to beloved Apphia and Archippus our fellow soldier, and the church which *is* at your house, 3 grace to you and peace from God our father and Lord, Jesus Christ. 4 I thank my God, always making mention of you on *the occasions* of my prayers, 5 when I hear of your love and faith which you have for the Lord Jesus and for all the saints, 6 *praying* that the fellowship of your faith may be effective in acknowledgment of everything good among us in *the cause* of Christ Jesus. 7 For we have much gratitude and encouragement at your love,

because the inner hearts of the saints have been refreshed through you, brother, 8 which *is* why, although I have much frankness in Christ in instructing you *about* what *is* fit and *proper*, 9 yet for love's sake, I exhort *you* – being such as *I am*, Paul *the* aged, and now also *the* prisoner of Jesus Christ – 10 I exhort you concerning my own child, whom I begot in my bonds, Onesimus, 11 who *was* at one time useless to you, but *is* now really useful to you and me, whom I have sent back – 12 now *would* you receive him, that is *to say* my own inner heart, 13 whom I would have liked to hold on to for myself, in order that instead of you he might minister to me in the bonds of the gospel, 14 but I did not want to do anything without your opinion, so that your good *deed* would not be as *it were* under compulsion, but of free will. 15 For perhaps he absconded for a while for this *reason*: that you should receive him back permanently, 16 no longer as a slave, but above a slave, a beloved brother, especially to me, and how much more to you, *with him* both in *the* flesh and in *the* Lord. 17 So if you consider me *as* a partner, receive him as *you would* me. 18 And if he has wronged you *in any matter* or owes *you anything*, reckon that to me. 19 I Paul have written with my own hand, “I will repay” – not to mention to you that you are for your part indebted to me for your own self. 20 Yes, brother, let me have the benefit of you *being* in *the* Lord: refresh my inner heart in *the* Lord. 21 Trusting in your obedience, I have written to you knowing that you will even do more than what I say. 22 At the same time, also prepare me a guest-room, for I hope that through your prayers I will be granted *release* to you. 23 Epaphras my fellow prisoner in Christ Jesus, 24 Marcus, Aristarchus, Demas and Luke, my fellow workers, greet you. 25 The grace of our Lord Jesus Christ *be* with your spirit. Amen.

Hebrews

Hebrews Chapter 1

1 God, who in time past spoke in many stages and in many ways to the fathers by the prophets, has spoken at *the* end of these days to us by *his* son, 2 whom he has appointed heir of *all things*, through whom also he made the ages, 3 who being *the* radiance of *his* glory and *the* impressed image of his essence, and upholding everything by his powerful word, after he had through his own *doing* brought about the cleansing of our sins, sat down at *the* right *hand* of the majesty on high. 4 And to the extent to which he became better than the angels, he has inherited a more excellent name than them. 5 For to whom of the angels has he said at any time,

“You are my son;

Today I have begotten you”?

Or again,

**“I will be a father to him,
And he will be a son to me”?**

6 And when again he brings the firstborn into the world, he says,

“And let all *the* angels of God worship him.”

7 And to the angels he says,

**“He *who* makes his angels spirits
And his servants a fiery flame”,**

8 but to the son,

**“Your throne, O God, is throughout the
duration of the age.**

***The sceptre of your kingdom is an upright
sceptre.***

**9 You have loved righteousness and hated
lawlessness.**

**That is why God, your God,
Has anointed you with *the* oil of gladness,
More than your fellow *men*”,**

10 and,

**“You, at *the* beginning, Lord, founded the
earth,**

**And the heavens are *the* works of your
hands.**

11 They will perish,

But you remain,

And they will all become old like a garment,

12 And you will roll them up like a cloak,

And they will be changed,

But you are the same,

And your years will not fail.”

13 But to which of the angels has he ever said,

“Sit on my right *hand side*

Until I make your enemies your footstool”?

14 Are they not all ministering spirits, sent for service for the sake of those *who are* going to inherit salvation?

Reference(s) in Chapter 1: v.5 ↔ Psalm 2:7, 2 Samuel 7:14, 1 Chronicles 17:13 • v.6 ↔ as Deuteronomy 32:43 in the Septuagint, Psalm 97:7 • v.7 ↔ Psalm 104:4 • v.8 ↔ Psalm 45:7MT (Psalm 45:6AV) • v.9 ↔ Psalm 45:8MT (Psalm 45:7AV) • v.10 ↔ Psalm 102:26MT (Psalm 102:25AV) • v.11 ↔ Psalm 102:27MT (Psalm 102:26AV) • v.12 ↔ Isaiah 34:4, Psalm 102:27MT (Psalm 102:26AV), Psalm 102:28MT (Psalm 102:27AV) • v.13 ↔ Psalm 110:1.

Hebrews Chapter 2

1 This *is* why we should pay attention *all the* more to the *things* heard: so that we do not at any time drift away. 2 For if the word spoken by angels came to be inviolable, and every transgression and disobedience received legitimate retribution, 3 how shall we escape if we neglect so great a salvation, which started to be spoken *about* by the Lord and was confirmed to us by those *who* heard *it*, 4 while God bore additional witness with *them* by signs and miracles and various deeds of power and by distributions of holy spirit, according to his will? 5 For he has not made the world which *is* to come, about which we speak, subject to angels,

6 but someone solemnly testified in a certain place and said,

“What is man,

That you should remember him?

Or *the* son of man,

That you should watch over him?

**7 You made him lower than *the* angels for a
short *while*;**

You crowned him with glory and honour,

8 And you put everything in subjection under his feet.”

Now in putting everything in subjection to him, he left him nothing unsubjected to him. But *right* now we do not yet see everything subjected to him. 9 But we do see Jesus, who *had been* made lower than *the* angels for a short *while*, on account of suffering death *now* crowned with glory and honour, in order that by *the* grace of God he might taste death for everyone's sake.

10 For it was fitting for him, for whose sake everything *exists*, and by whom everything *exists*, who led many sons to glory, to bring the institutor of their salvation to perfection through sufferings. 11 For he *who* sanctifies and those *who are* sanctified *are* all of one, and for this reason he is not ashamed to call them brothers, 12 and he says,

“I will declare your name to my brothers;

In *the* heart of *the* assembly

I will sing praises to you.”

13 And again,

“I will be confident in him.”

And again,

“Here *am* I

And the children whom God has given me.”

14 Now since the children are constituted of flesh and blood, so he likewise partook of the same, in order that through death he might nullify him *who* has the power of death, that is, the devil, 15 and release them – all those who through fear of death throughout *their* whole life were subject to enslavement. 16 For he did not, of course, take on *kinship* with angels, but took on *the* seed of Abraham. 17 Hence he needed to become like *his* brothers in all *respects* in order to become a merciful and faithful high priest of *things relating* to God, to expiate the sins of the people. 18 For in that he himself has suffered, having been put to the test, he is able to help those undergoing testing.

Reference(s) in Chapter 2: v.6 ↔ Psalm 8:5MT (Psalm 8:4AV), Psalm 144:3 • v.7 ↔ Psalm 8:6MT (Psalm 8:5AV) • v.8 ↔ Psalm 8:7MT (Psalm 8:6AV) • v.12 ↔ Psalm 22:23MT (Psalm 22:22AV) • v.13 ↔ 2 Samuel 22:3, Psalm 18:3MT (Psalm 18:2AV); Isaiah 8:18.

Hebrews Chapter 3

1 In view of which, holy brothers, partakers of *the* upper-heavenly calling, consider the apostle and high priest of our confession, Jesus Christ, 2 *who* was faithful to him *who* appointed him, as

Moses *was* in all his house. 3 For this *man* has been considered worthy of more glory than Moses, inasmuch as the *one who* constructed a house has more honour than the house *itself*. 4 For every house is constructed by someone, but he *who* constructed everything *is* God. 5 And Moses *was* indeed faithful in all his house as a servant, as a testimony of *things which* would be spoken about, 6 but Christ *was faithful* as a son over his house, and we are of that house, if, that is to say, we hold fast to the firm confidence and boast of hope to *the end*. 7 For that *reason* – as the holy spirit says,

“Today, if you heed his voice,

8 Do not harden your hearts

As in the provocation,

As on the day of testing in the desert,

9 Where your fathers put me to the proof

And tested me

And saw my works for forty years –

10 For that *reason* I became angry with that generation,

And I said,

**‘They are always erring in *their* heart,
And they do not know my ways.’**

11 So I swore in my anger,

‘They shall certainly not enter into my rest.’”

12 Watch out, brothers, in case there is in any of you an evil heart of unbelief in defecting from the living God. 13 But comfort each other every day as long as it is called “today”, in order that not one of you be hardened by sinful deceit. 14 For we have become partakers of Christ, if, that is to say, we hold on to the origin of *our* entitlement firmly to *the end*, 15 with it being said,

“Today, if you will heed his voice,

Do not harden your hearts

As in the provocation.”

16 For some on hearing it were provocative, but not all who came out of Egypt under Moses' leadership were. 17 And with whom was he angry for forty years? Was it not with those *who* sinned, whose corpses fell in the desert? 18 And to whom did he swear that they would not enter into his rest, if not those *who* disbelieved? 19 And we see that they were unable to enter in on account of disbelief.

Reference(s) in Chapter 3: v.7 ↔ Psalm 95:7 • v.8 ↔ Psalm 95:8 • v.9 ↔ Psalm 95:9, Psalm 95:10 • v.10 ↔ Psalm 95:10 • v.11 ↔ Psalm 95:11 • v.15 ↔ Psalm 95:7, Psalm 95:8.

Hebrews Chapter 4

1 So let us fear in case, although a promise of going in to his rest remains *open*, any *one* of you should appear to have failed to *obtain it*. 2 For indeed, we are *those who have* had the gospel preached to us, as also *are* they. But the word heard did not benefit them because they were not

united in faith with those *who had* heeded it. 3 For we *who have* believed are entering into the rest, as he has said,

“As I have sworn in my anger,

‘They shall certainly not enter into my rest’”,

and yet the works were completed after *the* overthrow of *the* world. 4 For he has spoken in a certain place concerning the seventh *day* as follows: **“And God rested on the seventh day from all his works.”** 5 And in this *context* again, **“They shall certainly not enter into my rest.”**

6 Since therefore *the fact* remains that some are entering into it, but those *who* first had the gospel preached to them did not enter *into it*, through disbelief, 7 he has again appointed a certain day, “today”, speaking by *means of* David, after so much time, as has been said,

“Today, if you will heed his voice,

Do not harden your hearts.”

8 For if Joshua had given them rest, he would not be speaking about another day after these events. 9 Consequently, there remains a Sabbatical rest to the people of God. 10 For he *who has* entered into his rest has also himself rested from his works, as God *has* from his own. 11 Let us be eager, therefore, to enter into that rest, in case anyone should fall in the same example of unbelief. 12 For the word of God *is* living and effective and sharper than any double-edged sword and reaches as far as dividing both soul and spirit, both joints and marrow, and *is* discerning of thoughts and intentions of *the* heart. 13 For there is nothing created *which is* out of sight before him, but everything *is laid* bare and laid open to his eyes, with whom we must reckon. 14 Therefore, seeing we have a great high priest *who has* passed through the heavens, Jesus, the son of God, let us hold fast to *our* confession. 15 For we do not have a high priest who cannot sympathize with our weaknesses, but *one who has been* tested in all *respects* like us, but without sin. 16 So let us approach the throne of grace with confidence, in order that we may receive mercy and find grace as a timely help.

Reference(s) in Chapter 4: v.3 ↔ Psalm 95:11 • v.4 ↔ Genesis 2:2 • v.5 ↔ Psalm 95:11 • v.7 ↔ Psalm 95:7, Psalm 95:8.

Hebrews Chapter 5

1 For every high priest taken from among men is appointed for men *concerning matters* pertaining to God, in order to offer both gifts and sacrifices for sins, 2 being able to bear to some degree with those *who are* ignorant and *are* going astray, since he himself is beset by weakness, 3 and on account of this, *just as he needs* to make *offering* for sins on behalf of the people, so also he needs to on behalf of himself. 4 And *it is* not to oneself that anyone takes the honour, but *he is* called by God, as Aaron *was* as well. 5 So also Christ did

not glorify himself in becoming a high priest, but *it happened by him who said to him,*

“You are my son;

Today I have begotten you.”

6 As he also says in another *place,*

“You are a priest throughout the age

According to the order of Melchizedek.”

7 And in the days of his flesh he made supplications and entreaties with loud cries and tears to him *who was* able to save him from death, and he *was* heard because of his devoutness, 8 and although he was a son, he learned obedience through *the things* he suffered, 9 and when he had come to completion, he became *the* source of age-abiding salvation to all those *who* obey him, 10 and he *was* designated by God *to be the* high priest according to the order of Melchizedek, 11 concerning whom we *have* many a word to say, although *it is* hard to get the meaning across, since you have become dull of hearing. 12 For indeed, although you should be teachers by *this* time, you again need *someone* to teach you what the basics of the starting *point* of the oracles of God *are*, and you have come to need milk, and not solid food. 13 For everyone who partakes of milk *is* inexperienced in the word of righteousness, for he is an infant, 14 but solid food is *appropriate* for *those who are* complete, who have senses *which have been* exercised through practice, *leading* to discernment of both good and evil.

Reference(s) in Chapter 5: v.5 ↔ Psalm 2:7 • v.6 ↔ Psalm 110:4, Genesis 14:18.

Hebrews Chapter 6

1 That *is* why, leaving the instruction on the starting *point* of Christ, let us be brought along to perfection, not again laying a foundation of repentance from dead works, and of faith towards God, 2 of *the* doctrine of baptisms and of laying on of hands, of resurrection of the dead and of age-abiding judgment. 3 And let us do this, if indeed God allows *it*. 4 For *it is* impossible for those *who have* once *been* enlightened and *who have* tasted the upper-heavenly gift, and *who have* become partakers of holy spirit, 5 and *who have* tasted the good word of God and the powers of an age to come, 6 and *who have* fallen away, to renew *them* to repentance, because they crucify the son of God to themselves again and make an example *of him*. 7 For land which *has* drunk the rain which often falls on *it* and produces plants *which are* useful to those by whom it is farmed shares in blessing from God, 8 but *land* which produces thorn bushes and thistles *is* rejected and *is* close to a curse, the fate of which *is* burning. 9 But, beloved, we have been persuaded *of* better *things* concerning you, and *things* following on from salvation, even though we speak this way, 10 for God *is* not unrighteous, forgetting your work and toil in the love which you have shown

for the sake of his name, having ministered to the saints, and *are still* ministering. 11 And we long that each of you should show the same eagerness for the full assurance of *your* hope up to *the* end, 12 so that you do not become slothful, but imitators of those *who* through faith and forbearance inherit the promises. 13 For when God made a promise to Abraham, since he had nothing greater by which to swear, he swore by himself, 14 and he said, **“I will truly greatly bless you and greatly multiply you.”** 15 And in this way after being very patient, he obtained the promise. 16 For men swear by something greater, and the oath *is the* end of all controversy for them, as a confirmation. 17 And so God, wishing to show the unchangeableness of his will *all the* more forcibly to the heirs of the promise, intervened with an oath, 18 in order that through two unchangeable things, in which *it is* impossible for God to lie, we may have a robust encouragement, we *who have* fled to lay hold of the hope that lies before *us*, 19 which we have as a safe and firm anchor for *our* life, which also enters into the inside *area* behind the veil, 20 where Jesus went in *as* a forerunner for us, having become a high priest according to the order of Melchizedek throughout the age.

Reference(s) in Chapter 6: v.14 ↔ Genesis 22:17.

Hebrews Chapter 7

1 For this **Melchizedek – king of Salem**, a priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him, 2 to whom also Abraham apportioned a tenth *part* of everything, *who is* firstly, by translation, “King of Righteousness”, and then also “King of Salem”, which means “King of Peace;” 3 without father, without mother, without genealogy, having neither beginning of days, nor end of life, but being like the son of God – remains a priest perpetually. 4 So you see how great this *man is*, to whom Abraham the patriarch for his part gave a tenth of the finest produce. 5 And those *who are* of the sons of Levi receive the priesthood, and they have a commandment to tithe the people according to the law, that is their brothers, although they have come from the loins of Abraham, 6 but he *who* had no genealogy from them tithed Abraham, and he blessed him *who* had the promises. 7 Now without any contradiction, the lesser is blessed by the greater. 8 And in one case dying men receive tithes, but in the other case *it is one who is* borne witness to that he is living. 9 And, so to speak, Levi who receives tithes has also been tithed through Abraham, 10 for he was still in the loins of *his* father when Melchizedek met him. 11 Now if perfection were through the Levitical priesthood – for under it the people had been placed under a law – what need *would there still be* for another

priest to arise according to the order of Melchizedek, and not to be called according to the order of Aaron? **12** Seeing that the priesthood is changing, a change in *the* law is also necessarily taking place. **13** For these *things* speak about *him* who belongs to a different tribe, of which no-one has devoted himself to the altar. **14** For *it is* evident that our Lord sprang from Judah, a tribe about which Moses did not say anything concerning priesthood. **15** And it is *all the* more abundantly evident if another priest arises, after the likeness of Melchizedek, **16** who was not appointed according to a fleshly legal commandment, but according to *the* power of indissoluble life. **17** For he testifies,

“You are a priest throughout the age

According to the order of Melchizedek.”

18 For an annulment of *the* preceding commandment is taking place because of its weakness and unprofitableness. **19** For the law perfected nothing, but the introduction of a better hope *did*, through which we approach God. **20** Inasmuch as *it is* not without swearing an oath – for the priests are appointed without the swearing of an oath, **21** but he *was appointed* with *the* swearing of an oath, by saying to him,

“The Lord has sworn

And will not change his mind,

‘You are a priest throughout the age

According to the order of Melchizedek’ ” –

22 so Jesus has become *the* security of a better covenant. **23** And additional priests were appointed because they were prevented by death from continuing, **24** but he, because he remains throughout the age, has an intransmissible priesthood. **25** And on this ground he is able also to save those *who* come through him to God completely, as he is always alive to intercede for them. **26** For such a high priest was fitting for us: holy, free from wrongdoing, undefiled, separate from sinners and having become higher than the heavens, **27** who does not need each day, as the high priests *do*, first to offer sacrifices for their own sins, then *for* those of the people, since he did this once and for all when he offered himself. **28** For the law appoints men *as* priests having weakness, but the word of the swearing of an oath which *came* after the law *appoints* a son *who has been* brought to perfection throughout the age.

Reference(s) in Chapter 7: v.1 ↔ Genesis 14:18 • v.17 ↔ Psalm 110:4, Genesis 14:18 • v.21 ↔ Psalm 110:4, Genesis 14:18.

Hebrews Chapter 8

1 Now *the* essence of the *things* spoken of *is that* we have a high priest of such a kind, who sat down at *the right hand* of the throne of majesty in the heavens, **2** a minister of the sanctuary and of the true tabernacle, which the Lord pitched and not man. **3** For every high priest is appointed to

offer both gifts and sacrifices. Hence *it is* necessary that this *one* also has something to offer. **4** For if he were on earth, he would not be a priest, seeing that there are priests who offer gifts according to the law, **5** who minister by example and foreshadowing of upper-heavenly *things*, as Moses was oracularly instructed when he was about to take the tabernacle through to completion. For he said, **“Look, you shall make everything according to the model shown to you on the mountain.”** **6** But now he has obtained a more excellent ministry inasmuch as he is also a mediator of a better covenant, which has been drawn up on *the basis of* better promises. **7** For if that first *one* were faultless, no place would be sought for a second *one*. **8** For finding fault with those *people*, he says, **“Behold, the days are coming”, says the Lord, ‘when I will thoroughly bring a new covenant about with the house of Israel and with the house of Judah, 9 not according to the covenant which I made with their fathers on the day when I took them by their hand to lead them out of the land of Egypt, since they did not remain in my covenant, and I let them have their way’, says the Lord. 10 ‘For this is the covenant which I will make with the house of Israel, after those days’, says the Lord: ‘I will put my laws in their mind, and I will write them on their hearts, and I will be God to them, and they will be a people to me. 11 And not a single one of them will have to teach his fellow citizen at all, nor a single one of them his brother, saying, «Know the Lord», because all will know me, from the least of them to the greatest of them, 12 because I will be propitious with their wrongdoings, and I will no longer remember their sins and their lawless deeds at all.’ ”** **13** In saying “new”, he has made the first obsolete. Now that *which is* obsolete and ageing *is* on the point of vanishing.

