Mt 1:1, “The record of the lineage of Jesus, the Christ, the son of David, the son of Abraham:”

Mt 1:2, “Abraham became the father of Isaac; then Isaac became the father of Jacob; and Jacob became the father of Judah and his brothers.”

Mt 1:3, “Then Judah became the father of Perez and Zerah from Tamar; then Perez became the father of Hezron; then Hezron became the father of Ram;”

Mt 1:4, “then Ram became the father of Amminadab; then Amminadab became the father of Nahshon; then Nahshon became the father of Salmon;”

Mt 1:5, “then Salmon became the father of Boaz from Rahab; Boaz became the father of Obed from Ruth; then Obed became the father of Jesse;”

Mt 1:6, “then Jesse became the father of David, the king. Then David became the father of Solomon from the [wife] of Uriah,”

Mt 1:7, “then Solomon became the father of Rehoboam; then Rehoboam became the father of Abijah; then Abijah became the father of Asaph;”

Mt 1:8, “then Asaph became the father of Jehoshaphat; then Jehoshaphat became the father of Joram; then Joram became the father of Uzziah;”

Mt 1:9, “then Uzziah became the father of Jotham; then Jotham became the father of Ahaz; then Ahaz the father of Hezekiah;”

Mt 1:10, “then Hezekiah became the father of Manasseh; then Manasseh became the father of Amon; then Amon became the father of Josiah;”

Mt 1:11, “then Josiah became the father of Jeconiah and his brothers at the time of the deportation to Babylon.”

Mt 1:12, “Then, after the deportation to Babylon, Jeconiah became the father of Shealtiel; then Shealtiel became the father of Zerubbabel;”

Mt 1:13, “then Zerubbabel was the father of Abihud; then Abihud became the father of Eliakim; then Eliakim became the father of Azor;”

Mt 1:14, “then Azor became the father of Zadok; then Zadok became the father of Achim; then Achim became the father of Eliud;”

Mt 1:15, “then Eliud became the father of Eleazar; then Eleazar became the father of Matthan; then Matthan became the father of Jacob;”

Mt 1:16, “then Jacob became the father of Joseph, the husband of Mary, by the agency of whom Jesus was born, the one who is called ‘the Christ’.”

Mt 1:17, “Therefore, all the generations from Abraham to David [are] fourteen generations; and from David to the deportation to Babylon [there are] fourteen generations; and from the deportation to Babylon to the Messiah [there are] fourteen generations.”

Mt 1:18, “Now the birth of Jesus Christ was as follows: after His mother Mary had been engaged to Joseph, before they came together, she was found having [a fetus] in the womb by the agency of the Holy Spirit.”

Mt 1:19, “Now Joseph, her husband, being a righteous man and not wanting to disgrace her, planned to divorce her secretly.”

Mt 1:20, “However, after he considered these things, behold, an angel of the Lord appeared to him in a dream, saying, ‘Joseph, son of David, don’t be afraid to take Mary as your wife; for that which has been conceived in her is from the Holy Spirit.”

Mt 1:21, “Then she will bear a Son; and you shall call His name Jesus; for He will save His people from their sins.’”

Mt 1:22, “Now all this took place, in order that what was spoken by the Lord through the prophet might be fulfilled, saying,”

Mt 1:23, “‘Behold, the virgin will be pregnant and will bear a Son, and they will call His name Immanuel,’ which is translated, ‘God with us.’”

Mt 1:24, “Then Joseph, after being awakened from his sleep, did as the angel of the Lord commanded him, and took his wife,”

Mt 1:25, “and he did not know her until she bore a son; and he called his name Jesus.”

Chapter Two

Mt 2:1, “Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, magi from the east arrived in Jerusalem,”

Mt 2:2, “saying, ‘Where is the one having been born King of the Jews? For we have seen His star in the east and have come to worship Him.’”

Mt 2:3, “However, King Herod, after hearing [this], was troubled and all Jerusalem with him,”

Mt 2:4, “And after gathering together all the chief-priests and scribes of the people, he inquired of them where the Messiah has been born.”

Mt 2:5, “Then they said to him, ‘In Bethlehem of Judea; for thus it stands written by the prophet:”

Mt 2:6,““And yet you, Bethlehem, land of Judah, are by no means least among the leaders of Judah; for from you will come a Leader, Who will shepherd My people Israel.”’”

Mt 2:7, “Then Herod, after secretly calling the magi, ascertained precisely from them the exact time of the star’s appearing.”

Mt 2:8, “And sending them to Bethlehem, he said, ‘After going, search thoroughly for the Child. Then, when you have found [Him], report to me, in order that I too, after coming, may worship Him.’”

Mt 2:9, “Then, after hearing the king, they went; and behold, the star, which they had seen in the east, kept going before them, until, after coming, it stood over the place where the infant-child was.”

Mt 2:10, “Then, after seeing the star, they greatly rejoiced a great joy.”

Mt 2:11, “And after coming into the house, they saw the infant with Mary, His mother; and falling down, they worshiped Him. And then, after opening their treasures, they presented gifts to Him: gold and frankincense and myrrh.”

Mt 2:12, “And after receiving a warning in a dream not to return to Herod, they returned to their country by another way.”

Mt 2:13, “Now after they had gone away, behold, an angel of the Lord appeared to Joseph in a dream, saying, ‘After getting up, take the Infant-child and His mother and flee to Egypt; and stay there until I tell you; for Herod intends to search for the infant-child to kill Him.’”

Mt 2:14, “Then he, after being awakened, took the Infant and His mother by night and departed to Egypt.”

Mt 2:15, “And he stayed there until the end of Herod, in order that what had been spoken by the Lord through the prophet might be fulfilled, saying, ‘Out of Egypt I called My Son.’”

Mt 2:16, “Then Herod, after seeing that he had been tricked by the magi, became exceedingly angry, and after sending, did away with all the children in Bethlehem and in all its region, from two years old and under, according to the time which he had ascertained precisely from the Magi.”

Mt 2:17, “Then what had been spoken by Jeremiah the prophet was fulfilled, saying,”

Mt 2:18, ““‘A sound was heard in Ramah, crying and great mourning, Rachel weeping for her children; And she was not willing to be comforted, because they are not.’”

Mt 2:19, “Now after Herod died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt”

Mt 2:20, “saying, ‘After getting up, take the Child and His mother, and go to the land of Israel; for those seeking the life of the Child have died.’”

Mt 2:21, “Then, after getting up, he took the Child and His mother and entered into the land of Israel.”

Mt 2:22, “However, after hearing that Archelaus is ruling over Judea in place of his father Herod, he was afraid to go there. Then, after being warned in a dream, he took refuge in the regions of Galilee,”

Mt 2:23, “and after coming, he lived in a city called Nazareth, in order that what was spoken through the prophets might be fulfilled that He will be called a Nazarene.”

Chapter Three

Mt 3:1, “Now in those days John the Baptist appeared, proclaiming in the wilderness of Judea,”

Mt 3:2, “saying, ‘Change your minds; for the kingdom of the heavens has come.’”

Mt 3:3, “For this is the one having been spoken about through Isaiah the prophet, saying, ‘A voice crying out in the wilderness; “Prepare the way of the Lord; make straight His paths!”’”

Mt 3:4, “Now John himself used to have his clothing from the hair of the camel and a leather belt around his waist; furthermore, his food was locusts and wild honey.”

Mt 3:5, “Then Jerusalem was going out to him, both all Judea and all the region of the Jordan;”

Mt 3:6, “and they were being baptized in the Jordan River by him, acknowledging their sins.”

Mt 3:7, “However, after seeing many of the Pharisees and Sadducees coming for his baptism, he said to them, ‘Offspring of vipers, who warned you to flee from the coming wrath?”

Mt 3:8, “Therefore, produce fruit worthy of that change of mind”

Mt 3:9, “and do not begin to think to say to yourselves, “We have Abraham as an ancestor”; for I say to you that God is able from these stones to raise up children belonging to Abraham.”

Mt 3:10, “In fact the ax is already laid to the root of the trees; therefore every tree not producing good fruit is cut down and thrown into the fire.”

Mt 3:11, “On the one hand I baptize you with water because of a change of mind, but on the other hand, the One who is coming after me is greater than I, concerning Whom I am not fit to remove His sandals; He will baptize you with the Holy Spirit and fire.”

Mt 3:12, “Whose winnowing shovel [is] in His hand, and He will thoroughly clean out His threshing floor; and He will gather His wheat into the barn; however, the chaff He will burn up with unquenchable fire.’”

Mt 3:13, “Then Jesus arrived from Galilee at the Jordan to John, to be baptized by him.”

Mt 3:14, “However, John kept on trying to prevent Him, saying, ‘I have the need to be baptized by You, and You are coming to me?’”

Mt 3:15, “However, answering, Jesus said to him, ‘Let it be so now; for in this way it is fitting for us to fulfill all righteousness.’ Then he allowed Him.”

Mt 3:16, “Then after being baptized, Jesus immediately came up from the water; and behold, the heavens were opened, and he saw the Spirit of God descending like a dove coming on Him;

Mt 3:17, “and behold, [there was] a voice from the heavens saying, ‘This is My beloved Son, in Whom I am well-pleased.’”

Chapter Four

Mt 4:1, “Then Jesus was led up into the wilderness by the Spirit to be tempted by the devil.”

Mt 4:2, “And after fasting forty days and forty nights, then He was hungry.”

Mt 4:3, “And then, after coming, the Tempter said to Him, ‘If You are the Son of God [and You are], speak that these stones might become bread.’”

Mt 4:4, “However, answering, He said, ‘It stands written, “Man shall not live on bread alone, but on every word proceeding out of the mouth of God.”’”

Mt 4:5, “Then the devil took Him into the holy city and had Him stand on the edge of the temple,”

Mt 4:6, “and said to Him, ‘If You are the Son of God [and You are], throw Yourself down; for it stands written, “He will command His angels concerning You”; and “On [their] hands they will carry You, in order that You may not strike Your foot against a stone.”’”

Mt 4:7, “Jesus said to him, ‘On the other hand, it stands written, ‘You shall not tempt the Lord your God.’”

Mt 4:8, “Again, the devil took Him to a very high mountain and showed Him all the kingdoms of the world and their glory;”

Mt 4:9, “and he said to Him, ‘All these things I will give to You, if, after falling down, You might worship me.”

Mt 4:10, “Then Jesus said to him, ‘Go, Satan! For it stands written, “You will worship the Lord your God, and serve Him only.’”’”

Mt 4:11, “Then the devil left Him, and behold, angels came and served Him.”

Mt 4:12, “Now after hearing that John had been arrested, He returned to Galilee.”

Mt 4:13, “And after leaving Nazareth, coming, He settled down in Capernaum, by the lake, in the region of Zebulun and Naphtali,”

Mt 4:14, “in order that what had been said through Isaiah the prophet might be fulfilled, saying,”

Mt 4:15, “‘The land of Zebulun and the land of Naphtali, toward the lake, beyond the Jordan, Galilee of the Gentiles—”

Mt 4:16, “the people who were sitting in darkness saw a great Light, and to those who were sitting in the land and in the shadow of death, a Light has dawned on them.’”

Mt 4:17, “From then on Jesus began to proclaim and say, ‘Change your minds; for the kingdom of the heavens has come near.’”

Mt 4:18, “Now, while walking beside the Lake of Galilee, He saw two brothers, Simon, who is called Peter, and Andrew his brother, casting a net into the lake; for they were fishermen.”

Mt 4:19, “And He said to them, ‘Come! Follow Me, and I will make you fishermen of men.”

Mt 4:20, “Then immediately after leaving the nets, they followed Him.”

Mt 4:21, “And after going on from there, He saw two other brothers, James the son of Zebedee and John his brother, in a boat with Zebedee their father, restoring their nets; and He summoned them.”

Mt 4:22, “Then immediately after leaving the boat and their father, they followed Him.”

Mt 4:23, “Now He kept on going within all Galilee, teaching in their synagogues and proclaiming the good news about the kingdom, and healing all disease and all sickness among the people.”

Mt 4:24, “And the news about Him went into all Syria; and they brought to Him all who were sick with various diseases, being seized with severe pains, being demon possessed, epileptics, paralytics; and He healed them.”

Mt 4:25, “And large crowds were following Him from Galilee and Decapolis and Jerusalem and Judea and beyond the Jordan.”

Chapter Five

Mt 5:1, “Now after seeing the crowds, He went up to the mountain, and after He sat down, His disciples came to Him;”

Mt 5:2, “and after opening His mouth, He began to teach them, saying,”

Mt 5:3, “‘Blessed [are] the poor in spirit, because the kingdom of the heavens is theirs.”

Mt 5:4, “Blessed [are] those who mourn, because they will be comforted.”

Mt 5:5, “Blessed [are] the gentle, because they will inherit the Land.”

Mt 5:6, “Blessed [are] those who hunger and thirst for righteousness, because they will be satisfied.”

Mt 5:7, “Blessed [are] the merciful, because they will receive mercy.”

Mt 5:8, “Blessed [are] the pure in heart, because they will see God.”

Mt 5:9, “Blessed [are] the peacemakers, because they will be called “the sons of God”.”

Mt 5:10, “Blessed [are] those who are persecuted on account of righteousness, because the kingdom of the heavens is theirs.”

Mt 5:11, “Blessed are you when they insult you and persecute [you], and say all evil, lying against you because of Me.”

Mt 5:12, “Rejoice and exult, because your reward [is] great in the heavens; for in this way they persecuted the prophets before you.”

Mt 5:13, “You are the salt of the earth; however, if the salt has become tasteless, with what will it be made salty? It is no longer good for anything, except, after being thrown out, to be trampled under foot by men.”

Mt 5:14, “You are the light for the world. A city, lying on top of a hill, is not able to be hidden;”

Mt 5:15, “nor light a lamp and put it under a basket, but on a lampstand, and it gives light to all those in the house.”

Mt 5:16, “Let your light shine before men in such a way, that they may see your good works and glorify your Father in the heavens.”

Mt 5:17, “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish, but to fulfill [them].”

Mt 5:18, “For truly I say to you, until the heaven and the earth pass away, one iota or one serif will absolutely not pass away from the Law, until all things have come to pass.”

Mt 5:19, “Therefore, whoever annuls one of the least of these commandments and teaches men in the same manner will be called ‘Least’ in the kingdom of the heavens; however, whoever keeps and teaches [them], this one shall be called ‘Great’ in the kingdom of the heavens.”

Mt 5:20, “For I say to you that unless your righteousness surpasses to a greater degree than the scribes and Pharisees, you will absolutely not enter into the kingdom of the heavens.”

Mt 5:21, “You have heard that the ancients were told, “You shall not commit murder”; then “Whoever commits murder will be answerable to the court.””

Mt 5:22, “However, I say to you that everyone who is angry with his brother will be guilty before the court. And whoever says to his brother, “Idiot,” will be guilty before the Sanhedrin. And whoever says, “You fool,” will be liable to the Gehenna of fire.”

Mt 5:23, “Therefore, if you bring your offering to the altar, and there you remember that your brother has something against you,”

Mt 5:24, “leave your offering there before the altar and go, first be reconciled to your brother, and then, after coming, bring your offering.”

Mt 5:25, “Make friends quickly with your accuser, while you are with him on the way, so that your accuser may not hand you over to the judge, and the judge to the bailiff, and you will be thrown into prison.”

Mt 5:26, “Truly I say to you, you will absolutely not be released from there, until you have paid back the last cent.”

Mt 5:27, “You have heard that it was said, “You will not commit adultery.””

Mt 5:28, “However, I say to you that everyone who looks at a woman for the purpose of lusting for her has in fact committed adultery with her in his heart.”

Mt 5:29, “Now if your right eye causes you to sin [and it does], tear it out and throw [it] from you; for it is better for you to lose one of your parts and not your whole body be thrown into Gehenna.”

Mt 5:30, “And if your right hand causes you to sin, cut it off and throw [it] from you; for it is better for you to lose one of your parts and not your whole body go into Gehenna.”

Mt 5:31, “Now it was said, “Whoever divorces his wife, must give to her a certificate of divorce.””

Mt 5:32, “However, I say to you that everyone who divorces his wife, except for the reason of unlawful sexual intercourse, makes her commit adultery; and whoever marries a divorced [woman], commits adultery.

Mt 5:33, “Again you have heard that it was said to the ancients, “You shall not break your oath, but rather you shall fulfill your oaths to the Lord.””

Mt 5:34, “However, I say to you to not take an oath at all; neither by heaven, because it is the throne of God,”

Mt 5:35, “nor by the earth, because it is the footstool of His feet, nor by Jerusalem, because it is the city of the Great King,”

Mt 5:36, “nor take an oath by your head, because you are not able to make one hair white or black.”

Mt 5:37, “Instead, your word must be clearly ‘Yes’, clearly ‘No’; however, whatever goes beyond these things is from the source of evil.”

Mt 5:38, “You have heard that it was said, “An eye in exchange for an eye and a tooth in exchange for a tooth.””

Mt 5:39, “However, I say to you do not oppose the evil person, but whoever slaps you on the right cheek, turn the other to him also.”

Mt 5:40, “And with reference to the one who wants to go to court with you and to take your shirt, let him have your coat also.”

Mt 5:41, “And whoever will force you to go one mile, go with him two.”

Mt 5:42, “Give to the one who asks you, and do not turn away from the one who wants to borrow from you.”

Mt 5:43, “You have heard that it was said, “You will unconditionally love your neighbor and hate your enemy.””

Mt 5:44, “However, I say to you, unconditionally love your enemies and pray for those who persecute you,”

Mt 5:45, “in order that you may be sons of your Father who [is] in the heavens; because He causes His sun to rise on the evildoers and good, and causes it to rain on the righteous and unrighteous.”

Mt 5:46, “For if you unconditionally love those who unconditionally love you, what reward do you have? Do not the tax-collectors also do the same thing?”

Mt 5:47, “And if you only greet your brethren, what extraordinary thing are you doing? Do not the Gentiles also do the same thing?”

Mt 5:48, “Therefore, you will be perfect as your heavenly Father is perfect.”

Chapter Six

Mt 6:1, “Take care to not practice your righteousness before men in order to be noticed by them; otherwise you do not have a reward with your Father who is in heaven.”

Mt 6:2, “Therefore, when you practice charitable giving, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, in order that they may be honored by men. Truly I say to you, they have received their reward in full.”

Mt 6:3, “However, when you practice charitable giving, your left hand must not know what your right hand is doing,”

Mt 6:4, “in order that your charitable giving may take place in secret; and your Father, who sees in secret, will reward you.”

Mt 6:5, “And when you pray, you will not be like the hypocrites; for they love, standing to pray in the synagogues and on the street corners, in order that they may be seen by men. Truly I say to you, they have their reward in full.”

Mt 6:6, “However, when you pray, go into your inner room, and after closing your door, pray to your Father who [is] in secret, and your Father, who sees in secret, will reward you.”

Mt 6:7, “Now, while praying, do not babble as the Gentiles; for they think that by their many words they will be heard.”

Mt 6:8, “Therefore, do not be like them; for your Father knows of what you have need before you ask Him.”

Mt 6:9, “Therefore, pray in this manner: “Our Father, who [is] in the heavens; may your name [person] be held in reverence;”

Mt 6:10, “may Your kingdom come; may Your will happen, as in heaven [may it be] also on earth;”

Mt 6:11, “give us today our daily bread;”

Mt 6:12, “and forgive us our debts [of sins], as also we have forgiven our debtors;”

Mt 6:13, “and do not lead us into testing, but deliver us from evil.””

Mt 6:14, “For if you forgive men their trespasses, your heavenly Father will also forgive you;”

Mt 6:15, “however, if you do not forgive men, neither will your Father forgive your trespasses.”

Mt 6:16, “Now whenever you fast, do not become like the gloomy hypocrites; for they render their face unrecognizable, in order that they may be seen by men, while fasting. Truly I say to you, they have their reward in full.”

Mt 6:17, “However, you, while you are fasting, anoint your head and wash your face,

Mt 6:18, “in order that you may not be seen by men [to be] fasting, but by your Father, who [is] in secret; and your Father, who sees in secret, will reward you.”

Mt 6:19, “Do not store up treasures for yourselves on earth, where moth and consuming destroy and where thieves break in and steal;”

Mt 6:20, “instead, store up treasures for yourselves in heaven, where neither moth nor consuming destroy and where thieves do not break in nor steal;”

Mt 6:21, “for where your treasure is, there your heart is also.”

Mt 6:22, “The lamp of the body is the eye. Therefore, if your eye is healthy, your whole body is full of light;”

Mt 6:23, “However, if your eye is bad, your whole body will be dark. Therefore, if the light which [is] in you is darkness, how great [is] the darkness?!”

Mt 6:24, “No one is able to serve two masters; for either he will hate the one and love the other, or he will be devoted to one and despise the other. You are not able to serve God and wealth.”

Mt 6:25, “For this reason I say to you, do not be anxious about your life, concerning what you might eat; nor with reference to your body, concerning what you might wear. Is not life more than food, and the body than clothing?”

Mt 6:26, “Look at the birds of the air, that they do not sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not worth much more than them?”

Mt 6:27, “Now who from you by being anxious is able to add onto his time of life a single cubit [of time]?”

Mt 6:28, “And why are you anxious about clothing? Observe how the lilies of the field grow; they do not toil nor do they spin;”

Mt 6:29, “however, I say to you that not even Solomon in all his glory dressed himself like one of these.”

Mt 6:30, “Now if God so clothes the grass of the field, existing now and in a little while being thrown into the furnace, [will He] not much more [clothe] you, little-faith ones?”

Mt 6:31, “Therefore, do not be anxious, saying, “What will we eat?” or “What will we drink?” or “What will we wear?””

Mt 6:32, “For all these things the Gentiles wish for; for your heavenly Father knows that you need all these things.”

Mt 6:33, “Rather, seek first the kingdom and His righteousness, and all these things will be added to you.”

Mt 6:34, “Therefore, do not be anxious regarding tomorrow; for tomorrow will look after itself; her evil [is] enough for that day.”

Chapter Seven

Mt 7:1, “Stop judging, in order that you not be judged;”

Mt 7:2, “for by which judgment you judge, you will be judged, and by which measure you measure, it will be measured to you.”

Mt 7:3, “Now why do you look at the speck, the one in the eye of your brother, however, do not notice the wooden beam in your eye?”

Mt 7:4, “Or how can you say to your brother, “Let me take the speck out of your eye,” and behold, the wooden beam [is] in your eye?”

Mt 7:5, “Hypocrite, first take the wooden beam out of your eye, and then you will see clearly to take the speck out of the eye of your brother.”

Mt 7:6, “Do not give what [is] holy to dogs, nor throw your pearls before swine, that they will not trample them under their feet, and then, after turning, will tear you to pieces.”

Mt 7:7, “Ask and it will be given to you, seek and you will find, knock and it will be opened for you;”

Mt 7:8, “for all who ask receive and the one who seeks finds and to the one who knocks, it will be opened.

Mt 7:9, “Or what man is there of you, whom his son will ask for bread, he will not give to him a stone, will he?”

Mt 7:10, “Or when he will ask for a fish, he will not give him a snake, will he?”

Mt 7:11, “Therefore, if you, being evil, know to give good gifts to your children, how much more will your heavenly Father give good things to those asking Him?”

Mt 7:12, “Therefore, if you want everything that men might do to you, so also you do to them; for this is the Law and the Prophets.”

Mt 7:13, “Enter through the narrow gate; because the gate [is] wide and the way [is] broad which leads to destruction, and there are many who are entering through it.”

Mt 7:14, “How narrow [is] the gate and compressed [is] the way which leads to life, and the ones finding it are few.”

Mt 7:15, “Beware of the false prophets, who come to you in sheep’s clothing; however, inwardly they are ravenous wolves.”

Mt 7:16, “By their fruits you will know them. They do not gather a bunch of ripe grapes from thorn-plants or figs from thistles, do they?”

Mt 7:17, “So every good tree produces good fruit; however, the bad tree produces worthless fruit.”

Mt 7:18, “The good tree is not able to produce bad fruit, nor a bad tree to produce good fruit.”

Mt 7:19, “Every tree not producing good fruit is cut down and is thrown into fire.”

Mt 7:20, “Consequently, by their fruits you will know them.”

Mt 7:21, “Not everyone who says to Me, “Lord, Lord,” will enter into the kingdom of the heavens, but the one who does the will of My Father, who [is] in the heavens.”

Mt 7:22, “Many will say to Me on that day, “Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?””

Mt 7:23, “In fact then I will say plainly to them, “I have never known you; go away from Me, you who do lawlessness.””

Mt 7:24, “Therefore, everyone who hears these words of Mine and does them, will be compared to a wise man, who built his house on a rock.”

Mt 7:25, “And the rain fell, and the floods came, and the winds blew and slammed against that house; and yet it did not fall; for it had been founded on a rock.”

Mt 7:26, “And everyone who hears these words of Mine and does not do them will be like a foolish man, who built his house on sand.”

Mt 7:27, “And the rain fell, and the floods came, and the winds blew and beat against that house; and it fell, and its fall was great.””

Mt 7:28, “And it came to pass, when Jesus had finished these statements, the crowds were amazed because of His teaching;”

Mt 7:29, “for He was teaching them as [one] having authority and not like their scribes.”

Chapter Eight

Mt 8:1, “Now after He came down from the mountain, great crowds were following Him.”

Mt 8:2, “And behold, a leper, after coming, bowed down before Him, saying, ‘Lord, if You are willing, You are able to cleanse me.’”

Mt 8:3, “And after stretching out His hand, He took hold of him, saying, ‘I am willing; be cleansed.’ And immediately his leprosy was cleansed.”

Mt 8:4, “And Jesus said to him, ‘See to it that you speak to no one; but go, show yourself to the priest and present the offering which Moses commanded, for proof to them.’”

Mt 8:5, “Now after He entered into Capernaum, a centurion came to Him, imploring Him

Mt 8:6, “and saying, ‘Lord, my servant is lying in the house a paralytic, terribly tormented.’”

Mt 8:7, “And He said to him, ‘After coming, I will heal him.’”

Mt 8:8, “And answering, the centurion said, ‘Lord, I am not worthy that You should enter under my roof, but merely say the word, and my servant will be healed.”

Mt 8:9, “For I also am a man under authority, having soldiers under myself; and I say to this one, “Go!” and he goes, and to another, “Come!” and he comes, and to my slave, “Do this!” and he does [it].’”

Mt 8:10, “Now after hearing, Jesus marveled and said to those following, ‘Truly I say to you, I have found so much faith with no one in Israel.”

Mt 8:11, “Now I say to you that many will come from east and west, and will dine in style with Abraham, Isaac and Jacob in the kingdom of the heavens;”

Mt 8:12, “however, the sons of the kingdom will be cast out into extreme darkness; in that place there will be weeping and grinding of teeth.’”

Mt 8:13, “And Jesus said to the centurion, ‘Go; as you have believed, let it be done for you.’ And the servant was healed at that time.”

Mt 8:14, “And Jesus, after coming into the home of Peter, saw his mother-in-law, having been lain down and being feverish.”

Mt 8:15, “And He touched her hand, and the fever left her; and she got up and continued waiting on Him.”

Mt 8:16, “Now when it became evening, they brought to Him many demon-possessed [people]; and He cast out the spirits with a word, and healed all those having sickness,”

Mt 8:17, “in order that what was spoken through Isaiah the prophet might be fulfilled, saying: ‘He Himself took away our sicknesses and removed our diseases.’”

Mt 8:18, “Now after seeing the crowd around Him, Jesus gave instructions to go away to the opposite shore.”

Mt 8:19, “And after coming, a single scribe said to Him, ‘Teacher, I will follow You wherever You might go.’”

Mt 8:20, “And Jesus said to him, ‘Foxes have holes and birds of the air nests; however, the Son of Man has nowhere to lay His head.’”

Mt 8:21, “Then another of His disciples said to Him, ‘Lord, permit me first to go and bury my father.’”

Mt 8:22, “However, Jesus said to him, ‘Follow Me and allow the dead to bury their own dead.’”

Mt 8:23, “And after He was stepping into the boat, His disciples followed Him.”

Mt 8:24, “And notice, there occurred a great storm on the lake, with the result that the boat was being covered by the waves; however, He kept on sleeping.”

Mt 8:25, ““And after coming, they woke Him, saying, ‘Lord, save [us]; we are perishing!’”

Mt 8:26, “And He said to them, ‘Why are you cowardly, little-faith ones?’ Then, after getting up, He rebuked the winds and the sea, and it became a deep calm.”

Mt 8:27, “Now the men were amazed, saying, ‘What kind of [man] is this, that even the winds and the sea obey Him?’”

Mt 8:28, “And after He came to the opposite shore into the district of the Gadarenes, while coming out of the tombs, two demon-possessed men met Him; [they were] very violent, with the result that no one was strong enough to pass by that way.”

Mt 8:29, “And notice, they cried out, saying, ‘What [do we have] against each other, Son of God? Have You come here to torture us before the time?’”

Mt 8:30, “Now at a distance from them a herd of many swine was feeding.”

Mt 8:31, “Then the demons began imploring Him, saying, ‘If You are going to cast us out [and You are], send us into the herd of swine.’”

Mt 8:32, “And He said to them, ‘Go!’ Then after coming out, they went away into the swine; and notice the whole herd rushed down the steep bank into the sea and died in the waters.”

Mt 8:33, “Now the herdsmen fled, and after going into the city, they reported everything, even the things regarding the demonized men.”

Mt 8:34, “And notice, the whole city came out to meet Jesus; and after seeing Him, they implored [Him] that He might go from their district.”

Chapter Nine

Mt 9:1, “And after stepping into the boat, He crossed over [the lake] and came into His own city.”

Mt 9:2, “And notice, they brought to Him a paralytic, having been thrown onto a bed. And Jesus, after seeing their faith, said to the paralytic, ‘Have courage, son, your sins are forgiven.’”

Mt 9:3, “And notice, some of the scribes said to themselves, ‘This man blasphemes.’”

Mt 9:4, “And Jesus, seeing their thoughts, said, ‘Why are you thinking evil things in your hearts?”

Mt 9:5, “For which is easier to say, ‘Your sins are forgiven’ or to say, ‘Get up and walk’?”

Mt 9:6, “However, in order that you may know that the Son of Man has authority on earth to forgive sins’—then He said to the paralytic, ‘After getting up, pick up your bed and go to your house.’”

Mt 9:7, “And after getting up, he went to his house.”

Mt 9:8, “Now after seeing [this], the crowds were afraid and glorified God, Who had given such authority to men.”

Mt 9:9, “And Jesus, after going along from there, saw a man named Matthew, sitting at a tax-collector’s booth, and He said to him, ‘Follow Me’. And after standing up, he followed Him.”

Mt 9:10, “And it happened, while He was reclining to eat in the house, that notice, many tax-collectors and sinners, after coming, were dining with Jesus and with His disciples.”

Mt 9:11, “And the Pharisees, after seeing [this] kept on saying to His disciples, ‘Why is your teacher eating with the tax-collectors and sinners?’”

Mt 9:12, “Now after hearing [this], He said, ‘Those who are healthy have no need of a physician, but those having sickness.”

Mt 9:13, “However, after going, learn what this means: ‘I desire mercy, and not sacrifice’; for I did not come to call the righteous, but sinners.’”

Mt 9:14, “Then the disciples of John came to Him, saying, ‘Why do we and the Pharisees fast; however, Your disciples do not fast?’”

Mt 9:15, “And Jesus said to them, ‘The bridegroom’s attendants are not able to mourn as long as the bridegroom is with them; however, the days will come when the bridegroom will be taken away from them, and then they will fast.”

Mt 9:16, “Now no one puts a patch of unshrunk new cloth on an old garment; for it pulls away its patch from the garment, and the tear becomes worse.”

Mt 9:17, “Nor do they pour new wine into old wineskins; otherwise, the wineskins burst and the wine is poured out and the wineskins are ruined. But they pour new wine into new wineskins, and both are preserved.”

Mt 9:18, “While He was speaking these things to them, notice, a certain synagogue official, after coming, bowed down to Him, saying, ‘My daughter has just now begun to die; but, after coming, lay Your hand on her, and she will live.’”

Mt 9:19, “And after getting up, Jesus and His disciples followed him.”

Mt 9:20, “And notice a woman suffering from a hemorrhage for twelve years, after coming from behind, touched the hem of His cloak;”

Mt 9:21, “For she kept on saying to herself, ‘If only I might touch his cloak, I will be delivered.’”

Mt 9:22, “Then Jesus, after turning and seeing her, said, ‘Don’t be afraid, daughter; your faith has saved you.’ And the woman was saved from that hour.”

Mt 9:23, “And Jesus, after coming into the house of the [synagogue] official and seeing the flute-players and the crowd causing emotional disorder”

Mt 9:24, “said, ‘Leave; for the girl has not died, but is sleeping.’ And they began and continued laughing at Him.”

Mt 9:25, “Now, when the crowd had been thrown out, after entering, He took hold of her hand, and the girl was raised to life.”

Mt 9:26, “And this news went out into that entire region.”

Mt 9:27, “And while Jesus is going away from there, two blind men followed Him, crying out and saying, ‘Have mercy on us, Son of David!’”

Mt 9:28, “Then, after He came into the house, the blind men came to Him, and Jesus said to them, ‘Do you believe that I am able to do this?’ They said to Him, ‘Yes, Lord’.”

Mt 9:29, “Then He touched their eyes, saying, ‘According to your faith, let it be done for you.’”

Mt 9:30, “And their eyes were opened. And Jesus sternly warned them, saying, ‘See to it that no one knows!’”

Mt 9:31, “However, after going away, they spread the news about Him in that entire land.”

Mt 9:32, “Now as they were going out, behold they brought to Him a demon-possessed mute man.”

Mt 9:33, “And after the demon was cast out, the mute man spoke. And the crowds were amazed, saying, ‘Never has such [an event] been seen in Israel.’”

Mt 9:34, “However, the Pharisees kept on saying, ‘By the ruler of demons He is casting out demons.’”

Mt 9:35, “And Jesus was traveling through all the cities and villages, teaching in their synagogues and proclaiming the gospel of the kingdom, and healing every disease and every sickness.”

Mt 9:36, “Now after seeing the crowds, He had compassion for them, because they were dejected and distressed like sheep not having a shepherd.”

Mt 9:37, “Then He said to His disciples, ‘On the one hand the harvest [is] great, but on the other hand the workers [are] few.”

Mt 9:38, “Therefore, ask the Lord over the harvest that He might send out workers into His harvest.’”

Chapter Ten

Mt 10:1, “And after summoning His twelve disciples, He gave them authority over unclean spirits, in order to cast them out, and to heal every disease and every sickness.”

Mt 10:2, “Now these are the names of the twelve apostles: first, Simon who is called ‘Peter’ and Andrew, his brother, and James, the son of Zebedee and John, his brother,”

Mt 10:3, “Philip and Bartholomew, Thomas and Matthew, the tax-collector, James, the son of Alphaeus and Thaddeus,”

Mt 10:4, “Simon the Cananaean and Judas, the Iscariot, the one who also delivered Him over.”

Mt 10:5, “Jesus sent these twelve, after commanding them, saying, ‘Do not go into the way of the Gentiles and do not enter into a city of the Samaritans.”

Mt 10:6, “Instead go to the lost sheep of the house of Israel.”

Mt 10:7, “Now while going, proclaim, saying, “The kingdom of the heavens is near.””

Mt 10:8, “Heal the sick, raise the dead, cleanse lepers, cast out demons; you received freely, give freely.”

Mt 10:9, “Do not acquire gold nor silver nor copper into your money-belts,”

Mt 10:10, “nor a backpack for the journey, nor two shirts, nor sandals, nor a staff; for the worker is worthy of his food.”

Mt 10:11, “Now into whatever city or village you enter, inquire diligently about who is worthy in it; and stay there until you leave.”

Mt 10:12, “Then, while entering into the household, greet it;”

Mt 10:13, “and if on the one hand the household is worthy, your “peace” must come on it, but on the other hand if it is not worthy, your “peace” must return to you.”

Mt 10:14, “And whoever does not welcome you nor listen to your words, after going outside of the house or that city, shake the dust from your feet.”

Mt 10:15, “Truly I say to you, it will be more tolerable in the land of Sodom and Gomorrah in the day of judgement than in that city.”

Mt 10:16, “Notice I am sending you as sheep in the midst of wolves. Therefore, be wise as snakes and innocent as doves.”

Mt 10:17, “However, beware of men; for they will deliver you to the local councils and in their synagogues they will flog you;”

Mt 10:18, “and you will also be led before governors and kings because of Me for a witness to them and to the Gentiles.”

Mt 10:19, “Now when they deliver you over, do not be anxious about how or what you will say; for it will be given to you in that hour what you will say;”

Mt 10:20, “for you are not the ones speaking, but the Spirit of your Father [is] the One speaking in you.”

Mt 10:21, “Now brother will deliver over brother to death and father child, and children will rebel against parents and will put them to death.”

Mt 10:22, “And you will be hated by all because of My name; however, the one who holds out to the end, this one will be saved.”

Mt 10:23, “Now when they persecute you in this city, flee to another; for truly I say to you, you will absolutely not finish the cities of Israel until the Son of Man comes.”

Mt 10:24, “A disciple is not superior to his teacher nor a slave superior to his master.”

Mt 10:25, “[It is] enough for the benefit of the disciple that he becomes like his teacher and the slave like his master. If they have called the master of the house “Beelzebul”, how much more his family!”

Mt 10:26, “Therefore do not fear them; for nothing is hidden which will not be revealed and hidden which will not be known.”

Mt 10:27, “What I say to you in the dark, speak in the light; and what you hear in your ear, proclaim on the rooftops.”

Mt 10:28, “And do not fear because of those who kill the body, however, are not able to kill the soul. But rather fear the One who is able to destroy both soul and body in Gehenna.”

Mt 10:29, “Are two sparrows not sold for an assarion [one half-hour’s work]? And yet not one of them will fall on the ground without [the knowledge and consent of] your Father.”

Mt 10:30, “However, even all the hairs of your head are numbered.”

Mt 10:31, “Therefore, stop being afraid; you are worth more than many sparrows.”

Mt 10:32, “Therefore, everyone who will acknowledge Me before men, I will also acknowledge him before My Father who [is] in the heavens.”

Mt 10:33, “However, whoever rejects Me before men, I will also reject him before My Father who is in the heavens.”

Mt 10:34, “Stop thinking that I have come to bring peace on the earth; I have not come to bring peace, but a sword.”

Mt 10:35, “For I have come to turn a man against his father and daughter against her mother and bride against her mother-in-law,”

Mt 10:36, “and the enemies of a man [will be] his household.”

Mt 10:37, “He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than Me is not worthy of Me;”

Mt 10:38, “And he who does not take his cross and follow after Me, is not worthy of Me.”

Mt 10:39, “He who finds his life will lose himself, and the one who loses his life on account of Me will find himself.”

Mt 10:40, “He who receives you receives Me, and he who receives Me receives the One who sent Me.”

Mt 10:41, “He who receives a prophet in the name of a prophet will receive the reward of a prophet, and he who receives a righteous man in the name of a righteous man will receive the reward of a righteous man.”

Mt 10:42, “And whoever gives one of these little ones only a cup of cold water to drink in the name of a disciple, truly I say to you, he will never lose his reward.’”

Chapter Eleven

Mt 11:1, “And it happened, when Jesus had finished giving detailed instructions to His twelve disciples, He went from there to teach and proclaim in their cities.”

Mt 11:2, “Now John, after hearing in jail the works produced by Christ, after sending by means of his disciples,”

Mt 11:3, “said to Him, ‘Are You the Coming One or shall we expect another?’”

Mt 11:4, “And answering, Jesus said to them, ‘After going, report back to John the things which you hear and see:”

Mt 11:5, “the blind see again and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised and the poor receive good news;”

Mt 11:6, “and whoever is not repelled by Me is blessed.’”

Mt 11:7, “Now as these men were going, Jesus began to speak to the crowds about John, ‘What did you go out into the wilderness to see? A reed shaken by the wind?”

Mt 11:8, “But what did you come out to see? A man dressed in soft clothes? Notice, those who wear soft things are in the houses of kings.”

Mt 11:9, “But what did you come out to see? A prophet? Yes I say to you, and more than a prophet.”

Mt 11:10, “This one is he concerning whom it stands written, “Behold, I am sending My messenger before Your face, who will prepare Your way before You.””

Mt 11:11, “Truly I say to you; a greater [person] than John the Baptist has not appeared among the born of women; yet the very least [person] in the kingdom of the heavens is greater than he.”

Mt 11:12, “Yet from the days of John the Baptist until now the kingdom of the heavens suffers violence, and violent men are claiming it.”

Mt 11:13, “For all the prophets and the Law prophesied until John;”

Mt 11:14, “and if you are willing to accept [it], he is Elijah, who is about to come.”

Mt 11:15, “He who has ears must hear.”

Mt 11:16, “Yet to what shall I compare this generation? It is like children sitting in the market-places, who calling out to the other [children]”

Mt 11:17, “say, “We played the flute for you and you did not dance; we sang funeral songs and you did not mourn.””

Mt 11:18, “For John came neither eating nor drinking, and they say, “He has a demon.””

Mt 11:19, “The Son of Man came eating and drinking, and they say, “Behold, the man [is] a glutton and a drunkard, a friend of tax-collectors and sinners.” And yet wisdom is vindicated by her works.”

Mt 11:20, “Then He began to reprimand the cities in which most of His miracles took place, because they did not change their minds.”

Mt 11:21, “‘Woe to you, Chorazin; Woe to you, Bethsaida; because if the miracles had taken place in Tyre and Sidon, which took place in you, they would have changed their minds long ago in sackcloth and ashes.”

Mt 11:22, “Nevertheless I say to you, it will be more tolerable in the Day of Judgment for Tyre and Sidon than for you.”

Mt 11:23, “And you, Capernaum, will not be lifted up to heaven, will you? You will go down to Hades; for if the miracles which occurred in you had occurred in Sodom, it would have remained until today.”

Mt 11:24, “Nevertheless I say to you that it will be more tolerable in the day of judgment for the land of Sodom than for you.’”

Mt 11:25, “At that time, continuing, Jesus said, ‘I praise You, Father, Lord of heaven and earth, because You have hidden these things from the wise and intelligent and have revealed them to simple people.”

Mt 11:26, “Yes, Father, because in this way it was pleasing to You.”

Mt 11:27, “All things have been handed over to Me by My Father; and no one understands the Son except the Father; nor does anyone understand the Father except the Son, and to whomever the Son wants to reveal [Him].”

Mt 11:28, “Come to Me, all who are weary and burdened, and I will give you rest.”

Mt 11:29, “Take My yoke upon you and learn from Me; for I am gentle and humble in heart, and you will find rest for your souls.”

Mt 11:30, “For My yoke [is] easy and My burden is light.’”

Chapter Twelve

Mt 12:1, “At that time Jesus went through the grain-fields on the Sabbath. Now His disciples were hungry and began to pick the heads [of grain] and eat.”

Mt 12:2, “Then, after seeing [this], the Pharisees said to Him, ‘Behold, Your disciples are doing what is not proper to do on the Sabbath.’”

Mt 12:3, “Then He said to them, ‘Have you not read what David did, when he and those with him were hungry,”

Mt 12:4, “how he entered into the house of God and they ate the loaves of presentation, which it was not permitted for him to eat nor for those with him except for the priests alone?”

Mt 12:5, “Have you not read in the Law that on the Sabbath the priests in the temple profane the Sabbath and are innocent?”

Mt 12:6, “Yet, I say to you that a greater thing than the temple is here.”

Mt 12:7, “However, if you had known what this means [but you didn’t], “I desire mercy and not sacrifice”, you would not have condemned the innocent ones.”  
Mt 12:8, “For the Son of Man is lord of the Sabbath.’”

Mt 12:9, “And, after departing from there, He went into their synagogue.”

Mt 12:10, “And behold [there was] a man, having a withered hand. And they asked Him, saying, ‘Is it permitted to heal on the Sabbath?’—in order that they might accuse Him.”

Mt 12:11, “Then He said to them, ‘What man is there among you, who has a single sheep, and if it falls into a pit on the Sabbath, will not take hold of it and raise [it]?”

Mt 12:12, “Therefore, how much more is a man worth than a sheep? For this reason, it is lawful to do good on the Sabbath.’”

Mt 12:13, “Then He said to the man, ‘Stretch out your hand.’ And he stretched [it] out and health was restored like the other [hand].”

Mt 12:14, “Now after going out, the Pharisees formed a plan against Him, how they might kill Him.”

Mt 12:15, “However, Jesus, knowing [this], departed from there. And many followed Him, and He healed them all”

Mt 12:16, “and He warned them, that they might not make Him known,”

Mt 12:17, “in order that what was spoken by Isaiah the prophet might be fulfilled, saying,”

Mt 12:18, “‘Behold, My Child, whom I have chosen, My Beloved in whom My soul has been well-pleased. I will place My Spirit on Him, and He will proclaim justice to the Gentiles.”

Mt 12:19, “He will not quarrel or cry out, nor will anyone hear His voice in the streets.”

Mt 12:20, “A bent reed He will not break, and a smoldering wick He will not extinguish, until He brings justice to victory.”

Mt 12:21, “And in His person the Gentiles will hope.’”

Mt 12:22, “Then a demon-possessed blind and mute man was brought to Him, and He healed him, so that the mute man spoke and saw.”

Mt 12:23, “And all the crowds kept on being amazed, and kept on saying, ‘This man is not the Son of David, is he?’”

Mt 12:24, “Then, after hearing [this], the Pharisees said, ‘This man does not cast out demons except by Beelzebul, the ruler over demons.’”

Mt 12:25, “Then, knowing their thoughts, He said to them, ‘Every kingdom divided against itself is laid waste; and every city or house being divided against itself will not stand.”

Mt 12:26, “And if Satan casts out Satan, he has been divided against himself; therefore, how will his kingdom stand?”

Mt 12:27, “And if I am casting out demons by Beelzeboul, by whom are your sons casting [them] out? Because of this they will be your judges.”

Mt 12:28, “However, if I am casting out demons by the Spirit of God, then the kingdom of God has come upon you.”

Mt 12:29, “Or how can anyone enter into the strong man’s house and steal his property, unless he first ties up the strong man? And then he will thoroughly plunder his house.”

Mt 12:30, “The one not being with Me is against Me, and the one not gathering with Me is scattering.”

Mt 12:31, “Therefore I say to you, every sin and blasphemy by men will be forgiven; however, blasphemy against the Spirit will not be forgiven.”

Mt 12:32, “And whoever speaks a word against the Son of Man, it will be forgiven him; however, whoever speaks against the Holy Spirit, it will not be forgiven him, neither in this age nor in the coming one.”

Mt 12:33, “Either make the tree good and its fruit good, or make the tree bad and its fruit bad; for the tree is known by its fruit.”

Mt 12:34, “You brood of vipers, how can you, being evil, speak good? For the mouth speaks from the abundance of the heart.”

Mt 12:35, “The good man brings out good from his good treasure; and the evil man brings out evil from his evil treasure.”

Mt 12:36, “However, I say to you that every worthless word which men will speak they will give an account concerning his statement in the day of judgment;”

Mt 12:37, “for by your words you will be found innocent, and by your words you will be condemned.’”

Mt 12:38, “Then some of the scribes and Pharisees answered Him, saying, ‘Teacher, we want to see a sign from You.’”

Mt 12:39, “However, answering He said to them, ‘An evil and adulterous generation wants a sign; and yet a sign will not be given to it except the sign of Jonah the prophet.”

Mt 12:40, “For just as Jonah was in the stomach of the sea monster three days and three nights, so the Son of Man will be in the heart of the earth three days and three nights.”

Mt 12:41, “Ninevite men will stand up at the judgment against this generation, and will condemn it, because they changed their minds at the proclamation of Jonah; and behold, [there is] a greater thing than Jonah here.”

Mt 12:42, “The Queen of the South will be raised at 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, [there is] a greater thing than Solomon here.”

Mt 12:43, “Now when the unclean spirit goes out from a man, it passes through waterless places seeking a resting-place, and does not find [any].”

Mt 12:44, “Then it says, “I will go back to my house from which I came.” And after coming, it finds [it] unoccupied, swept, and organized.”

Mt 12:45, “Then it goes and takes along with itself seven other spirits more evil than itself, and after entering, they live there; and the last state of that man becomes worse than the first. So it will be also for this evil generation.’”

Mt 12:46, “While He was still speaking to the crowds, behold, His mother and brothers were standing outside, seeking to speak to Him.”

Mt 12:47, “Then someone said to Him, ‘Behold, Your mother and Your brothers are standing outside, seeking to speak to You.’”

Mt 12:48, “Then answering, He said to the one speaking to Him, ‘Who is My mother and who are My brothers?’”

Mt 12:49, “And after stretching out His hand to His disciples, He said, ‘Behold, My mother and My brothers.”

Mt 12:50, “For whoever does the will of My Father in heaven, he is My brother and sister and mother.’”

Chapter Thirteen

Mt 13:1, “On that day, Jesus, after going out of the house, was sitting beside the lake.”

Mt 13:2, “And large crowds were gathered to Him, with the result that, after stepping into a boat, He sits down, and the whole crowd was on the seashore.”

Mt 13:3, “And He spoke many things to them in parables, saying, ‘Behold, the sower went out to sow.”

Mt 13:4, “And while he is sowing some fell beside the road, and after coming, the birds ate them up.”

Mt 13:5, “Then others fell on the rocky places, where it does not have much soil, and immediately it sprang up because it did not have depth of soil;”

Mt 13:6, “Then after the sun rose, it was burned up and because it does not have a root, it was dried out.”

Mt 13:7, “Then others fell among the thorn-plants, and the thorn-plants came up and choked them.”

Mt 13:8, “Then others fell on good soil and kept on producing fruit, some a hundredfold, others sixtyfold, others thirtyfold.”

Mt 13:9, “He who has ears must hear.’”

Mt 13:10, “And after coming, the disciples said to Him, ‘Why do You speak to them in parables?’”

Mt 13:11, “Then answering, He said to them, ‘Because to you to know the mysteries of the kingdom of the heavens has been given; however, to them it has not been given.”

Mt 13:12, “For whoever has, it [what he has] will be given to him and he will have an abundance; however, whoever does not have, even what he has will be taken away from him.”

Mt 13:13, “Because of this I speak to them in parables, because while seeing, they do not see, and while hearing, they do not hear nor do they understand.”

Mt 13:14, “And the prophecy of Isaiah is being fulfilled with reference to them, which says,

*“*With ears you will hear and absolutely not understand;

and seeing, you will see and absolutely not perceive;”

Mt 13:15, “For the heart of this people has become dull;

and with their ears they hear with difficulty;

and they have closed their eyes, that they might not see with their eyes, and hear with their ears and understand with their heart and turn around and I would heal them.”

Mt 13:16, “However, Your eyes [are] blessed, because they see; and your ears, because they hear.”

Mt 13:17, “For truly I say to you that many prophets and righteous men desired to see the things which you are seeing, and did not see [them], and to hear the things which you are hearing, and did not hear [them].”

Mt 13:18, “Therefore, hear the parable about the sower.”

Mt 13:19, “When anyone hears and does not understand the message of the kingdom, the evil one comes and snatches away what has been sown in his heart. This is the [seed] being sown on the road.”

Mt 13:20, “Now that being sown on the rocky places, this represents the one who hears the message and immediately receives it with joy;”

Mt 13:21, “however, he does not have a firm root in himself, but it is only temporary; then when affliction or persecution occurs because of the message, immediately he falls away.”

Mt 13:22 “Now the seed which was sown into the thorn plants, this represents the one who hears the message, and the worry produced by the present age and the deceitfulness produced by wealth choke the word, and he becomes unfruitful.”

Mt 13:23, “Now the one which was sown on the good soil, this is the one who hears and understands the message, who indeed bears fruit and produces: the one one-hundred, the other sixty, the other thirty.’”

Mt 13:24, “He set before them another parable, saying, ‘The kingdom of the heavens is compared to a man sowing good seed in his field.”

Mt 13:25, “However, while his men were sleeping, his enemy came and sowed tares among the middle of the wheat, and went away.”

Mt 13:26, “However, when the grass spouted and produced fruit, then the tares also appeared.”

Mt 13:27, “Then after coming, the servants of the householder said to him, “Master, did you not sow good seed in your field? Therefore, from what source does it have tares?””

Mt 13:28, “Then he said to them, “A hostile person did this.” Then the servants kept on saying to him, “Therefore, after going, do you want that we might gather them?””

Mt 13:29, “Then he says, “No, lest while collecting the tares, you might uproot the wheat together with them.”

Mt 13:30, “Allow both to grow together until the harvest; and at the time of the harvest I will say to the reapers, ‘First gather up the tares and bind them in bundles to burn them; however, gather the wheat into my barn.’”’”

Mt 13:31, “He put before them another parable, saying, ‘The kingdom of the heavens is like a mustard seed, which, after taking, a man sowed in his field;”

Mt 13:32, “which on the one hand is smaller than all the seeds, but on the other hand, when it has been grown, it is larger than the edible garden herbs and becomes a tree, so that the birds of the air come and nest in its branches.’”

Mt 13:33, “He spoke another parable to them: ‘The kingdom of the heavens is like leaven, which taking, a woman hid in a bushel of flour until the whole [bushel] was leavened.’”

Mt 13:34, “Jesus spoke all these things in parables to the crowds and apart from a parable nothing was spoken to them,”

Mt 13:35, “in order that what was spoken by the prophet might be fulfilled, saying,

‘I WILL OPEN MY MOUTH IN PARABLES,

I WILL PROCLAIM THE HIDDEN THINGS FROM THE BEGINNING.’”

Mt 13:36, “Then after sending off the crowds, He went into the house. And His disciples came to Him, saying, ‘Explain for us the parable of the tares of the field.’”

Mt 13:37, “Then answering, He said, ‘The one sowing the good seed is the Son of Man,”

Mt 13:38, “and the field is the world; now the good seed, these are the sons of the kingdom; however, the tares are the sons of the evil one,”

Mt 13:39, “and the enemy who sows them is the devil, and the harvest is the end of the age; and the harvesters are the angels.”

Mt 13:40, “Therefore, just as the tares are gathered up and burned with fire, so it will be at the end of the age;”

Mt 13:41, “the Son of Man will send forth His angels, and they will gather from His kingdom all scandalous things, and those producing lawlessness,”

Mt 13:42, “and will throw them into the furnace of fire; crying and grinding of teeth will exist there.”

Mt 13:43, “Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears, must hear.”

Mt 13:44, “The kingdom of the heavens is like a treasure having been hidden in a field, which after finding, a man hid; and because of his joy he goes and sells all that he has and buys that field.”

Mt 13:45, “Again, the kingdom of the heavens is like a merchant seeking fine pearls;”

Mt 13:46, “then after finding one very precious pearl, after going, he sells all that he had and buys it.”

Mt 13:47, “Again, the kingdom of the heavens is like a dragnet having been cast into the sea, and gathering [creatures] of every kind,

Mt 13:48, “which, when it was filled, after bringing up on the shore and after sitting down, they gathered the good ones into containers; however, the bad they threw out.”

Mt 13:49, “So it will be at the end of the age; the angels will come forth and will take out the evildoers from the midst of the righteous,”

Mt 13:50, “and will throw them into the furnace of fire; crying and grinding of teeth will exist there.”

Mt 13:51, “Have you clearly understood all these things?’ They said to Him, ‘Yes.’”

Mt 13:52, “Then He said to them, ‘Because of this every instructor, having become a disciple in the kingdom of the heavens, is like the master of the house, who brings out of his treasure new and old things.’”

Mt 13:53, “And it came to pass, when Jesus had finished these parables, He went away from there.”

Mt 13:54, “And after coming to His hometown, He began teaching them in their synagogue, so that they were amazed and said, ‘Where [did] this man [get] this wisdom and miraculous powers?”

Mt 13:55, “Is this not the son of the carpenter? [Is] not His mother called ‘Mary’ and His brothers, Jacob and Joseph and Simon and Judas?”

Mt 13:56, “And His sisters, are they not all with us? Therefore, all these things belong to this man from where?’”

Mt 13:57, “And they were repelled by Him. However, Jesus said to them, ‘A prophet is not dishonored except in his hometown and by his family.’”

Mt 13:58, “And He did not produce many miracles there because of their unbelief.”

Chapter Fourteen

Mt 14:1, “At that time Herod the tetrarch heard the report about Jesus,”

Mt 14:2, “and said to his servants, ‘This is John the Baptist; he has been raised from the dead, and because of this miracles are at work by him.’”

Mt 14:3, “For Herod, after arresting John, bound [him] and put [him] in prison because of Herodias, the wife of Philip his brother.”

Mt 14:4, “For he kept on saying to him, ‘It is not right for you to have her.’”

Mt 14:5, “And while wanting to kill him, he was afraid of the crowd, because they considered him as a prophet.”

Mt 14:6, “However, when the birthday celebration of Herod took place, the daughter of Herodias danced in public and pleased Herod;”

Mt 14:7, “hence, he promised with an oath to give to her whatever she asked.”

Mt 14:8, “Then after being pushed forward by her mother, she said, ‘Give me here on a platter the head of John the Baptist.’”

Mt 14:9, “And although becoming distressed, the king, because of the oaths and because of the fellow-guests, commanded that it be given.”

Mt 14:10, “And after sending, he had John beheaded in the prison.”

Mt 14:11, “And his head was brought on a platter and was given to the girl, and she brought [it] to her mother.”

Mt 14:12, “And after coming, his disciples took away the dead body and buried it; and after going, they reported to Jesus.”

Mt 14:13, “Now after learning about [it], Jesus withdrew from there by boat to an isolated place by Himself; and after hearing [this], the crowds followed Him by land from the cities.”

Mt 14:14, “And after disembarking, He saw a large crowd and had compassion for them and healed their sick.”

Mt 14:15, “Now after evening occurred, the disciples came to Him, saying, ‘This place is desolate and the time is already past; dismiss the crowds, that, after going into the villages, they may buy food for themselves.’”

Mt 14:16, “Then Jesus said to them, ‘They have no need to go away, you give them [something] to eat.’”

Mt 14:17, “Now they were saying to Him, ‘We do not have [anything] here except five loaves of bread and two fish.’”

Mt 14:18, “Then He said, ‘Bring them here to Me.’”

Mt 14:19, “And after directing the crowds to recline on the grass, taking the five loaves and the two fish, looking up toward heaven, He gave thanks; and after breaking, He gave the bread to the disciples, and the disciples to the crowds.”

Mt 14:20, “And everyone ate and were satisfied; and they picked up the excess of the fragments—twelve full baskets.”

Mt 14:21, “Now those eating were about five-thousand men in addition to women and children.”

Mt 14:22, “And immediately He compelled the disciples to step into the boat and go ahead of Him to the other side [of the lake], while He released the crowds.”

Mt 14:23, “And after releasing the crowds, He went up on the hill by Himself to pray. Now when it became late, He was alone there.”

Mt 14:24, “However, the boat was already many stades [several thousand yards] distant from the land, being battered by the waves; for the wind was contrary.”

Mt 14:25, “Now in the fourth watch of the night He came to them, walking on the sea.”

Mt 14:26, “Then the disciples, after seeing Him walking on the sea, were terrified, saying, ‘It is a ghost!’ And they screamed because of fear.”

Mt 14:27, “Then immediately Jesus spoke to them, saying, ‘Have courage, I am! Stop being afraid.’”

Mt 14:28, “Then answering, Peter said to Him, ‘Lord, if You are, command me to come to You on the water.’”

Mt 14:29, “Then He said, ‘Come!’ And after getting out of the boat, Peter walked on the water and came to Jesus.”

Mt 14:30, “However, feeling the strong wind, he became afraid, and beginning to sink, he screamed, saying, ‘Lord, save me!’”

Mt 14:31, “Then immediately Jesus, after stretching out His hand, took hold of him, and said to him, ‘You of little faith, why did you doubt?’”

Mt 14:32, “And after they got into the boat, the wind stopped.”

Mt 14:33, “Then those in the boat worshiped Him, saying, ‘Truly You are God’s Son!’”

Mt 14:34, “And after crossing over, they came onto land at Gennesaret.”

Mt 14:35, “And after recognizing Him, the men of that place sent [word] to that whole neighborhood and brought to Him all those being sick;”

Mt 14:36, “and they implored Him that they might touch only the hem of His cloak; and as many as touched were healed.”

Chapter Fifteen

Mt 15:1, “Then Pharisees and scribes came to Jesus from Jerusalem, saying,”

Mt 15:2, “‘Why do Your disciples keep on breaking the tradition of the elders? For they do not wash their hands, when they eat food.’”

Mt 15:3, “Then answering, He said to them, ‘Why indeed do you break the commandment of God for the sake of your tradition?”

Mt 15:4, “For God said, “Honor your father and mother” and “The one who speaks evil of father or mother with death must die.””

Mt 15:5, “However, you say, “Whoever might say to his father or mother, ‘Whatever might be a help from me [is] an offering,’””

Mt 15:6, “absolutely will not honor his father; and invalidates the word of God for the sake of your tradition.”

Mt 15:7, “Hypocrites, rightly did Isaiah prophesy concerning you, saying,”

Mt 15:8, ““THIS PEOPLE HONORS ME WITH THEIR LIPS,

HOWEVER, THEIR HEART IS FAR FROM ME.”

Mt 15:9, “HOWEVER, IN VAIN DO THEY WORSHIP ME,

TEACHING AS INSTRUCTIONS THE COMMANDMENTS OF MEN.”’”

Mt 15:10, “And after calling the crowd to Himself, He said to them, ‘Listen and comprehend.”

Mt 15:11, “The thing entering into the mouth does not defile a man, but the thing proceeding out from the mouth, this defiles a man.’”

Mt 15:12, “Then, after coming, the disciples said to Him, ‘Do You know that the Pharisees, after hearing this statement, were offended?’”

Mt 15:13, “Then answering, He said, ‘Every plant which My heavenly Father did not plant shall be uprooted.”

Mt 15:14, “Tolerate them; they are blind guides. Now if a blind man guides a blind man, both will fall into a pit.’”

Mt 15:15, “Then, answering, Peter said to Him, ‘Explain to us this parable.’”

Mt 15:16, “Then He said, ‘Are you still also void of understanding?”

Mt 15:17, “Do you not understand that everything that goes into the mouth goes into the stomach, and is removed into the toilet?”

Mt 15:18, “However, the things that proceed out of the mouth come out from the heart and those things defile the man.”

Mt 15:19, “For out of the heart come evil thoughts, murders, adulteries, fornications, thefts, perjuries, slanders.”

Mt 15:20, “These are the things which defile a man; however, to eat with unwashed hands does not defile a man.’”

Mt 15:21, “And then, going away from there, Jesus withdrew into the districts of Tyre and Sidon.”

Mt 15:22, “And behold, a Canaanite woman from that region, after coming out, began to cry out, saying, ‘Have mercy on me, Lord, Son of David; my daughter is severely demon-possessed.’”

Mt 15:23, “However, He did not answer a word to her. And so His disciples, after coming, kept on asking Him, saying, ‘Send her away, because she keeps on screaming after us.’”

Mt 15:24, “However, answering He said, ‘I was not sent except to the lost sheep of the house of Israel.’”

Mt 15:25, “Then, after coming, she bowed down to Him, saying, ‘Lord, help me.’”

Mt 15:26, “Then answering, He said, ‘It is not right to take the children’s bread and to throw [it] to little dogs.’”

Mt 15:27, “Then she said, ‘Yes, Lord; for even the little dogs eat from the crumbs which fall from their masters’ table.’”

Mt 15:28, “Then answering, Jesus said to her, ‘O woman, great [is] your faith; let it be done for you as you wish.’ And her daughter was healed at once.”

Mt 15:29, “And after departing from there, Jesus came to the side of Lake Galilee, and after going up on a hill, He was sitting there.”

Mt 15:30, “And large crowds came to Him, having with them the lame, crippled, blind, mute, and many others, and they laid them down at His feet; and He healed them,”

Mt 15:31, “with the result that the crowd marveled, seeing the mute speaking, the crippled restored, and the lame walking, and the blind seeing; and they glorified the God of Israel.”

Mt 15:32, “Then, after summoning His disciples, Jesus said, ‘I have sympathy for the crowd, because [it is] now three days they have remained with Me and do not have anything to eat; and I do not want to dismiss them hungry, that they might not become exhausted on the way.’”

Mt 15:33, “And the disciples kept saying to Him, ‘From where [is there] so many breads for us in a desert, so as to feed so great a crowd?’”

Mt 15:34, “Then Jesus says to them, ‘How many breads do you have?’ Then they said, ‘Seven, and a few small fish.’”