Reference(s) in Chapter 8: v.5 ↔ Exodus 25:9, Exodus 25:40, Exodus 26:30 • v.8 ↔ Jeremiah 31:31 • v.9 ↔ Jeremiah 31:32 • v.10 ↔ Jeremiah 31:33 • v.11 ↔ Jeremiah 31:34 • v.12 ↔ Jeremiah 31:34.

Hebrews Chapter 9

1 The first *one* did indeed have ordinances of *religious* service and the worldly sanctuary. **2** For the first tabernacle was fitted out in which *there was* the lampstand and the table and the exhibition of the *showbread*, which is called the sanctuary. **3** But after the second veil *is the* tabernacle which *is* called *the* holy of holies, **4** having a golden censer and the ark of the covenant, overlaid on all sides with gold, in which *is* a golden jar containing the manna, and Aaron's rod which budded, and the tablets of the covenant. **5** And above it *are the* cherubim of glory overshadowing the atonement cover, concerning whom it is not now *possible* to speak

particularly. **6** And with these *things* fitted out in this way, the priests continually go into the first tabernacle, carrying out the *religious* services, **7** but the high priest alone *goes* into the second *tabernacle* once a year, not without blood, which he offers for himself and *for* the sins of ignorance of the people, **8** the holy spirit demonstrating this: that the way of the sanctuary has not yet been made manifest since the first tabernacle is still standing, **9** which *is* a figure *pointing* to the present time, in accordance with which gifts and sacrifices are offered *which* are not able to make the officiator perfect as pertaining to the conscience, **10** just *being* based on food and drink and various baptisms and carnal statutes, imposed *on them* until *the* time of reform. **11** But *now* Christ has come *as* high priest of good *things* to come, through a greater and more perfect tabernacle, not made with hands, that is *to say*, not of this creation, **12** and not through *the* blood of goats and calves, but *it is* through his own blood *that* he went into the sanctuary once *and for all*, having made himself an age-abiding redemption. **13** For if the blood of bulls and goats, and the ashes of a heifer, sprinkled *on* the defiled, sanctify for the purity of the flesh, **14** how much more will the blood of Christ, who through age-abiding spirit offered himself unblemished to God, purify your conscience from dead works, *for you* to serve the living God! **15** And because of this he is *the* mediator of a new covenant, so that, *his* death having taken place as a ransom for the transgressions under the first covenant, those *who have been* called might receive the promise of the age-abiding inheritance. **16** For where *there is* a covenant, *the* death of the testator must necessarily be announced. **17** For a testament *is* applicable *on the basis of* the deceased, since it is never in force while the testator is alive, **18** on which grounds the first *covenant* was not inaugurated without blood either. **19** For when *the whole body of* commandments according to the law under Moses had been stated to all the people, he took the blood of the calves and goats with water and scarlet wool and hyssop, and he sprinkled both the book itself and the whole people, **20** saying, **“This is the blood of the covenant which God commanded you.”** **21** And he likewise sprinkled the tabernacle and all the equipment for the service with blood. **22** And almost everything is purified by blood according to the law, and without *the* shedding of blood forgiveness does not take place. **23** So *it was* necessary that the figures of *things* in the heavens should be purified by these *means*, but the upper-heavenly *things* themselves by better sacrifices than these. **24** For Christ did not enter into a sanctuary made with hands, *which is* a prefiguration of the true *one*, but into heaven itself, to be exhibited now in the presence of God for our sakes. **25** And not in order to offer himself repeatedly, as *when* the

high priest enters into the sanctuary each year with blood *which is* not his, **26** since *then* he would have had to suffer repeatedly since *the* overthrow of *the* world. But now he has been manifested once for *the* consummation of the ages to annul sin by the sacrifice of himself. **27** And *just* as it is the destiny for men to die once, and after this *the* judgment, **28** so too Christ, having been offered once in order to take upon himself *the* sins of many, will appear a second *time* without sin to those *who* eagerly await him for salvation.

Reference(s) in Chapter 9: v.20 ↔ Exodus 24:8.

Hebrews Chapter 10

1 For seeing that the law has a shadow of the good *things* to come, *but* not the image itself of the things, they can never – with the same sacrifices which they offer every year perpetually – perfect those *who* draw near. **2** For in that case, would they not have stopped being offered, because the ministers would not have *any* consciousness of sins any more, having been purified *that* one time? **3** But by those *sacrifices* *there is* a reminder of sins every year. **4** For *it is* impossible for *the* blood of bulls and goats to remove sins, **5** which *is* why, on coming into the world, he says,

**“You did not desire sacrifice and offering,
But you have prepared a body for me.**

**6 You did not take pleasure in burnt
offerings and sin-offerings.**

7 Then I said,

‘Behold, I have come

**– In the scroll of the book it stands written
concerning me –**

To do your will, O God.’ ”

8 Having said above,

**“You did not desire or take pleasure in
sacrifice and offering**

And burnt offerings and offerings for sin”

– which are offered according to the law – **9** he then said,

**“Behold, I have come to do your will,
O God.”**

So he removes the first in order to establish the second. **10** And by this will we have been sanctified, we *who are so* through the offering of the body of Jesus Christ once *and for all*. **11** Also, every priest stands every day ministering and repeatedly offering the same sacrifices, which can never remove sins, **12** but he offered one sacrifice for sins and sat down at *the right hand* of God uninterruptedly, **13** from then on waiting until his enemies are made his footstool. **14** For by one offering he has made those *who are being* sanctified perfect perpetually. **15** And the holy spirit also witnesses to us, for *this is* after saying beforehand, **16** **“This is the covenant which I will make with them after those days”, says the Lord: “I will put my laws in their hearts,**

and I will write them in their minds, 17 and I will no longer remember their sins and their lawless deeds at all.” 18 Now where *there is* forgiveness of these, *there is* no longer offering for sin. 19 So, brothers, considering we have confidence to enter into the sanctuary by the blood of Jesus, **20 through an entrance** which he inaugurated for us *as* a fresh and living way, through the veil, that is, *through* his flesh, **21 and considering we have** a great priest over the house of God, **22** let us approach with a true heart in full assurance of faith, having been sprinkled *in respect of* the heart from a guilty conscience and washed as regards the body in pure water. **23** Let us hold on to the confession of *our* hope unwaveringly, for he *who* promised *is* faithful. **24** And let us take notice of one another as a stimulus to love and good works, **25** not abandoning our own episcopate *gathering*, as *is* the custom of some, but encouraging *each other*, and all the more so as you see the day approaching. **26** For if we deliberately sin after receiving knowledge of the truth, there no longer remains a sacrifice for sins, **27** but a certain fearful expectation of judgment and a zealous fire *which is* about to devour those *who are* in opposition. **28** Anyone *who* lays aside the law of Moses on *the testimony of* two or three witnesses dies without mercy. **29** Of how much worse punishment do you think he *who* tramples on the son of God will be considered worthy, and *who* considers profane the blood of the covenant in which he was sanctified, and *who* insults the spirit of grace? **30** For we know him *who has* said, **“Vengeance is mine, I will repay”**, says the Lord, and again, **“The Lord will judge his people.”** **31** *It is* a fearful matter to fall into the hands of *the* living God. **32** But remember the former days, in which you *were* enlightened and endured a great struggle *full of* sufferings. **33** Sometimes *you were* made a gazing stock with reproaches and afflictions, whereas at other times you made common cause with those *who* had that mode of life. **34** For indeed you sympathized with my bonds, and you accepted the confiscation of your property with joy, knowing that you have for yourselves better and permanent property in *the* heavens. **35** So do not discard your confidence, which has a great reward. **36** For you need patience, in order that when you have done the will of God, you receive the promise. **37** For in just a very little *while* **he *who is* to come will come and will not delay.** **38 And the righteous shall live by faith**, but if he draws back, my being shall not be pleased with him. **39** But we are not *ones* to draw back *leading* to loss, but *we are* of faith, *leading* to the preservation of *one's* being.

Reference(s) in Chapter 10: v.5 ↔ Psalm 40:7MT (Psalm 40:6AV) • v.6 ↔ Psalm 40:7MT (Psalm 40:6AV) • v.7 ↔ Psalm 40:8MT (Psalm 40:7AV) • v.8 ↔ Psalm 40:7MT (Psalm 40:6AV) • v.9 ↔ Psalm 40:8MT (Psalm 40:7AV),

Psalm 40:9MT (Psalm 40:8AV) • v.16 ↔ Jeremiah 31:33 • v.17 ↔ Jeremiah 31:34 • v.30 ↔ Deuteronomy 32:35, Deuteronomy 32:36 • v.37 ↔ Daniel 7:13, Haggai 2:7, Habakkuk 2:3 • v.38 ↔ Habakkuk 2:4.

Hebrews Chapter 11

1 Now faith is *the* entitlement to *things* hoped for, *the* conviction of matters not seen. **2** For by it the elders were attested to. **3** By faith we understand that the ages have been arranged by *the* word of God, in *such a way* that the *things* seen did not come about from *things* appearing *automatically*. **4** By faith Abel offered a greater sacrifice to God than Cain, through which he was attested to be righteous, God himself testifying about *his* gifts, and through it, although he has died, he is still adduced. **5** By faith Enoch was translated so as not to see death, and he was not found *anywhere*, because God had translated him. After all, before his translation he had been attested to have pleased God. **6** But without faith, *it is* impossible to please *him*. For he *who* approaches God must believe that he exists and *that* he is a rewarder of those *who* seek him out. **7** By faith Noah, having been oracularly warned about *things* not yet seen, took devout heed and prepared an ark for *the* safety of his household, by which he condemned the world and became an heir to righteousness which *is* by faith. **8** By faith Abraham, when he was called, obeyed in going out to the place which he was to receive as an inheritance, and he went out not knowing where he was going. **9** By faith he lived as an emigrant in *the* land of the promise as *in* a foreign *land*, living in tents with Isaac and Jacob, the fellow heirs of the same promise. **10** For he was waiting for the city which has foundations, whose architect and craftsman *is* God. **11** By faith Sarah herself also received power to conceive seed, and when past the prime of life she gave birth, because she considered him *who* made the promise faithful, **12** which *is* also why there were begotten from one – *who was in these respects considered* dead – **as many as the stars of the sky in abundance and as the sand of the sea-shore which is uncountable.** **13** In faith these all died, not having received the promises, but having seen them from afar, and having embraced *them*, and they confessed that **they were foreigners and outsiders on the earth.** **14** For those *who* say such *things* make *it* plain that they seek a homeland. **15** And if they had kept thinking back to where they had come out from, they would have had an opportunity to turn back. **16** But as *it is*, they aspire to a better *homeland*, that is to *say*, an upper-heavenly *one*. For that *reason* God is not ashamed of them to be called their God, for he has prepared a city for them. **17** By faith Abraham offered Isaac when he was tested, and having received the promises, he was in the process of offering *his* only-begotten *son*, **18** to whom it had been said, **“Your seed will be called in the line of Isaac.”** **19** And he

had considered that God *was* able even to raise *him* from the dead, from where he duly got him back in a symbolic way. **20** By faith Isaac blessed Jacob and Esau concerning *things* to come. **21** By faith Jacob, when dying, blessed each of the sons of Joseph and worshipped *leaning* on the top of his staff. **22** By faith Joseph, when dying, made mention of the exodus of the sons of Israel and gave commandment concerning his bones. **23** By faith when he was born, Moses was hidden for three months by his parents, because they saw that the child *was* good-looking, and they did not fear the king's edict. **24** By faith Moses, when he had grown up, refused to be called *the* son of Pharaoh's daughter, **25** choosing rather to be ill-treated with the people of God than to have short-lived enjoyment of sin, **26** considering the reproach of Christ greater wealth than the treasures of Egypt, for he had the reward in view. **27** By faith he left Egypt, not fearing the anger of the king, for he was steadfast in the invisible *one* as if seeing *him*. **28** By faith he kept the Passover and the pouring of blood, so that the destroyer of the firstborn should not touch them. **29** By faith they crossed the Red Sea as if *crossing* on dry land, but when the Egyptians tried it, they were swallowed up. **30** By faith the walls of Jericho fell after they had been surrounded for seven days. **31** By faith Rahab the prostitute did not perish with those *who* disbelieved, because she received the spies in peace. **32** And what more *can* I say? For time is insufficient *for* me to go into detail about Gideon, Barak and Samson and Jephthah, David and Samuel and the prophets, **33** who through faith prevailed over kingdoms, practised righteousness, attained promises; stopped up *the* mouths of lions. **34** They quenched powerful fire, they escaped *the* blade of the sword, they were strengthened in weakness, they became strong in battle; they made foreigners' encampments give way. **35** Women received their dead *back* by resurrection; others were beaten to death but did not accept deliverance, in order that they might attain to a better resurrection, **36** whereas others received a trial of jeerings and *lashes of the* whip, even of bonds and imprisonment. **37** They were stoned, they were sawn *apart*, they underwent trials, they died in *cases of* murder by *the* sword; they went about in sheepskins, in goatskins, destitute, afflicted, ill-treated – **38** of whom the world was not worthy – wandering in desert *places* and mountains and caves and the crevices of the world. **39** And these were all attested to through *their* faith, but they did not receive the promise, **40** God having provided something better for us in order that they should not be brought to perfection without us.

Reference(s) in Chapter 11: v.12 ↔ Genesis 15:5, Genesis 22:17, Genesis 26:4, Exodus 32:13 • v.13 ↔ Genesis 23:4, Exodus 2:22, Psalm 39:13MT (Psalm

39:12AV), 1 Chronicles 29:15 • v.17 ↔ Genesis 22:10 • v.18 ↔ Genesis 21:12.

Hebrews Chapter 12

1 Consequently, *as regards* us too, having such a great cloud of witnesses surrounding us, let us dispose of every burden and of sin which easily besets *us* and run with patience the race which lies ahead of us, **2** turning our sights to the originator and finisher of faith, Jesus, who over against the joy which lay ahead of him, endured *the* cross, despising *the* shame, and *who* has sat down at *the* right *hand* of the throne of God. **3** For consider him *who has* endured such opposition towards himself by sinners, so that you do not flag and become faint-hearted. **4** You have not yet resisted to the point of *shedding your* blood in struggling against sin. **5** And you have completely forgotten the exhortation which treats you as sons,

**“My son, do not make light of *the* discipline of the Lord,
Nor lose heart when you are reproved by him.**

**6 For whom *the* Lord loves,
He disciplines,
And he scourges every son whom he receives.”**

7 Be patient in being disciplined when God deals with you as with sons, for what *kind of a* son is it whom *the* father does not discipline? **8** For if you were to be without discipline, of which you have all become partakers, you would then be illegitimate children and not sons. **9** Then *again*, we had our fathers in the flesh *as* educators, and we respected *them*. Shall we not much more submit to the father of spirits and live? **10** For they for a few days disciplined *us* according to what seemed right to them, but he for what *is* beneficial for *our* partaking of his holiness. **11** Now no discipline seems to be *a matter of* joy at the time, but of grief, but later it yields peaceful fruit of righteousness to those exercised by it. **12** So **straighten up drooping hands and infirm knees,** **13** and make straight paths with your feet, so that a lame *member* is not put out of joint, but rather is healed. **14** Pursue peace with everyone, and sanctification, without which no-one will see the Lord, **15** watching out that no-one *is* missing the grace of God, in order that no root of bitterness grows up and causes disquiet, and many become defiled through it, **16** and that *there is* no fornicator, or profane *person* like Esau who for one meal **sold his birthright.** **17** For you know that also later on, when he wanted to inherit the blessing, he was rejected, for he found no room for a change of mind, although he sought it earnestly with tears. **18** For you have not come to *the* tangible mountain *which has been* burnt with fire, and to gloom and darkness and storm, **19** or to *the* sounding of the trumpet and *the* sound of words. And those *who* heard it

pleaded that not a word should be *spoken* to them again. **20** For they *could* not bear what *was* ordered: **“If even a wild animal touches the mountain, it shall be stoned.”** **21** And the spectacle was so fearful *that* Moses said, “I am terrified and trembling.” **22** But you have come to Mount Zion and *the city of the living God, the upper-heavenly Jerusalem, and myriads of angels,* **23** to *the assembly and church of the firstborn who have been recorded in the heavens,* and to God *the judge of everyone, and to the spirits of righteous men made perfect,* **24** and to *the mediator of a new covenant, Jesus, and to sprinkled blood speaking of something better than Abel.* **25** See that you do not disregard him *who speaks.* For if those *who* disregarded him *who* gave oracular instructions on earth did not escape, how much more *will this apply to us* if we turn away from him *who instructs from the heavens,* **26** whose voice shook the world at that time, but has now made a promise, saying, **“Yet one more time will I shake not only the earth, but also heaven.”** **27** And the *phrase “Yet one more time”* indicates the removal of the **things shaken**, that *is, the things physically made,* in order that the *things* not shaken should remain. **28** So let us have grace, seeing that we are receiving an unshakeable kingdom, through which we serve God in a pleasing way, with reverence and veneration, **29** for indeed our God *is* a consuming fire.

Reference(s) in Chapter 12: v.5 ↔ Proverbs 3:11 • v.6 ↔ Proverbs 3:12 • v.12 ↔ Isaiah 35:3 • v.16 ↔ Genesis 25:33 • v.20 ↔ Exodus 19:13 • v.26 ↔ Haggai 2:6 • v.27 ↔ Haggai 2:6.

Hebrews Chapter 13

1 Let brotherly love continue. **2** Do not forget hospitality to strangers. For through this some have been host to angels without knowing *it.* **3** Remember prisoners as if *you were* fellows-in-bonds, *and those who are* ill-treated as if you yourselves were in *their* body. **4** Let marriage be honourable in every *respect,* and the marriage-bed undefiled, but God will judge fornicators and adulterers. **5** Let *your way of life* not be avaricious, being content with what you have, for he himself said, **“I will certainly not desert you nor forsake you.”** **6** As a result we *can* be of good courage and say,

**“The Lord is my helper,
And I shall not be afraid
Of what man might do to me.”**

7 Remember your leaders, who spoke the word of God to you, and in closely examining the outcome of their behaviour, imitate *their* faith. **8** Jesus Christ, the same yesterday, and today, and throughout the ages. **9** Do not be diverted by various foreign doctrines. For *it is* good for the heart to be confirmed by grace, not by food, by which those *who have embraced such doctrines*

have not been benefited. **10** We have an altar from which those *who* serve the tabernacle have no authority to eat. **11** For the bodies of animals whose blood is brought into the sanctuary by the high priest for *the sin-offering* are burnt outside the camp, **12** which *is* why Jesus for his part, in order that he might sanctify the people through his own blood, suffered outside the gate. **13** So, then, let us go out to him, outside the camp, bearing his reproach. **14** For we do not have a permanent city here, but we keenly seek the *one which is* to come. **15** So let us offer a sacrifice of praise through him to God continually, that *is to say, the fruit of our lips* confessing his name. **16** But do not forget well-doing and fellowship, for God is pleased with such sacrifices. **17** Obey your leaders and comply *with them,* for they keep watch over your very beings, since they must render an account. *Comply* in order that they may do that with joy, and not sighing, for that *would be* unprofitable to you. **18** Pray for us, for we trust that we have a clear conscience, seeing we want to conduct ourselves well in all *circumstances.* **19** And I encourage *you* to do this *all the more,* so that I may be restored to you very quickly. **20** And may the God of peace, who brought up the great shepherd of the sheep from *the dead,* our Lord Jesus, by *the* blood of an age-abiding covenant, **21** equip you in every good work for doing his will, when he does in you what *is* pleasing in his sight through Jesus Christ, to whom *be* glory throughout the durations of the ages. Amen. **22** And I exhort you, brothers, bear with the word of encouragement, for in fact I have written a letter to you *rather* concisely. **23** Be informed that *our* brother Timothy has been released, with whom, if he comes quickly, I will see you. **24** Greet all your leaders and all the saints. Those from Italy greet you. **25** Grace *be* with you all. Amen.