Mt 15:35, “And after directing the crowd to recline on the ground,”

Mt 15:36, “He took the seven breads and the fish; and after giving thanks, He broke [them] and kept on giving [them] to the disciples. Then the disciples [gave them] to the crowds.”

Mt 15:37, “And they all ate and were filled. And they picked up what was left over of the fragments, seven full large baskets.”

Mt 15:38, “Now those who ate were four thousand men, besides the women and children.”

Mt 15:39, “And after dismissing the crowds, He stepped into a boat and came to the region of Magadan.”

Chapter Sixteen

Mt 16:1, “And after coming, the Pharisees and Sadducees, testing, asked Him to show a sign from heaven to them.”

Mt 16:2, “Then answering, He said to them,” (The rest of this verse is not part of the original text of Scripture.

Mt 16:3, (This verse is not part of the original text of Scripture.)

Mt 16:4, “‘An evil and adulterous generation keeps on desiring a miraculous sign; and a miraculous sign will not be given, except the miraculous sign of Jonah.’ And after leaving them, He departed.”

Mt 16:5, “And the disciples, after coming to the other side [of the lake], forgot to take bread.”

Mt 16:6, “Then Jesus said to them, ‘Watch out and beware of the leaven of the Pharisees and Sadducees.’”

Mt 16:7, “However, they began to consider and discuss among themselves, saying, ‘[It is] because we did not take bread.’”

Mt 16:8, “However, being aware of [this], Jesus said, ‘Why are you discussing among yourselves, little-faith ones, that you do not have bread?”

Mt 16:9, “Do you not yet understand or remember the five breads for the five-thousand, and how many baskets you took?”

Mt 16:10, “Or the seven breads for the four thousand, and how many large-baskets you took?”

Mt 16:11, “How do you not understand that I did not speak to you about bread? Instead, beware of the leaven of the Pharisees and Sadducees.’”

Mt 16:12, “Then they understood that He did not say to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.’”

Mt 16:13, “Now Jesus, after coming into the district of Caesarea of Philip, was asking His disciples, saying, ‘Who do men say the Son of Man is?’”

Mt 16:14, “Then they said, ‘Some say John the Baptist; others, Elijah; yet others, Jeremiah, or one of the prophets.’”

Mt 16:15, “He said to them, ‘However, you, who do you say I am?’”

Mt 16:16, “Then answering, Simon Peter said, ‘You are the Christ, the Son of the Living God.’”

Mt 16:17, “Then answering, Jesus said to him, ‘You are blessed, Simon son of John, because flesh and blood did not reveal [this] to you, but My Father, the One in the heavens.”

Mt 16:18, “Now I also say to you that you are Peter, and yet on this rock I will build My assembly; and the gates of Hades will not win a victory over it.”

Mt 16:19, “I will give to you the keys of the kingdom of the heavens; and whatever you forbid on earth will have been forbidden in the heavens, and whatever you permit on earth will have been permitted in the heavens.’”

Mt 16:20, “Then He gave orders to the disciples that they tell no one that He is the Christ.”

Mt 16:21, “From that time Jesus began to explain to His disciples that He must go to Jerusalem, and suffer many things from the elders and high-priests and scribes, and be killed, and be raised on the third day.”

Mt 16:22, “And after taking Him aside, Peter began to rebuke Him, saying, ‘God forbid, Lord! This shall never happen to You.’”

Mt 16:23, “Then turning, He said to Peter, ‘Go behind Me, Satan! You are a temptation to sin for Me; for you are not thinking about the things of God, but the things of men.’”

Mt 16:24, “Then Jesus said to His disciples, ‘If anyone wishes to follow Me, he must deny himself, and take up his cross and follow Me.”

Mt 16:25, “For whoever wishes to save his life will lose it; however, whoever loses his life because of Me will find it.”

Mt 16:26, “For what will a man be benefitted, if he gains the whole world and forfeits his soul? Or what will a man give in exchange for his soul?”

Mt 16:27, “For the Son of Man is about to come in the glory of His Father with His angels, and then will pay back every person according to his action.”

Mt 16:28, “Truly I say to you that there are some of those standing here, who will absolutely not taste death until they see the Son of Man coming in His kingdom.’”

Chapter Seventeen

Mt 17:1, “And after six days Jesus took Peter and Jacob [James] and John his brother; and led them to a high mountain by themselves.”

Mt 17:2, “And He was transfigured before them; and His face shone like the sun; then His garments became as white as light.”

Mt 17:3, “And behold, Moses and Elijah appeared to them, talking with Him.”

Mt 17:4, “Then answering, Peter said to Jesus, ‘Lord, it is a good thing that we are here; if You wish [and I assume You do], I will make three tents here, one for You, and one for Moses, and one for Elijah.’”

Mt 17:5, “While he was still speaking, behold, a bright cloud overshadowed them, and behold, [there was] a voice from the cloud, saying, ‘This is My beloved Son, with Whom I am well-pleased; listen to Him!’”

Mt 17:6, “And the disciples, after hearing, fell on their face and became exceedingly afraid.”

Mt 17:7, “And Jesus came and, after touching them, said, ‘Rise up and stop being afraid.’”

Mt 17:8, “Then after lifting up their eyes, they saw no one except Jesus Himself alone.”

Mt 17:9, “And as they were coming down from the mountain, Jesus gave a command to them, saying, ‘Tell the sight to no one until the Son of Man has been raised from the dead.’”

Mt 17:10, “And the disciples asked Him, saying, ‘Therefore, why do the scribes say that Elijah must come first?’”

Mt 17:11, “Then answering, He said, ‘On the one hand Elijah is coming and will restore all things;”

Mt 17:12, “but on the other hand I say to you that Elijah already came, and they did not recognize him, but did to him whatever they wished. So also the Son of Man is destined to suffer by them.’”

Mt 17:13, “Then the disciples understood that He spoke to them about John the Baptist.”

Mt 17:14, “And after coming to the crowd, a man came to Him, falling on his knees before Him”

Mt 17:15, “and saying, ‘Lord, have mercy on my son, because he is an epileptic and suffers severely; for often he falls into the fire and often into the water.”

Mt 17:16, “And I brought him to Your disciples, and they were not able to heal him.’”

Mt 17:17, “Then answering, Jesus said, ‘O!, You unbelieving and perverted generation, how long will I be with you? How long will I put up with you? Bring him here to Me.’”

Mt 17:18, “And Jesus rebuked him; and the demon came out from him; and the boy was healed from that hour.”

Mt 17:19, “Then, after coming to Jesus privately, the disciples said, ‘Why were we not able to cast it out?’”

Mt 17:20, “Then He said to them, ‘Because of your little-faith; for truly I say to you, if you have faith like a mustard seed, you will say to this mountain, “Move from here there,” and it will move; and nothing will be impossible for you.’”

Mt 17:21, [This verse is not in the original manuscripts.]

Mt 17:22, “Now while they were gathered together in Galilee, Jesus said to them, ‘The Son of Man is about to be delivered into the hands of men;”

Mt 17:23, “and they will kill Him; and He will be raised on the third day.’ And they were extremely distressed.”

Mt 17:24, “Now after they came into Capernaum, those who collect the two-drachma tax approached Peter and said, ‘Does your teacher not pay the two-drachma tax?’”

Mt 17:25, “He said, ‘Yes.’ And after coming into the house, Jesus spoke to him first, saying, ‘What do you think, Simon? From whom do the kings of the earth collect a customs-duty or poll-tax, from their sons or from strangers?’”

Mt 17:26, “Then after saying, ‘From strangers,’ Jesus said to him, ‘Consequently, the sons are free from obligation.”

Mt 17:27, “However, in order that we do not offend them, after going to the lake, throw in a hook, and take the first fish that comes up; and after opening its mouth, you will find a stater. Taking that, give [it] to them for Me and you.’”

Chapter Eighteen

Mt 18:1, “At that time the disciples came to Jesus, saying, ‘Who then is greater in the kingdom of the heavens?’”

Mt 18:2, “And calling to Himself a child, He placed it in the middle of them,”

Mt 18:3, “and said, ‘Truly I say to you, unless you are converted and become like children, you will never enter into the kingdom of the heavens.”

Mt 18:4, “Therefore, whoever humbles himself like this child, this one is the greater one in the kingdom of the heavens.”

Mt 18:5, “And whoever welcomes one child such as this on account of My person, welcomes Me.”

Mt 18:6, “However, whoever causes one of these little ones who believe in Me to sin, it is better for him that a donkey’s millstone be hung around his neck, and he be drowned in the depth of the sea.”

Mt 18:7, “Woe to the world because of its temptations to sin! For [it is] inevitable that temptations to sin come; but woe to the man through whom the temptation to sin comes!”

Mt 18:8, “Now if your hand or your foot causes [you] to sin, cut it off and throw [it] from you; it is better for you to enter into that life crippled or lame, than having two hands or two feet to be thrown into the eternal fire.”

Mt 18:9, “And if your eye causes you to sin [and it will], tear it out and throw it from you. To enter into life one-eyed is better for you, than having two eyes, to be thrown into the Gehenna of fire.”

Mt 18:10, “See to it that you do not despise one of these little ones; for I say to you that their angels in the heavens continually see the face of My Father who [is] in the heavens.”

Mt 18:11 [This verse is not in the original text of Matthew.]

Mt 18:12, “What do you think? If one-hundred sheep belong to a certain man, and one of them has gone astray, will he not leave the ninety-nine on the mountains and after going, search for the stray?”

Mt 18:13, “And if he happens to find it, truly I say to you that he rejoices over it more than over the ninety-nine, which have not gone astray.”

Mt 18:14, “So it is not the will before your Father who [is] in the heavens that one of these little ones perish.”

Mt 18:15, “Now if your brother sins, go, show him his fault [and do it] between you and him alone. If he listens to you, you have gained your brother;”

Mt 18:16, “However, if he does not listen, take with you one or two more, in order that on the basis of the mouth of two or three witnesses every thing may be established.”

Mt 18:17, “Now if he refuses to listen to them, speak to the assembly; then if he refuses to listen even to the assembly, he must be to you as the Gentile and the tax-collector.”

Mt 18:18, “Truly I say to you, whatever you might bind on earth will have been bound in heaven; and whatever you loose on earth will have been loosed in heaven.”

Mt 18:19, “Again I say to you that if two of you agree on earth about any matter which they might ask, it will be done for them by My Father who [is] in the heavens.”

Mt 18:20, “For where two or three are gathered together in My name, I am there in their midst.’”

Mt 18:21, “Then, after coming, Peter said to Him, ‘Lord, how often will my brother sin against me and I forgive him? As many as seven times?’”

Mt 18:22, “Jesus said to him, ‘I do not say to you as many as seven times, but as many as seventy times seven.”

Mt 18:23, “For this reason the kingdom of the heavens can be compared to a human king, who wished to settle an account with his slaves.”

Mt 18:24, “Now when he had begun to settle accounts, one debtor of ten thousand talents was brought to him.”

Mt 18:25, “However, since he did not have [the money] to pay back a debt, his master commanded that he be sold, along with his wife and children and everything else he had, and there be repayment.”

Mt 18:26, “Therefore, falling down, the slave prostrated himself before him, saying, “Be patient with me, and I will repay everything to you.””

Mt 18:27, “Then taking pity on [him], the master of that slave released him and forgave him the debt.”

Mt 18:28, “However, after going out, that slave found one of his fellow-slaves, who owed him one hundred denarii; and after seizing, began to choke him, saying, “Pay back everything that you owe.””

Mt 18:29, “Therefore, after falling down, his fellow slave began to beg him, saying, “Be patient with me and I will repay you.””

Mt 18:30, “However, he was not willing, but, after going away, he threw him in prison until he should pay back what was owed.”

Mt 18:31, “Therefore, his fellow-slaves, after seeing what had happened, became extremely distressed; and after coming, they themselves reported in detail to their master all that had happened.”

Mt 18:32, “Then, after summoning him, his master said to him, “You evil slave, all that debt I forgave you because you begged me.”

Mt 18:33, “Should you not also have had mercy on your fellow-slave, in the same way I also had mercy on you?””

Mt 18:34, “And his master, being angry, delivered him over to the guard who tortures prisoners until he should repay all that was owed.”

Mt 18:35, “So My heavenly Father will also do to you, if each of you does not forgive his brother from your hearts.’”

Chapter Nineteen

Mt 19:1, “And it came to pass, when Jesus finished these words, He went away from Galilee and came into the region of Judea beyond the Jordan.”

Mt 19:2, “And great crowds followed Him, and He healed them there.”

Mt 19:3, “And Pharisees came to Him, testing

Mt 19:4, “Then answering, He said, ‘Have you not read that the One creating [them] from the beginning made them male and female,”

Mt 19:5, “and said, “For this reason a man will leave father and mother and be joined to his wife, and the two will be one flesh”?”

Mt 19:6, “So that they are no longer two but one flesh. Therefore, what God has joined together, man must not separate.’”

Mt 19:7, “They said to Him, ‘Therefore, why did Moses command to give a certificate of divorce and divorce [her]?’”

Mt 19:8, “He said to them, ‘Moses, because of your hardness of heart, permitted you to divorce your wives, however, from the beginning it has not been this way.”

Mt 19:9, “However, I say to you, that whoever divorces his wife except for sexual immorality and marries another commits adultery.’”

Mt 19:10, “The disciples said to Him, ‘If the relationship of the man with his wife is so, it is not better to marry.’”

Mt 19:11, “Then He said to them, ‘Not everyone can accept this statement, but to those to whom it has been given.”

Mt 19:12, “For there are eunuchs who were born this way from the mother’s womb; and there are eunuchs who were emasculated by men; and there are eunuchs who emasculated themselves for the sake of the kingdom of the heavens. He who is able to accept [this], must accept [it].’”

Mt 19:13, “Then children were brought to Him, in order that He might lay His hands on them and pray; however, the disciples rebuked them.”

Mt 19:14, “Then Jesus said, ‘Let the children and do not hinder them from coming to Me; for the kingdom of the heavens belongs to such as these.’”

Mt 19:15, “And after laying His hands on them, He traveled on from there.”

Mt 19:16, “And behold, a certain one, after coming to Him, said, ‘Teacher, what good thing shall I do, in order that I might have eternal life?’”

Mt 19:17, “Then He said to him, ‘Why do you ask Me about good? There is only one good. However, if you want to enter into the life, keep the commandments.’”

Mt 19:18, “He said to Him, ‘Which ones?’ Then Jesus said, ‘You will not murder, you will not commit adultery, you will not steal, you will not bear false-witness,”

Mt 19:19, “HONOR YOUR FATHER AND MOTHER,’ and ‘LOVE YOUR NEIGHBOR AS YOURSELF.’”

Mt 19:20, “The young man said to Him, ‘All these things I have kept. What do I still lack?’”

Mt 19:21, “Jesus said to him, ‘If you wish to be perfect, go, sell your possessions and give to the poor, and you will have treasure in the heavens; and come, follow Me.’”

Mt 19:22, “However, the young man, after hearing this statement, departed, being grieved; for he was having great possessions.”

Mt 19:23, “Then Jesus said to His disciples, ‘Truly I say to you that the rich will enter into the kingdom of the heavens with difficulty.”

Mt 19:24, “Now again I say to you, it is easier for a camel to go through the eye of a needle than a rich man to enter into the kingdom of God.”

Mt 19:25, “Then after hearing [this], the disciples kept on being extremely amazed, saying, ‘Consequently, who can be saved?’”

Mt 19:26, “Then after looking at them, Jesus said to them, ‘With men this is impossible; however, with God all things [are] possible”

Mt 19:27, “Then, answering, Peter said to Him, ‘Behold, we have left everything and followed You. Consequently, what will there be for us?’”

Mt 19:28, “Then Jesus said to them, ‘Truly I say to you that you, the ones following Me in the renewal, when the Son of Man should sit on His glorious throne, you will also sit on twelve thrones, judging the twelve tribes of Israel.”

Mt 19:29, “And everyone who has left houses or brothers or sisters or father or mother or children or farms because of My person, will receive a hundredfold, and will inherit eternal life.”

Mt 19:30, “However, many first ones will be the last ones and the last ones the first ones.”

Chapter Twenty

Mt 20:1, “For the kingdom of the heavens is similar to a landowner, who went out early in the morning to hire laborers for his vineyard.

Mt 20:2, “Then after agreeing with the laborers for a denarius a day, he sent them into his vineyard.”

Mt 20:3, “And after going out about the third hour, he saw others standing in the market place idle”

Mt 20:4, “and to those he said, “You also go into the vineyard, and whatever is right I will give to you.””

Mt 20:5, “Then they went. Then again, after going about the sixth and ninth hour, he did likewise.”

Mt 20:6, “Now about the eleventh [hour], after going, he found others standing and said to them, “Why have you been standing here idle the whole day?””

Mt 20:7, “They said to him, “Because no one hired us.” He said to them, “You also go into the vineyard.””

Mt 20:8, “Now when evening came, the master of the vineyard said to his foreman, “Call the laborers and pay them their pay, beginning from the last to the first.””

Mt 20:9, “And after coming, those [hired] about the eleventh hour each received a denarius.”

Mt 20:10, “And after coming, the first ones thought that they would receive more; and yet these also received a denarius apiece.”

Mt 20:11, “Then after receiving [it], they kept on grumbling against the landowner,”

Mt 20:12, “saying, “These last men have worked one hour, and you have made them equal to us, the ones bearing the burden of the day and the scorching heat.””

Mt 20:13, “Then answering one of them, he said, “My friend, I am not wronging you; did you not agree with me for a denarius?”

Mt 20:14, “Take what is yours and go. However, I wish to give to this last [man] as also to you.”

Mt 20:15, “Is it not right for me to do what I want with my own things? Or is your eye evil because I am generous?””

Mt 20:16, “So the last ones will be the first ones and the first ones, the last ones.’”

Mt 20:17, “And while going up to Jerusalem, Jesus took the twelve aside by themselves, and on the way He said to them,”

Mt 20:18, “‘Behold, we are going up to Jerusalem; and the Son of Man will be delivered up to the high-priests and scribes, and they will condemn Him to death,”

Mt 20:19, “and will deliver Him over to the Gentiles in order to ridicule and flog and crucify, and on the third day He will be raised up.’”

Mt 20:20, “Then the mother of the sons of Zebedee came to Him with her sons, bowing down and asking something from Him.”

Mt 20:21, “Then He said to her, ‘What do you wish?’ She said to Him, ‘Command that these two sons of mine may sit one on Your right and one on Your left in Your kingdom.’”

Mt 20:22, “Then answering, Jesus said, ‘You do not know what you are asking. Are you able to drink the cup which I am about to drink?’ They said to Him, ‘We are able.’”

Mt 20:23, “He said to them, ‘On the one hand My cup you will drink, but on the other hand with reference to the sitting on My right and on [My] left, it is not Mine to give, but for whom it has been prepared by My Father.’”

Mt 20:24, “And after hearing [this], the ten were angry at the two brothers.”

Mt 20:25, “However, Jesus, after calling them to Himself, said, ‘You know that the rulers of the Gentiles rule over them, and their great ones exercise authority over them.”

Mt 20:26, “It will not be in this manner among you, but whoever wishes among you to become great will be your servant,”

Mt 20:27, “and whoever wishes to be first among you will be your slave;”

Mt 20:28, “just as the Son of Man did not come to be served, but to serve and to give His life a ransom in exchange for many.’”

Mt 20:29, “And as they were going from Jericho, a large crowd followed Him.”

Mt 20:30, “And behold, two blind men, while sitting beside the road, after hearing that Jesus is passing by, cried out, saying, ‘Have mercy on us, [Lord,] Son of David.’”

Mt 20:31, “Then the crowd rebuked them that they might be silent; however they cried out greater, saying, ‘Have mercy on us, Lord, Son of David.’”

Mt 20:32, “And standing still, Jesus called out to them and said, ‘What do you want that I should do for you?’”

Mt 20:33, “They said to Him, ‘Lord, that our eyes may be opened.’”

Mt 20:34, “Then, having sympathy, Jesus touched their eyes, and immediately they looked up and followed Him.”

Chapter Twenty-One

Mt 21:1, “And when they came near to Jerusalem and came into Bethany to the Mount of Olives, then Jesus sent two disciples,”

Mt 21:2, “saying to them, ‘Go into the village opposite you, and immediately you will find a donkey having been tied up and a colt with her; after untying, lead [them] to Me.”

Mt 21:3, “And if anyone should say anything to you, you will say, ‘The Lord has need of them.’ Then immediately he will send them.”

Mt 21:4, “Now this took place, in order that that which was spoken through the prophet might be fulfilled, saying,”

Mt 21:5, “Say to the daughter of Zion, ‘Behold, your King is coming to you unassuming and mounted on a donkey, that is, on a colt, the son of a donkey.’”

Mt 21:6, “Then the disciples, after going and doing just as Jesus directed them,”

Mt 21:7, “led the donkey and the colt and laid their garments on them, and He sat on top of them.”

Mt 21:8, “Now the greatest part of the crowd spread their own garments in the road; then others were cutting branches from the trees and spreading [them[ in the road.”

Mt 21:9, “Now the crowds going ahead of Him, and the ones following, kept on shouting, saying,

‘Hosanna to the Son of David;

Blessed [is] He who comes in the name of the Lord;

Hosanna in the highest!’”

Mt 21:10, “And after He entered into Jerusalem, all the city was stirred up, saying, ‘Who is this?’”

Mt 21:11, “Then the crowds kept saying, ‘This is the prophet Jesus, the One from Nazareth of Galilee.”

Mt 21:12, “And Jesus entered into the temple and threw out all the sellers and buyers in the temple, and overturned the tables of the money-changers and the seats of those selling doves.”

Mt 21:13, “And He said to them, “It stands written, ‘MY HOUSE WILL BE CALLED A HOUSE FOR PRAYER;’ however, you are making it a robber’s den.””

Mt 21:14, “And the blind and lame came to Him in the temple, and He healed them.”

Mt 21:15, “However, the high-priests and scribes, after seeing the wonderful things which He had done and the boys who were shouting in the temple and saying, ‘Hosanna to the Son of David,’ were indignant”

Mt 21:16, “and said to Him, ‘Do You hear what these [boys] are saying?’ Then Jesus said to them, ‘Yes! Have you never read, “From the mouth of infants and nursing ones You have prepared praise for Yourself”?’”

Mt 21:17, “And after leaving them, He went outside the city to Bethany and spent the night there.”

Mt 21:18, “Now the early in the morning, while returning to the city, He became hungry.”

Mt 21:19, “And after seeing a fig tree by the road, He came to it and found nothing in it except only leaves; and He said to it, ‘May there no longer be fruit from you forever.’ And immediately the fig tree was withered.”

Mt 21:20, “And after seeing [this], the disciples were amazed, saying, ‘How was the fig tree dried up immediately?’

Mt 21:21, “Then answering, Jesus said to them, ‘Truly I say to you, if you have faith and do not doubt, you will not only do what [was done] to the fig tree, but even if you say to this mountain, “Be lifted up and be thrown into the sea,” it will happen.”

Mt 21:22, “And everything that you might ask in prayer, believing, you will receive.”

Mt 21:23, “And when He came into the temple, the high-priests and the elders of the people confronted Him while He was teaching, saying, ‘By what authority are You doing these things, and who gave You this authority?’”

Mt 21:24, “Then answering, Jesus said to them, ‘I also will ask you one thing, which, if you tell Me, I also will tell you by what authority I am doing these things.”

Mt 21:25, “The baptism of John was from where, from heaven or from men?’ Then they began reasoning among themselves, saying, ‘If we should say, “From heaven,” He will say to us, “Then why did you not believe him?””

Mt 21:26, “‘However, if we should say, “From men,” we fear the crowd; for they all consider John a prophet.’”

Mt 21:27, “And answering Jesus, they said, ‘We do not know’. He also said to them, ‘Nor do I say to you by what authority I do these things.’”

Mt 21:28, “Now what do you think? A man had two sons, and after coming to the first, he said, “Son, go work today in the vineyard.””

Mt 21:29, “Then answering, he said, ‘I will not’. However, afterward, regretting [it], he went.”

Mt 21:30, “Then, after coming to the other [son], he said the same thing. Then, answering, he said, “I [will], sir,” and yet he did not go.”

Mt 21:31, “Who from the two did the will of the father?’ They said, ‘The first.’ Jesus said to them, ‘Truly I say to you that the tax-collectors and prostitutes are going ahead of you into the kingdom of God.”

Mt 21:32, “For John came to you in the way of life characterized by righteousness, and you did not believe him. However, the tax-collectors and prostitutes believed him; however, you, after seeing [this], did not even change your minds later so as to believe him.”

Mt 21:33, “Listen to another parable. A man was the master of the house, who planted a vineyard and put a fence around it and dug a wine-press in it, and built a tower, and leased it to farmers and went on a journey.”

Mt 21:34, “Now when the harvest time approached, he sent his servants to the farmers to receive his crop.”

Mt 21:35, “And the farmers, after taking his servants, whipped one, killed one, and stoned one.”

Mt 21:36, “Again he sent other servants more numerous than the first ones; and they did likewise to them.”

Mt 21:37, “Then finally, he sent his son to them, saying, “They will respect my son.””

Mt 21:38, “However, the farmers, after seeing the son, said among themselves, “This is the heir; come, let us kill him and let us seize his inheritance.””

Mt 21:39, “And after seizing him, they cast him out of the vineyard and killed him.”

Mt 21:40, “Therefore, when the master of the vineyard comes, what will he do to these farmers?’”

Mt 21:41, “They said to Him, ‘He will put them to a severely bad death, and will lease the vineyard to other farmers, who will pay him the produce at their seasons.’”

Mt 21:42, “Jesus said to them, ‘Have you never read in the Scriptures,

“THE STONE WHICH THE BUILDERS REJECTED,

THIS BECAME THE CHIEF CORNERSTONE;

THIS CAME ABOUT FROM THE LORD,

AND IT IS MARVELOUS IN OUR EYES”?”

Mt 21:43, “Because of this I say to you that the kingdom of God will be taken away from you and will be given to a people producing its fruit.”

Mt 21:44, “And he who falls on this stone will be shattered; however, on whomever it falls, it will crush him.”

Mt 21:45, “And the high-priests and the Pharisees, after hearing His parables, understood that He was speaking about them;”

Mt 21:46, “and while seeking to seize Him, they feared the crowds, since they considered Him to be a prophet.”

Chapter Twenty-Two

Mt 22:1, “And answering, Jesus again spoke to them in parables, saying,”

Mt 22:2, “‘The kingdom of the heavens is similar to a human king, who made wedding festivities for his son.”

Mt 22:3, “And he sent his servants to invite the invited guests to the wedding festivities, and they did not want to come.”

Mt 22:4, “Again he sent other servants, saying, “Tell those who have been invited, ‘Behold, I have prepared my luncheon; my bulls and the fattened sacrificial animals and everything [is] ready; come to the wedding festivities.’””

Mt 22:5, “However, after paying no attention, they departed, one to his own farm, another to his business;”

Mt 22:6, “the rest, after seizing, insulted and killed his servants.”

Mt 22:7, “However, the king was enraged, and after sending his armies, destroyed those murderers and set their city on fire.”

Mt 22:8, “Then he said to his servants, “On the one hand the wedding feast is ready, on the other hand those who have been invited were not worthy.”

Mt 22:9, “Therefore, go to the main streets, and as many as you might find, invite to the wedding festivities.””

Mt 22:10, “And after going into the streets, those servants gathered together all whom they found, both evil and good; and the wedding feast was filled with dinner guests.”

Mt 22:11, “However, after coming in to see the dinner guests, the king saw a man there not dressed in clothing for a wedding,”

Mt 22:12, “and he said to him, “Friend, how did you enter here not having wedding clothing?”” However, he was silent.”

Mt 22:13, “Then the king said to the servants, “After binding his feet and hands, throw him into the extreme darkness; in that place there will be weeping and grinding of teeth.”

Mt 22:14, “For the invited ones are many, however, the chosen ones [are] few.””

Mt 22:15, “Then after going, the Pharisees consulted together to form a plan how they might trap Him in a statement.”

Mt 22:16, “And they sent their disciples to Him, along with the Herodians, saying, ‘Teacher, we know that You are truthful and teach the way of God in truth, and do not care what anyone thinks; for You do not regard the face of men.”

Mt 22:17, “Therefore, tell us what You think; Is it right to give the census tax to Caesar or not?’”

Mt 22:18, “However, knowing their evil, Jesus said, ‘Why are you testing Me, hypocrites?”

Mt 22:19, “Show the census-tax coin to Me.’ Then they brought a denarius to Him.”

Mt 22:20, “And He said to them, ‘This image and inscription [is] whose?’”

Mt 22:21, “They said to Him, ‘Caesar’s.’ Then He said to them, ‘Therefore, give to Caesar the things belonging to Caesar and to God the things belonging to God.’”

Mt 22:22, “And after hearing [this], they were amazed, and leaving Him, they went away.”

Mt 22:23, “On that day Sadducees came to Him, ([the ones] saying resurrection does not exist), and questioned Him,”

Mt 22:24, “saying, ‘Teacher, Moses said, “IF SOMEONE SHOULD DIE NOT HAVING CHILDREN, HIS BROTHER AS NEXT OF KIN WILL MARRY HIS WIFE, AND WILL RAISE UP SEED FOR HIS BROTHER.””

Mt 22:25, “Now there were seven brothers with us; and the first one, after marrying, died, and not having seed, left his wife to his brother;”

Mt 22:26, “similarly also the second and the third until the seven.”

Mt 22:27, “Then last of all the wife died.”

Mt 22:28, “Therefore, in the resurrection whose wife of the seven will she be? For all had her.”

Mt 22:29, “Then answering, Jesus said to them, ‘You are mistaken, not knowing the Scriptures nor the power of God;”

Mt 22:30, “for in the resurrection they neither marry nor are married, but are like the angels in heaven.”

Mt 22:31, “Now concerning the resurrection of the dead have you not read what was said to you by God, saying,”

Mt 22:32, ““I am the God of Abraham and the God of Isaac and the God of Jacob”? He is not the God of the dead, but of the living.’”

Mt 22:33, “And after hearing [this], the crowds were amazed because of His teaching.”

Mt 22:34, “Then, after hearing that He has silenced the Sadducees, the Pharisees were gathered together at the same place,”

Mt 22:35, “and one of them, a lawyer, testing Him, asked,”

Mt 22:36, “‘Teacher, which [is] the greatest commandment in the Law?’”

Mt 22:37, “Then He said to him, ‘You shall unconditionally love the Lord your God with your whole heart and with your whole soul and with your whole mind;”

Mt 22:38, “This is the greatest and most important commandment.”

Mt 22:39, “Now the second is similar to it, “You shall unconditionally love your neighbor as yourself.””

Mt 22:40, “The whole law and the prophets depend on these two commandments.’”

Mt 22:41, “Now while the Pharisees were gathered together Jesus asked them,”

Mt 22:42, “saying, ‘sWhat do you think about the Christ? Whose son is He?’ They said to Him, ‘The [son] of David’.”

Mt 22:43, “He said to them, ‘Therefore, how does David in the Spirit call Him “Lord”, saying,”

Mt 22:44, ““The Lord said to my Lord, ‘Sit at My right, until I put Your enemies underneath Your feet.’”?”

Mt 22:45, “Therefore, if David calls Him “Lord”, how is He his son?’”

Mt 22:46, “And no one was able to answer Him a word, nor did anyone dare from that day to question Him any longer.”

Chapter Twenty-Three

Mt 23:1, “Then Jesus spoke to the crowds and to His disciples,”

Mt 23:2, “saying, ‘The scribes and the Pharisees have sat down on Moses’ seat.”

Mt 23:3, “Therefore, all things whatever they say to you do and keep; however, stop doing according to their deeds; for they say and do not do.”

Mt 23:4, “Instead they tie up heavy and difficult burdens and lay [them] on the shoulders of men; however, they themselves are not willing to move them with their finger.”

Mt 23:5, “Instead they do all their deeds to be seen by men; for they enlarge their amulets and elongate their tassels.”

Mt 23:6, “Indeed they love the seat of honor at banquets and the best seats in the synagogues”

Mt 23:7, “and the greetings in the marketplaces and to be called by men, “Rabbi””

Mt 23:8, “However, do not be called “Rabbi”; (for One [person] is your “Teacher”), but rather you are all brothers.”

Mt 23:9, “And do not call [anyone] on earth your father; for One [person] is your heavenly Father.”

Mt 23:10, “Nor be called teachers, because the Christ is your one teacher.”

Mt 23:11, “Now the greater among you will be your servant.”

Mt 23:12, “Indeed, whoever exalts himself will be humbled; and whoever humbles himself will be exalted.”

Mt 23:13, “However, woe to you, scribes and Pharisees, hypocrites, because you shut the kingdom of the heavens in the face of men; for you do not enter, nor do you allow those who are entering to enter.”

Mt 23:14 [This verse is not included in Matthew’s original manuscript according to the best and oldest texts, but is a scribal insertion because the same thing is said in Mark and Luke at this point.]

Mt 23:15, “Woe to you, scribes and Pharisees, hypocrites, because you travel about the sea and dry land to make one proselyte; and when he becomes [one], you make him twice as much a son of Gehenna as you.”

Mt 23:16, “Woe to you, blind guides, who say, “Whoever takes an oath by the temple, that is nothing; however, whoever takes an oath by the gold of the temple is obligated.””

Mt 23:17, “Fools and blind men! For which is more important, the gold or the temple sanctifying the gold?”  
Mt 23:18, “And, “Whoever takes an oath by the altar, that is nothing; however, whoever takes an oath by the offering on is obligated.””

Mt 23:19, “Blind men! Indeed, which [is] more important, the offering or the altar sanctifying the offering?”

Mt 23:20, “Therefore, he who takes an oath by the altar, takes an oath by the altar and by all the things on it.”

Mt 23:21, “And the one taking an oath by the temple takes an oath by it and by the One living in it.”

Mt 23:22, “And the one taking an oath by heaven takes an oath by the throne of God and by the One sitting on it.”

Mt 23:23, “Woe to you, scribes and Pharisees, hypocrites! Because you tithe mint and dill and cumin, and have neglected the more important things of the Law: justice and mercy and faithfulness; however, it is necessary to do these things and not neglect those things.”

Mt 23:24, “Blind guides, the ones straining out a gnat, yet swallowing a camel.”

Mt 23:25, “Woe to you, scribes and Pharisees, hypocrites, because you clean the outside of the cup and of the dish. However, inside they are full of robbery and self-indulgence.”

Mt 23:26, “Blind Pharisee, first clean the inside of the cup, in order that the outside of it also may become clean.”

Mt 23:27, “Woe to you, scribes and Pharisees, hypocrites! Because you are like whitewashed tombs, which on the one hand outwardly appears to be beautiful, but on the other hand inside are full of dead men’s bones and all filth.”

Mt 23:28, “So also, on the one hand outwardly you appear to men as righteous ones, but on the other hand inwardly you are full of hypocrisy and lawlessness.”

Mt 23:29, “Because you build the tombs of the prophets and adorn the graves of the righteous,”

Mt 23:30, “and say, “If we ourselves had existed in the days of our fathers, we would not have been their partners in the blood of the prophets.””

Mt 23:31, “Therefore, you testify against yourselves that you are sons of those who murdered the prophets.”

Mt 23:32, “And so fill up the measure of your fathers.”

Mt 23:33, “Serpents! Offspring of snakes! How will you escape from the punishment of Gehenna?”

Mt 23:34, “Because of this, behold, I am sending you prophets and wise men and scribes; [some] of them you will kill and crucify, and some of them you will scourge in your synagogues, and persecute from city to city,”

Mt 23:35, “in order that all the righteous blood being poured out on the earth may fall upon you, from the blood of righteous Abel to the blood of Zechariah, the son of Berechiah, whom you murdered between the temple and the altar.”

Mt 23:36, “Truly I say to you, all these things will come upon this generation.”

Mt 23:37, “Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather together your children, in the manner in which a hen gathers her chicks under her wings, and yet you were not willing.”

Mt 23:38, “Behold, your house is being left to you desolate!”

Mt 23:39, “For I say to you, from now on you will absolutely not see Me until you say, “Blessed [is] He who comes in the name of the Lord!”’”

Chapter Twenty-Four

Mt 24:1, “And after coming out from the temple, Jesus proceeded to leave, and His disciples came to Him to point out the temple buildings.”

Mt 24:2, “Then answering, He said to them, ‘Do you not see all these things? Truly I say to you, a stone on a stone here will absolutely not be left, which will not be torn down.’”

Mt 24:3, “Now while He was sitting on the Mount of Olives, the disciples came to Him privately, saying, ‘Tell us, when will these things take place and what [will be] the sign of Your coming, and of the end of the age?’”

Mt 24:4, “Then answering, Jesus said to them, ‘Watch out that someone does not lead you astray.”

Mt 24:5, “For many will come in My name, saying, “I am the Messiah”, and will deceive many.”

Mt 24:6, “Furthermore you are going to hear about wars and rumors of wars; see that you are not alarmed; for it is necessary that [these things] take place, but the end is not yet.”

Mt 24:7, “For nation will be raised up against nation and kingdom against kingdom and there will be famines and earthquakes in various places.”

Mt 24:8, “However, all these things [are] the beginning of birth-pains.”

Mt 24:9, “Then they will deliver you up to affliction and kill you, and you will be hated by all the people because of My person.”

Mt 24:10, “And then many will be scandalized and will deliver up one another and will hate one another.”

Mt 24:11, “And many false-prophets will be raised up and will deceive many.”

Mt 24:12, “And because lawlessness is multiplied, the unconditional love of many will be extinguished.”

Mt 24:13, “However, the one who endures to the end, this one will be saved.”

Mt 24:14, “And this good news of the kingdom will be proclaimed in the whole world as a testimony to all the nations, and then the end will come.”

Mt 24:15, “Therefore, when you see the abomination producing devastation, the one being spoken about by Daniel the prophet standing in the Holy Place, (the reader must understand),”

Mt 24:16, “then those in Judea must flee to the mountains.”

Mt 24:17, “The one on his roof must not come down to take away the things from his house.”

Mt 24:18, “And the one in the field must not turn back to pick up his coat.”

Mt 24:19, “However, woe to those who are pregnant and to those who are nursing in those days!”

Mt 24:20, “Furthermore, pray that your flight may not occur in the winter nor on a Sabbath.”

Mt 24:21, “For then there will be a great tribulation, such as has not occurred from the beginning of the world until the present, nor ever will be.”

Mt 24:22, “And unless those days had been shortened, all flesh would not have been saved; however, because of the elect ones those days will be shortened.”

Mt 24:23, “Then if anyone might say to you, “Behold, the Messiah is here!” or “There [He is]!”, do not believe [him].”

Mt 24:24, “For false-Christs and false-prophets will be raised up and will produce great signs and wonders, so as to mislead, if [it is] possible, even the elect.”

Mt 24:25, “Behold, I have told you beforehand.”

Mt 24:26, “Therefore, if they should say to you, “Behold, He is in the wilderness,” do not go out; [or] “Behold, [He is] in the interior rooms”, do not believe [them].”

Mt 24:27, “For just as the lightning comes from the East and flashes to the West, so the coming of the Son of Man will be.”

Mt 24:28, “Wherever the corpse is, there the vultures will be gathered together.”

Mt 24:29, “Now immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from the sky, and the powers of the heavens will be shaken.”

Mt 24:30, “And then the sign of the Son of Man will appear in the sky, and then all the peoples of the earth will mourn, and they will see the Son of Man coming before the clouds of the sky with power and great glory.”

Mt 24:31, “And He will send forth His angels with a great trumpet [sound], and they will gather together His elect ones from the four winds, from the extreme limits of the heavens to its extreme limits.”

Mt 24:32, “Now learn the parable from the fig tree: when its branch has already become tender and puts forth its leaves, you know that summer [is] near;”

Mt 24:33, “So also you, when you see all these things, know that He is near at the door.”

Mt 24:34, “Truly I say to you that this generation will absolutely not go away until [whenever] all these things come to pass.”

Mt 24:35, “Heaven and earth will pass away; however, My words will absolutely not pass away.”

Mt 24:36, “Now concerning that day and hour no one knows, not even the angels of the heavens nor the Son, except the Father alone.”

Mt 24:37, “For just as the days of Noah, so the coming of the Son of Man will be.”

Mt 24:38, “For as they were eating and drinking, marrying and giving in marriage in those days before the flood, until which day Noah entered into the ark,”

Mt 24:39, “and they did not know until the flood came and took everybody away, so the coming of the Son of Man will be.”

Mt 24:40, “Then two will be in the field, one is taken and one is left;”

Mt 24:41, “Two [women] are grinding at the millstone, one will be taken and one will be left.”

Mt 24:42, “Therefore, be on the alert, because you do not know on which day your Lord is coming.”

Mt 24:43, “However, know this, that if the head of the house had known at what watch of the night the thief was coming, he would have been on the alert and would not have allowed his house to be broken into.”

Mt 24:44, “Because of this you also be ready, because in an hour which you do not think, the Son of Man is coming.”

Mt 24:45, “Consequently, who is the faithful and wise slave, whom the master put in charge over his household slaves, to give them their food at the right time?”

Mt 24:46, “Blessed is that slave, whom his master, after coming, will find doing thus.”

Mt 24:47, “Truly I say to you that he will put him in charge over all his possessions.”

Mt 24:48, “However, if that evil slave says in his heart, “My master fails to come for a long time,””

Mt 24:49, “and begins to beat his fellow-slaves, yet eats and drinks with those who get drunk,”

Mt 24:50, “the master of that slave will come in a day which he is not waiting for and in an hour which he does not know,”

Mt 24:51, “and will cut him in two and will assign his place with the hypocrites; weeping and gnashing of teeth will be there.”

Chapter Twenty-Five

Mt 25:1, “Then the kingdom of the heavens will be compared to ten virgins, who, after taking their lamps, went out to meet the bridegroom.”

Mt 25:2, “Now five of them were foolish and five [were] wise.”

Mt 25:3, “For the foolish ones, after taking their lamps, did not take olive oil with them.”

Mt 25:4, “However, the wise ones took olive oil in containers with their lamps.”

Mt 25:5, “Now because the bridegroom was late, they all became drowsy and began to sleep.”

Mt 25:6, “However, in the middle of the night an outcry occurs, ‘Behold, the bridegroom, go out to meet him.’”

Mt 25:7, “Then all those virgins were awakened and trimmed their own lamps.”

Mt 25:8, “Then the foolish ones said to the wise ones, ‘Give us some of your olive oil, because our lamps are extinguishing.’”

Mt 25:9, “Then the wise ones answered, saying, ‘There will absolutely never be enough for us and for you; go instead to the sellers and buy for yourselves.’”

Mt 25:10, “Then while they were going away to buy, the bridegroom came, and the ready ones entered with him into the wedding festivities; and the door was shut.”

Mt 25:11, “Then later the remaining virgins also came, saying, ‘Lord, lord, open for us.’”

Mt 25:12, “Then answering, he said, “Truly I say to you, I do not know you.””

Mt 25:13, “Therefore, be alert, because you do not know the day nor the hour.”

Mt 25:14, “For just as a man, while being about to go on a journey, called his own slaves and entrusted his possessions to them,”

Mt 25:15, “and to one he gave five talents, to another two, to another one, to each according to his own ability, and he went on a journey.”

Mt 25:16, “Immediately after going, the one having received the five talents invested them and gained another five;”

Mt 25:17, “Likewise the one [having received] the two [talents] gained another two.”

Mt 25:18, “However, the one having received the one [talent], after departing, dug the ground and hid the money of his master.”

Mt 25:19, “Then after a long time the master of those slaves came and settled the account with them.”

Mt 25:20, “And after approaching, the one having received the five talents brought another five talents, saying, ‘Master, you entrusted five talents to me; notice, I have gained another five talents.’”

Mt 25:21, “His master said to him, ‘Well done, good and faithful slave, you were faithful over a few things, I will put you in charge over many things; enter into the joy of your master.’”

Mt 25:22, “Then after also approaching, the one [having received] two talents said, ‘Master, you entrusted two talents to me; notice, I have gained another two talents.”

Mt 25:23, “His master said to him, ‘Well done, good and faithful slave, you were faithful over a few things, I will put you in charge over many things; enter into the joy of your master.’”

Mt 25:24, “Then, after approaching, the one [having received] the one talent also said, ‘Master, I know you that you are a hard man, reaping where you do not sow and gathering from where you do not scatter.”

Mt 25:25, “And so, being afraid, after departing, I hid your talent in the ground; notice, you have what [is] yours.’”

Mt 25:26, “Then answering, his master said to him, ‘Evil and lazy slave, you knew that I reap where I did not sow and gather from where I do not scatter.”

Mt 25:27, “Therefore, it was necessary that you put my money with the bankers, and after coming, I might get back what [is] mine with interest.”

Mt 25:28, “Therefore, take the talent from him and give [it] to the one having five talents.”

Mt 25:29, “For to everyone who has it will be given and he will have a great abundance; however, from the one not having even what he has will be taken from him.”

Mt 25:30, “And throw out the worthless slave into the extreme darkness; in that place there will be weeping and gnashing of teeth.”

Mt 25:31, “Now when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His throne of glory.”

Mt 25:32, “And all the peoples will be gathered before Him; and He will separate them from one another, as the shepherd separates the sheep from the goats;”

Mt 25:33, “And on the one hand he will set the sheep on His right, but on the other hand the goats on the left.”

Mt 25:34, “Then the King will say to those on his right, “Come, those having been blessed by My Father inherit the kingdom having been prepared for you from the foundation of the world.

Mt 25:35, “For I was hungry and you gave Me [something] to eat; I was thirsty and you gave Me a drink; I was a stranger and you took Me in;”

Mt 25:36, “naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.”

Mt 25:37, “Then the righteous ones will answer Him, saying, “Lord, when did we see You hungry and fed [You], or thirsty and gave [You] a drink?”

Mt 25:38, “In fact, when did we see You a stranger and took You in, or naked and clothed [You]?”

Mt 25:39, “Then when did we see You sick or in prison and we came to You?””

Mt 25:40, “And answering, the King will say to them, “Truly I say to you, to the degree that you did [it] to one of the least of these, My brethren, you did [it] to Me.””

Mt 25:41, “Then He will also say to those on the left, “Depart from Me, accursed ones, into the eternal fire, which has been prepared for the devil and his angels;”

Mt 25:42, “for I was hungry, and you did not give Me [anything] to eat; I was thirsty, and you did not give Me [anything] to drink;”

Mt 25:43, “I was a stranger, and you did not take Me in; naked, and you did not clothe Me; sick, and in prison, and you did not visit Me.””

Mt 25:44, “Then they will also answer, saying, “Lord, when did we see You hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not take care of You?””

Mt 25:45, “Then He will answer them, saying, “Truly I say to you, to the degree that you did not do it to one of the least of these, you did not do [it] to Me.””

Mt 25:46, “And these will go away into eternal punishment, however, the righteous ones into eternal life.’”

Chapter Twenty-Six

Mt 26:1, “And it came to pass when Jesus finished all these statements, He said to His disciples,”

Mt 26:2, “‘You know that after two days the Passover takes place, and the Son of Man is being delivered over to be crucified.’”

Mt 26:3, “Then the high-priest and the elders of the people were gathered together in the courtyard palace of the high-priest—the one called Caiaphas.”

Mt 26:4, “And they plotted together in order that they might arrest Jesus by treachery and might kill [Him].”

Mt 26:5, “However, they said, ‘Not during the festival, in order that an uproar not occur among the people.’”

Mt 26:6, “Now when Jesus was in Bethany in the house of Simon the leper,”

Mt 26:7, “a woman came to Him, having an alabaster vial containing very expensive perfume, and she poured [it] on His head, while He reclined to eat.”

Mt 26:8, “Now, after seeing [this], the disciples became angry, saying, ‘Why this waste?”

Mt 26:9, “For this was able to be sold for much [money] and be given to the poor.’”

Mt 26:10, “However, Jesus, knowing [this], said to them, ‘Why are you causing difficulty for this woman? For she has done a good deed to Me.”

Mt 26:11, “For you have the poor with yourselves always; however, Me you do not always have.”

Mt 26:12, “For by pouring this perfume on My body, she prepared Me for burial.”

Mt 26:13, “Truly I say to you, wherever this gospel is proclaimed in the whole world, what this [woman] has done will also be spoken in memory of her.’”

Mt 26:14, “Then one of the twelve, who is called Judas Iscariot, after going to the high-priest”

Mt 26:15, “said, ‘What are you willing to give to me, and I will deliver Him over to you?’ Then they paid him thirty silver coins.”

Mt 26:16, “And from then [on], he kept seeking a favorable opportunity, in order that he might deliver Him over.”

Mt 26:17, “Now on the first day of the festival of Unleavened Bread the disciples came to Jesus, saying, ‘Where do You want [that] we should prepare for You to eat the Passover?’”

Mt 26:18, “Then He said, ‘Go into the city to so-and-so, and say to him, “The Teacher says, ‘My time is near; with you I will keep the Passover with My disciples.’”’”

Mt 26:19,” And the disciples did as Jesus instructed them and they prepared the Passover.”

Mt 26:20, “Now when evening came, Jesus was reclining with the twelve.”

Mt 26:21, “And while they were eating, He said, ‘Truly I say to you that one of you will deliver Me over.’”

Mt 26:22, “And becoming extremely distressed, each one began to say to Him, ‘I am not [the one], am I, Lord?’”

Mt 26:23, “Then answering, He said, ‘The one who dipped his hand with Me in the bowl, this one will deliver Me over.”

Mt 26:24, “On the one hand the Son of Man is to die, just as it is written concerning Him; but on the other hand woe to that man by whom the Son of Man is delivered over! It would have been better for him, if that man had not been born.’”

Mt 26:25, “Then answering, Judas, the one delivering Him over, said, ‘I am not [the one], am I, Rabbi?’ He said to him, ‘You said [it].’”

Mt 26:26, “Then while they were eating, Jesus, after taking bread, and after blessing [it], broke [it] and after giving [it] to the disciples, said, ‘Take, eat; this represents My body.’”

Mt 26:27, “And after taking the cup and after blessing [it], He gave [it] to them, saying, ‘All of you drink from it.”

Mt 26:28, “For this represents My blood of the covenant, which is being poured out for many for the forgiveness of sins.”

Mt 26:29, “However, I say to you, from now on I will absolutely not drink from this fruit of the grapevine until that day when I drink it new with you in the kingdom of My Father.’”

Mt 26:30, “And after singing, they went to the Mount of Olive trees.”

Mt 26:31, “Then Jesus said to them, ‘You all will fall away because of Me in this night; for it stands written, “I will strike down the shepherd, and the sheep of the flock shall be scattered.””

Mt 26:32, “However, after I have been raised, I will go ahead of you into Galilee.’”

Mt 26:33, “Then, answering, Peter said to Him, ‘If all may fall away because of You,

I will absolutely never fall away.’”

Mt 26:34, “Jesus said to him, ‘Truly I say to you that in this night, before a rooster crows, three times you will deny Me.’”

Mt 26:35, “Peter said to Him, ‘Even if it should be necessary for me to die with You, I will not deny You.’ All the disciples also said the same thing.”

Mt 26:36, “Then Jesus came with them to a place called Gethsemane, and said to the disciples, ‘Sit here while I go over there that I might pray.’”

Mt 26:37, “And after taking Peter and the two sons of Zebedee, He began to be grieved and distressed.”

Mt 26:38, “Then He said to them, ‘My soul is deeply grieved to the point of death; remain here and watch with Me.’”

Mt 26:39, “And after going a little beyond, He fell on His face praying and saying, ‘My Father, if it is possible, please pass this cup from Me; nevertheless not as I will, but as You [will].’”

Mt 26:40, “And He came to the disciples and found them sleeping, and said to Peter, ‘So, you were not strong enough for one hour to keep watch with Me?’”

Mt 26:41, “Keep watching and praying, in order that you may not enter into temptation; on the one hand the spirit [is] willing, but on the other hand the flesh [is] weak.’”

Mt 26:42, “Again for a second time, after going away, He prayed, saying, ‘My Father, if this is not able to pass away unless I drink it, Your will must be done.’”

Mt 26:43, “And after coming again, He found them sleeping; for their eyes were too heavy to stay awake.”

Mt 26:44, “And after leaving them again, going away, He prayed for a third time, saying the same thing again.”

Mt 26:45, “Then He came to the disciples and said to them, ‘Are you still sleeping and resting? Behold, the hour is near and the Son of Man is being delivered over into the hands of sinners.”

Mt 26:46, “Get up; let us go; behold, the one delivering Me over is near.’”

Mt 26:47, “And while He was still speaking, behold, Judas, one of the twelve, came and with him a large crowd with swords and clubs from the high-priests and elders of the people.”

Mt 26:48, “Now the one delivering Him over gave them a sign, saying, ‘Whomever I will kiss it is He, arrest Him.’”

Mt 26:49, “And immediately, after coming to Jesus, He said, ‘Hello, Rabbi’ and kissed Him.”

Mt 26:50, “Then Jesus said to him, ‘Friend, for which purpose are you present?’ Then after coming, they laid hands on Jesus and arrested Him.”

Mt 26:51, “And behold, one of those with Jesus, after stretching out his hand, drew his sword, and after striking the slave of the high-priest, cut off his ear.”

Mt 26:52, “Then Jesus said to him, ‘Put your sword back into its place; for all those who draw a sword will perish by a sword.”

Mt 26:53, “Or do you think that I am not able to appeal to My Father, and He will at once put at My disposal more than twelve legions of angels?”

Mt 26:54, “Therefore, how will the Scriptures be fulfilled, that it must happen this way?’”

Mt 26:55, “At that time Jesus said to the crowds, ‘Have you come out with swords and clubs to arrest Me as against a robber? Every day I used to sit in the temple, teaching and you did not seize Me.”

Mt 26:56, “However, all this has taken place, in order that the Scriptures of the prophets might be fulfilled.’ Then all the disciples, after abandoning Him, fled.”

Mt 26:57, “Then the ones having seized Jesus led Him away to Caiaphas, the high-priest, where the scribes and the elders had been gathered together.”

Mt 26:58, “However, Peter kept on following Him at a distance as far as the courtyard of the high-priest, and after entering, he sat down inside with the attendants to see the outcome.”

Mt 26:59, “Now the high-priests and the whole Sanhedrin kept seeking a false-witness against Jesus, so that they might put Him to death.”

Mt 26:60, “And yet they did not find [any], although many false-witnesses came forward. However, finally two, after coming forward,”

Mt 26:61, “said, ‘This man said, “I am able to destroy the temple of God and to restore [it] within three days.”’”

Mt 26:62, “Then, after standing up, the high-priest said to Him, ‘Do You answer nothing which these men are testifying against You?’”

Mt 26:63, “However, Jesus kept on being silent. And the high-priest said to Him, ‘I adjure You by the living God, that You tell us whether You are the Christ, the Son of God.’”

Mt 26:64, “Jesus said to him, ‘You said [it]; nevertheless I say to you, from now on you will see the Son of Man sitting at the right hand of Power, and coming on the clouds of heaven.’”

Mt 26:65, “Then the high-priest tore his robes, saying, ‘He has blasphemed! What further need do we have of witnesses? Behold, you have now heard the blasphemy;”

Mt 26:66, “What do you think?’ Then, answering, they said, ‘He is deserving of death.’”

Mt 26:67, “Then they spat in His face and punched Him; others slapped [Him],”

Mt 26:68, “saying, ‘Prophesy to us, Christ; who is the one who hit You?’”

Mt 26:69, “Now Peter was sitting outside in the courtyard, and a servant-girl came to him, saying, ‘You too were with Jesus the Galilean.’”

Mt 26:70, “However, he denied [it] before everyone, saying, ‘You do not know what you are talking about.’”

Mt 26:71, “Then, after going out to the gateway, another servant-girl saw him and said to those there, ‘This one was with Jesus, the Nazarene.’”

Mt 26:72, “And again he denied [it] with an oath, ‘I do not know the man.’”

Mt 26:73, “Then after a little while, those standing, after coming, said to Peter, ‘Truly you also belong to them; for even your accent makes you evident.’”

Mt 26:74, “Then he began to curse and swear, ‘I do not know the man!’ And immediately a rooster crowed.”

Mt 26:75, “And Peter was reminded of the statement which Jesus had said, ‘Before a rooster crows, you will deny Me three times.’ And after going outside, he cried bitterly.”

Chapter Twenty-Seven

Mt 27:1, “Now when morning came, all the high-priests and the elders of the people consulted together against Jesus in order to put Him to death;”

Mt 27:2, “and after tying Him up, they led [Him] away and delivered [Him] over to Pilate the governor.”

Mt 27:3, “At that time Judas, the one who delivered Him over, after seeing that He had been condemned, after regretting, returned the thirty pieces of silver to the high-priests and elders,”

Mt 27:4, “saying, ‘I have sinned by delivering over innocent blood.’ However, they said, ‘What [does that have to do] with us? You see [to it].’”

Mt 27:5, “And after throwing the silver-pieces into the temple, he departed; and after going away, he hanged himself.”

Mt 27:6, “Then the high-priests, after taking the silver-pieces, said, ‘It is not permitted to put them into the temple treasury, since it is the price of blood.’”

Mt 27:7, “Then after consulting together, they bought from them the Potter’s Field for a burial place for strangers.”

Mt 27:8, “Therefore, that field is called, ‘Field of Blood’ until today.”

Mt 27:9, “Then that which was spoken through Jeremiah the prophet was fulfilled, saying: AND THEY TOOK THE THIRTY SILVER PIECES, THE PRICE OF THE ONE WHO WAS VALUED (WHOM THEY VALUED) by the sons of Israel;”

Mt 27:10, “AND THEY GAVE THEM FOR THE POTTER’S FIELD,’ AS THE LORD DIRECTED ME.”

Mt 27:11, “Now Jesus was stood before the governor, and the governor questioned Him, saying, ‘Are You the King over the Jews?’ Then Jesus said to him, ‘Are you saying [this]?’””

Mt 27:12, “And while He was being accused by the high-priests and elders, He answered nothing.”

Mt 27:13, “Then Pilate said to Him, ‘Do You not hear how many things they are testifying against You?’”

Mt 27:14, “And He did not answer him with regard to not even one thing, so that the governor was exceedingly amazed.”

Mt 27:15, “Now during the festival the governor was accustomed to release for the crowd one prisoner whom they wanted.”

Mt 27:16, “Now at that time they were holding a notorious prisoner, named Barabbas.”

Mt 27:17, “Therefore, when they had been gathered together, Pilate said to them, ‘Whom do you want that I release for you? Barabbas, or Jesus who is called Christ?’”

Mt 27:18, “For he knew that because of envy they had delivered Him over.”

Mt 27:19, “Now while he was sitting on the judgment seat, his wife sent to him [a message], saying, ‘[There is] nothing with regard to you and to that righteous Man; for last night I suffered many things during a dream because of Him.’”

Mt 27:20, “However, the high-priests and the elders persuaded the crowds that they might ask for Barabbas and put Jesus to death.”

Mt 27:21, “Then answering, the governor said to them, ‘Whom of the two do you want that I release to you?’ Then they said, ‘Barabbas’.”

Mt 27:22, “Pilate said to them, ‘Therefore, what shall I do with Jesus who is called ‘Christ?’ They all said, ‘He must be crucified.’”

Mt 27:23, “And he said, ‘Why, what evil has He done?’ However, they kept on shouting even more, saying, ‘He must be crucified!’”

Mt 27:24, “Now when Pilate saw that he was accomplishing nothing, but rather a riot was occurring, after taking water, he washed his hands in front of the crowd, saying, ‘I am innocent because of this blood; you see to [it].’”

Mt 27:25, “And answering, all the people said, ‘His blood [is] on us and on our children.’”

Mt 27:26, “Then he released Barabbas to them; however, after flogging, he delivered Jesus over in order to be crucified.”

Mt 27:27, “Then the soldiers of the governor, after taking Jesus into the Praetorium, gathered together on Him the whole cohort.”

Mt 27:28, “And after stripping Him, they put on Him a scarlet robe,”

Mt 27:29, “and after weaving a crown from thorns, they placed [it] on his head and a reed in His right hand, and after falling down before Him, they ridiculed Him, saying, ‘Hail, King of the Jews’,”

Mt 27:30, “and after spitting on Him, they took the reed and kept on striking [Him] on His head.”

Mt 27:31, “And when they had ridiculed Him, they stripped Him (of) the robe and put His garments on Him, and led Him away to crucify Him.”

Mt 27:32, “Now as they were coming out, they found a man of Cyrene named Simon, they forced this one to carry His cross.”

Mt 27:33, “And after coming to a place called Golgotha, which means ‘Place of a Skull’,”

Mt 27:34, “they gave Him wine having been mixed with gall to drink; and after tasting, He was not willing to drink.”

Mt 27:35, “Then after nailing Him, they divided His garments by casting a lot,”

Mt 27:36, “and sitting down, they kept on guarding Him there.”

Mt 27:37, “And above His head they put the charge written against Him, ‘THIS IS JESUS THE KING OF THE JEWS.’”

Mt 27:38, “Then two thieves were crucified with Him, one on the right and one on the left.”

Mt 27:39, “Now those passing by kept on slandering Him, shaking their heads”

Mt 27:40, “and saying, ‘You who intend to destroy the temple and rebuild [it] in three days, save Yourself! If You are the Son of God, come down from the cross.’”

Mt 27:41, “In the same way also the high-priests, along with the scribes and elders, while ridiculing, kept on saying,”

Mt 27:42, “He saved others; He is not able to save Himself. He’s the King of Israel; He must come down from the cross now, and we will believe in Him.”

Mt 27:43, “He trusts in God; He must rescue Him now, if He likes Him; for He said, “I am the Son of God.”’”

Mt 27:44, “Now the thieves who had been crucified with Him also kept on insulting Him the same way.”

Mt 27:45, “Now from the sixth hour darkness occurred on all the earth until the ninth hour.”

Mt 27:46, “Then about the ninth hour Jesus cried out with a loud voice, saying, ‘Eli, Eli, lema sabachthani?’ that is, ‘My God, My God, why have You forsaken Me?’”

Mt 27:47, “Then some of those standing there, after hearing [this] kept saying, ‘He is summoning Elijah.’”

Mt 27:48, “And immediately one of them, after running and taking a sponge, and after filling [it] with sour wine, and after putting [it] on a staff, gave Him a drink.”

Mt 27:49, “However, the rest kept saying, ‘Leave [Him] alone, let us see whether Elijah is coming to save Him’.”

Mt 27:50, “Then Jesus again, crying with a loud voice gave up His spirit.”

Mt 27:51, “And behold, the veil of the temple was split in two from top to bottom; and the earth was shaken and the rocks were split.”

Mt 27:52, “And the tombs were opened, and many bodies of the holy ones who had fallen asleep were raised;”

Mt 27:53, “and after coming out of the tombs after His resurrection, they entered into the holy city and appeared to many.”

Mt 27:54, “Now the centurion and those with him guarding Jesus, after seeing the earthquake and the things having happened, became extremely frightened, saying, ‘Truly this was the Son of God!’”

Mt 27:55, “Now many women there were watching from a distance, who had followed Jesus from Galilee, serving Him;”

Mt 27:56, “among whom was Mary Magdalene and Mary the mother of James and Joseph and the mother of the sons of Zebedee.”

Mt 27:57, “Now when it became evening, a rich man from Arimathea, named Joseph, came, who himself had also become a disciple of Jesus.”

Mt 27:58, “This man, after coming to Pilate, asked for the body of Jesus. Then Pilate commanded [it] be given.”

Mt 27:59, “And after taking the body, Joseph wrapped it in clean linen-cloth”

Mt 27:60, “and laid it in his new tomb, which he had cut in the rock, and after rolling a large stone in front of the entrance of the tomb, he went away.”

Mt 27:61, “Now Mary Magdalene and the other Mary were there, sitting opposite the grave.”

Mt 27:62, “Now on the next day, which is after the day of preparation, the high-priests and the Pharisees were gathered together with Pilate,”

Mt 27:63, “saying, ‘Lord, we remember that that deceiver said while being alive, ‘After three days I am raised.’”

Mt 27:64, “Therefore, order that the grave be made secure until the third day, lest, after coming, His disciples steal Him and say to the people, “He has been raised from the dead,” and the last state will be worse than the first.’”

Mt 27:65, “Pilate said to them, ‘You have the guard; go; make [it] as secure as you know how.’”

Mt 27:66, “Then after going, they made the grave secure, sealing the stone with the guard.”

Chapter Twenty-Eight

Mt 28:1, “Now after the Sabbath, as it began to dawn toward the first day of the week, Mary Magdalene and the other Mary came to look at the grave.”