Reference(s) in Chapter 13: v.5 ↔ Deuteronomy 31:6, Joshua 1:5 • v.6 ↔ Psalm 56:5MT (Psalm 56:4AV), Psalm 118:6.

James

James Chapter 1

1 From James, a servant of God and Lord, Jesus Christ, to the twelve tribes in the Diaspora, greetings. **2** My brothers, consider *it* all joy when you fall into various trials, **3** knowing that the testing of your faith produces patience, **4** and let patience have a perfect result, so that you may be perfect and complete, not lacking anything. **5** But if anyone among you lacks wisdom, let him ask from God, who gives generously to all, and not begrudgingly, and it will be given to him. **6** And let him ask in faith, not doubting in any *way,* for he *who* doubts is like a wave of *the* sea driven by

the wind and tossed about. 7 For let that man not think that he will receive anything from the Lord. 8 A man in two minds *is* unstable in all his ways. 9 And let a lowly brother boast in his high position, 10 but a rich *one* in his low position, because he will pass away like a herbaceous flower. 11 For the sun rises with burning heat, and it dries up the vegetation and its flower withers, and the comeliness of its appearance is lost. In this way the rich man will also fade in his pursuits. 12 Blessed *is the* man who endures a trial, because if he is approved he will receive the crown of life, which the Lord promised to those *who* love him. 13 Let no-one *who is being* tempted say, "I am being tempted by God." For God is incapable of being tempted by *things that are* wrong, and he does not tempt anyone, 14 but everyone is tempted when he is drawn away by his own desire and is enticed, 15 then when desire has conceived, it bears sin, and sin, when it has been brought to full maturity, engenders death. 16 Do not go astray, my beloved brothers. 17 Every good *act of* giving and every perfect gift is from above and comes down from the father of lights, with whom there is no variation or shadow of change. 18 Having willed *it*, he brought us forth by *the* word of truth, so that we should be a kind of firstfruit of his creatures. 19 So, my beloved brothers, let every man be quick to hear, slow to speak, slow to anger, 20 for man's anger does not accomplish God's righteousness. 21 On account of which, set aside all sordidness and remains of wickedness, and accept with meekness the implanted word which *is* able to save your lives. 22 And become doers of *the* word and not just hearers, deluding yourselves. 23 For if a person is a hearer of *the* word but not a doer, he is like a man *who* takes note in a mirror of the face he is endowed with, 24 for he takes note of himself and goes off, and immediately forgets what kind of *a person* he is. 25 But he *who* surveys *the* completed law of freedom, and *who* stands his ground, such a person is not a forgetful hearer, but a doer of work; blessed he will be when he does *it*. 26 If any *man* among you considers *himself* to be religious but cannot bridle his tongue, and he deceives his heart, his religious observance *is in* vain. 27 Pure and undefiled religious observance with God and *the* father is this: to look after orphans and widows in their affliction; to keep oneself untainted by the world.

James Chapter 2

1 My brothers, do not hold the faith of our Lord Jesus Christ of glory with partiality. 2 For if a man with golden rings on his fingers in magnificent clothing goes into your synagogue, and a poor man in filthy clothes also goes in, 3 and you look favourably on the *one* wearing magnificent clothing, and you say to him, "You

sit here in a good place", and you say to the poor *man*, "You stand there", or, "Sit here under my footstool", 4 then do you not make a distinction in your minds, and have you not become judges with evil reasonings? 5 My beloved brothers, listen. Has not God chosen the poor of the world, rich in faith, and heirs to the kingdom which he promised to those *who* love him? 6 But you despised the poor *man*. Do not the rich exercise power over you, and do they not drag you to *the* law courts? 7 Do they not blaspheme the good **name which you *are* called after?** 8 If, however, you keep *the* royal law according to the scripture, **"You shall love your neighbour as yourself"**, you do well. 9 But if you show partiality, you commit a sin, being convicted under the law as transgressors. 10 For whoever keeps the whole law but stumbles at one *point* becomes culpable of everything. 11 For he *who* said, **"You shall not commit adultery"**, also said, **"You shall not commit murder."** And if you do not commit adultery, but you do commit murder, you become culpable of *breaking the* law. 12 Speak this way, and act this way, as *people who are* going to be judged by *the* law of freedom. 13 For judgment on him *who does* not show mercy *is* merciless. Mercy overrides judgment. 14 My brothers, what *is* the benefit if someone says he has faith, but he does not have works? Can his faith really save him? 15 And if a brother or sister is unclothed, and he lacks daily food, 16 and one of you says to them, "Go off in peace, warm yourselves and feed yourselves", but you do not give them provisions for the body, what *is* the benefit? 17 So *is* faith too. If it does not have works, it is in itself dead. 18 But someone will say, "You have faith, and I have works." Show me your faith by your works, and I will show you by my works my faith. 19 You believe that God is one. You do well. *But* the demons also believe *that*, yet they shudder. 20 Now are you willing to know, O vain man, that faith without works is dead? 21 Abraham our father – was he not justified by works when he had offered his son Isaac on the altar? 22 Do you see that faith was at work with his works, and by his works *his* faith was made complete? 23 And the scripture was fulfilled which says, **"And Abraham believed God, and it was imputed to him as righteousness"**, and he was called ***the* friend of God.** 24 So then, you see that a man is justified by works and not by faith alone. 25 And likewise, was not Rahab the prostitute justified by works too, lodging the messengers and sending *them* away by a different route? 26 For as the body without breath is dead, so is faith without works dead.

Reference(s) in Chapter 2: v.7 ↔ Amos 9:12 • v.8 ↔ Leviticus 19:18 • v.11 ↔ Exodus 20:13-14, Deuteronomy 5:17-18 • v.23 ↔ Genesis 15:6, 2 Chronicles 20:7, Isaiah 41:8.

James Chapter 3

1 My brothers, do not become teachers in large numbers, knowing that *as teachers* we will receive a more severe judgment. 2 For we all stumble *in many respects*. If anyone does not stumble in word, he *is* a perfect man, capable of bridling *his* whole body too. 3 Look, we place bits in horses' mouths, so that they obey us, and we steer the whole of their body. 4 And look at *how* ships too, *which* are so large, and *are* driven by strong winds, are steered by a very small rudder, wherever the helmsman's spur *of the moment* wishes. 5 So also the tongue is a small member, but it boasts greatly. See *how* great a forest a little fire sets alight! 6 And the tongue *is* a fire, a world of injustice. In this way the tongue is appointed among our members *as the one that* defiles the whole body and sets the cycle of nature alight, and *is itself* set alight by Gehenna. 7 For every kind of wild animal and bird, and reptile and marine *creature* can be tamed and has been tamed by mankind, 8 but no-one among men can tame the tongue. *It is* uncheckable wickedness, full of deadly venom. 9 With it we bless the God and father, yet with it we curse men who *have been* made in the likeness of God. 10 From the same mouth come blessing and cursing. My brothers, these *things* should not be this way. 11 Does a source from the same opening ever gush with fresh and bitter *water*? 12 My brothers, can a fig tree possibly produce olives, or a vine figs? In this way no source *can* produce salt and fresh water. 13 Who *is* wise and understanding among you? Let him show his works by *his* good behaviour with the meekness of wisdom. 14 And if you have bitter jealousy and strife in your heart, do not affront or belie the truth. 15 That *kind of* wisdom does not descend from above, but *is* earthly, natural, demonic. 16 For where *there is* jealousy and strife, *there is* disorder and every *kind of* base deed. 17 But wisdom from above is, *in the first instance*, pure, then peaceful, equitable, reasonable, full of mercy and good fruit, impartial, and unpretentious. 18 And *the* fruit of righteousness is sown in peace by those *who* make peace.

James Chapter 4

1 Where *do* battles and fights among you *come* from? *Is it* not from this: from your pleasures that war in your members? 2 You have desires, but you don't obtain *them*. You kill and covet, but you cannot attain *them*. You fight and wage war, *but* you do not obtain *them*, because you do not ask. 3 You ask, but you do not receive, because you ask wrongly – that you may spend *it* on your pleasures. 4 *You* adulterers and adulteresses, do you not know that friendship with the world is hostility to God? So whoever wishes to be a

friend of the world sets himself up *as* an enemy of God. 5 Or do you think that the scripture speaks vacuously? The spirit which dwells in us yearns *with proneness* to envy. 6 But he gives a greater grace. That *is* why he says,

**“God opposes the arrogant
But gives grace to the lowly.”**

7 So be subject to God and oppose the devil, and he will flee from you. 8 Approach God, and he will approach you. Cleanse *your* hands, *you* sinners, and purify *your* hearts, *you who are* in two minds. 9 Suffer hardship and mourn and weep. Let your laughter be changed into mourning, and *your* joy to gloom. 10 Be humbled before the Lord, and he will exalt you. 11 Do not speak ill of each other, brothers. He *who* speaks ill of a brother and judges his brother speaks ill of *the* law and judges *the* law. If you judge *the* law, you are not a doer of *the* law, but a judge. 12 There is one lawgiver, who *is* able to save and destroy. But who are you who judge another? 13 Come now, you *who* say, “Today and tomorrow let us go to this city, and spend one year there and trade and make a profit”, 14 *you* who do not understand what “tomorrow” means. What kind of a life *do you have*, then? For it will be a vapour which makes an appearance for a short *time*, but then in turn it vanishes. 15 You *say that* instead of saying, “If the Lord wills, let us live and also do this or that.” 16 But at present you boast in your pretensions. Every such boast is wrong. 17 So to *him who* knows *how* to do good but *does* not do *it*, to him it is a sin.

Reference(s) in Chapter 4: v.5 ↔ Genesis 6:5, Genesis 8:21, Jeremiah 17:9, John 2:25 • v.6 ↔ Proverbs 3:34.

James Chapter 5

1 Come now, you rich, weep and wail over your hardships which come upon *you*. 2 Your riches have rotted, and your clothes have become moth-eaten. 3 Your gold and silver have become corroded, and their tarnish will be a testimony to you, and it will consume your flesh as fire *does*. You treasured *this* up in *the* latter days. 4 Look, the wages of the workers who harvested your farms, *wages* which *have been* withheld by you, shout out, and the cries of the reapers have come to the ears of *the* Lord of hosts. 5 You have lived extravagantly on the earth and have behaved wantonly; you have fed your hearts as on *the* day of slaughter. 6 You have condemned, you have murdered the innocent; he does not resist you. 7 So be longsuffering, brothers, until the coming of the Lord. Look, the farmer waits for the precious fruit of the land, being longsuffering for it until he receives *the* early and late rain. 8 So you too be longsuffering, make your hearts resolute, because the coming of the Lord has drawn near. 9 Brothers, do not criticize each other, in order that you should not be judged. Look, the judge is standing at the doors. 10 Take

as an example of ill-plight and long suffering, my brothers, the prophets, who spoke in the name of *the* Lord. **11** Look, we deem blessed those *who* endure. You have heard of the patience of Job, and look at *the* Lord's result: that he is of great pity and *is* compassionate. **12** But above all, my brothers, do not swear, either by heaven or by the earth, or any other oath, but let your "yes" be yes and *your* "no" be no, so that you do not fall into hypocrisy. **13** Is anyone among you suffering affliction? Let him pray. Is anyone of good cheer? Let him sing psalms. **14** Is anyone among you ill? Let him call for the elders of the church, and let them pray over him, having anointed him with olive oil in the name of the Lord, **15** and the faithful prayer will save him *who is* ailing, and the Lord will raise him up, and if he has committed sins, it will be forgiven him. **16** Confess *your* transgressions to each other, and pray for each other that you may be healed. *The* vigorous entreaty of a righteous *person* is very effective. **17** Elijah was a man of feelings like ours, and he prayed earnestly for it not to rain, and it did not rain on the land for three years and six months. **18** And he prayed again, and heaven gave rain and the land sprouted its fruit. **19** Brothers, if anyone among you strays from the truth, and someone turns him back, **20** let him know that he *who* turns a sinner back from *the* error of his way will save a soul from death and cover a multitude of sins.

1 Peter

1 Peter Chapter 1

1 From Peter, an apostle of Jesus Christ, to the elect *who are* outsiders *belonging to the* Diaspora of Pontus, Galatia, Cappadocia, Asia and Bithynia, **2** *elect* according to the foreknowledge of God *the* father, in sanctification of *the* spirit, in obedience and sprinkling of the blood of Jesus Christ, grace to you, and may peace be plentiful. **3** Blessed *be* the God and father of our Lord Jesus Christ, who according to his great mercy bore us again into a living hope through *the* resurrection of Jesus Christ from *the* dead, **4** into an incorruptible and undefiled and unfading inheritance reserved in *the* heavens for you, **5** *who are* guarded by *the* power of God through faith, for a salvation *which is* ready to be revealed in *the* latter time. **6** And in this *inheritance* you rejoice, *although* for a short *time* now, if it is necessary, you grieve with various trials, **7** in order that the tested character of your faith might be found to *be* much more precious than gold which perishes, even if tested by fire, for praise and honour and for glory at *the* revelation of Jesus Christ, **8** whom, although you do not know *him*, you love, in whom, although you do not see *him* now, you believe and rejoice with

inexpressible and glorious joy, **9** as *you* acquire the goal of your faith, *the* salvation of *your* beings, **10** a salvation about which *the* prophets – who prophesied about grace *destined* for you – inquired and investigated, **11** investigating at what time and under what circumstances the spirit of Christ in them was indicating, as it testified beforehand of the sufferings *destined* for Christ, and the glories after that. **12** And to these *prophets* it was revealed that they were ministering not to themselves, but to you, the *things* which have now been announced to you through those *who* preached the gospel to you by *the* holy spirit, *which was* sent from heaven, *things* into which angels desire to look. **13** Therefore, gird up the loins of your mind, be sober, and put hope absolutely in the grace which *is being* brought to you by revelation of Jesus Christ, **14** as obedient children, not being conformed to the former desires *you had* in your ignorance, **15** but *just* as he *who* called you *is* holy, so you yourselves be holy in every *aspect of* behaviour. **16** For it stands written: "**Be holy, for I am holy.**" **17** And if you call on *the* father, who judges impartially according to each *person's* work, then conduct yourselves with fear in the time of your stay *here*, **18** knowing that you were not redeemed by perishable *things*, silver or gold, from your vain comportment *as* handed down from the fathers, **19** but by precious blood as of a lamb without blemish and without spot – of Christ – **20** *who was* appointed beforehand before *the* overthrow of *the* world, but in the latter times made manifest on your account, **21** you *who* through him believe in God, who raised him from *the* dead and gave him glory, so that your faith and hope should be in God. **22** Now that you have purified your inner selves by obedience to the truth through *the* spirit *leading* to unfeigned brotherly love, love each other intensely from a pure heart, **23** having been begotten again, not from perishable seed, but from imperishable, through *the* living word of God, *which* also remains throughout the age. **24** For

All flesh is as grass,

And all glory of man is like a herbaceous flower.

The grass dries up,

And its flower withers,

25 But the word of *the* Lord

Remains throughout the age.

And this is the word which *has been* preached to you.

Reference(s) in Chapter 1: v.2 ↔ Daniel 3:31MT (Daniel 4:1AV), Daniel 6:26MT (Daniel 6:25AV) • v.16 ↔ Leviticus 11:44, Leviticus 11:45, Leviticus 19:2 • v.24 ↔ Isaiah 40:6, Isaiah 40:7, Isaiah 40:8 • v.25 ↔ Isaiah 40:8.

1 Peter Chapter 2

1 So put aside all wickedness and all deceit and hypocrisies and envyings and all slanderings,

2 and, like new-born babies, long for the genuine word-based milk in order that you may increase by *means of* it, 3 assuming **you have tasted that the Lord is kindly disposed**. 4 And come to him, a living stone, rejected by men, but with God select *and* honoured, 5 while you yourselves are built up as living stones, as a spiritual house, a holy priesthood, in order to bring spiritual sacrifices acceptable to God through Jesus Christ. 6 Therefore it says in the scripture,

**“Behold, I place in Zion a cornerstone,
Select and honoured,
And he *who* believes in him
Will certainly not be put to shame.”**

7 So you who believe *have* the honour, but to those *who do not* believe, *the scripture says*,

**“The stone which the builders rejected
Is what has become *the* keystone”,**

8 and,

“A stumbling stone and a rock of offence.”

And they stumble at the word *in* disbelieving, to which they for their part were appointed. 9 But you *are* an elect race, a royal priesthood, a holy nation, a people *destined to be* a special possession, in order that you should proclaim the virtues of him *who* called you out of darkness into his wondrous light 10 – you *who were* at one time **not a people**, but *are* now **God's people**, who *were* **not shown mercy**, but *have* now **been shown mercy**. 11 Beloved, I exhort *you* as foreigners and outsiders to abstain from fleshly desires which are at war with the inner self, 12 keeping your conduct good among the Gentiles, so that in *a situation where* they slander you as if *you were* evildoers, they may from observing *your* good works glorify God on *the* day of visitation. 13 So be subject to every human institution on account of the Lord, whether to a king, having supremacy, 14 or whether to leaders, *who are* sent by him for punishment of evildoers, but *for* praise of welldoers, 15 for this is the will of God, that welldoers should muzzle the ignorance of foolish men, 16 as free *men*, and not as *ones* having freedom as a cover for wrongdoing, but as servants of God. 17 Honour everyone. Love the brotherhood. Fear God. Honour the king. 18 Household servants, *be* subject to *your* masters with all fear, not only to the good and fair *ones*, but also to the unfair *ones*. 19 For this *is* grace: if anyone bears grievous things, suffering unjustly, on account of a consciousness of God. 20 For what kind of credit *is it* if, when you sin and are knocked about, you endure *it*? But if when you do good and suffer, you endure, *then this is* grace in the estimation of God. 21 For you were called to this *end*, seeing that Christ also suffered on our behalf leaving you an example, that you should follow the footsteps of him

**22 Who did not commit sin,
Nor was *any* deceit found in his mouth,**

23 who, when railed at, did not rail back; when suffering, did not make threats, but committed himself to him *who* judges righteously, 24 who himself took up our sins in his body on the wood, in order that we, having died to sins, should live to righteousness:

By whose *weal* you were healed.