Mt 28:2, “And behold, a great earthquake occurred; for an angel of the Lord, after descending from heaven, and after coming, rolled away the stone and proceeded to sit on it.”

Mt 28:3, “Now his appearance was like lightning, and his clothing white as snow.”

Mt 28:4, “Now the guards were shaken from fear of him and became like dead men.”

Mt 28:5, “Then answering, the angel said to the women, ‘Stop being afraid; for I know that you are seeking Jesus, who has been crucified.”

Mt 28:6, “He is not here; for He has been raised, just as He said. Come, see the place where He was lying.”

Mt 28:7, “And so, go quickly, tell His disciples that He has been raised from the dead; and behold, He is going ahead of you into Galilee; there you will see Him; behold, I have told you.’”

Mt 28:8, “And after departing quickly from the tomb with reverence and great joy, they ran to inform His disciples.”

Mt 28:9, “And behold, Jesus met them, saying, ‘Good Morning’. Then after coming before [Him], they took hold of His feet and worshiped Him.”

Mt 28:10, “Then Jesus said to them, ‘Stop being afraid; go, report to My brethren, in order that they might go into Galilee, and there they will see Me.’”

Mt 28:11, “Now while they were departing, behold, some of the guard, after coming into the city, reported to the high-priests all these happenings.”

Mt 28:12, “And after being assembled with the elders, and plotting together, they gave a rather large sum of money to the soldiers,”

Mt 28:13, “saying, ‘Say, ‘His disciples, after coming by night, stole Him, while we were sleeping.’”

Mt 28:14, “And if this should be heard before your governor, we will persuade [him] and we will keep you out of trouble.”’”

Mt 28:15, “Then after taking the silver, they did as they had been instructed. And this story has been widely spread among Judeans until today.”

Mt 28:16, “Now the eleven disciples went to Galilee to the mountain where Jesus had instructed them.”

Mt 28:17, “And after seeing Him, they worshipped Him; however, they doubted.”

Mt 28:18, “And after coming, Jesus spoke to them, saying, ‘All authority in heaven and on earth has been given to Me.”

Mt 28:19, “Therefore, after going, make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,”

Mt 28:20, “teaching them to observe everything that I have commanded you; and behold, I am with you all the days until the end of the age.’”

Mk 1:1, “The beginning of the good news of Jesus Christ, the Son of God.”

Mk 1:2, “As it stands written in Isaiah the prophet: ‘Behold, I am sending My messenger before You, who will prepare Your way;”

Mk 1:3, “A voice of crying in the wilderness, “Prepare the way for the Lord, Make His paths straight.”’”

Mk 1:4, “John arrived, baptizing in the wilderness and proclaiming a baptism because of a change of mind resulting in the forgiveness of sins.”

Mk 1:5, “And all the Judean district was going out to him, and all the Jerusalemites; and they were being baptized by him in the Jordan River, acknowledging their sins.”

Mk 1:6, “And John was clothed with camel’s hair and a leather belt around his waist, and eating locusts and wild honey.”

Mk 1:7, “And he was proclaiming, saying, ‘The Mightier One than I is coming after me, concerning whom I am not worthy, after bending down, to untie the strap of His sandals.”

Mk 1:8, “I baptized you with water; but He will baptize you with the Holy Spirit.’”

Mk 1:9, “And it came to pass in those days [that] Jesus came from Nazareth in Galilee and was baptized by John in the Jordan.”

Mk 1:10, “And immediately coming up out of the water, He saw the heavens being divided, and the Spirit descending like a dove on Him;”

Mk 1:11, “and a voice came from the heavens: ‘You are My beloved Son, in You I am well-pleased.’”

Mk 1:12, “And immediately the Spirit led Him out into the wilderness.”

Mk 1:13, “And He was in the wilderness for forty days, being tempted by Satan; in addition He was with the wild animals, and the angels were ministering to Him.”

Mk 1:14, “Now after John had been taken into custody, Jesus came into Galilee, proclaiming the good news from God,”

Mk 1:15, “and saying, ‘The time is fulfilled, and the kingdom of God has come near; change your minds and believe in the good news.’”

Mk 1:16, “And as He was passing by the lake of Galilee, He saw Simon and Andrew, the brother of Simon, casting [a net] in the lake; for they were fishermen.”

Mk 1:17, “And Jesus said to them, ‘Come! Follow Me, and I will make you become fishermen of men.’”

Mk 1:18, “And immediately after leaving their nets, they followed Him.”

Mk 1:19, “And after going on a little [farther], He saw James, the [son] of Zebedee, and John, his brother; and they were mending the nets in the boat.”

Mk 1:20, “And immediately He called them; and after leaving their father Zebedee in the boat with the hired men, they went away following Him.”

Mk 1:21, “And then they went into Capernaum; and immediately on the Sabbath, after entering into the synagogue, He began to teach.”

Mk 1:22, “And they were amazed because of His teaching; for He was teaching them as [one] having authority, and not like the scribes.”

Mk 1:23, “And then there was a man in their synagogue with an unclean spirit; and he cried out,”

Mk 1:24, “saying, ‘What do we have against each other, the Nazarene Jesus? Have You come to destroy us? I know who You are—the Holy One from God!’”

Mk 1:25, “And Jesus rebuked him, saying, ‘Be silent, and come out of him!’”

Mk 1:26, “And then, after shaking him to and fro and crying out with a loud voice, the unclean spirit came out of him.”

Mk 1:27, “And they all were amazed, with the result that they discussed [it] among themselves, saying, ‘What is this? A new teaching with authority! He commands even the unclean spirits, and they obey Him.’”

Mk 1:28, “And His fame went out immediately everywhere into all the region of Galilee.”

Mk 1:29, “And immediately after coming out of the synagogue, they came into the house of Simon and Andrew, with James and John.”

Mk 1:30, “Now the mother-in-law of Simon was lying down because of a fever; and immediately they spoke to Him about her.”

Mk 1:31, “And after coming to her, He raised her up by taking hold of her hand, and the fever left her, and she began serving them.”

Mk 1:32, “Now after evening came, when the sun had set, they began bringing to Him all those who were ill and demon possessed.”

Mk 1:33, “And the whole city had gathered together at the door.”

Mk 1:34, “And He healed many being sick with various diseases, and cast out many demons; and He was not permitting the demons to speak, because they knew Him.”

Mk 1:35, “And early in the morning, while quite dark, after rising, He left and went away to an isolated place, and was praying there.”

Mk 1:36, “And then Simon and those with him searched for Him;”

Mk 1:37, “and they found Him, and said to Him, ‘Everyone is looking for You.’”

Mk 1:38, “And He said to them, ‘Let us go elsewhere to the neighboring market-towns, in order that I might preach there also; for I came for this purpose.’”

Mk 1:39, “And He went into their synagogues in all Galilee, preaching and casting out the demons.”

Mk 1:40, “And then a leper came to Him, imploring Him and falling on his knees and saying to Him, ‘If You are willing, You can make me clean.’”

Mk 1:41, “And feeling sympathy, after stretching out His hand, He touched [him] and said to him, ‘I am willing; be cleansed.’”

Mk 1:42, “And immediately the leprosy went away from him and he was cleansed.”

Mk 1:43, “And after sternly warning him, immediately He sent him away,”

Mk 1:44, “and He said to him, ‘See to it that you say nothing to no one; but go, show yourself to the priest and offer for your purification what Moses ordered, for a testimony to them.’”

Mk 1:45, “However, after going out, he began to publicly proclaim freely and spread abroad the story, with the result that He was no longer able to publicly enter into a city, but stayed outside in desolate places; and they were coming to Him from all directions.”

Chapter Two

Mk 2:1, “And then, after entering again into Capernaum after [several] days, it became known that He was at home.”

Mk 2:2, “And many were gathered together, with the result that [there was] no longer room for not even those near the door; and He was speaking the [gospel] message to them.”

Mk 2:3, “And they came, bringing a paralytic to Him, being carried by four men.”

Mk 2:4, “And not being able to bring [the paralytic] to Him because of the crowd, they removed the roof where He was; and after digging through, they let down the pallet on which the paralytic was lying.”

Mk 2:5, “And seeing their faith, Jesus said to the paralytic, ‘Child, your sins are forgiven.’”

Mk 2:6, “Now some of the scribes were sitting there and carefully reasoning in their hearts,”

Mk 2:7, “‘Why is this man speaking in this manner? He is blaspheming; who can forgive sins except God alone?’”

Mk 2:8, “And immediately, after perceiving in His spirit that they were carefully considering in this manner within themselves, Jesus said to them, ‘Why are you carefully considering these things in your hearts?”

Mk 2:9, “Which is easier, to say to the paralytic, “Your sins are forgiven”; or to say, “Get up, and pick up your pallet and walk”?”

Mk 2:10, “However, in order that you may know that the Son of Man has authority on earth to forgive sins’—He said to the paralytic,”

Mk 2:11, “‘I say to you, get up, pick up your pallet and go to your house.’”

Mk 2:12, “And he got up, and immediately after picking up the pallet, he went out in the sight of everyone, with the result that everyone was amazed and glorifying God, saying, ‘We have never seen anything like this.’”

Mk 2:13, “And He went out again by the lake; and all the people were coming to Him, and He was teaching them.”

Mk 2:14, “And as He was passing by, He saw Levi, the [son] of Alphaeus, sitting at the tax-office, and He said to him, ‘Follow Me!’ And after getting up, he followed Him.”

Mk 2:15, “And it happened that He was dining in his house, and many tax collectors and sinners were dining with Jesus and His disciples; for there were many, and they were following Him.”

Mk 2:16, “When the scribes of the Pharisees saw that He was eating with the sinners and tax-collectors, they said to His disciples, ‘Why is He eating and drinking with tax collectors and sinners?’”

Mk 2:17, “And after hearing [this], Jesus said to them, ‘Those who are healthy have no need for a physician, but those who are sick; I did not come to call the righteous, but sinners.’”

Mk 2:18, “Now the disciples of John and the Pharisees were fasting; and they [the scribes of the Pharisees] came and said to Him, ‘Why do John’s disciples and the disciples of the Pharisees fast, but Your disciples do not fast?’”

Mk 2:19, “And Jesus said to them, ‘While the bridegroom is with them, the attendants of the bridegroom cannot fast, can they? As long as they have the bridegroom with them, they cannot fast.”

Mk 2:20, “However the days will come when the bridegroom is taken away from them, and then they will fast in that day.”

Mk 2:21, “No one sews a patch of unshrunken cloth on an old garment; otherwise the patch pulls away from it, the new from the old, and it becomes a worse tear.”

Mk 2:22, “And no one puts new wine into old wineskins; otherwise the wine will burst the wine-skins, and the wine is lost and the wine-skins; but new wine into new wineskins.’”

Mk 2:23, “And it happened that He was going through the grain fields on the Sabbath, and His disciples began to make their way, while picking the heads of grain.”

Mk 2:24, “And so the Pharisees were saying to Him, ‘Look, why are they doing on the Sabbath, what is not permitted?’”

Mk 2:25, “And He said to them, “Have you never read what David did, when he was in need; that is, he and those with him were hungry;”

Mk 2:26, “how he entered into the house of God in the time of Abiathar, the high priest, and ate the loaves of presentation bread, which is not authorized [for anyone] to eat except the priests, and he also gave to those who were with him?’”

Mk 2:27, “And Jesus said to them, ‘The Sabbath was established for man, and not man because of the Sabbath.”

Mk 2:28, “Therefore the Son of Man is lord even over the Sabbath.”

Chapter Three

Mk 3:1, “And He entered again into the synagogue; and a man was there, having a paralyzed hand.”

Mk 3:2, “And they were watching Him [to see] if He would heal him on the Sabbath, in order that they might bring charges against Him.”

Mk 3:3, “And He said to the man having the withered hand, ‘Come into the middle!’”

Mk 3:4, “And He kept on saying to them, ‘Is it right to do good or to do wrong on the Sabbath, to save a life or to kill?’ But they kept on being silent.”

Mk 3:5, “And after looking around at them with indignation, being grieved because of the hardening of their heart, He said to the man, ‘Stretch out your hand.’ And he stretched [it] out, and his hand was restored.”

Mk 3:6, “And after going out, the Pharisees immediately devised a plan with the Herodians against Him, [as to] how they might kill Him.”

Mk 3:7, “And then Jesus withdrew to the lake with His disciples; and a great crowd from Galilee followed; and from Judea,”

Mk 3:8, “and from Jerusalem, and from Idumea, and on the other side of the Jordan, and the region around Tyre and Sidon, a large number [of people], hearing everything that He was doing, came to Him.”

Mk 3:9, “And He told His disciples that a small boat should stand ready for Him because of the crowd, in order that they might not crowd Him;”

Mk 3:10, “for He had healed many, with the result that all those who had diseases pressed upon Him in order to touch Him.”

Mk 3:11, “And the unclean spirits, whenever they caught sight of Him, would fall down before Him and shout, saying, ‘You are the Son of God!’”

Mk 3:12, “And He strictly warned them, in order that they might not reveal His identity.”

Mk 3:13, “And He went up onto the mountain and summoned those whom He Himself wanted, and they came to Him.”

Mk 3:14, “And He appointed twelve, whom He also gave the name ‘apostles’, in order that they might be with Him and in order that He might send them out to preach”

Mk 3:15, “and to have authority to cast out demons.”

Mk 3:16, “And He appointed the twelve: and He gave to Simon the name Peter,”

Mk 3:17, “and James, the [son] of Zebedee, and John the brother of James, and He gave to them the name Boanerges, which means, ‘Sons of Thunder’;”

Mk 3:18, “and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James, the son of Alphaeus, and Thaddaeus, and Simon the Zealot”

Mk 3:19, “and Judas Iscariot, who also betrayed Him.”

Mk 3:20, “And then He came home, and the crowd gathered again, with the result that they were not even able to eat a meal.”

Mk 3:21, “And when His own family heard, they went out to take control of Him; for they were saying, ‘He has lost His senses.’”

Mk 3:22, “Now the scribes who came down from Jerusalem kept saying, ‘He is possessed by Beelzebul,’ and ‘He casts out the demons by the ruler of the demons.’”

Mk 3:23, “And He called them to Himself and began speaking to them in parables, ‘How can Satan cast out Satan?”

Mk 3:24, “And if a kingdom is divided against itself, that kingdom is not able to stand.”

Mk 3:25, “And if a house is divided against itself, that house will not be able to stand.”

Mk 3:26, “And if Satan has rebelled against himself and is divided, he is not able to stand, but he is finished!”

Mk 3:27, “But no one, after entering into the house of a strong man, is able to plunder his property unless he first ties up the strong man, and then he will rob his house.”

Mk 3:28, “Truly I say to you, all sins will be forgiven the sons of men, and whatever blasphemies they blaspheme;”

Mk 3:29, “but whoever blasphemes against the Holy Spirit does not have forgiveness forever, but is guilty of an eternal sin’—”

Mk 3:30, “because they kept saying, ‘He has an unclean spirit.’”

Mk 3:31, “And then His mother and His brothers came; and while standing outside, they sent [word] to Him to summon Him.”

Mk 3:32, “Now a crowd was sitting around Him, and they said to Him, ‘Behold, Your mother and Your brothers are outside looking for You.’”

Mk 3:33, “Answering, He said to them, ‘Who are My mother and My brothers?’”

Mk 3:34, “And after looking around at those who were sitting around Him, He said, ‘Behold My mother and My brothers!”

Mk 3:35, “For whoever does the will of God, he is My brother and sister and mother.’”

Chapter Four

Mk 4:1, “And He began to teach again by the lake. And a very large crowd was gathered to Him, with the result that after stepping into a boat in the lake, He was sitting down; and the whole crowd was by the lake on the land.”

Mk 4:2, “And He was teaching them many things in parables, and was saying to them in His teaching,”

Mk 4:3, “Listen! Behold, the sower went out to sow;”

Mk 4:4, “and while he was sowing, some [seed] fell on the road, and the birds came and ate it up.”

Mk 4:5, “And other [seed] fell on rocky ground where it did not have much soil; and immediately it sprang up because it did not have depth of soil.”

Mk 4:6, “And when the sun had risen, it was scorched; and because it did not have a root, it withered.”

Mk 4:7, “And other [seed] fell among the thorns, and the thorns came up and choked it, and it did not yield a crop.”

Mk 4:8, “And others fell into the good soil, and continued to yield a crop while coming up and growing and one produced thirty, and one sixty, and one one-hundred.’”

Mk 4:9, “And He was saying, ‘He who has ears to hear, must hear.’

Mk 4:10, “And when He was alone, those around Him along with the twelve, began asking Him about the parables.”

Mk 4:11, “And He was saying to them, ‘To you the mystery regarding the kingdom of God has been given. But to those outside [they] receive everything in parables,”

Mk 4:12, “in order that, while seeing, they may see and not perceive, and while hearing, they may hear and not understand, that they might not turn around and it be forgiven them.’”

Mk 4:13, “And He said to them, ‘Do you not understand this parable? How will you understand all the parables?”

Mk 4:14, “The sower sows the word.”

Mk 4:15, “Now these are the ones on the road, where the word is sown; and when they hear, immediately Satan comes and takes away the message which has been sown in them.”

Mk 4:16, “In addition these [seeds] are the ones which were sown on the rocky ground, the ones who, when they hear the word, immediately receive it with joy;”

Mk 4:17, “and they do not have a firm root in themselves, but they are temporary; then, when affliction or persecution occurs because of the word, immediately they fall away.”

Mk 4:18, “And others are the ones being sown into the thorns; these are the ones who have heard the word,”

Mk 4:19, “and yet the worries of the present age and the seduction from riches, and the desires for other things, entering in, choke the word, and it becomes unfruitful.”

Mk 4:20, “And those are the ones who were sown on the good soil; and they keep on hearing the word and keep on accepting [it], and one bear fruit thirtyfold, and one sixtyfold, and one a hundredfold.’”

Mk 4:21, “And He was saying to them, ‘A lamp is not brought in order to be put under a basket or under a bed, is it? Is it not brought in order that it might be put on the lampstand?”

Mk 4:22, “For it [a lamp=the gospel] is not hidden, except that it might be revealed; nor has it been a secret, but in order that it might become widely known.”

Mk 4:23, “If anyone has ears to hear, he must hear.’”

Mk 4:24, “And He was saying to them, ‘Beware of what you listen to. By means of which measure you measure, it will be measured to you; and it will be added to you.”

Mk 4:25, “For the one who has, it will be given to him; and the one who does not have, even what he has will be taken away from him.”

Mk 4:26, “And He was saying, ‘The kingdom of God is as follows: [it is] like a man [who] casts seed upon the soil;”

Mk 4:27, “and he sleeps by night and gets up by day, and the seed sprouts and grows—how, he himself does not know.”

Mk 4:28, “The soil bears fruit by itself; first the grass, then the head, then the full grain in the head.”

Mk 4:29, “But when the [condition of the] crop permits, he immediately sends for the sickle, because the harvest has come.’”

Mk 4:30, “And He said, ‘How shall we compare the kingdom of God, or by what parable shall we explain it?”

Mk 4:31, “[It is] comparable to the mustard seed, which, whenever it is sown on the soil, though it is smaller than all the seeds on the earth,”

Mk 4:32, “and yet when it is sown, it grows up and becomes larger than all the garden plants and produces great branches; with the result that the birds of the air are able to nest under its shade.’”

Mk 4:33, “And with many such parables He kept on speaking the word to them, to the degree that they were able to hear;”

Mk 4:34, “And He did not speak to them without a parable; but He was explaining everything privately to His own disciples.”

Mk 4:35, “And He said to them on that day, when evening came, ‘Let us go over to the other side.’”

Mk 4:36, “And after leaving the crowd, they took Him along in the boat as He was; and other boats were with Him.”

Mk 4:37, “And a fierce gale of wind arose, and the waves were breaking over the boat, with the result that the boat was already being filled.”

Mk 4:38, “And He was in the stern on a cushion, sleeping; and they woke Him and said to Him, ‘Teacher, do You not care that we are perishing?’”

Mk 4:39, “And after being awakened, He rebuked the wind and said to the lake, ‘Be quiet, be silent.’ And the wind stopped and it became perfectly calm.”

Mk 4:40, “And He said to them, ‘Why are you cowardly? Do you not yet have faith?’”

Mk 4:41, “And they became afraid with a great fear and said to one another, ‘Who then is this, that even the wind and the sea obey Him?’”

Chapter Five

Mk 5:1, “And they came to the other side of the lake, into the district of the Gerasenes.”

Mk 5:2, “And when He got out of the boat, immediately a man from the tombs with an unclean spirit met Him,”

Mk 5:3, “who had his dwelling place among the tombs. And no one was any longer able to bind him, not even with a chain;”

Mk 5:4, “because he had often been bound with shackles and chains, and the chains had been torn apart by him and the shackles had been broken, and no one was strong enough to subdue him.”

Mk 5:5, “And constantly, night and day, among the tombs and in the hills, he kept on screaming and cutting himself with stones.”

Mk 5:6, “And after seeing Jesus from a distance, he ran and prostrated himself before Him;”

Mk 5:7, “and after screaming with a loud voice, he said, ‘What do I have to do with You, Jesus, Son of the Most High God? I implore You by God, do not torment me!’”

Mk 5:8, “For He had said to him, ‘Unclean spirit, come out of the man!’”

Mk 5:9, “And He asked him, ‘What [is] your name?’ And he said to Him, ‘My name [is] Legion; for we are many.’”

Mk 5:10, “And he kept on begging Him earnestly that He might not send them out of the district.”

Mk 5:11, “Now there was there on the hill a large herd of pigs being fed.”

Mk 5:12, “And they begged Him, saying, ‘Send us into the pigs, in order that we may enter into them.’”

Mk 5:13, “And He gave permission to them. And after coming out, the unclean spirits entered into the pigs; and the herd rushed down the steep bank into the lake, about two thousand; and they were drowned in the lake.”

Mk 5:14, “And their herdsmen fled and reported [it] in the city and in the farms. And they [the whole city] came to see what it was that had happened.”

Mk 5:15, “And they came to Jesus and observed the demonized man sitting, being clothed, and in his right mind, the one who had had the legion; and they became frightened.”

Mk 5:16, “And those who had seen described to them how it had happened to the demon-possessed man, and about the pigs.”

Mk 5:17, “And they began to implore Him to depart from their district.”

Mk 5:18, “And as He was getting into the boat, the demon-possessed man was imploring Him that he might be with Him.”

Mk 5:19, “And He did not let him, but He said to him, ‘Go to your house to your own people and report to them all that the Lord has done for you, and had mercy on you.’”

Mk 5:20, “And he went away and began to proclaim in Decapolis all that Jesus had done for him; and everyone kept on being astonished.”

Mk 5:21, “And after Jesus had crossed over again in the boat to the other side, a large crowd was gathered around Him; and so He was by the lake.”

Mk 5:22, “And one of the rulers of the synagogue who possesses the name Jairus came up, and after seeing Him, fell at His feet”

Mk 5:23, “and earnestly implored Him, saying, ‘My little daughter is at the point of death; after coming, please lay Your hands on her, in order that she might get well and live.’”

Mk 5:24, “And He went away with him; and a large crowd was following Him and kept pressing upon Him.”

Mk 5:25, “And a woman, living with a flow of blood for twelve years,”

Mk 5:26, “and after suffering much by many physicians, and after spending everything she had, and after not being helped at all, but rather after suffering more severely—”

Mk 5:27, “after hearing about Jesus, after coming from behind in the crowd, touched His coat.”

Mk 5:28, “For she kept saying [to herself], ‘If I just touch His garments, I will get well.’”

Mk 5:29, “And immediately the flow of her blood was dried up; and she knew in her body that she was healed from her suffering.”

Mk 5:30, “And immediately Jesus, after perceiving within Himself the power having gone out from Him, after turning around in the crowd, said, ‘Who touched My garments?’”

Mk 5:31, “And His disciples said to Him, ‘You see the crowd pressing upon You, and yet You say, “Who touched Me?”’”

Mk 5:32, “And He looked around to see who had done this.”

Mk 5:33, “But the woman, being afraid and trembling, knowing what had happened to her, came and fell down before Him and told Him the whole truth.”

Mk 5:34, “Then He said to her, ‘Daughter, your faith has made you well; go in peace and be healed from your suffering.’”

Mk 5:35, “While He was still speaking, they came from the leader of the synagogue, saying, ‘Your daughter has died; why still bother the Teacher?’”

Mk 5:36, “But Jesus, after overhearing the statement being spoken, said to the leader of the synagogue, ‘Do not be afraid, only believe.’”

Mk 5:37, “And He did not allow anyone to accompany Him, except Peter and James and John, the brother of James.”

Mk 5:38, “And they came to the house of the synagogue-leader; and He saw a commotion, and weeping and wailing loudly.”

Mk 5:39, “And after entering in, He said to them, ‘Why are you distressed and weeping? The child has not died, but is sleeping.’”

Mk 5:40, “And they began laughing at Him. But, after forcing everyone to leave, He took along the child’s father and mother as well as those with Him, and entered where the child was.”

Mk 5:41, “And after taking hold of the hand of the child, He said to her, ‘Talitha koum! (which is translated, ‘Little girl, I say to you, get up!’).”

Mk 5:42, “And immediately the girl got up and began to walk around; for she was twelve years old. And immediately they were amazed with great astonishment.”

Mk 5:43, “And He gave orders to them strictly that no one should know about this, and said to give to her [something] to eat.”

Chapter Six

Mk 6:1, “And He went out from there and came into His hometown; and His disciples followed Him.”

Mk 6:2, “And when the Sabbath came, He began to teach in the synagogue; and many listeners were astounded, saying, “‘Where [did] this man [get] these things, and what [is] this wisdom, which has been given to Him, and such miracles occurring by His hands?”

Mk 6:3, “Is this not the carpenter, the son of Mary, and brother of James and Joses and Judas and Simon? Are not His sisters here with us?’ And they were offended [repelled] by Him.”

Mk 6:4, “And Jesus said to them, ‘A prophet is not dishonored except in his hometown and among his own relatives and in his household.’”

Mk 6:5, “And He was not able to do not even one miracle there except, after laying His hands on a few sick [people], He healed [them].”

Mk 6:6, “And He was amazed because of their unbelief. And He was going around the villages teaching.”

Mk 6:7, “And He summoned the twelve and began to send them out two by two, and gave them authority over the unclean spirits;”

Mk 6:8, “and He directed them that they should take nothing for the journey, except a staff only—no bread, no backpack, no money in their belt—”

Mk 6:9, “but after having put on sandals; and, ‘Do not put on two shirts.’”

Mk 6:10, “And He said to them, ‘Wherever you enter into a house, stay there until you leave from there.”

Mk 6:11, “And whatever place does not welcome you or listen to you, as you leave from there, shake off the dust underneath your feet for a testimony against them.’”

Mk 6:12, “And after leaving, they proclaimed that they should change their mind.”

Mk 6:13, “And they were casting out many demons and were anointing with olive oil many sick people and healing [them].”

Mk 6:14, “And King Herod heard, for His person had become well known; and they were saying, ‘John the Baptist is risen from the dead, and because of this these miracles are at work in Him.’”

Mk 6:15, “But others were saying, ‘He is Elijah.’ And others were saying, ‘[He is] a prophet, like one of the prophets.’”

Mk 6:16, “But when Herod heard, he kept saying, ‘John, whom I beheaded, he has been raised!’”

Mk 6:17, “For Herod himself, after sending, had John arrested and bound him in prison because of Herodias, the wife of Philip, his brother, because he had married her.”

Mk 6:18, “For John had been saying to Herod, ‘It is not permitted for you to have your brother’s wife.’”

Mk 6:19, “Now Herodias had a grudge against him and wanted to kill him, and yet was not able;”

Mk 6:20, “for Herod was afraid of John, knowing him [to be] a righteous and holy man, and so he protected him. And after hearing him, he was very confused; and yet he gladly kept on listening to him.”

Mk 6:21, “And after a suitable day came, when Herod on his birthday prepared a dinner for his great men and military tribunes and the leading men of Galilee;”

Mk 6:22, “and after his step-daughter by Herodias came in and danced, she pleased Herod and those eating with [him]. The king said to the girl, ‘Ask me for whatever you want and I will give [it] to you.’”

Mk 6:23, “And he swore to her, ‘Whatever you ask me, I will give to you up to half of my kingdom.’”

Mk 6:24, “And after going out, she said to her mother, ‘What shall I ask for?’ And she said, ‘The head of John the Baptist.’”

Mk 6:25, “And immediately after coming in a hurry to the king, she asked, saying, ‘I want at once that you give to me on a platter the head of John the Baptist.’”

Mk 6:26, “And although being deeply grieved, the king, because of his oaths and his dinner guests, was not willing to refuse her.”

Mk 6:27, “And immediately, while sending an executioner, the king commanded [him] to bring his head. And after departing, he beheaded him in the prison,”

Mk 6:28, “and brought his head on a platter, and gave it to the girl; and the girl gave it to her mother.”

Mk 6:29, “And after hearing about [this], his disciples came and removed his corpse and laid it in a tomb.”

Mk 6:30, “And the apostles were assembled with Jesus; and they reported to Him all that they had done and all that they had taught.”

Mk 6:31, “And He said to them, ‘You yourselves come privately to an isolated place and rest for a short time.’ (For there were many comers and goers, and they did not even have time to eat.)”

Mk 6:32, “And they went away in a boat to an isolated place by themselves.”

Mk 6:33, “And they saw them leaving, and many recognized [them] and ran there together on foot from all the cities, and arrived before them.”

Mk 6:34, “And after disembarking, He saw a large crowd, and He felt sympathy for them, because they were like sheep not having a shepherd; and He began to teach them many things.”

Mk 6:35, “And since it was already quite late, after coming to Him His disciples were saying, ‘This place is desolate and [it is] already quite late;”

Mk 6:36, “send them away, in order that, after going into the nearby farms and villages, they might buy for themselves [that] they might eat something.’”

Mk 6:37, “But the One answering said to them, ‘You give them [something] to eat!’ And they said to Him, ‘After going, should we buy bread for two-hundred denarii and give them [something] to eat?’”

Mk 6:38, “Then He said to them, ‘How many loaves of bread do you have? Go, look!’ And after ascertaining, they said, ‘Five, and two fish.’”

Mk 6:39, “And He directed them to sit down, everyone in groups on the green grass.”

Mk 6:40, “And they sat down group by group by hundreds and by fifties.”

Mk 6:41, “And after taking the five loaves of bread and the two fish, looking up toward heaven, He blessed [the food] and broke the bread and He kept giving [pieces] to the disciples, in order that they might set [food] before them; and He distributed the two fish to all.”

Mk 6:42, “And they all ate and they were filled,”

Mk 6:43, “and they picked up enough fragments to fill up twelve baskets, as well as from the fish.”

Mk 6:44, “And those who ate were five thousand men.”

Mk 6:45, “And immediately He compelled His disciples to step into the boat and to go ahead to the other side to Bethsaida, while He Himself sent the crowd away.”

Mk 6:46, “And after saying farewell to them, He left toward the mountain to pray.”

Mk 6:47, “And when evening occurred, the boat was in the middle of the lake, and He [was] alone on the land.”

Mk 6:48, “And after seeing them being harassed by the driving [wind], for the wind was contrary to them, about the fourth watch of the night He came to them, walking on the lake; and He wanted to pass by them.”

Mk 6:49, “But when they saw Him walking on the lake, they supposed that it was a ghost, and screamed;”

Mk 6:50, “for they all saw Him and were terrified. However, immediately He spoke with them and said to them, ‘Have courage; I am, do not be afraid.’”

Mk 6:51, “Then He got into the boat with them, and the wind stopped; and they were utterly astonished within themselves;”

Mk 6:52, “for they did not comprehend concerning the bread, but their heart was hardened.”

Mk 6:53, “And after crossing over, they came on the land at Gennesaret, and were moored.”

Mk 6:54, “And after they got out of the boat, immediately recognizing Him,”

Mk 6:55, “they ran about that whole area and began to carry here and there on their pallets those who were sick where they heard that He was.”

Mk 6:56, “And wherever He entered into villages, or into cities, or into farming areas, they were laying the sick in the marketplaces, and they kept imploring Him in order that they might just touch the border of His cloak; and as many as touched it were restored to health.”

Chapter Seven

Mk 7:1, “And the Pharisees and some of the scribes gathered together to Him, after coming from Jerusalem.”

Mk 7:2, “And after seeing that some of His disciples were eating their bread with impure hands, that is, unwashed,”

Mk 7:3, “(For the Pharisees and all the Jews do not eat unless they wash their hands with the fist, holding fast to the traditions of the elders;”

Mk 7:4, “and from the market place they do not eat unless they wash themselves; and there are many other things which they have received in order to hold fast to: the washing of cups and of pitchers and of copper pots.)”

Mk 7:5, “and then the Pharisees and the scribes asked Him, ‘Why do Your disciples not walk according to the tradition of the elders, but eat their bread with impure hands?’”

Mk 7:6, “And He said to them, ‘Isaiah correctly prophesied about you hypocrites, as it stands written: ‘This people honors Me with their lips, but their heart is far away from Me.”

Mk 7:7, “However they worship Me in vain, teaching as teachings the commandments produced by men.’”

Mk 7:8, “Neglecting the commandment of God, you hold to the tradition of men.’”

Mk 7:9, “In addition He was saying to them, ‘You certainly ignore the commandment of God, in order to maintain your tradition.”

Mk 7:10, “For Moses said, “Honor your father and your mother”; and, “He who speaks evil of father or mother comes to an end by death”;”

Mk 7:11, “but you say, “If a man says to his father or mother, ‘Whatever would have been helpful from me [is] Corban’, (that is ‘an offering’),”

Mk 7:12, “you no longer permit him to do anything for his father or his mother,

Mk 7:13, “invalidating the word of God by your tradition, which you have handed down; and you do many such similar things.’”

Mk 7:14, “And after calling the crowd to Himself again, He began saying to them, ‘Everyone, listen to Me, and understand:”

Mk 7:15, “there is nothing outside the man, going into him, which is able to defile him; but the things which go out from the man are the things which defile the man.”

Mk 7:16 [this verse is not part of the original text; it is a scribal addition.]

Mk 7:17, “And when He entered into the house from the crowd, His disciples asked Him about the parable.”

Mk 7:18, “And He said to them, ‘Are you also so void of understanding? Do you not understand that whatever goes into the man from outside is not able to defile him,”

Mk 7:19, “because it does not go into his heart, but into his stomach, and goes into the toilet?’, (making all foods clean.)”

Mk 7:20, “Furthermore He was saying, ‘That which goes out from the man, that thing defiles the man.”

Mk 7:21, “For from within, from the heart of men, the evil thoughts come out: unlawful sexual intercourse, thefts, murders,”

Mk 7:22, “adulteries, avarices, wickedness, deceit, licentiousness, envy, slander, pride and foolishness.”

Mk 7:23, “All these evil things go out from within and defile the man.’”

Mk 7:24, “Then, after getting up, He went away from there to the region of Tyre. And after entering into a house, He wanted no one to know; and yet He was not able to escape notice.”

Mk 7:25, “But immediately, after hearing about Him, a woman, whose little daughter had an unclean spirit, after coming, fell down at His feet.”

Mk 7:26, “Now the woman was a Gentile, Syrophoenician by race. And she kept asking Him that He might cast out the demon from her daughter.”

Mk 7:27, “And He was saying to her, ‘Let the children be fed first, for it is not good to take the children’s bread and throw [it] to the little dogs.’”

Mk 7:28, “However she answered and said to Him, ‘Lord, even the little dogs under the table eat from the crumbs of toddlers.’”

Mk 7:29, “And He said to her, ‘Because of this statement go; the demon has gone out from your daughter.’”

Mk 7:30, “And after going away to her house, she found the child lying on her bed, the demon having gone out.”

Mk 7:31, “And after going out again from the region of Tyre, He came through Sidon to the lake of Galilee, through the center of the region of Decapolis.”

Mk 7:32, “And they brought to Him a deaf and speech impaired person, and they implored Him that He might lay His hand on him.”

Mk 7:33, “And after taking him aside from the crowd, by himself, He put His fingers into his ears, and after spitting, He touched his tongue;”

Mk 7:34, “and after looking up to heaven, He groaned and said to him, ‘Ephphatha!’ that is, ‘Be opened!’”

Mk 7:35, “And his ears were opened, and the binding of his tongue was untied, and he began speaking correctly.”

Chapter Eight

Mk 8:1, “In those days, since a large crowd was again present and not having anything they might eat, after summoning the disciples, He said to them,”

Mk 8:2, “‘I have sympathy for the crowd because they have remained with Me now for three days and they do not have anything to eat.”

Mk 8:3, “And if I send them away hungry to their homes, they will become exhausted on the way; and some of them have come from far away.’”

Mk 8:4, “And His disciples answered Him, ‘Where will anyone be able to feed these people bread here in the desert?’”

Mk 8:5, “And He was asking them, ‘How much bread do you have?’ And they said, ‘Seven.’”

Mk 8:6, “And He directed the crowd to recline on the ground; and after taking the seven pieces of bread [and] giving thanks He broke [them], and gave to His disciples in order that they might serve [them], and they served the crowd.”

Mk 8:7, “And they had a few small fish; and after blessing them, He also said to serve these.”

Mk 8:8, “And they ate and were full; and they carried away seven baskets, [containing] the remains of fragments.”

Mk 8:9, “Now there were about four thousand [men]. And He sent them away.”

Mk 8:10, “And immediately after entering into the boat with His disciples, He came to the district of Dalmanutha.”

Mk 8:11, “And the Pharisees appeared and began to argue with Him, seeking from Him a sign from heaven, to test Him.”

Mk 8:12, “And after sighing deeply in His spirit, He said, ‘Why does this generation seek a sign? Truly I say to you, no sign will be given to this generation.’ ”

Mk 8:13, “And after sending them away, embarking again, He went away to the other side.”

Mk 8:14, “And they had forgotten to take bread, and except the one piece of bread, they did not have [food] in the boat with them.”

Mk 8:15, “And He was giving orders to them, saying, ‘Watch out! Beware of the leaven of the Pharisees and the leaven of Herod.’”

Mk 8:16, “And they began to discuss with one another that they did not have bread.”

Mk 8:17, “And Jesus, after noticing [this], said to them, ‘Why are you discussing that you do not have bread? Do you not yet comprehend nor understand? Do you have hardening of your heart?”

Mk 8:18, “Having eyes, do you not see? And having ears, do you not hear? And do you not remember,”

Mk 8:19, “when I broke the five breads for the five thousand, how many small baskets full of pieces you picked up?’ They said to Him, ‘Twelve.’”

Mk 8:20, “‘When [I broke] the seven for the four thousand, how many large baskets full of fragments did you pick up?’ And they said [to Him], ‘Seven.’”

Mk 8:21, “And He said to them, ‘Do you not yet understand?’”

Mk 8:22, “And they came to Bethsaida. And they brought a blind man to Him and implored Him, in order that He might touch him.”

Mk 8:23, “And after taking hold of the hand of the blind man, He brought him outside the village; and after spitting into his eyes, after laying His hands on him, He asked him, ‘Do you see anything?’”

Mk 8:24, “And after looking up, he said, ‘I see men, for I see [them] like trees, walking around.’”

Mk 8:25, “Then again He laid His hands on his eyes; and he looked intently and was cured, and was able to see everything clearly.”

Mk 8:26, “And He sent him to his house, saying, ‘Do not even enter the village.’”

Mk 8:27, “And then Jesus and His disciples went out to the villages of Caesarea of Philip; and on the way He kept asking His disciples, saying to them, ‘Who do men say that I am?’”

Mk 8:28, “And they spoke to Him, saying, ‘John the Baptist; and others Elijah; but others, “One of the prophets”.’”

Mk 8:29, “And He continued asking them, ‘But who do you say that I am?’ Answering, Peter said to Him, ‘You are the Christ.’”

Mk 8:30, “And He warned them, in order that they might speak about Him to no one.”

Mk 8:31, “And He began to teach them that it is necessary for the Son of Man to suffer many things and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise up.”

Mk 8:32, “And He was proclaiming the matter with openness. And Peter, after taking Him aside, began to rebuke Him.”

Mk 8:33, “But turning around and seeing His disciples, He rebuked Peter and said, ‘Go away behind Me, Satan; for you are not thinking about the things of God but the things of men.’”

Mk 8:34, “And after summoning the crowd with His disciples, He said to them, ‘If anyone wishes to follow after Me, he must deny himself, and take up his cross and follow Me.”

Mk 8:35, “For whoever wishes to save his soul will lose it, but whoever will lose his life because of Me and the gospel will save it.”

Mk 8:36, “For what does it profit a man to gain the whole world and to forfeit his soul?”

Mk 8:37, “For what will a man give in exchange for his soul?”

Mk 8:38, “For whoever is ashamed of Me and My words in this adulterous and sinful generation, the Son of Man will also be ashamed of him, when He comes in the glory of His Father with the holy angels.’”

Chapter Nine

Mk 9:1, “And He said to them, ‘Truly I say to you that there are some of those who are standing here, who will not taste death until they see the kingdom of God, after having come with power.’”

Mk 9:2, “And after six days, Jesus took along Peter and James and John, and brought them up onto a high mountain by themselves alone. And He was transfigured before them;”

Mk 9:3, “and His garments became radiant, exceedingly white, as a bleacher of clothes on earth is not able to make so white.”

Mk 9:4, “And Elijah appeared to them accompanied by Moses; and they were talking with Jesus.”

Mk 9:5, “And continuing, Peter said to Jesus, ‘Rabbi, it is good for us to be here; and let us make three tents, one for You, and one for Moses, and one for Elijah.’”

Mk 9:6, “For he did not understand what he might reply; for they became terrified.”

Mk 9:7, “And then a cloud came, covering them, and a voice came out of the cloud, ‘This is My beloved Son, listen to Him!’”

Mk 9:8, “And then suddenly, after looking around, they no longer saw anyone except Jesus alone with them.”

Mk 9:9, “And while they were coming down from the mountain, He ordered them that they might not tell what they had seen to no one, except when the Son of Man shall rise from the dead.”

Mk 9:10, “And they took hold of that statement, discussing with themselves what the rising from the dead means.”

Mk 9:11, “And they asked Him, saying, ‘Why do the scribes say that it is necessary for Elijah to come first?’”

Mk 9:12, “Then He said to them, ‘Indeed, Elijah, after coming first, restores all things. And yet how does it stand written about the Son of Man that He will suffer many things and be treated with contempt?”

Mk 9:13, “But I say to you that Elijah has indeed come, and they did to him whatever they wanted, just as it stands written about him.’”

Mk 9:14, “And after coming to the disciples, they saw a large crowd around them, and scribes arguing with them.”

Mk 9:15, “And immediately, the entire crowd, after seeing Him, was utterly amazed, and running up, they began to greet Him.”

Mk 9:16, “And He asked them, ‘What are you discussing with them?’”

Mk 9:17, “And a certain man from the crowd answered Him, ‘Teacher, I brought my son to You, having a mute spirit;”

Mk 9:18, “and whenever it seizes him, it throws him down and he foams at the mouth and grinds his teeth and becomes stiff. I spoke to Your disciples, in order that they might cast it out, and they were not strong enough.’”

Mk 9:19, “Then, answering, He said to them, ‘O unbelieving generation, how long will I be with you? How long shall I put up with you? Bring him to Me!’”

Mk 9:20, “And they brought him to Him. And after seeing Him, the spirit immediately threw him into a convulsion, and after falling on the ground, he began rolling, foaming (at the mouth).”

Mk 9:21, “And He asked his father, ‘How long has this been happening to him?’ Then he said, ‘From childhood.”

Mk 9:22, “And it has often thrown him both into fire and into water in order to kill him. But if You can do anything (and You can), have pity on us, help us!’”

Mk 9:23, “Then Jesus said to him, ‘With reference to your statement “If You are able”, all things are possible to the one who believes.’”

Mk 9:24, “Immediately after crying out, the father of the child said, ‘I do believe; help my unbelief.’”

Mk 9:25, “Now after seeing that a crowd was running together, Jesus rebuked the unclean spirit, saying to it, ‘You mute and deaf spirit, I command you, come out from him and don’t ever enter into him [again].’”

Mk 9:26, “And after crying out and shaking [him] violently, it came out; and he became like a dead person, so that many said, ‘He died!’”

Mk 9:27, “However, after taking his hand, Jesus raised him; and he stood up.”

Mk 9:28, “And after He entered into the house, His disciples began asking Him privately, ‘Why were we not able to cast it out?’”

Mk 9:29, “And He said to them, ‘This kind is able to come out by nothing except by prayer.’”

Mk 9:30, “And from there, after going out, they went through Galilee, and He did not want anyone to know.”

Mk 9:31, “For He was teaching His disciples and saying to them, ‘The Son of Man will be delivered over into the hands of men, and they will kill Him; and after being killed, after three days He will rise up.’”

Mk 9:32, “However they did not understand this statement, and they were afraid to ask Him.”

Mk 9:33, “And they came to Capernaum; and after being in the house, He began asking them, ‘What were you discussing on the way?’”

Mk 9:34, “However they kept silent, for they had discussed with one another on the way who is the greater.”

Mk 9:35, “And after sitting down, He summoned the twelve and said to them, ‘If anyone wants to be first, he shall be the last of all and the servant of all.’”

Mk 9:36, “And after taking a small child, He set it [the child] in the middle of them, and after hugging it [the child], He said to them,”

Mk 9:37, “Whoever welcomes one of the children such as this in My name welcomes Me; and whoever welcomes Me, does not welcome Me, but the One who sent Me.’”

Mk 9:38, “John said to Him, ‘Teacher, we saw someone casting out demons in Your name, and we were trying to prevent him, because he was not following us.’”

Mk 9:39, “However Jesus said, ‘Do not hinder him. For there is no one who will perform a miracle in My name, and be able soon thereafter to speak evil of Me.”

Mk 9:40, “For who is not against us, is for us.”

Mk 9:41, “For whoever gives you a cup of water to drink because of the title that you belong to Christ, truly I say to you that he will never lose his reward.”

Mk 9:42, “And whoever causes one of these little ones who believe to sin, it is better for him, if an ass’s millstone is around his neck, and he is thrown into the sea.”

Mk 9:43, “And if your hand causes you to sin, cut it off; it is better for you to enter that life crippled, than, having two hands, to go into hell, into inextinguishable fire,”

Mk 9:44, [This verse is not found in the original manuscript. The words are copied from verse 48.]

Mk 9:45, “And if your foot causes you to sin, cut it off; it is better for you to enter that life lame, than, having two feet, to be thrown into hell,”

Mk 9:46, [This verse is not found in the original manuscript. The words are copied from verse 48.]

Mk 9:47, “And if your eye causes you to sin, tear it out; it is better for you to enter into the kingdom of God one-eyed, than, having two eyes, to be thrown into hell,”

Mk 9:48, “where their worm does not die, and the fire is not extinguished.”

Mk 9:49, “For everyone will be salted with fire.”

Mk 9:50, “Salt [is] good; however, if the salt becomes unsalty, with what will you season it? Have salt among yourselves, and live in peace with one another.’”

Chapter Ten

Mk 10:1, “And after getting up from there, He came into the regions of Judea and [the region] beyond the Jordan; and crowds flocked to Him again, and, as He was accustomed, He again proceeded to teach them.”

Mk 10:2, “And after coming to Him, Pharisees asked, whether it is permitted for a man to divorce a wife, testing Him.”

Mk 10:3, “Then the One answering said to them, ‘What did Moses command you?’”

Mk 10:4, “Then they said, ‘Moses permitted to write a certificate of divorce and to send away.’”

Mk 10:5, “Then Jesus said to them, ‘Because of your hardness of heart he wrote to you this commandment.”

Mk 10:6, “However from the beginning of creation, He made them male and female.”

Mk 10:7, “Because of this a man shall leave his father and mother, [and shall be joined to his wife],”

Mk 10:8, “and the two shall exist in one flesh; therefore they are no longer two, but one flesh.”

Mk 10:9, “Therefore, what God has joined together, let man not separate.’”

Mk 10:10, “And in the house again the disciples began asking Him about this.”

Mk 10:11, “And He said to them, ‘Whoever divorces his wife and marries another [woman] commits adultery against her;”

Mk 10:12, “and if, after divorcing her husband, she herself marries another [man], she commits adultery.’”

Mk 10:13, “And they were bringing little children to Him, in order that He might touch them; however the disciples criticized them.”

Mk 10:14, “However, after seeing [this], Jesus was indignant and said to them, ‘Permit the very young children to come to Me; do not hinder them; for the kingdom of God belongs to such as these.”

Mk 10:15, “Truly I say to you, whoever does not receive the kingdom of God like a little child will never enter into it.”

Mk 10:16, “And after hugging, He began blessing them, laying His hands on them.”

Mk 10:17, “And as He was going forth on the journey, someone, after running up to and knelling down before Him, asked Him, ‘Good Teacher, what shall I do, in order that I might inherit eternal life?’”

Mk 10:18, “Then Jesus said to him, ‘Why do you call Me good? No one [is] good except God alone.”

Mk 10:19, “You know the commandments: “Don’t ever murder, Don’t ever commit adultery, Don’t ever steal, Don’t ever bear false witness, Don’t ever defraud, Honor your father and mother.”’”

Mk 10:20, “Then he said to Him, ‘Teacher, I have observed all these things from my youth.’”

Mk 10:21, “Then after looking at him, Jesus loved him and said to him, ‘One thing is lacking in your case: go and sell everything that you have and give to the poor, and you will have treasure in heaven; and come, follow Me.’”

Mk 10:22, “However, after being appalled at this statement, he went away being grieved; for he was having much property.”

Mk 10:23, “And after looking around, Jesus said to His disciples, ‘How difficultly those who have wealth will enter into the kingdom of God!’”

Mk 10:24, “Now the disciples were amazed at His words. However Jesus, answering again, said to them, ‘Children, how difficult it is to enter into the kingdom of God!”

Mk 10:25, “It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God.’”

Mk 10:26, “Then they were even more amazed, saying to themselves, ‘Then who is able to be saved?’”

Mk 10:27, “After looking at them, Jesus said, ‘With people [it is] impossible, but not with God; for all things are possible for God.’”

Mk 10:28, “Peter began to say to Him, ‘Behold, we have left everything and followed You.’”

Mk 10:29, “Jesus said, ‘Truly I say to you, there is no one who has left house or brothers or sisters or mother or father or children or farms, because of Me and because of the gospel,”

Mk 10:30, “who will not receive a hundred times as much now in this present age, houses and brothers and sisters and mothers and children and farms, with persecutions; and in the coming age, eternal life.”

Mk 10:31, “However many [who are] first will be last, and the last, first.”

Mk 10:32, “Now they were on the road going up to Jerusalem, and Jesus was going before them; and they were amazed; however those who followed were afraid. And after taking the twelve aside again, He began to tell them what was about to happen to Him,”

Mk 10:33, “‘Behold, we are going up to Jerusalem, and the Son of Man will be delivered over to the chief priests and to the scribes; and they will condemn Him to death and will deliver Him over to the Gentiles.”

Mk 10:34, “And they will mock Him and will spit on Him, and scourge Him and kill [Him], and after three days He will rise up.’”

Mk 10:35, “And then James and John, the sons of Zebedee, approached Him, saying to Him, ‘Teacher, we want that whatever we ask You, You might do for us.’”

Mk 10:36, “Then He said to them, ‘What do you want Me to do for you?’”

Mk 10:37, “Then they said to Him, ‘Grant to us that we may sit, one on Your right and one on the left, in Your glory.’”

Mk 10:38, “Then Jesus said to them, ‘You do not know what you are asking. Are you able to drink the cup which I drink, or to be baptized with the baptism with which I am about to be baptized?’”

Mk 10:39, “Then they said to Him, ‘We are able.’ Then Jesus said to them, ‘The cup which I am about to drink you shall drink; and you shall be baptized with the baptism which I am about to be baptized.”

Mk 10:40, “However to sit on My right or on the left is not Mine to give; but for those who it has been prepared.’”

Mk 10:41, “And after hearing [this], the ten began to be indignant at James and John.”

Mk 10:42, “And after calling them to Himself, Jesus said to them, ‘You know that those who are reputed to rule over the Gentiles lord it over them; and their great men exercise authority over them.”

Mk 10:43, “However it shall not be so among you, but whoever wishes to become great among you will be your servant;”

Mk 10:44, “and whoever wishes to be first among you shall be the slave of all.”

Mk 10:45, “For even the Son of Man did not come for the purpose of being served, but to serve, that is, to give His life as a ransom in exchange for many.’”

Mk 10:46, “And then they came to Jericho. And as He and His disciples and a large crowd were leaving from Jericho, the son of Timaeus, Bartimaeus, a blind beggar was sitting beside the road.”

Mk 10:47, “And after hearing that it was Jesus the Nazarene, he began to cry out and say, ‘Son of David, Jesus have mercy on me!’”

Mk 10:48, “And many were rebuking him, in order that he might be quiet, however he kept crying out even more, ‘Son of David, have mercy on me!’”

Mk 10:49, “And after stopping, Jesus said, ‘Summon him.’ And so they summoned the blind man, saying to him, ‘Have courage, get up! He is calling you.”

Mk 10:50, “Then after throwing aside his cloak [and] jumping up, he came to Jesus.”

Mk 10:51, “And replying to him, Jesus said, ‘What do you want [Me] to do for you?’ Then the blind man said to Him, ‘My Lord, that I might regain sight!’”

Mk 10:52, “And then Jesus said to him, ‘Go; your faith has saved you.’ And immediately he regained sight and began following Him on the road.”

Chapter Eleven

Mk 11:1, “And when they came near to Jerusalem, at Bethphage and Bethania, near the hill of olive trees, He sent two of His disciples,”

Mk 11:2, “and said to them, ‘Go into the village before you, and immediately, while entering into it, you will find a colt having been tied, on which no one from man has yet sat; untie and bring it.”

Mk 11:3, “And if anyone should say to you, ‘Why are you doing this?’ you say, ‘The Lord has need of it’; and immediately He will send it here again.’”

Mk 11:4, “And they went away and found the colt, having been tied at the door outside in the street; and they untied it.”

Mk 11:5, “And some of those who were standing there were saying to them, ‘What are you doing, untying the colt?’”

Mk 11:6, “Then they spoke to them just as Jesus had said, and so they allowed them.”

Mk 11:7, “And so they brought the colt to Jesus and they threw their coats on it; and He sat on it.”

Mk 11:8, “And many spread their coats in the road; however others spread leafy branches, after cutting [them] off from the fields.”

Mk 11:9, “And those who went before and those who followed kept shouting: ‘Save us now! Blessed is He who comes in the name of the Lord;”

Mk 11:10, “Blessed [is] the coming kingdom of our father David; Save us now in the highest [heaven]!’”

Mk 11:11, “And so He entered into Jerusalem into the temple; and after looking around at everything, since it was already late, He went out into Bethany with the twelve.”

Mk 11:12, “And on the next day, when they had left from Bethany, He became hungry.”

Mk 11:13, “And after seeing a fig tree having leaves, He went [to it], if perhaps He would find anything on it; and after coming to it, He found nothing except leaves; for it was not the time for the production of figs.”

Mk 11:14, “And then continuing He said to it, ‘May no one ever eat fruit from you again!’ And His disciples were listening.”

Mk 11:15, “And then they came to Jerusalem. And after entering the temple, He began to throw out the sellers and the buyers in the temple, and overturned the tables of the money-changers and the seats of those who were selling doves;”

Mk 11:16, “and He would not allow that anyone should carry an object through the temple.”

Mk 11:17, “And He began to teach and said to them, ‘Does it not stand written, “My house shall be called a house for prayer for all the nations”? However you have made it a robbers’ hideout.’”

Mk 11:18, “And the chief priests and the scribes heard [this], and began seeking how they might kill Him; for they were afraid of Him, because the whole crowd was amazed at His teaching.”

Mk 11:19, “And when it became evening, they would go out of the city.”

Mk 11:20, “And as they were passing by early in the morning, they saw the fig tree having withered from the roots.”

Mk 11:21, “And after being reminded, Peter said to Him, ‘Rabbi, look, the fig tree which You cursed has been withered.’”

Mk 11:22, “And Jesus answered saying to them, ‘Have faith in God.”

Mk 11:23, “Truly I say to you that whoever should say to this mountain, “Be taken up and thrown into the sea,” and does not doubt in his heart, but believes that what he says is going to happen, it will be [done] for him.”

Mk 11:24, “Therefore I say to you, everything that you pray and ask for, believe that you have received, and it will be yours.”

Mk 11:25, “And whenever you stand praying, forgive, if you have anything against anyone [and you do], in order that your Father in the heavens may also forgive you your wrongdoings.”

Mk 11:26 This verse is not part of Scripture.

Mk 11:27, “And they came again into Jerusalem. And as He was walking in the temple, the chief priests and the scribes and the elders came to Him,”

Mk 11:28, “and were saying to Him, ‘By what authority are You doing these things, or who gave to You this authority that You might do these things?’”

Mk 11:29, “Then Jesus said to them, ‘I will ask you one question, and you answer Me, and I will tell you by what authority I am doing these things.”

Mk 11:30, “Was the baptism of John from heaven or from men? Answer Me.’”

Mk 11:31, “And so they began reasoning among themselves, saying, ‘If we say, “From heaven,” He will say, “Then why did you not believe him?””

Mk 11:32, “But shall we say, “From men”?’—they were afraid of the crowd; for everyone considered that John truly was a prophet.”

Mk 11:33, “And replying to Jesus, they said, ‘We do not know.’ And then Jesus said to them, ‘Nor will I say to you by what authority I do these things.’”

Chapter Twelve

Mk 12:1, “And He began to speak to them in parables: ‘A man planted a vineyard and put a fence [or wall] around [it], and dug a vat [under the wine press] and built a tower, and leased it to vine-dressers and went on a journey.”

Mk 12:2, “And he sent a slave to the vine-dressers at the right time, in order that he might receive from the vine-dressers from the fruit produced by the vineyard.”

Mk 12:3, “And then after taking, they beat him and sent [him] away empty-handed.”

Mk 12:4, “And again he sent to them another slave, and that one they struck on the head and dishonored.”

Mk 12:5, “And then he sent another, and that one they killed; and so many others, beating some, killing others.”

Mk 12:6, “Still he had one beloved son; last of all he sent him to them, saying, ‘They will respect my son.’”

Mk 12:7, “However those vine-dressers said to themselves, ‘This is the heir; come, let us kill him, and the inheritance will be ours!’”

Mk 12:8, “and then after seizing, they killed him and threw him outside of the vineyard.”

Mk 12:9, “Therefore, what will the owner of the vineyard do? He will come and kill the vine-dressers and will give the vineyard to others.”

Mk 12:10, “Have you not even read this Scripture: ‘The stone which the builders rejected, this has become the cornerstone;”

Mk 12:11, “This came about from the Lord, and it is wonderful in our eyes’?”

Mk 12:12, “And they were seeking to seize Him, and yet they were afraid of the crowd; for they understood that He spoke the parable with reference to them. And so after leaving Him, they went away.”

Mk 12:13, “And then they sent some of the Pharisees and Herodians to Him, in order to catch Him in a statement.”

Mk 12:14, “And after coming, they said to Him, ‘Teacher, we know that You are truthful and do not care what anyone thinks; for You do not look at the external appearance of men, but teach the way of God on the basis of truth. Is it lawful to pay the tax to Caesar, or not? Shall we pay or not pay?”

Mt 12:15, “But He, knowing their hypocrisy, said to them, ‘Why are you testing Me? Bring Me a denarius, in order that I may look at [it].’”

Mt 12:16, “Then they brought [one]. And He said to them, ‘Whose image and inscription [is] this?’ Then they said to Him, ‘Caesar’s.’”

Mt 12:17, “And Jesus said to them, ‘Give to Caesar the things belonging to Caesar, and to God the things belonging to God.’ And they were utterly amazed at Him.”

Mt 12:18, “And Sadducees, who say that there is no resurrection, came to Him and were asking Him, saying,”

Mt 12:19, “Teacher, Moses wrote for us that if a man’s brother should die and leave behind a wife and does not leave behind a child, that his brother should take the woman and raise up a descendant for his brother.”

Mt 12:20, “There were seven brothers; and the first took a wife, and dying, he did not leave behind a descendant.”

Mt 12:21, “And the second one took her [as a wife], and died, after not leaving behind a descendent; and the third man likewise;”

Mk 12:22, “and so the seven did not leave behind a descendent. Last of all the woman also died.”

Mk 12:23, “In the resurrection whose wife will she be? For the seven had her as a wife.’”

Mk 12:24, “Jesus said to them, ‘For this reason are you not mistaken, because you do not understand the Scriptures or the power of God?”

Mk 12:25, “For when they rise from the dead, they neither marry nor are given in marriage, but are like the angels in the heavens.”

Mk 12:26, “However, concerning the dead that they are raised, have you not read in the book of Moses about the thorn-bush, how God spoke to him, saying, ‘I [am] the God of Abraham, and God of Isaac, and God of Jacob’?”

Mk 12:27, “He is not the God of the dead, but of the living; you are greatly mistaken.’”

Mk 12:28, “And one of the scribes, after coming, hearing their arguing, seeing that He had answered them correctly, asked Him, ‘What is the most important commandment of all?’”

Mk 12:29, “Jesus answered, ‘The most important is, “Hear, O Israel! The Lord our God is the only Lord;”

Mk 12:30, “and you will love the Lord your God from your whole heart, and from your whole soul, and from your whole mind, and from your whole strength.’”

Mk 12:31, “The second is this, ‘You will love your neighbor as yourself.’ There is not another commandment greater than these.’”

Mk 12:32, “And then the scribe said to Him, ‘Quite right, Teacher; on the basis of truth You have said that He is the only One, and there is not another except Him;”

Mk 12:33, “and to unconditionally love Him from the whole heart and from the whole intelligence and from the whole strength, and to love one’s neighbor as himself, is greater than all the whole burnt offerings and sacrifices.’”

Mk 12:34, “And Jesus, after seeing that he had answered wisely, said to him, ‘You are not far from the kingdom of God.’ And no one any longer dared to interrogate Him.”

Mk 12:35, “And continuing, Jesus was saying, while teaching in the temple, ‘In what sense do the scribes say that the Christ is the son of David?”

Mk 12:36, “David himself said by the Holy Spirit, ‘The Lord said to my Lord, “Sit at My right side, until I put Your enemies under Your feet.” ’”

Mk 12:37, “David himself calls Him ‘Lord’; and so in what way is He his son?” And the large crowd gladly kept on listening to Him.”

Mk 12:38, “And in His teaching He was saying: ‘Beware of the scribes who like to walk around in long robes, and greetings in the marketplaces,”

Mk 12:39, “and chief seats in the synagogues and places of honor at banquets,”

Mk 12:40, “who devour the houses of widows, and for the sake of appearance offering long prayers; these will receive a more severe punishment.’”

Mk 12:41, “And after sitting down opposite the treasury receptacle, He began observing how the crowd was putting the copper coin into the treasury; and many rich people were putting in many.”

Mk 12:42, “and after coming, a poor widow put in two small copper coins, which is the equivalent of a penny.”

Mk 12:43, “And after calling His disciples to Himself, He said to them, ‘Truly I say to you that this poor widow put in more than all the contributions into the treasury;”

Mk 12:44, “for they all put in from their abundance, but she, from her poverty, everything that she had, she put in her whole means of subsistence.’”

Chapter Thirteen

Mk 13:1, “And while He was going out of the temple, one of His disciples said to Him, ‘Teacher, behold what wonderful stones and what wonderful buildings!’”

Mk 13:2, “And Jesus said to him, ‘Do you see these great buildings? A stone on a stone will never be left in this place, which will absolutely not be torn down.’”

Mk 13:3, “And while He was sitting on the hill of olive trees opposite the temple, Peter and James and John and Andrew were asking Him privately,”

Mk 13:4, “Tell us, when will these things be, and what [will be] the sign when all these things are about to be fulfilled?’”

Mk 13:5, “Then Jesus began to say to them, ‘Watch out lest someone mislead you.”

Mk 13:6, “Many will come in My name, saying, ‘I am [the One]!’ and will deceive many.”

Mk 13:7, “Now when you hear about wars and rumors of wars, do not be frightened; this must take place; but [it is] not yet the end.”

Mk 13:8, “For nation will rise up against nation, and kingdom against kingdom; there will be earthquakes in place after place; there will be famines. These things [are] the beginning of birth-pains.”

Mk 13:9, “However, you watch out for yourselves; they will deliver you over to the courts, and in the synagogues you will be flogged, and you will be made to appear before governors and kings for My sake, for a testimony to them.”

Mk 13:10, “And the gospel must first be proclaimed in all the nations.”

Mk 13:11, “And when they arrest you, delivering you over, do not worry beforehand about what you should say, but whatever might be given to you in that hour, say that; for it is not you who speaks, but the Holy Spirit.”

Mk 13:12, “In fact brother will deliver over brother to death, and father a child; and children will rebel against parents and put them to death.”

Mk 13:13, “And you will be hated by all because of My person, however the one who endures to the end, he will be saved.”

Mk 13:14, “However, when you see the abomination of devastation standing where it must not (the reader must understand), then those who [are] in Judea must flee to the mountains.”

Mk 13:15, “Now the one on the roof must not come down or enter for the purpose of getting anything out of his house;”

Mk 13:16, “and the one in the field must not turn back to the things behind to get his coat.”

Mk 13:17, “However, woe to those who are pregnant and to those who are nursing in those days!”

Mk 13:18, “However, pray that it may not happen in winter.”

Mk 13:19, “For those days will be tribulation such as has not occurred from the beginning of the creation which God created until now, and has never come about.”

Mk 13:20, “And if the Lord had not shortened those days, no flesh would have been saved; but because of the chosen, whom He selected for Himself, He shortened those days.”

Mk 13:21, “And then if anyone says to you, ‘Behold, the Christ [is] here’; ‘Behold, [the Christ is] there’, do not believe [him];”

Mk 13:22, “for false-Christs and false-prophets will arise, and will produce signs and wonders, for the purpose of misleading, if possible, the elect.”

Mk 13:23, “However, you watch out; I have told you everything beforehand.”

Mk 13:24, “But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light,”

Mk 13:25, “and the stars will be falling from heaven, and the powers, the ones in the heavens, will be shaken.”

Mk 13:26, “And then they will see the Son of Man, coming in clouds with great power and glory.”

Mk 13:27, “And then He will send the angels, and will gather together His elect from the four winds, from the end of the earth to the top of heaven.”

Mk 13:28, “Now learn the illustration from the fig tree: when its branch has already become tender and puts forth its leaves, you know that summer is near.

Mk 13:29, “So also you, when you see these things happening, know that He is near, right at the door.”

Mk 13:30, “Truly I say to you that this generation will never pass away until all these things take place.”

Mk 13:31, “Heaven and earth will pass away, however My words will never pass away.”

Mk 13:32, “However with regard to that day or hour no one knows, not even the angels in heaven, nor the Son, except the Father.”

Mk 13:33, “Watch out, be on guard; for you do not know when this time will occur.”

Mk 13:34, “Like a man away on a journey, after leaving his house and giving authority to his slaves, [assigning] to each his task, he also commanded the doorkeeper to be watchful.”

Mk 13:35, “Therefore, watch out—for you do not know when the master of the house is coming, whether in the evening, or at midnight, or at dawn, or early in the morning—”

Mk 13:36, “lest after coming suddenly, he might find you sleeping.”

Mk 13:37, “Now what I am saying to you I am saying to all, “Be on the alert!”’”

Chapter Fourteen

Mk 14:1, “Now the Passover and the festival of Unleavened Bread were two days away; and the chief priests and the scribes kept seeking how, after arresting Him by means of treachery, they might kill Him;”

Mk 14:2, “for they were saying, ‘Not during the festival, lest an uproar of the people occurs.’”

Mk 14:3, “And while He was in Bethany in the home of Simon the leper, while reclining to eat, a woman came with an alabaster vial of expensive, genuine, nard perfume; after breaking the alabaster vial, she poured it on His head.”

Mk 14:4, “However some were indignant [saying] to themselves, ‘Why has this waste of the perfume taken place?”

Mk 14:5, “For this perfume was able to be sold for more than three hundred denarii, and given to the poor.’ And they were scolding her.”

Mk 14:6, “However Jesus said, ‘Permit her; why are you causing trouble for her? She has done a good deed to Me.”

Mk 14:7, “For you always have the poor with you, and whenever you wish you can do good to them; however, you do not always have Me.”

Mk 14:8, “She has done what she could; she has anticipated beforehand anointing My body for burial.”

Mk 14:9, “However, truly I say to you, wherever the gospel might be proclaimed in the whole world, what this woman has done will also be told in memory of her.’”

Mk 14:10, “And then Judas Iscariot, one of the twelve, went away to the high-priests, in order that he might deliver Him over to them.”

Mk 14:11, “Now after hearing [this], they rejoiced, and promised to give him money. And then he began seeking how he might conveniently betray Him.”

Mk 14:12, “Now on the first day of Unleavened Bread, when the Passover lamb was sacrificed, His disciples said to Him, ‘Where do You want, after leaving, [that] we might prepare to eat the Passover?’”

Mk 14:13, “And He sent two of His disciples and said to them, ‘Go into the city, and a man will meet you carrying a jar of water; follow him;”

Mk 14:14, “and wherever he enters, say to the homeowner, “The Teacher says, ‘Where is My dining-room where I may eat the Passover meal with My disciples?’”’”

Mk 14:15, “And he himself will show to you a large, having been furnished, ready upper-room; and prepare for us there.’”

Mk 14:16, “And the disciples departed and came to the city, and found [it] just as He had told them; and they prepared the Passover meal.”

Mk 14:17, “And when evening came, He came with the twelve.”

Mk 14:18, “And while they were reclining at table and eating, Jesus said, ‘Truly I say to you that one of you will betray Me—one who is eating with Me.’”

Mk 14:19, “They began to be grieved and to say to Him one by one, ‘Surely not I?’”

Mk 14:20, “Then He said to them, ‘It is one of the twelve, the one who is dipping with Me in the bowl.”

Mk 14:21, “For on the one hand the Son of Man will die just as it has been written concerning Him; but on the other hand woe to that man by whom the Son of Man is betrayed! It would have been better for him if that man had not been born.’”

Mk 14:22, “And while they were eating, after taking bread, [and] after giving thanks and praise, He broke and gave to them, and said, ‘Take; this represents My body.’”

Mk 14:23, “And after taking a cup, giving thanks, He gave it to them, and they all drank from it.”

Mk 14:24, “And He said to them, ‘This represents My blood associated with the covenant, which is poured out for the benefit of many.”

Mk 14:25, “Truly I say to you that I will never again drink from the fruit of the grapevine until that day when I drink it new in the kingdom of God.’”

Mk 14:26, “And after singing, they went to the Mount of Olives.”

Mk 14:27, “And Jesus said to them, ‘You will all be led into sin, because it stands written, “I will strike down the shepherd, and the sheep will be scattered.””

Mk 14:28, “But after I have been raised, I will go ahead of you into Galilee.’”

Mk 14:29, “Then Peter said to Him, ‘Even if all will fall away, but not I.’”

Mk 14:30, “And Jesus said to him, ‘Truly I say to you, that today, this night, before a rooster crows twice, you will deny Me three times.’”

Mk 14:31, “However, he kept saying insistently, ‘If it is necessary that I die with You, I will never deny You!’ Now they all were also speaking similarly.”

Mk 14:32, “And they came to a place, which [has] the name Gethsemane; and He said to His disciples, ‘Sit here while I pray.’”

Mk 14:33, “And He took along Peter and James and John with Him, and began to be distressed and troubled.”

Mk 14:34, “And He said to them, ‘My soul is deeply grieved to the point of death; remain here and keep watch.’”

Mk 14:35, “And after going ahead a little way, He fell on the ground and began to pray that if it is possible, the hour might pass away from Him.”

Mk 14:36, “And He was saying, ‘Abba! Father! All things [are] possible for You; remove this cup from Me; but not what I want, but what You [want].’”

Mk 14:37, “And He came and found them sleeping, and said to Peter, ‘Simon, are you sleeping? Were you not able to watch for one hour?”

Mk 14:38, “Keep watching and praying, in order that you may not come into temptation; on the one hand the spirit [is] willing, but on the other hand the flesh [is] weak.’”

Mk 14:39, “And after going away again, He prayed, saying the same thing.”

Mk 14:40, “And again, after coming, He found them sleeping; for their eyes were heavy; and they did not know what they might answer Him.”

Mk 14:41, “And He came the third [time], and said to them, ‘Are you still sleeping and resting? It is enough! The hour has come; behold, the Son of Man is being betrayed into the hands of sinners.”

Mk 14:42, “Get up, let us be going; behold, the one who betrays Me is near!’”

Mk 14:43, “And immediately while He was still speaking, Judas, one of the twelve, drew near, and with him a crowd with swords and clubs from the chief-priests and scribes and elders.”

Mk 14:44, “Now he who was betraying Him had given to them a signal, saying, ‘Whomever I kiss, it is He; arrest and lead Him away under guard.’”

Mk 14:45, “And after coming, coming immediately to Him, he said, ‘Rabbi!’ and kissed Him.”

Mk 14:46, “Then they laid hands on Him and arrested Him.”

Mk 14:47, “However, a certain one of the bystanders, after drawing his sword, struck the servant of the high priest and cut off his ear.”

Mk 14:48, “And answering Jesus said to them, ‘As if against a robber have you come out with swords and clubs to arrest Me?”

Mk 14:49, “Every day I was with you in the temple teaching, and you did not arrest Me; but in order that the Scriptures might be fulfilled [this has taken place].’”

Mk 14:50, “And after abandoning Him, they all fled.”

Mk 14:51, “Now a certain young man was following Him, wearing a night-shirt over [his] nakedness; and they seized him.”

Mk 14:52, “However the one leaving behind the shirt escaped naked.”

Mk 14:53, “And they led Jesus away to the high-priest; and all the chief priests and the elders and the scribes assembled.”

Mk 14:54, “And Peter followed Him at a distance, right into the courtyard of the high-priest; and he was sitting down with the attendants and warming himself at the fire.”

Mk 14:55, “Now the chief-priests and the entire Sanhedrin kept seeking testimony against Jesus for the purpose of putting Him to death, and yet they were not finding [any].”

Mk 14:56, “For many were giving false testimony against Him, and yet their testimony was not consistent.”

Mk 14:57, “And some, after standing up, began to give false testimony against Him, saying,”

Mk 14:58, “‘We heard Him saying, “I will demolish this made with hands temple, and within three days I will build another not made with hands.”’”

Mk 14:59, “And not even in this way was their testimony consistent.”

Mk 14:60, “And then after standing up in the middle, the high-priest questioned Jesus, saying, ‘Are you not going to answer anything that these men are testifying against You?”

Mk 14:61, “However, He kept being silent and did not answer. Again the high-priest questioned Him, and said to Him, ‘Are You the Christ, the Son of the Blessed One?’”

Mk 14:62, “Then Jesus said, ‘I am; in fact you will see the Son of Man sitting at the right side of the Power, and coming with the clouds of heaven.’”

Mk 14:63. “Then, after tearing his clothes, the high-priest said, ‘What further need do we have for witnesses?”

Mk 14:64, “You have heard the blasphemy; how does it seem to you?’ Then they all condemned Him to be deserving of death.”

Mk 14:65, “And some began to spit on Him and to cover His face and to beat Him and to say to Him, ‘Prophesy!’ And the attendants received Him with slaps in the face.”

Mk 14:66, “Now while Peter was below in the courtyard, one of the female-slaves of the high-priest came,”

Mk 14:67, “and after seeing Peter warming himself, after looking intently at him, she said, ‘You were also with the Nazarene, Jesus.’”

Mk 14:68, “However, he denied [it], saying, ‘I neither know nor understand what you are talking about.’ And he went outside into the forecourt.”

Mk 14:69, “And then the female-slave, after seeing him, began again to say to the bystanders, ‘This man belongs to them!’”

Mk 14:70, “However again he denied [it]. And after a little while the bystanders again kept on saying to Peter, ‘Truly you are from them; for you are also a Galilean.’”

Mk 14:71. “However he began to put himself under a curse and take an oath, ‘I do not know this man whom you are talking about!’”

Mk 14:72, “And immediately a rooster crowed for the second time. And then Peter was reminded of the statement when Jesus had said to him, ‘Before a rooster crows twice, you will deny Me three times.’ And after thinking about [it], he began to cry.”

Chapter Fifteen

Mk 15:1, “And early in the morning the chief priests with the elders and scribes and the whole Sanhedrin, immediately after making a plan, after binding Jesus, led [Him] away and delivered [Him] over to Pilate.”

Mk 15:2, “And Pilate asked Him, ‘Are You the King over the Jews?’ However replying to him, He said, ‘Are you saying [this]?’”

Mk 15:3, “And the chief-priests began to accuse Him vehemently.”

Mk 15:4, “Then Pilate began asking Him again, saying, ‘Do You not answer anything? Look at how many charges they are bringing against You!’”

Mk 15:5, “However, Jesus no longer answered anything, so as to amaze Pilate.”

Mk 15:6, “Now at the festival he used to release for them one prisoner whom they requested.”

Mk 15:7, “Now the man named Barabbas had been imprisoned with the revolutionaries who had committed murder in the rebellion.”

Mk 15:8, “And after coming up, the crowd began to ask as he was accustomed to do for them.”

Mk 15:9, “Then Pilate answered them, saying, ‘Do you want [that] I should release for you the King of the Jews?’”

Mk 15:10, “For he knew that the high-priests had delivered Him over because of envy.”

Mk 15:11, “However, the high-priests stirred up the crowd, in order that he might release Barabbas to them instead.”

Mk 15:12, “Then answering again, Pilate said to them, ‘Then what shall I do with the King of the Jews?’”

Mk 15:13, “Then they shouted again, ‘Crucify Him’.”

Mk 15:14, “However, Pilate kept saying to them, ‘Why, what evil has He done?’ However they shouted even more, ‘Crucify Him!’”

Mk 15:15, “Then Pilate, desiring to satisfy the crowd, released Barabbas to them, and after having Jesus scourged, he delivered [Him] over, in order that He might be crucified.”

Mk 15:16, “Then the soldiers took Him away inside the courtyard (that is, the Praetorium), and they called together the whole cohort.”

Mk 15:17, “And then they dressed Him in purple, and after weaving, they put a thorny crown on Him;”

Mk 15:18, “and they began to acclaim Him, ‘Hail, King of the Jews!’”

Mk 15:19, “And they kept beating His head with a staff, and kept spitting on Him, and kneeling down, they kept prostrating themselves before Him.”

Mk 15:20, “And when they had ridiculed Him, they took the purple garment off Him and put His own garments on Him. And then they led Him out, in order that they might crucify Him.”

Mk 15:21, “And they forced a passer-by coming from the countryside, a certain Simon, a Cyrenian (the father of Alexander and Rufus), in order that he might carry His cross.”

Mk 15:22, “Then they brought Him to the place [called] Golgotha, which is translated, ‘Place of a Skull’.”

Mk 15:23, “And then they tried to give to Him wine having been mixed with myrrh; however, which He did not take.”

Mk 15:24, “And they crucified Him, and they divided among themselves His garments, casting lots for them [to decide] who should take what.”

Mk 15:25, “Now it was the third hour and they crucified Him.”

Mk 15:26, “And the inscription of the charge against Him had been written, ‘The King of the Jews.’”

Mk 15:27, “And with Him they crucified two robbers, one on His right and one on His left.”

Mk 15:28 This verse is not in the original text.

Mk 15:29, “And those passing-by were slandering Him, shaking their heads, and saying, ‘Aha! The One who was going to destroy the temple and rebuild [it] in three days,”

Mk 15:30, “save Yourself, come down from the cross!’”

Mk 15:31, “Similarly also the chief priests with the scribes, while mocking [Him] to one another, were saying, ‘He saved others; Himself He is not able to save.”

Mk 15:32, “The Christ, the King of Israel, must come down now from the cross, in order that we may see and believe!’ In addition those being crucified with Him were insulting Him.”

Mk 15:33, “And when the sixth hour came, darkness came over the whole land until the ninth hour.”

Mk 15:34, “And then at the ninth hour Jesus cried out with a loud voice, ‘Eloi, Eloi, lema sabachthani?’, which is translated, ‘My God, My God, why have You forsaken Me?’”

Mk 15:35, “And when some of the bystanders heard, they began saying, ‘Behold, He is summoning Elijah.’”

Mk 15:36, “Then someone, after running and filling a sponge with sour wine, after putting [it] on a reed, and gave Him a drink, saying, ‘Let us see whether Elijah will come to take Him down.’”

Mk 15:37, “Then Jesus, after uttering a loud declaration, expired.”

Mk 15:38, “And the curtain of the temple was torn in two from top to bottom.”

Mk 15:39, “Now when the centurion, who was standing opposite Him, saw that He died in this manner, he said, ‘Truly this man was the Son of God!’”

Mk 15:40, “Now there were also women watching from a distance, among whom were Mary Magdalene, and Mary the mother of James the Less and Joses, and Salome.”

Mk 15:41, “The ones who, when He was in Galilee, used to follow Him and used to serve Him; and [there] were many other women who came up with Him to Jerusalem.”

Mk 15:42, “Now since evening had already come, because it was the preparation day, which is, the day before the Sabbath,”

Mk 15:43, “Joseph, the one from Arimathea, a prominent councillor, who himself was also waiting for the kingdom of God, after coming, after summoning up the courage, went in to Pilate, and asked for the body of Jesus.”

Mk 15:44, “Now Pilate was astonished that He was already dead, and after summoning the centurion, he asked him if He was already dead.”

Mk 15:45, “And after finding out from the centurion, he presented the body to Joseph.”

Mk 15:46, “And after buying a linen cloth [and] after taking Him down, he wrapped [Him] in the linen cloth and laid Him in a tomb, which had been carved from the rock; and he rolled a stone over the entrance of the tomb.”

Mk 15:47, “Now Mary the Magdalene and Mary the [mother] of Joses were watching where He was laid.”

Chapter Sixteen

Mk 16:1, “Now when the Sabbath was over, Mary Magdalene, and Mary the mother of James, and Salome, bought perfumes, in order that, after coming, they might anoint Him.”

Mk 16:2, “And very early on the first day of the week, they came to the tomb, after the sun had risen.”

Mk 16:3, “And they were saying to each other, ‘Who will roll away the stone for us from the entrance of the tomb?’”

Mk 16:4, “And after looking up, they saw that the stone had been rolled away; for, you see it was extremely large.”

Mk 16:5, “And after entering into the tomb, they saw a young man sitting at the right side, wearing a white long, flowing robe; and they were amazed.”

Mk 16:6, “Then he said to them, ‘Stop being amazed; you are looking for Jesus the Nazarene, who has been crucified; He has risen; He is not here; notice, the place where they laid Him.”

Mk 16:7, “But go, tell His disciples and Peter, “He is going ahead of you to Galilee; there you will see Him, just as He said to you.”’”

Mk 16:8, “And after going out, they fled from the tomb; for trembling and ecstasy held them; and they said nothing to no one; for they were afraid [in awe].”

Mk 16:9-20 These verses are not part of the original manuscript and not part of this gospel.

Lk 1:1, “Inasmuch as many have undertaken to compile an account concerning the things that have been accomplished among us,”

Lk 1:2, “just as they were handed down to us by those who from the beginning were eyewitnesses and ministers of the word,”

Lk 1:3, “it seemed best to me also, after having carefully investigated everything from the beginning, to write to you in an orderly sequence, most excellent Theophilus;”

Lk 1:4, “in order that you may know exactly the truth about the [Christian] messages you have been taught.”

Lk 1:5, “In the days of Herod, king of Judea, there was a certain priest named Zacharias from the division of Abijah; and he had a wife from the daughters of Aaron, and her name [was] Elizabeth.”

Lk 1:6, “Now they were both righteous in the sight of God, walking blameless in all the commandments and requirements of the Lord.”

Lk 1:7, “And yet they did not have a child, because Elizabeth was barren, and they were both advanced in their days.”

Lk 1:8, “Now it happened while he was performing the service of a priest before God in the fixed order of his division,”

Lk 1:9, “according to the custom of the priestly office, he was chosen by lot to make an incense offering, after entering into the temple of the Lord,”

Lk 1:10, “and the whole multitude of the people was praying outside at the hour of the incense offering.”

Lk 1:11, “Then an angel of the Lord appeared to him, standing at the right of the altar of incense.”

Lk 1:12, “And Zacharias was terrified when he saw [the angel], and fear came on him.”

Lk 1:13, “Then the angel said to him, ‘Stop being afraid, Zacharias, for your prayer has been heard, and your wife Elizabeth will bear a son for you, and you will call his name John.”

Lk 1:14, “And you will have joy and exultation, and many will rejoice on account of his birth.”

Lk 1:15, “For he will be great in the judgment of the Lord; and he will not drink wine or beer, and he will be filled with the Holy Spirit continuously from the womb of his mother.”

Lk 1:16, “And he will turn many of the sons of Israel to the Lord their God.”

Lk 1:17, “In fact he will go before Him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the way of thinking of the righteous, to prepare a people having been made ready for the Lord.’”

Lk 1:18, “And then Zacharias said to the angel, ‘By what will I know this? For I am an old man and my wife is advanced in her days.’”

Lk 1:19, “And so answering, the angel said to him, ‘I am Gabriel, the one who stands before God, and I have been sent to speak to you and to bring good news to you about these things.”

Lk 1:20, “And behold, you shall be silent and unable to speak until the day when these things take place, because you did not believe my words, which will be fulfilled in their proper time.’”

Lk 1:21, “And the people kept waiting for Zacharias, and kept wondering, when he delayed in the temple.”

Lk 1:22, “However, after coming out, he was unable to speak to them; and they perceived that he had seen a vision in the temple; and he kept making signs to them, and remained mute.”

Lk 1:23, “Now it came to pass when the days of his priestly service were fulfilled, he went back to his house.”

Lk 1:24, “Now after these days Elizabeth his wife became pregnant, and she kept herself in seclusion for five months, saying,”

Lk 1:25, “‘The Lord has dealt with me in this way in the days in which He concerned Himself to take away my disgrace among men.’”

Lk 1:26, “Now in the sixth month the angel Gabriel was sent from God to a city of Galilee which [has] the name Nazareth,”

Lk 1:27, “to a virgin, having become engaged to a man who [had] the name Joseph from the descendants of David; and the name of the virgin [was] Mary.”

Lk 1:28, “And after entering, he said to her, ‘Hello, favored one! The Lord [is] with you.’”

Lk 1:29, “However, she was stunned and confused because of this statement, and kept carefully considering what kind of greeting this might be.”

Lk 1:30, “And then the angel said to her, ‘Stop being afraid, Mary; for you have obtained favor with God.”

Lk 1:31, “And behold, you will conceive in the womb and give birth to a son, and you will call his name Jesus.”

Lk 1:32, “He will be great and will be called the Son of the Most High; and the Lord God will give to Him the throne of David His forefather;”

Lk 1:33, “and He will rule over the house of Jacob forever, and there will not be an end of His kingdom.’”

Lk 1:34, “Then Mary said to the angel, ‘How will this be, since I have not had sex with a man?’”

Lk 1:35, “And then answering the angel said to her, ‘The Holy Spirit will come upon you, and the power of the Most High will cast a shadow over [cover] you; therefore also the Holy One being born will be called the Son of God.”

Lk 1:36, “And behold, Elizabeth, your relative has herself also conceived a son in her old age; and this is the sixth month for her who was called barren.”

Lk 1:37, “For nothing will be impossible from God.’”

Lk 1:38, “Then Mary said, ‘Behold, the female-slave of the Lord; may it come about for me according to your prophecy.’ And then the angel departed from her.”

Lk 1:39, “Now at this time Mary, after getting ready, traveled with haste to the hill country, to a city of Judah,”

Lk 1:40, “and entered into the house of Zacharias and greeted Elizabeth.”

Lk 1:41, “And it happened when Elizabeth heard the greeting of Mary, the fetus moved in her womb; and Elizabeth was filled with the Holy Spirit.”

Lk 1:42, “And she cried out with a loud voice and said, ‘Blessed [are] you among women, and blessed [is] the fruit of your womb!”

Lk 1:43, “And how have I deserved this, that the mother of my Lord has come to me?”

Lk 1:44, “For behold, when the sound of your greeting occurred in my ears, the baby jumped with joy in my womb.”

Lk 1:45, “And blessed [is] the one who has believed that there will be a fulfillment in that which has been spoken to her by the Lord.’”

Lk 1:46, “And Mary said, ‘My soul extols the Lord.”

Lk 1:47, “And my spirit is exceedingly joyful because of God my Savior.”

Lk 1:48, “For He has looked upon the humble station of His female-slave; for behold, from this time on all generations will consider me blessed.”

Lk 1:49, “For the Powerful One has done great things for me; and His name [is] holy.”

Lk 1:50, “And His mercy [is] for generations and generations to those who respect Him.”

Lk 1:51, “He has done mighty deeds with His arm; He has scattered the proud in the thoughts of their heart.”

Lk 1:52, “He has brought down rulers from thrones, and has exalted those who were of low social status.”

Lk 1:53, “He has filled the hungry with good things; and He has sent away the rich empty-handed.”

Lk 1:54, “He has helped Israel His servant, by remembering [His] mercy,”

Lk 1:55, “just as He spoke to our fathers, to Abraham and to his descendants forever.’”

Lk 1:56, “Then Mary stayed with her about three months, and returned to her home.”

Lk 1:57, “Now the time had come for Elizabeth to give birth, and she gave birth to a son.”

Lk 1:58, “And her neighbors and relatives heard that the Lord had shown His great mercy to her; and they kept rejoicing with her.”

Lk 1:59, “And it happened on the eighth day [that] they came to circumcise the infant; and they were going to call it Zacharias, after the name of his father”

Lk 1:60, “And then answering, his mother said, ‘No; but he shall be called John.’”

Lk 1:61, “And they said to her, ‘There is no one from your relatives, who is called by this name.’”

Lk 1:62, “Then they kept making signs to his father, concerning whatever he would want it to be called.”

Lk 1:63, “And so after asking for a tablet, he wrote saying, ‘His name is John.’ And everyone was astonished.”

Lk 1:64, “Then his mouth was opened immediately and his tongue [loosed], and he began to speak, praising God.”

Lk 1:65, “And respect came on all those living around them; and all these things kept on being discussed in detail in the whole hill country of Judea.”

Lk 1:66, “And all those who heard [these things] kept [them] in their minds, saying, ‘What then will this child be?’ For indeed the hand of the Lord was with him.”

Lk 1:67, “And Zacharias, his father, was filled with the Holy Spirit, and he prophesied, saying:”

Lk 1:68, “Worthy of praise [is] the Lord God of Israel; because He has made an appearance to help and has accomplished redemption for His people,”

Lk 1:69, “and has raised up the Horn of Salvation for us in the house of David, His servant—”

Lk 1:70, “as He spoke by the mouth of His holy prophets from the earliest times—”

Lk 1:71, “deliverance from our enemies and from the hand of all those who hate us;”

Lk 1:72, “to show mercy to our fathers, and to remember His holy covenant,”

Lk 1:73, “the oath which He swore to Abraham our father, to give to us,”

Lk 1:74, “after being rescued from the enemies’ hand, to serve Him without fear”

Lk 1:75, “in holiness and righteousness before Him all our days.”

Lk 1:76, “Now you also, infant, will be called the prophet of the Most High; for you will go on before the Lord to prepare His ways;”

Lk 1:77, “to give the knowledge of salvation to His people by the forgiveness of their sins,”

Lk 1:78, “because of the compassions of the mercy of our God, with which the Dawn from heaven will visit us,”

Lk 1:79, “to give light to those who sit in darkness and the shadow of death, to lead our feet into the way of peace.’”

Lk 1:80, “Now the child continued to grow and continued to become strong in spirit, and he continued to live in the uninhabited places until the day of his public appearance to Israel.”

Chapter Two

Lk 2:1, “Now there occurred in those days [that] a decree went out from Caesar Augustus to register all the Roman Empire.”

Lk 2:2, “This was the first census, while Quirinius was ruling over Syria.”

Lk 2:3, “And everyone was traveling to register, each person to his own city.”

Lk 2:4, “Now Joseph also went up from Galilee, from the city of Nazareth to Judea, to the city of David, which is called Bethlehem, because he was from the house and family of David,”

Lk 2:5, “in order to register himself with Mary, the one having been engaged to him, being pregnant.”

Lk 2:6, “Now it happened while they were there, the days for her to give birth were completed.”

Lk 2:7, “And so she gave birth to her firstborn son; and she wrapped Him in cloths, and laid Him in a stall, because there was not a place for them in the lodging place.”

Lk 2:8, “And there were shepherds in the same region, living outdoors and keeping watch over their flock during the night.”

Lk 2:9, “And an angel of the Lord stood near them; and the glory of the Lord shone around them; and they were greatly afraid.”

Lk 2:10, “And then the angel said to them, ‘Do not be afraid; for behold, I bring you good news resulting in great joy, which will be for all the people;”

Lk 2:11, “for today a Savior has been born for you, who is Christ the Lord in the city of David.”

Lk 2:12, “And this [is] the sign for you: you will find a baby having been wrapped in pieces of cloth and lying in a stall.’”

Lk 2:13, “And suddenly there was with the angel a multitude of the heavenly army praising God and saying,”

Lk 2:14, “‘Glory [belongs] to God in the highest [heaven] and on earth peace among men whom God favors.’”

Lk 2:15, “And it came to pass after the angels had gone away from them into heaven, the shepherds began saying to one another, ‘Then let us go to Bethlehem, and see this thing that has happened, which the Lord has made known to us.’”

Lk 2:16, “And so after hurrying, they came and they looked for both Mary and Joseph, and the baby laying in the stall.”

Lk 2:17, “Now after seeing [this], they made known concerning the statement which had been spoken to them about this infant.”

Lk 2:18, “And all who heard were astonished at the things which were spoken to them by the shepherds.”

Lk 2:19, “However, Mary kept all these things in mind, by carefully considering these things in her heart.”

Lk 2:20, “And the shepherds returned, glorifying and praising God because of all the things which they had heard and seen, just as it had been spoken to them.”

Lk 2:21, “And when the eight days had been fulfilled for the purpose of circumcising Him, then His name was called “Jesus”, that which was named by the angel before He was conceived in the womb.”

Lk 2:22, “And when the days for their purification according to the Law of Moses were completed, they brought Him up to Jerusalem to present Him to the Lord,”

Lk 2:23, “(just as it stands written in the Law of the Lord, ‘Every male opening the womb shall be called “Holy to the Lord”’)”

Lk 2:24, “and to offer the sacrifice according to what was said in the Law of the Lord, ‘A pair of turtledoves or two young pigeons.’”

Lk 2:25, “And behold, there was a man in Jerusalem whose name was Simeon; and this man [was] righteous and devout, looking forward to the comfort of Israel; furthermore the Holy Spirit was upon him.”

Lk 2:26, “And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord’s Christ.”

Lk 2:27, “And he came in the Spirit into the temple; and when the parents brought in the child Jesus, that they might accomplish for Him according to the custom of the Law,”

Lk 2:28, “then he took Him into his arms, and he praised God, and said,”

Lk, 2:29, “‘Now You are letting Your slave depart, Lord, in peace, according to Your word;”

Lk 2:30, “because my eyes have seen Your salvation,”

Lk 2:31, “which You have prepared in the presence of all peoples,”

Lk 2:32, “the Light for the purpose of revelation for the benefit of the Gentiles, and the Glory belonging to Your people Israel.’”

Lk 2:33, “And His father and mother were amazed at the things being said about Him.”

Lk 2:34, “And Simeon blessed them and said to Mary His mother, ‘Behold, this One is appointed for the fall and rise of many in Israel and for a rejected sign—”

Lk 2:35, “however, a broadsword will pierce even your very soul—in order that the thoughts from many hearts may be revealed.’”

Lk 2:36, “And there was a prophetess, Anna, the daughter of Phanuel, from the tribe of Asher. She, having advanced in years, after having lived with a husband seven years from [the time] of her virginity,”

Lk 2:37, “and so she [was] a widow to the age of eighty-four, who did not depart from the temple, serving night and day with fastings and prayers.”

Lk 2:38, “And then, at that very moment, after approaching, she began giving thanks to God, and kept on speaking about Him to all those who were waiting for the redemption of Jerusalem.”

Lk 2:39, “And when they had completed all these things according to the Law of the Lord, they returned to Galilee, to their own city of Nazareth.”

Lk 2:40, “Now the Child continued to grow and become strong, being filled with wisdom; and the grace of God was on It.”

Lk 2:41, “And His parents went to Jerusalem every year to the festival of Passover.”

Lk 2:42, “And when He became twelve years [old], while they were going up according to the custom of the festival”

Lk 2:43, “and after completing the days, as they were returning, the boy Jesus remained behind in Jerusalem, and yet His parents did not know [it].”

Lk 2:44, “However, after supposing that He was in the caravan, they went a day’s journey; and they began looking for Him among their relatives and friends.”

Lk 2:45, “And after not finding [Him], they returned to Jerusalem looking for Him.”

Lk 2:46, “And then, after three days had occurred, they found Him in the temple, sitting in the middle of the teachers, both listening to them and asking them [questions].”

Lk 2:47, “Now all those who heard Him kept on being amazed because of His intelligence and His answers.”

Lk 2:48, “And after seeing Him, they were amazed; and His mother said to Him, ‘Son, why have You treated us in this way? Behold, Your father and I were distressfully looking for You.’”

Lk 2:49, “And then He said to them, ‘Why [is it] that you were looking for Me? Did you not know that I must be in My Father’s house?’”

Lk 2:50, “And yet they did not understand the statement which He had spoken to them.”

Lk 2:51, “And He went down with them and came to Nazareth, and He kept on being obedient to them. And His mother kept all these things in her heart.”

Lk 2:52, “And Jesus kept on advancing in wisdom and bodily stature and favor with God and men.”

Chapter Three

Lk 3:1, “Now in the fifteenth year of the reign of Tiberius Caesar, while Pontius Pilate was governor of Judea, and Herod was Tetrarch of Galilee; however, his brother Philip was Tetrarch of the territory of Ituraea and Trachonitis, and Lysanias was Tetrarch of Abilene,”

Lk 3:2, “during the high priesthood of Annas and Caiaphas, the word of God came to John, the son of Zacharias, in the wilderness.”

Lk 3:3, “And he came into all the neighborhood of the Jordan, proclaiming a baptism characterized by a change of mind resulting in the forgiveness of sins;”

Lk 3:4, “as it stands written in the book of the words of Isaiah the prophet, ‘A voice crying out in the wilderness, “Prepare the way for the Lord; make straight paths for Him.”

Lk 3:5, “Every ravine will be filled, and every mountain and hill will be lowered; and the crooked will become straight, and the rough [will become] smooth roads;”

Lk 3:6, “And all flesh will see the salvation of God.”’”

Lk 3:7, “Therefore he began saying to the crowds who were coming out to be baptized by him, ‘You brood of vipers, who warned you to flee from the coming judgment?”

Lk 3:8, “Therefore produce fruits worthy of a change of mind, and do not begin to say to yourselves, “We have Abraham as a father”; for I say to you that from these stones God is able to raise up children for Abraham.”

Lk 3:9, “But even now the axe is laid at the root of the trees. Therefore every tree not producing good fruit is cut down and is being thrown into the fire.’”

Lk 3:10, “And the crowds kept asking him, saying, ‘Therefore what should we do?’”

Lk 3:11, “Then answering he would say to them, ‘The man having two tunics must share with the one not having; and the one having food must do likewise.’”

Lk 3:12, “Now tax collectors also came for the purpose of being baptized, and they said to him, ‘Teacher, what shall we do?’”

Lk 3:13, “Then he said to them, ‘Collect nothing more beside what you have been ordered.’”

Lk 3:14, “Then soldiers were also asking him, saying, ‘And what shall we do?’ And so he said to them, ‘Extort nothing nor shakedown [anyone], and be content with your wages.’”

Lk 3:15, “Now while the people were expecting and while all were considering in their hearts about John, whether or not he might be the Christ,”

Lk 3:16, “John answered, saying to everyone, ‘On the one hand I baptize you with water; on the other hand the One mightier than me is coming, Whom I am not worthy to untie the strap of His sandals. He will baptize you with the Holy Spirit and fire,”

Lk 3:17, “Whose winnowing shovel [is] in His hand to clean out His threshed grain, and to gather the wheat into His barn; however, He will burn the chaff with inextinguishable fire.’”

Lk 3:18, “So by exhorting many other things also, he proclaimed the gospel to the people.”

Lk 3:19, “But when Herod the tetrarch was reproved by him because of Herodias, the wife of his brother, and because of all the evil things which Herod had done,”

Lk 3:20, “He also added this in addition to everything else: he locked John up in prison.”

Lk 3:21, “Now it came to pass while all the people were being baptized that after Jesus was baptized and while He was praying, heaven was opened,”

Lk 3:22, “and the Holy Spirit came down in bodily form like a pigeon, and a voice came from heaven, ‘You are My beloved Son, in You I am well-pleased.’”

Lk 3:23, “And Jesus Himself was beginning [His ministry] at about thirty years [old], being, as was supposed, the son of Joseph, the [son] of Eli,”

Lk 3:24, “the [son] of Maththat, the [son] of Levi, the [son] of Melchi, the [son] of Jannai, the [son] of Joseph,”

Lk 3:25, “the [son] of Mattathias the [son] of Amos the [son] of Nahum the [son] of Esli the [son] of Naggai”

Lk 3:26, “the [son] of Maath, the [son] of Mattathias, the [son] of Semein, the [son] of Josech, the [son] of Joda,”

Lk 3:27, “the [son] of Joanan, the [son] of Hresa, the son of Zorobabel, the [son] of Salathiel, the [son] of Neri,”

Lk 3:28, “the [son] of Melchi, the [son] of Addi, the [son] of Kosam, the [son] of Elmadam, the [son] of Er,”

Lk 3:29, “the [son] of Jesus, the [son] of Eliezer, the [son] of Jorim, the [son] of Maththat, the [son] of Levi,”

Lk 3:30, “the [son] of Sumeon, the [son] of Juda, the [son] of Joseph, the [son] of Jonam, the [son] of Eliakim,”

Lk 3:31, “the [son] of Melea, the [son] of Menna, the [son] of Mattatha, the [son] of Nathan, the [son] of David,”

Lk 3:32, “the [son] of Jesse, the [son] of Obed, the [son] of Boaz, the [son] of Shelah, the [son] of Nahshon,”

Lk 3:33, “the [son] of Aminadab, the [son] of Admin, the [son] of Arni, the [son] of Esrom, the [son] of Phares, the [son] of Juda,”

Lk 3:34, “the [son] of Jacob, the [son] of Isaac, the [son] of Abraham, the [son] of Terah, the [son] of Nahor,”

Lk 3:35, “the [son] of Serug, the [son] of Reu, the [son] of Peleg, the [son] of Eber, the [son] of Shelah,”

Lk 3:36, “the [son] of Cainan, the [son] of Arphaxad, the [son] of Shem, the [son] of Noah, the [son] of Lamech,”

Lk 3:37, “the [son] of Methuselah, the [son] of Enoch, the [son] of Jared, the [son] of Maleleel, the [son] of Cainan,”

Lk 3:38, “the [son] of Enos, the [son] of Seth, the [son] of Adam, the [son] of God.”

Chapter Four

Lk 4:1, “Now Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness”

Lk 4:2, “for forty days, being tempted by the devil. And yet He did not eat anything during those days. And after they had come to an end, He was hungry.”

Lk 4:3, “Then the devil said to Him, ‘If You are the Son of God [and You are], tell this stone to become bread.’”

Lk 4:4, “And so Jesus replied to him, ‘It stands written, “Man shall not live on bread alone.”’”

Lk 4:5, “And after leading Him up, he showed Him all the kingdoms of the world in a moment of time.”

Lk 4:6, “And the devil said to Him, ‘I will give You all this domain and their glory; for it has been handed over to me, and I give it to whomever I wish.’”

Lk 4:7, “Therefore if You should worship before me, it will all be Yours.’”

Lk 4:8, “And answering, Jesus said to him, ‘It stands written, “You shall worship the Lord your God and shall serve only Him.”’”

Lk 4:9, “Then he led Him into Jerusalem and had [Him] stand on the pinnacle of the temple, and he said to Him, ‘If You are the Son of God [and You are], throw Yourself down from here;”

Lk 4:10, “for it stands written, “He will command His angels concerning You to guard You,””

Lk 4:11, “and, “On their hands they will lift You up, in order that You will never strike Your foot against a stone.”’”

Lk 4:12, “And answering, Jesus said to him, ‘It is said, “You shall not tempt the Lord your God.”’”

Lk 4:13, “And after finishing all the tempting, the devil kept away from Him for a while.”

Lk 4:14, “And Jesus returned to Galilee in the power of the Spirit, and news about Him went out throughout all the neighboring region.”

Lk 4:15, “And He began teaching in their synagogues, being praised by everyone.”

Lk 4:16, “And He came to Nazareth, where He had been brought up; and according to His custom, He entered into the synagogue on the day of the Sabbath, and stood up to read.”

Lk 4:17, “And then the book of the prophet Isaiah was handed to Him. And after unrolling the scroll, He found the place where it stands written,”

Lk 4:18, “‘The Spirit of the Lord is upon Me, because of which He anointed Me to proclaim good news to the poor. He has sent Me to announce release to the captives, and recovery of sight to the blind, to set free the oppressed by pardon,”

Lk 4:19, “to proclaim the favorable year of the Lord.’”

Lk 4:20, “And after rolling up the scroll, giving [it] to the attendant, He sat down; and the eyes of everyone in the synagogue were staring at Him.”

Lk 4:21, “Then He began by saying to them, ‘Today this Scripture has been fulfilled in your hearing.’”

Lk 4:22, “And everyone kept on speaking well of Him, and wondering because of the gracious words which were going forth from His mouth; and they were saying, ‘Is this not the son of Joseph?’”

Lk 4:23, “And He said to them, ‘Doubtless you will say this proverb to Me, “Physician, heal yourself!” Whatever we heard occurred at Capernaum, do also here in your hometown.’”

Lk 4:24, “Then He said, ‘Truly I say to you, no prophet is welcome in his hometown.”

Lk 4:25, “However, truly I say to you, there were many widows in Israel in the days of Elijah, when the sky was shut for three years and six months, when a great famine occurred over all the land;”

Lk 4:26, “and yet to not even one of them was Elijah sent, except to the widow woman, to Zarephath of the region of Sidon.”

Lk 4:27, “And there were many lepers in Israel during the time of Elisha the prophet; and none of them was cleansed, except Naaman, the Syrian.’”

Lk 4:28, “And everyone in the synagogue was filled with rage, after hearing these things;”

Lk 4:29, “and after standing up, they threw Him out of the city, and led Him to the edge of the hill on which their city had been built, in order to throw Him down.”

Lk 4:30, “However, after passing through the middle of them, He departed.”

Lk 4:31, “And then He came down to Capernaum, a city of Galilee, and He was teaching them on their Sabbaths;”

Lk 4:32, “and they were amazed at His teaching, because His instruction was with authority.”

Lk 4:33, “And in the synagogue there was a man, having the spirit of an unclean demon, and he cried out with a loud voice,”

Lk 4:34, “‘Leave [us] alone! What do we have in common, Jesus of Nazareth? Have You come to destroy us? I know who You are—the Holy One of God!’”

Lk 4:35, “And then Jesus rebuked him, saying, ‘Be silent and come out from him!’ And after the demon had thrown him down in the middle [of them], he came out from him, after not harming him.”

Lk 4:36, “And amazement came upon everyone, and they began talking with one another saying, ‘What [is] this message? For with authority and power He commands the unclean spirits and they come out.’”

Lk 4:37, “And the news about Him kept spreading into every place of the surrounding region.”

Lk 4:38, “Then, after standing up from the synagogue, He entered into the house of Simon. Now Simon’s mother-in-law was being afflicted by a high fever, and they asked Him [for help] concerning her.”

Lk 4:39, “And after standing over her, He rebuked the fever and it left her. Then immediately after standing up, she continued to serve them.”

Lk 4:40, “Now while the sun was setting, all who had sick people because of various diseases, brought them to Him. Then laying His hands on each one of them, He kept healing them.”

Lk 4:41, “Now demons were also coming out of many, shouting and saying, ‘You are the Son of God!’ And rebuking them, He did not allow them to speak, because they knew that He was the Christ.”

Lk 4:42, “Now when day came, after going away, He went to a secluded place and the crowds kept searching for Him. And they came to Him and tried to prevent Him, in order that He not go away from them.”

Lk 4:43, “However, He said to them, ‘I must also proclaim the kingdom of God to the other cities, because I was sent for this purpose.’”

Lk 4:44, “And so He kept on preaching in the synagogues of Judea.”

Chapter Five

Lk 5:1, “Now it happened while the crowd was pressing around Him and listening to the word of God that He was standing beside the lake of Gennesaret;”

Lk 5:2, “and He saw two boats standing beside the lake; however, the fishermen, after getting out of them, were washing their nets.”

Lk 5:3, “Then after stepping into one of the boats, which was Simon’s, He asked him to put out a little way from the land. Then after sitting down, He began teaching the crowd from the boat.”

Lk 5:4, “Now when He stopped speaking, He said to Simon, ‘Put out into the deep water and let down your nets for a catch.’”

Lk 5:5, “And answering, Simon said, ‘Master, after working hard throughout the whole night, we caught nothing; however, on the basis of Your direction I will let down the nets.’”

Lk 5:6, “And after doing this, they enclosed a great multitude of fish; however, their nets began to tear;”

Lk 5:7, “And so they signaled to their partners in the other boat, after coming, to help them. And so they came and filled both boats, with the result that they began to sink.”

Lk 5:8, “Now, after seeing [this] Simon Peter fell down at the knees of Jesus, saying, ‘Go away from me, because I am a sinful man, Lord!’”

Lk 5:9, “For amazement had seized him and all those with him because of the catch of fish which they had taken.”

Lk 5:10, “(Now in the same way also [were] James and John, sons of Zebedee, who were partners with Simon). And then Jesus said to Simon, ‘Stop being afraid, from now on you will be catching men.’”

Lk 5:11, “And after bringing their boats on land, leaving everything, they followed Him.”

Lk 5:12, “And it happened, while He was in one of the cities, that behold, [there was] a man covered with leprosy. Now after seeing Jesus, falling on [his] face, he begged Him, saying, ‘Lord, if You are willing, You are able to make me clean.’”

Lk 5:13, “And after stretching out His hand, He took hold of him, saying, ‘I am willing; be cleansed.’ And immediately the leprosy went away from him.”

Lk 5:14, “And He ordered him to ‘Speak to no one, but after going away, show yourself to the priest and present an offering to atone for your cleansing, just as Moses commanded for a testimony to them.’”

Lk 5:15, “However, the news about Him kept spreading even more; and large crowds kept gathering to hear [Him] and to be healed from their diseases.”

Lk 5:16, “However, He would retire into the wilderness and pray.”

Lk 5:17, “And it happened during one of the days that He was teaching that Pharisees and teachers of the Law were sitting [there], who had come from every village of Galilee and Judea and Jerusalem; and the power of the Lord was His for the purpose of healing.”

Lk 5:18, “And notice, [there were] men carrying a man on a bed, who was paralyzed; and they were seeking to bring him in and to set [him] in front of Him.”

Lk 5:19, “And after not finding how they might bring him in because of the crowd, after going up on the roof, they let him down through the roof tiles with his stretcher into the middle [of the room] in front of Jesus.”

Lk 5:20, “And after seeing their faith, He said, ‘Friend, yours sins are forgiven you.’”

Lk 5:21, “And the Scribes and the Pharisees began to reason, saying, ‘Who is this man who speaks blasphemies? Who is able to forgive sins, except only God?’”

Lk 5:22, “However, Jesus, knowing their reasonings, answering, said to them, ‘Why are you reasoning in your hearts?”

Lk 5:23, “Which is easier, to say, “Your sins have been forgiven for you”, or to say, “Get up and walk”?”

Lk 5:24, “However, in order that you may know that the Son of Man has authority on earth to forgive sins’—He said to the paralytic—‘I say to you, get up, and after picking up your stretcher, go to your home.’”

Lk 5:25, “And immediately, after standing up before them, picking up that on which he had been lying, he went to his home glorifying God.”

Lk 5:26, “And amazement seized everybody and they began glorifying God; and they were filled with fear, saying, ‘We have seen remarkable things today.’”

Lk 5:27, “And after these things He went out and saw a tax-collector named Levi, sitting in the tax booth, and He said to him, ‘Follow Me.’”

Lk 5:28, “And after leaving behind everything, after standing up, he began to follow Him.”

Lk 5:29, “And Levi gave a big reception for Him in his house; and there was a large crowd of tax collectors and others, who were reclining with them.”

Lk 5:30, “And the Pharisees and their scribes began grumbling at His disciples, saying, ‘Why are you eating and drinking with tax collectors and sinners?’”

Lk 5:31, “And answering Jesus said to them, ‘Those who are healthy do not have need for a physician, but those who are sick.”

Lk 5:32, “I have not come to call the righteous but the sinners to a change of mind.’”

Lk 5:33, “Then they said to Him, ‘The disciples of John often fast and offer prayers for themselves, those [disciples] of the Pharisees also do likewise; however, Yours eat and drink.’”

Lk 5:34, “Then Jesus said to them, ‘You are not able to make the groomsmen fast while the bridegroom is with them, can you?”

Lk 5:35, “However, the days will come, when indeed the bridegroom is taken away from them, then they will fast in those days.’”

Lk 5:36, “Now He was also telling a parable to them: ‘No one, after tearing a patch from a new garment puts [it] on an old garment; otherwise he will both tear the new, and the patch from the new will not match with the old.”

Lk 5:37, “And no one puts new wine into old wine-skins; otherwise the new wine will burst the wine-skins and it will be spilled out, and the wine-skins will be ruined.”

Lk 5:38, “But new wine must be put into new wineskins.”

Lk 5:39, “[And] no one, after drinking the old [wine] desires the new; for he says, “The old is superior.”’”

Chapter Six

Lk 6:1, “Now it happened on a Sabbath that He was going through grain-fields; and His disciples were plucking and eating the heads of grain, rubbing [them] in their hands.”

Lk 6:2, “However, some of the Pharisees said, ‘Why are you doing what is not authorized on the Sabbath?’”

Lk 6:3, “And answering, Jesus said to them, ‘Have you never read what David did when he was hungry, he and those with him,”

Lk 6:4, “how he entered the house of God and, after taking the loaves of presentation, he ate and gave to those with him, which no one is authorized to eat except the priests alone?’”

Lk 6:5, “And He was saying to them, ‘The Son of Man is the Lord of the Sabbath.’”

Lk 6:6, “Then it happened on another Sabbath that He entered into the synagogue and was teaching; and there was a man there and his right hand was withered.”

Lk 6:7, “Now the scribes and the Pharisees kept watching Him closely [to see] whether He would heal on the Sabbath, in order that they might find an accusation against Him.”

Lk 6:8, “However, He knew their thinking. Then He said to the man having the withered hand, ‘Get up and stand in the middle!’ And after rising, he stood [in the middle].”

Lk 6:9, “Then Jesus said to them, ‘I ask you, whether it is authorized on the Sabbath to do good or to do evil, to save or to destroy a life?’”

Lk 6:10, “And after looking around at them all, He said to him, ‘Stretch out your hand!’ Then he did; and his hand was restored.”

Lk 6:11, “However, they were filled with fury, and were discussing with one another what they might do to Jesus.”

Lk 6:12, “Now it was at this time that He went away to a mountain to pray, and was spending the whole night in prayer to God.”

Lk 6:13, “And when day came, He summoned His disciples, (that is, after choosing twelve from them), whom He also named ‘apostles’:”

Lk 6:14, “Simon, whom He also named ‘Peter’, and Andrew, his brother, and James and John and Philip and Bartholomew”

Lk 6:15, “and Matthew and Thomas and James, [the son] of Alphaeus and Simon, who is called ‘the Zealot’”

Lk 6:16, “and Judas, [the son] of James and Judah of Iscariot, who became the betrayer.”

Lk 6:17, “And after coming down with them, He stood on a level place; and [there was] a large crowd of His disciples, and a great throng of people from all Judea and Jerusalem and the seacoast district of Tyre and Sidon,”

Lk 6:18, “who had come to hear Him and to be healed from their diseases; and those who were troubled by unclean spirits were being healed.”

Lk 6:19, “And all the people were trying to touch Him, because power was coming out from Him and healing everyone.”

Lk 6:20, “And after lifting up His eyes toward His disciples, He said, ‘Blessed [are] the poor, because the kingdom of God is yours.”

Lk 6:21, “Blessed [are] those who hunger now, because you will be satisfied. Blessed [are] those who are weeping now, because you will laugh.”

Lk 6:22, “You are blessed when men hate you, and exclude you, and insult you, and expel your person as evil, because of the Son of Man.”

Lk 6:23, “Rejoice in that day and leap, for behold, your reward [is] great in heaven. For in the same way their fathers used to treat the prophets.”

Lk 6:24, “But woe to you, the rich, because you are receiving your comfort in full.”

Lk 6:25, “Woe to you, those who have been satisfied now, because you will be hungry. Woe, those who laugh now, because you will mourn and weep.”

Lk 6:26, “Woe when all men speak well of you; for their fathers used to treat the false-prophets in the same way.”

Lk 6:27, “But I say to you, to those who are listening, unconditionally love your enemies, do good to those who hate you,”

Lk 6:28, “bless those who curse you, pray for those who mistreat you.”

Lk 6:29, “To the one who strikes you on the cheek, offer the other [cheek] also; and from the one who takes away your coat, do not also withhold your shirt.”

Lk 6:30, “Give to everyone who asks you, and from the one who takes away your things, do not demand [them] back.”

Lk 6:31, “And just as you want that men may do to you, do to them likewise.”

Lk 6:32, “And if you love those who love you, what credit is that to you? For even sinners love those who love them.”

Lk 6:33, “For even if you do good to those who do good to you, what credit is that to you? Even sinners do the same thing.”

Lk 6:34, “And if you lend to [those] from whom you expect to receive, what credit [is that] to you? Even sinners lend to sinners in order to receive back an equal amount.”

Lk 6:35, “But unconditionally love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for He Himself is kind to the ungrateful and evil.”

Lk 6:36, “Be merciful, just as your Father is merciful.”

Lk 6:37, “And do not judge, and you will never be judged; and do not condemn, and you will never be condemned; pardon, and you will be pardoned.”

Lk 6:38, “Give, and it will be given to you. They will repay into the pocket of your apron a good measure—having been pressed down, having been shaken, and overflowing. For by which measure you measure, it will be measured in return to you.’”

Lk 6:39, “Then He also spoke a parable to them: ‘A blind man is not able to guide a blind man, is he? Will they not both fall into a pit?”

Lk 6:40, “A student is not above his teacher. However, after having been fully trained, everyone will be like his teacher.”

Lk 6:41, “And why do you look at the speck in your brother’s eye; however, do not notice the wooden beam in your own eye?”

Lk 6:42, “How can you say to your brother, “Brother, let me take out the speck in your eye,” while you yourself do not see the wooden beam in your [own] eye? Hypocrite, first take the log out of your own eye, and then you will see clearly to take out the speck in the eye of your brother.”

Lk 6:43, “For there is not a good tree producing bad fruit, nor, on the other hand, a bad tree producing good fruit.”

Lk 6:44, “For each tree is known by its own fruit. For they do not gather figs from thorns, nor do they harvest grapes from a thorn bush.”

Lk 6:45, “The good man from the good treasure of his heart brings forth good; and the evil man from the evil [of his heart] brings forth evil; for his mouth speaks from the abundance of the heart.”

Lk 6:46, “Now why do you call Me, “Lord, Lord,” and yet do not do what I say?”

Lk 6:47, “Everyone who comes to Me and hears My words and does them, I will show to you whom he is like:”

Lk 6:48, “he is like a man building a house, who dug and went down deep and laid a foundation on rock; then when a flood occurred, the river burst against that house and it was not strong enough to shake it, because it had been well built.”

Lk 6:49, “However, the one who has heard and has not done likewise is like a man building a house on the ground without a foundation; against which the river burst, and immediately it collapsed, and the ruin of that house was great.’”

Chapter Seven

Lk 7:1, “When He had completed all His statements in the hearing of the people, He entered into Capernaum.”

Lk 7:2, “Now the slave of a certain centurion, having become sick, was about to die, who was esteemed by him.”

Lk 7:3, “Now after hearing about Jesus, he sent elders of the Jews to Him, asking Him that after coming He might save his slave.”

Lk 7:4, “Then after they had come to Jesus, they earnestly implored Him, saying, ‘He is worthy for whom You might grant this;”

Lk 7:5, “for he loves our nation and he built our synagogue for us.”

Lk 7:6, “Now Jesus began to go with them; however, by this time, while He was not far from the house, the centurion sent friends, saying to Him, ‘Lord, do not trouble Yourself, for I am not worthy that You might enter under my roof;”

Lk 7:7, “for this reason I did not even consider myself worthy to come to You, but say the word, and my servant will be healed.”

Lk 7:8, “For I also am a man being put in charge, having soldiers under myself, and I say to this [soldier], “Go!” and he goes, and to another, “Come!” and he comes,” and to my slave, “Do this!” and he does [it].’

Lk 7:9, “Now after hearing these things, Jesus marveled at him, and after turning He said to the crowd following Him, ‘I say to you, not even in Israel have I found so great a faith.’”

Lk 7:10, “And after returning to the house, those who had been sent found the slave to be healthy.”

Lk 7:11, “And it happened on the next day [that] He went to a city called Nain; and His disciples and a large crowd were going with Him.”

Lk 7:12, “Now as He approached the gate of the city, notice, the only son belonging to his mother was being carried out, having died, and she was a widow; and a large crowd from the city was with her.”

Lk 7:13, “And after seeing her, the Lord had pity on her, and said to her, ‘Stop crying.’”

Lk 7:14, “And then, after approaching, He touched the bier. Then those carrying [it] stopped, and He said, ‘Young man, I say to you, rise up!’”

Lk 7:15, “And then the dead man sat up and began to speak. And He gave him back to his mother.”

Lk 7:16, “Then fear seized everyone, and they were glorifying God, saying, ‘A great prophet has been raised among us!’ and, ‘God has visited His people!’”

Lk 7:17, “And this account concerning Him went out in the whole of Judea and in every neighboring region.”

Lk 7:18, “And then his disciples reported to John concerning all these things. And after summoning a certain two of his disciples, John”

Lk 7:19, “sent [them] to the Lord, saying, ‘Are You ‘the Coming One’, or are we to expect another?’”

Lk 7:20, “Now after coming to Him, the men said, ‘John the Baptist has sent us to You, saying, “Are You ‘the Coming One’, or are we to expect another?”’”

Lk 7:21, “At that time He healed many [people] from diseases and sufferings and evil spirits; and He gave graciously to many blind to see.”

Lk 7:22, “And answering He said to them, ‘Go, report to John what you have seen and heard: the blind receive sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised, the poor have the good news announced [to them].”

Lk 7:23, “Happy is he, whoever is not offended by Me.’”

Lk 7:24, “Now after the messengers of John departed, He began to speak to the crowds about John, ‘What did you go out into the wilderness to see—a reed being shaken by the wind?”

Lk 7:25, “But what did you go out to see? A man having been dressed in soft clothing? Pay attention, those who exist in splendid garments and luxury are in royal palaces!”

Lk 7:26, “But what did you go out to see? A prophet? Yes, I say to you, indeed much more than a prophet.”

Lk 7:27, “This is [the one] about whom it has been written, “Behold, I am sending My messenger ahead of You, who will prepare Your way before You.”

Lk 7:28, “I say to you, among those born of women there is no one greater than John; however, the one of least importance in the kingdom of God is greater than he.’”

Lk 7:29, “And after hearing [this], all the people and the tax collectors, having been baptized with the baptism of John, declared God just.”

Lk 7:30, “However, the Pharisees and the lawyers rejected God’s purpose for themselves, by not being baptized by him.”

Lk 7:31, “Therefore, to what shall I compare the men of this generation, and to what are they like?”

Lk 7:32, “They are similar to little children who are sitting in the market place and calling out to one another, who say, “We played the flute for you, and you did not dance; we sang a dirge, and you did not weep.””

Lk 7:33, “For John the Baptist has come neither eating bread nor drinking wine, and you say, ‘He has a demon!’”

Lk 7:34, “The Son of Man has come eating and drinking, and you say, “Behold, a gluttonous man and a drunkard, a friend of tax collectors and sinners!””

Lk 7:35, “And yet wisdom is vindicated by all her children.’”

Lk 7:36, “Now one of the Pharisees was requesting Him that He might dine with him; and after entering into the house of the Pharisee, He was seated to eat.”

Lk 7:37, “And behold [there was] a woman in the city who was a sinner; and after learning that He was dining in the house of the Pharisee, after bringing an alabaster vial of perfume,”

Lk 7:38, “and after standing behind [Him] at His feet, weeping, she began to wet His feet with her tears, and kept wiping [them] with the hair of her head, and kept kissing His feet and anointing [them] with the perfume.”

Lk 7:39, “Now after seeing [this], the Pharisee who had invited Him spoke to himself, saying, ‘If this man were a prophet, He would know who and what sort of person this woman [is] who is touching Him, that she is a sinner.’”

Lk 7:40, “And answering, Jesus said to him, ‘Simon, I have something to say to you’. Then he said, ‘Say [it], Teacher.’”

Lk 7:41, “‘A certain moneylender had two debtors: the one owed five hundred denarii; however, the other fifty.”

Lk 7:42, “When they were not able to repay, he cancelled both [debts]. Therefore, which of them will love him more?’”

Lk 7:43, “Answering, Simon said, ‘I suppose that [he] to whom he forgave more.’ And He said to him, ‘You have judged correctly.’”

Lk 7:44, “And after turning toward the woman, He said to Simon, ‘Do you see this woman? I entered your house; you did not give Me water for [My] feet; however, she has wet My feet with her tears and wiped [them] with her hair.”

Lk 7:45, “You did not give a kiss to Me; however, she, since I entered, has not stopped kissing My feet.”

Lk 7:46, “You did not anoint My head with olive oil; however, she anointed My feet with perfume.”

Lk 7:47, “Therefore, I say to you, her many sins have been forgiven, because she loved much; however, to the one whom little is forgiven, he loves little.’”

Lk 7:48, “Then He said to her, ‘Your sins have been forgiven.’”

Lk 7:49, “And those who were reclining at the table began to say to themselves, ‘Who is this man who even forgives sins?’”

Lk 7:50, “Then He said to the woman, ‘Your faith has saved you; go in peace.’”

Chapter Eight

Lk 8:1, “And it happened afterward that He began going about from one city and village to another, announcing and proclaiming the kingdom of God. And the twelve [were] with Him,”

Lk 8:2, “and some women who had been healed from evil spirits and sicknesses: Mary, the one who is called Magdalene, from whom seven demons had gone out,”

Lk 8:3, “and Joanna the wife of Chuza, Herod’s steward, and Susanna, and many others, who were helping them out of their existing funds.”

Lk 8:4, “Now when a large crowd gathered, and those from city to city were journeying to Him, He spoke in a parable:”

Lk 8:5, “The sower went out to sow his seed; and as he sowed, some fell on the road, and it was trampled underfoot and the birds of the air devoured it.”

Lk 8:6, “And other [seed] fell on rocky ground, and after growing up, it withered, because it did not have moisture.”

Lk 8:7, “And other [seed] fell in the middle of the thorns; and after growing up, the thorns choked it.”

Lk 8:8, “And other [seed] fell into good soil, and after growing, it produced a hundred fold crop.’ While saying these things, He kept calling out, ‘He who has ears to hear, must hear.’”

Lk 8:9, “Then His disciples were asking Him what this parable might mean.”

Lk 8:10, “Then He said, ‘To know the mysteries of the kingdom of God has been given to you, but to the rest [to know the mysteries of the kingdom of God is given] in parables, in order that seeing, they might not see, and hearing, they might not understand.”

Lk 8:11, “Now the parable means this: the seed is the word of God.”

Lk 8:12, “Now the [seeds] on the road are those having heard; then the devil comes and takes away the message from their heart, in order that they might have be saved by believing.”

Lk 8:13, “Other [seeds] on the rocky soil [are] those who, when they hear, receive the message with joy; and yet these [men] do not have a root, who believe for a while, and in time of temptation fall away.”

Lk 8:14, “Now the [seed] falling into the thorns, these [men] are the ones who have heard, and yet, while living, they are choked by the worries and riches and pleasures of life, and do not bear mature fruit.”

Lk 8:15, “However, the seed in the good soil, these are the ones who, after having heard with a noble and good heart, retain faithfully the message and bear fruit because of perseverance.”

Lk 8:16, “Now no one, after lighting a lamp, covers it with a container, or puts [it] under a bed; but he puts [it] on a lampstand, in order that those who enter may see the light.”

Lk 8:17, “For there is not hidden that which will not become evident, nor a secret that will absolutely not be known and come to light.”