25 For you were like sheep going astray,
but you have now returned to the shepherd and overseer of your beings.

Reference(s) in Chapter 2: v.3 ↔ Psalm 34:9MT (Psalm 34:8AV) • v.6 ↔ Isaiah 28:16 • v.7 ↔ Psalm 118:22 • v.8 ↔ Isaiah 8:14 • v.10 ↔ Hosea 1:6, Hosea 2:1MT (Hosea 1:10AV), Hosea 2:3MT (Hosea 2:1AV) • v.22 ↔ Isaiah 53:9 • v.23 ↔ Isaiah 53:7 • v.24 ↔ Isaiah 53:5, Isaiah 53:4 • v.25 ↔ Isaiah 53:6.

1 Peter Chapter 3

1 Likewise, you wives, submit to your own husbands, so that even if some disbelieve the word, they will be won over through the conduct of *their* wives without *the* word, 2 as they observe your reverent conduct in fear. 3 And let *your* adorning not be *the* exterior plaiting of hair and putting on of gold or wearing of garments, 4 but the hidden man of the heart, with the incorruptibility of the meek and quiet spirit, which is very valuable in God's sight. 5 For in this way in the past also holy women – who put their hope in God – adorned themselves, being subject to their own husbands, 6 *just* as Sarah obeyed Abraham, calling him lord, of whom you are children, and *these women were* doers of good works and did not fear any intimidation. 7 Husbands likewise, live with *them* in accordance with *your* knowledge, bestowing honour on the weaker feminine vessel, since you *are* also joint heirs to *the* gracious gift of life, so that your prayers may not be impeded. 8 Finally, *be* all of one mind, sympathetic, having brotherly love, compassionate, kindly minded, 9 not repaying evil for evil, or abuse for abuse, but rather on the contrary giving blessing, knowing that you were called for this, in order that you may inherit blessing.

**10 For let him *who* wishes to love life
And see good days**

**Restrain his tongue from evil
And his lips from speaking deceit.**

**11 Let him turn away from evil
And do good.**

**Let him seek peace
And pursue it.**

12 For

***The eyes of the Lord are fixed on the
righteous,***

***And his ears are directed to their entreaties,
But the face of the Lord is set against
Those who do evil.***

13 And who will do you harm, if you become imitators of him *who is* good? 14 But even if you were to suffer on account of righteousness, *you*

would be blessed. **And do not fear their fearsomeness, nor be disturbed.** **15 And sanctify the Lord God** in your hearts, *being* always ready to *give* a defence to everyone who asks you for an account of the hope in you, *doing it* with meekness and fear, **16** having a clear conscience so that in *the matter* for which they vilify you as an evildoer, those *who* treat you spitefully for your good conduct in Christ might be put to shame. **17** For *it is* better for well-doers to suffer than evildoers, if the will of God should so wish. **18** For Christ also suffered for sins once, *the just for the unjust*, in order that he might bring you to God, *he* having been put to death in *the flesh* but made alive by *the spirit*, **19** by which he also went and made proclamations to the spirits in prison, **20** *who* at one time were disobedient, when the long-suffering of God waited in *the days* of Noah, while an ark was prepared, in which a few – that is eight people – were saved through water. **21** And this *as* a counterpart also now saves us, *that is*, baptism, not *the* putting away of *the filth of the flesh*, but *the* quest for a clear conscience towards God, through *the* resurrection of Jesus Christ, **22** *who* is at *the right hand* of God, having gone to heaven, while angels and authorities and powers have been made subject to him.

Reference(s) in Chapter 3: v.10 ↔ Psalm 34:13MT, Psalm 34:14MT (Psalm 34:12AV, Psalm 34:13AV) • v.11 ↔ Psalm 34:15MT (Psalm 34:14AV) • v.12 ↔ Psalm 34:16MT, Psalm 34:17MT (Psalm 34:15AV, Psalm 34:16AV) • v.14 ↔ Isaiah 8:12 • v.15 ↔ Isaiah 8:13.

1 Peter Chapter 4

1 So *with* Christ having suffered on our behalf in *the flesh*, you arm yourselves too with the same mind, for he *who has* suffered in *the flesh* has ceased from sin, **2** *resulting in him* living the rest of *his* time in *the flesh* no longer in man's desires, but in *the* will of God. **3** For the past phase of life *is* sufficient for us in carrying out the will of *the* Gentiles, for us to have walked in debaucheries, lusts, drunkenness with wine, orgies, drinking bouts and forbidden idolatries, **4** at which they are surprised when you don't go along with *them* to the same burst of excess, while they blaspheme, **5** *they* who will render an account to him *who* is ready to judge *the* living and *the* dead. **6** For to this *end* the gospel was also preached to *the* dead: that they might be judged according to men in *the flesh* but live according to God in *the* spirit. **7** But the end of all *things* has drawn near. So be sober-minded and abstemious for *the benefit of your* prayers. **8** And above all have intense love towards one another, because **love will cover a multitude of sins.** **9** Be hospitable to each other without murmurings. **10** *Just* as each has received a gracious gift, *so* serve each other with it, like good stewards of *the* many-faceted grace of God. **11** If anyone speaks, *let it be* as oracles of God. If anyone ministers, *let*

it be as from strength as God provides, in order that God should be glorified in all *things* through Jesus Christ, who has the glory and the power throughout the durations of the ages. Amen. **12** Beloved, do not be surprised at the *trial by* fire in you *which* takes place to test you, as if *something* strange is happening to you, **13** but *insofar* as you have a share in the sufferings of Christ, rejoice, so that at the revelation of his glory, you in turn may rejoice and be jubilant. **14** If you are reproached on account of *the* name of Christ, *you* are blessed, because the spirit of glory and of God rests on you. From their perspective he is blasphemed, but from your perspective he is glorified. **15** But do not let anyone of you suffer as a murderer or thief or evildoer or as a busybody. **16** But if *anyone* suffers as a Christian, let him not be ashamed, but let him glorify God in this respect. **17** For *it is* time for judgment to begin from the house of God; and if first with us, what *will be* the end of those *who* disbelieve the gospel of God? **18** And if the righteous *person* is scarcely saved, where will the ungodly and sinful *person* appear? **19** So also let those *who* suffer according to God's will commit their lives to *him* in well-doing, as to a faithful creator.

Reference(s) in Chapter 4: v.8 ↔ Proverbs 10:12.

1 Peter Chapter 5

1 I exhort *the* elders among you, *as* a fellow elder and witness to the sufferings of Christ, and also *as* a partaker of the coming glory which *will be* revealed: **2** tend the flock of God among you, overseeing *it* not under compulsion, but willingly, and not in a way *which is* shamefully greedy of gain, but wholeheartedly, **3** and not lording it over those assigned to *you*, but being models for the flock. **4** Then when the chief shepherd appears, you will obtain the unfading crown of glory. **5** Similarly *you* younger *ones*, be subject to *the* elders, and, all being subject to each other, gird yourselves with humility, for

**God opposes the arrogant
But gives grace to the lowly.**

6 So be humbled under the strong hand of God, in order that he might exalt you in due course, **7** having cast every concern of yours on him, for he cares about you. **8** Be sober, keep watch; your adversary *the* devil walks around like a roaring lion, seeking anyone he *can* devour. **9** Resist him, *being* steadfast in the faith, knowing that the same *kinds* of sufferings are inflicted on your brotherhood in the world. **10** And may the God of all grace himself – *who has* called you into his age-abiding glory in Christ Jesus, after you have suffered for a little *while* – restore you, and he will fortify, strengthen *and* establish *you*. **11** To him *be* glory and power throughout the durations of the ages. Amen. **12** I have written to you in a few *words* via Silvanus, the faithful brother, as I

consider *him*, exhorting and testifying that this is *the* true grace of God in which you stand. **13** The *Diaspora* in Babylon, jointly elect, greets you, as *does* Mark my son. **14** Greet each other with a loving kiss. Peace to all of you who *are* in Christ Jesus. Amen.

Reference(s) in Chapter 5: v.5 ↔ Proverbs 3:34.

2 Peter

2 Peter Chapter 1

1 From Simon Peter, a servant and apostle of Jesus Christ, to those *who have* obtained equally precious faith to ours in *the* righteousness of our God and saviour, Jesus Christ, **2** grace to you, and peace be plentiful in *the* acknowledgment of God and Jesus our Lord, **3** since his divine power has bestowed on us everything pertaining to life and godliness, through acknowledgment of him *who* called us through glory and virtue, **4** *qualities* through which precious and very great promises have been given to us, in order that through these you might become partakers of divine nature, having fled from the corruption in *the* world, *which is driven* by covetousness. **5** And for this very *reason*, while bringing all zeal to bear, supply virtue in your faith, and in *your* virtue, knowledge, **6** and in *your* knowledge, self-control, and in *your* self-control, endurance, and in *your* endurance, godliness, **7** and in *your* godliness, brotherly affection, and in *your* brotherly affection, love. **8** For if these *things* belong to you and abound, they establish *you as* neither inactive nor unfruitful in the acknowledgment of our Lord Jesus Christ. **9** For *he* who lacks these *things* is blind, short-sighted, oblivious of the cleansing of his past sins. **10** Therefore, brothers, be eager rather to make your calling and election steadfast. For if you do these *things*, you will certainly never stumble. **11** For this *is how* the way into the age-abiding kingdom of our Lord and saviour Jesus Christ will be richly supplied to you. **12** This *is* why I will not be negligent in always reminding you about these *things*, although you know *them* and *have been* confirmed in the present truth. **13** And I consider *it* a righteous *matter*, as long as I am in this tent, to rouse you in reminding *you*, **14** knowing that I shall imminently be divesting myself of my tent, as indeed our Lord Jesus Christ has shown me. **15** And I will also be eager to always have you making remembrance of these *things* after my departure. **16** For we have not made known to you the power and coming of our Lord Jesus Christ by following sophisticated fables, but *as* having been eye-witnesses of his majesty. **17** For he received honour and glory from God *the* father when an utterance was delivered to him, such as *is* from magnificent

glory, *saying*, “This is my beloved son, with whom I am very pleased”, **18** and we heard this utterance transmitted from heaven when we were with him on the holy mountain. **19** Yet we have *the* more steadfast prophetic word whereby you do well if you heed *it*, like a lamp shining in a drab place until *the* day dawns and *the* light-bearer rises in your hearts, **20** knowing this first *of all*, that no prophecy of scripture comes about as a private deed. **21** For prophecy was never produced by *the* will of man, but *when* holy men of God spoke *as they were* borne along by holy spirit.

2 Peter Chapter 2

1 But there were also false prophets among the people, *just* as there will also be false teachers among you, who will surreptitiously introduce destructive heresies, also denying the master who bought them, bringing swift destruction on themselves. **2** And many will follow their debaucheries, on account of whom the way of the truth will be blasphemed. **3** And *prompted* by greed, they will make merchandise of you with fabricated words – *they* for whom judgment from long ago does not lie idle, and whose destruction will not slumber. **4** For if God did not spare angels who sinned but consigned *them* to Tartarus in chains of underworld gloom under guard, and he delivered *them* to judgment, **5** and he did not spare *the* old world, but he did preserve Noah *in a company of* eight, a preacher of righteousness, when he brought a flood onto a world of *the* ungodly, **6** and as he reduced *the* cities of Sodom and Gomorrah to ashes, he condemned *them* with a downfall, making an example for *those who* intend to be ungodly, **7** and he delivered righteous Lot *who was* worn down by the behaviour of those unprincipled *individuals* in *their* debauchery, **8** for he *who was* righteous, dwelling among them, at the sight and sound of *them* tortured *his* righteous mind day after day at *their* lawless deeds – **9** *if so – then* the Lord knows how to deliver *the* godly from temptation, and to guard *the* unrighteous up to *the* day of judgment to be punished, **10** and especially those walking after *the* flesh with depraved desires, also despising lordship. Daring *they are*, presumptuous, not afraid to blaspheme *those in* glory, **11** where angels, being greater in strength and power, do not pronounce a defamatory judgment against them before *the* Lord. **12** But these, like unreasoning animals in the order of nature, born to capture and to corrupt, who blaspheme against those they do not understand, will be utterly destroyed in their *own* corruption, **13** *who* will receive *the* wages of iniquity in full, since they consider running riot in *the* daytime a pleasure. *They are* stains and blemishes, revelling in their deceits as they feast with you, **14** having eyes full of an adulteress and *being* unceasing in

sin, enticing unstable people, having a heart practised in fraud, cursed children; **15** abandoning *the* straight way, they have gone astray, following the way of Balaam the *son* of Beor, who loved *the* wages of iniquity, **16** and *who* suffered the conviction of his own transgression, when a mute beast of burden, speaking with a human voice, thwarted the deranged intention of the prophet. **17** These *individuals* are sources without water, clouds driven by a tempest, for whom the underworld gloom of darkness throughout *the* age is reserved. **18** For they speak bombastically vain *words* as they entice – with lusts of *the* flesh and debaucheries – those *who* actually had fled from those *who* conduct themselves in error. **19** While they promise them freedom, they themselves are servants of corruption. For one is brought into slavery by anyone to whom one yields. **20** For if having fled the defilements of the world in acknowledgment of the Lord and saviour Jesus Christ, they again become entangled by these *things* and yield *to them*, their final *state* is then worse than *their* first one. **21** For it would have been better for them not to have acknowledged the way of righteousness than for them having acknowledged *it* to turn aside from the holy commandment handed down to them. **22** And the *enactment* of the true proverb has happened to them: **a dog which has returned to its own vomit**, and a washed sow to wallowing in *the* mud.

Reference(s) in Chapter 2: v.22 ↔ Proverbs 26:11.

2 Peter Chapter 3

1 Beloved, I am writing this second *of my* epistles to you now, in which I am stirring your honest mind with a reminder, **2** to remember the words spoken before by the holy prophets, and your apostolic command from the Lord and saviour, **3** knowing this first *of all*, that in *the* latter days scoffers will come walking after their own desires, **4** and saying, “Where is the promise of his coming? For since the fathers fell asleep, everything has been continuing this way from *the* beginning of creation.” **5** For they willingly ignore *the fact* that *the* heavens have been in existence from long ago, and land *came* out of water and through water, and it holds together by the word of God, **6** by which *means* the world of that time was flooded with water and perished. **7** But the present heavens and earth, by his word, are kept in store, reserved to fire until *the* day of judgment and destruction of the ungodly men. **8** Let not one of you fail to notice this one *fact*, beloved, that one day with *the* Lord is as **a thousand years, and a thousand years are as one day**. **9** The Lord will not delay with the promise, as some consider delay, but he is longsuffering towards us, not wishing that any should perish, but that all should come to repentance. **10** For the day of *the* Lord will come

as a thief in *the* night, on which the heavens will pass away with a loud noise, *the* elements will burn up and will be dissolved, and *the* earth and the works in it will be thoroughly burnt up. **11** Seeing that all these *things are to be* dissolved, then, what kind of *people* should you be in holy conduct and godliness, **12** awaiting and eagerly seeking the coming of the day of God by *means* of which *the* heavens will be set on fire and dissolved and *the* elements *will* be burnt and melt? **13** But we await **new heavens and a new earth**, according to his promise, *places* in which righteousness dwells. **14** Therefore, beloved, while waiting for these *things*, be zealous to be found without spot and without blemish by him in peace. **15** And consider our Lord's longsuffering *as* salvation, as our beloved brother Paul also wrote to you according to the wisdom given to him, **16** as indeed in all *his* epistles, in which he speaks about these *matters, matters* in which there are some *things that are* difficult to understand which unlearned and unstable *individuals* pervert, as *they* also *do with* other scriptures, to their own destruction. **17** You, therefore, beloved, knowing *these things* beforehand, be on your guard that you are not led away likewise by the error of the unprincipled, and you fall away from your own steadfast ground. **18** But grow in grace and knowledge of our Lord and saviour Jesus Christ. To him *be* glory both now and throughout *the* age-abiding day. Amen.

Reference(s) in Chapter 3: v.8 ↔ Psalm 90:4 • v.13 ↔ Isaiah 65:17, Isaiah 66:22.

1 John

1 John Chapter 1

1 *That* which was from *the* beginning, *that* which we have heard, *that* which we have seen with our eyes, *that* which we beheld and *which* our hands felt, concerning the word of life **2** – for the life was made manifest, and we have seen and we testify and proclaim the age-abiding life to you which was with the father and was made manifest to us – **3** *that* which we have seen and heard we proclaim to you, so that you too may have fellowship with us. Moreover our fellowship *is* with the father and with his son Jesus Christ. **4** And we write these *things* to you in order that our joy may be complete. **5** And this is the message which we have heard from him and report back to you, that God is light, and in him is no darkness at all. **6** If we say that we have fellowship with him but we walk in darkness, we are lying and not reflecting the truth. **7** But if we walk in the light, as he himself is in the light, we have fellowship with each other, and the blood of Jesus Christ his son cleanses us from all sin. **8** If

we say that we do not have sin, we deceive ourselves, and the truth is not in us. **9** If we confess our sins, he is faithful and just in forgiving us *our* sins and in cleansing us from all unrighteousness. **10** If we say that we have not sinned, we make him a liar, and his word is not in us.

1 John Chapter 2

1 My little children, I write these *things* to you so that you do not sin. But if anyone does sin, we have an advocate with the father, Jesus Christ *the* righteous. **2** And he is a propitiation for our sins, and not only for ours, but also for *those of* the whole world. **3** And by this we know that we have come to know him: if we keep his commandments. **4** He *who* says, "I have come to know him", but *who does* not keep his commandments, is a liar, and the truth is not in him. **5** But *as for* whoever keeps his word, truly the love of God is perfected in him. By this *means* we know that we are in him. **6** He *who* says that he remains in him has a debt, as he walked, so to walk himself too. **7** Brothers, *it is* not a new commandment *which* I am writing to you, but an old commandment which you have had from *the* beginning. The old commandment is the word which you have heard from *the* beginning. **8** *There* again, I am writing a new commandment to you – *that* which is true in him and in you – that darkness is passing away and *that* the true light is already shining. **9** He *who* says that he is in the light but hates his brother is still in darkness. **10** He *who* loves his brother remains in the light, and there is no offensiveness in him. **11** He *who* hates his brother is in darkness, and he walks in darkness, and he does not know where he is going, because the darkness has blinded his eyes. **12** Little children, I am writing to you because your sins have been forgiven for his name's sake. **13** Fathers, I am writing to you because you have come to know him *who is* from *the* beginning. Young men, I am writing to you because you have overcome the evil *one*. Children, I am writing to you because you have come to know the father. **14** Fathers, I have written to you because you have come to know him *who is* from *the* beginning. Young men, I have written to you because you are strong, and the word of God remains in you, and you have overcome the evil *one*. **15** Do not love the world or the *things that are* in the world. If anyone loves the world, the love of the father is not in him, **16** because everything that *is* in the world – carnal appetite and the longing of the eyes and the pretension of life – is not from the father, but is from the world. **17** And the world is passing away, as *is* desire for it. But he *who* does the will of God remains throughout the age. **18** Children, it is *the* last hour, and *just* as you have heard that the antichrist is coming, so now

many antichrists have come – by which we know that it is *the* last hour. **19** They came out of us, but they did not *stem* from us, for if they did *stem* from us, they would have remained with us, but *this happened* so that they should be made manifest: that not all *stem* from us. **20** But you have an anointing from the holy *one*, and you know all *things*. **21** I have not written to you because you do not know the truth, but because you do know it, and that no lie stems from the truth. **22** Who is a liar but he *who* denies that Jesus is the Christ? This is an antichrist: one *who* denies the father and the son. **23** No-one who denies the son has the father either. **24** *As for* you, therefore, let what you have heard from *the* beginning remain in you. If *that* which you have heard from *the* beginning remains in you, then you will remain in the son and in the father. **25** And this is the promise which he made to us: age-abiding life. **26** I have written these *things* to you concerning those *who* mislead you. **27** And *as for* you, the anointing which you received from him remains in you, and you have no need for anyone to teach you, but as the same anointing teaches you about all *things*, and is true, and is not a lie, so *just* as it has taught you, you will remain in him. **28** And now, little children, remain in him, so that when he is made manifest we may have confidence and not shrink from him in shame at his coming. **29** If you know that he is righteous, you know that everyone who does what *is* right has been begotten by him.