Lk 8:18, “Therefore, consider how you listen; for whoever has, to him it will be given; and whoever does not have, even what he thinks he has will be taken away from him.’”

Lk 8:19, “Now His mother and brothers came to Him, and yet they kept on not being able to meet with Him because of the crowd.”

Lk 8:20, “Then it was reported to Him, ‘Your mother and Your brothers are standing outside wanting to see You.’”

Lk 8:21, “However, answering, He said to them, ‘My mother and My brothers are these who hear and do the word of God.’”

Lk 8:22, “Now it happened on one of those days that He and His disciples got into a boat, and He said to them, ‘Let us cross over to the other side of the lake.’ And so they set sail.”

Lk 8:23, “Now while they were sailing along, He fell asleep; and a hurricane-like wind descended on the lake, and they were being swamped and were in danger.”

Lk 8:24, “Then, after coming, they woke Him up, saying, ‘Master, Master, we are perishing!’ Then, after being awakened, He rebuked the wind and the rough water; and they stopped, and it became calm.”

Lk 8:25, “Then He said to them, ‘Where [is] your faith?’ Now after being afraid, they were astonished, saying to one another, ‘Who then is this that He commands even the winds and the water, and they obey Him?’”

Lk 8:26, “And they sailed into the district of the Gerasenes, which is opposite Galilee.”

Lk 8:27, “Now when He stepped out on land, a certain man from the city met [Him], having demons; and for a long time he had not put on clothing; in addition he was not living in a house, but in the tombs.”

Lk 8:28, “Now seeing Jesus, after crying out, he fell down before Him, and said in a loud voice, ‘What do I have to do with You, Jesus, Son of the Most High God; I beg of You, do not torment me.’”

Lk 8:29, “For He had commanded the unclean spirit to come out from the man. For it had seized him many times; and he was bound with chains and shackles, while being guarded, and yet breaking his bonds, he kept being driven by the demon into the desert.”

Lk 8:30, “Then Jesus asked him, ‘What is your name?’ Now he said, ‘Legion’, because many demons had entered into him.”

Lk 8:31, “And they kept imploring Him that He might not command them to go away into the Abyss.”

Lk 8:32, “Now a large herd of swine were feeding there on the hill; and they implored Him that He might give permission to them to enter into them. And He gave permission to them.”

Lk 8:33, “Then, after coming out of the man, the demons entered into the swine; and the herd rushed down the steep bank into the lake, and was drowned.”

Lk 8:34, “Now after seeing what had happened, the herdsmen fled and reported [it] in the city and in the country.”

Lk 8:35, “Then they went out to see what had happened; and they came to Jesus, and found the man sitting from whom the demons had gone out, clothed and in his right mind at the feet of Jesus; and they were frightened.”

Lk 8:36, “The ones who saw [it] reported to them how the demonized man had been restored to health.”

Lk 8:37, “And all the people of the region around the Gerasenes asked Him to depart from them, because they were seized by great fear. Then, after stepping into the boat, He returned.”

Lk 8:38, “However, the man from whom the demons had gone out kept on begging of Him to accompany Him. Instead He sent him away, saying,”

Lk 8:39, “‘Return to your house and describe everything that God has done for you.’ And so he went away, proclaiming throughout the whole city everything that Jesus had done for him.”

Lk 8:40, “Now when Jesus returned, the crowd welcomed Him; for everyone was waiting for Him.”

Lk 8:41, “And behold a man came who had the name Jairus, and this man was an official of the synagogue; and after falling at Jesus’ feet, he began inviting Him to come into his house;”

Lk 8:42, “for he had an only daughter, about twelve years old, and she was dying. However, while He was going, the crowds were pressing upon Him.”

Lk 8:43, “And a woman, existing with a flow of blood for twelve years, who was not able to be healed by anyone,”

Lk 8:44, “after coming from behind, touched the edge of His cloak, and immediately the flow of her blood stopped.”

Lk 8:45, “And Jesus said, ‘Who [is] the one who touched Me?’ Now while everyone was denying it, Peter said, ‘Master, the crowds are crowding and pressing upon You.’”

Lk 8:46, “However, Jesus said, ‘Someone touched Me; for I realized power had gone out from Me.’”

Lk 8:47, “Then, the woman, after seeing that she had not escaped notice, came trembling and falling down before Him, [and] confessed why she had touched Him before all the people, and how she had been healed immediately.”

Lk 8:48, “Then He said to her, ‘Daughter, your faith has saved you; go in peace.’”

Lk 8:49, “While He was still speaking, someone came from [the house of] the ruler of the synagogue, saying, ‘Your daughter has died; bother the Teacher no longer.’”

Lk 8:50, “However, Jesus, after hearing [this], replied to him, ‘Stop being afraid; only believe, and she will be delivered.’”

LK 8:51, “Now, after coming to the house, He did not allow anyone to enter with Him, except Peter, John, James, the father of the child, and the mother.”

Lk 8:52, “Now they were all crying and mourning her. However, He said, ‘Stop crying; for she has not died, but is sleeping.’”

Lk 8:53, “And they began laughing at Him, knowing that she had died.”

Lk 8:54, “Then, after taking hold of her hand, He called out, saying, ‘Child, wake up!’”

Lk 8:55, “And then her spirit returned, and immediately she stood up; and He ordered [that something] be given to her to eat.”

Lk 8:56, “And her parents were amazed. However, He gave strict orders to them to tell no one what had happened.”

Chapter Nine

Lk 9:1, “Then, after calling together the twelve, He gave them power and authority over all the demons and to heal diseases.”

Lk 9:2, “And then He sent them to proclaim the kingdom of God and to heal.”

Lk 9:3, “And He said to them, ‘Take nothing for the journey, neither a walking stick, nor a backpack, nor bread, nor money, nor have two shirts.”

Lk 9:4, “And into whatevser house you might enter, stay there and depart from there.”

Lk 9:5, “And as many as might not receive you, while departing from that city, shake the dust off your feet for a testimony against them.’”

Lk 9:6, “Then departing, they began going from village to village, proclaiming the gospel and healing everywhere.”

Lk 9:7, “Now Herod the tetrarch heard all that was happening; and he was greatly perplexed, because it was said by some that John had been raised from the dead,”

Lk 9:8, “and by some that Elijah had appeared, and by others that some prophet of old had risen up.”

Lk 9:9, “Now Herod said, ‘I had John beheaded; however, who is this man about whom I keep hearing such things?’ And he kept trying to see Him.”

Lk 9:10, “And after returning, the apostles described fully to Him all that they had done. And after taking them, He withdrew by Himself to a city called Bethsaida.”

Lk 9:11, “However, after becoming aware of [this], the crowds followed Him; and after welcoming them, He began speaking to them about the kingdom of God and curing those having need of healing.”

Lk 9:12, “Now the day was beginning to decline; however, after coming, the twelve said to Him, ‘Send the crowd away, in order that, after going into the surrounding villages and farms, they may find lodging and provisions; for we are in a desolate place here.’”

Lk 9:13, “Then He said to them, ‘You give them [something] to eat!’ However, they said, ‘We do not have more than five breads and two fish, unless perhaps, after going, we buy food for all these people.’”

Lk 9:14, “(For there were about five-thousand men.) Then He said to His disciples, ‘Sit them down in groups of about fifty each.’”

Lk 9:15, “And they did so and caused everybody to sit down.”

Lk 9:16, “Then after taking the five breads and the two fish, after looking up toward heaven, He blessed them and broke [them], and kept giving [them] to the disciples to place before the crowd.”

Lk 9:17, “And they all ate and were satisfied; and what was left over by them was picked up, twelve baskets of fragments.”

Lk 9:18, “And it happened [that], while He was praying alone, the disciples were with Him, and He asked them, saying, ‘Who do the crowds say [that] I am?’”

Lk 9:19, “Then answering they said, ‘John the Baptist; however, others Elijah; however, others, that some prophet of old has raised up.’”

Lk 9:20, “Then He said to them, ‘However, who do you say [that] I am?’ Then answering, Peter said, ‘The Christ of God.’”

Lk 9:21, “Then after warning, He gave orders to them to tell this to no one,”

Lk 9:22, “saying, ‘The Son of Man must suffer many things and be rejected by the elders and high-priests and scribes, and be killed, and be raised on the third day.’”

Lk 9:23, “Now He was saying to everyone, ‘If anyone wishes to come follow Me [and he does], he must deny himself, and take up his cross daily and follow Me.”

Lk 9:24, “For whoever wishes to save his life will lose it; however, whoever should lose his life because of Me, this person will save it.”

Lk 9:25, “For what is a man benefitted, if after gaining the whole world, [he] then loses or forfeits himself?”

Lk 9:26, “For whoever is ashamed of Me and My words, the Son of Man will be ashamed of this one, when He comes in His glory, and [the glory] of the Father and of the holy angels.”

Lk 9:27, “However, truly I say to you, there are some of those standing here who will never taste death until they see the kingdom of God.’”

Lk 9:28, “Now it happened about eight days after these sayings, after taking along Peter and John and James, and He went up on the mountain to pray.”

Lk 9:29, “And while He was praying, the appearance of His face became different, and His clothing gleaming white.”

Lk 9:30, “And behold, two men were talking with Him, who were Moses and Elijah,”

Lk 9:31, “who, after appearing in glory, were talking about His departure, which He was about to fulfill in Jerusalem.”

Lk 9:32, “Now Peter and those with him had been overcome with sleep; however, after being fully awake, they saw His glory and the two men standing together with Him.”

Lk 9:33, “And it happened as they were being separated from Him, Peter said to Jesus, ‘Master, it is good for us to be here; and so let us make three tents: one for You, and one for Moses, and one for Elijah’—not realizing what he was saying.”

Lk 9:34, “Now while he was saying these things, a cloud developed and began to cover them. Then they were afraid as they entered into the cloud.”

Lk 9:35, “And then a voice originated out of the cloud, saying, ‘This is My Excellent Son; listen to Him!’”

Lk 9:36, “And when the voice had occurred, only Jesus was found. And they kept silent, and they reported to no one in those days nothing of the things which they had seen.”

Lk 9:37, “Then it happened on the next day [that], after they came down from the mountain, a large crowd met Him.”

Lk 9:38, “And behold a man from the crowd shouted, saying, ‘Teacher, I beg of You to look at my son, for he is my only child,”

Lk 9:39, “and behold a spirit seizes him, and suddenly he screams, and convulses him with foaming [of the mouth]; and then with difficulty it withdraws from him, while beating him.”

Lk 9:40, “And I begged Your disciples that they might cast it out, and yet they were not able.’”

Lk 9:41, “Then answering Jesus said, ‘O you unbelieving and perverted generation, how long will I be with you and put up with you? Bring your son here.’”

Lk 9:42, “Now while he was still approaching, the demon threw him down and produced convulsions. However, Jesus rebuked the unclean spirit, and healed the boy and gave him back to his father.”

Lk 9:43, “Now everyone was amazed because of the awesomeness of God. However, while everyone was astonished by everything that He was doing, He said to His disciples,”

Lk 9:44, “‘Put these words into your ears; for the Son of Man is destined to be delivered into the hands of men.’”

Lk 9:45, “However, they did not understand this statement; in fact it was concealed from them, in order that they would not comprehend it; and so they were afraid to ask Him about this statement.”

Lk 9:46, “Now an argument was entered into among them, the [argument being]: who might be the greater of them?”

Lk 9:47, “However, Jesus, knowing the thought of their hearts, after taking hold of a little child, stood it beside Himself,”

Lk 9:48, “and said to them, ‘Whoever receives this little child in My name receives Me, and whoever receives Me receives the One who sent Me; for the one being most insignificant among you all, this one is great.’”

Lk 9:49, “Then answering John said, ‘Master, we saw someone casting out demons in Your name; and we tried to prevent him, because he does not go along with us.’”

Lk 9:50, “Then Jesus said to him, ‘Do not hinder [him]; for he who is not against you is for you.’”

Lk 9:51, “Now it came about while the days of his ascension were approaching, that He set His face to go to Jerusalem;”

Lk 9:52, “and so He sent messengers before Him, and after going, they entered into a village of the Samaritans in order to make preparations for Him.”

Lk 9:53, “And yet they did not welcome Him, because He was going toward Jerusalem.”

Lk 9:54, “Now after seeing [this], the disciples James and John said, ‘Lord, do You want that we might order fire to come down from heaven and destroy them?’”

Lk 9:55, “However, after turning, He rebuked them.”

Lk 9:56, “And they went to another village.”

Lk 9:57, “And while they were going on the road, someone said to Him, ‘I will follow You wherever You might go.’”

Lk 9:58, “And then Jesus said to him, ‘The foxes have holes and the birds of the air nests; however, the Son of Man has nowhere He might lay His head.’”

Lk 9:59, “Then He said to another [person], ‘Follow Me’. However, he said, ‘Lord, permit me first, after departing, to bury my father.’”

Lk 9:60, “Then He said to him, ‘Allow the dead to bury their dead; however, you, after going, proclaim the kingdom of God.’”

Lk 9:61, “Now another [person] also said, ‘I will follow You, Lord; however, first permit me to say good-bye to those at my home.’”

Lk 9:62, “Then Jesus said [to him], ‘No one, after putting his hand to the plow and looking to the rear, is fit for the kingdom of God.’”

Chapter Ten

Lk 10:1, “Now after these things the Lord appointed seventy others, and sent them by twos before Him into every city and place where He was intending to come.”

Lk 10:2, “Then He was saying to them, ‘On the one hand the harvest [is] great, but on the other hand the laborers [are] few; therefore ask the Lord of the harvest that He might send out laborers into His harvest.”

Lk 10:3, “Go; behold, I am sending you as lambs in the middle of wolves.”

Lk 10:4, “Do not carry a money bag, not a knapsack, not sandals; and greet no one on the way.”

Lk 10:5, “However, into whatever house you might enter, first say, “Peace [be] to this house.”

Lk 10:6, “And if a man of peace is there, your peace will rest on him; otherwise, it will return on you.”

Lk 10:7, “Then stay in that house, eating and drinking the things from them; for the laborer [is] worthy of his wages. Do not go from house to house.”

Lk 10:8, “And into whatever city you might enter and they receive you, eat what is set before you;”

Lk 10:9, “and heal the sick in it, and say to them, ‘The kingdom of God has come near to you.’”

Lk 10:10, “However, into whatever city you enter and they do not welcome you, after going out into its main streets, say,”

Lk 10:11, ““Even the dust which clings to us from your city on our feet we wipe off against you; only know this, that the kingdom of God has come near.””

Lk 10:12, “I say to you that in that day it will be more tolerable for the Sodomites than for that city.

Lk 10:13, “Woe to you, Chorazin! Woe to you, Bethsaida! Because if the miracles, which occurred in you, had occurred in Tyre and Sidon, long ago they would have changed their minds, sitting in sackcloth and ash.”

Lk 10:14, “But it will be more bearable for Tyre and Sidon in the judgment than for you.”

Lk 10:15, “And you, Capernaum, will not be lifted up to heaven, will you? You will go down to Hades!”

Lk 10:16, “The one who listens to you listens to Me, and the one who rejects you rejects Me; however, the one who rejects Me rejects the One who sent Me.’”

Lk 10:17, “Now the seventy returned with joy, saying, ‘Lord, even the demons are subject to us because of Your person.’”

Lk 10:18, “Then He said to them, ‘I was watching Satan falling from heaven like lightning.”

Lk 10:19, “Behold, I have given authority to you to tread on snakes and scorpions, and over all the power of the enemy, and nothing will injure you.”

Lk 10:20, “Nevertheless stop rejoicing in this, that the spirits are subject to you. Instead rejoice that your names are recorded in heaven.’”

Lk 10:21, “At the same time He rejoiced exceedingly in the Holy Spirit, and said, ‘I praise You, Father, Lord of heaven and earth, because You have hidden these things from the wise and intelligent and have revealed them to infants. Yes, Father, because such was pleasing to You.”

Lk 10:22, “All things have been delivered 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 to whomever the Son desires to make ]Him] known.’”

Lk 10:23, “Then, after turning to the disciples, He said privately, ‘Blessed [are] the eyes which see the things which you see.”

Lk 10:24, “For I say to you that many prophets and kings wished to see the things which you are seeing, and yet did not see [them], and to hear the things which you hear, and yet did not hear [them].’”

Lk 10:25, “Then notice, a certain lawyer stood up, intending to entrap Him by saying, ‘Teacher, by doing what will I inherit eternal life?’”

Lk 10:26, “Then He said to him, ‘What stands written in the Law? How do you read [it]?’”

Lk 10:27, “Then answering he said, ‘You shall unconditionally love the Lord your God from your whole heart, and with your whole soul, and with your whole strength, and with your whole mind; and your neighbor as yourself.’”

Lk 10:28, “Then He said to him, ‘You have answered correctly; do this and you will live.’”

Lk 10:29, “Then the one desiring to justify himself said to Jesus, ‘And who is my neighbor?’”

Lk 10:30, “Replying Jesus said, ‘A certain man was going down from Jerusalem to Jericho, and fell among robbers, who after both stripping and inflicting blows on him, went away leaving [him] half-dead.”

Lk 10:31, “Now by chance a certain priest was going down on that road, and after seeing him, he passed by on the opposite side.”

Lk 10:32, “Then likewise a Levite also, after coming to the place and seeing [him], passed by on the opposite side.”

Lk 10:33, “Then a certain Samaritan, who was on a journey, came upon him; and after seeing [him], he felt sympathy for [him],”

Lk 10:34, “and after coming to [him], bandaged his wounds, pouring on olive oil and wine. Then after putting him on his own pack-animal, he led him to an inn and took care of him.”

Lk 10:35, “And on the next day, after taking out, he gave two denarii to the innkeeper and said, ‘Take care of him; and whatever you might spend in addition, I, when I return, I will repay to you.’”

Lk 10:36, “Which of these three does it seem to you became a neighbor of the one who fell among the robbers?’”

Lk 10:37, “Then he said, ‘The one having shown mercy to him.’ Then Jesus said to him, ‘Go and you do likewise.’”

Lk 10:38, “Now while they were traveling, He entered into a certain village. Then a certain woman named Martha welcomed Him.”

Lk 10:39, “And this one had a sister called Mary; and after taking her seat at the feet of the Lord, she kept on listening to His message.”

Lk 10:40, “However, Martha kept on being distracted with so much preparation. Then, after approaching, she said, ‘Lord, do You not care that my sister has left me alone to serve? Therefore tell her to help me.’”

Lk 10:41, “Then, answering, the Lord said to her, ‘Martha, Martha, you are anxious and troubled about many things;”

Lk 10:42, “however, there is need of one thing; for Mary has chosen the better portion, which will not be taken away from her.’”

Chapter Eleven

Lk 11:1, “Now it happened, while He was praying in a certain place, when He had stopped, one of His disciples said to Him, ‘Lord, teach us to pray, just as John also taught his disciples.’”

Lk 11:2, “Then He said to them, ‘When you pray, say: ‘Father, may Your name be held in reverence; may Your kingdom come.”

Lk 11:3, “Give to us each day our necessary bread.”

Lk 11:4, “And forgive us our sins; for we ourselves also forgive everyone committing a sin against us. And don’t ever lead us into being tempted.’”

Lk 11:5, “Then He said to them, ‘Which one of you will have a friend, and will go to him at midnight and say to him, “Friend, lend me three loaves;”

Lk 11:6, “because a friend of mine has come to me from a journey, and I do not have a thing which I shall set before him”;”

Lk 11:7, “and from inside, after answering, that one will say, “Stop causing me trouble; the door has already been shut and my little children are in bed with me; after rising, I am not able to give to you [anything].””

Lk 11:8, “I say to you, even if, after getting up, he will not give to him because he is his friend; indeed because of his shamelessness, after being awakened, he will give to him as much as he needs.”

Lk 11:9, “And so 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.”

Lk 11:10, “For everyone who asks, receives; and he who seeks, finds; and to him who knocks, it will be opened.”

Lk 11:11, “Now a son will ask what father from you for a fish; and instead of a fish he will give to him a snake?”

Lk 11:12, “Or he will ask for an egg, will he give him a scorpion?”

Lk 11:13, “Therefore, if you being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him?’”

Lk 11:14, “And He was casting out a mute demon. Now it happened after the demon had come out, the mute person spoke; and the crowds were amazed.”

Lk 11:15, “However, some of them said, ‘By Beelzebul, the ruler of the demons, He casts out demons.’”

Lk 11:16, “However, others, for the purpose of testing, kept on demanding from Him a sign from heaven.”

Lk 11:17, “However, He, knowing their thoughts, said to them, ‘Any kingdom being divided against itself is destroyed; and a house [divided] against a house falls.”

Lk 11:18, “Now if Satan is also divided against himself, how will his kingdom stand fast, since you say I cast out demons by Beelzebul?”

Lk 11:19, “Now if by Beelzebul I cast out demons, by whom are your sons casting [them] out? Because of this they will be your judges.”

Lk 11:20, “However, if I cast out demons by the finger of God [and I do], then the kingdom of God has come upon you.”

Lk 11:21, “When a fully armed strong man guards his own house, his possessions are at peace.”

Lk 11:22, “However, when a stronger man than him, after attacking, overcomes him, he takes away his full-armor on which he had depended and distributes his spoils.”

Lk 11:23, “The one who is not with Me is against Me; and the one who does not gather with Me, scatters.”

Lk 11:24, “Whenever an unclean spirit goes out from a man, it goes through waterless places, seeking a resting-place; and not finding [any], it says, ‘I will return to my house from which I came out.’”

Lk 11:25, “And after coming, it finds [it] having been swept and having been put in order.”

Lk 11:26, “Then it goes and takes along seven other spirits more evil than itself, and after going in, they live there; and so the last state of that man becomes worse than the first.’”

Lk 11:27, “Now it happened, while He was saying these things, a certain woman from the crowd, raising [her] voice, said to Him, ‘Blessed [is] the womb that bore You and the breasts at which You nursed.’”

Lk 11:28, “However, He said, ‘On the contrary, blessings [belong to] those who hear the word of God and observe [it].’”

Lk 11:29, “Now while the crowds were increasing, He began to say, ‘This generation is an evil generation; it seeks a sign, and yet a sign will not be given to it except the sign of Jonah.”

Lk 11:30, “For just as Jonah became a sign to the Ninevites, so also the Son of Man will be to this generation.”

Lk 11:31, “The Queen of the South will appear at 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, [there is] a greater thing than Solomon here.”

Lk 11:32, “The Ninevite men will stand up in the judgment with this generation and condemn it, because they changed their minds as a result of the proclamation of Jonah; and behold, [there is] a greater thing than Jonah here.”

Lk 11:33, “No one, after lighting a lamp, puts [it] in a cellar nor under a basket, but on the lampstand, in order that those who enter may see the light.”

Lk 11:34, “Your eye is the lamp of the body; when your eye is without distortion, your whole body is also full of light; but when it is bad, your body is also dark.”

Lk 11:35, “Therefore watch out whether the light in you is not darkness.”

Lk 11:36, “Therefore if your whole body [is] full of light, not having any dark part, the whole [body] will be full of light, as whenever the lamp might illuminate you with its light.’”

Lk 11:37, “Now when He had spoken, a Pharisee asked Him that He might eat a meal with him. Then, after entering, He reclined [to eat].”

Lk 11:38, “Now after seeing [this], the Pharisee was astonished that He had not first washed before the meal.”

Lk 11:39, “Then the Lord said to him, ‘Now you Pharisees clean the outside of the cup and of the platter; however, the inside of you is full of avarice and wickedness.”

Lk 11:40, “Fools, did not He who made the outside also make the inside?”

Lk 11:41, “Nevertheless, give that which is within as mercifulness, and behold, all things are clean for you.”

Lk 11:42, “But woe to you Pharisees; for you tithe mint and rue and every edible garden herb, and yet disregard justice and the love of God. However, these things it is necessary to do and not neglect the others.”

Lk 11:43, “Woe to you Pharisees! For you love the best-seat in the synagogues and greetings in the marketplaces.”

Lk 11:44, “Woe to you! For you are like unseen graves, and the people who are walking over [the graves] do not know.’”

Lk 11:45, “Then answering, one of the lawyers said to Him, ‘Teacher, by saying these things, You are also insulting us.’”

Lk 11:46, “Then He said, ‘Also to you lawyers Woe! For you burden men with hard to bear burdens; the burdens you yourselves do not even touch with one of your fingers.”

Lk 11:47, “Woe to you! For you build the tombs of the prophets; however, your fathers killed them.”

Lk 11:48, “Consequently you are witnesses and approve the deeds of your fathers, because on the one hand they killed them, but on the other hand you build [their tombs].”

Lk 11:49, “For this reason also the wisdom of God said, “I will send to them prophets and apostles, and [some] of them they will kill and [some] they will persecute,””

Lk 11:50, “in order that the blood of all the prophets, which has been shed from the foundation of the world, may be charged against this generation,”

Lk 11:51, “from the blood of Abel to the blood of Zechariah, who perished between the altar and the house [of God]. Yes, I say to you, it will be charged against this generation.”

Lk 11:52, “Woe to you lawyers! For you have taken away the key to knowledge. You yourselves did not enter, and you hindered those who are entering.’”

Lk 11:53, “And from there, after He left, the scribes and the Pharisees began to be very hostile and to question Him closely about many things,”

Lk 11:54, “plotting against Him to catch [Him in] something He says.”

Chapter Twelve

Lk 12:1, “Under these circumstances, after a crowd of ten thousands had been gathered together, with the result that they were stepping on one another, He began saying to His disciples first, ‘Guard yourselves against the leaven of the Pharisees, which is hypocrisy.”

Lk 12:2, “However, there is nothing having been concealed that will not be revealed, and hidden that will not be known.”

Lk 12:3, “Therefore, whatever you have said in the dark will be heard in the light, and what you have whispered to the ear in the inner rooms will be proclaimed on the housetops.”

Lk 12:4, “However, I say to you, My friends, don’t ever be afraid of those who kill the body and after these things not having [the power] to do anything more.”

Lk 12:5, “However, I will show you whom you should fear: fear the One who, after killing, has the authority to cast into Gehenna; yes, I say to you, fear Him!”

Lk 12:6, “Are not five sparrows sold for [two assarions] one hour’s pay? And yet not one of them is forgotten before God.”

Lk 12:7, “Therefore, even all the hairs of your head have been counted. Stop being afraid; you are worth more than many sparrows.”

Lk 12:8, “Now I say to you, everyone who might acknowledge allegiance to Me before men, the Son of Man will also acknowledge allegiance to him before the angels of God;”

Lk 12:9, “However, he who rejects Me before men will be denied [not recognized] before the angels of God.”

Lk 12:10, “And everyone who will speak a word against the Son of Man, it will be forgiven him; however, to the one who blasphemes against the Holy Spirit, it will not be forgiven.”

Lk 12:11, “Now when they bring you before the synagogues and the rulers and the authorities, do not worry about how or what you should [do to] defend yourselves, or what you should say;”

Lk 12:12, “for the Holy Spirit will teach you in that very hour what is necessary to say.’”

Lk 12:13, “Then someone from the crowd said to Him, ‘Teacher, tell my brother to divide the inheritance with me.’”

Lk 12:14, “Then He said to him, ‘Man, who appointed Me a judge or arbitrator over you [two]?’”

Lk 12:15, “Then He said to them, ‘Beware, and be on your guard against every form of greed; because, while someone has an abundance, his life is not because of what belongs to him.’”

Lk 12:16, “Then He spoke to them a parable, saying, ‘The farm of a certain rich man was very productive.”

Lk 12:17, “And so he began thinking to himself, saying, “What should I do, since I do not have [a place] where I will gather my crops?””

Lk 12:18, “And then he said, “I will do this: I will tear down my barns and I will build larger ones, and there I will gather together all my grain and goods.”

Lk 12:19, “And I will say to my soul, ‘Soul, you have many good things laid up for many years; take life easy, eat, drink, enjoy yourself.’””

Lk 12:20, “However, God said to him, “You fool! On this very night they are demanding your soul from you. Now to whom will belong what you have prepared?’”

Lk 12:21, “So [is] the man who stores up [treasure] for himself, and is not rich in God.’”

Lk 12:22, “Then He said to the disciples, ‘Because of this I say to you, stop being anxious about your life, what you will eat; nor about your body, what you will wear.”

Lk 12:23, “For life is more than food, and the body more than clothing.”

Lk 12:24, “Consider the ravens, for they neither sow nor reap; to whom belong neither storeroom nor barn; and yet God feeds them; how much more are you worth than the birds?”

Lk 12:25, “Now which of you by worrying is able to add a short length on his age?”

Lk 12:26, “Therefore, if you are not even able to do a very little thing, why are you worrying about the rest?”

Lk 12:27, “Consider the lilies, how they grow: they neither toil nor spin; however, I say to you, not even Solomon in all his glory clothed himself like one of these.”

Lk 12:28, “Now if God so clothes the grass in the field, which is alive today and tomorrow is being thrown into the furnace, how much more you, ones of little faith?”

Lk 12:29, “And so stop seeking what you shall eat and what you shall drink, and stop worrying.”

Lk 12:30, “For the peoples of the world intensely seek all these things; however, your Father knows that you have need of these things.”

Lk 12:31, “But seek His kingdom, and these things will be added to you.”

Lk 12:32, “Stop being afraid, little flock, because your Father has determined to give the kingdom to you.”

Lk 12:33, “Sell your possessions and give charitableness; make for yourselves wallets which do not become old, unfailing treasure in the heavens, where a thief does not come near nor does a moth destroy.”

Lk 12:34, “For where your treasure is, there also your heart will be.”

Lk 12:35, “Your waists must be prepared, and lamps lit;”

Lk 12:36, “that is, you [must be] like men waiting for their master, when he returns from the wedding, in order that, after coming and knocking, they may immediately open [the door] for him.”

Lk 12:37, “Happy [are] those slaves, the ones who, after coming, the master will find being watchful; truly I say to you, that he will gird himself and have them recline [to eat], and after coming by, will serve them.”

Lk 12:38, “Whether he comes during the second watch of the night, [or] whether during the third watch of the night, and finds [them] so, happy [blessed, fortunate, privileged] are those [slaves].”

Lk 12:39, “However, be sure of this, that if the master of the house had known at what hour the thief was coming, he would not have allowed his house to be broken into.”

Lk 12:40, “You too, be ready; because you do not think about what hour the Son of Man is coming.’”

Lk 12:41, “Then Peter said, ‘Lord, are You speaking this parable to us, or also to everyone?’”

Lk 12:42, “Then the Lord said, “Who then is the faithful, sensible estate manager, whom his master will put in charge over his servants, to give out the food allowance at the proper time?”

Lk 12:43, “Happy [is] that slave whom, after coming, his master will find so doing.”

Lk 12:44, “Truly I say to you that he will put him in charge over all his possessions.”

Lk 12:45, “However, if that slave should say in his heart, ‘My master will take a long time to come,’ and begins to beat the male slaves and female slaves, and to eat and to drink and to get drunk,”

Lk 12:46, “the master of that slave will arrive on a day which he does not expect and at an hour he does not know, and will cut him in pieces, and will arrange for his place with the unbelievers.”

Lk 12:47, “Now that slave, the one knowing the will of his master and not prepared or acting according to his will, will be whipped many [lashes].”

Lk 12:48, “However, the one not knowing, nevertheless committing things worthy of whipping, will be whipped few [lashes]. Now to everyone who has been given much, much will be required; and to whom They entrusted much, They will ask him even more.”

Lk 12:49, “I have come to cast fire on the earth; and how I wish that it were already kindled!”

Lk 12:50, “However, I have a baptism to be baptized, and how distressed I am until it is accomplished!”

Lk 12:51, “Do you think that I have appeared to produce peace in [or among] people? No! I say to you, but rather division;”

Lk 12:52, “for from now on five in one household will be divided, three against two and two against three.”

Lk 12:53, “Father will be divided against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against mother-in-law.’”

Lk 12:54, “Now He was also saying to the crowds, ‘When you see a cloud rising in the west, immediately you say, “A rainstorm is coming,” and so it is.”

Lk 12:55, “And when [you see] a south wind blowing, you say, “It will be a hot day,” and it occurs.”

Lk 12:56, “Hypocrites! You know to examine the appearance of the earth and the sky; however, how do you not know to examine this present age?”

Lk 12:57, “Then why do you not even decide for yourselves what it right?”

Lk 12:58, “For while you are going with your accuser before the magistrate, on your way make an effort to settle with him, that he may not drag you before the judge, and the judge turn you over to the bailiff, and the bailiff throw you into prison.”

Lk 12:59, “I say to you, you will absolutely not get out of there until you have indeed paid back the last cent.’”

Chapter Thirteen

Lk 13:1, “Now some men came at the same time, reporting to Him about the Galileans, whose blood Pilate had mixed with their sacrifices.”

Lk 13:2, “And so, answering, He said to them, ‘Do you suppose that these Galileans were sinners more than all [other] Galileans because they have suffered these things?”

Lk 13:3, “No! I say to you, but unless you change your minds, you all will die in the same way.”

Lk 13:4, “Or those eighteen on whom the tower in Siloam fell and killed them, do you suppose that they were debtors more than all the men living in Jerusalem?”

Lk 13:5, “No! I say to you, but unless you change your minds, you all will die similarly.’”

Lk 13:6, “Then He began telling this parable: ‘A certain man had a fig tree, having been planted in his orchard; and he came seeking fruit on it and did not find [any].”

Lk 13:7, “Then he said to the gardener, “Behold, for three years I keep coming, seeking fruit on this fig tree and not finding it. Cut it down! Why even waste the ground?””

Lk 13:8, “Then, answering, he said to him, “Sir, allow it also for this year, until I dig around it and apply manure;”

Lk 13:9, “and if on the one hand it produces fruit next year, [great]; otherwise, cut it down.”’”

Lk 13:10, “Now He was teaching in one of the synagogues on the Sabbaths.”

Lk 13:11, “And behold [there was] a woman having a spirit for eighteen years which produces a sickness; and so she was bent over, and was not able to stand erect at all.”

Lk 13:12, “Then after seeing her, Jesus summoned and said to her, ‘Woman, you are freed from your sickness.’”

Lk 13:13, “And then He laid His hands on her; and immediately she was restored and began glorifying God.”

Lk 13:14, “However, answering, the synagogue-ruler, being indignant because Jesus had healed on the Sabbath, began saying to the crowd, ‘There are six days in which it is necessary to work; therefore, after coming during them, be healed, and not on the Sabbath day.’”

Lk 13:15, “Then the Lord answered and said to him, ‘Hypocrites! Do not each of you on the Sabbath untie his ox or donkey from its stall and, after leading [it] away, waters [it]?”

Lk 13:16, “Now because she is a daughter of Abraham, whom Satan had bound, notice, for ten and eight years, was it not proper to have been released from this bond on the Sabbath day?’”

Lk 13:17, “And while He was saying these things, all those opposed against Him were being humiliated; and the entire crowd was rejoicing on account of all the glorious things being done by Him.”

Lk 13:18, “‘To what is the kingdom of God like, and to what shall I compare it?”

Lk 13:19, “It is like a mustard seed, which, after taking, a man threw into his own garden; and it grew and became a tree, and the birds of the air nested in its branches.’”

Lk 13:20, “And again He said, ‘To what shall I compare the kingdom of God?”

Lk 13:21, “It is like yeast, which a woman, after taking, hid in a bushel of flour until the whole thing was leavened.’”

Lk 13:22, “Now He was traveling through cities and villages, teaching and making a journey to Jerusalem.”

Lk 13:23, “Then someone said to Him, ‘Lord, are few being saved?’ Then He said to them,

Lk 13:24, “Strive to enter through the narrow [way]; for many, I say to you, will seek to enter and yet will not be strong enough.”

Lk 13:25, “Whenever the master of the house has been awakened and shuts the door, and you begin to stand outside and knock on the door, saying, “Lord, open for us!,” and then, answering, He will say to you, “I do not know where you are from.””

Lk 13:26, “Then you will begin to say, “We ate in Your presence and drank, in addition You taught in our streets”;”

Lk 13:27, “and He will speak, saying to you, “I do not know where you are from; go away from Me, all you workers of unrighteousness.””

Lk 13:28, “In that place there will be crying and grinding of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, however, you being thrown out.”

Lk 13:29, “And they will come from east and west and from north and south, and will be reclined for a banquet in the kingdom of God.”

Lk 13:30, “And behold, the last are those who will be first; and the first ones are those who will be last.’”

Lk 13:31, “In the same hour some Pharisees came to Him, saying, ‘Go away and depart from here, because Herod wants to kill You.’”

Lk 13:32, “And He said to them, ‘Go, tell that fox, “Behold, I cast out demons and perform healings today and tomorrow, and the third day I reach My goal.””

Lk 13:33, “Nevertheless I must journey on today and tomorrow and on the next [day]; for it is impossible that the Prophet perish outside Jerusalem.”

Lk 13:34, “Jerusalem, Jerusalem, the one that kills the prophets and stones those who have been sent to her! How often I wanted to gather your children together, just as a hen [gathers] her brood under her wings, and yet you did not want [it]!”

Lk 13:35, “Behold, your house is abandoned to you; and I say to you, you will absolutely not see Me until [the time] will come when you say, “Blessed [is] He who comes in the name of the Lord!”’”

Chapter Fourteen

Lk 14:1, “Now it happened while He was coming into the house of one of the leaders of the Pharisees on the Sabbath to eat food that they were watching Him closely.”

Lk 14:2, “Now behold, there was a man suffering from edema in front of Him.”

Lk 14:3, “And answering, Jesus said to the lawyers and Pharisees, saying, ‘Is it permitted to heal on the Sabbath or not?’”

Lk 14:4, “And so, after taking hold of [him], He healed him, and dismissed [him].”

Lk 14:5, “And then He said to them, ‘A son or an ox of which one of you will fall into a well, and will he not immediately pull him up on the day of the Sabbath?’”

Lk 14:6, “And they did not have the power to reply to these things.”

Lk 14:7, “Then He began speaking a parable to those having been invited, while noticing how they were choosing the places of honor, saying to them,”

Lk 14:8, “‘When you are invited by someone to a wedding celebration, do not recline at dinner in the place of honor, lest a more distinguished person than you may have been invited by him,”

Lk 14:9, “and after coming, the one who invited you and him will say to you, “Give your place to this man,” and then with shame you will be first to occupy the last place.”

Lk 14:10, “But when you are invited, after going, recline at the last place, in order that when the one who has invited you comes, he will say to you, “Friend, move up higher.” Then you will have prestige in the sight of all who are eating with you.”

Lk 14:11, “For everyone who exalts himself will be humbled, and the one who humbles himself will be exalted.’”

Lk 14:12, “Then He also continued to say to the one who had invited Him, ‘When you give a luncheon or a dinner party, do not invite your friends nor your brothers nor your relatives nor rich neighbors, in order that they might not also invite you in return and that becomes your repayment.”

Lk 14:13, “But when you give a banquet, invite the poor, the crippled, the lame, the blind,”

Lk 14:14, “and you will be blessed, since they do not have [the ability] to repay you; for it will be repaid to you at the resurrection of the righteous.’”

Lk 14:15, “Then after hearing these things, one of those who were reclining said to Him, ‘Blessed [is] everyone who will eat bread in the kingdom of God!’”

Lk 14:16, “Then He said to him, ‘A certain man was giving a big dinner party, and he invited many [people];”

Lk 14:17, “and he sent his slave at the dinner hour to say to those who had been invited, “Come; for it is ready now.””

Lk 14:18, “And they all began one after another to excuse themselves. The first person said to him, “I have bought a field and, after going out, I need to see it; I request of you, consider me excused.””

Lk 14:19, “And another person said, “I have bought five yoke of oxen, and I am going to test them out; I request of you, consider me excused.””

Lk 14:20, “And another person said, “I have married a wife, and because of this I am not able to come.””

Lk 14:21, “And after coming, the slave reported these things to his master. Then after becoming angry, the head of the household said to his slave, “Go out at once into the wide streets and lanes of the city and bring in here the poor and crippled and blind and lame.””

Lk 14:22, “And the slave said, “Master, what you commanded is done, and still there is room.””

Lk 14:23, “And the master said to the slave, “Go out into the roads and fences, and compel [them] to enter, in order that my house may be filled.”

Lk 14:24, “For I say to you that none of those men who were invited will taste of my dinner.”’”

Lk 14:25, “Now large crowds kept going along with Him; and after turning around, He said to them,”

Lk 14:26, “‘If anyone comes to Me, and does not hate his own father and mother and wife and children and brothers and sisters, and in addition even his own life, he is not able to be My disciple.”

Lk 14:27, “Whoever is not carrying his own cross and coming after Me is not able to be My disciple.”

Lk 14:28, “For which one of you, after wanting to build a tower, does not first, after sitting down, calculate the cost [to see] whether he has [enough] for the completion?”

Lk 14:29, “Lest, after laying a foundation and not being able to finish, all who are watching begin to ridicule him,”

Lk 14:30, “saying, “This man began to build and was not able to finish.””

Lk 14:31, “Or what king, while going to meet against another king for battle, after sitting down, will not first consider whether he is able with ten thousand to encounter the one with twenty thousand coming against him?”

Lk 14:32, “Otherwise, while he is still far away, after sending an ambassador, he asks for peace terms.”

Lk 14:33, “So then, all of you who do not give up all of his own possessions are not able to be My disciple.”

Lk 14:34, “Therefore, salt [is] good. However, if the salt also has become tasteless, with what will it be seasoned?”

Lk 14:35, “It is usable neither for the soil nor for the manure pile; they throw it outside. He who has ears to hear, must hear.’”

Chapter Fifteen

Lk 15:1, “Now all the tax collectors and the sinners were approaching Him to hear Him.”

Lk 15:2, “And so both the Pharisees and the scribes began complaining, saying, ‘This man welcomes sinners and eats with them.’”

Lk 15:3, “Then He spoke to them this parable, saying,”

Lk 15:4, “What man from you, if having a hundred sheep and after having lost one of them, does not leave the ninety-nine in the grassland and go after that which is lost until he finds it?”

Lk 15:5, “And after finding, he lays[it] on his shoulders, rejoicing”

Lk 15:6, “And after coming to his house, he calls together his friends and his neighbors, saying to them, “Rejoice with me, because I have found my sheep which was lost!””

Lk 15:7, “I say to you that in the same way, there will be more joy in heaven over one sinner changing their mind than over ninety-nine righteous people, who do not have the need for a change of mind.”

Lk 15:8, “Or what woman, having ten drachma [a Roman silver coin worth a day’s wage], if she loses one drachma, does not light a lamp and sweep the house and search carefully until she finds [it]?”

Lk 15:9, “And after finding [it], she calls together her friends and her neighbors, saying, “Rejoice with me, because I have found the drachma which I lost!””

Lk 15:10, “In the same way, I say to you, there is joy among the angels of God over one sinner changing their mind.’”

Lk 15:11, “Then He said, ‘A certain man had two sons.”

Lk 15:12, “And the younger of them said to his father, “Father, give [me] the part of the wealth that belongs to me.” Then he distributed his property to them.”

Lk 15:13, “And after not many days, after gathering together everything, the younger son went on a journey into a distant country, and there he squandered his wealth by living recklessly.”

Lk 15:14, “Now when he had spent everything, a severe famine occurred throughout that region, and he began to go without.”

Lk 15:15, “And so, after going, he hired himself out to one of the citizens of that region, and he sent him into his fields to feed pigs.”

Lk 15:16, “And he kept on desiring to be fed with the carob pods, which the pigs were eating, and no one was giving [anything] to him.”

Lk 15:17, “However, after coming to his senses, he said, ‘How many hired-hands of my father get more than enough bread? However, I am dying here with hunger!”

Lk 15:18, “After getting up, I will go to my father, and I will say to him, “Father, I have sinned against heaven, and before you;”

Lk 15:19, “I am no longer worthy to be called your son; make me as one of your hired-hands.’””

Lk 15:20, “And so, after getting up, he came to his own father. However, while he was still far away, his father saw him and had compassion, and after running, he embraced and kissed him.”

Lk 15:21, “Then the son said to him, “Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.””

Lk 15:22, “However, the father said to his slaves, ‘Quickly bring out the most important robe and clothe him, and put the signet ring on his hand and sandals on his feet;”

Lk 15:23, “and bring the fattened calf, slaughter [it], and after eating, let us celebrate;”

Lk 15:24, “for this my son was dead and is alive again; he was lost and has been found.’ And so they began to celebrate.”

Lk 15:25, “Now his older son was in the field, and while coming, he approached the house; he heard music and dancing.”

Lk 15:26, “And so, after calling one of the servants to himself, he began inquiring what these things might be.”

Lk 15:27, “Then he said to him, ‘Your brother has come, and your father has killed the fattened calf, because he has gotten him back in good physical health.’”

Lk 15:28, “Then he became angry and was not willing to enter. However, his father, after coming out, kept on inviting him.”

Lk 15:29, “However, answering, he said to his father, ‘Look! I have been serving you for so many years and I have never disobeyed your command; and yet you have never given to me a goat, in order that I might celebrate with my friends;”

Lk 15:30, “However, when this son of yours, the one who, after devouring your property with prostitutes, came, you killed the fattened calf for him.’”

Lk 15:31, “Then he said to him, ‘Son, you are always with me, and all my things are your things.”

Lk 15:32, “‘However, it was necessary to celebrate and to rejoice, because this brother of yours was dead and is alive, and having been lost, has also been found.”’”

Chapter Sixteen

Lk 16:1, “Now He was also saying to the disciples, ‘A certain man was rich, who had a manager, and this man was reported to him as squandering his possessions.”

Lk 16:2, “And so, after summoning him, he said to him, “What [is] this I hear about you? Give an account of your management; for you are not able to still manage.””

Lk 16:3, “Then the manager said to himself, “What shall I do, since my master has taken away the management from me? I am not strong enough to dig; I am ashamed to beg.”

Lk 16:4, “I know what I shall do, so that when I am removed from the management, they will welcome me into their homes.””

Lk 16:5, “And after summoning each one of the debtors of his master, he proceeded to say to the first, “How much do you owe my master?””

Lk 16:6, “Then he said, “One hundred baths [850 gallons] of olive oil.” Then he said to him, “Take your documents, and after sitting down, quickly write fifty.””

Lk 16:7, “Then to another he said, “Now how much do you owe?” And he said, “A hundred measures [1100 bushels] of wheat.” He said to him, “Take your documents and write eighty.””

Lk 16:8, “And so his master praised the unrighteous manager because he acted shrewdly; for the sons of this age are shrewder than the sons of light in relation to their own kind.”

Lk 16:9, “And so I say to you, make friends for yourselves with the unrighteous wealth, so that when it is gone, they will welcome you into the eternal dwellings.”

Lk 16:10, “The faithful one in the smallest thing is also faithful in the great thing; and the unrighteous one in the smallest thing is also unrighteous in a large thing.”

Lk 16:11, “Therefore, if you have not been faithful with unrighteous wealth, who will entrust the true [wealth] to you?”

Lk 16:12, “And if you have not been faithful with what belongs to another, who will give to you your own property?”

Lk 16:13, “No house slave is able to serve two masters; for either he will hate the one and will love the other, or he will be devoted to one and will despise the other. You are not able to serve God and wealth.’”

Lk 16:14, “Now the Pharisees, being lovers of money, were hearing all these things and kept on ridiculing Him.”

Lk 16:15, “And so He said to them, ‘You are those who justify yourselves in the sight of men. However, God knows your hearts; for the exalted thing among men [is]a detestable thing in the sight of God.”

Lk 16:16, “The Law and the Prophets [were proclaimed] until John; from that time on the kingdom of God has been proclaimed, and everyone is being invited urgently into it.”

Lk 16:17, “However, it is easier for heaven and earth to come to an end than for one horn of a [Hebrew] letter of the Law to become invalid.”

Lk 16:18, “Everyone who divorces his wife and marries another commits adultery; and the one having been divorced from a husband who marries commits adultery.”

Lk 16:19, “Now a certain man was rich, and dressed himself in purple and fine linen, enjoying himself splendidly every day.”

Lk 16:20, “Now a certain poor man named Lazarus had been laid at his gate, being covered with sores,”

Lk 16:21, “and longing to be fed from the things which were falling from the table of the rich man; yet even the dogs who kept coming were licking his sores.”

Lk 16:22, “Now it came to pass that the poor man died and he was carried away by the angels to Abraham’s Place of Honor. Then the rich man also died and was buried.”

Lk 16:23, “And in Hades, after lifting up his eyes, being in Torments, he sees Abraham from faraway and Lazarus near his breasts.”

Lk 16:24, “And crying out he said, “Father Abraham, show mercy to me, and send Lazarus, in order that he might dip the tip of his finger in water and cool off my tongue; for I am being tormented in this flame.””

Lk 16:25, “However, Abraham said, ‘Child, remember that you received your good things during your life, and Lazarus likewise the bad things; however, now he is being comforted here, and at the same time you are suffering pain.”

Lk 16:26, “And in addition to all these things, between us and you a great chasm has been fixed, in order that those who wish to cross over from here to you might not be able, nor they cross over from there to us.””

Lk 16:27, “Then he said, ‘Therefore I beg you, father, that you might send him to the house of my father—”

Lk 16:28, “for I have five brothers, in order that he might warn them, so that they might not also come to this place of torment.”

Lk 16:29, “However, Abraham said, “They have Moses and the Prophets; they must hear them.””

Lk 16:30, “However, he said, “No, father Abraham, but if someone goes to them from the dead, they will change their minds!””

Lk 16:31, “Then he said to him, “If they do not listen to Moses and the Prophets (and they do not), not even if someone rises from the dead will they be persuaded.”’”

Chapter Seventeen

Lk 17:1, “Now He said to His disciples, ‘It is impossible that enticement to sin not come, nevertheless woe through whom it comes!”

Lk 17:2, “It is better for him if a millstone is placed around his neck and he is thrown into the sea, than that he would cause one of these little ones to sin.”

Lk 17:3, “Guard yourselves! If your brother sins, warn him; and if he changes his mind, forgive him.”

Lk 17:4, “And if he sins against you seven times during the day, and returns to you seven times, saying, “I apologize,” forgive him.’”

Lk 17:5, “And the apostles said to the Lord, ‘Add faith to us!’”

Lk 17:6, “Then the Lord said, ‘If you have faith like the seed of the mustard plant (and you do), you would say to this mulberry tree, “Be uprooted and be planted in the sea”; and it would obey you.”

Lk 17:7, “Now which of you, having a slave plowing or tending sheep, who will say to him, after having come in from the field, “Immediately after coming here, recline to eat”?”

Lk 17:8, “But will he not say to him, “Prepare what I shall eat, and after changing your clothes, serve me while I eat and drink; and then after these things you shall eat and drink”?”

Lk 17:9, “He does not have gratitude toward the slave, because he did the things which were ordered, does he?”

Lk 17:10, “So also you, when you do all the things which are commanded you, say, ‘We are unworthy slaves; what we were obligated to do, we have done.”’”

Lk 17:11, “Now while He was traveling to Jerusalem, He was also going through the middle of Samaria and Galilee.”

Lk 17:12, “And as He was entering into a certain village, ten leprous men met [Him], who stood at a distance”

Lk 17:13, “and they raised their voice, saying, ‘Jesus, Master, have mercy on us!’”

Lk 17:14, “And after seeing [them], He said to them, ‘After going, show yourselves to the priests.’ And it came to pass, as they were going, they were made clean.”

Lk 17:15, “Now one of them, after seeing he had been healed, turned back, glorifying God with a loud voice,”

Lk 17:16, “and he fell on his face at His feet, giving thanks to Him. And he was a Samaritan.”

Lk 17:17, “Then, answering, Jesus said, ‘Were not ten men cleansed? However, where [are] the nine men?”

Lk 17:18, “Were none of them found, after returning, to give glory to God, except this foreigner?’”

Lk 17:19, “And He said to him, ‘After standing up, go; your faith has made you well.’”

Lk 17:20, “Now having been asked by the Pharisees when the kingdom of God is coming, He replied to them and said, ‘The kingdom of God is not coming with observation;”

Lk 17:21, “nor will they say, “Behold, here [it is]!” or, “There [it is]!” For behold, the kingdom of God is inside you.’”

Lk 17:22, “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, and you will not see [it].”

Lk 17:23, “And they will say to you, “Look there!” or “Look here!” Do not go nor run after [them].”

Lk 17:24, “For just as the lightning, as it flashes from under the sky, shines to under the sky, so will the Son of Man be.”

Lk 17:25, “However, first He must suffer many things and be rejected by this generation.”

Lk 17:26, “And just as it happened in the days of Noah, so it will be also in the days of the Son of Man:”

Lk 17:27, “they were eating, they were drinking, they were marrying, they were being given in marriage, until the day Noah entered into the boat, and the flood came and destroyed everyone.”

Lk 17:28, “Likewise, just as it occurred in the days of Lot: they were eating, they were drinking, they were buying, they were selling, they were planting, they were building;”

Lk 17:29, “however, on the day that Lot went out from the Sodomites it rained fire and sulfur from heaven and killed everyone.”

Lk 17:30, “It will occur in the same manner on the day that the Son of Man is revealed.”

Lk 17:31, “In that day, the one who is on the roof and his property [is] in the house must not come down to take them out; and the one in the field likewise must not go back.”

Lk 17:32, “Remember the wife of Lot.”

Lk 17:33, “Whoever seeks to save his life will lose it; however, whoever loses [his life] will preserve it.”

Lk 17:34, “I say to you, on that night two will be on one bed; one will be taken and the other will be left.”

Lk 17:35, “Two will be grinding at the same [place]; one will be taken; however, the other will be left.”

Lk 17:36 This verse is not found in the original manuscripts.

Lk 17:37, “And answering they said to Him, ‘Where, Lord?’ Then He said to them, ‘Where the body [is], there also the vultures will be gathered.’”

Chapter Eighteen

Lk 18:1, “Now He was telling them a parable about the necessity that they pray at all times and not give up,”

Lk 18:2, “saying, ‘There was a certain judge in a certain city, not being afraid of God and not showing deference to a man.”

Lk 18:3, “Now there was a widow in that city, and she kept coming to him, saying, “Give me justice because of my opponent.””

Lk 18:4, “And for a while he was not willing; however, after these things he said to himself, “Even if I do not fear God nor show deference to man,”

Lk 18:5, “yet because this widow causes me trouble, I will grant her justice, in order that in the end, by continually coming, she might not give me a black eye [make me look bad].”’”

Lk 18:6, “Then the Lord said, ‘Hear what the unrighteous judge said;”

Lk 18:7, “Now, will not God bring about justice for His chosen ones, who cry out to Him day and night, and will He delay because of them?”

Lk 18:8, “I tell you that He will bring about justice for them quickly. Nevertheless, after the Son of Man comes, then will He find faith on the earth?’”

Lk 18:9, “Now He also told this parable to some people who trusted in themselves that they were righteous, and despised everyone else:”

Lk 18:10, “Two men went up into the temple to pray, one a Pharisee and the other a tax collector.”

Lk 18:11, “The Pharisee, while standing, was praying these things to himself: ‘God, I give thanks to You that I am not like the rest of men: robbers, crooks, adulterers, or even like this tax collector.”

Lk 18:12, “I fast twice during the week; I tithe everything that I get.”

Lk 18:13, “Now the tax collector, standing some distance away, was absolutely not even willing to lift up his eyes to heaven, but kept beating his chest, saying, “God, be merciful to me, the sinner!””

Lk 18:14, “I say to you, this man went down to his house, being declared righteous, rather than the other man; for everyone who exalts himself will be humbled; however, he who humbles himself will be exalted.’”

Lk 18:15, “Now they were bringing even their babies to Him, in order that He might touch them. However, after seeing [this], the disciples began rebuking them.”

Lk 18:16, “However, Jesus invited them [the babies], saying, ‘Let the little children come to Me, and do not hinder them; for the kingdom of God is the possession of such as these.

Lk 18:17, “Truly I say to you, whoever does not receive the kingdom of God like a little child will absolutely not enter into it.’”

Lk 18:18, “And a certain ruler asked Him, saying, ‘Good Teacher, after doing what will I inherit eternal life?’”

Lk 18:19, “Then Jesus said to him, Why do you call Me good? No one [is] good except God alone.”

Lk 18:20, “You know the commandments, “Do not commit adultery, Do not murder, Do not steal, Do not bear false witness, Honor your father and mother.”’”

Lk 18:21, “Then he said, ‘All these things I have observed from [my] youth.’”

Lk 18:22, “Then, after hearing [this], He said to him, ‘One thing is still lacking in you; sell everything that you have and distribute [it] to the poor, and you will have treasure in heaven; and come, follow Me.’”

Lk 18:23, “However, after hearing these things, he became very sad; for he was extremely rich.”

Lk 18:24, “Then looking at him, Jesus said, ‘How difficultly those who have wealth enter into the kingdom of God!”

Lk 18:25, “For it is easier for a camel to enter through the opening of a needle than for a rich man to enter the kingdom of God.’”

Lk 18:26, “Then those having heard [this] said, ‘And so who is able to be saved?’”

Lk 18:27, “Then He said, ‘The impossible things for man are possible for God.’”

Lk 18:28, “Then Peter said, ‘Behold, we, after having left our own homes, have followed You.”

Lk 18:29, “Then He said to them, ‘Truly I say to you, there is no one who has left house or wife or brothers or parents or children, for the sake of the kingdom of God,”

Lk 18:30, “who will absolutely not receive many times as much in this present age and in the coming age, eternal life.’”

Lk 18:31, “Then, after taking the twelve aside, He said to them, ‘Behold, we are going up to Jerusalem, and all things which have been written by the prophets about the Son of Man will be accomplished.”

Lk 18:32, “For He will be handed over to the Gentiles, and will be ridiculed and insulted and spit upon,”

Lk 18:33, “and after scourging, they will kill Him; and on the third day He will rise again.’”

Lk 18:34, “And yet they understood nothing of these things, that is, this statement was hidden from them, and so they did not comprehend the things being said.”

Lk 18:35, “Now it came to pass while He was coming into Jericho, a certain blind man was sitting beside the road begging.”

Lk 18:36, “Now after hearing a crowd going by, he began inquiring what this might be.”

Lk 18:37, “Then they told him that Jesus the Nazarene is passing by.”

Lk 18:38, “And so he cried out, saying, ‘Jesus, Son of David, have mercy on me!’”

Lk 18:39, “And those leading the way were warning him that he should be silent; however, he kept on crying out to a much greater degree, ‘Son of David, have mercy on me!’”

Lk 18:40, “Then, after being stopped, Jesus commanded that he be brought to Him. Now after approaching, He asked him,”

Lk 18:41, “‘What do you want [that] I might do for you?’ Then he said, ‘Lord, that I might see again.’”

LK 18:42, “And then Jesus said to him, ‘See again; your faith has saved you.’”

Lk 18:43, “And then immediately he saw again and began following Him, glorifying God. And after seeing [this], all the people gave praise to God.”

Chapter Nineteen

Lk 19:1, “And then after entering, He went through Jericho.”

Lk 19:2, “And notice [there was] a man being called by the name Zaccheus; and he was a chief tax-collector; and he [was] rich.”

Lk 19:3, “And he was trying to see who this Jesus is, and yet was not able because of the crowd; for he was small in bodily stature.”

Lk 19:4, “And so, after running ahead to the front, he climbed up into a sycamore tree, in order that he might see Him, because He was about to pass through there.”

Lk 19:5, “Now when He came to the place, after looking up, Jesus said to him, ‘Zaccheus, hurry, come down; for today I must stay at your house.’”

Lk 19:6, “And hurrying, he came down and gladly welcomed Him as a guest.”

Lk 19:7, “And then, after seeing [this], everyone began to complain, saying, ‘He has entered to find lodging with a sinful man.’”

Lk 19:8, “Then, after standing, Zaccheus said to the Lord, ‘Behold, Lord, half of my possessions I will give to the poor, and if I have extorted anything from anyone [and I have], I will give back four times as much.’”

Lk 19:9, “Then Jesus said to him, ‘Today salvation has occurred in this house, because he is also a son of Abraham.”

Lk 19:10, “For the Son of Man came to seek and to save those who are lost.”

Lk 19:11, “Now while they were listening to these things, again He told a parable, because of the nearness that He was to Jerusalem; and they supposed that the kingdom of God was going to appear immediately.”

Lk 19:12, “Therefore He said, ‘A certain nobleman went to a distant country to receive a kingdom for himself, and then return.”

Lk 19:13, “Then after calling ten of his slaves, he gave to them ten minas and said to them, “Engage in business until I come back.””

Lk 19:14, “However, his citizens hated and sent ambassadors after him, saying, “We do not want this man to rule over us.””

Lk 19:15, “And it came to pass, when he returned, after receiving the kingdom, that he ordered that these slaves, to whom he had given the money, be called to him, in order that he might know what they had gained by trading.”

Lk 19:16, “Now the first one arrived, saying, “Master, your mina has made ten minas more.””

Lk 19:17, “And he said to him, “Well done, good slave! Because you have been faithful in a very little thing, you are to have authority over ten cities.””

Lk 19:18, “And the second one came, saying, “Master, your mina produced five minas.””

Lk 19:19, “Then he also said to this one, “And you are over five cities.”

Lk 19:20, “And then another came, saying, “Master, here [is] your mina, which I kept put away in a handkerchief;”

Lk 19:21, “for I was afraid of you, because you are a strict man, you withdraw what you did not deposit and reap what you did not sow.””

Lk 19:22, “He said to him, “From your mouth I will judge you, degenerate slave. You knew that I am an exacting man, withdrawing what I did not deposit and reaping what I did not sow.”

Lk 19:23, “And so why did you not deposit my money in the bank? And then I, after coming, would have collected it with interest.””

Lk 19:24, “And then to the bystanders he said, “Take the mina from him and give to the one having ten minas””

Lk 19:25, “—and they said to him, “Master, he has ten minas”—”

Lk 19:26, “I say to you that to all who have, it shall be given; however, from the one not having, even what he has will be taken away.”

Lk 19:27, “But these enemies of mine, the ones who did not want me to rule over them, bring here and slaughter them before me.’”

Lk 19:28, “And then, after saying these things, He continued going ahead, ascending to Jerusalem.”

Lk 19:29, “And it came to pass when He approached Bethphage and Bethany, to the mount that is called Olive Trees, He sent two of the disciples,”

Lk 19:30, “saying, ‘Go into the opposite village; in which, while entering, you will find a colt, having been tied on which no one of mankind has ever sat; and after untying, bring it.”

Lk 19:31, “And if anyone should ask you, “Why are you untying [it]?” thus you shall say, “The Lord has need of him.”’”

Lk 19:32, “Then, having departed, those who were sent away found [it] just as He had told them.”

Lk 19:33, “Now as they were untying the colt, his owners said to them, ‘Why are you untying the colt?’”

Lk 19:34, “Then they said, ‘The Lord has need of him.’”

Lk 19:35, “And so they brought him to Jesus, and after throwing their coats on the colt, they put Jesus on.”

Lk 19:36, “Now as He was going, they kept on spreading their coats in the road.”

Lk 19:37, “Then, as He was now approaching to the descent of the Mount of Olives, the whole crowd of the disciples began rejoicing in order to praise God with a loud voice for all the miracles which they had seen,”

Lk 19:38, “saying: ‘He who is coming [is] blessed, the King, in the name of the Lord; Peace [be] in heaven and glory in the highest [heaven]!’”

Lk 19:39, “And some of the Pharisees from the crowd said to Him, ‘Teacher, rebuke your disciples.’”

Lk 19:40, “And answering, He said, ‘I say to you, if these people should become silent, the stones would cry out!’”

Lk 19:41, “And as He came near, after seeing the city, He wept over her,”

Lk 19:42, “saying, ‘If you, even you, had only known in this day the things which result in peace! However, now they have been hidden from your eyes.”

Lk 19:43, “For the days will come upon you when your enemies will throw up a siege-work against you and will surround you and besiege you on all sides,”

Lk 19:44, “and they will level you to the ground and your children in you, and they will not leave behind a stone on a stone in you, because you did not recognize the time of your visitation.’”

Lk 19:45, “And then, after entering into the temple area, He began to drive out those who were selling,”

Lk 19:46, “saying to them, ‘It stands written, “And My house shall be a house for prayer.” However, you have made it a hideout for robbers.’”

Lk 19:47, “Now He was teaching daily in the temple; however, the high-priests and the scribes kept on seeking to destroy Him, as well as the leading men among the people,”

Lk 19:48, “and yet they could not find anything that they might do; for all the people paid close attention, hearing Him.”

Chapter Twenty

Lk 20:1, “Now it came to pass on one of the days, while He was teaching the people in the temple and proclaiming the gospel, the high-priests and the scribes with the elders attacked”

Lk 20:2, “and they spoke, saying to Him, ‘Tell us by what authority You are doing these things, or who is the one who gave You this authority?’”

Lk 20:3, “Then answering, He said to them, ‘I will also ask you a question, and you tell Me:”

Lk 20:4, “The baptism of John, was it from heaven or from men?’”

Lk 20:5, “Then they reasoned among themselves, saying, ‘If we say, “From heaven,” He will say, “Why did you not believe him?””

Lk 20:6, “However, if we say, “From men” all the people will stone us to death; for they are convinced that John was a prophet.’”

Lk 20:7, “And so they answered that they did not know from where.”

Lk 20:8, “And Jesus said to them, ‘Nor will I tell you by what authority I am doing these things.’”

Lk 20:9, “Then He began to tell to the people this parable: ‘A man planted a vineyard and leased it to tenant-farmers, and then went on a journey for a long time.”

Lk 20:10, “Now at the right time he sent a slave to the tenant-farmers, in order that they will give to him from the fruit of the vineyard. However, after beating him, the tenant-farmers sent him away empty-handed.”

Lk 20:11, “Then he proceeded to send another slave. However, after beating and dishonoring, they sent away that one empty-handed.”

Lk 20:12, “And then he proceeded to send a third. Now this one, after wounding, they also threw out.”

Lk 20:13, “Then the owner of the vineyard said, “What shall I do? I will send my beloved son; they will probably respect him.””

Lk 20:14, “However, after seeing him, the tenant-farmers reasoned with one another, saying, “This is the heir; let us kill him, in order that the inheritance might become ours.””

Lk 20:15, “And so, after throwing him out of the vineyard, they killed him. Therefore, what will the owner of the vineyard do to them?”

Lk 20:16, “He will come and kill those tenant-farmers and then will give the vineyard to others.’ However, after hearing [this], they said, ‘May it never happen!’”

Lk 20:17, “Then, after looking at them, He said, ‘Therefore, what is this that is written: “The stone which the builders rejected, this one has become the main corner stone”?”

Lk 20:18, “Everyone who falls on that stone will be shattered to pieces; however, on whomever it shall fall, it will crush him.’”

Lk 20:19, “And then the scribes and the high-priests sought to lay their hands on Him in the same hour, and yet they feared the people; for they knew that He spoke this parable against them.”

Lk 20:20, “And so, watching [Him] closely, they sent spies, pretending themselves to be righteous, in order that they might catch Him in a statement, in order to deliver Him to the rule and the authority of the governor.”

Lk 20:21, “And then they questioned Him, saying, ‘Teacher, we know that You speak and teach correctly, and do not show partiality, but on the basis of truth You teach the way of God.”

Lk 20:22, “Is it right for us to pay taxes to Caesar, or not?”

Lk 20:23, “However, observing their trickery, He said to them,”

Lk 20:24, “‘Show Me a denarius. Whose image and inscription does it have?’ Then they said, ‘Caesar’s.’”

Lk 20:25, “Then He said to them, ‘Well then, pay to Caesar the things belonging to Caesar, and to God the things belonging to God.’”

Lk 20:26, “And so they were not able to catch Him by a saying before the people; and being amazed because of His answer, they kept silent.”

Lk 20:27, “Now after some of the Sadducees came, (the ones who say that the resurrection does not exist), they questioned Him,”

Lk 20:28, “saying, ‘Teacher, Moses wrote to us, if the brother of someone dies, having a wife, and that man is childless, that his brother should take the wife and raise up descendants for his brother.”

Lk 20:29, “Now there were seven brothers; and the first, after taking a wife, died childless;”

Lk 20:30, “and the second”

Lk 20:31, “and the third took her. Then similarly the seven also did not leave behind children and died.”

Lk 20:32, “Finally the woman also died.”

Lk 20:33, “Therefore, the wife is the wife of which of them in the resurrection? For the seven had her as a wife.’”

Lk 20:34, “And Jesus said to them, ‘The sons of this age marry and are given in marriage.”

Lk 20:35, “However, those who have been considered worthy to attain that age and the resurrection from the dead neither marry nor are given in marriage;”

Lk 20:36, “for they are no longer even able to die, because they are like angels, and are sons of God, being sons of the resurrection.”

Lk 20:37, “Now that the dead are raised, even Moses made known on the occasion of the thorn-bush, when he says the Lord [is] “the God of Abraham, and God of Isaac, and God of Jacob.””

Lk 20:38, “So He is not the God of the dead but of the living; for everyone lives for His benefit.’”

Lk 20:39, “Then answering, some of the scribes said, ‘Teacher, you have spoken rightly.”

Lk 20:40, “For they no longer dared to question Him about anything.”

Lk 20:41, “Then He said to them, ‘How is it that they say that the Christ is the son of David?”

Lk 20:42, “For David himself says in the book of Psalms, “The Lord said to my Lord, ‘Sit on My right,”

Lk 20:43, “until I make Your enemies a footstool for Your feet.’””

Lk 20:44, “Therefore, David calls Him ‘Lord’, and so how is He his ‘son’?”

Lk 20:45, “Then while all the people were listening, He said to His disciples,”

Lk 20:46, “Beware of the scribes, who desire to walk around in long robes, and love greetings in the market places, and chief-seats in the synagogues and places of honor at formal-dinners,”

Lk 20:47, “who devour the houses of widows, and for appearance’s sake make long prayers. These will receive the more severe punishment.’”

Chapter Twenty-One

Lk 21:1, “Then, after looking up, He saw the rich putting their offerings into the treasury.”

Lk 21:2, “Then He saw a certain poor widow, putting two small copper coins there.”

Lk 21:3, “And so He said, ‘Truly I say to you that this poor widow has put in more than all [the others];”

Lk 21:4, “for all these put into the offerings from their abundance; however, she from her deficiency put in the entire means of subsistence which she had.’”

Lk 21:5, “And while some were saying about the temple that it was decorated with beautiful stones and votive offerings, He said,”

Lk 21:6, “‘Regarding these things which you are looking at, the days will come in which a stone will not be left on a stone, which will not be torn down.’”

Lk 21:7, “Then they questioned Him, saying, ‘Teacher, when therefore will these things happen? And what [will be] the sign when these things are about to take place?’”

Lk 21:8, “Then He said, ‘Beware that you are not misled; for many will come in My name, saying, “I am,” and, “The time is near.” Do not go after them.”

Lk 21:9, “However, when you hear of wars and insurrections, do not be terrified; for it is necessary that these things take place first, but [this is] not immediately the end.’”

Lk 21:10, “Then He continued saying to them, ‘Nation will be raised up against nation and kingdom against kingdom,”

Lk 21:11, “and there will be great earthquakes and in place after place famines and diseases; and there will be fearful events and great signs from heaven.”

Lk 21:12, “However, before all these things, they will lay their hands on you and will persecute you, delivering [you] over to the synagogues and prisons, being brought before kings and governors because of My person.”

Lk 21:13, “It will lead to [an opportunity] for you to testify.”

Lk 21:14, “Therefore, make up your minds not to prepare beforehand to defend yourselves;”

Lk 21:15, “for I will give to you eloquence and wisdom, because of which all those opposing you will not be able to stand against or contradict you.”

Lk 21:16, “However, you will be delivered over even by parents and brothers and relatives and friends, and they will put to death [some] of you,”

Lk 21:17, “and you will be hated by everyone because of My person.”

Lk 21:18, “And yet a hair from your head will absolutely not be lost.”

Lk 21:19, “By means of your endurance gain possession of your lives.”

Lk 21:20, “Now when you see Jerusalem being surrounded by armies, then recognize that her destruction is near.”

Lk 21:21, “Then those who are in Judea must flee to the mountains, and those in the midst of her must depart, and those in the country must not enter into her;”

Lk 21:22, “because these are days of punishment, that all things which are written are fulfilled.”

Lk 21:23, “Woe to those who are pregnant and to those who are nursing babies in those days; for there will be great distress upon the earth and wrath to this people;”

Lk 21:24, “and they will fall by the edge of the sword, and will be taken captive in all the nations; and Jerusalem will be trampled by the Gentiles until which time the times of the Gentiles are fulfilled.”

Lk 21:25, “And there will be signs in the sun and moon and stars, and on the earth [there will be] national distress, because of the anxiety produced by the sound of the sea and the surging waves,”

Lk 21:26, “men fainting because of fear and because of the expectation of the things which are coming on the world; for the powers of the heavens will be shaken.”

Lk 21:27, “And then they will see the Son of Man, coming in a cloud with power and great glory.”

Lk 21:28, “Now while these things begin to take place, stand tall and lift up your heads, because your deliverance is drawing near.’”

Lk 21:29, “Then He told a parable to them: ‘Consider the fig tree and all the trees;”

Lk 21:30, “whenever they already put forth [leaves], seeing [this], you know for yourselves that summer is now near.”

Lk 21:31, “So also you, when you see these things occurring, know that the kingdom of God is near.”

Lk 21:32, “Truly I say to you that this generation will never pass away until all things have taken place.”

Lk 21:33, “Heaven and earth will pass away; however, My words will never pass away.”

Lk 21:34, “However, take care for yourselves that your hearts not be weighted down with indulgence in a drinking party and drunkenness and daily life worries, and that day come on you suddenly like a trap;”

Lk 21:35, “for it will come upon all those who live on the face of all the earth.”

Lk 21:36, “Instead be on guard at all times, asking that you may be able to escape all these things which are about to take place, and to stand before the Son of Man.’”

Lk 21:37, “Now during the day He was teaching in the temple; however, during the night, going out, He would spend the night on the hill which is called “Olive tree”.”

Lk 21:38, “And all the people would get up early in the morning [coming] to Him in the temple to listen to Him.”

Chapter Twenty-Two

Lk 22:1, “Now the Festival of Unleavened Bread was approaching, which is called ‘the Passover’.”

Lk 22:2, “And the high-priests and the scribes were seeking how they might do away with Him; for they were afraid of the people.”

Lk 22:3, “Now Satan entered into Judas, who was called Iscariot, being one of the twelve.”

Lk 22:4, “And after going away, he discussed with the high-priests and police officers how he might deliver Him over to them.”

Lk 22:5, “And they rejoiced and agreed to pay him money.”

Lk 22:6, “And so he agreed, and began seeking a favorable opportunity to deliver Him over to them apart from the crowd.”

Lk 22:7, “Now the time of Unleavened Bread came, during which the Passover lamb must be sacrificed.”

Lk 22:8, “And so He sent Peter and John, saying, ‘After going, prepare the Passover for us, in order that we may eat.’”

Lk 22:9, “Then they said to Him, ‘Where do you want [that] we might prepare [it]?’”

Lk 22:10, “Then He said to them, ‘Notice after you enter into the city, a man will meet you carrying a jar of water; follow him into the house into which he goes.”

Lk 22:11, “And you will say to the master of the house, “The Teacher says to you, ‘Where is the dining-room where I may eat the Passover with My disciples?’””

Lk 22:12, “And he will show you a large, furnished upper room; prepare [it] there.’”

Lk 22:13, “Then, after departing, they found [everything] just as He had said to them; and so they prepared the Passover.”

Lk 22:14, “And when the hour had come, He reclined at the table, and the apostles with Him.”

Lk 22:15, “And He said to them, ‘I have eagerly desired to eat this Passover with you before I suffer;”

Lk 22:16, “for I say to you that I shall never eat it until which time it is fulfilled in the kingdom of God.’”

Lk 22:17, “And after taking the cup, giving thanks, He said, ‘Take this and share [it] among yourselves;”

Lk 22:18, “for I say to you, I will absolutely not drink from now on from the fruit of the grapevine until which time the kingdom of God comes.’”

Lk 22:19, “And after taking the bread, while giving thanks, He broke [it] and gave [it] to them, saying, ‘This represents My body which is given for you; do this in remembrance of Me.’”

Lk 22:20, “And in the same manner [He took] the cup after they had eaten, saying, ‘This cup [represents] the new covenant by means of My blood, which is poured out for you.”

Lk 22:21, “Nevertheless behold, the hand of the one delivering Me over [is] with Mine on the table.”

Lk 22:22, “For indeed, the Son of Man is going [to die] according to what which has been determined; nevertheless woe to that man by whom He is delivered over.’”

Lk 22:23, “And they began to argue among themselves who then of them it might be, the one about to do this thing.”

Lk 22:24, “Then there also occurred a dispute among them, the [dispute regarding] which one of them seems to be the greatest.”

Lk 22:25, “And so He said to them, ‘The kings of the Gentiles rule over them; and those having authority over them are called “Benefactors.””

Lk 22:26, “However, you [are] not [to act] in this way, but the greatest among you must become like the youngest, and the leader like the servant.”

Lk 22:27, “For who [is] greater, the one who reclines or the one who serves? Is it not the one who reclines? However, I am among you as the one who serves.”

Lk 22:28, “As for you, you are those who have stood by Me in My trials;”

Lk 22:29, “and I confer on you, just as My Father has conferred on Me, a kingdom,”

Lk 22:30, “in order that you may eat and drink at My table in My kingdom, and you will sit on thrones, judging the twelve tribes of Israel.”

Lk 22:31, “Simon, Simon, behold, Satan has asked to sift you [all the disciples] like wheat;”

Lk 22:32, “However, I have asked concerning you that your faith may not fail; and you, after having once turned around, strengthen your brothers.’”

Lk 22:33, “Then he said to Him, ‘Lord, I am ready to go both to prison and to death with You.’”

Lk 22:34, “And He said, ‘I say to you, Peter, a rooster will not crow today until you have denied three times knowing Me.’”

Lk 22:35, “And He said to them, ‘When I sent you out without a money-belt and backpack and sandals, you did not lack for anything, did you?’ Then they said, ‘For nothing.’”

Lk 22:36, “Then He said to them, ‘But now, the one who has a money-belt must take [it], likewise also a backpack, and the one who does not have must sell his coat and buy a sword.”

Lk 22:37, “For I say to you that this which is written must be fulfilled in Me, namely, “And He was classified with criminals”; indeed, for that which [is written] concerning Me has fulfillment.’”

Lk 22:38, “Then they said, ‘Lord, look, here [are] two swords.’ Then He said to them, ‘It is enough.’”

Lk 22:39, “And after coming out, He proceeded as usual to the hill of olive trees. Now the disciples also followed Him.”

Lk 22:40, “Now, after arriving at the place, He said to them, ‘Pray to not enter into temptation.’”

Lk 22:41, “And then He withdrew from them about a stone’s throw, and after kneeling down, He began to pray,”

Lk 22:42, “saying, ‘Father, if You are willing, take this cup away from Me; nevertheless not My will, but Yours be done.’”

Lk 22:43-44 These verses are not part of the original text of Luke. They are not part of Scripture.

Lk 22:45, “Then, after standing up from prayer, after coming to the disciples, He found them sleeping because of grief.”

Lk 22:46, “And so He said to them, ‘Why are you still sleeping? After standing up, pray, in order that you may not enter into temptation.’”

Lk 22:47, “While He was still speaking, behold, [there was] a crowd, and the one called Judas, one of the twelve, was preceding them; and he approached Jesus to kiss Him.”

Lk 22:48, “However, Jesus said to him, ‘Judas, Are you delivering over the Son of Man with a kiss?’”

Lk 22:49, “Then, those around Him, after seeing what was going to happen, said, ‘Lord, shall we strike with a sword?’”

Lk 22:50, “And a certain one of them struck the slave of the high priest and cut off his right ear.”

Lk 22:51, “Then answering, Jesus said, ‘Stop this!’ And after touching his ear, He healed him.”

Lk 22:52, “Then Jesus said to those who had come against Him, the high-priests and Temple guards and elders, ‘Have you come out with swords and clubs as against a robber?”

Lk 22:53, “While I was with you daily in the temple, you did not lay hands on Me; but this hour and the authority of darkness are yours.’”

Lk 22:54, “Then, after arresting Him, they led [Him] away and brought [Him] into the house of the high-priest. Now Peter kept on following at a distance.”

Lk 22:55, “Then after kindling a fire in the middle of the courtyard and sitting down together, Peter was sitting among them.”

Lk 22:56, “Then a certain female-slave, after seeing him sitting at the light [of the fire] and after looking intently at him, said, ‘This man was also with Him.’”

Lk 22:57, “However, he denied [it], saying, ‘I do not know Him, woman!’”

Lk 22:58, “And a little while later, another person, after seeing him, said, ‘You belong to them too!’ However, Peter said, ‘Man, I am not!’”

Lk 22:59, “And after about one hour had passed, another man kept on insisting, saying, ‘Certainly this one was also with Him; for he is also a Galilean.’”

Lk 22:60, “However, Peter said, ‘Man, I do not know what you are talking about.’ And immediately, while he was still speaking, a rooster crowed.”

Lk 22:61, “And after turning, the Lord looked at Peter, and Peter was reminded of the statement of the Lord, how He said to him, ‘Before a rooster crows today, you will deny Me three times.’”

Lk 22:62, “And then after going outside, he wept bitterly.”

Lk 22:63, “Now the men holding Him were ridiculing Him, while beating Him,”

Lk 22:64, “and after covering [His face], they kept asking Him, saying, ‘Prophesy, who is the one who hit You?’”

Lk 22:65, “And while blaspheming, they kept on saying many other things to Him.”

Lk 22:66, “And when it was day, the Council of Elders of the people was assembled, both the high-priests and scribes, and they led Him away to their meeting room,”

Lk 22:67, “saying, ‘If you are the Christ, tell us.’ Then He said to them, ‘If I tell you, you will never believe [it];”

Lk 22:68, “however, if I ask, you will never answer.”

Lk 22:69, “However, from now on the Son of Man will be seated at the right hand of the power of God.’”

Lk 22:70, “And they all said, ‘Therefore, are You the Son of God?’ Then He said to them, ‘You are saying that I am.’”

Lk 22:71, “Then they said, ‘What further need do we have of testimony? For we ourselves have heard [it] from His mouth.’”

Chapter Twenty-Three

Lk 23:1, “And then after standing up, the whole assembly of them brought Him before Pilate.”

Lk 23:2, “Then they began to accuse Him, saying, ‘We found this man misleading our nation and forbidding to pay taxes to Caesar, and saying that He Himself is Christ, a King.’”

Lk 23:3, “Then Pilate asked Him, saying, ‘Are You the King of the Jews?’ Then answering him, He said, ‘Are you saying [this]?’”

Lk 23:4, “Then Pilate said to the high-priests and the crowds, ‘I find no grounds for complaint in this man.’”

Lk 23:5, “However, they kept on insisting, saying, ‘He stirs up the people, teaching throughout the whole of Judea, beginning from Galilee even to here.’”

Lk 23:6, “Now Pilate, after hearing [this], asked if the man is a Galilean.”

Lk 23:7, “And after learning that He was under the authority of Herod, he sent Him up to Herod, being himself also in Jerusalem on that day.”

Lk 23:8, “Now after seeing Jesus, Herod was very happy; for he was wanting to see Him for a long time, because he kept on hearing about Him and kept on hoping to see some miracle performed by Him.”

Lk 23:9, “Then he kept on questioning Him at length; however, He answered him nothing.”

Lk 23:10, “Now the high-priests and the scribes were standing [there], vehemently accusing Him.”

Lk 23:11, “Then even Herod together with his soldiers, after treating Him with contempt and making fun of [Him], after dressing [Him] in a brightly shining garment, sent Him up to Pilate.”

Lk 23:12, “Now Herod and Pilate became friends with one another on that day; for they had been existing before, being at enmity toward each other.”

Lk 23:13, “Then Pilate, after summoning the high-priests and the rulers and the people,”

Lk 23:14, “said to them, ‘You brought this man to me as misleading the people; and behold, after having examined [Him] before you, I have found no basis for a charge in this man concerning which you are bringing charges against Him.”

Lk 23:15, “But nor [has] Herod; for he sent Him back to us; and behold, nothing worthy of death is being done by Him.”

Lk 23:16, “Therefore, after discipling by scourging, I will release Him.’”

Lk 23:17 This verse is not found in most early manuscripts and is most likely not are part of the original text.

Lk 23:18, “However, they cried out all together, saying, ‘Away with this man; then release for us Barabbas.’”

Lk 23:19, “(Who was thrown in prison because of a certain rebellion occurring in the city and murder.)”

Lk 23:20, “Then Pilate addressed them again, wanting to release Jesus.”

Lk 23:21, “However, they kept on shouting, saying, ‘Crucify, crucify Him!’”

Lk 23:22, “Then the third time he said to them, ‘Why, what evil has this man done? I have found no grounds for complaint [worthy] of death in Him. Therefore, after punishing by scourging, I will release Him.’”

Lk 23:23, “However, they kept on urgently demanding with loud voices, asking that He be crucified. And their voices began to prevail.”

Lk 23:24, “And so Pilate decided that their demand be granted.”

Lk 23:25, “And he released the one who had been thrown into prison for insurrection and murder, whom they kept asking for. However, he delivered over Jesus to their will.”

Lk 23:26, “And when they led Him away, after seizing Simon, a Cyrenian, coming from the country, they placed on him the cross to carry behind Jesus.”

Lk 23:27, “Now a large crowd was following Him, and women who were mourning and lamenting Him.”

Lk 23:28, “Then, after turning, Jesus said to them, ‘Daughters of Jerusalem, stop weeping for Me, but weep for yourselves and for your children.”

Lk 23:29, “For behold, the days are coming in which they will say, “Blessed [are] the barren, and the wombs that have not borne, and the breasts that have not nursed.””

Lk 23:30, “Then they will begin to say to the mountains, “Fall on us,” and to the hills, “Cover us.””

Lk 23:31, “For if they do these things in the case of the green tree, what shall happen in the case of the dry [tree]?’”

Lk 23:32, “Now two other criminals were also being led away to be executed with Him.”

Lk 23:33, “And when they came to the place which is called “The Skull”, there they crucified Him and the criminals, the one on the right and the other on the left.”

Lk 23:34, “[The first half of this verse is not in the original manuscript.] Then dividing His garments, they cast lots.”

Lk 23:35, “And the people were standing, watching. However, even the rulers kept on sneering at [Him], saying, ‘He saved others; let Him save Himself, if this is the Messiah of God, His Chosen One.’”

Lk 23:36, “Now the soldiers, coming to Him, also made fun of ]Him], bringing sour wine to Him,”

Lk 23:37, “and saying, ‘If You are the king of the Jews, save Yourself.’”

Lk 23:38, “Now there was also an inscription above Him, ‘This [is] the King of the Jews’.”

Lk 23:39, “Then one of the criminals being crucified was slandering Him, saying, ‘Are You not the Messiah? Save Yourself and us!’”

Lk 23:40, “However, answering, the other [criminal], rebuking, said to him, ‘Do you not even fear God, since you are under the same condemnation?”

Lk 23:41, “And we indeed [are under the same condemnation] justly; for we are receiving the worthiness of what we have done. However, this man has done nothing wrong.’”

Lk 23:42, “And he was saying, ‘Jesus, remember me, when You come into Your kingdom.’”

Lk 23:43, “And He said to him, ‘Truly I say to you, today you will be with Me in Paradise.’”

Lk 23:44, “And it was now about the sixth hour, and darkness occurred over the whole land until the ninth hour,”

Lk 23:45, “because the sun ceased to shine. Then the curtain of the temple was split in two.”

Lk 23:46, “And crying out with a loud voice, Jesus said, ‘Father, into Your hands I am entrusting My spirit.’ Then, after having said this, He expired.”

Lk 23:47, “Now the centurion, after seeing what had happened, began glorifying God, saying, ‘Certainly this man was righteous.’”

Lk 23:48, “And all the crowds, having come together for this spectacle, after observing what had happened, began to return, beating their breasts.”

Lk 23:49, “Now all His friends and the women who accompanied Him from Galilee were standing at a distance, seeing these things.”

Lk 23:50, “And behold a man named Joseph, being a councillor, and a good and righteous man”

Lk 23:51, “(he had not consented to their plan and action) from Arimathea, a city of the Jews, who kept on waiting for the kingdom of God;”

Lk 23:52, “this man, after going to Pilate, asked for the body of Jesus.”

Lk 23:53, “And after taking it down, he wrapped it in a linen cloth and laid Him in a rock-hewn tomb, where no one was not yet laying.”

Lk 23:54, “Now it was the day of preparation, and the Sabbath was drawing near.”

Lk 23:55, “Now after following, the women, who had been traveling with Him from Galilee, saw the tomb and how His body was laid.”

Lk 23:56, “Then, after returning, they prepared fragrant spices and perfumes. And indeed they rested the Sabbath according to the commandment.”

Chapter Twenty-Four

Lk 24:1, “Now on the first [day] of the week very early in the morning, they came to the tomb, bringing the fragrant spices which they had prepared.”

Lk 24:2, “However, they found the stone had been rolled away from the tomb.”

Lk 24:3, “Yet, after entering, they did not find the body of the Lord Jesus.”

Lk 24:4, “And it came to pass while they were perplexed about this, that behold, two men suddenly stood near them in gleaming clothing.”

Lk 24:5, “Now because they were becoming terrified and bowing their faces to the ground, they said to them, ‘Why are you seeking the Living One among the dead?”

Lk 24:6, “He is not here, but He has been raised. Remember how He spoke to you while still being in Galilee,”

Lk 24:7, “saying with reference to the Son of Man that He must be delivered over into the hands of sinful men and be crucified, and rise again on the third day.’”

Lk 24:8, “And they were reminded of His words,

Lk 24:9, “And after returning from the tomb, they reported all these things to the eleven and to all the rest.”

Lk 24:10, “Now they were Mary Magdalene and Joanna and Mary [the mother] of James; and the rest with them. They were telling these things to the apostles.”

Lk 24:11, “And yet these words appeared in their judgment as nonsense, and they kept on not believing them.”

Lk 24:12, “However, after standing up, Peter ran to the tomb; and after stooping down, he saw only the cloth wrappings; and so he went away, wondering to himself what had happened.”

Lk 24:13, “And behold, two of them were going on that very day to a village being distant about seven miles from Jerusalem, to which belongs the name “Emmaus”.”

Lk 24:14, “And they were conversing with one another about all these things which had happened.”

Lk 24:15, “And it came to pass, while they were conversing and discussing, that Jesus Himself, after approaching, began traveling with them.”

Lk 24:16, “However, their eyes were prevented with the result of not recognizing Him.”

Lk 24:17, “Then He said to them, ‘What [are] these words which you are exchanging with one another while walking?’ And then they stood still, sad.”

Lk 24:18, “Then answering, one by the name Cleopas said to Him, ‘[Are] You the only one living near Jerusalem and do not know about the things which have happened in it during these days?’”

Lk 24:19, “Then He said to them, ‘What things?’ Then they said to Him, ‘The things about Jesus the Nazarene, a man who was a powerful prophet in deed and word in the sight of God and all the people,”

Lk 24:20, “and how the high-priests and our rulers delivered Him over resulting in the sentence of death, and crucified Him.”

Lk 24:21, “However, we were hoping that it was He who was about to redeem Israel. But indeed, besides all these things, this leads to this third day since these things happened.”

Lk 24:22, “But also some women from us amazed us, being at the tomb early in the morning,”

Lk 24:23, “and after not finding His body, they came, saying that they had also seen a vision of angels, who are saying that He is alive.”

Lk 24:24, “And then some of those with us went to the tomb and found [it] in the manner just as also the women had said; however, they did not see Him.’”

Lk 24:25, “And so He said to them, ‘O foolish and slow in heart to believe in all that the prophets have spoken!”

Lk 24:26, “Was it not necessary that the Christ suffer these things and then enter into His glory?’”

Lk 24:27, “And then beginning from Moses and from all the prophets, He explained to them the things concerning Himself in all the Scriptures.”

Lk 24:28, “And they came near to the village where they were going, and He acted as though He was going farther.”

Lk 24:29, “And so they strongly urged Him, saying, ‘Stay with us, for it is toward evening, and the day is now far spent.’ And so He entered in order to stay with them.”

Lk 24:30, “And it came to pass, while He was reclining at dinner with them, after taking, He blessed the bread, and after breaking, He began giving [it] to them.”

Lk 24:31, “Then their eyes were opened and they recognized Him; and He became invisible from their sight.”

Lk 24:32, “And then they said to one another, ‘Were not our hearts burning, while He was speaking to us on the road, as He was explaining the Scriptures to us?’”

Lk 24:33, “And so, after standing up at that very moment, they returned to Jerusalem and found the eleven gathered together and those with them,”

Lk 24:34, “saying, ‘The Lord has really been raised up and has been seen by Simon.’”

Lk 24:35, “Then they began to describe the things [that happened] on the way and how He was recognized by them in the breaking of the bread.”

Lk 24:36, “Now while they were telling these things, He Himself stood in their midst and said to them, ‘[May] peace [be] with you.’”

Lk 24:37, “However, after being terrified and being afraid, they thought that they were looking at a spirit.”

Lk 24:38, “And then He said to them, ‘Why are you frightened, and why do doubts arise in your hearts?”

Lk 24:39, “See My hands and My feet that it is I Myself; touch Me and see; for a spirit does not have flesh and bones as you see Me having.’”

Lk 24:40, “And after saying this, He showed them His hands and His feet.”

Lk 24:41, “Then, while they were still disbelieving because of their joy and amazement, He said to them, ‘Do you have anything eatable here?’”

Lk 24:42, “Then, they gave Him a piece of broiled fish;”

Lk 24:43, “and after taking [it] before them, He ate.”

Lk 24:44, “Then He said to them, ‘These are My words which I spoke to you while still being with you, that all things which are written about Me in the Law of Moses and in the Prophets and Psalms must be fulfilled.’”

Lk 24:45, “Then He opened their mind to understand the Scriptures,”

Lk 24:46, “and said to them, ‘Thus it stands written that the Messiah would suffer death and rise up from the dead on the third day,”

Lk 24:47, “and that repentance would be proclaimed in His name to all the nations resulting in the forgiveness of sins. Beginning from Jerusalem.”

Lk 24:48, “You [are] witnesses of these things.”

Lk 24:49, “And behold, I am sending forth the promise of My Father upon you; however, you stay in the city until you are clothed with power from heaven.’”

Lk 24:50, “Then He led them as far as to Bethany, and after lifting up His hands, He blessed them.”

Lk 24:51, “And it came to pass, while He was blessing them, He went away from them and was taken up into heaven.”

Lk 24:52, “And then they, after worshiping Him, returned to Jerusalem with great joy,”

Lk 24:53, “and were continually in the temple praising God.”

Jn 1:1, “In the beginning the Word kept on being, and the Word kept on being with God, and the Word kept on being God.”

Jn 1:2, “This One kept on being in the beginning with God.”

Jn 1:3, “All things came into existence through Him, and without Him not even one thing came into existence, which has come into existence.”

Jn 1:4, “In Him was the life, and that life kept on being the light for the benefit of men.”

Jn 1:5, “And the light kept on shining in the darkness, but the darkness did not understand it.”

Jn 1:6, “There came into being a man, having been sent from God; (John [was] the name belonging to him).”

Jn 1:7, “He came as a testimony, to testify about the Light, in order that all might believe through him.”

Jn 1:8, “He was not the Light, but [he came] in order that he might testify about the Light.”

Jn 1:9, “There was the true Light, which, coming into the world, enlightens all men.”

Jn 1:10, “He was in the world, and the world came into existence through Him, and yet the world did not know Him.”

Jn 1:11, “He came to His own [people], and His own [people] did not accept Him.”

Jn 1:12, “But as many as received Him, He gave to them the authority to become the children of God, to those who believe in His person,”

Jn 1:13, “who were born, not by bloodlines nor by the will of the flesh nor by the will of man, but by God.”

Jn 1:14, “And the Word became flesh, and tabernacled among us, and we saw His glory, glory as of the uniquely-begotten from the Father, full of grace and truth.”

Jn 1:15, “(John testified about Him and cried out, saying, ‘He was the one about whom I said, “He who comes after me is a higher rank than me, because He existed before me.”’)”

Jn 1:16, “For from His fullness we have all received; that is, grace upon grace.”

Jn 1:17, “Because the Law was given through the agency of Moses; grace and truth came about through the agency of Jesus Christ.”

Jn 1:18, “No one has ever seen God; the uniquely-born God, the One who is on the chest of the Father, He has explained [Him].”

Jn 1:19, “Now this is the testimony of John, when the Jews sent [to him] priests and Levites from Jerusalem, in order to ask him, ‘Who are you?’”

Jn 1:20, “And he confessed and did not deny, but confessed, ‘I am not the Christ.’”

Jn 1:21, “And then they asked him, ‘What then? Are you Elijah?’ And he said, ‘I am not.’ ‘Are you the Prophet?’ And he answered, ‘No.’”

Jn 1:22, “Therefore they said to him, ‘Who are you, in order that we may give an answer to those who sent us? What do you say about yourself?’”

Jn 1:23, “He said, ‘I [am] a voice, shouting in the wilderness, “Make straight the way of the Lord,” as Isaiah the prophet said.’”

Jn 1:24, “Now they had been sent from the Pharisees.”

Jn 1:25, “And so they asked him, and said to him, ‘Therefore why are you baptizing, since you are not the Christ, nor Elijah, nor the Prophet?’”

Jn 1:26, “John answered them saying, ‘I baptize with water; among you stands He whom you do not know,”

Jn 1:27, “the One who comes after me, concerning whom I am not worthy, in order than I might untie the thong of His sandal.’”

Jn 1:28, “These things took place in Bethany on the other side of the Jordan, where John was baptizing.”

Jn 1:29, “On the next day he saw Jesus coming to him and said, ‘Behold, the Lamb of God, Who takes away the sin of the world!”

Jn 1:30, “This is He about Whom I said, “After me comes a Man who has a higher rank than I, because He existed earlier than me.””

Jn 1:31, “Indeed I did not know about Him, but in order that He might be revealed to Israel; for this reason I came baptizing with water.’”

Jn 1:32, “In addition John testified saying, ‘I have seen the Spirit, descending like a dove from heaven, and He remained upon Him.”

Jn 1:33, “Indeed I did not know about Him, but the One having sent me to baptize with water He said to me, “He upon whom you might see the Spirit descending and remaining upon Him, this is the One who baptizes with the Holy Spirit.””

Jn 1:34, “Indeed I have seen and have testified that He is the Son of God.’”

Jn 1:35, “On the next day John and two of his disciples again were standing,”

Jn 1:36, “and looking at Jesus as He walked, he said, ‘Behold, the Lamb of God!’”

Jn 1:37, “And the two disciples heard him speaking, and they followed Jesus.”

Jn 1:38, “And Jesus, after turning and seeing them following, said to them, ‘What do you want?’ Then they said to Him, ‘Rabbi (which, when translated, means “Teacher”), where are You staying?’”

Jn 1:39, “He said to them, ‘Come, and you will see.’ Therefore they came and saw where He was staying; and they stayed with Him that day; it was about the tenth hour.”

Jn 1:40, “Andrew, the brother of Simon Peter, was one of the two who heard from John and had followed him.”

Jn 1:41, “He first found his own brother, Simon, and said to him, ‘We have found the Messiah’ (which is translated ‘Christ’).”

Jn 1:42, “He brought him to Jesus. After looking at him, Jesus said, ‘You are Simon, the son of John; you shall be called “Cephas” (which is translated ‘Peter’).’”

Jn 1:43, “On the next day He desired to go into Galilee, and He found Philip. And Jesus said to him, ‘Follow Me.’”

Jn 1:44, “Now Philip was from Bethsaida, from the city of Andrew and Peter.”

Jn 1:45, “Philip found Nathanael and said to him, ‘We have found the One about whom Moses in the Law and the Prophets wrote, Jesus, the son of Joseph from Nazareth.’”

Jn 1:46, “Nathanael said to him, ‘Is anything good able to come from Nazareth?’ Philip replied to him, ‘Come and see.’”

Jn 1:47, “Jesus saw Nathanael coming toward Him, and said concerning him, ‘Behold, a true Israelite, in whom there is no deceit!’”

Jn 1:48, “Nathanael said to Him, ‘How do You know me?’ Jesus answered and said to him, ‘Before Philip summoned you, while you were under the fig tree, I saw you.’”

Jn 1:49, “Nathanael answered Him, ‘Rabbi, You are the Son of God; You are the King of Israel.’”

Jn 1:50, “Jesus replied and said to him, ‘Do you believe because I said to you that I saw you under the fig tree? You will see greater things than these.’”

Jn 1:51, “And He said to him, ‘Truly, truly I say to you [all], you [all] will see the heaven opened and the angels of God ascending and descending on the Son of Man.’”

Chapter Two

Jn 2:1, “Then on the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there;”

Jn 2:2, “and both Jesus and His disciples were invited to the wedding.”

Jn 2:3, “Now when the wine gave out, the mother of Jesus said to Him, ‘They do not have wine.’”

Jn 2:4, “Then Jesus said to her, ‘What does that have to do with Me or you, woman? My hour has not yet come.’”

Jn 2:5, “His mother said to the servants, ‘Whatever He says to you, do [it].’”

Jn 2:6, “Now there were six stone water-jars standing there for the purpose of the purification of the Judeans, containing twenty or thirty gallons each.”

Jn 2:7, “Jesus said to them, ‘Fill the water jars with water.’ And so they filled them up to the brim.”

Jn 2:8, “And He said to them, ‘Now draw [some] and bring [it] to the headwaiter.’ And so they brought [it to him].”

Jn 2:9, “Now when the headwaiter tasted the water having become wine, and did not know where it came from (but the waiters who had drawn the water knew), the headwaiter summoned the bridegroom,”

Jn 2:10, “and said to him, ‘Every man first serves the good wine, and when they have become intoxicated, the inferior wine; you have reserved the good wine until now.’”

Jn 2:11, “Jesus did this as the beginning of His miracles in Cana of Galilee, and made known His glory, and His disciples believed in Him.”

Jn 2:12, “After this He went down to Capernaum, He and His mother and His brothers and His disciples; and they stayed there a few days.”

Jn 2:13, “Now the Passover of the Judeans was near, and Jesus went up to Jerusalem.”

Jn 2:14, “And He found in the temple those who were selling oxen and sheep and doves, and the seated money-changers,”

Jn 2:15, “and after making a whip from rope, He drove all the sheep and the oxen out of the temple; He also spilled the coins of the money changers, and overturned their tables;”

Jn 2:16, “and to those who were selling the doves He said, ‘Take these things away from here; stop making My Father’s house a place of business.’”

Jn 2:17, “His disciples remembered that it stands written, ‘Zeal for Your house will consume Me.’”

Jn 2:18, “Then, the Jews replied and said to Him, ‘What sign do You show to us for doing these things?’”

Jn 2:19, “Jesus answered and said to them, ‘Destroy this temple, and in three days I will raise it up.’”

Jn 2:20, “Then the Jews said, ‘This temple was built forty-six years ago, and You will raise it up in three days?’”

Jn 2:21, “But He was speaking about the temple of His body.”

Jn 2:22, “So when He was raised from the dead, His disciples remembered that He said this; and they believed the Scripture and the statement which Jesus had spoken.”

Jn 2:23, “Now while He was in Jerusalem at the Passover, at the festival, many believed in His person, by observing His miracles, which He was doing.”

Jn 2:24, “But Jesus himself was not entrusting Himself to them, because He Himself knows all men,”

Jn 2:25, “and because He had no need that anyone testify concerning man; for He Himself knew what was in man.”

Chapter Three

Jn 3:1, “Now there was a man from the Pharisees, named Nicodemus, a ruler over the Jews.”

Jn 3:2, “This man came to Him at night and said to Him, ‘Rabbi, we know that You have come from God as a teacher; for no one is able do these miracles, which You are doing unless God is with him.’”

Jn 3:3, “Jesus answered and said to him, ‘Truly, truly, I say to you, unless someone is born again [from above], he is not able to see the kingdom of God.’”

Jn 3:4, “Nicodemus said to Him, ‘How can a man be born when he is an old man? He cannot enter a second time into his mother’s womb and be born, can he?’”

Jn 3:5, “Jesus answered, ‘Truly, truly, I say to you, unless someone is born by water and the Spirit, he is not able to enter into the kingdom of God.”

Jn 3:6, “That which has been born from the flesh is flesh, and that which has been born by the Spirit is spirit.”

Jn 3:7, “Do not be astonished that I said to you, “You must be born again.””

Jn 3:8, “The Spirit breathes where He wants and you hear His voice, but you do not know where He comes from and where He is going; so is everyone who is born by the Spirit.’”

Jn 3:9, “Nicodemus replied and said to Him, ‘How can these things be?’”

Jn 3:10, “Jesus replied and said to him, ‘You are The Teacher of Israel and do not understand these things?”

Jn 3:11, “Truly, truly, I say to you that, the things which we know we are proclaiming and the things which we have seen we are bearing witness to, and yet you do not accept our testimony.”

Jn 3:12, “If I told earthly things to you [and I did] and you do not believe, how will you believe if I tell heavenly things to you?”

Jn 3:13, “In fact no one has ascended into heaven, except the One who descended from heaven: the Son of Man.”

Jn 3:14, “And just as Moses raised up the serpent in the desert, so it is necessary that the Son of Man be raised up,”

Jn 3:15, “in order that everyone who believes in Him might have eternal life.”

Jn 3:16, “For God unconditionally loved the world so much, with the result that He gave His uniquely-born Son, in order that everyone who believes in Him might not perish, but might have eternal life.”

Jn 3:17, “For God did not send the Son into the world in order to judge the world, but in order that the world might be saved through Him.”

Jn 3:18, “He who believes in Him is not judged; however, he who does not believe has been judged already, because he has not believed in the person of the uniquely-born Son of God.”

Jn 3:19, “Now this is the process of judgment that the Light has come into the world, and yet men loved the darkness rather than the Light, for their deeds were evil.”

Jn 3:20, “For everyone who does worthless things hates the Light, and does not come to the Light, in order that his deeds might not be exposed.”

Jn 3:21, “But he who practices the truth comes to the Light, in order that his deeds may be revealed, since they have been performed under the influence of God.’”

Jn 3:22, “After these things Jesus and His disciples came into the Judean countryside, and there He was spending time with them and baptizing.”

Jn 3:23, “Now John also was baptizing in Aenon near Salim, because there was much water there; and they were coming and were being baptized;”

Jn 3:24, “for John had not yet been thrown into prison.”

Jn 3:25, “Then there occurred a discussion by the disciples of John with a Jew about purification.”

Jn 3:26, “And they came to John and said to him, ‘Rabbi, He who was with you on the other side of the Jordan, about Whom you have testified, behold, He is baptizing and everyone is coming to Him.’”

Jn 3:27, “John replied and said, ‘A man can receive not even one thing, unless it has been given to him from heaven.”

Jn 3:28, “You yourselves are my witnesses that I said, “I am not the Christ,” but, “I have been sent ahead of Him.””

Jn 3:29, “He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices with joy because of the voice of the bridegroom. Therefore, this, my joy, has been made complete.”

Jn 3:30, “It is necessary that He increase, but that I diminish.’”

Jn 3:31, “He who comes from above is above all; he who is from the earth is a part of the earth and speaks from the earth. He who comes from heaven is above all.”

Jn 3:32, “What He has seen and heard, this He testifies to; and yet no one accepts His testimony.”

Jn 3:33, “He who has accepted His testimony has certified that God is truthful.”

Jn 3:34, “For He whom God has sent speaks the words of God; for He gives the Spirit without measure.”

Jn 3:35, “The Father unconditionally loves the Son and has given all things into His hand.”

Jn 3:36, “He who believes in the Son has eternal life; however, he who disobeys the Son will not see life, but the wrath of God remains on him.”

Chapter Four

Jn 4:1, “Now when Jesus knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John”

Jn 4:2, “(though Jesus Himself was not baptizing, but His disciples [were baptizing]),”

Jn 4:3, “He left Judea and went again into Galilee.”

Jn 4:4, “Now it was necessary that He go through Samaria.”

Jn 4:5, “Therefore He came to a city of Samaria called Sychar, near the piece of land, which Jacob gave to his son Joseph;”

Jn 4:6, “and Jacob’s well was there. Therefore, Jesus, being wearied from His journey, was just sitting by the well. It was about the sixth hour.”

Jn 4:7, “A woman from Samaria came to draw water. Jesus said to her, ‘Give Me [something] to drink.’”

Jn 4:8, “For His disciples had gone away into the city in order to buy food.”

Jn 4:9, “Therefore the Samaritan woman said to Him, ‘How [can] You, being a Jew, ask for a drink from me, since I am a Samaritan woman?’ (For Jews have no dealings with Samaritans.)”

Jn 4:10, “Jesus answered and said to her, ‘If you knew the gift from God, and who it is who says to you, “Give Me a drink,” you would have asked Him, and He would have given to you living water.’”

Jn 4:11, “The woman said to Him, ‘Sir, you have no bucket and the well is deep; therefore, where do you have this living water?”

Jn 4:12, “You are not greater than our father Jacob, are You, who gave to us the well, and drank from it himself and his sons and his [domesticated] animals?’”

Jn 4:13, “Jesus answered and said to her, ‘Everyone who drinks from this water will thirst again;”

Jn 4:14, “but whoever drinks from the water which I will give to him will absolutely not thirst forever; but the water which I will give to him will become in him a well of water bubbling up to eternal life.’”

Jn 4:15, “The woman said to Him, ‘Sir, give me this water, so that I will not be thirsty nor come here to draw.’”

Jn 4:16, “He said to her, ‘Go, summon your husband and come here.’”

Jn 4:17, “The woman answered and said to Him, ‘I do not have a husband.’ Jesus said to her, ‘You have correctly said, “I do not have a husband”;”

Jn 4:18, “for you have had five husbands, and your husband is not the one whom you now have; you have said this truthfully.’”

Jn 4:19, “The woman said to Him, ‘Sir, I perceive that You are a prophet.”

Jn 4:20, “Our fathers worshiped at this mountain, and yet you [Jews] say that the place where it is necessary to worship is in Jerusalem.’”

Jn 4:21, “Jesus said to her, ‘Believe Me, Woman, that a time is coming when neither at this mountain nor in Jerusalem will you worship the Father.”

Jn 4:22, “You worship what you do not know; we worship what we know; for salvation is from the source of the Jews.”

Jn 4:23, “But a time is coming, and now is, when the real worshipers will worship the Father with a spirit and truth; for indeed, the Father desires that such people worship Him.”

Jn 4:24, “God [is] spirit, and those who worship must worship Him with a spirit and truth.’”

Jn 4:25, “The woman said to Him, ‘I know that Messiah is coming (He who is called ‘Christ’); when He comes, He will disclose everything to us.’”

Jn 4:26, “Jesus said to her, ‘I am, the One who is speaking to you.’”

Jn 4:27, “And at this point His disciples came, and they were surprised that He had been speaking with a woman; however, no one said, ‘What do you want?’ or, ‘Why are You speaking with her?’”

Jn 4:28, “So the woman left behind her water jar, and went into the city and said to the men,”

Jn 4:29, “Come, see a man who told me all that I have done; perhaps this man is the Christ?’”

Jn 4:30, “They went out of the city, and began coming to Him.”

Jn 4:31, “Meanwhile the disciples were asking Him, saying, ‘Rabbi, eat.’”

Jn 4:32, “But He said to them, ‘I have food to eat about which you do not know.’”

Jn 4:33, “Therefore the disciples were saying to one another, ‘No one brought [something] for Him to eat, did he?’”

Jn 4:34, “Jesus said to them, ‘My food is that I should do the will of the One who sent Me and accomplish His work.”

Jn 4:35, “Do you not say, “There are yet four months more, and then the harvest will come”? Behold, I say to you, lift up your eyes and see the fields, that they are white for harvest.”

Jn 4:36, “He who reaps is already receiving wages; that is, he is gathering fruit for eternal life; with the result that he who sows and he who reaps may rejoice together.”

Jn 4:37, “For in this [case] the saying is true, “One is the sower and another the reaper.””

Jn 4:38, “I sent you to reap that for which you have not labored; others have labored and you have entered into their labor.’”

Jn 4:39, “Now from that city many of the Samaritans believed in Him because of the statement of the woman, when she testified, ‘He told me all the things that I have done.’”

Jn 4:40, “Therefore when the Samaritans came to Him, they were asking Him to stay with them; and He stayed there two days.”

Jn 4:41, “In fact, many more believed because of His message;”

Jn 4:42, “and they were saying to the woman, ‘We no longer believe because of what you said; for we ourselves have heard and know that this One is truly the Savior of the world.’”

Jn 4:43, “Then after the two days He went away from there into Galilee.”

Jn 4:44, “For Jesus Himself testified that a prophet does not have honor in his own country.”

Jn 4:45, “Now when He came into Galilee, the Galileans welcomed Him, because they had seen all the things that He did in Jerusalem at the festival; for they themselves also went to the festival.”

Jn 4:46, “Now He came back to Cana of Galilee, where He had made the water wine. And there was a royal official whose son was sick in Capernaum.”

Jn 4:47, “When he heard that Jesus has come from Judea into Galilee, he went to Him and kept imploring that He might come down and heal his son; for he was about to die.”

Jn 4:48, “Therefore Jesus said to him, ‘Unless you [people] see signs and wonders, you will never believe.’”

Jn 4:49, “The royal official said to Him, ‘Sir, come down before my child dies.’”

Jn 4:50, “Jesus said to him, ‘Go; your son is well’. The man believed the statement which Jesus spoke to him and proceeded to go.”

Jn 4:51, “Now while he was already going down, his slaves met him, saying that his child is well.”

Jn 4:52, “Therefore he asked from them the hour in which he felt better. Then they said to him, ‘Yesterday during the seventh hour the fever left him.’”

Jn 4:53, “Consequently the father knew that [it was] at that hour in which Jesus said to him, ‘Your son is well’; and then he himself believed as well as his whole household.”

Jn 4:54, “Now again, Jesus performed this second sign, after He had come from Judea into Galilee.”

Chapter Five

Jn 5:1, “After these things there was a festival of the Jews, and Jesus went up to Jerusalem.”

Jn 5:2, “Now there was a pool in Jerusalem by the sheep gate, which is called in Hebrew Bethesda, having five porticoes.”

Jn 5:3, “In these lay a multitude of those who were sick, blind, crippled, paralyzed.”

Jn 5:4, [The remainder of verse 3 and all of verse 4 are not part of the original text of Scripture.]

Jn 5:5, “Now a certain man was there, who had been ill for thirty-eight years.”

Jn 5:6, “When Jesus saw him lying down, and knowing that he had already been [in that condition] for a long time, He said to him, ‘Do you want to become healthy?’”

Jn 5:7, “The sick man answered Him, ‘Sir, I do not have a man to put me into the pool when the water is stirred, but while I am coming, another goes down before me.’”

Jn 5:8, “Jesus said to him, ‘Get up, pick up your mattress and walk.’”

Jn 5:9, “And immediately the man became well, and picked up his mattress and began to walk. Now it was the Sabbath on that day.”

Jn 5:10, “Therefore the Jews said to the man who was healed, ‘It is the Sabbath, and it is not permitted for you to carry your mattress.’”

Jn 5:11, “But he answered them, ‘The One who made me healthy, He said to me, “Pick up your mattress and walk.”’”

Jn 5:12, “They asked him, ‘Who is the man who said to you, “Pick up and walk”?’”

Jn 5:13, “But the man who was healed did not know who it was; for Jesus had withdrawn, while a crowd was in that place.”

Jn 5:14, “After these things Jesus found him in the temple and said to him, ‘Behold, you have become healthy; sin no longer, in order that nothing worse might happen to you.’”

Jn 5:15, “The man went away, and told the Jews that Jesus was the one who had made him healthy.”

Jn 5:16, “And for this reason the Jews kept on persecuting Jesus, because He kept on doing these things on the Sabbath.”

Jn 5:17, “But He answered them, ‘My Father has been working until now and I am working.’”

Jn 5:18, “For this reason therefore the Jews were seeking even more to kill Him, because He was not only abolishing the Sabbath, but also was calling God His own Father, making Himself equal with God.”

Jn 5:19, “Therefore Jesus answered and said to them, ‘Truly, truly, I say to you, the Son is not able to do anything from the source of Himself, except something He sees the Father doing; for whatever He does, these things the Son also does in the same way.”

Jn 5:20, “For the Father loves the Son, and shows all things to Him that He Himself is doing; and He will show to Him greater works than these things, in order that you will marvel.”

Jn 5:21, “For just as the Father raises the dead and gives life, so also the Son gives life to whom He wishes.”

Jn 5:22, “For not even the Father judges anyone, but He has given all judgment to the Son,”

Jn 5:23, “in order that everyone will honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.”

Jn 5:24, “Truly, truly, I say to you that he who hears My message, and believes the One who sent Me, has eternal life, and does not come into judgment, but has passed from death into life.”

Jn 5:25, “Truly, truly, I say to you, a time is coming and now is, when the dead will hear the voice of the Son of God, and those who hear will live.”

Jn 5:26, “For just as the Father has life in Himself, so also He gave to the Son to have life in Himself;”

Jn 5:27, “and He gave Him authority to execute judgment, because He is the Son of Man.”

Jn 5:28, “Do not marvel at this; for the time is coming, in which all the ones in the graves will hear His voice,”

Jn 5:29, “and will come out; those who did the good things to a resurrection that leads to life, but those who committed the worthless things to a resurrection that leads to judgment.”

Jn 5:30, “I can do absolutely nothing on my own authority. As I hear, I judge; and My judgment is just, because I do not seek My will, but the will of the One who sent Me.”

Jn 5:31, “If I testify concerning Myself, My testimony is not true.”

Jn 5:32, “There is Another Who testifies concerning Me, and I know that the testimony is true, which He testifies about Me.”

Jn 5:33, “You have sent to John, and he has testified to the truth.”

Jn 5:34, “However, I do not accept the testimony from man, but I say these things in order that you may be saved.”

Jn 5:35, “He was the lamp which was burning and shining, and you wanted to rejoice for a while in his light.”

Jn 5:36, “But I have the testimony [which is] greater than John; for the works which the Father has given to Me in order that I might accomplish them, the very works which I do testify about Me that the Father has sent Me.”

Jn 5:37, “In fact the Father who sent Me, He has testified about Me. You have neither heard His voice at any time nor seen His form.”

Jn 5:38, “In addition you do not have His word residing in you, because Whom He sent, you do not believe Him.”

Jn 5:39, “You examine the Scriptures because you think that in them you have eternal life; and yet these are the witnesses about Me;”

Jn 5:40, “Indeed, you do not want to come to Me, in order that you might have life.”

Jn 5:41, “I do not receive honor from men,”

Jn 5:42, “but I know you, that you do not have the love for and produced by God in yourselves.”

Jn 5:43, “I have come in the name of My Father, and you do not accept Me; if another comes in his own name, you will accept him.”

Jn 5:44, “How can you believe, when you receive glory from one another, and you do not seek the glory, which [is] from the only God?”

Jn 5:45, “Do not think that I will accuse you before the Father; the one who accuses you is Moses, in whom you have put your confidence.”

Jn 5:46, “For if you believed Moses, you would believe Me, because he wrote about Me.”

Jn 5:47, “But if you do not believe his writings, how will you believe My words?’”

Chapter Six

Jn 6:1, “After these things Jesus went away to the other side of the Sea of Galilee (of Tiberias).”

Jn 6:2, “Now a large crowd kept on following Him, because they kept on seeing the miracles, which He kept doing on the sick.”

Jn 6:3, “Then Jesus went up on the hill, and there He sat down with His disciples.”

Jn 6:4, “Now the Passover, the festival of the Jews, was near.”

Jn 6:5, “Therefore Jesus, lifting up His eyes and seeing that a large crowd was coming to Him, said to Philip, ‘How shall we buy bread, in order that these may eat?’”

Jn 6:6, “(Now He was saying this to test him; for He Himself knew what He was about to do.)”

Jn 6:7, “Philip answered Him, ‘Bread worth two hundred denarii is not enough for them, in order that each one receive a little.’”

Jn 6:8, “One of His disciples, Andrew, the brother of Simon Peter, said to Him,”

Jn 6:9, “There is a youth here, who has five loaves of barley bread and two fish, but what are these for so many people?’”

Jn 6:10, “Jesus said, ‘Have the people recline’. (Now there was much grass in the place.) Therefore the men reclined, with reference to the number about five thousand.”

Jn 6:11, “Then Jesus took the loaves of bread, and having given thanks, He distributed to those who were reclining; likewise also from the fish as much as they wanted.”

Jn 6:12, “Now when they were filled, He said to His disciples, ‘Gather the leftover pieces, in order that nothing will be lost.’”

Jn 6:13, “So they gathered [them], and filled twelve baskets with pieces from the five loaves of barley bread, which were left over by those who had eaten.”

Jn 6:14, “Therefore, when the people saw the miracle which He had performed, they said, ‘This is truly the Prophet who comes into the world.’”

Jn 6:15, “So Jesus, perceiving that they were intending to come and take Him by force in order to make Him king, Himself alone withdrew again to the hill.”

Jn 6:16, “Now when evening came, His disciples went down to the sea,”

Jn 6:17, “and after stepping into a boat, they were attempting to come to the other side of the sea to Capernaum. In fact, it was already dark, and Jesus had not yet come to them.”

Jn 6:18, “And so the sea began to be stirred up, because a strong wind was blowing.”

Jn 6:19, “Then, when they had rowed about three or four miles, they saw Jesus walking on the sea and coming near the boat; and they were frightened.”

Jn 6:20, “But He said to them, ‘It is I; stop being afraid.’”

Jn 6:21, “Therefore they were willing to receive Him into the boat, and immediately the boat was at the land to which they were going.”

Jn 6:22, “On the next day the crowd that stood on the other side of the sea saw that there was no other small boat there, except one, and that Jesus had not entered with His disciples into the boat, but that His disciples had gone away alone.”

Jn 6:23, “(There came other boats from Tiberias near the place where they ate the bread, after the Lord had given thanks.)”

Jn 6:24, “Therefore when the crowd saw that Jesus was not there, nor His disciples, they got into the small boats, and came to Capernaum to seek Jesus.”

Jn 6:25, “And when they found Him on the other side of the sea, they said to Him, ‘Rabbi, when did You get here?’”

Jn 6:26, “Jesus answered and said to them, ‘Truly, truly, I say to you, you seek Me, not because you saw miracles, but because you ate from the bread and were filled.”

Jn 6:27, “Do not work for the food which is ruined, but the food which endures to eternal life, which the Son of Man will give to you; for God the Father has set His seal on Him.’”

Jn 6:28, “Therefore, they said to Him, ‘What should we do, in order that we might work the works associated with God?’”

Jn 6:29, “Jesus answered and said to them, ‘This is the work of God: that you might believe in the One whom He has sent.’”

Jn 6:30, “Therefore they said to Him, ‘Then what sign do You perform, in order that we may see and believe You? What [work] are You doing?”

Jn 6:31, “Our fathers ate the manna in the desert; just as it is written, “He gave them bread from heaven to eat”.’”

Jn 6:32, “Then Jesus said to them, ‘Truly, truly, I say to you, Moses did not give to you the bread from heaven, but My Father gives to you the true bread from heaven.”

Jn 6:33, “For the bread from God is the One who comes down from heaven, and gives life to the world.’”

Jn 6:34, “Then they said to Him, ‘Lord, always give us this bread.’”

Jn 6:35, “Jesus said to them, ‘I am the bread of life; he who comes to Me will absolutely not hunger, and he who believes in Me will never thirst.”

Jn 6:36, “But I say to you that certainly you have seen Me, and yet do not believe.”

Jn 6:37, “Every one who the Father gives to Me will come to Me, and the one who comes to Me, I will absolutely not cast out.”

Jn 6:38, “For I have come down from heaven, not to do My own will, but the will of the One who sent Me.”

Jn 6:39, “Now this is the will of the One who sent Me, that I should not lose from every one who He has given to Me, but raise them up on the last day.”

Jn 6:40, “For this is the will of My Father, that everyone who sees the Son and believes in Him might keep on having eternal life, and I Myself will raise him up on the last day.’”

Jn 6:41, “Consequently the Jews kept on grumbling about Him, because He said, ‘I am the bread which has came down from heaven.’”

Jn 6:42, “In addition they were saying, ‘Is not this Jesus, the son of Joseph, whose father and mother we know? How does He now say, “I have come down from heaven”?’”

Jn 6:43, “Jesus answered and said to them, ‘Stop grumbling among yourselves.”

Jn 6:44, “No one is able to come to Me unless the Father who sent Me draws him; and I will raise him up on the last day.”

Jn 6:45, “It stands written in the prophets, “And they all shall be taught by God.” Everyone who has heard and learned from the Father, comes to Me.”

Jn 6:46, “Not that anyone has seen the Father, except the One who is from God; He has seen the Father.”

Jn 6:47, “Truly, truly, I say to you, he who believes has eternal life.”

Jn 6:48, “I am the bread of life.”

Jn 6:49, “Your fathers ate the manna in the desert, and yet they died.”

Jn 6:50, “This [bread] is the bread which comes down from heaven, in order that someone may eat from it and not die.”

Jn 6:51, “I am the living bread which came down from heaven; if anyone eats from this bread, he will live forever; and in fact the bread which I will give for the life of the world is My flesh.’”

Jn 6:52, “Then the Jews began to argue with one another, saying, ‘How is this man able to give to us His flesh to eat?’”

Jn 6:53, “Therefore Jesus said to them, ‘Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you do not have life in yourselves.”

Jn 6:54, “He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day.”

Jn 6:55, “For My flesh is real food, and My blood is real drink.”

Jn 6:56, “He who eats My flesh and drinks My blood begins to live in Me, and I in him.”

Jn 6:57, “Just as the Living Father sent Me, and I live because of the Father, so also he who eats Me, he also will live because of Me.”

Jn 6:58, “This is the bread which came down from heaven; not like the fathers ate and yet died; he who eats this bread will live forever.’”

Jn 6:59, “These things He said in the synagogue, while teaching in Capernaum.”

Jn 6:60, “Therefore, after hearing [this,] many of His disciples said, ‘This statement is hard [to accept]; who is able to listen to it?’”

Jn 6:61, “However Jesus, knowing in himself that His disciples complained about this, said to them, ‘Does this shock and offend you?”

Jn 6:62, “Therefore if you see the Son of Man, ascending to where He was before, [would you then still take offense?]”

Jn 6:63, “The Spirit is the One who gives life; the flesh is absolutely of no help [benefit, use, profit, or value]; the words which I have spoken to you are spiritual and are life.”

Jn 6:64, “But there are some of you who do not believe.’ For Jesus knew from the beginning who they were who did not believe, and who it was that would hand Him over.”

Jn 6:65, “And He was saying, ‘For this reason I have said to you that no one is able to come to Me unless it has been given to him from the Father.’”

Jn 6:66, “As a result of this many of His disciples went backwards and were no longer walking with Him.”

Jn 6:67, “Therefore Jesus said to the twelve, ‘You do not also want to go away, do you?’”

Jn 6:68, “Simon Peter answered Him, ‘Lord, to whom shall we go? You have words of eternal life.”

Jn 6:69, “Indeed we have believed and have come to know that You are the Holy One of God.’”

Jn 6:70, “Jesus answered them, ‘Did I Myself not choose you, the twelve, and yet one of you is a devil?’”

Jn 6:71, “Now He was talking about Judas [the son] of Simon Iscariot; for he, one of the twelve, was intending to deliver Him over.”

Chapter Seven

Jn 7:1, “And after these things Jesus kept on walking in Galilee; for He was not willing to walk in Judea, because the Jews were seeking to kill Him.”

Jn 7:2, “Now the festival of the Jews, the Feast of Tabernacles, was near.”

Jn 7:3, “Therefore His brothers said to Him, ‘Move from here and go into Judea, in order that Your disciples [there] will also see Your works which You are doing.”

Jn 7:4, “For no one does anything in secret, when he himself seeks to be [known] publicly. If You do these things [and you do], show Yourself to the world.’”

Jn 7:5, “For not even His brothers were believing in Him.”

Jn 7:6, “Therefore Jesus said to them, ‘My time has not yet come, but your time is always here.”

Jn 7:7, “The world is not able to hate you, but it hates Me, because I testify concerning it, that its deeds are evil.”

Jn 7:8, “You go up to the festival; I am not going up to this festival, because My time has not yet been completed.’”

Jn 7:9, “Now, after saying these things, He stayed in Galilee.”

Jn 7:10, “But when His brothers had gone up to the festival, then He Himself also went up, not publicly, but secretly.”

Jn 7:11, “Therefore, the Jews kept on seeking Him at the festival and kept on saying, ‘Where is He?’”

Jn 7:12, “In addition, there was much grumbling concerning Him among the crowds; some were saying, ‘He is good’; others were saying, ‘No, on the contrary, He deceives the crowd.’”

Jn 7:13, “However, no one was speaking openly concerning Him because of fear of the Jews.”

Jn 7:14, “But when the festival was now in the middle [half over], Jesus went up into the temple [area], and began to teach.”