Reference(s) in Chapter 2: v.10 ↔ Jeremiah 31:34 • v.20 ↔ Jeremiah 31:33 • v.27 ↔ Jeremiah 31:34.

1 John Chapter 3

1 See what great love the father has given us in that we should be called children of God. This *is* why the world does not know you: because it did not know him. **2** Beloved, we are now children of God, but it has not yet been made apparent what we shall be. But we do know that when he is made manifest, we shall be like him, because we will see him as he is. **3** And everyone who puts this hope in him purifies himself, as he (*the aforementioned*) is pure. **4** Everyone who commits sin also commits lawlessness – indeed sin is lawlessness. **5** And you know that he was made manifest in order to take away our sins, and there is no sin in him. **6** No-one who remains in him sins. No-one who sins has seen him or has come to know him. **7** Little children, let no-one lead you astray. He *who* does what *is* right is righteous, as he is righteous. **8** He *who* commits sin stems from the devil, because the devil has been sinning from *the* beginning. The son of God was made manifest for this *reason*: to undo the works of the devil. **9** No-one who *has been* begotten by God commits sin, because his seed remains in him. And he cannot sin, because he has been begotten by God. **10** By this *criterion*

the children of God and the children of the devil are manifest: everyone who *does* not do *what* is right does not stem from God, including him *who does* not love his brother. **11** For this is the message which you have heard from *the* beginning, that we should love one another, **12** not as Cain, stemming from the wicked *one*, was, **who killed his brother**. And for what reason did he kill him? Because his works were evil, but those of his brother *were* good. **13** Do not be astonished, my brothers, if the world hates you. **14** We know that we have passed from death to life, because we love the brothers. He *who does* not love *his* brother remains in death. **15** Everyone who hates his brother is a murderer, and you know that no murderer has age-abiding life remaining in him. **16** By this we have come to know love: in that he laid down his life for our sakes. And we have a debt to lay down *our* lives for the sake of *our* brothers. **17** And *as* for whoever makes a living in the world and sees his brother in need but shuts off his *feelings* of compassion for him – how *can* the love of God remain in him? **18** My little children, let us not love by *mere* word or by speech, but by deed and truth. **19** And this *is* how we know that we stem from the truth, and that we will reassure our hearts in his presence: **20** *by the fact* that if *our* heart condemns us, God is greater than our hearts and knows everything. **21** Beloved, if our heart does not condemn us, we have confidence in God, **22** and whatever we ask, we receive from him because we keep his commandments and we do *things* pleasing in his sight. **23** And this is his commandment: that we believe in the name of his son Jesus Christ and love each other as he gave commandment. **24** And he *who* keeps his commandments remains in him, and the latter *remains* in the former. And by this we know that he remains in us: by the spirit which he has given us.

Reference(s) in Chapter 3: v.12 ↔ Genesis 4:8.

1 John Chapter 4

1 Beloved, do not believe every spirit, but test the spirits *as to* whether they are from God, because many false prophets have gone out into the world. **2** This *is* how the spirit of God is known: every spirit which confesses that Jesus Christ has come in *the* flesh is from God, **3** whereas every spirit which does not confess that Jesus Christ has come in *the* flesh is not from God. And such is the *spirit* of antichrist which you have heard is coming and is already in the world now. **4** You, little children, stem from God, and you have overcome them, because he *who is* in you is greater than he *who is* in the world. **5** They are of the world. That *is* why they speak from *the* *standpoint* of the world, and the world heeds them. **6** We are of God. He *who* knows God heeds us. *He* who is not of God does not heed us. That

is how we know the spirit of truth and the spirit of error. **7** Beloved, we love each other, because the love is from God, and everyone who shows love has been begotten by God and knows God. **8** He *who does* not show love has not come to know God, for God is love. **9** This *is* how the love of God was made manifest among us: in that God has sent his only-begotten son into the world in order that we should live through him. **10** This *is* how love is *evident*: not in that we loved God, but that he loved us and sent his son *as* a propitiation for our sins. **11** Beloved, if God loved us like this, we in turn have a debt to love each other. **12** No-one has seen God at any time. If we love each other, God remains in us, and his love has been brought to completion in us. **13** This *is* how we know that we remain in him and he in us: in that he has given us *a share* of his spirit. **14** And we have seen and testify that the father has sent the son *as the* saviour of the world. **15** *As* for whoever confesses that Jesus is the son of God, God remains in him, and he in God. **16** And we have come to know and have believed the love which God has among us. God is love, and he *who* remains in love remains in God, and God remains in him. **17** This *is* how love has been perfected with us: that we may have confidence on the day of judgment, that as he is, so we are in this world. **18** There is no fear in love, but perfect love casts fear out, because fear involves punishment, and he *who* has fear has not been perfected in love. **19** We love him because he loved us first. **20** If anyone says, “I love God”, but he hates his brother, he is a liar. For how can he *who does* not love his brother, whom he has seen, love God, whom he has not seen? **21** And we have this commandment from him, that he *who* loves God should also love his brother.

1 John Chapter 5

1 Everyone who believes that Jesus is the Christ has been begotten by God, and everyone who loves him *who* did the begetting also loves him *who was* begotten by him. **2** This *is* how we know that we love the children of God: *it is* when we love God and we keep his commandments. **3** For this is the love of God: that we should keep his commandments. And his commandments are not burdensome. **4** For everything that *has been* begotten by God overcomes the world. And this is the victory which *has* overcome the world: our faith. **5** Who is it who overcomes the world but he *who* believes that Jesus is the son of God? **6** This is he *who* came by water and blood, Jesus Christ – not with water alone, but with water and blood. And the spirit is what gives witness, because the spirit is truth. **7** For there are three that testify: **8** the spirit, and the water, and the blood, and these three unite into one. **9** If we accept the testimony of men, the testimony of God is greater, for this is the testimony of God

which he has given concerning his son. **10** He *who* believes in the son of God has the testimony in him. He *who does* not believe God has made him a liar because he has not believed in the testimony which God has given concerning his son. **11** And this is the testimony: that God has given us age-abiding life, and this life is in his son. **12** He *who* has the son has life. He *who does* not have the son of God does not have life. **13** I have written these *things* to you who believe in the name of the son of God in order that you may know that you have age-abiding life, and that you may believe in the name of the son of God. **14** And this is the confidence which we have with him, that if we ask for anything in accordance with his will, he hears us. **15** And if we know that he hears us *with respect to* whatever we ask, *then* we know that we have the requests which we have asked for from him. **16** If anyone sees his brother committing a sin *which is* not mortal, he can ask, and he will give him life; *this is* for those *who* commit a sin *which is* not mortal. There is a mortal sin – I do not say that you should ask concerning that. **17** Every unrighteous deed is sin. And there is sin *which is* not mortal. **18** We know that no-one who *has been* begotten by God sins, but he *who has been* begotten by God is on his guard and the evil *one* does not touch him. **19** We know we stem from God, and the whole world lies in *the sway of* the evil *one*. **20** And we know that the son of God has come and has given us a mind so as to know the true *one*. And we are in the true *one*, in his son Jesus Christ. He is the true God and age-abiding life. **21** Little children, keep yourselves from the idols. Amen.

2 John

2 John Chapter 1

1 *From* the elder to *the* elect lady and her children, whom I love in truth, and not I alone, but also all *who have* come to know the truth, **2** on account of the truth, which remains in us and will be with us throughout the age, **3** grace, mercy and peace will be with us, from God *the* father and from *the* Lord Jesus Christ, the son of the father, in truth and love. **4** I rejoiced greatly at having found *some* of your children walking in *the* truth according to *how* we received a commandment from the father. **5** And now I ask you, lady, not as if I were writing you a new commandment, but the *one* which we have had from *the* beginning, that we should love one another. **6** And this is love: that we should walk according to his commandments. This is the commandment, as you have heard from *the* beginning, *given* for you to walk in it. **7** For many deceivers have come into the world who *do* not confess that Jesus Christ came in *the* flesh. Any such *person* is a deceiver and an antichrist.

8 Watch out that we do not lose what we have achieved, but that we receive a full reward. **9** No-one who transgresses and *does* not remain in the teaching of Christ has God. *It is* he *who* remains in the teaching of Christ who has both the father and the son. **10** If anyone comes to you and does not bring this teaching, do not receive him into *your* home, and do not bid him welcome. **11** For he *who* bids him welcome partakes of his evil works. **12** Although I have many *things* to write to you, I did not want *to do it* with paper and ink, but I hope to come to you and speak face to face, in order that our joy may be made full. **13** The children of your elect sister greet you. Amen.

3 John

3 John Chapter 1

1 *From* the elder to the beloved Gaius, whom I love in truth. **2** Beloved, I pray that you may prosper in every *way* and be in *good* health, as your spiritual condition is prospering. **3** For I greatly rejoiced when *some* brothers came and testified to your truthfulness – as *to how* you walk in truth. **4** I have no greater joy than these *things*: to hear that my own children are walking in truth. **5** Beloved, you are acting faithfully *in* everything you undertake for the brothers and for the strangers, **6** who testified to your love in the presence of *the* church, and you will do well when you have sent them on *with supplies*, in a way worthy of God. **7** For they went out for the sake of *his* name, not taking anything from the Gentiles. **8** So we should correspondingly receive *people* like these, so that we become fellow workers for the truth. **9** I wrote to the church, but Diotrophes, who loves to be at the forefront over them, does not receive us. **10** For this *reason*, if I come, I will raise *the matter* of his works which he is doing, as he rants on at us with wicked words. And not being satisfied with that, he does not receive the brothers either, and he prevents those *who are* willing to *come*, and he throws *them* out of the church. **11** Beloved, do not imitate what *is* bad, but what *is* good. He *who* does good is from God. He who does evil has not seen God. **12** A testimony has been given to Demetrius by all and by the truth itself, and we too testify, and you know that our testimony is true. **13** I had many *things* to write, but I do not wish to write to you with ink and pen. **14** But I hope to see you very shortly so we can speak face to face. Peace to you. The friends *here* greet you. Greet the friends *there* by name.

Jude

Jude Chapter 1

1 *From* Jude, a servant of Jesus Christ, and brother of James, to those *who have been* sanctified in God *the* father and have been kept *safe* for Jesus Christ, *and who are* called, 2 mercy to you, and peace, and may love be plentiful. 3 Beloved, when I was making every effort to write to you about *our* shared salvation, I found it necessary to write to you exhorting *you* to strive on behalf of the faith once delivered to the saints. 4 For certain men have crept in surreptitiously, *who have long been* consigned to this judgment, *who are* ungodly, *who are* changing the grace of our God into licentiousness, and *who are* denying God the only master and Lord of ours, Jesus Christ. 5 And I want to remind you, although you know this, that after the Lord had rescued the people out of *the* land of Egypt *on a* first occasion, on the second occasion he destroyed those *who did* not believe. 6 And he has put *the* angels who *did* not keep their own dominion, but left their own dwelling place, under guard in perpetual chains in underworld gloom *ready* for *the* judgment of *the* great day. 7 Just as Sodom and Gomorrah and the towns around them committed fornication in a similar way to these, and they went out after alien flesh, *so* they are set before *us* as an example, as they undergo the penalty of age-abiding fire. 8 Yet these also, dreaming, likewise defile *the* flesh and flout dominion and blaspheme *those in* glory. 9 And when Michael the archangel was contending with the devil and disputing about the body of Moses, he did not dare bring a charge of blasphemy but said, “May *the* Lord rebuke you.” 10 But these speak blasphemously about many *things* which they do not know about, but on the other hand they instinctively understand *things* in the way unreasoning animals *do*, *and* they are wrecked by these *things*. 11 Woe to them, because they went the way of Cain and abandoned *themselves* in the error of Balaam's remuneration, and they perished by the refractoriness of Korah. 12 These are sunken rocks in your love *feasts*, who feast with *you*, fearlessly attending to themselves, *who are* clouds without water, carried off course by *the* winds, and *they are* autumnal trees without fruit, doubly dead, uprooted, 13 wild waves of *the* sea, foaming with their own shameful deeds, wandering stars, for whom the underworld gloom of darkness has been reserved throughout *the* age. 14 And moreover Enoch, the seventh from Adam, prophesied to these and said, “Look, *the* Lord has come with tens of thousands of his holy *ones*, 15 to execute judgment against all, and to convict all of them *who are* ungodly of all their ungodly deeds which they have committed, and of all the harsh *things* which ungodly sinners have said

against him.” 16 These *individuals* are murmurers, dissatisfied with their fate, *who* walk according to their desires, while their mouth speaks bombastic *words*, showing partiality for the sake of gain. 17 But *as for you*, beloved, remember the words which *were* spoken beforehand by the apostles of our Lord Jesus Christ, 18 how they told you that in *the* latter time there would be scoffers *who would* walk according to their own ungodly desires. 19 These are the *ones* who cause divisions, *who are* natural, *who do* not have *any* spirit. 20 But you, beloved, as you build yourselves up in your most holy faith, praying by holy spirit, 21 keep yourselves in *the* love of God as you await the mercy of our Lord Jesus Christ, *culminating* in age-abiding life. 22 And have compassion on one group, as *you* make a distinction, 23 and save another group with fear, snatching *them* out of *the* fire, while *you* show revulsion even at the garment polluted by the flesh.

24 Now to him *who is* able to keep them firm-footed,

And to set *them* without blemish with joy
In the presence of his glory,

25 To *the* only and wise God our saviour
Be glory and majesty,
Might and authority,
Both now and throughout all the ages.
Amen.

Reference(s) in Chapter 1: v.11 ↔ Numbers 16:1 • v.14 ↔ Deuteronomy 33:2.

Revelation

Revelation Chapter 1

1 *The* revelation of Jesus Christ, which God gave to him to show his servants *the things* which must quickly come to pass. And he declared *it* by delivering *it* by *means of* his angel to his servant John, 2 who testified *that* all the *things* which he saw *were* the word of God and the testimony of Jesus Christ. 3 Blessed *is* he *who* reads, and those *who* hear, the words of the prophecy, and *who* keep the *things* written in it, for the time *is* near. 4 *From* John to the seven churches in Asia, grace to you and peace from God, **who is**, and who was, and who *is* to come, and from the seven spirits which *are* before his throne, 5 and from Jesus Christ, the faithful witness, the firstborn of the dead and the ruler of the kings of the earth. To him *who* loves us and washed us from our sins by his blood, 6 and *who* made us *into* a kingdom, **priests to his God and father**, to him *be* glory and might throughout the durations of the ages. Amen. 7 Behold, **he is coming with clouds**, and every eye will see him, including **those who pierced him**, and all the tribes of the earth **will mourn for him**. Indeed *so*; amen. 8 **I am the**

Alpha and the Omega, says *the* Lord God, who is, and who was, and who *is* to come, the Almighty. **9** I John, your brother and sharer in the tribulation and *in the* kingdom and *in* patience in Christ Jesus, arrived on the island called Patmos for *the cause of* the word of God and for *the cause of* the testimony of Jesus Christ. **10** I came to be in *the power of the* spirit on **the day of the Lord**, and I heard a voice behind me, loud like a trumpet, **11** and it said, "Write what you see in a book and send *it* to the seven churches, to Ephesus, and to Smyrna, and to Pergamum, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea." **12** And I turned round on the spot to see the voice which was speaking to me, and when I turned round, I saw seven golden lampstands, **13** and in *the* middle of the seven lampstands *I saw a figure like the son of man*, clothed down to the feet and girded round at the chest with a golden girdle. **14** And his head and his hair *were* as white as white wool, like snow, and his eyes *were* like a fiery flame. **15** And his feet *were* like refined bronze, as if *they had been* refined in a furnace, and his voice *was* like the sound of much water. **16** And he was holding seven stars in his right hand, and out of his **mouth a sharp double-edged sword** was coming, and his appearance *was* as the sun shining with *all* its power. **17** And when I saw him, I fell at his feet as if dead, but he put his right *hand* on me and said, "Do not be afraid. **I am the first and the last**, **18** and he *who is* alive, although I was dead, and behold, I am alive throughout the durations of the ages, truly, and I hold the keys of death and Hades. **19** Now write down *the things* you have seen, and *the things* which are, and *the things* which are going to take place after these *things*. **20** Record the mystery of the seven stars which you saw in my right *hand*, and the seven golden lampstands: the seven stars are *the* angels of the seven churches, and the seven lampstands are *the* seven churches.

Reference(s) in Chapter 1: v.4 ↔ Exodus 3:14 • v.6 ↔ Exodus 19:6, Isaiah 61:6 • v.7 ↔ Daniel 7:13, Zechariah 12:10 • v.8 ↔ Isaiah 41:4, Isaiah 44:6, Exodus 3:14 • v.10 ↔ Isaiah 13:6, Isaiah 13:9, Ezekiel 13:5, Joel 1:15, Joel 2:1, Joel 2:11, Amos 5:18, Amos 5:20, Obadiah 1:15, Zephaniah 1:7, Zephaniah 1:14, Malachi 3:23MT (Malachi 4:5AV); Also Isaiah 2:12, Ezekiel 30:3, Zechariah 14:1, Zechariah 14:7 • v.13 ↔ Daniel 7:13 • v.16 ↔ Isaiah 49:2 • v.17 ↔ Isaiah 41:4, Isaiah 44:6.

Revelation Chapter 2

1 Write to the angel of the church in Ephesus, 'He *who* holds the seven stars in his right *hand*, who walks about in *the* midst of the seven golden lampstands, says this: **2** I know your works and your toil and your endurance, and how you cannot bear *the* wicked, and *how* you have tested those *who* say they are apostles but are not, and *how* you have found them *to be* false, **3** and *how* you have endurance and have borne up on

account of my name and have not become weary. **4** But I have *something* against you, in that you have forsaken your first love. **5** So remember where *it is* you have fallen from, and repent, and do the former works. Otherwise, I *will* come to you quickly and remove your lampstand from its place, if you do not repent. **6** But you have this *in your favour*, that you hate the works of the Nicolaitanes, which I also hate.' **7** Let him *who* has an ear hear what the spirit says to the churches. I will allow him *who* overcomes to eat from the tree of life, which is in the paradise of my God. **8** And write to the angel of the church in Smyrna, '**The first and the last**, who was dead but came to life, says this: **9** I know your works and *your* tribulation and *your* poverty (but you are rich), and the blasphemy from those *who* say they are Jews but are not, but *are* the synagogue of Satan. **10** Do not be afraid of *any of the things* which you are going to suffer. It will transpire that the devil will indeed throw *some* of you in prison, in order that you be put to the test, and you will have tribulation for ten days. Be faithful up to death, and I will give you the crown of life.' **11** Let him *who* has an ear hear what the spirit says to the churches. He *who* overcomes will certainly not be harmed by the second death. **12** And write to the angel of the church in Pergamum, 'He *who* holds the sharp double-edged sword says this: **13** I know your works and where you live: where Satan's throne *is*, but you are holding on to my name, and you did not deny my faith in the days when Antipas my faithful martyr *was around*, who was killed in your location, where Satan dwells. **14** But I have a few *things* against you, in that you have *some* there *who* hold to the teaching of **Balaam**, who taught **Balak** to put a snare in front of the sons of Israel and *to induce them* to eat *things* offered to idols and to commit fornication, **15** *just* as you also have *some who* hold to the teaching of the Nicolaitanes in a similar way. **16** So repent. For if *you don't*, I *will* come to you quickly and will wage war on them with the **sword of my mouth**.' **17** Let him *who* has an ear hear what the spirit says to the churches. To him *who* overcomes I will give *some* hidden manna to eat, and I will give him a white pebble, and on the pebble a new name *will be* written which no-one *will* know except him *who* receives *it*. **18** And write to the angel of the church in Thyatira, 'The son of God, who has eyes like a fiery flame, and whose feet *are* like refined bronze, says this: **19** I know your works and love and faith and ministry, and your endurance, and *that* your latest works are greater than the first *ones*, **20** but I have *some things* against you, in that you condone your wife **Jezebel**, who says she *is* a prophetess, and *who* teaches and leads my servants astray *into* fornicating and eating *things* offered to idols. **21** And I gave her time to repent, but she refuses to repent of her fornication. **22** Watch out; I will

cast her into a bed, along with those *who* commit adultery with her, *who are heading* for great tribulation, if they do not repent of her works. **23** And I will kill her children with a death *blow*, and all the churches will know that **I am the one who searches kidneys and hearts, and I will give each of you what is appropriate according to your works.** **24** But I say to you others in Thyatira, *you* who do not hold to this doctrine, *you* who have not known the deep *things* of Satan, as they say – I am not putting *any* other burden on you. **25** But hold fast to what you are holding to until I come. **26** And *as for him who overcomes*, and him *who* keeps my works up to the end,

I will give him authority over the nations,

27 And he will tend them with an iron rod.

They will be shattered like clay vessels,

as I for my part have received from my father. **28** And I will give him the morning star.’ **29** Let him *who* has an ear hear what the spirit says to the churches.

Reference(s) in Chapter 2: v.8 ↔ Isaiah 41:4, Isaiah 44:6
 ● v.14 ↔ Numbers 22-24 ● v.16 ↔ Isaiah 49:2 ● v.20 ↔ 1 Kings 16:31, 2 Kings 9:7 ● v.23 ↔ Jeremiah 11:20, Jeremiah 17:10, Jeremiah 20:12, Jeremiah 32:19; 1 Samuel 16:7, 1 Chronicles 28:9, 1 Chronicles 29:17, Psalm 139:13, Psalm 62:13MT (Psalm 62:12AV) ● v.26 ↔ Psalm 2:8 ● v.27 ↔ Psalm 2:9.

Revelation Chapter 3

1 And write to the angel of the church in Sardis, ‘He *who* has the seven spirits of God and the seven stars says this: I know your works, that you have fame for being alive, although you are dead. **2** Be watchful, and consolidate the remaining *things* which you were about to cast off. For I have not found your works fulfilled before my God. **3** So remember how you received and heard *them*, and guard *them*, and repent. For if you are not watchful, I will come upon you like a thief, and you will not know at all at what hour I will come upon you. **4** But you have a few individuals in Sardis who have not defiled their clothes, and *who* will walk with me in white, because they are worthy. **5** *It is he who overcomes* who will be clothed in white garments, and I will certainly not expunge **his name from the book of life**, and I will vouch for his name before my father and before his angels.’ **6** Let him *who* has an ear hear what the spirit says to the churches. **7** And write to the angel of the church in Philadelphia, ‘The holy *one*, the true *one*, who holds the key of David, who, **when he opens it, no-one can close it, except he who opens (and no-one can open it either)** – he says this: **8** I know your works. Look, I have put an open door in front of you, which no-one can close. For you have little strength, but you have kept my word, and you have not denied my name. **9** You will see how I make *some* from the synagogue of Satan, who say they are Jews but are not, but lie – you will

see that I will make them come and bow down before your feet and know that I have loved you.

10 Because you have kept my charge of endurance, I for my part will keep you from the hour of trial which *is* going to come on the whole world, to test those *who* inhabit the earth. **11** I am coming quickly. Hold on to what you hold to, so that no-one should take your crown. **12** *As for him who overcomes*, I will make him a pillar in the sanctuary of my God, and he will certainly not go out any longer, and I will 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 my new name.’

13 Let him *who* has an ear hear what the spirit says to the churches. **14** And write to the angel of the church in Laodicea, ‘The amen, the faithful and true witness, the source of God’s creation, says this: **15** I know your works, that you are neither cold nor hot. If only you were cold or hot! **16** Because you are lukewarm like this, and neither hot nor cold, I am going to spit you out of my mouth. **17** *This is* because you say, ‘I am rich, and I have become wealthy, and I don’t need anything’, but you do not know that you are most wretched and most pitiable and poor and blind and naked. **18** I advise you to buy gold from me, refined by fire, in order to become rich, and white clothes for you to put on, and *so that* the shame of your nakedness should not be made manifest, and eye-salve to apply to your eyes in order to see. **19** *As for me*, all **whom I love, I reprove and chasten**. So be zealous and repent. **20** Behold, I am standing at the door and knocking. If anyone hears my voice and opens the door, then I will come in to him and dine with him, and he with me. **21** *As for him who overcomes*, I will allow him to sit with me on my throne, as I for my part have overcome and sat with my father on his throne.’ **22** Let him *who* has an ear hear what the spirit says to the churches.”

Reference(s) in Chapter 3: v.7 ↔ Isaiah 22:22, Job 12:14
 ● v.19 ↔ Proverbs 3:12.

Revelation Chapter 4

1 After these *things* I observed, and there *was* an opened door in heaven, and the first voice I heard *was* like a trumpet speaking with me, saying, ‘Come up here, and I will show you what must take place after these *things*.’ **2** And I immediately came to be in *the power of the* spirit, and there *was* a throne standing in heaven, and on the throne *a person was* sitting, **3** resembling a jasper gemstone in appearance, and a carnelian *one*, and around the throne *was* an iridescent sheen like *the* appearance of emeralds, **4** and around the throne *were* twenty-four thrones, and on the thrones *I saw* the twenty-four elders sitting, clothed in white garments, and *I saw* golden crowns on their heads. **5** And flashes of lightning and voices and thunderclaps went out

from the throne, and *there were* seven lamps of fire burning in front of his throne, which are *the* seven spirits of God, **6** and in front of the throne *was as it were* a sea of glass, like crystal, and in *the* proximity of the throne, and around the throne, *were* four living beings full of eyes at the front and at the back. **7** Now the first living being *was* like a lion, and the second living being *was* like a calf, and the third living being had *the* face of a man, and the fourth living being *was* like a flying eagle. **8** And *as for* the four living beings, each one had six wings; around and inside they were full of eyes, and they did not have a break day and night *from* saying,

**“Holy, holy, holy,
Lord God the Almighty,**

Who was,
And who is,
And who *is* to come.”

9 And when the living beings give glory and honour and thanks to him *who is* seated on the throne, who lives throughout the durations of the ages, **10** the twenty-four elders fall before the *one* sitting on the throne, and worship him *who* lives throughout the durations of the ages, and they place their crowns before the throne and say,

11 “You are worthy,
O Lord and holy God of ours,
To receive glory and honour and power,
Because you created everything,
And through your will they had existence
And were created.”

Reference(s) in Chapter 4: v.8 ↔ Isaiah 6:3.

Revelation Chapter 5

1 And I saw on the right *hand side* of him *who was* sitting on the throne **a book written on the inside and outside**, sealed up with seven seals. **2** And I saw a mighty angel proclaiming in a loud voice, “Who is worthy to open the book and break its seals?” **3** But no-one in heaven above or on the earth or below the earth was able to open the book or to look *inside* it. **4** And I wept a lot, because no-one was found worthy to open the book or to look *inside* it. **5** Then one of the elders said to me, “Do not weep. Behold, **the Lion of the tribe of Judah – the root of David** – has been victorious and *is* opening the book and its seven seals.” **6** And I saw between the throne, *along* with the four living beings, and the elders, a lamb standing as slain, having seven horns and **seven eyes**, which are the seven spirits of God *which are being* sent into the whole earth. **7** And he came and took *it* from the right *hand* of him *who was* sitting on the throne, **8** and when he had taken the book, the four living beings and the twenty-four elders fell *down* before the lamb, each having a harp and golden bowls full of **incense**, which are *the* **prayers** of the saints. **9** And they sang a new song, pronouncing,
“You are worthy to take the book

And open its seals,
Because you were slaughtered
And you redeemed us to God by your blood,
From every tribe and tongue
And people and nation.

10 And
**You made them kings and priests to our
God,**

And they will reign over the earth.”

11 And I looked, and I heard *the* sound of many angels around the throne, and of the living beings and of the elders, and the number of them was **tens of thousands of tens of thousands** and thousands of thousands, **12** saying in a loud voice,

“The lamb which *was* slaughtered is worthy
To receive power and riches
And wisdom and strength
And honour and glory and blessing.”

13 And I heard every creature which *is* in heaven and on the earth and below the earth, and *which* is on the sea, and the *creatures* in them, all saying,

“To him *who* sits on the throne
And to the lamb
Be blessing and honour
And glory and power
Throughout the durations of the ages.
Amen.”

14 While the four living beings were saying “Amen”, the elders fell *down* and worshipped.

Reference(s) in Chapter 5: v.1 ↔ Ezekiel 2:9, Ezekiel 2:10 • v.5 ↔ Genesis 49:9, Isaiah 11:10 • v.6 ↔ Zechariah 3:9, Zechariah 4:10 • v.8 ↔ Psalm 141:2 • v.10 ↔ Isaiah 61:6, Exodus 19:6 • v.11 ↔ Daniel 7:10.

Revelation Chapter 6

1 Then I saw that the lamb had opened one of the seven seals. And I heard one of the four living beings say with a thundering voice, “Come and see.” **2** And there *was* a white horse, and he *who was* sitting on it had a bow, and a crown was given to him, and he went out conquering and to conquer. **3** And when he had opened the second seal, I heard the second living being say, “Come.” **4** And another horse went out, a fiery *one*, and to him *who was* sitting on it was given *authority* to take peace away from the earth so that they should slaughter each other. And a large sword was given to him. **5** And when he had opened the third seal I heard the third living being say, “Come and see.” And there *was* a black horse, and he *who was* sitting on it had a pair of balances in his hand. **6** And I heard a voice in *the* midst of the four living beings say, “A choenix of wheat for a denary”, and, “Three choenixes of barley for a denary”, and, “Do not damage the oil and the wine.” **7** And when he had opened the fourth seal I heard the fourth living being say, “Come and see.” **8** And there *was* a pallid horse, and he *who was* sitting on it *had the*

name of Death, and Hades was following him. And to him was given authority over a quarter of the earth to kill by the sword and by famine and by death and by the wild beasts of the earth. **9** And when he had opened the fifth seal, I saw under the altar the lives of those killed on account of the word of God and on account of the testimony of the lamb to which they held. **10** And they cried out in a loud voice and said, "How long, O holy and true master, *will* you not judge and take vengeance for our blood on those dwelling on the earth?" **11** And to each of them was given a white robe, and they were told that they should rest a while longer until their fellow servants and their brothers should also fulfil *their course*, and those *who* would be killed, as they for their part *had been*. **12** And I looked when he had opened the sixth seal, and a great *earthquake* took place, and the sun became black like sackcloth *made* from hair, and the whole **moon became like blood**. **13** And the stars of the sky fell to the earth, **like a fig tree shedding its winter figs** when shaken by a strong wind, **14** and the **sky was parted asunder, like a rolled up scroll**, and every mountain and island was moved from its place. **15** And the kings of the earth and the high-ranking people and the cohort commanders and the rich and the strong, and every slave and free *man* hid themselves **in the caves and in the rocks** of the mountains, **16** and **they said to the mountains and the rocks, "Fall on us, and hide us from the presence of him *who* sits on the throne, and from the wrath of the lamb, 17 for the great *day* of his wrath has come, and *who* is able to stand *fast*?"**

Reference(s) in Chapter 6: v.12 ↔ Joel 3:4MT (Joel 2:31AV), Joel 4:15MT (Joel 3:15AV) • v.13 ↔ Isaiah 34:4 • v.14 ↔ Isaiah 34:4 • v.15 ↔ Isaiah 2:19 • v.16 ↔ Hosea 10:8 • v.17 ↔ Malachi 3:2.

Revelation Chapter 7

1 And after this I saw four angels standing on the four corners of the earth, holding the four winds of the earth so that no wind should blow on the earth, or blow on the sea, or on any tree. **2** And I saw another angel ascending from *the east*, holding *the seal of the living God*, and he cried out in a loud voice to the four angels to whom *authority* had been given to harm the earth and the sea, **3** and he said, "Do not harm the earth, or the sea, or the trees, until we have **sealed** the servants of our God **on their foreheads**." **4** Then I heard the number of those *who had been sealed*: one hundred and forty-four thousand sealed, from every tribe of *the sons of Israel*. **5** From *the* tribe of Judah, twelve thousand sealed; from *the* tribe of Reuben, twelve thousand; from *the* tribe of Gad, twelve thousand; **6** from *the* tribe of Asher, twelve thousand; from *the* tribe of Naphtali, twelve thousand; from *the* tribe of Manasseh, twelve thousand; **7** from *the* tribe of Simeon,

twelve thousand; from *the* tribe of Levi, twelve thousand; from *the* tribe of Issachar, twelve thousand; **8** from *the* tribe of Zebulun, twelve thousand; from *the* tribe of Joseph, twelve thousand; from *the* tribe of Benjamin, twelve thousand sealed. **9** After these *things* I looked, and there *was* a large crowd which no-one could count, from every nation and *all* tribes and peoples and languages, standing before the throne and before the lamb, clothed in white garments and *with* palms in their hands. **10** And they cried out in a loud voice and said,

"Salvation to our God
Who sits on the throne
And to the lamb."

11 And all the angels were standing around the throne, and the elders and the four living beings, and they fell before the throne face down and worshipped God, **12** and they said,

"Amen.
Blessing and glory
And wisdom and thanksgiving
And honour and might and strength
Be to our God
Throughout the durations of the ages.
Amen."

13 Then one of the elders engaged *me* and said to me, "These who *are* clothed in white garments – who are they, and where have they come from?"

14 And I said to him, "My lord, you know." Then he said to me, "These are those *who* came out of the great tribulation and washed their garments and whitened *them* in the blood of the lamb. **15** On account of this they are before the throne of God, and they serve him day and night in his sanctuary, and he *who* sits on the throne will dwell with them.

**16 They will no longer hunger
Or thirst any longer,
Nor will the sunlight fall on them at all,
Nor any scorching heat,
17 For the lamb which is in the middle of the throne
Is a shepherd to them,
And he guides them to the sources of waters of life,
And God will wipe away every tear from their eyes."**

Reference(s) in Chapter 7: v.3 ↔ Ezekiel 9:4 • v.16 ↔ Isaiah 49:10 • v.17 ↔ Isaiah 49:10, Isaiah 25:8, Jeremiah 31:9 etc.

Revelation Chapter 8

1 And when he had opened the seventh seal, it went silent in heaven for about half an hour. **2** And I saw the seven angels who were standing in God's presence, and they were given seven trumpets. **3** And another angel came and stood at the altar, holding a golden censer, and he was given much incense, in order that he should offer *it* with the prayers of all the saints on the golden

altar which *was* before the throne, **4** and the smoke of the **incense** went up with the **prayers** of the saints out of *the* hand of the angel in the presence of God. **5** And the angel took the censer and filled it from the fire of the altar and cast *it* to the earth. Then there were thunderclaps and voices and lightning flashes and an *earthquake*. **6** And the seven angels who had the seven trumpets prepared themselves to sound *them*. **7** Then the first *one* sounded the trumpet, and hail came, and fire mixed with blood, and it was cast to the earth, and one third of the earth was burned up, and one third of the trees were burned up, and all green grass was burned up. **8** Then the second angel sounded the trumpet, and a kind of large burning mountain was cast into the sea, and a third of the sea became blood. **9** And one third of the creatures *which* have life in the sea died, and one third of the ships were wrecked. **10** Then the third angel sounded the trumpet, and a great star burning like a lamp fell out of the sky, and it fell on one third of the rivers, and on the sources of water. **11** And the name of the star is Wormwood, and one third of the water became wormwood *sap*. And many men died from the water, because it had been made bitter. **12** Then the fourth angel sounded the trumpet, and one third of the sun and one third of the moon and one third of the stars were struck so that one third of them should become dark, and for a third *of the time* the day should not have light, and likewise the night. **13** And I looked and heard an eagle flying overhead, saying in a loud voice, "Woe, woe, woe to those *who* dwell on the earth after the remaining soundings of the trumpet of the three angels who *are* going to sound the trumpet."

Reference(s) in Chapter 8: v.4 ↔ Psalm 141:2.

Revelation Chapter 9

1 Then the fifth angel sounded the trumpet, and I saw a star *that had* fallen out of the sky to the earth. Then he was given the key to the shaft of the abyss, **2** and he opened the shaft of the abyss, and smoke came up out of the shaft, like *the* smoke of a burning furnace, and the sun was darkened, as *was* the air, by the smoke of the shaft. **3** Then locusts came out of the smoke to the earth, and they were given authority as the scorpions of the earth have authority, **4** but they were told not to harm the grass of the earth or any greenery or any tree, *nothing* except the men who do not have **the seal** of God **on their foreheads**. **5** But it was not granted to them to kill them, but for them to be tormented for five months. Now their torment *is* like *the* torment of a scorpion when it stings a man, **6** and in those days men will seek death, but they will not find it at all, and they will long to die, but death will escape them. **7** And the appearance of the locusts *was* like horses prepared for war, and on their heads *were* kinds of golden crowns, and their

faces *were* like *the* faces of men, **8** and they had hair like women's hair, and their teeth were like *those* of lions. **9** Furthermore they had breast-plates like iron breast-plates, and the sound of their wings *was* like *the* sound of many horse-drawn chariots running into battle. **10** And they had tails like scorpions with stings, and in their tails they had authority to harm men for five months. **11** They had a king over them – *the* angel of the abyss. His name in Hebraic *is* Abaddon, and in Greek he has *the* name Apollyon. **12** The first woe has passed. Behold, two more woes are coming after these *things*. **13** Then the sixth angel sounded the trumpet, and I heard a voice from the four horns of the golden altar which *is* before God **14** say to the sixth angel who had the trumpet, "Release the four angels who *are* bound at the great river, *the* Euphrates." **15** So the four angels who *had been* prepared for the hour and for the day and month and year were released, in order that they should kill one third of men. **16** And the number of the cavalry troops *was* hundreds of millions. I heard the number of them. **17** And this *is* how in the vision I saw the horses and those seated on them: they had fiery and violet and sulphurous breast-plates, and the heads of the horses *were* like *the* heads of lions, and fire and smoke and sulphur came out of their mouths. **18** One third of men were killed by these three plagues, by the fire and the smoke and the sulphur which came out of their mouths. **19** For the *instrument of* authority of the horses is in their mouth and in their tails. For their tails *are* like serpents, having heads, and they do harm with them. **20** But the rest of men, who were not killed by these plagues, did not repent of **the works of their hands**, so as not to worship the demons and the **golden and silver** and bronze and stone and wooden **idols, which can neither see nor hear nor walk around**. **21** And they did not repent of their murders, or of their sorceries, or of their fornication, or of their thefts.

Reference(s) in Chapter 9: v.4 ↔ Ezekiel 9:4 • v.20 ↔ Psalm 115:4-5, Psalm 115:7, Psalm 135:15-16.