Jn 7:15, “Therefore, the Jews were astonished, saying, ‘How does this man know knowledge, having not learned?’”

Jn 7:16, “Therefore Jesus answered them and said, ‘My teaching is not Mine, but belongs to the One who sent Me.”

Jn 7:17, “If anyone wants to do His will, he will know concerning this teaching, whether it is from God or I am speaking from the source of Myself.”

Jn 7:18, “He who speaks from himself is seeking his own glory; but He who is seeking the glory of the One who sent Him, This One is true, and unrighteousness is not in Him.”

Jn 7:19, “Did Moses not give the Law to you? And yet not one of you keeps the Law. Why are you seeking to kill Me?”

Jn 7:20, “The crowd answered, ‘You have a demon! Who seeks to kill You?’”

Jn 7:21, “Jesus answered and said to them, ‘I did one deed, and you are all amazed because of this.”

Jn 7:22, “Moses has given circumcision to you (not because it is from Moses, but from the fathers), and on the Sabbath you circumcise a man.”

Jn 7:23, “If a man receives circumcision on the Sabbath, in order that the Law of Moses may not be broken, are you angry at Me because I made an entire man healthy on the Sabbath?”

Jn 7:24, “Do not judge according to outward appearance, but judge with righteous judgment.’”

Jn 7:25, “Therefore some of the Jerusalemites were saying, ‘Is this not the man whom they are seeking to kill?”

Jn 7:26, “And notice, He is speaking publicly, and they are saying nothing to Him. The rulers do not really know whether this man is the Christ, do they?”

Jn 7:27, “However, we know where this man is from; but whenever the Christ comes, no one knows where He is from.’”

Jn 7:28, “Then Jesus cried out in the temple, teaching and saying, ‘You both know Me and know where I am from; and I have not come by the agency of Myself, but the One who sent Me is trustworthy, whom you do not know.”

Jn 7:29, “I know Him, because I am from Him, and He sent Me.’”

Jn 7:30, “Therefore they were seeking to arrest Him; and yet no one laid his hand on Him, because His hour had not yet come.”

Jn 7:31, “But many of the crowd believed in Him and were saying, ‘When the Christ comes, He will not perform more miracles than the ones which this man has performed, will He?’”

Jn 7:32, “The Pharisees heard the crowd muttering these things about Him, and so the chief priests and the Pharisees sent officers in order to arrest Him.”

Jn 7:33, “Therefore Jesus said, ‘For a little while longer I am with you, and then I go to Him who sent Me.”

Jn 7:34, “You will seek Me, and yet will not find [Me]; and where I am, you are not able to come.’”

Jn 7:35, “Then the Jews said to themselves, ‘Where does this man intend to go that we will not find Him? He is not intending to go to the Dispersion among the Greeks, and teach the Greeks, is He?”

Jn 7:36, “What is this statement that He said, “You will seek Me, and will not find [Me]; and where I am, you are not able to come”?’”

Jn 7:37, “Now on the last day, the great one of the festival, Jesus stood and cried out, saying, ‘If anyone is thirsty, he must come to Me and drink.”

Jn 7:38, “He who believes in Me, as the Scripture said, “From his innermost being will flow rivers of living water.”’”

Jn 7:39, “Now He said this about the Spirit, Whom those who believed in Him were about to receive; for the Spirit was not yet present, because Jesus was not yet glorified.”

Jn 7:40, “Therefore, [some] from the crowd, after hearing these words, were saying, ‘This is truly the Prophet.’”

Jn 7:41, “Others were saying, ‘This man is the Christ.’ However others were saying, ‘What! The Christ does not come from Galilee, does He?”

Jn 7:42, “Has not the Scripture said that the Christ comes from the seed of David and from Bethlehem, the village where David lived?’”

Jn 7:43, “Therefore a division occurred in the crowd because of Him.”

Jn 7:44, “And some of them wanted to seize Him, but no one laid their hands on Him.”

Jn 7:45, “Then the officers came to the chief-priests and Pharisees, and they said to them, ‘Why did you not bring Him?’”

Jn 7:46, “The officers answered, ‘Never has a man spoken in this manner.’”

Jn 7:47, “Therefore the Pharisees replied to them, ‘You have not also been led astray, have you?”

Jn 7:48, “No one from the rulers or from the Pharisees has believed in Him, has he?”

Jn 7:49, “But this crowd, which does not know the Law, is accursed.’”

Jn 7:50, “Nicodemus (the one who came to Him previously, being one of them) said to them,”

Jn 7:51, “‘Our Law does not judge a man unless it first hears from him and knows what he is doing, does it?’”

Jn 7:52, “They answered and said to him, ‘You are not also from Galilee, are you? Search, and see that the Prophet does not arise from Galilee.’”

Jn 7:53-8:11 is not part of the original text. See the explanation in Jn 7:53.

Chapter Eight

Jn 8:1-11 is not part of the original text. See the explanation in Jn 7:53.

Jn 8:12, “Then again Jesus spoke to them, saying, ‘I am the Light of the world; he who follows Me will absolutely not walk in the darkness, but will have the Light of life.’”

Jn 8:13, “Therefore the Pharisees said to Him, ‘You are testifying about Yourself; Your testimony is not true.’”

Jn 8:14, “Jesus answered and said to them, ‘Even if I testify about Myself, My testimony is true; for 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.”

Jn 8:15, “You judge according to the flesh; I am not judging anyone.”

Jn 8:16, “But even if I do judge, My judgment is true; for I am not alone, but I and the Father who sent Me.”

Jn 8:17, “In fact even in your law it has been written that the testimony of two men is true.”

Jn 8:18, “I am the One who testifies about Myself, and the Father who sent Me testifies about Me.’”

Jn 8:19, “Therefore they were saying to Him, ‘Where is Your father?’ Jesus answered, ‘You know neither Me nor My Father; if you knew Me, you would also know My Father.’”

Jn 8:20, “He spoke these words in the vicinity of the treasury, while teaching in the temple; and yet no one seized Him, because His hour had not yet come.”

Jn 8:21, “Therefore He again said to them, ‘I am going away, and you will continue seeking Me, and yet you will die in your sin; where I am going, you are not able to come.’”

Jn 8:22, “Therefore the Jews were saying, ‘Surely He will not kill Himself, will He, since He says, “Where I am going, you are not able to come”?’”

Jn 8:23, “Furthermore He was saying to them, ‘You are from below, I am from above; you are from this world, I am not from this world.”

Jn 8:24, “‘Therefore I said to you that you will die in your sins; for unless you believe that ‘I am’, you will die in your sins.’”

Jn 8:25, “Therefore they were saying to Him, ‘Who are You?’ Jesus said to them, ‘What have I indeed been saying to you from the beginning?”

Jn 8:26, “I have many things to say and to judge concerning you, but [consider also] the One who sent Me is truthful; and the things which I heard from Him, these things I am speaking to the world.’”

Jn 8:27, “They did not realize that He was speaking to them about the Father.”

Jn 8:28, “Therefore Jesus said, ‘When you lift up the Son of Man, then you will know that “I am”, and I do nothing from the source of Myself, but as the Father has taught Me I speak these things.”

Jn 8:29, “And the One who sent Me is with Me; He has not left Me alone; for I always do the things that are pleasing to Him.’”

Jn 8:30, “While He was proclaiming these things, many believed in Him.”

Jn 8:31, “Consequently Jesus was saying to those Jews who had believed Him, ‘If you continue in the sphere of My teaching, you are truly My disciples;”

Jn 8:32, “in fact you will know the truth, and the truth will free you.’”

Jn 8:33, “They answered Him, ‘We are the descendants of Abraham and have been enslaved to no one at any time; what do You mean by saying, “You will become free”?’”

Jn 8:34, “Jesus answered them, ‘Truly, truly, I say to you that everyone who commits sin is a slave of the sin [nature].”

Jn 8:35, “However the slave does not remain in the house forever; the son remains forever.”

Jn 8:36, “Therefore if the Son sets you free, you will really be free.”

Jn 8:37, “I know that you are the descendants of Abraham; yet you are seeking to kill Me, because My message is making no progress among you.”

Jn 8:38, “I am speaking the things which I have seen with My Father; therefore you also do the things which you heard from your father’”

Jn 8:39, “They answered and said to Him, ‘Abraham is our father.’ Jesus said to them, ‘If you are the children of Abraham [and you are], you would be doing the deeds produced by Abraham [but you are not].”

Jn 8:40, “But as a matter of fact, you keep on seeking to kill Me, a man who has told you the truth, which I heard from God; Abraham did not do this.”

Jn 8:41, “You are doing the deeds produced by your father.’ They said to Him, ‘We were not born from unlawful sexual intercourse [as bastards]; we have one Father: God.’”

Jn 8:42, “Jesus said to them, ‘If God were your Father [but He is not], you would love Me; for I came forth from God and am here; for I have not even come of My own accord, but He sent Me.”

Jn 8:43, “Why do you not understand what I said? Because you cannot agree with My message.”

Jn 8:44, “You are from your father, the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth because truth does not exist in him. Whenever he speaks a lie, he speaks from his own [nature]; for he is a liar and the father producing it [the lie].”

Jn 8:45, “But because I tell the truth, you do not believe Me.”

Jn 8:46, “Which one of you convicts Me because of sin? If I declare the truth, why do you not believe Me?”

Jn 8:47, “He who is from the source of God hears the words of God; for this reason you do not hear, because you are not from the source of God.’”

Jn 8:48, “The Jews answered and said to Him, ‘Do we not say correctly that You are a Samaritan and have a demon?’”

Jn 8:49, “Jesus answered, ‘I do not have a demon; but I honor My Father, and you dishonor Me.”

Jn 8:50, “However, I am not seeking My glory; there is One who seeks and judges.”

Jn 8:51, “Truly, truly, I say to you, if anyone obeys My message, he will never again experience death.’”

Jn 8:52, “The Jews said to Him, ‘Now we know that You have a demon. Abraham and the prophets died, and You say, “If anyone obeys My message, he will never again taste death.””

Jn 8:53, “You are not greater than our father Abraham, who died, are You? The prophets died also; whom do You claim Yourself [to be]?’”

Jn 8:54, “Jesus answered, ‘If I glorify Myself, My glory is nothing; My Father is the One who glorifies Me, whom you say, “He is our God”;”

Jn 8:55, “in fact, you have not come to know Him, but I know Him; and if I should say that I do not know Him, I will be like you, a liar, but I do know Him and keep His word.”

Jn 8:56, “Abraham, your father, rejoiced that he will see My day, and he saw and rejoiced.’”

Jn 8:57, “Therefore the Jews said to Him, ‘You are not yet fifty years old, and You have seen Abraham?’”

Jn 8:58, “Jesus said to them, ‘Truly, truly, I say to you, before Abraham was born, I existed.’”

Jn 8:59, “Therefore they picked up stones, in order that they might throw [them] at Him, but Jesus was hidden and went out of the temple grounds.”

Chapter Nine

Jn 9:1, “And then, as He went away, He saw a man blind from birth.”

Jn 9:2, “And so His disciples asked Him, saying, ‘My Lord, who sinned, this man or his parents, with the result that he was born blind?’”

Jn 9:3, “Jesus answered, ‘Neither this man nor his parents sinned; but in order that the works produced by God might become public knowledge because of him.”

Jn 9:4, “We must work the works of the One who sent Me as long as it is day; night is coming when no one is able to work.”

Jn 9:5, “As long as I am in the world, I am the Light of the world.’”

Jn 9:6, “After saying these things, He spat on the ground, and made mud from the saliva, and then spread the mud on his eyes,”

Jn 9:7, “and said to him, ‘Go, wash in the pool of Siloam’ (which is translated, “Sent”). Therefore he went away and washed and came back seeing.”

Jn 9:8, “Therefore the neighbors and those who saw him before that he was a beggar, kept on saying, ‘Is this not the one who sat and begged?’”

Jn 9:9, “Others kept on saying, ‘This is [the man];’ others were saying, ‘No, but he is similar to him.’ He kept on saying, ‘I am [the man].’”

Jn 9:10, “Therefore they were saying to him, ‘How were your eyes opened?’”

Jn 9:11, “He answered, ‘The man who is called Jesus made mud, and anointed my eyes, and said to me, “Go to Siloam and wash”; therefore, after going away and washing, I received sight.’”

Jn 9:12, “And then they said to him, ‘Where is He?’ He said, ‘I do not know.’”

Jn 9:13, “They brought him to the Pharisees, the formerly blind man.”

Jn 9:14, “Now it was a Sabbath on the day when Jesus made the mud and opened his eyes.”

Jn 9:15, “Therefore the Pharisees again were also asking him how he regained sight. And he said to them, ‘He put mud on me, on my eyes, and I washed, and I see.’”

Jn 9:16, “Therefore some from the Pharisees kept on saying, ‘This man is not from God, because He does not keep the Sabbath.’ Others kept on saying, ‘How can a sinful man perform such signs?’ And so there was a division among them.”

Jn 9:17, “Therefore they said to the blind man again, ‘What do you say about Him, since He opened your eyes?’ And he said, ‘He is The Prophet.’”

Jn 9:18, “However, the Jews did not believe [this] about him, that he had been blind and had received sight, until they summoned his parents, the one who had received sight,”

Jn 9:19, “and questioned them, saying, ‘Is this your son, whom you say was born blind? Therefore how does he now see?’”

Jn 9:20, “Therefore, his parents answered and said, ‘We know that this is our son, and that he was born blind;”

Jn 9:21, “but how he now sees, we do not know; or who opened his eyes, we do not know. Ask him; he has [attained] the age of legal maturity; he will speak for himself.’”

Jn 9:22, “His parents said these things because they were afraid of the Jews; for the Jews had already agreed that if anyone acknowledged Him [to be] the Christ, he was to be expelled from the synagogue.”

Jn 9:23, “For this reason his parents said, ‘He is of age; ask him.’”

Jn 9:24, “Consequently they summoned the man who had been blind for a second time, and said to him, ‘Give glory to God; we know that this man is a sinner.’”

Jn 9:25, “Therefore, he answered, ‘Whether He is a sinner, I do not know; one thing I do know, that though being blind, now I see.’”

Jn 9:26, “Therefore they said to him, ‘What did He do to you? How did He open your eyes?’”

Jn 9:27, “He answered them, ‘I told you already and you did not listen; why do you want to hear [it] again? You do not want to become His disciples too, do you?’”

Jn 9:28, “And then they reviled him and said, ‘You are the disciple of that one, but we are disciples of Moses.”

Jn 9:29, “We know that God has spoken to Moses, but as for this man, we do not know where He is from.’”

Jn 9:30, “The man answered and said to them, ‘Well then, in this [situation] there is a remarkable thing, that you do not know where He is from, and yet He opened my eyes.”

Jn 9:31, “We know that God does not hear sinners; but if anyone might be God-fearing and does His will, He hears him.”

Jn 9:32, “From time immemorial it has not been heard that anyone opened the eyes of a born blind [person].”

Jn 9:33, “If this man was not from God, He would not be able to do anything.’”

Jn 9:34, “They answered and said to him, ‘You were born completely in sins, and are you teaching us?’ And so they threw him out.”

Jn 9:35, “Jesus heard that they had thrown him out, and after finding him, He said, ‘Do you believe in the Son of Man?’”

Jn 9:36, “He answered and said, ‘Who then is He, Sir, in order that I may believe in Him?’”

Jn 9:37, “Jesus said to him, ‘You both see Him, and that One is the one who is talking with you.’”

Jn 9:38, “Then he said, ‘I believe, Lord’. And he worshiped Him.”

Jn 9:39, “And then Jesus said, ‘For the purpose of decision I came into this world, in order that those who do not see may see, and those who see may become blind.’”

Jn 9:40, “Those who were with Him from the Pharisees heard these things and said to Him, ‘We are not also blind, are we?’”

Jn 9:41, “Jesus said to them, ‘If you were blind, you would not have sinfulness; but, as a matter of fact you say, “We see,” your sinfulness continues.”

Chapter Ten

Jn 10:1, “Truly, truly, I say to you, the one who does not enter by the gate into the fold of the sheep, but climbs up at some other place, that one is a thief and a robber.”

Jn 10:2, “But the one who enters by the gate is the shepherd of the sheep.”

Jn 10:3, “The gatekeeper opens to that one, and the sheep hear his voice, and he calls his own sheep by name and leads them out.”

Jn 10:4, “When he brings out all his own, he goes ahead of them, and the sheep follow him, because they know his voice.”

Jn 10:5, “However, they will absolutely not follow a stranger, but will flee from him, because they do not know the voice of strangers.’”

Jn 10:6, “Jesus spoke this figure of speech to them, but they did not understand what those things were, which He had been saying to them.”

Jn 10:7, “Therefore Jesus said again, ‘Truly, truly, I say to you that I am the gate for the sheep.”

Jn 10:8, “All who came before Me are thieves and robbers, but the sheep did not listen to them.”

Jn 10:9, “I am the gate; if anyone enters through Me, he will be saved, and will go in and go out and find pasture.”

Jn 10:10, “The thief does not come except to steal and kill and destroy; I have come in order that they may have life, and have [it] in abundance.”

Jn 10:11, “I am the good shepherd; the good shepherd lays down His life for the sheep.”

Jn 10:12, “The hired man, and not the one who is a shepherd, whose sheep are not his own, sees the wolf coming, and abandons the sheep and flees-and the wolf steals them and scatters—”

Jn 10:13, “because he is a hired man and is not concerned about the sheep.”

Jn 10:14, “I am the good shepherd, and I know My own and My own know Me,”

Jn 10:15, “just as the Father knows Me and I know the Father; and consequently I lay down My life for the sheep.”

Jn 10:16, “In addition, I have other sheep, which are not from this fold; I must also lead them, and they will listen to My voice; and they will become one flock, [with] one shepherd.”

Jn 10:17, “For this reason the Father loves Me, because I lay down My life, in order that I may receive it again.”

Jn 10:18, “No one takes it away from Me, but I lay it down by Myself. I have authority to lay it down, and I have authority to receive it again. I received this commandment from My Father.’”

Jn 10:19, “A division occurred again among the Jews because of these words.”

Jn 10:20, “Many from them were saying, ‘He has a demon and is insane. Why do you listen to Him?’”

Jn 10:21, “Others were saying, ‘These are not the sayings of a demon-possessed person. A demon is not able to open the eyes of the blind, is he?’”

Jn 10:22, “Then the Festival of the Rededication took place in Jerusalem; it was winter.”

Jn 10:23, “and Jesus was walking in the temple in the portico of Solomon.”

Jn 10:24, “Then the Jews surrounded Him, and kept on saying to Him, ‘How long will You keep [us] in suspense? If You really are the Christ, tell us plainly.’”

Jn 10:25, “Jesus answered them, ‘I told you, and you do not believe; the works which I do in the name of My Father, these [works] testify about Me.”

Jn 10:26, “But you do not believe because you do not belong to My sheep.”

Jn 10:27, “My sheep hear My voice, and I know them and they follow Me;”

Jn 10:28, “furthermore I give eternal life to them, and they will absolutely not perish forever; in addition someone will not snatch them out of My hand.”

Jn 10:29, “My Father, who has given [them] to Me, is greater than all; and no one is able to snatch [them] out of the Father’s hand.”

Jn 10:30, “I and the Father are one.’”

Jn 10:31, “The Jews picked up stones again, in order to stone Him.”

Jn 10:32, “Jesus answered them, ‘I showed you many good works from the Father; for which of them are you stoning Me?’”

Jn 10:33, “The Jews answered Him, ‘We do not stone You for a good work, but for blasphemy; and because You, although being a man, claim Yourself to be God.’”

Jn 10:34, “Jesus answered them, ‘Has it not been written in your Law, “I said, you are gods”?”

Jn 10:35, “If he called them gods, to whom the word of God came, (and the Scripture is not able to be abolished),”

Jn 10:36, “with reference to Whom the Father sanctified and sent into the world, are you saying, “You are blaspheming,” because I said, “I am the Son of God”?”

Jn 10:37, “If I am not doing the works of My Father, do not believe Me;”

Jn 10:38, “but if I do, even though you do not believe Me, believe the works, in order that you may know and realize that the Father [is] in Me, and I in the Father.’”

Jn 10:39, “Therefore they were seeking again to arrest Him, and He escaped from their hands.”

Jn 10:40, “And then He went away again to the other side of the Jordan to the place where John was baptizing the first time, and He was staying there.”

Jn 10:41, “And many came to Him and were saying, ‘On the one hand John performed no miracle, but on the other hand everything was true that John said about this man.’”

Jn 10:42, “And many believed in Him there.”

Chapter Eleven

Jn 11:1, “Now a certain man was sick, Lazarus from Bethany, from the village of Mary and her sister Martha.”

Jn 11:2, “Now it was Mary who anointed the Lord with perfume, and wiped His feet with her hair, whose brother Lazarus was sick.”

Jn 11:3, “Therefore the sisters sent [word] to Him, saying, ‘Lord, behold, he whom You love is sick.’”

Jn 11:4, “But when Jesus heard this He said, ‘This sickness is not for the purpose of death, but for the glory of God, in order that the Son of God may be glorified by means of it.’”

Jn 11:5, “Now Jesus loved Martha and her sister and Lazarus.”

Jn 11:6, “Therefore, when He heard that he was sick, then He stayed two days in the place where He was.”

Jn 11:7, “Then after this He said to the disciples, ‘Let us go to Judea again.’”

Jn 11:8, “The disciples said to Him, ‘Rabbi, the Jews were just now seeking to stone You, are You really going there again?’”

Jn 11:9, “Jesus answered, ‘Are there not twelve hours during the day? If anyone walks in the daylight, he does not stumble, because he sees the light of this world.”

Jn 11:10, “But if anyone walks in the night, he stumbles, because the light is not in him.’”

Jn 11:11, “He said these things, and then after this He said to them, ‘Our friend Lazarus has fallen asleep; but I am going, in order that I may awaken him.’”

Jn 11:12, “Consequently the disciples said to Him, ‘Lord, if he has fallen asleep, he will get well.’”

Jn 11:13, “Now Jesus had spoken about his death, but they thought that He was speaking about literal sleep.”

Jn 11:14, “Therefore Jesus then said to them plainly, ‘Lazarus has died,”

Jn 11:15, “and I am happy for your sakes that I was not there, in order that you may believe; but let us go to him.’”

Jn 11:16, “Therefore Thomas, the one who is called Didymus, said to his fellow-disciples, ‘Let us also go, in order that we may die with Him.’”

Jn 11:17, “Therefore when Jesus came, He found him already having [laid] for four days in the tomb.”

Jn 11:18, “Now Bethany was near Jerusalem, about two miles away;”

Jn 11:19, “and many of the Jews had come to Martha and Mary, in order to console them concerning their brother.”

Jn 11:20, “Therefore, Martha, when she heard that Jesus was coming, went to meet Him, but Mary remained at home.”

Jn 11:21, “Then Martha said to Jesus, ‘Lord, if You had been here, my brother would not have died.”

Jn 11:22, “Even now I know that whatever You ask God, God will give to You.’”

Jn 11:23, “Jesus said to her, ‘Your brother will rise up.’”

Jn 11:24, “Martha said to Him, ‘I know that he will rise up in the resurrection on the last day.’”

Jn 11:25, “Jesus said to her, ‘I am the resurrection and the life; he who believes in Me will live even if he dies,”

Jn 11:26, “and everyone who lives and believes in Me will never die forever. Do you believe this?’”

Jn 11:27, “She said to Him, ‘Yes, Lord; I have believed that You are the Christ, the Son of God, the One who has come into the world.’”

Jn 11:28, “And then when she had said this, she went away and called Mary her sister, saying secretly, ‘The Teacher is here and is summoning you.’”

Jn 11:29, “And when she heard, she got up quickly and was coming to Him.”

Jn 11:30, “Now Jesus had not yet come into the village, but was still in the place where Martha met Him.”

Jn 11:31, “Then, after seeing Mary get up quickly and go out, supposing that she was going to the tomb, in order to weep there, the Jews, the ones who were with her in the house consoling her, followed her.”

Jn 11:32, “Therefore, when Mary came where Jesus was, after seeing Him, she fell at His feet, saying to Him, ‘Lord, if You had been here, my brother would not have died.’”

Jn 11:33, “Therefore, when Jesus saw her weeping, and the Jews who came with her weeping, He was indignant in spirit and agitated Himself,”

Jn 11:34, “and said, ‘Where have you laid him?’ They said to Him, ‘Lord, come and see.’”

Jn 11:35, “Jesus wept.”

Jn 11:36, “Therefore the Jews were saying, ‘Notice how He loved him!’”

Jn 11:37, “But some of them said, ‘Was this man, who opened the eyes of the blind man, not able to do [something], in order that this man also might not have died?’”

Jn 11:38, “Therefore Jesus, being indignant again in Himself, came to the tomb. Now it was a cave, and a stone was lying against it.”

Jn 11:39, “Jesus said, ‘Remove the stone.’ Martha, the sister of the deceased, said to Him, ‘Lord, by this time it smells; for it is the fourth [day].’”

Jn 11:40, “Jesus said to her, ‘Did I not say to you that if you believe, you will see the glory of God?’”

Jn 11:41, “Therefore they removed the stone. Then Jesus lifted His eyes upward, and said, ‘Father, I give thanks to You that You have heard Me.”

Jn 11:42, “That is, I knew that You always hear Me; but because of the people standing around I said [it], in order that they may believe that You sent Me.’”

Jn 11:43, “And after saying these things, He cried out with a loud voice, ‘Lazarus, here outside.’”

Jn 11:44, “The one who had died came out, having been bound by the feet and by the hands with binding material, and his face was wrapped around with a cloth. Jesus said to them, ‘Untie him, and allow him to go home.’”

Jn 11:45, “Therefore many of the Jews who came with Mary, and saw what He had done, believed in Him.”

Jn 11:46, “But some of them went to the Pharisees and told them the things which Jesus had done.”

Jn 11:47, “Therefore the high-priests and the Pharisees convened the Sanhedrin, and kept on saying, ‘What are we doing? For this man is performing many miracles.”

Jn 11:48, “If we let Him go on in this manner, everyone will believe in Him, and the Romans will come and take away both our position [of leadership] and nation.’”

Jn 11:49, “But a certain one of them, Caiaphas, being high-priest that year, said to them, ‘You know absolutely nothing,”

Jn 11:50, “nor do you take into account that it is better for you that one man die for the people, and the whole nation not perish.’”

Jn 11:51, “Now he did not say this from the source of himself, but being high-priest that year, he prophesied that Jesus was destined to die for the nation,”

Jn 11:52, “and not for the nation only, but in order that He might also gather together into one the children of God who are scattered.”

Jn 11:53, “Therefore from that day they resolved that they might kill Him.”

Jn 11:54, “Therefore Jesus no longer continued to walk publicly among the Jews, but went away from there into the region near the wilderness, into a city called Ephraim; and there He stayed with the disciples.”

Jn 11:55, “Now the Passover of the Jews was near, and many went up to Jerusalem from the region before the Passover, in order to purify themselves.”

Jn 11:56, “Therefore they kept on seeking Jesus, and saying among one another, while standing in the Temple, ‘What do you think; that He will definitely not come to the festival?’”

Jn 11:57, “Now the chief priests and the Pharisees had given orders that if anyone knew where He was, he might report [it], in order that they might arrest Him.”

Chapter Twelve

Jn 12:1, “Therefore, Jesus came to Bethany six days before the Passover, where Lazarus was, whom Jesus had raised from the dead.”

Jn 12:2, “Consequently they made a supper for Him there, and Martha was serving; but Lazarus was one of those reclining with Him.”

Jn 12:3, “Then Mary, after taking a pound of very valuable perfume of pure nard, anointed the feet of Jesus and wiped His feet with her hair; and the house was filled with the fragrance of the perfume.”

Jn 12:4, “But Judas Iscariot, one of His disciples, who was intending to hand Him over, said,”

Jn 12:5, “‘Why was this perfume not sold for three hundred denarii and given to the poor.’”

Jn 12:6, “Now he said this, not because he was concerned about the poor, but because he was a thief, and since he had the money purse, he used to pilfer the contributions.”

Jn 12:7, “Therefore Jesus said, ‘Allow her; [she bought it], in order that she may keep it for the day of My preparation for burial.”

Jn 12:8, “For the poor you always have with you, but Me you do not always have.’”

Jn 12:9, “Then a large crowd of Jews learned that He was there; and they came, not because of Jesus only, but in order that they might also see Lazarus, whom He raised from the dead.”

Jn 12:10, “Now the high-priests planned that they might also kill Lazarus;”

Jn 12:11, “because on account of him many of the Jews were going and were believing in Jesus.”

Jn 12:12, “On the next day the large crowd who had come to the feast, after hearing that Jesus was coming to Jerusalem,”

Jn 12:13, “took the branches of the palm trees and went out to meet Him, and began to shout, ‘Hosanna! Blessed is He who comes in the name of the Lord, the King of Israel.’”

Jn 12:14, “Now after finding a young donkey, Jesus sat on it; as it stands written,”

Jn 12:15, “‘Stop being afraid, daughter of Zion; behold, your King is coming, seated on a foal of a donkey.’”

Jn 12:16, “His disciples did not understand these things at first; but when Jesus was glorified, then they remembered that these things were written about Him, and they had done these things for Him.”

Jn 12:17, “Therefore the crowd, who were with Him when He called Lazarus out of the tomb and raised him from the dead, continued to testify.”

Jn 12:18, “For this reason also the crowd met Him, because they heard He had performed this miracle.”

Jn 12:19, “Therefore the Pharisees said to one another, ‘Notice that you are accomplishing absolutely nothing; look, the world has gone after Him.’”

Jn 12:20, “Now there were some Greeks from those who were going up, in order that they might worship at the festival.”

Jn 12:21, “Therefore these men came to Philip, who was from Bethsaida of Galilee, and were asking him, saying, ‘Sir, we wish to see Jesus.’”

Jn 12:22, “Philip came and told Andrew; Andrew and Philip came and told Jesus.”

Jn 12:23, “And Jesus answered them, saying, ‘The hour has come, in order for the Son of Man to be glorified.”

Jn 12:24, “Truly, truly, I say to you, unless a grain of wheat, after falling to the earth, dies, it remains alone; however, if it dies, it bears much fruit.”

Jn 12:25, “He who loves his life loses it, and he who hates his life in this world will preserve it for eternal life.”

Jn 12:26, “If anyone serves Me, he must follow Me; and where I am, there also My servant will be; if anyone serves Me, the Father will honor him.”

Jn 12:27, “Now My soul is troubled; and what shall I say, “Father, save Me from this hour”? But for this purpose I came to this hour.”

Jn 12:28, “Father, glorify Your person.’ Then a voice came from heaven: ‘I have both glorified [it], and will glorify [it] again.’”

Jn 12:29, “Therefore, the crowd, who stood by and heard, were saying that thunder had occurred; others were saying, ‘An angel has spoken to Him.’”

Jn 12:30, “Jesus answered and said, ‘This voice has not occurred for My benefit, but for your benefit.”

Jn 12:31, “Soon the judgment of this world takes place; soon the ruler over this world will be thrown out.”

Jn 12:32, “And yet I, when I am lifted up from the earth, will draw all men to Myself.’”

Jn 12:33, “Now He was saying this in order to indicate the kind of death He was about to die.”

Jn 12:34, “Therefore the crowd answered Him, ‘We have heard from the Law that the Christ continues to live forever; and so how can You say, “The Son of Man must be lifted up”? Who is this Son of Man?’”’

Jn 12:35, “Consequently Jesus said to them, ‘For a little while longer the Light is among you. Walk while you have the Light, in order that darkness will not overtake you; in fact he who walks in the darkness does not know where he is going.”

Jn 12:36, “While you have the Light, believe in the Light, in order that you may become sons of light.’ These things Jesus spoke, and then, after going away, He hid from them.”

Jn 12:37, “Now though He had performed so many miracles in front of them, they were not believing in Him,”

Jn 12:38, “in order that the statement of Isaiah the prophet might be fulfilled, which he spoke: ‘Lord, who has believed our message? And to whom has the arm of the Lord been revealed?’”

Jn 12:39, “For this reason they were not able to believe, for again Isaiah said,”

Jn 12:40, “‘He has blinded their eyes and He hardened their heart, in order that they would not see with their eyes and perceive with their heart and be turned around and I heal them.’”

Jn 12:41, “Isaiah said these things because he saw His glory, and so he spoke about Him.”

Jn 12:42, “Nevertheless, despite that, many even of the rulers believed in Him, but because of the Pharisees they were not acknowledging [Him], in order that they might not be excluded from the synagogue;”

Jn 12:43, “for they loved the recognition [praise] of men rather than the recognition [praise] of God.”

Jn 12:44, “Then Jesus cried out and said, ‘He who believes in Me does not believe in Me but in the One who sent Me.”

Jn 12:45, “He who sees Me sees the One who sent Me.”

Jn 12:46, “I, the Light, have come into the world, in order that everyone who believes in Me might not remain in darkness.”

Jn 12:47, “In fact, if anyone hears My teachings and does not keep [them], I do not judge him; for I did not come in order that I might judge the world, but in order that I might save the world.”

Jn 12:48, “He who rejects Me and does not accept My teachings has one who judges him; the message which I spoke, that message will judge him on the last day.”

Jn 12:49, “Because I did not speak on My own initiative, but the Father Himself who sent Me has given to Me a commandment with reference to what I should say and what I should speak.”

Jn 12:50, “In fact I know that His commandment is eternal life. Therefore the things which I speak, just as the Father has spoken to Me, so I am speaking.’”

Chapter Thirteen

Jn 13:1, “Now before the festival of the Passover, Jesus, knowing that His hour had come that He would depart from this world to the Father, having unconditionally loved His own in the world, unconditionally loved them to the end.”

Jn 13:2, “And while the supper is occurring, the devil, having already put into the heart, that Judas, [the son] of Simon Iscariot, might deliver Him up,”

Jn 13:3, “[Jesus], knowing that the Father had given all things to Him into His hands, and that He had come from God and is going to God,”

Jn 13:4, “got up from supper, and took off His clothing; and taking a towel, He tied [it] around Himself.”

Jn 13:5, “Then He poured water into a washbasin, and began to wash the disciples’ feet and to wipe [them] with the towel which He had tied around Himself.”

Jn 13:6, “Consequently He came to Simon Peter. He said to Him, ‘Lord, are You going to wash my feet?’”

Jn 13:7, “Jesus answered and said to him, ‘What I am doing you do not know now, but you will understand after these things.’”

Jn 13:8, “Peter said to Him, ‘You will definitely never wash my feet!’ Jesus answered him, ‘If I do not wash you, you have no place with Me.’”

Jn 13:9, “Simon Peter said to Him, ‘Lord, not my feet only, but also my hands and my head.’”

Jn 13:10, “Jesus said to him, ‘He who has bathed does not have the need except to wash his feet, but is completely clean; but not all.”

Jn 13:11, “For He knew the one who was delivering Him up; because of this He said, ‘Not all of you are clean.’”

Jn 13:12, “Therefore, when He had washed their feet, He took His clothes and reclined again. He said to them, ‘Do you know what I have done for you?”

Jn 13:13, “You call Me Teacher and Lord; and you speak correctly; for I am.”

Jn 13:14, “Therefore, if I, the Lord and the Teacher, washed your feet, you are also obligated to wash the feet of one another.”

Jn 13:15, “For I gave an example to you, in order that you might also do as I did for you.”

Jn 13:16, “Truly, truly, I say to you, a slave is not greater than his master, nor the messenger greater than the one who sent him.”

Jn 13:17, “If you know these things [and you do], you are blessed [happy], if you do them.”

Jn 13:18, “I am not speaking about all of you. I know who I have selected; but in order that the Scripture may be fulfilled, ‘He who eats My bread has lifted up his heel against Me.’”

Jn 13:19, “From now on I am telling you before it occurs, in order that you may believe, when it occurs that I am.”

Jn 13:20, “Truly, truly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives the One who sent Me.’”

Jn 13:21, “After saying these things, He became agitated in His spirit, and testified and said, ‘Truly, truly, I say to you that one of you will deliver Me up.’”

Jn 13:22, “The disciples began looking at one another, being at a loss concerning whom He was speaking.”

Jn 13:23, “There was reclining on the chest of Jesus one of His disciples, whom Jesus loved.”

Jn 13:24, “Therefore Simon Peter nodded to him to inquire about whoever it might be concerning whom He is speaking.”

Jn 13:25, “Therefore, after leaning back accordingly on the chest of Jesus, he said to Him, ‘Lord, who is it?’”

Jn 13:26, “Jesus answered, ‘He is the one to whom I will dip this bit of bread and give to him.’ Therefore, after dipping the bit of bread, He gave to Judas, [the son] of Simon Iscariot.”

Jn 13:27, “And after the bit of bread, then Satan entered into him. Therefore Jesus said to him, ‘What you intend to do, do without delay.’”

Jn 13:28, “Now none of those reclining knew for what purpose He had said this to him.”

Jn 13:29, “For some were supposing, because Judas had been having the money box, that Jesus was saying to him, ‘Buy [the things] concerning which we have need for the festival’; or that he might give something to the poor.”

Jn 13:30, “Therefore, after receiving the piece of bread, he went out immediately; and it was night.”

Jn 13:31, “Therefore when he had gone out, Jesus said, ‘Now the Son of Man is glorified, and God is glorified by Him;”

Jn 13:32, “in fact, God will glorify Him in association with Himself, and immediately He will glorify Him.”

Jn 13:33, “Little children, I am with you a little while longer. You will seek Me; and yet just as I said to the Jews, ‘Where I am going, you are not able to come’, now I also say to you.”

Jn 13:34, “A new commandment I give to you, that you unconditionally love one another; just as I have unconditionally loved you, that you also unconditionally love one another.”

Jn 13:35, “By this all men will know that you are My disciples, if you have unconditional love among one another.’”

Jn 13:36, “Simon Peter said to Him, ‘Lord, where are You going?’ Jesus answered, ‘Where I am going, you are not able to follow Me now; however, you will follow later.’”

Jn 13:37, “Peter said to Him, ‘Lord, why am I not able to follow You right now? I will lay down my life for You.’”

Jn 13:38, “Jesus answered, ‘Will you lay down your life for Me? Truly, truly, I say to you, a rooster will definitely not crow until you disown Me three times.’”

Chapter Fourteen

Jn 14:1, “Your heart must not be troubled [frightened, terrified]; have confidence in God, have confidence also in Me.”

Jn 14:2, “In My Father’s house there are many rooms; now if [it were] not so, I would have told you; for I am going to prepare a place for you.”

Jn 14:3, “If I go and prepare a place for you, I am coming again and will take you with Myself, in order that where I am, you may be also.”

Jn 14:4, “And where I am going, you know the way.’”

Jn 14:5, “Thomas said to Him, ‘Lord, we do not know where You are going, how are we able to know the way?’”

Jn 14:6, “Jesus said to him, ‘I am the way, and the truth, and the life; no one comes to the Father except through Me.”

Jn 14:7, “If you have known Me, you will also know My Father; from now on you know Him, and have seen Him.’”

Jn 14:8, “Philip said to Him, ‘Lord, make known to us the Father, and it is enough for us.’”

Jn 14:9, “Jesus said to him, ‘Have I been for so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how can you say, “Show us the Father”?”

Jn 14:10, “Do you not believe that I [am] in the Father, and the Father is in Me? I am not speaking the words which I am saying to you on My own authority, but the Father dwelling in Me keeps on producing His works.”

Jn 14:11, “Have confidence in Me that I [am] in the Father and the Father [is] in Me; otherwise have confidence because of the works themselves.”

Jn 14:12, “Truly, truly, I say to you, he who believes in Me, he also will do the works which I do; in fact, he will do greater [works] than these, because I am going to the Father.”

Jn 14:13, “And whatever you might ask in My name, that I will do, in order that the Father may be glorified by the Son.”

Jn 14:14, “If you ask Me anything in My name, I will do [it].”

Jn 14:15, “If you unconditionally love Me, you will obey My commandments.”

Jn 14:16, “I will also ask the Father, and He will give you another Helper, in order that He may be with you forever;”

Jn 14:17, “the Spirit of Truth, Whom the world is not able to receive, because it does not see Him nor know Him; you know Him because He dwells with you and will be in you.”

Jn 14:18, “I will not leave you as orphans; I will come to you.”

Jn 14:19, “A little while longer and the world will no longer see Me, but you will see Me; because I live, you will live also.”

Jn 14:20, “In that day you will know that I [am] in My Father, and you [are] in Me, and I [am] in you.”

Jn 14:21, “He who has My commandments and obeys them is the one who unconditionally loves Me; and he who unconditionally loves Me will be unconditionally loved by My Father, and I will unconditionally love him and will reveal Myself to him.’”

Jn 14:22, “Judas (not Iscariot) said to Him, ‘Lord, what has happened that You intend to reveal Yourself to us and not to the world?’”

Jn 14:23, “Jesus answered and said to him, ‘If anyone unconditionally loves Me, he will obey My teaching; and My Father will unconditionally love him, and We will come to him and make a home with him.”

Jn 14:24, “He who does not love Me does not obey My teachings; in fact the message which you hear is not Mine, but the Father’s who sent Me.”

Jn 14:25, “I have spoken these things to you, while remaining with you.”

Jn 14:26, “But the Helper, the Holy Spirit, Whom the Father will send in My name, He will teach you all things, and remind you regarding all things that I said to you.”

Jn 14:27, “I leave peace with you; I give My peace to you; I am not giving to you like the world gives. Your heart must not be troubled nor fearful.”

Jn 14:28, “You heard that I said to you, “I am going away, and I am coming to you.” If you were loving Me unconditionally, you would have rejoiced because I am going to the Father, for the Father is greater than I.”

Jn 14:29, “And now I have told you before it happens, in order that, when it happens, you may have confidence.”

Jn 14:30, “I will not speak much longer with you; for the ruler of the world is coming, and yet he has no hold on Me;”

Jn 14:31, “but in order that the world may know that I love the Father, and just as the Father commanded Me, so I keep on doing. Get up, let us go from here.”

Chapter Fifteen

Jn 15:1, “I am the true vine, and My Father is the vinedresser.”

Jn 15:2, “He cuts it off, every branch in Me not bearing fruit; and every one that bears fruit, He prunes it, in order that it may bear more fruit.”

Jn 15:3, “You are already clean because of the message which I have spoken to you.”

Jn 15:4, “Remain in Me, and I in you. Just as the branch is not able to bear fruit by itself unless it remains in the vine, so neither [can] you unless you remain in Me.”

Jn 15:5, “I am the vine, you [are] the branches; he who remains in [fellowship with] Me and I in [fellowship with] him, he keeps on bearing much fruit; for apart from Me you are not able to do anything.”

Jn 15:6, “If anyone does not remain in Me, he is thrown out as a branch and is dried up; and they gather them, and they throw [them] into the fire and they are burned.”

Jn 15:7, “If you remain in [fellowship with] Me, and My teachings remain in you, ask whatever you wish, and it will happen for you.”

Jn 15:8, “My Father is glorified by this, namely, that you might bear much fruit, and so you might prove to be My disciples.”

Jn 15:9, “Just as the Father unconditionally loved Me, I also unconditionally loved you; continue to live in the sphere of My unconditional love.”

Jn 15:10, “If you observe My commandments, you will continue to live in the sphere of My unconditional love; just as I have observed My Father’s commandments and continue to live in the sphere of His unconditional love.”

Jn 15:11, “I have spoken these things to you, in order that My joy may be in you, and [in order that] your joy may be made complete.”

Jn 15:12, “This is My commandment, that you unconditionally love one another, just as I have unconditionally loved you.”

Jn 15:13, “No one has greater unconditional love than this: that someone lays down his life for his friends.”

Jn 15:14, “You are My friends, if you keep on doing what I command you.”

Jn 15:15, “I no longer call you slaves, because the slave does not know what his master is doing; but I have designated you friends, because I have made known to you all things that I have heard from My Father.”

Jn 15:16, “You did not choose Me but I chose you, and appointed you in order that you might go and bear fruit, and your fruit might remain, so that whatever you ask the Father in My name He may give to you.”

Jn 15:17, “I am commanding these things to you, in order that you might unconditionally love one another.”

Jn 15:18, “If the world hates you [and it does], know that it has hated Me before it hated you.”

Jn 15:19, “If you belonged to the world, the world would love its own; however because you do not belong to the world, but I chose you out of the world, because of this the world hates you.”

Jn 15:20, “Remember the statement that I said to you, ‘A slave is not greater than his master.’ If they persecuted Me [and they did], they will also persecute you; if they obeyed My message [and they did], they will obey yours also.”

Jn 15:21, “But all these things they will do to you because of My person, because they do not know the One who sent Me.”

Jn 15:22, “If I had not come and spoken to them, they would not have a state of sinfulness, but now they have no valid excuse for their state of sinfulness.”

Jn 15:23, “He who hates Me also hates My Father.”

Jn 15:24, “If I had not done the works among them which no one else did, they would not have a state of sinfulness; but now they have both seen and hated both Me and My Father.”

Jn 15:25, “So, in order that the statement, which is written in their Law, might be fulfilled, ‘They hated Me without reason.’”

Jn 15:26, “When the Helper comes, Whom I will send to you from the Father, the Spirit of truth, Who proceeds from the Father, He will testify about Me;”

Jn 15:27, “in fact you will testify also, because you have been with Me from the beginning.”

Chapter Sixteen

Jn 16:1, “I have spoken these things to you, in order that you may not be led into sin.”

Jn 16:2, “They will make you outcasts from the synagogue; but an hour is coming for everyone who kills you will think that he is offering service to God.”

Jn 16:3, “In fact they will do these things because they have not known the Father nor Me.”

Jn 16:4, “But these things I have spoken to you, in order that when their hour comes, you may remember that I told you about them. However, I did not say these things to you from the beginning, because I was with you.”

Jn 16:5, “However now I am going to the One who sent Me; and yet none of you is asking Me, “Where are You going?””

Jn 16:6, “But because I have spoken these things to you, distress [grief, sadness, anxiety, sorrow] has filled your heart.”

Jn 16:7, “But I tell you the truth, it is advantageous for you that I go away; for if I do not go away, the Helper will not come to you; however if I go, I will send Him to you.”

Jn 16:8, “And when He comes, He will convince the world concerning sin and concerning righteousness and concerning judgment;”

Jn 16:9, “indeed, concerning the sin that they do not believe in Me;”

Jn 16:10, “and concerning righteousness that I am going to the Father and you no longer see Me;”

Jn 16:11, “and concerning the judgment that the ruler of this world has been judged.”

Jn 16:12, “I still have many things to say to you, but you are not able to bear [them] now.”

Jn 16:13, “However when He, the Spirit of Truth, comes, He will guide you with all truth; for He will not speak from the source of Himself, but whatever He will hear, He will speak; and He will teach you the things that are coming.”

Jn 16:14, “He will glorify Me, for He will receive from what is Mine and will teach [it] to you.”

Jn 16:15, “Everything that the Father has is Mine; because of this I said that He receives from Me and will teach [it] to you.”

Jn 16:16, “A little while, and you will no longer see Me; and again a little while, and you will see Me.’”

Jn 16:17, “Therefore, some of His disciples said to one another, ‘What is this, which He is saying to us, “A little while, and you will not see Me; and again a little while, and you will see Me”; and, “because I go to the Father”?’”

Jn 16:18, “Therefore they were saying, ‘What is this “A little while” that He says? We do not know what He is talking about.’”

Jn 16:19, “Jesus knew that they were wishing to ask Him, and so He said to them, ‘Are you deliberating with one another about this, that I said, “A little while, and you will not see Me, and again a little while, and you will see Me”?”

Jn 16:20, “Truly, truly, I say to you, that you will weep and mourn, but the world will rejoice; you will be distressed, but your grief will be turned into joy.”

Jn 16:21, “Whenever a woman gives birth she has pain, because her hour has come; however when she has given birth to the child, she no longer remembers the affliction because of the joy that a human being has been born into the world.”

Jn 16:22, “Therefore, indeed, on the one hand you have grief now; however on the other hand I will see you again, and your heart will rejoice, and no one will take away your joy from you.”

Jn 16:23, “In fact in that day you will not ask Me anything. Truly, truly, I say to you, if you ask the Father for anything in My name, He will give [it] to you.”

Jn 16:24, “Until now you have asked for nothing in My name; ask and you will receive, in order that your joy may be made complete.”

Jn 16:25, “I have spoken these things to you by means of veiled sayings; an hour is coming when I will no longer speak to you by means of veiled sayings, but I will teach you plainly about the Father.”

Jn 16:26, “In that day you will ask in My name, and I am not saying to you that I will ask the Father on your behalf;”

Jn 16:27, “for the Father Himself loves you, because you have loved Me and have believed that I have come forth from God.”

Jn 16:28, “I came forth from the Father and have come into the world; I am leaving the world and going to the Father again.’”

Jn 16:29, “His disciples said, ‘See, now You are speaking plainly and are expressing no figure of speech.”

Jn 16:30, “Now we know that You know all things, and have no need that anyone question You; by means of this we believe that You came from God.’”

Jn 16:31, “Jesus answered them, ‘Now do you believe?”

Jn 16:32, “Behold, an hour is coming, and has already come that you will be scattered, each to his own [home], and You will leave Me alone; and yet I am not alone, because the Father is with Me.”

Jn 16:33, “I have spoken these things to you, in order that you may have peace [prosperity, harmony] in [by, because of] Me; you have affliction in the world, but take courage; I have overcome the world.’”

Chapter Seventeen

Jn 17:1, “Jesus spoke these things; and after lifting up His eyes to heaven, He said, ‘Father, the hour has come; glorify Your Son, in order that the Son may glorify You,”

Jn 17:2, “just as You have given to Him authority over all flesh, in order that all that You have given to Him, He may give eternal life.”

Jn 17:3, “Now this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.”

Jn 17:4, “I glorified You on the earth, having accomplished the work which You have given Me to do.”

Jn 17:5, “And now, Father, glorify Me with Yourself with the glory which I had with You before the world existed.”

Jn 17:6, “I have made known Your person to the men whom You gave to Me out of the world; they were Yours and You gave them to Me, and they have kept Your word.”

Jn 17:7, “Now they know that everything that You have given to Me is from You;”

Jn 17:8, “for I have given to them the words [teaching] which You gave to Me; and they accepted [them] and truly understood [and acknowledged] that I came forth from You, and they believed that You sent Me.”

Jn 17:9, “I ask on their behalf; I am not asking on behalf of the world, but concerning those whom You have given to Me; because they are Yours;”

Jn 17:10, “and all My things are Yours, and Your things [are] Mine; and I have been glorified by them.”

Jn 17:11, “Indeed, I am no longer in the world; and yet they are in the world, and I am coming to You. Holy Father, keep them [unharmed] because of Your name, which [name] You have given to Me, in order that they may be one just as We [are].”

Jn 17:12, “While I was with them, I was keeping them [unharmed] because of Your name, which You have given Me; that is, I guarded [them]; and not one of them perished except the son destined for destruction, in order that the Scripture would be fulfilled.”

Jn 17:13, “But now I am coming to You; and I am speaking these things in the world, in order that they may have My joy brought to completion in themselves.”

Jn 17:14, “I have given Your teaching to them; and the world has hated them, because they do not belong to the world, even as I do not belong to the world.”

Jn 17:15, “I do not ask that You remove them from the world, but that You protect them from the evil one.”

Jn 17:16, “They do not belong to the world, just as I do not belong to the world.”

Jn 17:17, “Sanctify them by means of the truth; Your word is truth.”

Jn 17:18, “Just as You sent Me into the world, I also send them into the world.”

Jn 17:19, “In addition, I sanctify Myself for their benefit, in order that they also may be sanctified in accordance with the truth.”

Jn 17:20, “Now I am not asking on behalf of these alone, but also on behalf of those who believe in Me through their message,”

Jn 17:21, “in order that they all may be united; just as You, Father, [are] in Me and I in You, that they also may be in Us, in order that the world may believe that You sent Me.”

Jn 17:22, “And I have given to them the glory which You have given to Me, in order that they may be united, just as We [are] one;”

Jn 17:23, “I in them and You in Me, in order that they might be made perfect in unity, with the result that the world may know that You sent Me and unconditionally loved them, just as You have unconditionally loved Me.”

Jn 17:24, “Father, I desire that they also, whom You have given to Me, may be with Me where I am, in order that they may see My glory, which You have given to Me; for You unconditionally loved Me before the foundation of the world.”

Jn 17:25, “O righteous Father, although the world has not known You, yet I have known You; and these men have known that You sent Me;”

Jn 17:26, “and I have made known Your person to them, and will make known [Your person], in order that the unconditional love with which You loved Me may be in them, and I in them.’”

Chapter Eighteen

Jn 18:1, “After saying these things, Jesus went forth with His disciples to the other side of the ravine of the Kidron valley, where there was a garden, in which He and His disciples entered.”

Jn 18:2, “Now Judas, the one betraying Him, also knew the place; for Jesus had often gathered together there with His disciples.”

Jn 18:3, “Therefore, after taking the Roman cohort [600 men] and the deputy from the high-priests and the Pharisees with lamps and torches and weapons, Judas came there.”

Jn 18:4, “Therefore, knowing all things that were coming upon Him, Jesus went forth and said to them, ‘Whom do you seek?’”

Jn 18:5, “They answered Him, ‘Jesus the Nazarene’. He said to them, ‘I am.’ Now Judas, the one betraying Him, was also standing with them.”

Jn 18:6, “Therefore when He said to them, ‘I am’, they withdrew backwards and fell to the ground.”

Jn 18:7, “Therefore He again asked them, ‘Whom do you seek?’ And they said, ‘Jesus the Nazarene.’”

Jn 18:8, “Jesus answered, ‘I told you that I am. Therefore, if you seek Me [and you do], allow these men to go,”

Jn 18:9, “in order that the statement which He spoke might be fulfilled, ‘I did not lose one of them, whom You have given to Me.’”

Jn 18:10, “Then Simon Peter, having a sword, drew it and struck the slave of the high-priest, and cut off his right ear; and the name belonging to slave was Malchus.”

Jn 18:11, “Therefore Jesus said to Peter, ‘Put the sword into its sheath; the cup which the Father has given Me, shall I not drink it?’”

Jn 18:12, “Therefore, the Roman cohort and the cohort commander and the deputies of the Jews arrested Jesus and bound Him,”

Jn 18:13, “and led [Him] to Hannas first; for he was the father-in-law of Caiaphas, who was the high-priest during that year.”

Jn 18:14, “(Caiaphas was the one who had given advice to the Jews that it was advantageous that one man die on behalf of the people.)”

Jn 18:15, “Now Simon Peter and another disciple were following with Jesus. And that disciple was known by the high priest, and entered with Jesus into the courtyard of the high-priest,”

Jn 18:16, “and Peter was standing at the door outside. Therefore, the other disciple, the one known by the high-priest, went out and spoke to the doorkeeper, and brought Peter in.”

Jn 18:17, “Then the door-keeper slave-girl said to Peter, ‘You are not also [one] of the disciples of this man, are you?’ He said, ‘I am not.’”

Jn 18:18, “Now the slaves and the deputies were standing [there], having made a charcoal fire, because it was cold and they were warming themselves; and Peter was also with them, standing and warming himself.”

Jn 18:19, “Then the high-priest questioned Jesus about His disciples, and about His teaching.”

Jn 18:20, “Jesus answered him, ‘I have spoken publicly to the world; I always taught in the synagogue and in the temple, where all the Jews assemble; indeed I spoke nothing in secret.”

Jn 18:21, “Why do you question Me? Question those who have heard what I spoke to them; behold, they know what I said.’”

Jn 18:22, “Now when He said these things, one of the deputies standing near gave Jesus a slap in the face, saying, ‘Is that the way You answer the high-priest?’”

Jn 18:23, “Jesus answered him, ‘If I have spoken incorrectly, testify of the wrong; but if correctly, why do you strike Me?’”

Jn 18:24, “Therefore, Hannas sent Him, having been bound, to Caiaphas the high-priest.”

Jn 18:25, “Now Simon Peter was standing and warming himself. Therefore they said to him, ‘You are not also one of His disciples, are you?’ He denied [it], and said, ‘I am not!’”

Jn 18:26, “One of the slaves of the high-priest, being a relative of the one whose ear Peter cut off, said, ‘Did I not see you in the garden with Him?’”

Jn 18:27, “Then Peter again denied [it], and immediately a rooster crowed.”

Jn 18:28, “Then they led Jesus from Caiaphas into the Praetorium; however, it was early in the morning; and they did not enter into the Praetorium, in order that they would not be defiled, but might eat the Passover.”

Jn 18:29, “Therefore Pilate went out to them and said, ‘What accusation do you bring against this Man?’”

Jn 18:30, “They answered and said to him, ‘If this man were not producing evil, we would not have delivered Him over to you.’”

Jn 18:31, “Therefore Pilate said to them, ‘You take Him, and judge Him according to your law.’ The Jews said to him, ‘It is not permitted for us to kill anyone,’”

Jn 18:32, “in order that the statement of Jesus which He spoke might be fulfilled, indicating by what kind of death He was about to die.”

Jn 18:33, “Therefore Pilate entered again into the Praetorium, and summoned Jesus and said to Him, ‘Are You the King of the Jews?’”

Jn 18:34, “Jesus answered, ‘Are you saying this on your own accord, or did others tell you about Me?’”

Jn 18:35, “Pilate answered, ‘I am not a Jew, am I? Your people and chief-priests delivered You over to me; what have You done?’”

Jn 18:36, “Jesus answered, ‘My kingdom is not [a part] of this world. If My kingdom were [a part] of this world, My servants would be fighting, in order that I would not be delivered over to the Jews; but as a matter of fact, My kingdom is not from here.’”

Jn 18:37, “Therefore Pilate said to Him, ‘So then, You are a king?’ Jesus answered, ‘You are declaring that I am a king. For this reason I have been born, and for this reason I have come into the world, in order to testify to the truth. Everyone who exists from the source of the truth hears My voice.’”

Jn 18:38, “Pilate said to Him, ‘What is truth?’ And after saying this, he went out again to the Jews and said to them, ‘I find no charge against Him.”

Jn 18:39, “However you have a custom that I might release one man to you at the Passover festival; therefore, do you wish [that] I release to you the King of the Jews?’”

Jn 18:40, “Therefore, they shouted again, saying, ‘Not this Man, but Barabbas.’ Now Barabbas was a revolutionary.”

Chapter Nineteen

Jn 19:1, “Therefore, Pilate then took and had Jesus scourged.”

Jn 19:2, “And the soldiers, after weaving a crown of thorns, put [it] on His head and put a purple robe on Him;”

Jn 19:3, “and they kept coming up to Him and saying, ‘Hail, King of the Jews!’ and then gave Him slaps in the face.”

Jn 19:4, “Pilate came out again and said to them, ‘Behold, I am bringing Him out to you, in order that you may know that I find not one charge against Him.’”

Jn 19:5, “Then Jesus came out, wearing the thorny crown and the purple robe. And he said to them, ‘Behold, the Man!’”

Jn 19:6, “Therefore, when the chief-priests and the officers saw Him, they shouted, saying, ‘Crucify, crucify!’ Pilate said to them, ‘You take and crucify Him; for I find no ground for complaint against Him.’”

Jn 19:7, “The Jews answered him, ‘We have a law, and according to that law He must die, because He claimed Himself [to be] the Son of God.’”

Jn 19:8, “Therefore when Pilate heard this statement, he was even more afraid;”

Jn 19:9, “and he entered into the Praetorium again and said to Jesus, ‘Where are You from?’ However Jesus did not gave an answer to him.”

Jn 19:10, “Therefore Pilate said to Him, ‘You do not speak to me? Do You not know that I have the authority to release You, and I have authority to crucify You?’”

Jn 19:11, “Jesus answered him, ‘You would not have any authority over Me, unless it had been given to you from above; for this reason he who delivered Me over to you has the greater sin.’”

Jn 19:12, “As a result of this Pilate sought to release Him; however, the Jews shouted, saying, ‘If you release this Man, you are not the friend of Caesar; everyone who makes himself a king opposes Caesar.’”

Jn 19:13, “Therefore, after hearing these words, Pilate brought Jesus out, and sat down on the judgment seat at a place called The Pavement, however in Hebrew, Gabbatha.”

Jn 19:14, “Now it was the day of preparation for the Passover; it was about the sixth hour. And he said to the Jews, ‘Behold, your King!’”

Jn 19:15, “Therefore, they shouted, ‘Away, away, crucify Him!’ Pilate said to them, ‘Shall I crucify your king?’ The chief-priests answered, ‘We do not have a king except Caesar.’”

Jn 19:16, “Therefore he then handed Him over to them, in order to be crucified. Consequently they took Jesus,”

Jn 19:17, “and He went out, carrying His own cross, to the place which is called ‘the Place of a Skull’, which is called in Hebrew, ‘Golgotha’,”

Jn 19:18, “where they crucified Him, and with Him two others, one on each side, and Jesus in the middle.”

Jn 19:19, “Now Pilate also wrote an inscription and put [it] on the cross. And it was written, ‘JESUS THE NAZARENE, THE KING OF THE JEWS.’”

Jn 19:20, “Therefore many of the Jews read this inscription, since the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin and in Greek.”

Jn 19:21, “Therefore, the chief priests of the Jews were saying to Pilate, ‘Do not write, “The King of the Jews”; but that He said, “I am the King of the Jews.”’”

Jn 19:22, “Pilate answered, ‘What I have written I have written.’”

Jn 19:23, “Consequently, the soldiers, when they had crucified Jesus, took His clothing and made four parts, a part to each soldier, and the shirt; now the shirt was seamless, woven throughout.”

Jn 19:24, “Therefore they said to one another, ‘Let us not tear [it] apart, but cast lots for it, [to decide] whose it shall be’, in order that the Scripture might be fulfilled: ‘They distributed My clothing among themselves, and for My clothing they cast lots.’ Therefore the soldiers did these things.”

Jn 19:25, “In contrast His mother and the sister of His mother, Mary the [wife] of Clopas and Mary the Magdalene were standing near the cross of Jesus.”

Jn 19:26, “Therefore, Jesus, after seeing His mother and the disciple whom He loved standing nearby, said to His mother, ‘Woman, behold, your son!’”

Jn 19:27, “Then He said to the disciple, ‘Behold, your mother!’ And from that hour the disciple took her into his own [home].”

Jn 19:28, “After this, Jesus, knowing that all things already had been completed, in order that the Scripture might be fulfilled, said, ‘I am thirsty.’”

Jn 19:29, “A full jug of sour wine was standing [there]; therefore, after putting a full sponge of the sour wine upon a hyssop [branch], they brought [it] up to His mouth.”

Jn 19:30, “Therefore, when Jesus had received the sour wine, He said, ‘It is finished!’ And then, after bowing His head, He delivered up His spirit.”

Jn 19:31, “Then the Jews, because it was the day of preparation, in order that the bodies might not remain on the cross on the Sabbath (for it was an important day concerning that Sabbath), asked Pilate that their legs might be broken, and they be taken away.”

Jn 19:32, “Therefore, the soldiers came and broke the legs of the first man and of the other man who was crucified with Him;”

Jn 19:33, “but on the other hand after coming to Jesus, when they saw He had already died, they did not break His legs.”

Jn 19:34, “But one of the soldiers pierced His side with a spear, and immediately blood and water [serum] came out.”

Jn 19:35, “And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, in order that you also may believe.”

Jn 19:36, “For these things came to pass, in order that the Scripture might be fulfilled, ‘His bone shall not be broken.’”

Jn 19:37, “And again another Scripture says, ‘They shall see the One whom they pierced.’”

Jn 19:38, “Now after these things Joseph from Arimathea, being a disciple of Jesus (however a secret one because of fear of the Jews), asked Pilate that he might remove the body of Jesus; and Pilate granted permission. Therefore he came and removed His body.”

Jn 19:39, “Now Nicodemus, who had come to Him first at night, also came, bringing a mixture of myrrh and aloe, about seventy-five pounds.”

Jn 19:40, “Therefore they took the body of Jesus and bound it in cloth wrappings with the fragrant spices, as is the custom among the Jews to prepare for burial.”

Jn 19:41, “Now there was a garden in the place where He was crucified, and in the garden a new tomb in which no one had yet been laid.”

Jn 19:42, “Therefore, because of the day of preparation of the Jews, since the tomb was near, there they laid Jesus.”

Chapter Twenty

Jn 20:1, “Now on the first [day] of the sabbaths [week] Mary the Magdalene came early to the tomb, while darkness still existed, and saw that the stone had been taken away from the tomb.”

Jn 20:2, “Therefore she ran and came to Simon Peter and to the other disciple whom Jesus loved, and said to them, ‘They have taken away the Lord from the tomb, and we do not know where they have laid Him.’”