Revelation Chapter 10

1 Then I saw a mighty angel descending from heaven, clothed in a cloud, with an iridescent sheen on his head, while his face *was* like the sun, and his legs *were* like pillars of fire. **2** And he had in his hand an open book, and he put his right foot on the sea and *his* left *one* on land, **3** and he cried out in a loud voice, as *when* a lion roars. And when he had cried out, the seven thunders uttered their sounds. **4** Then when the seven thunders had spoken, I was about to write *it down*. But I heard a voice from heaven say, "**Seal up the things** that the seven thunders uttered, and do not write them *down*." **5** Then the angel whom I saw **standing on the sea** and on the land **raised his right hand towards heaven**,

6 and he swore by him *who* lives throughout the durations of the ages, who created heaven and the *things* in it, and the earth and the *things* in it, and the sea and the *things* in it, that there would no longer be *any* delay, 7 but *that these things would take place* in the days of the sounding of the seventh angel, when he proceeds to sound the trumpet, and the mystery of God has been completed, as he proclaimed to his servants the prophets. 8 Then the voice which I heard from heaven spoke with me again and said, “Go *and* take the book which *is* open in the hand of the angel standing on the sea and on land.” 9 So I set off to the angel to tell him to give me the book, and he said to me, “**Take it and consume it**, and it will make your stomach bitter, but **in your mouth it will be as sweet as honey.**” 10 So I took the book from the hand of the angel and consumed it, and it was as sweet as honey in my mouth, but when I had eaten it, my stomach was made bitter. 11 Then they said to me, “You must prophesy again concerning many peoples and nations and tongues and kings.”

Reference(s) in Chapter 10: v.4 ↔ Daniel 8:26, Daniel 12:4 • v.5 ↔ Daniel 12:7 • v.9 ↔ Ezekiel 3:1, Ezekiel 3:3.

Revelation Chapter 11

1 And I was given a **reed** like a staff, *and he* said, “Arise and **measure** the sanctuary of God and the altar and those *who* worship in it, 2 but omit the courtyard outside the sanctuary, and do not measure it, because it is given to the Gentiles, and they will trample *on* the holy city for **forty-two months**. 3 But I will empower my two witnesses, and they will prophesy for **one thousand two hundred and sixty days**, clothed in sackcloth. 4 These are the **two olive trees** and the two lampstands which stand before the Lord of the earth. 5 And if anyone wishes to harm them, fire will come out of their mouth and devour their enemies. So if anyone wishes to harm them, he must be killed in this way. 6 These have authority to shut up the sky so that **no rain** falls for the duration of their prophecy, and they have **power over the waters to turn them into blood, and to strike the earth with every kind of plague**, as often as they wish. 7 And when they complete their testimony, the beast who *will* come up out of the abyss **will wage war on them and will overcome them** and will kill them. 8 And their corpses *will lie* on the street of the great city which is spiritually called Sodom and Egypt, where indeed their Lord was crucified. 9 And *folk* from the peoples and tribes and tongues and nations *will* see their corpses for three *and* a half days, and they will not permit their corpses to be put in a tomb. 10 And those *who* dwell on the earth *will* rejoice over them, and they will be glad, and they will give gifts to each other because these two prophets tormented

those *who* dwell on the earth.” 11 Then after the three and a half days *the* spirit of life from God entered them, and they stood up on their feet, while a great fear fell on those watching them. 12 Then I heard a loud voice from heaven say to them, “Come up here.” And they went up into heaven in a cloud while their enemies watched them. 13 And on that day a great *earthquake* took place, and a tenth of the city collapsed, and seven thousand people in the population were killed in the *earthquake*, while the remainder became fearful and gave glory to the God of heaven. 14 The second woe departed. *As for* the third woe, behold, it is coming quickly. 15 Then the seventh angel sounded the trumpet, and there were loud voices in heaven, and they said, “The kingdom of the world has become *the kingdom* of our Lord and his Christ, and **he will reign throughout the durations of the ages.**” 16 Then the twenty-four elders who sit on their thrones before the throne of God fell face down and worshipped God, 17 and they said, “We give you thanks, Lord God the Almighty, who is and who was, because you have taken *up* your great power and started to reign. 18 Then the Gentiles became angry, and your wrath came, as *did* the time for the dead to be judged, and to give your servants the prophets and the saints and those *who* fear your name, *those* small and great, *their* reward, and to destroy those *who are* destroying the earth.” 19 Then the sanctuary of God, *which is* in heaven, was opened, and the ark of the Lord's covenant in his sanctuary appeared, and lightning flashes and voices and thunderclaps and a heavy hailstorm took place,

Reference(s) in Chapter 11: v.1 ↔ Ezekiel 40-43 • v.2 ↔ Daniel 7:25, Daniel 12:7 • v.3 ↔ Daniel 7:25, Daniel 12:7 • v.4 ↔ Zechariah 4:3 • v.6 ↔ 1 Kings 17:1, Exodus 7-12 • v.7 ↔ Daniel 7:21 • v.15 ↔ Exodus 15:18, Psalm 146:10.

Revelation Chapter 12

1 and a great sign appeared in the sky, a woman clothed in the sun, while the moon *was* below her feet, and on her head *was* a crown of twelve stars. 2 Now she was with child, and she was crying out, being with pains of labour and in the agony of giving birth. 3 Then another sign appeared in the sky, and there *was* a large fiery **dragon** *which* had seven heads and **ten horns**, with seven diadems on its heads. 4 And its tail swept one third of the stars of the sky *aside* and cast them *down* to the earth. Then the dragon stood in front of the woman who *was* about to give birth in order to devour her child when she had given birth. 5 And she bore a son, a male, who was destined to **tend all the nations with a rod of iron**. Then her child was carried off to God and to his throne. 6 And the woman fled into the desert where she had a place prepared by God in order to feed her there for **one thousand two hundred and sixty days**. 7 Then war broke out

in heaven. Michael and his angels *were* to fight against the dragon, and the dragon fought *them*, as *did* his angels, **8** but he **did not prevail, nor was room found for him** in heaven any longer. **9** And the great dragon, the old serpent, who is called the devil and Satan, who leads the whole world astray, was cast *down*. He was cast *down* to the earth, and his angels were cast *down* with him. **10** Then I heard a loud voice in heaven *which* said, "Now salvation has come about, as *have* the power and the kingdom of our God and the authority of his Christ, because the accuser of our brothers, who used to accuse them before our God day and night, has been cast *down*." **11** And they overcame him by virtue of the blood of the lamb and by virtue of the word of their testimony, when they did not love their life, *maintaining that resolve* up to death. **12** On account of this, "**Be jubilant, O heavens**, and you *who* dwell in them. Woe to the earth and the sea, because the devil has come down to you, harbouring great wrath, knowing that he has little time." **13** And when the dragon saw that he had been cast *down* to the earth, he persecuted the woman who had given birth to the male *child*. **14** But the woman was given a pair of a great eagle's wings, in order to fly into the desert, to her place, in order to be fed there for **a time, and times, and half a time**, away from *the* presence of the serpent. **15** Then the serpent spewed water like a river out of its mouth, *chasing* after the woman, in order to get her swept away by the river. **16** But the earth helped the woman, and the earth opened its mouth and swallowed the river which the dragon had spewed out of his mouth. **17** Then the dragon became angry with the woman and went away to wage war on the remainder of her seed, those *who* keep the commandments of God and *who* have the testimony of Jesus.

Reference(s) in Chapter 12: v.3 ↔ Daniel 7:19-20 • v.5 ↔ Psalm 2:9 • v.6 ↔ Daniel 7:25, Daniel 12:7 • v.8 ↔ Daniel 2:35 • v.12 ↔ Psalm 96:11, Isaiah 49:13, 1 Chronicles 16:31 • v.14 ↔ Daniel 7:25, Daniel 12:7.

Revelation Chapter 13

1 Then I stood on the sand of the sea, and I saw **a beast** come up out of the sea, having **ten horns** and seven heads, and on his horns *were* ten diadems, and on his heads *were* blasphemous names. **2** Now the beast whom I saw was like a leopard, but his feet were like *those* of a bear, whereas his mouth was like *the* mouth of a lion, and the dragon gave him his power and his throne and great authority. **3** And *I saw* one of his heads apparently fatally struck, but his fatal blow was healed, and the whole earth marvelled at the beast. **4** And they worshipped the dragon who *had* given the authority to the beast, and they worshipped the beast and said, "Who *is* like the beast? And who can go to war against him?" **5** Also, he was given a mouth speaking

presumptuous *things* and blasphemy, and he was given authority to wage war for **forty-two months**. **6** And he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle – those *who* dwell in heaven. **7** And he was granted to **wage war against the saints and to overcome them**, and he was given authority over every tribe and people and tongue and nation. **8** And all those *who* dwell on the earth will worship him, *those* whose name is not **written in the book of life** of the lamb slain since *the* overthrow of the world. **9** If anyone has an ear, let him hear. **10** If anyone confines to captivity, he *will* go *the same way*. **If anyone kills by the sword, he must be killed by the sword**. This is the patience and the faith of the saints. **11** Then I saw another beast coming up out of the earth, and he had two horns like *those* of a lamb, and he spoke like a dragon, **12** and he exercised all the authority of the first beast in his presence. And he made the earth and those *who* dwell in it worship the first beast, whose fatal wound had been healed. **13** Moreover he performed great signs, and he *made* fire come down from the sky onto the earth in the presence of men. **14** And he led those of mine who dwell on the earth astray by the signs which he was granted to perform in the presence of the beast, telling those *who* dwell on the earth to make an image to the beast who had *received* the strike but lived after the sword *strike*. **15** And he was granted to impart a spirit to the image of the beast so that the image of the beast should both speak and cause any who *did* not worship the image of the beast to be put to death. **16** And he forced everyone, the small and the great, and the rich and the poor, the free and bond-servants, to be given marks on their right hand or on their forehead, **17** and *he enforced* that no-one should be able to buy or sell unless he has the mark, the name of the beast, or the number of his name. **18** Here is wisdom. He *who* is sharp-witted, let him calculate the number of the beast. For it is *the* number of man, and his number is six hundred and sixty-six.

Reference(s) in Chapter 13: v.1 ↔ Daniel 7:19-20 • v.5 ↔ Daniel 7:25, Daniel 12:7 • v.7 ↔ Daniel 7:21 • v.8 ↔ Psalm 69:29MT (Psalm 69:28AV), Daniel 12:1, Exodus 32:32 • v.10 ↔ Genesis 9:6.

Revelation Chapter 14

1 Then I looked and there *was* the lamb standing on Mount Zion, and with him *were* one hundred and forty-four thousand *in* number having his name and the name of his father written on their foreheads. **2** And I heard a sound from heaven like *the* sound of much water, and like *the* sound of loud thunder. And the sound which I heard *was* like harpists playing their harps. **3** And they sang a new song before the throne, and before the four living beings and the elders. And no-one could

learn the song except the one hundred and forty-four thousand who *had been* redeemed from the earth. **4** These are *those* who have not been defiled with women, for they are virgins. These are those *who* follow the lamb wherever he goes. These were redeemed by Jesus from men as a firstfruit to God and the lamb. **5** And **no falsehood was found in their mouth**, for they are without blemish. **6** Then I saw an angel flying overhead, having an age-abiding gospel to preach to those dwelling on the earth, and to every nation and tribe and tongue and people, **7** saying in a loud voice, "Fear the Lord and give him glory, for the hour of his judgment has come. And worship **him who made heaven and earth** and the sea and *the* sources of water." **8** Then another, a second angel, followed and said, "**Babylon the great has fallen**. It made all the nations drink from the wine of the wrath of her fornication." **9** Then another angel, a third *one*, followed them and said in a loud voice, "If anyone worships the beast or his image or takes a mark on his forehead or on his hand, **10** then he will drink from the wine of the wrath of God, poured undiluted in the cup of his anger, and he will be tormented by fire and sulphur before the holy angels and before the lamb. **11** And the **smoke** of their torment **will ascend throughout the durations of the ages**, and those *who* worship the beast or his image, or anyone who takes the mark of his name, have no rest day or night." **12** This is the patience of the saints, those *who* keep the commandments of God and the faith of Jesus. **13** Then I heard a voice from heaven saying, "Write, 'Blessed *are* the dead who die in *the* Lord from now *on*.' The spirit says, 'Yes, let them rest from their toilings, but their works go along with them.'" **14** And I looked, and there *was* a white cloud, and **on the cloud I saw someone with the appearance of the son of man** sitting, having a golden crown on his head, and a sharp sickle in his hand. **15** And another angel went out of the sanctuary, crying out in a loud voice to the *one* sitting on the cloud, "**Thrust in your sickle and reap, because the time of reaping has come**, because the harvest of the earth has become dry." **16** Then he *who was* sitting on the cloud thrust his sickle into the earth and the earth was reaped. **17** Then another angel went out of the sanctuary which *is* in heaven, he too having a sharp sickle. **18** And another angel went out of the altar, having authority over fire, and he called with a loud shout to the *one who* had the sharp sickle and said, "Thrust in your sharp sickle and harvest the grapes of the vine of the earth, because its grapes have ripened." **19** So the angel thrust his sickle into the earth and harvested the vine of the earth, and he put *it* in the great wine press of the wrath of God. **20** And the wine press was trodden outside the city, and blood came out of the wine

vat up to a horse's bridle *height* over a radius of one thousand six hundred stades.

Reference(s) in Chapter 14: v.5 ↔ Zephaniah 3:13 • v.7 ↔ Genesis 1:1, Psalm 33:6, Psalm 124:8 • v.8 ↔ Isaiah 21:9, Jeremiah 51:8 • v.11 ↔ Isaiah 34:10 • v.14 ↔ Daniel 7:13 • v.15 ↔ Joel 4:13MT (Joel 3:13AV) • v.20 ↔ Isaiah 63:3.

Revelation Chapter 15

1 Then I saw another sign in heaven, great and wondrous, seven angels *who* had *the* seven last plagues, because the wrath of God is concluded in them. **2** And I saw a kind of sea of glass mixed with fire, and *I saw* those *who had been* victorious over the beast and over his image and over the number of his name, standing on the sea of glass, having harps of God, **3** and they sang **the Song of Moses** the servant of God, and the song of the lamb, which reads,

"Great and wondrous are your works,
O Lord God Almighty.

Righteous and true are your ways,
O king of the nations.

4 Who can possibly not fear you, O Lord,
And *not* glorify your name?

For *you* alone *are* holy,

For all the nations will come and worship
before you,

For your righteous decrees have been made
manifest."

5 Then after these *things* I looked, and the sanctuary of the tabernacle of the testimony was opened in heaven, **6** and the seven angels who had the seven plagues went out of the sanctuary, and they were clothed in pure bright linen and *were* girded around the breast with golden girdles, **7** and one of the four living beings gave the seven angels seven golden vials, full of the wrath of God, who lives throughout the durations of the ages, **8** and the sanctuary was filled with **smoke from the glory of God** and from his power, and no-one could enter into the sanctuary until the seven plagues of the seven angels were completed.

Reference(s) in Chapter 15: v.3 ↔ Deuteronomy 32, Psalm 86:9-11, Psalm 145:17 • v.4 ↔ Jeremiah 10:7 • v.8 ↔ Exodus 40:34, 1 Kings 8:10, Isaiah 6:4, 2 Chronicles 5:13.

Revelation Chapter 16

1 Then I heard a loud voice from the sanctuary saying to the seven angels, "Depart and pour out the seven vials of the wrath of God on the earth." **2** And the first *one* departed and poured his vial out on the earth. Then a noxious and troublesome **ulcer plague** came on those men who had the mark of the beast and those *who* worshipped his image. **3** Then the second angel poured his vial out on the sea, and **it became blood** as of *someone* dead, and every living soul in the sea died. **4** Then the third *one* poured his vial out on

the rivers and on the water-sources, and they became blood.

5 And I heard the angel of the waters say,
“You are righteous,
You *who* are and who were, you *who are* holy,
Because you have executed judgment *in*
respect of these things.”

6 Since they have shed *the* blood of saints and prophets,

So you have given them blood to drink.

Of this they are deserving.”

7 And I heard the altar say, “Yes, Lord God Almighty, true and righteous *are* your judgments.” 8 Then the fourth angel poured his vial out on the sun, and he was granted to scorch men with fire, 9 and men were very severely scorched, and the men blasphemed the name of God, who had authority over these plagues, but they did not repent by giving him glory. 10 Then the fifth *one* poured his vial out on the throne of the beast, at which his kingdom became darkened, and they bit their tongues from the distress, 11 and they blasphemed the God of heaven because of their distress, and because of their ulcers, but they did not repent of their works. 12 Then the sixth *one* poured his vial out on the great river, *the* Euphrates, and its water dried up, so that the way of the kings of *the* east should be prepared. 13 Then I saw three unclean spirits, like frogs, *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, 14 for they are *the* spirits of demons *which* perform signs which go out to the kings of the whole world, to gather them to the war of that great day of God the Almighty. 15 Behold, I come as a thief. Blessed *is* he *who* watches out and keeps his clothes *on*, so that he does not walk around naked and they see his indecency. 16 And he gathered them in the place called in Hebraic Armageddon. 17 Then the seventh *one* poured his vial out on the air, and a loud voice came from the sanctuary of heaven, from the throne, and it said, “It has taken place.” 18 Then lightning flashes and thunderclaps and sounds took place, and a great *earthquake* such as had never taken place since when men came into existence on earth, so great *was* such a severe *earthquake*. 19 And the great city became *split* into three parts, and the cities of the Gentiles collapsed. Then Babylon the great was remembered before God **by giving it the cup** of the wine of the wrath **of his anger**. 20 And every island fled, and no mountains were *to be* found. 21 And a great hailstorm *with stones* weighing about a talent *each* came down from the sky on men. At this the men blasphemed God for the plague of the hail, because its impact was very severe.

Reference(s) in Chapter 16: v.2 ↔ Exodus 9:9 • v.3 ↔ Exodus 7:20 • v.19 ↔ Jeremiah 25:15.

Revelation Chapter 17

1 Then one of the seven angels who *had* the seven vials came and spoke with me and said, “*Come* here, I will show you the judgment on the great whore who sits on much water, 2 with whom the kings of the earth committed fornication, while the inhabitants of the earth became drunk with the wine of her fornication.” 3 And he carried me away into *the* desert in *the* spirit, and I saw a woman sitting on a scarlet **beast**, *the beast being* full of blasphemous names, having seven heads and **ten horns**. 4 Now the woman was clothed in purple and scarlet, gilded with gold and precious *gemstones* and pearls, holding a golden cup in her hand, full of abominations and the unclean *things* of her fornication, 5 and on her forehead a name *was* written:

“Mystery, Babylon the Great,
The Mother of the Harlots and the
Abominations of the Earth.”

6 And I saw the woman drunk with the blood of the saints, with the blood of the witnesses to Jesus, and I marvelled *with* great wonder as I saw her. 7 Then the angel said to me, “Why did you marvel? I will tell you the mystery of the woman and of the **beast** who *is* carrying her, who has the seven heads and the **ten horns**. 8 The beast whom you saw was, but is not, but is about to ascend out of the abyss and go away to destruction. And those dwelling on the earth will marvel, *those* whose names have not been **written in the book of life** since *the* overthrow of *the* world, when they see that the beast was, and is not, but will be present. 9 Here *is* understanding comprising wisdom: the seven heads are seven mountains, on which the woman sits, 10 and they are seven kings. Five have fallen, one *is in existence*, and the other has not yet come. And when he comes, he must remain for a short *time*. 11 And the beast who was, but is not, is himself both *the* eighth, and *yet* is of the seven, and he *will* go away to destruction. 12 And the **ten horns** which you saw are ten kings who have not yet received *their* kingdom, but *who will* receive authority as kings with the beast for one hour. 13 These have one purpose, and they give their power and authority to the beast. 14 These will wage war on the lamb, but the lamb will overcome them, because he is *the* Lord of lords and King of kings, and those with him *are* called and elect and faithful.” 15 And he said to me, “The water which you saw, where the whore sits, is peoples and populations and nations and tongues. 16 And *as for* the **ten horns** which you saw, and the beast, these will hate the whore and make her desolate and make her naked, and they will eat her flesh and burn her up with fire. 17 For God has put *it* in their hearts to carry out his purpose, and to make *them* unanimous, and to

give their kingdom to the beast, until the words of God are fulfilled. **18** And the woman whom you saw is the great city which has a kingdom over the kings of the earth.”

Reference(s) in Chapter 17: v.3 ↔ Daniel 7:19-20 • v.7 ↔ Daniel 7:19-20 • v.8 ↔ Psalm 69:29MT (Psalm 69:28AV); Daniel 12:1, Exodus 32:32 • v.12 ↔ Daniel 7:20 • v.16 ↔ Daniel 7:20.

Revelation Chapter 18

1 After these *things* I saw another angel descending from heaven, having great authority, and the earth was lit up by his glory, **2** and he cried out in a strong voice and said, “**Babylon the great has fallen, and it has become an abode of demons, and a prison of every unclean spirit, and a prison of every unclean and detested bird,** **3** because all the nations have fallen because of the wine of the wrath of her fornication. And the kings of the earth have fornicated with her, and the merchants of the earth have become rich from the profitability of her wantonness.” **4** Then I heard another voice from heaven say, “My people, **get out of her, so that you don't become party to her sins,** and so you don't receive *any* of her plagues, **5** because her sins have amassed themselves up to heaven, and God has remembered her unrighteous deeds. **6** Requite her as she for her part requited *others*, and pay her back double **according to her works.** In the cup in which she made a mixture, mix her double. **7** Give her the equivalent torment and mourning of the extent to *which* she glorified herself and lived voluptuously, for she says in her heart, ‘**I sit as a queen, and I am not a widow,** and I will never see mourning.’ **8** This *is* why her plagues will come in one day, death and mourning and famine, and she will be burned up with fire, for mighty *is* the Lord God who *has* judged her. **9** And the kings of the earth who committed fornication with her and lived voluptuously will weep, and they will mourn for her, when they see the smoke of her being burnt, **10** as they stand at a distance for fear of her torment and say, ‘Alas, alas, O great city of Babylon, O mighty city, for your judgment came in one hour.’ **11** And the merchants of the earth will bewail *her* and mourn for her, for no-one *will* buy their merchandise any more, **12** merchandise of gold and silver and precious gemstones and pearls, and fine linen and purple and silk and scarlet, and all fragrant cedar wood, and every ivory vessel and every vessel of most precious wood, and of copper and iron and marble, **13** and cinnamon and incense and ointment and frankincense, and wine and olive oil, and fine wheat flour and grain, and sheep and cattle, and horses and carriages, and slaves and **trafficked people.** **14** And the fruit which you longed for has become unavailable to you, and all the luxurious and splendid *things* are lost to you,

and you will certainly not find them any more. **15** The merchants in these *things* who became rich from her will stand at a distance for fear of her torment, wailing and mourning, **16** and they will say, ‘Alas, alas *for* the great city, clothed in fine linen and purple and scarlet, and gilded in gold and precious *gemstones* and pearls, **17** for in one hour such great wealth was made valueless.’ And every helmsman and every passenger, and sailors, and whoever has seafaring work, stood at a distance, **18** and they cried out as they saw the smoke of her being burnt, and they said, ‘What *city is* comparable to the great city?’ **19** And they threw dust on their heads and cried out wailing and mourning and saying, ‘Alas, alas, *for* the great city by which all those *who* had boats on the sea became rich from her profitability, because she was made desolate in one hour.’ **20** Rejoice over her, O heaven, and you saints and you apostles and you prophets, because God has passed judgment in your favour against her.” **21** Then one strong angel lifted up **a stone like a large millstone and cast it into the sea and said, “In this way Babylon the great city will be cast away** with a heave and will not be found any more at all. **22** And **no sound of harpists and musicians and flautists and trumpet-players will be heard in you any more** at all, and no craftsmen of any craft will be found in you any more at all, **nor will the sound of the millstone ever be heard in you any more,** **23** and no light of a lamp will shine in you any more at all, and **no sound of a bridegroom and bride will be heard in you any more** at all, because your merchants were the magnates of the earth, for all the nations were led astray by your sorcery.” **24** And in her *the* blood of *the* prophets and saints was found, and of all those slaughtered on the earth.

Reference(s) in Chapter 18: v.2 ↔ Isaiah 21:9, Jeremiah 51:8; Isaiah 13:21, Jeremiah 50:39; Isaiah 34:11 etc. • v.4 ↔ Isaiah 48:20, Isaiah 52:11, Jeremiah 51:6 • v.6 ↔ Psalm 62:13MT (Psalm 62:12AV), Jeremiah 17:10, Jeremiah 32:19 • v.7 ↔ Isaiah 47:8 • v.13 ↔ Ezekiel 27:13 • v.21 ↔ Jeremiah 51:61-64 • v.22 ↔ Ezekiel 26:13, Jeremiah 25:10 • v.23 ↔ Jeremiah 7:34, Jeremiah 16:9.

Revelation Chapter 19

1 After these *things* I heard a loud sound like a large crowd in heaven, saying,
“Alleluia,
Salvation and power and glory
Are characteristic of our God,
2 For his judgments *are* true and righteous,
For he has judged the great whore,
Who brought the earth to ruin with her
fornication,
And **he has avenged the blood of his servants**
Which was shed at her instigation.”
3 And he spoke a second *time*: “Alleluia. And her
smoke will ascend throughout the durations of

the ages.” 4 Then the twenty-four elders and the four living beings fell *down* and worshipped God, who *was* sitting on the throne, and they said, “Amen. Alleluia.” 5 And a voice went out from the throne and said, “Praise our God all you servants of his, and you *who* fear him, small and great.” 6 And I heard a voice as of a great crowd and a voice as of great waters and a voice as of mighty thunderclaps, which said, “Alleluia, for *the* Lord our God, the Almighty, has started to reign. 7 Let us rejoice and be glad and give the glory to him, because the marriage *feast* of the lamb has come, and his wife has made herself ready.” 8 And she was granted to put on shining and pure fine linen, for fine linen stands for the righteous observances of the saints. 9 And he said to me, “Write, ‘Blessed *are* those *who have been* invited to the marriage feast of the lamb.’” And he said to me, “These are the true words of God.” 10 And I fell *down* before his feet to worship him, but he said to me, “Watch out that *you do not do that*. I am your fellow servant, and *I am one* of your brothers who have the testimony of Jesus. Worship God, for the testimony of Jesus is the spirit of prophecy.” 11 Then I saw heaven opened, and there *was* a white horse, and one *who was* sitting on it, called Faithful and True, and he judges and wages war in righteousness. 12 And his eyes *were* a fiery flame, and on his head *were* many diadems. He has names written, including a name written which no-one knows except himself, 13 and **he was clothed in a garment dipped in blood**, and his name was The Word of God. 14 And the armies in heaven were following him on white horses, clothed in fine white pure linen. 15 And out of his **mouth** came a **sharp double-edged sword** with which to strike the nations. And he himself will **tend them with an iron rod**, and he himself **treads the wine vat** of the wine **of the wrath** of the anger of God the Almighty. 16 And he has on his cloak and on his thigh a name written: King of kings and Lord of lords. 17 Then I saw *an* angel standing on the sun, and he cried out in a loud voice and **said to all the birds that fly high overhead**, “**Come and congregate at the great supper** of God, 18 **to eat the flesh** of kings and *the* flesh of cohort commanders and *the* flesh of *the* mighty, and *the* flesh of horses and of those sitting on them, and *the* flesh of all, both free and in bond-service, and both small and great.” 19 And I saw the beast and the kings of the earth and their armies gathered to wage war on him *who was* sitting on the horse, and on his army. 20 But the beast was seized, as *was* the false prophet with him, who performed the signs in his presence by which he deceived those *who* took the mark of the beast and those *who* worshipped his image. The two were **thrown alive into** the lake of **fire** which *was* burning with sulphur. 21 And the rest were killed by the sword of him *who was* sitting on the horse, *the sword* which came out of his

mouth. And all the birds were filled with their flesh.

Reference(s) in Chapter 19: v.2 ↔ Deuteronomy 32:43 • v.3 ↔ Isaiah 34:10 • v.13 ↔ Isaiah 63:1, Isaiah 63:3 • v.15 ↔ Isaiah 49:2, Psalm 2:9, Isaiah 63:3 • v.17 ↔ Ezekiel 39:17 • v.18 ↔ Ezekiel 39:17 • v.20 ↔ Daniel 7:11.

Revelation Chapter 20

1 Then I saw an angel descending from heaven holding the key to the abyss with a great chain in his hand. 2 And he took hold of the dragon, the old serpent, who is *the* devil and Satan, who leads the whole world astray, and he bound him for a thousand years, 3 and he cast him into the abyss and shut *it* and sealed *it* above him, so that he should not deceive the nations any more until the thousand years should be completed. Then after these *things* he must be released for a short time. 4 Then I saw thrones, and *people* were sitting on them, and they were invested with judgment, and *I saw* the lives of those beheaded on account of the testimony of Jesus and on account of the word of God, and those who had not worshipped the beast or his image, and *who* had not taken the mark on *their* forehead or on their hand. Then they came to life and reigned with Christ for the thousand years. 5 But the rest of the dead did not live until the thousand years were completed. This *is* the first resurrection. 6 Blessed and holy *is* he *who* has part in the first resurrection; the second death has no authority over these, but **they will be priests of God** and of Christ, and they will reign with him for a thousand years. 7 Then when the thousand years are completed, Satan will be released from his prison, 8 and he will go out to lead astray the nations who *are* in the four corners of the earth, **Gog and Magog**, to gather them to the war, whose number *is* as the sand of the sea. 9 And they went through the breadth of the land, and they surrounded the camp of the saints and the beloved city. Then fire came down out of heaven from God and devoured them. 10 And the devil who led them astray was **cast into** the lake of **fire** and sulphur where both the beast and the false prophet *are*, and they will be tormented day and night throughout the durations of the ages. 11 And I saw a great white throne and him *who* sits on it, from whose presence the earth and heaven fled, and no place was found for them. 12 And I saw the dead, the great and the small, standing before the throne, and *the* books were opened. And another **book** was opened, which is **the book of life**. And the dead were judged by the *things* written in the books **according to their works**. 13 And the sea gave *up* the dead in it, and death and Hades gave *up* the dead in them, and each *one* was judged **according to his works**. 14 And death and Hades were **cast into** the lake of **fire**. This is the second death, the lake of fire.

15 And if anyone was not **found written in the book of life**, he was **cast into the lake of fire**.

Reference(s) in Chapter 20: v.6 ↔ Exodus 19:6. Isaiah 61:6 • v.8 ↔ Ezekiel 38:2 • v.10 ↔ Daniel 7:11 • v.12 ↔ Psalm 69:29MT (Psalm 69:28AV), Daniel 12:1, Exodus 32:32; Psalm 62:13MT (Psalm 62:12AV), Jeremiah 17:10, Jeremiah 32:19 • v.13 ↔ Psalm 62:13MT (Psalm 62:12AV), Jeremiah 17:10, Jeremiah 32:19 • v.15 ↔ Psalm 69:29MT (Psalm 69:28AV), Daniel 12:1, Exodus 32:32; Daniel 7:11.

Revelation Chapter 21

1 Then I saw **a new heaven and a new earth**, for the first heaven and the first earth had passed away, and there was no longer *any* sea. **2** And I saw the holy city, New Jerusalem, descending out of heaven from God, prepared as a bride adorned for her husband. **3** And I heard a loud voice from heaven say, “Behold, God’s home *is* with men, and **he will dwell with them, and they will be his people, and he will be God with them.** **4** And **he will wipe away every tear from their eyes**, and there will be no more death, nor mourning, nor wailing, nor will there be *any* toil any more, for the former *things* will have passed away.” **5** And he *who* sat on the throne said, “Behold, I am making everything afresh.” And he said to me, “Write *it down*, for these words are true and faithful.” **6** And he said to me, “**I have become the Alpha and the Omega, the beginning and the end.** I will give to him *who is thirsty drink from the source of the water of life, freely.* **7** He *who* overcomes will inherit these *things*, and **I will be God to him**, and he will be a son to me. **8** But the fearful and unbelieving, and sinners and *the* abominated and murderers and fornicators and sorcerers and idolaters and all liars *have* their part in the lake burning with fire and sulphur, which is the second death.” **9** Then one of the seven angels who had the seven vials full of the seven last plagues came and spoke with me and said, “Come, I will show you the wife, the bride of the lamb.” **10** And he carried me away in *the* spirit to a great high mountain and showed me the great city, the holy Jerusalem, descending out of heaven from God, **11** having the glory of God. Its brilliance *was* like a most precious *gemstone*, like a jasper gem, as clear as crystal, **12** having a great and high wall, having twelve gates, and on the gates twelve angels, with names inscribed which are *the* names of the twelve tribes of the sons of Israel. **13** On *the* east, three gates, and on *the* north, three gates, and on *the* south, three gates, and on *the* west, three gates, **14** with the wall of the city having twelve foundations, and on them are *the* twelve names of the twelve apostles of the lamb. **15** And he *who* spoke with me had a golden measuring **reed for him to measure** the city and its gates and its wall. **16** And the city was laid out square, and the length of it *is* as the breadth. And he measured the city with the reed

as twelve thousand *and* twelve stades; the length and the breadth and the height of it are equal. **17** And he measured its wall *as* one hundred and forty-four cubits, *by* the measure of a man, that is, of an angel. **18** And the construction of its wall was of jasper, and the city *was* of pure gold, like pure glass. **19** The foundations of the wall of the city *were* adorned with every precious *gemstone*. The first foundation *was* jasper; the second *was* sapphire; the third *was* chalcedony; the fourth *was* emerald; **20** the fifth *was* sardonyx; the sixth *was* carnelian; the seventh *was* chrysolite; the eighth *was* beryl; the ninth *was* topaz; the tenth *was* chrysoprase; the eleventh *was* jacinth; the twelfth *was* amethyst. **21** And the twelve gates *were* twelve pearls. Each one of the gates individually was from one pearl. And the street of the city *was* pure gold, like transparent glass. **22** And I saw no sanctuary in it, for the Lord God Almighty is its sanctuary, as *is* the lamb. **23** And **the city did not need the sun or moon to shine on it, for the glory of God illuminated it**, and its lamp *is* the lamb. **24** And **the nations will walk through its light, and the kings of the earth will bring into it to him** the glory and honour of the nations. **25** And **its gates will not be closed at all by day** – for there will be no night there – **26** and they will bring the glory and honour of the nations to it. **27** And nothing profane or anyone committing an abomination or lie will enter into it at all, but rather those **written in the book of life** of the lamb.

Reference(s) in Chapter 21: v.1 ↔ Isaiah 65:17, Isaiah 66:22 • v.3 ↔ Ezekiel 43:7, Hosea 2:1MT (Hosea 1:10AV) • v.4 ↔ Isaiah 25:8 • v.5 ↔ Isaiah 43:19 • v.6 ↔ Isaiah 41:4, Isaiah 44:6; Isaiah 55:1 • v.7 ↔ Zechariah 8:8 • v.15 ↔ Zechariah 2:5MT (Zechariah 2:1AV) • v.23 ↔ Isaiah 60:19 • v.24 ↔ Isaiah 60:3 • v.25 ↔ Isaiah 60:11 • v.27 ↔ Psalm 69:29MT (Psalm 69:28AV), Daniel 12:1, Exodus 32:32.

Revelation Chapter 22

1 And he showed me *the* pure river of **water** of life, as bright as crystal, **issuing** out of the throne of God and of the lamb. **2** In *the* middle of its street, with the river on either side, *was* *the* tree of life, yielding twelve *kinds* of fruit every month, *in* each *month* yielding its fruit, whereas the leaves of the tree *were* for the healing of the nations. **3** And there will not be any curse any more, and the throne of God and of the lamb will be in it, and his servants will serve him. **4** And they will see his face, and his name *will be* on their foreheads. **5** And there will not be *any* night there, and they *will* not need a lamp or sunlight, because **the Lord God will illuminate them**, and they will reign throughout the durations of the ages. **6** And he said to me, “These words *are* faithful and true, and *the* Lord God of the spirits of the prophets has sent his angel to show his servants what must happen shortly. **7** And behold, I am coming quickly. Blessed *is* he *who* keeps the

words of the prophecy of this book.” 8 And I John *am* the *one who* heard and saw these *things*. And when I heard and saw *them*, I fell *down* to worship at the feet of the angel who *was* showing me these *things*. 9 But he said to me, “Watch out that *you do not do that*. I am your fellow servant, and *one* of your brothers the prophets, and those *who* keep the words of this book. Worship God.” 10 And he said to me, “**Do not seal up the words of the prophecy of this book**, for the time is near. 11 Let him *who* acts unjustly act *all the* more unjustly, and let him *who is* sordid act *all the* more sordidly, and let him *who is* righteous work *all the* more righteousness, and let him *who is* holy be *all the* more sanctified. 12 Behold, I am coming quickly, and my reward *is* with me, **to give what is due to each one as his work proves to be**. 13 **I am the Alpha and the Omega, the first and the last, the beginning and the end**. 14 Blessed *are* those *who* carry out his commandments, so that the right to the tree of life may be theirs, and that they may enter the city by the gates. 15 Outside *are* the dogs and the sorcerers and the fornicators and the murderers and the idolaters and everyone *who* loves and perpetrates falsehood.” 16 “I Jesus have sent my angel to testify these *things* to you concerning the churches. I am **the root and offspring of David**, the bright morning star. 17 And the spirit and the bride say, ‘Come.’ And let him *who* hears say, ‘Come.’ And let him *who* is thirsty come; **let him who wishes take the water of life freely**. 18 I testify to everyone who hears the words of the prophecy of this book: **if anyone adds to them**, may God add to him the plagues written in this book, 19 and **if anyone removes anything from the words of the book of this prophecy**, may God remove his part from the tree of life and from the holy city – the *things* written in this book.” 20 He *who* testifies to these *things* says, “Yes, I am coming quickly.” Amen. Yes, come Lord Jesus. 21 The grace of the Lord Jesus Christ *be* with all the saints. Amen.

Reference(s) in Chapter 22: v.1 ↔ Ezekiel 47:1, Zechariah 14:8 • v.5 ↔ Isaiah 60:19 • v.10 ↔ Daniel 8:26, Daniel 12:4 • v.12 ↔ Psalm 62:13MT (Psalm 62:12AV), Jeremiah 17:10, Jeremiah 32:19 • v.13 ↔ Isaiah 41:4, Isaiah 44:6, Isaiah 48:12 • v.16 ↔ Isaiah 11:10 • v.17 ↔ Isaiah 55:1 • v.18 ↔ Deuteronomy 4:2, Deuteronomy 13:1MT (Deuteronomy 12:32AV), Deuteronomy 13:1, Proverbs 30:6 • v.19 ↔ Deuteronomy 4:2, Deuteronomy 13:1MT (Deuteronomy 12:32AV), Deuteronomy 13:1.