Jn 20:3, “Consequently Peter and the other disciple went forth, and they were going to the tomb.”

Jn 20:4, “Now the two were running together; and the other disciple ran ahead faster than Peter and came to the tomb first;”

Jn 20:5, “and after stooping to look, he saw the cloth wrappings lying [there,] though he did not go in.”

Jn 20:6, “Therefore Simon Peter also came, following him, and entered into the tomb; and he saw the cloth wrappings lying [there],”

Jn 20:7, “and the face-cloth, which had been on His head, not lying with the cloth wrappings, but having been folded up separately in one place.”

Jn 20:8, “Therefore the other disciple who had first come to the tomb then also entered, and he saw and believed.”

Jn 20:9, “For as yet they did not understand the Scripture that He must rise up from the dead.”

Jn 20:10, “Therefore the disciples went away again to their own [homes].”

Jn 20:11, “However, Mary stood outside near the tomb weeping; therefore, as she was weeping, she stooped to look into the tomb;”

Jn 20:12, “and she saw two angels in whites sitting, one at the head and one at the feet, where the body of Jesus had been lying.”

Jn 20:13, “And they said to her, ‘Woman, why are you weeping?’ She said to them, ‘Because they have taken away my Lord, and I do not know where they have laid Him.’”  
Jn 20:14, “After saying these things, she turned around and saw Jesus standing, and did not know that it was Jesus.”

Jn 20:15, “Jesus said to her, ‘Woman, why are you weeping? Whom are you seeking?’ Supposing that He was the gardener, she said to Him, ‘Sir, if you have carried Him away, tell me where you have laid Him, and I will take Him away.’”

Jn 20:16, “Jesus said to her, ‘Mary!’ After turning, she said to Him in Hebrew, ‘Rhabbouni!’ (which means, ‘Teacher’).”

Jn 20:17, “Jesus said to her, ‘Stop clinging to Me, for I have not yet ascended to the Father; but go to My brethren and say to them, “I ascend to My Father and your Father, and My God and your God.”’”

Jn 20:18, “Mary Magdalene came, announcing to the disciples, ‘I have seen the Lord,’ and [that] He had said these things to her.”

Jn 20:19, “Therefore, when it was evening on that day, the first [day] of the week, and when the doors had been shut [and locked] where the disciples were, because of fear of the Jews, Jesus came and stood in their midst and said to them, ‘[May] peace [be] with you’.”

Jn 20:20, “And after saying this, He showed them His hands and His side. Therefore the disciples rejoiced, after seeing the Lord.”

Jn 20:21, “Therefore [Jesus] said to them again, “[May] peace [be] with you; as the Father has sent Me, I also send you.’”

Jn 20:22, “And after saying this, He breathed on and said to them, ‘Receive the Holy Spirit.”

Jn 20:23, “If you forgive the sins of someone, they have been forgiven them; if you hold in place the sins of some [people], they have been held in place.’”

Jn 20:24, “However, Thomas, one of the twelve, the one who is called Didymus, was not with them when Jesus came.”

Jn 20:25, “Therefore the other disciples were saying to him, ‘We have seen the Lord!’ However he said to them, ‘Unless I see the mark produced by the nails in His hands, and put my finger into the mark produced by the nails, and put my hand into His side, I will never believe.’”

Jn 20:26, “And after eight days His disciples were again inside, and Thomas with them. Jesus came, the doors having been shut, and stood in their midst and said, ‘[May] peace [be] with you.’”

Jn 20:27, “Then He said to Thomas, ‘Put your finger here, and see My hands; and reach out your hand and put [it] into My side; and do not be unbelieving, but believing.’”

Jn 20:28, “Thomas answered and said to Him, ‘My Lord and my God!’”

Jn 20:29, “Jesus said to him, ‘Because you have seen Me, have you believed? Privileged [fortunate, happy] [are] those who do not see, and yet believe.’”

n 20:30, “Therefore, on the one hand, Jesus also performed many other signs in the presence of His disciples, which are not written in this book;”

Jn 20:31, “but on the other things these things have been written in order that you may believe that Jesus is the Christ, the Son of God; and in order that believing you may have life because of His person.”

Chapter Twenty-One

Jn 21:1, “After these things Jesus manifested Himself again to the disciples at the Sea of Tiberias; and He manifested Himself in this manner.”

Jn 21:2, “Simon Peter, and Thomas, who was called Didymus, and Nathanael, the one from Cana of Galilee, and the [sons] of Zebedee, and two others of His disciples were together.”

Jn 21:3, “Simon Peter said to them, ‘I am going fishing.’ They said to him, ‘We are also coming with you.’ They went out and got into the boat; and during that night they caught nothing.”

Jn 21:4, “But when it was now morning, Jesus stood on the beach; however the disciples did not know that it was Jesus.”

Jn 21:5, “Therefore Jesus said to them, ‘Children, you do not have any fish, do you?’ They answered Him, ‘No.’”

Jn 21:6, “And He said to them, ‘Cast the net to the right-hand side of the boat, and you will find [some fish].’ Therefore they cast [the net], and then they were no longer strong enough to haul it because of the fullness of the fish.”

Jn 21:7, “Therefore that disciple whom Jesus kept on loving unconditionally said to Peter, ‘It is the Lord.’ Therefore Simon Peter, after hearing that it was the Lord, put his coat on (for he was naked [from the waste up]), and threw himself into the sea.”

Jn 21:8, “However the other disciples came in the small boat, for they were not far from the land, but about one hundred yards away, dragging the net full of fish.”

Jn 21:9, “Therefore when they got out onto the land, they saw a laid out charcoal fire and fish lying on [it], and bread.”

Jn 21:10, “Jesus said to them, ‘Bring [some] of the fish which you have now caught.’”

Jn 21:11, “Therefore Simon Peter went up and dragged the net full of a hundred and fifty-three large fish to land; and although so many existed, the net was not torn apart.”

Jn 21:12, “Jesus said to them, ‘Come and have breakfast.’ Now none of the disciples were brave enough to question Him, ‘Who are You?’ knowing that it was the Lord.”

Jn 21:13, “Jesus came and took the bread and gave [it] to them, and the fish in the same way.”

Jn 21:14, “Jesus was manifested now this third time to the disciples, after being raised from the dead.”

Jn 21:15, “Therefore when they had finished breakfast, Jesus said to Simon Peter, ‘Simon, [son] of John, do you unconditionally love Me more than these things?’ He said to Him, ‘Yes, Lord; You know that I personally love You.’ He said to him, ‘Tend My lambs.’”

Jn 21:16, “He said to him again a second time, ‘Simon, [son] of John, do you unconditionally love Me?’ He said to Him, ‘Yes, Lord; You know that I personally love You.’ He said to him, ‘Shepherd My sheep.’”

Jn 21:17, “He said to him the third time, ‘Simon, [son] of John, do you love Me personally?’ Peter was distressed because He said to him the third time, ‘Do you personally love Me?’ And he said to Him, ‘Lord, You know all things; You know that I personally love You.’ He [Jesus] said to him, “Tend My sheep.”

Jn 21:18, “Truly, truly, I say to you, when you were younger, you used to dress yourself and walk where you wanted; but when you grow old, you will stretch out your hands and another person will dress you, and bring you where you do not want.’”

Jn 21:19, “Now He said this, signifying by what kind of death he would glorify God. And after saying this, He said to him, ‘Follow Me!’”

Jn 21:20, “After turning around, Peter saw the disciple whom Jesus loved following; the one who also had leaned back at the supper on His chest and said, ‘Lord, who is the one who hands You over?’”

Jn 21:21, “Therefore, after looking at him, Peter said to Jesus, ‘Lord, and what about this man?’”

Jn 21:22, “Jesus said to him, ‘If I want him to remain until I come, how [does it] concern you? You keep on following Me!’”

Jn 21:23, “Therefore this saying went out among the brethren that that disciple would not die; however, Jesus did not say to him that he would not die, but, ‘If I want him to remain until I come, how does it concern you?’”

Jn 21:24, “This is the disciple who is testifying concerning these things and who wrote these things, and we know that his testimony is true.”

Jn 21:25, “Now there are also many other things which Jesus did, which, if they were written one after the other, I suppose that not even the world itself would contain the books that would be written.”

Acts 1:1, “I composed the first document concerning all things, O Theophilus, which Jesus began to do and to teach,”

Acts 1:2, “until the day He was taken up by the Holy Spirit, after He had commanded the apostles whom He had chosen.”

Acts 1:3, “To whom also He presented Himself by many convincing proofs as being alive after He suffered, appearing to them for forty days and speaking about the things concerning the kingdom of God.”

Acts 1:4, “And then after assembling [them], He commanded them not to leave from Jerusalem, but to wait for the Father’s promise, ‘Which you heard from Me;”

Acts 1:5, “for on the one hand John baptized with water, but on the other hand you will be baptized by the Holy Spirit within a few days.’”

Acts 1:6, “So on the one hand when these had come together, they kept on asking Him, saying, ‘Lord, are You restoring the royal rule to Israel at this time?’”

Acts 1:7, “But on the other hand He said to them, ‘It is not in your best interest to know the indefinite times or definite times, which the Father has fixed by His own authority;”

Acts 1:8, “but you will receive power, when the Holy Spirit has come upon you. Furthermore, you shall be My witnesses both in Jerusalem and in all Judea and Samaria, even to the end [remotest part] of the earth.’”

Acts 1:9, “And then after having said these things, while they were watching, He was taken up; and a cloud received Him out of their sight.”

Acts 1:10, “And then as they were staring into the sky, while He was going, then behold, two men stood beside them in white clothing.”

Acts 1:11, “They also said, ‘Galilean men, why do you stand, looking intently into the sky? This Jesus, the One who has been taken up from you into heaven, will come in the same manner as you have seen Him going into heaven.’”

Acts 1:12, “Then they returned to Jerusalem from the hill called ‘The Olive Grove’ [the Mount of Olives], which is near Jerusalem, being situated a Sabbath’s journey away.”

Acts 1:13, “Now when they had entered [Jerusalem], they went up to the upper story room where they were staying, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James [the son] of Alphaeus, and Simon the Patriot, and Judas [the son] of James.”

Acts 1:14, “All these were continually devoted with one mind to prayer, with the women, and Mary the mother of Jesus, and with His brothers.”

Acts 1:15, “And then during these days, after standing up, Peter said in the midst of the brethren (there was a gathering together of about one hundred and twenty persons),”

Acts 1:16, “‘Men, Brethren, it was necessary that the Scripture be fulfilled, which the Holy Spirit foretold by the mouth of David concerning Judas, who became a guide to those who arrested Jesus.”

Acts 1:17, “For he had been counted among us and received his share of this ministry.’”

Acts 1:18, “(Now this man acquired a piece of land with the wages of his wrongdoing, and after falling head first, he burst open in the middle and all his intestines poured out.”

Acts 1:19, “And it became known to all the inhabitants of Jerusalem, so that that piece of property was called in their own language ‘Hakeldama’; that is, ‘Field of Blood’.)”

Acts 1:20, “‘For it stands written in the book of Psalms, “Let his property become desolate, and do not let the inhabitant live in it;” and, “Another must take his position.”

Acts 1:21, “Therefore it is necessary that, from the men who have traveled together with us during the entire time that the Lord Jesus associated with us,”

Acts 1:22, “beginning from the baptism of John until the day that He was taken up from us, one of these becomes a witness with us of His resurrection.’”

Acts 1:23, “And so they put forward two men, Joseph, who is called Barsabbas (who was called Justus), and Maththias.”

Acts 1:24, “And then praying they said, ‘You, Lord, the One who knows the hearts of all, reveal which one of these two You have chosen”

Acts 1:25, “to take the place of this service and apostleship from which Judas turned aside to go to his own place.’”

Acts 1:26, “And they assigned lots to them; and the lot fell on Matthias; and he was counted together with the eleven apostles.”

Chapter Two

Acts 2:1, “And then when the day of Pentecost had come, they were all together at the same place.”

Acts 2:2, “And then suddenly there occurred from heaven a noise like the rushing of a violent wind, and it filled the whole house where they were staying.”

Acts 2:3, “And then tongues like fire appeared to them, distributing themselves, and they sat on each one of them.”

Acts 2:4, “And then everyone was filled with the Holy Spirit and they began to speak with different languages, as the Spirit was causing them to speak out.”

Acts 2:5, “Now there were Jews living in Jerusalem, devout men from every nation of those under heaven.”

Acts 2:6, “Now when this sound occurred, a crowd gathered and were amazed and confused, because each one was hearing them speaking in his own language.”

Acts 2:7, “In fact, they were amazed and astonished, saying, ‘Behold, are not all these who are speaking Galileans?”

Acts 2:8, “And so how is it that we are hearing [them], each one [of us] in our own language in which we were born?”

Acts 2:9, “Parthians and Medes and Elamites, and those who inhabit Mesopotamia, both Judea and Cappadocia, Pontus and Asia,”

Acts 2:10, “both Phrygia and Pamphylia, Egypt and the districts of Libya near Cyrene, and Roman visitors (both Jews and proselytes),”

Acts 2:11, “Cretans and Arabs, we hear their speaking in our languages the mighty deeds of God.’”

Acts 2:12, “Now everyone continued being amazed and greatly perplexed, saying to one another, ‘What does this mean?’”

Acts 2:13, “But others, while jeering, were saying, ‘They are full of sweet wine.’”

Acts 2:14, “But Peter, standing with the eleven, raised his voice and declared to them, ‘Judean men and all the residents of Jerusalem, this must be known to you and so pay attention to my words.”

Acts 2:15, “For these people are not drunk, as you assume; for it is the third hour of the day;”

Acts 2:16, “but this is what was mentioned through the prophet Joel:”

Acts 2:17,

““*And it shall be in the last days,” God says, “I will pour out My Spirit on all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams;*”

Acts 2:18,

“*Indeed both on My male slaves and on My female slaves in those days I will pour out from My Spirit, and they will prophesy.*”

Acts 2:19,

“*And I will cause wonders in the heaven above and signs on the earth below: blood, and fire, and smoky vapor.*”

Acts 2:20,

“*The sun will be changed into darkness and the moon into blood, before the great and glorious day of the Lord shall come.*”

Acts 2:21,

“*And it shall be [that] everyone who calls on the person of the Lord will be saved.*””

Acts 2:22, “Men, Israelites, listen to these words: Jesus the Nazarene, a man having been attested to you from God by means of miracles and wonders and signs, which God performed through Him in your midst, just as you yourselves know,”

Acts 2:23, “this man, delivered over because of the determined plan and foreknowledge of God, you did away with by nailing by the hand of lawless men.”

Acts 2:24, “Whom God raised, bringing to an end the great pain of death, because it was impossible that He be held by it.”

Acts 2:25, “For David says about Him,

*“I kept on seeing the Lord before me continually; for He is on my right, in order that I will not be shaken.*”

Acts 2:26,

“*Therefore my heart rejoiced and my tongue exulted; and in addition my flesh will also live on the basis of confident expectation,*”

Acts 2:27,

“*because You will not abandon my soul in Hades, nor permit Your Holy One to experience corruption.*”

Acts 2:28,

“*You have made known to me the ways of life; You will fill me full of joyfulness with Your personal presence.*””

Acts 2:29, “Men, Brothers, it is possible to say with confidence to you regarding the patriarch David that he both died and was buried, and his tomb is with us until this day.”

Acts 2:30, “Therefore, because he was a prophet, and knew that God had sworn to him with an oath to seat [someone] from the fruit of his loins on his throne,”

Acts 2:31, “having foresaw, he spoke concerning the resurrection of Christ that He was neither abandoned in Hades, nor did His flesh experience corruption.”

Acts 2:32, “This Jesus God raised up, concerning Whom we all are witnesses.”

Acts 2:33, “Therefore, having been exalted to the right hand of God, and having received the promise of the Holy Spirit from the Father, He has poured out this which you see and hear.”

Acts 2:34, “For David did not ascend into heaven, but he himself says: “The Lord said to my Lord, ‘Sit at My right hand,”

Acts 2:35, “until I make Your enemies a footstool for Your feet.’””

Acts 2:36, “Therefore, the whole house of Israel must know beyond a doubt that God has made Him both Lord and Christ, this Jesus whom you crucified.’”

Acts 2:37, “Now when they heard this they were stabbed in the heart, and said to Peter and the rest of the apostles, ‘Men, Brethren, what shall we do?’”

Acts 2:38, “Then Peter [said] to them, ‘Change your mind, and each of you be baptized [cleansed] on the basis of the person of Jesus Christ resulting in the forgiveness of your sins, and then you will receive the gift of the Holy Spirit.”

Acts 2:39, “For the promise is for you and for your children and for all those who are far away, as many as the Lord, our God, Himself will call.’”

Acts 2:40, “And with many other words he solemnly urged and kept on appealing to them, saying, ‘Be saved from this crooked generation.’”

Acts 2:41, “So then, those who had accepted his message were baptized; and about three thousand souls were added on that day.”

Acts 2:42, “Now they were continually devoted to [and held fast to/persevered in] the apostles’ teaching and to fellowship, to the breaking of bread and to prayers.”

Acts 2:43, “Now reverence [respect] began to come upon every soul; and many wonders and miracles were taking place through the apostles.”

Acts 2:44, “Furthermore, all the believers were together and had everything in common.”

Acts 2:45, “In fact they began selling their possessions and belongings and were sharing them with all, as anyone might have need.”

Acts 2:46, “And continuing daily in the temple with one mind [purpose], and breaking bread in every home, they were taking food together with joy and simplicity of heart [humility],”

Acts 2:47, “praising God and having favor with all the people. Furthermore the Lord was adding those being saved to them day by day.”

Chapter Three

Acts 3:1, “Now Peter and John were going up to the temple at the hour of prayer, the ninth [hour].”

Acts 3:2, “And a certain man, being lame from his mother’s womb, was being carried, whom they used to set down every day at the gate of the temple which is called ‘Beautiful’, in order to ask for charity of those entering into the temple.”

Acts 3:3, “When he saw Peter and John about to go into the temple, he began asking to receive charity.”

Acts 3:4, “But staring intently at him together with John, Peter said, ‘Pay attention to us!’”

Acts 3:5, “Then he began to fix his attention on them, expecting to receive something from them.”

Acts 3:6, “Then Peter said, ‘I do not have silver and gold, but what I do have I give to you: By means of the person of Jesus Christ, the Nazarene, walk!’”

Acts 3:7, “And grasping him by the right hand, he raised him up; and immediately his feet and his ankles were strengthened.”

Acts 3:8, “And with a leap he stood up and began to walk and he entered with them into the temple, walking and leaping and praising God.”

Acts 3:9, “And all the people saw him walking and praising God.”

Acts 3:10, “Furthermore they recognized him that he was the one who sits for the purpose of charity at the Beautiful Gate of the temple, and they were filled with amazement and astonishment because of what had happened to him.”

Acts 3:11, “Now while he was holding Peter and John, all the utterly astonished people ran together to them on the porch which is called ‘Solomon’s’.”

Acts 3:12, “Now when Peter saw [this], he replied to the people, ‘Men, Israelites, why are you amazed at this, or why are you staring at us, as if by our own power or piety we caused him to walk?”

Acts 3:13, “The God of Abraham, the God of Isaac and the God of Jacob, the God of our fathers, has glorified His servant Jesus, whom you delivered over and disowned in the presence of Pilate, when he had decided to release Him.”

Acts 3:14, “In fact you disowned the Holy and Righteous One and demanded that a man, a murderer be pardoned to you,”

Acts 3:15, “but killed the Prince of Life, whom God raised from the dead, of which we are witnesses.”

Acts 3:16, “And on the basis of faith in His person, His person has made strong this man whom you are looking at and know; and the faith which [is] because of Him has given to him this perfect health before you all.”

Acts 3:17, “And now, brethren, I know that you acted in ignorance, just as also your rulers.”

Acts 3:18, “But God has thus fulfilled the things which He announced beforehand by the mouth of all the prophets that His anointed One would suffer.”

Acts 3:19, “Therefore, repent and turn back, in order that your sins may be removed,”

Acts 3:20, “in order that times of rest may come from the presence of the Lord; and that He may send the One having been appointed for your benefit as the Christ, Jesus,”

Acts 3:21, “Whom it is necessary that heaven indeed receive until the times of the restoration of all things, which God spoke by the mouth of His holy prophets from the earliest time.”

Acts 3:22, “On the one hand Moses said, “The Lord your God will raise up a prophet for you from your brethren like me; you will listen to Him according to everything that He says to you.”

Acts 3:23, “On the other hand it will come about that every soul that does not heed that prophet will be utterly destroyed from the people.””

Acts 3:24, “And likewise, all the prophets from Samuel and his successors who have spoken also announced these days.”

Acts 3:25, “You are the sons of the prophets and of the covenant, which God ordained with your fathers, saying to Abraham, “And by your descendent [Jesus] all the peoples of the earth shall be blessed.””

Acts 3:26, “For you especially, God, having raised up His Servant, sent Him for the purpose of blessing you by turning every one from your wickedness.’”

Chapter Four

Acts 4:1, “Now while they were speaking to the people, the priests and the captain of the temple guard and the Sadducees approached them,”

Acts 4:2, “being greatly disturbed because they were teaching the people and proclaiming in Jesus the resurrection from the dead.”

Acts 4:3, “And then they laid their hands on them and put them in jail until the next day; for it was already evening.”

Acts 4:4, “But many of those who heard the message believed; and the number of the men turned out to be about five thousand.”

Acts 4:5, “Now it came to pass on the next day, that their rulers and elders and scribes were gathered together in Jerusalem,”

Acts 4:6, “that is, Annas the high priest and Caiaphas and John and Alexander, and as many as were from high-priestly descent.”

Acts 4:7, “And after placing them in the center, they ask, ‘By what power, or by what person, have you done this?’”

Acts 4:8, “Then Peter, being filled with the Holy Spirit, said to them, ‘Rulers of the people and elders,”

Acts 4:9, “if we are being examined today because of a good deed to a sick man, through which this man has been restored to health,”

Acts 4:10, “let it be known to you all and to all the people of Israel that by the person of Jesus Christ, the Nazarene, whom you crucified, whom God raised from the dead by this person this man stands here before you healthy.”

Acts 4:11, “He is the stone, which was rejected by you, the builders, which became the head of the corner.”

Acts 4:12, “Furthermore, there is salvation in no one else; for there is no other person under heaven, who has been given among men, by whom it is necessary that we be saved.’”

Acts 4:13, “Now as they observed the confidence of Peter and John and understood that they were uneducated and untrained men, they were astonished, and began to recognize them that they had been with Jesus.”

Acts 4:14, “And seeing the man who had been healed standing with them, they had nothing to say in reply.”

Acts 4:15, “But after they had ordered them to depart outside the Sanhedrin, they began to confer with one another,”

Acts 4:16, “saying, ‘What shall we do with these men? For certainly [it is] evident to all the inhabitants in Jerusalem that a known miracle has taken place through them, and we are not able to deny [it].”

Acts 4:17, “But in order that it will not spread any further among the people, let us threaten them to no longer speak to anybody at all about this person.’”

Acts 4:18, “And then, when they had summoned them, they commanded them not to speak nor teach at all about the person of Jesus.”

Acts 4:19, “But Peter and John answering said to them, ‘Decide whether it is right in the judgment of God to listen to you rather than to God;”

Acts 4:20, “for we cannot stop speaking about what we have seen and heard.’”

Acts 4:21, “Now after threatening them further, they released them on account of the people, (not finding at all how they might punish them), because they were all glorifying God for what had happened;”

Acts 4:22, “for the man was more than forty years old on whom this miracle of healing had occurred.”

Acts 4:23, “Now when they had been released, they went to their own fellow-Christians and reported all that the chief priests and the elders had said to them.”

Acts 4:24, “Now when they heard [this], they unanimously lifted [their] voice to God and said, ‘O Lord, You [are] the One who made the heaven and the earth and the sea, and all the things in them,”

Acts 4:25, “the One who said by the Holy Spirit through the mouth of our father David, Your servant, “Why did the Gentiles show insolent rebellion, and the peoples plot in vain?”

Acts 4:26, “The kings of the earth stood against and the rulers were gathered together against the Lord and against His Christ.””

Acts 4:27, “For truly in this city both Herod and Pontius Pilate along with the Gentiles and the peoples of Israel were gathered together against Your holy servant, Jesus, whom You anointed,”

Acts 4:28, “to do whatever Your hand and Your purpose predestined to occur.”

Acts 4:29, “And now, Lord, look at their threats, and allow Your servants to continue to speak Your word with all confidence,”

Acts 4:30, “by You stretching out Your hand to heal, and so miracles and wonders take place through the person of Your holy servant, Jesus.’”

Acts 4:31, “And then when they had finished praying, the place was shaken where they had gathered together, and everybody was filled with the Holy Spirit and began to speak the word of God with confidence.”

Acts 4:32, “Now there was one heart and soul in the group of believers; and not even one said that anything of the things which belong to him was his own, but everything was shared collectively among them.”

Acts 4:33, “And with great power the apostles were giving testimony to the resurrection of the Lord Jesus, and great grace was on them all.”

Acts 4:34, “For there was not even a poor person among them; because all those who were owners of land or houses, when selling, would bring the value of the sales”

Acts 4:35, “and lay [it] at the feet of the apostles, and it was distributed to each person as anyone might have need.”

Acts 4:36, “Now Joseph, the one who was called Barnabas by the apostles, (which means ‘Son of Encouragement’), a Levite, a Cypriot by nationality,”

Acts 4:37, “having at his disposal farmable land, after selling [it], brought the money and laid [it] at the feet of the apostles.”

Chapter Five

Acts 5:1, “But a certain man, Ananias by name, with Sapphira, his wife, sold a piece of property,

Acts 5:2, “and kept back some of the price for himself, with his wife’s full-knowledge, and bringing a portion, he laid some at the feet of the apostles.”

Acts 5:3, “But Peter said, ‘Ananias, why has Satan filled your heart, so that you lie to the Holy Spirit and keep back some of the price of the land?”

Acts 5:4, “While it remained [unsold], did it not remain yours? And after being sold, was it [the money] not under your control? Why [is it] that you have contrived this deed in your heart? You have not lied to men but to God.’”

Acts 5:5, “Now as Ananias heard these words, falling down, he breathed his last; and a great fear [respect] came over all the hearers.”

Acts 5:6, “Then, standing up, the young men covered him up, and after carrying [him] out, they buried [him].”

Acts 5:7, “Now there occurred an interval of about three hours, and his wife came in, not knowing what had happened.”

Acts 5:8, “Then Peter replied to her, ‘Tell me whether you sold the land for so much?’ And she said, ‘Yes, for so much.’”

Acts 5:9, “Then Peter [said] to her, ‘Why [is it] that it was agreed together by you to put to the test the Spirit from the Lord? Behold, the feet of those who have buried your husband [are] at the door, and they will carry you out.’”

Acts 5:10, “Then immediately she fell at his feet and breathed her last. Then after entering, the young men found her dead, and after carrying [her] out, they buried [her] with her husband.”

Acts 5:11, “And great fear [respect] came over the whole church, and over all who heard these things.”

Acts 5:12, “Now through the hands of the apostles many miracles and wonders were taking place among the people. And all [the Christians] kept on being with one accord in Solomon’s portico.”

Acts 5:13, “(Now none of the others [unbelievers] dared to associate with them [the apostles]; however, the people spoke highly of them.)”

Acts 5:14, “And even more believers kept on being added to the Lord, multitudes of men and women,”

Acts 5:15, “with the result that [they] even carried out the sick into the streets; that is, laying [them] on beds and mattresses, in order that when Peter came at least his shadow might fall on one of them.”

Acts 5:16, “Now the people from the cities in the vicinity of Jerusalem were also coming together, bringing the sick and [those] tormented by unclean spirits, everyone who was being healed.”

Acts 5:17, “Then rising up [in opposition], the high-priest and all those with him (that being the sect of the Sadducees) were filled with jealousy.”

Acts 5:18, “And then they laid hands on the apostles and put them in a public jail.”

Acts 5:19, “Then during the night an angel of the Lord opening the doors of the prison, and leading them out he said,”

Acts 5:20, “‘Go, and after standing, speak in the temple to the people the whole proclamation concerning this Life.’”

Acts 5:21, “Then after hearing [this] they entered about daybreak into the temple and began to teach. Now when the high-priest and those with him came, they summoned the Sanhedrin; that is, the entire council of elders of the sons of Israel, and sent orders to the prison house that they be brought.”

Acts 5:22, “But the official attendants who came did not find them in the prison; and after returning, they reported,”

Acts 5:23, “saying, ‘We found the prison locked quite securely and the guards standing at the doors; but when we opened, we found no one inside.’”

Acts 5:24, “Now when the captain of the temple guard and the high-priests heard these words, they were greatly perplexed about them, [as to] how this is possible.”

Acts 5:25, “But after arriving, someone reported to them, ‘Behold, the men whom you put in prison are in the temple, standing and teaching the people!’”

Acts 5:26, “Then after leaving with the attendants, the commander [of the temple guards] arrested them without force (for they were afraid of the people, that they might be stoned).”

Acts 5:27, “Now after having brought them, they stood them before the Sanhedrin. And then the high-priest questioned them,”

Acts 5:28, “saying, ‘We gave you strict orders not to continue teaching about this person, and behold, you have filled Jerusalem with your teaching and you intend to bring upon us this man’s blood.’”

Acts 5:29, “Then answering, Peter and the apostles said, ‘One must obey God rather than men.”

Acts 5:30, “The God of our fathers raised up Jesus, whom you caused to have killed in your own interest, by hanging on a cross.”

Acts 5:31, “God exalted Him to His right hand as Prince-ruler and Savior, for the purpose of granting a change of mind [conversion] to Israel, and forgiveness of sins.”

Acts 5:32, “In fact we are witnesses of these things in addition to the Holy Spirit, whom God has given to those who obey Him.’”

Acts 5:33, “Now when they heard [this], they were infuriated and they wanted to kill them.”

Acts 5:34, “Then after standing up, a certain Pharisee in the Sanhedrin named Gamaliel, a teacher of the Law, respected by all the people, gave orders to send the men outside for a short time.”

Acts 5:35, “And he said to them, ‘Men, Israelites, be careful for yourselves what you are about to do to these men.”

Acts 5:36, “For previously Theudas rose up, claiming to be somebody, to whom a number of men, about four hundred, were joined. Who was killed, and all who followed him were dispersed and came to nothing.”

Acts 5:37, “After this man, Judas, the Galilean rose up in the days of the census and caused people to follow after him; that one also perished, and all who were misled by him were scattered.”

Acts 5:38, “And with respect to the present situation I say to you, keep away from these men and let them go (for if this plan or this undertaking is from men, it will fail;”

Acts 5:39, “but if it is from God, you will not be able to stop them) that you also may not be found [to be] fighting against God.’ Now they were persuaded by him,”

Acts 5:40, “and having summoned the apostles, after whipping [them], they commanded [them] not to speak about the person of Jesus, and then released [them].”

Acts 5:41, “So they went from the presence of the Sanhedrin, rejoicing because they had been considered worthy to be dishonored because of His person.”

Acts 5:42, “And every day, in the temple and from house to house, they did not stop teaching and proclaiming Jesus as the Christ.”

Chapter Six

Acts 6:1, “Now during these days, while the disciples were increasing, there occurred a complaint by the Hellenists [Greek speaking Jews] against the Hebrews, because their widows were being overlooked in the daily support.”

Acts 6:2, “Then, after summoning the congregation of the disciples, the twelve said, ‘It is not desirable that we neglect the word of God in order to take care of finances.”

Acts 6:3, “So, brethren, select from among you seven men of good reputation, full of the Spirit and wisdom, whom we will put in charge of this duty.”

Acts 6:4, “But we will be devoted to prayer and to the ministry of the word.’”

Acts 6:5, “And the statement pleased the whole congregation; and so they selected Stephen, a man full of doctrine and the Holy Spirit, and Philip and Prochorus and Nicanor and Timon and Parmenas and Nicolas, an Antiochene proselyte,”

Acts 6:6, “whom they brought before the apostles; and after praying, they laid their hands on them.”

Acts 6:7, “And the word of God kept on growing; and the number of the disciples continued to increase greatly in Jerusalem; and a large number of priests were embracing the faith.”

Acts 6:8, “Now Stephen, full of grace and power, was performing wonders and great miracles among the people.”

Acts 6:9, “But some of those from the synagogue which is called ‘the Freedmen’ rose up, both Cyrenians and Alexandrians, and those from Cilicia and Asia, arguing with Stephen.”

Acts 6:10, “And yet they were not able to oppose the wisdom and the Spirit by Whom he was speaking.”

Acts 6:11, “Then they secretly induced men to say, ‘We have heard him speaking blasphemous statements against Moses and God.’”

Acts 6:12, “And so they aroused the people and the elders and the scribes, and then attacking, they seized him, and brought [him] to the Sanhedrin.”

Acts 6:13, “And so they put forward false witnesses, saying, ‘This man does not stop making statements against the holy place and the Law;”

Acts 6:14, “for we have heard him saying that this Jesus, the Nazarene, will destroy this place and change the customs, which Moses handed down to us.’”

Acts 6:15, “And then looking intently at him, all who were sitting in the Sanhedrin saw his face like the face of an angel.”

Chapter Seven

Acts 7:1, “Then the high priest said, ‘Are these things so?’”

Acts 7:2, “Then he said, ‘Men, brothers and fathers, please listen. The God of glory appeared to our father Abraham, when he was in Mesopotamia, before he lived in Haran,”

Acts 7:3, “and said to him, “Go out from your country and your relatives, and come into the land, which I will show you.””

Acts 7:4, “Then after going out from the land of the Chaldeans, he lived in Haran. And from there, after his father died, He resettled him in this land, which you now inhabit.”

Acts 7:5, “However, He did not give him an inheritance in it, not even the step of a foot [a square yard], and yet He promised to give it as a possession to him and to his descendants after him, when a child belonging to him did not exist.”

Acts 7:6, “Moreover God spoke as follows: that his descendants will be aliens in a foreign land, and they will enslave them and they will mistreat [them] for four hundred years.”

Acts 7:7, “‘And I will judge the nation to which they will be enslaved,’ God said, ‘and after these things they will come out and serve Me in this place.’”

Acts 7:8, “And then He gave him the ordinance relating to circumcision; and in this manner He became the father of Isaac, and circumcised him on the eighth day; and then Isaac [became the father of] Jacob, and Jacob [became the father of] the twelve patriarchs.”

Acts 7:9, “And then the patriarchs, because they were filled with jealousy toward Joseph, sold [him] to Egypt. And yet God kept on being with him,”

Acts 7:10, “and rescued him from all his afflictions, and gave to him favor and wisdom in the sight of Pharaoh, the king of Egypt, and so he appointed him governor over Egypt and over his entire estate.”

Acts 7:11, “Now a famine came over all Egypt and Canaan, and great affliction, and our fathers were not finding food.”

Acts 7:12, “Now when Jacob heard that there was grain in Egypt, he sent off our fathers the first time.”

Acts 7:13, “And then on the second [visit] Joseph was made known again to his brothers, and the family of Joseph was known to Pharaoh.”

Acts 7:14, “Then Joseph, sending a message, called to himself Jacob, his father, and all his relatives amounting to seventy-five persons.”

Acts 7:15, “And Jacob went down to Egypt, and he and our fathers died.”

Acts 7:16, “Then they were brought back to Shechem and were laid in a tomb, which Abraham had bought for a price of silver from the sons of Hamor in Shechem.”

Acts 7:17, “Now as the time of the promise was approaching, which God promised to Abraham, the people increased and were multiplied in Egypt,”

Acts 7:18, “until “there arose another king [over Egypt], who did not know Joseph”.”

Acts 7:19, “This one, having taken advantage of our people, mistreated our fathers, so that they caused their infants to be abandoned, in order that they might not be preserved alive.”

Acts 7:20, “At that time Moses was born; and he was handsome in the sight of God, who was nurtured for three months in the home of his father.”

Acts 7:21, “And after he had been abandoned, the daughter of Pharaoh claimed him for herself and brought him up as her own son.”

Acts 7:22, “And Moses was educated in all the wisdom of the Egyptians, and he was capable in his words and actions.”

Acts 7:23, “Now when forty years of time was completed by him, to visit his brethren, the sons of Israel, entered his heart.”

Acts 7:24, “And when he saw someone being unjustly treated, he defended and took vengeance for the oppressed man, by striking down the Egyptian.”

Acts 7:25, “(Now he thought that his brethren understood that through his hand God was granting deliverance to them; but they did not understand.)”

Acts 7:26, “And so on the following day he appeared to them, while they were fighting, and he tried to reconcile them in peace, by saying, “Men, you are brethren, why do you injure one another?””

Acts 7:27, “But the one injuring his neighbor rejected him, saying, ‘Who appointed you as a ruler and a judge over us?”

Acts 7:28, “You do not want to do away with me, in the manner in which you did away with the Egyptian yesterday, do you?””

Acts 7:29, “Then Moses fled because of this statement and became an alien in the land of Midian, where he became the father of two sons.”

Acts 7:30, “And then after forty years had passed, the angel appeared to him in the wilderness of Mount Sinai, in the flame of a burning thorn-bush.”

Acts 7:31, “Now when Moses saw [it], he wondered at the sight; then as he approached to inspect, there occurred the voice of the Lord:”

Acts 7:32, ““I [am] the God of your fathers, the God of Abraham and Isaac and Jacob.” Then beginning to tremble, Moses did not dare to look at [it].”

Acts 7:33, “Then the Lord said to him, “Remove the sandals from your feet; for the place on which you stand is holy ground.”

Acts 7:34, “I have certainly seen the oppression of My people in Egypt and have heard their groaning, and I have come down to rescue them;” and then “Come now, let Me send you to Egypt.””

Acts 7:35, “This Moses, whom they rejected, saying, “Who appointed you the ruler and the judge?”, God sent him to be the ruler and the deliverer with the help of the Angel who appeared to him in the thorn-bush.”

Acts 7:36, “This man led them out, producing wonders and miracles in the land of Egypt and in the Red Sea and in the desert for forty years.”

Acts 7:37, “This one is Moses, the one who said to the sons of Israel, “God will raise up for you a prophet from your brethren like me.””

Acts 7:38, “This one is the one who was in the assembly in the wilderness with the Angel who was speaking to him on Mount Sinai, and [who was with] our fathers; who received living sayings to entrust to us.”

Acts 7:39, “To whom our fathers were not willing to be obedient, but rejected him and turned back in their hearts to Egypt,”

Acts 7:40, “saying to Aaron, “Make gods for us, who will go before us; for this Moses, who led us out of the land of Egypt—we do not know what happened to him.””

Acts 7:41, “And then they manufactured a calf in those days and brought a sacrifice to the idol, and kept on rejoicing because of the works of their hands.”

Acts 7:42, “But God turned away and abandoned them to serve the army of heaven [demons]; just as it stands written in the book of the prophets, “You did not bring offerings and sacrifices to Me for forty years in the wilderness, did you, O house of Israel?

Acts 7:43, “You also took up [adopted] the tabernacle of Moloch and the star of your god Rompha [Saturn], the images which you made in order to worship them. And so I will deport you beyond Babylon.””

Acts 7:44, “The tabernacle of testimony was with our fathers in the desert, just as He who spoke to Moses directed to make it according to the example which he had seen,”

Acts 7:45, “which, having received in turn, our fathers also brought with Joshua in the course of taking possession of the nations, whom God drove out from the presence of our fathers, until the days of David,”

Acts 7:46, “who found favor before God, and asked to find a dwelling place for the house of Jacob.”

Acts 7:47, “However, Solomon built a house for Him.”

Acts 7:48, “But, the Most High does not reside in hand-made [houses], just as the prophet says:”

Acts 7:49, “‘“Heaven [is] My throne, and the earth is a footstool for My feet; What kind of house will you build for Me?” says the Lord, “Or what place [is there] for My rest?”

Acts 7:50, “Did My hand not make all these things?””

Acts 7:51, “Stubborn and uncircumcised in heart and ears, you are constantly resisting the Holy Spirit; as your fathers so also you.”

Acts 7:52, “Which one of the prophets did your fathers not persecute? In fact they killed those who had foretold about the coming of the Righteous One, whose betrayers and murderers you have now become;”

Acts 7:53, “you who received the Law by the directions of angels, and yet did not observe [it].’”

Acts 7:54, “Now when they heard these things, they were infuriated in their hearts, and they began gnashing their teeth at him.”

Acts 7:55, “Now being full of the Holy Spirit, while looking intently into heaven, he saw the glory of God, and Jesus standing at the right side of God;”

Acts 7:56, “and he said, ‘Behold, I see the heavens opened and the Son of Man standing at the right side of God.’”

Acts 7:57, “Then crying out with a loud voice, they shut their ears and unanimously rushed at him.”

Acts 7:58, “And after driving [him] out of the city, they began stoning [him]. (And the witnesses laid aside their coats at the feet of a young man named Saul.)”

Acts 7:59, “And they kept on stoning Stephen, as he called on and said, “Lord Jesus, receive my spirit!””

Acts 7:60, “Then kneeling down, he cried out with a loud voice, “Lord, do not hold this sin against them!” And having said this, he fell asleep.”

Chapter Eight

Acts 8:1, “Now Saul was agreeing with his murder. Then on that day a great persecution occurred against the church in Jerusalem. And they were all scattered throughout the regions of Judea and Samaria, except the apostles.”

Acts 8:2, “Then devout men buried Stephen, and made a loud lamentation because of him.”

Acts 8:3, “Then Saul began causing harm to the church, entering from house to house, and dragging away men and women, he would put [them] in prison.”

Acts 8:4, “Now those who had been scattered went about proclaiming the Christian message.”

Acts 8:5, “Then Philip, after going down to the city of Samaria, began publicly proclaiming Christ to them.”

Acts 8:6, “Now the crowds were paying attention with one mind to what was said by Philip, as they heard and saw the miracles which he was performing.”

Acts 8:7, “For [there were] many of those having unclean spirits, which, while shouting with a loud voice, were coming out; and many who had been paralyzed and lame were healed.”

Acts 8:8, “Then there was great rejoicing in that city.”

Acts 8:9, “Now a certain man named Simon had been practicing magic in the city and amazing the people of Samaria, saying that he himself is someone great;”

Acts 8:10, “to whom everyone from smallest to greatest was paying attention, saying, ‘This man is the power of God, which is called “Great”.’”

Acts 8:11, “Now they were paying attention to him because he had amazed them for a long time with his magic arts.”

Acts 8:12, “But when they believed Philip’s proclaiming the good news about the kingdom of God and the person of Jesus Christ, both men and women were being baptized.”

Acts 8:13, “Now even Simon himself believed; and after being baptized, he attached himself to Philip, and while observing miracles and deeds of great power taking place, he kept on being amazed.”

Acts 8:14, “Now when the apostles in Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John,”

Acts 8:15, “who, after coming down, prayed for them that they might receive the Holy Spirit.”

Acts 8:16, “For He had not yet come upon not one of them; but they had only been baptized in the name of the Lord Jesus.”

Acts 8:17, “Then they began laying their hands on them, and they were receiving the Holy Spirit.”

Acts 8:18, “Now when Simon saw that the Spirit was given through the laying on of the apostles’ hands, he offered them money,”

Acts 8:19, “saying, ‘Give this authority to me also, in order that on whomever I lay my hands he may receive the Holy Spirit.’”

Acts 8:20, “But Peter said to him, ‘May your money be with you resulting in ruin, because you thought to acquire the gift of God though money!”

Acts 8:21, “You do not have a share or portion in this matter [functioning as an apostle], because your heart is not upright before God.”

Acts 8:22, “Therefore change your mind because of this wickedness, and ask from the Lord, since indeed the intent produced by your heart will be forgiven you.”

Acts 8:23, “For I see that you are in the gall of bitterness and the bond produced by unrighteousness.’”

Acts 8:24, “But answering Simon said, ‘Pray to the Lord for me that nothing of what you have said may come upon me.’”

Acts 8:25, “So, then, when they had bore witness to and spoken the word of the Lord, they began to return to Jerusalem, and were proclaiming the gospel to many inhabitants of villages of the Samaritans.”

Acts 8:26, “Now an angel from the Lord spoke to Philip saying, ‘Get up and go south on the road which descends from Jerusalem to Gaza.’ (This [road] is desolate.)”

Acts 8:27, “And so, after getting up, he went; and behold [there was] a man, an Ethiopian eunuch, a court official of the Candace, the queen of the Ethiopians, who was in charge of all her treasure, who had come to Jerusalem for the purpose of worshipping,”

Acts 8:28, “and he was returning and sitting on his carriage, and was reading the prophet Isaiah.”

Acts 8:29, “Then the Spirit said to Philip, ‘Go to and join this carriage.’”

Acts 8:30, “Then, after running up, Philip heard him reading Isaiah the prophet, and said, ‘Do you really understand what you are reading?’”

Acts 8:31, “Then the man said, ‘Well, how can I, unless someone will guide me?’ Then he invited Philip to come up [and] sit with him.”

Acts 8:32, “Now the passage of Scripture which he was reading was this: ‘As a sheep to slaughter He was led; and as a lamb before the one who shears him [is] silent, so He did not open His mouth.”

Acts 8:33, “In humiliation His judgment was carried out. Who will describe His generation? For His life was taken away from the earth.’”

Acts 8:34, “Then the eunuch, answering Philip, said, ‘I beg of you, concerning whom does the prophet say this? Concerning himself or concerning another person?’”

Acts 8:35, “Then Philip, after opening his mouth and beginning from this Scripture, proclaimed Jesus to him.”

Acts 8:36, “Then as they went along the road, they came upon some water; and the eunuch said, ‘Look! Water! What prevents me from being baptized?’”

Acts 8:37 – this verse is not a part of Scripture.

Acts 8:38, “Then he commanded the carriage to stop; and they both went down into the water, Philip and the eunuch, and he baptized him.”

Acts 8:39, “Now when they came up out of the water, the Spirit from the Lord snatched Philip away; and the eunuch no longer saw him, but he went on his way rejoicing.”

Acts 8:40, “But Philip found himself at Azotus; and as he passed through he evangelized all the cities until he came to Caesarea.”

Chapter Nine

Acts 9:1, “Now Saul, while still breathing threats and murder against the disciples of the Lord, after going to the high-priest,”

Acts 9:2, “asked for letters from him to the synagogues at Damascus, in order that if he found anyone belonging to The Way, both men and women, after having bound, he might bring [them] to Jerusalem.”

Acts 9:3, “Then while he was traveling, it happened that he was approaching Damascus, and suddenly a light from heaven shone around him;”

Acts 9:4, “and after falling on the ground, he heard a voice saying to him, ‘Saul, Saul, why are you persecuting Me?’”

Acts 9:5, “Then he said, ‘Who are You, Lord?’ And He said, ‘I am Jesus whom you are persecuting,”

Acts 9:6, “but get up and enter the city, and it will be told to you what you must do.’”

Acts 9:7, “Now the men who traveled with him stood speechless, on the one hand hearing the voice but on the other hand seeing no one.”

Acts 9:8, “Then Saul got up from the ground, and though his eyes were open, he saw nothing. Then leading him by the hand, they brought him into Damascus.”

Acts 9:9, “And he was without sight for three days, and neither ate nor drank.”

Acts 9:10, “Now there was a certain disciple in Damascus named Ananias; and the Lord said to him in a vision, ‘Ananias.’ And he said, ‘Here I am, Lord.’”

Acts 9:11, “Then the Lord said to him, ‘Get up, go to the street which is called Straight, and seek at the house of Judas for Saul named Tarsus. For behold, he is praying,”

Acts 9:12, “and he has seen in a vision a man named Ananias, coming in and laying his hands on him, in order that he might regain sight.’”

Acts 9:13, “Then Ananias answered, ‘Lord, I have heard from many about this man, how much harm he did to Your saints in Jerusalem;”

Acts 9:14, “and here he has authority from the high-priests to bind all who call upon Your name.’”

Acts 9:15, “However, the Lord said to him, ‘Go, for this man is My chosen instrument, to bear My name before the Gentiles and kings and the sons of Israel;”

Acts 9:16, “for I will show him how much he must suffer because of My name [person].’”

Acts 9:17, “Then Ananias departed and entered into the house, and after laying his hands on him he said, ‘Saul, brother, the Lord has sent me, Jesus, who appeared to you on the road by which you were coming, in order that you may regain sight and may be filled with the Holy Spirit.’”

Acts 9:18, “And then immediately there fell from his eyes something like scales, and he regained sight, and after getting up, he was baptized;”

Acts 9:19, “and after taking food, he regained strength. Now he was with the disciples in Damascus for several days,”

Acts 9:20, “and immediately he began to proclaim Jesus in the synagogues, that ‘He is the Son of God.’”

Acts 9:21, “Now all those hearing continued to be amazed and were saying, ‘Is he not the one who destroyed in Jerusalem those who call on this name and had come here for this purpose, namely that, having been bound, he might bring them before the chief priests?’”

Acts 9:22, “Now Saul kept on being strengthened even more and kept on confounding the Jews who lived in Damascus, by proving that This One is the Christ.”

Acts 9:23, “Now when many days had elapsed, the Jews plotted together to do away with him,”

Acts 9:24, “but their plot became known to Saul. Now they were also watching the gates both day and night, in order that they might do away with him;”

Acts 9:25, “but his disciples, having taken [him] at night, let him down through the wall, lowering [him] in a basket.”

Acts 9:26, “Now when he arrived at Jerusalem, he kept trying to associate with the disciples; but they all were afraid of him, not believing that he was a disciple.”

Acts 9:27, “But Barnabas, after taking hold of, brought him to the apostles and described to them how he had seen the Lord on the road, and that He spoke with Him, and how in Damascus he had spoken fearlessly with reference to the person of Jesus.”

Acts 9:28, “And he was going in and out with them in Jerusalem, speaking fearlessly in reference to the person of the Lord.”

Acts 9:29, “He was talking and debating with the Hellenists, but they were attempting to do away with him.”

Acts 9:30, “However when the brethren found out, they brought him down to Caesarea and sent him away to Tarsus.”

Acts 9:31, “So the church throughout all Judea and Galilee and Samaria continued to have peace, being built up and living in respect for the Lord and in the encouragement from the Holy Spirit, it continued to be increased.”

Acts 9:32, “Now it came to pass that Peter, while going through all those places, also came down to the saints who lived at Lydda.”

Acts 9:33, “Now he found a man there named Aeneas, bedridden for eight years, who was paralyzed.”

Acts 9:34, “And Peter said to him, ‘Aeneas, Jesus Christ heals you; stand up and make your own bed.’ And then immediately he stood up.”

Acts 9:35, “And all who lived at Lydda and Sharon saw him, who certainly turned to the Lord.”

Acts 9:36, “Now in Joppa there was a certain female-disciple named Tabitha, (which, when translated, means ‘Gazelle’); this woman was full of good deeds and charitable giving, which she continually did.”

Acts 9:37, “And it happened at that time that, after becoming sick, she died. Then, after washing, they laid her in an upper room.”

Acts 9:38, “Now since Lydda was near Joppa, the disciples, having heard that Peter was there, sent two men to him, imploring [him], ‘Do not delay to come to us.’”

Acts 9:39, “Then Peter, having arose, went with them. When he arrived, they brought [him] into the upper room; and all the widows approached him, weeping and showing all the shirts and clothing that Dorcas used to make while she was with them.”

Acts 9:40, “Then Peter, having sent them all out and kneeling down, prayed, and turning to the body, he said, ‘Tabitha, arise.’ Then she opened her eyes, and when she saw Peter, she sat up.”

Acts 9:41, “Then, giving a hand to her, he raised her up; and summoning the saints and widows, he presented her alive.”

Acts 9:42, “Now it became known throughout the whole of Joppa, and many believed in the Lord.”

Acts 9:43, “Now it came to pass that he [Peter] stayed in Joppa for many days with a certain Simon, the Tanner.”

Chapter Ten

Acts 10:1, “Now [there was] a certain man in Caesarea named Cornelius, a centurion from the cohort which is called ‘Italian’,”

Acts 10:2, “a devout man and one having reverence for God with all his household, practicing much charitableness to people and praying to God continually.”

Acts 10:3, “He clearly saw an angel from God in a vision about the ninth hour of the day, having come to him and saying to him, ‘Cornelius!’”

Acts 10:4, “Then, while staring at him and being afraid, he said, ‘What is it, lord?’ Then he said to him, ‘Your prayers and your charitable giving have ascended as a memorial offering before God.”

Acts 10:5, “And now send men to Joppa and summon a certain Simon, who is called Peter;”

Acts 10:6, “this man is staying with a certain Simon, the tanner, whose house is by the sea.’”

Acts 10:7, “Now when the angel, who was speaking to him, had left, after summoning two of his slaves and a devout soldier of those who wait on him,”

Acts 10:8, “and after relating everything to them, he sent them to Joppa.”

Acts 10:9, “Then on the next day, as they were on their way and approaching the city, Peter went up on the housetop about the sixth hour to pray.”

Acts 10:10, “However, he became hungry and kept on wanting to eat; but while they were preparing [something], a trance came over him;”

Acts 10:11, “and he saw the sky opened, and an object coming down, something like a great sheet, being lowered by the four corners on the ground,”

Acts 10:12, “in which there were all four-footed animals and reptiles of the earth and birds of the air.”

Acts 10:13, “Then a voice came to him, ‘Stand up, Peter, kill and eat!’”

Acts 10:14, “But Peter said, ‘Certainly not, Lord, for I have never eaten anything impure and unclean.’”

Acts 10:15, “And a voice again for a second time [came] to him, ‘What God has declared clean, you must not consider unclean.’”

Acts 10:16, “Now this happened three times, and immediately the object was taken up into the sky.”

Acts 10:17, “Now while Peter was greatly perplexed in his own mind [as to] what the vision might mean which he had seen, behold, the men who had been sent by Cornelius, having asked about the house of Simon, were standing at the gate;”

Acts 10:18, “and by calling out, they were asking whether Simon, who is called Peter, was staying here.”

Acts 10:19, “Now while Peter was thinking very carefully about the vision, the Spirit said to him, ‘Behold, three men are looking for you.”

Acts 10:20, “Therefore get up, go down and go with them without hesitation [distinction, judging, or doubting], because I have sent them.’”

Acts 10:21, “Then, after going down, Peter said to the men, ‘Behold, I am he whom you are looking for; what [is] the reason for which you have come?’”

Acts 10:22, “Then they said, ‘Cornelius, a centurion, a righteous and God-fearing man, and well spoken of by the entire nation of the Jews, was directed by a holy angel to send for you [to come] to his house and hear words from you.’”

Acts 10:23, “Therefore, after inviting them in, he received them as guests. Then on the next day, after getting up, he went away with them, and some of the brethren of those from Joppa traveled with him.”

Acts 10:24, “Then on the next day he entered into Caesarea. Now Cornelius was waiting for them, having called together his relatives and close friends.”

Acts 10:25, “Now it came to pass when Peter entered, Cornelius, after meeting and falling at his feet, worshipped him.”

Acts 10:26, “But Peter raised him up, saying, ‘Stand up; I also myself am a man.’”

Acts 10:27, “And then, as he began talking with him, he entered and found many [people] having been assembled.”

Acts 10:28, “And he said to them, ‘You know that it is forbidden for a Jewish man to be associated with or to visit a foreigner [Gentile]; and yet God has shown to me that I should call no man impure or unclean.”

Acts 10:29, “For this reason I also came without raising any objection, when I was sent for. Therefore I ask why have you sent for me?’”

Acts 10:30, “Then Cornelius said, ‘Four days ago to this hour, I was praying during the ninth hour in my house; and behold, a man stood before me in a radiant garment,”

Acts 10:31, “and he said, ‘Cornelius, your prayer has been heard and your charitable giving has been remembered before God.”

Acts 10:32, “Now send to Joppa and summon Simon, who is called Peter, he is staying at the house of Simon the Tanner by the sea.’”

Acts 10:33, “Therefore I sent immediately for you, and you did well in coming. Now then, we all are present before God to hear all that you have been commanded by the Lord.’”

Acts 10:34, “Then opening his mouth, Peter said, ‘I truly understand that God is not one to show partiality,”

Acts 10:35, “but in every nation the one who respects Him and practices righteousness is acceptable [pleasing] to Him.”

Acts 10:36, “With reference to the word [the message of the gospel] which He sent to the sons of Israel, proclaiming peace [salvation/reconciliation] through Jesus Christ (He is Lord over all)”

Acts 10:37, “you yourselves know the event which took place throughout all Judea, beginning from Galilee after the baptism which John proclaimed,”

Acts 10:38, “Jesus, the One from Nazareth, how God anointed Him with the Holy Spirit and with power, Who went about doing good and healing all those who were oppressed by the devil, because God was with Him.”

Acts 10:39, “In fact, we [are] witnesses of all the things which He did both in the district of the Jews and in Jerusalem. The One whom they also did away with by hanging on the wood,”

Acts 10:40, “this One God raised up on the third day and granted Him to become visible,”

Acts 10:41, “not to all the people, but to witnesses who had been chosen beforehand by God, to us, who ate and drank with Him after He arose from the dead.”

Acts 10:42, “And He ordered us to proclaim to the people and make a solemn declaration that He is the One who has been appointed by God the judge of the living and the dead.”

Acts 10:43, “To Him all the prophets bear witness that everyone who believes in Him receives forgiveness of sins through His person.’”

Acts 10:44, “While Peter was still speaking these words, the Holy Spirit fell upon all those hearing the message.”

Acts 10:45, “And then the circumcised believers who came with Peter were amazed, because the gift of the Holy Spirit had also been poured out on the Gentiles.”

Acts 10:46, “For they were hearing them speaking in foreign languages and glorifying God. Then Peter spoke up,”

Acts 10:47, “‘Surely no one can refuse the water for these to be baptized, who certainly have received the Holy Spirit just as also we did, can he?’”

Acts 10:48, “Then he instructed them to be baptized in the name of Jesus Christ. Then they asked him to stay several days.”

Chapter Eleven

Acts 11:1, “Now the apostles and the brethren who were throughout Judea heard that the Gentiles also had accepted the word of God.”

Acts 11:2, “Now when Peter came up to Jerusalem, those [who are] from the circumcised took issue with him,”

Acts 11:3, “saying, ‘You went to men having no circumcision and ate with them.’”

Acts 11:4, “Then beginning, Peter proceeded to explain to them point by point, saying,”

Acts 11:5, “‘I was in the city, in Joppa praying; and in a trance I saw a vision, an object, something like a great sheet coming down, being let down by four corners from heaven; and it came to me,”

Acts 11:6, “into which, while staring, I kept on inspecting and I saw the quadrupeds of the earth and the wild animals and the reptiles and the birds of the air.”

Acts 11:7, “Then I also heard a voice saying to me, “Stand up, Peter; kill and eat.””

Acts 11:8, “But I said, ‘Certainly not, Lord, for an impure or unclean has never entered into my mouth.’”

Acts 11:9, “But a voice answered a second time from heaven, ‘What God has declared clean, you must not consider unclean.’”

Acts 11:10, “Now this happened three times, and everything was drawn up again into the sky.”

Acts 11:11, “And behold, immediately three men stood at the house in which we were [staying], having been sent to me from Caesarea.”

Acts 11:12, “Then the Spirit told me to go with them without hesitation. Now these six brethren also went with me and we entered into the man’s house.”

Acts 11:13, “Then he reported to us how he had seen an angel, standing in his house, and saying, “Send to Joppa and summon Simon, who is called Peter,”

Acts 11:14, “who will speak words to you by which you will be saved, you and all your household.””

Acts 11:15, “Then, as I began to speak, the Holy Spirit fell upon them just as also upon us in the beginning.”

Acts 11:16, “Then I remembered the statement of the Lord, how He used to say, “On the one hand John baptized with water, but on the other hand you will be baptized with the Holy Spirit.””

Acts 11:17, “Therefore if God gave to them the same gift as also [He gave] to us after believing in the Lord Jesus Christ [and He did], who [was] I that I was able to stand in God’s way?’”

Acts 11:18, “Now after hearing these things, they remained silent and glorified God, saying, ‘Then, God has also granted to the Gentiles the change of mind resulting in life.’”

Acts 11:19, “Now those who were scattered because of the persecution that occurred against Stephen came to Phoenicia and Cyprus and Antioch, speaking the message [of the gospel] to no one except to Jews alone.”

Acts 11:20, “Now some of them were men of Cyprus and Cyrene, who, after coming to Antioch, began speaking to the Hellenists also, proclaiming the Lord Jesus.”

Acts 11:21, “And the hand of the Lord kept on being with them, and a large number who believed turned to the Lord.”

Acts 11:22, “Then the report about them reached the ears of the church which is in Jerusalem, and they sent out Barnabas to Antioch.”

Acts 11:23, “Who, after arriving and seeing the grace of God, rejoiced and began to encourage everyone to remain true to the Lord with the purpose produced by the heart;”

Acts 11:24, “for he was a good man, and filled with the Holy Spirit and doctrine. And a large crowd was brought to the Lord.”

Acts 11:25, “Then he left for Tarsus to look for Saul;”

Acts 11:26, “and after finding [him], he brought [him] to Antioch. And it came to pass that they also assembled together with them for an entire year in the church and taught a large crowd; and the disciples were first called Christians in Antioch.”

Acts 11:27, “Now during these days prophets came down from Jerusalem to Antioch.”

Acts 11:28, “And after one of them named Agabus stood up, he began to indicate by the Spirit that there is about to be a great famine over the whole world, which took place in the reign of Claudius.”

Acts 11:29, “And from the disciples, to the degree that anyone was prospering financially, each of them determined to send for the purpose of support to the brethren living in Judea.”

Acts 11:30, “Which they in fact did, sending [it] to the elders by the hand of Barnabas and Saul.”

Chapter Twelve

Acts 12:1, “Now at that time Herod the king laid hands on in order to harm some of those belonging to the church.”

Acts 12:2, “And he had James the brother of John executed with a sword.”

Acts 12:3, “And then after seeing that it was pleasing to the Jews, he also proceeded to arrest Peter. (Now it was the days of Unleavened Bread.)”

Acts 12:4, “Whom after arresting, he also put in prison, delivering to four four-man detachments of soldiers to guard him, intending after the Passover to bring him out before the people.”

Acts 12:5, “So on the one hand Peter kept on being guarded in the prison, but on the other hand prayer kept on being made constantly by the church to God for him.”

Acts 12:6, “Now when Herod was about to bring him out, on that night Peter was sleeping between two soldiers, having been bound with two chains, and guards in front of the door were guarding the prison.”

Acts 12:7, “And behold, an angel of the Lord stood near and a light shone in the cell. Then by poking Peter’s side, he woke him up, saying, ‘Get up quickly’. And his chains fell from his hands.”

Acts 12:8, “Then the angel said to him, ‘Gird yourself and put on your sandals’. And then he said to him, ‘Put on your cloak and follow me.’”

Acts 12:9, “And so, after going out, he continued to follow, and yet he did not know that what was happening by the angel was real; but he thought that he was seeing a vision.”

Acts 12:10, “Now after passing the first and second guard, they came to the iron gate, the one leading into the city, which opened by itself for them. And so, after going out, they went along one street, and then immediately the angel withdrew from him.”

Acts 12:11, “And after coming to himself, Peter said, ‘Now I really know that the Lord has sent out His angel and has delivered me from the hand of Herod and from all the expectation of the Judean people.’”

Acts 12:12, “And after realizing [this], he went to the house of Mary, the mother of John, who is called Mark, where many had been gathered together and were praying.”

Acts 12:13, “Now when he knocked at the door of the gate, a young servant-girl named Rhoda came to answer.”

Acts 12:14, “And then, after recognizing Peter’s voice, because of her joy she did not open the gate, but after running in, she announced that Peter is standing in front of the gate.”

Acts 12:15, “Then they said to her, ‘You’re crazy!’ But she kept on insisting that it is so. But they kept on saying, ‘It is his angel.’”

Acts 12:16, “Now Peter continued knocking; however, after opening [the door], they saw him and were amazed.”

Acts 12:17, “Then motioning to them with his hand to be silent, he described how the Lord had him led out of the prison. And he said, ‘Report these things to James and the brethren.’ And then going out, he went to another place.”

Acts 12:18, “Now when daybreak came, there was severe mental agitation among the soldiers: ‘What possibly happened to Peter?’”

Acts 12:19, “Now when Herod had searched for him and had not found him, having examined the guards, he ordered that they be led away to execution. And then, after going down from Judea to Caesarea, he remained [there].”

Acts 12:20, “Now he was very angry with the people of Tyre and Sidon. And with one mind they came to him. And then, having won over Blastus, the king’s chamberlain, they were asking for peace, because the support of their district [came] from the royal [supply].”

Acts 12:21, “Then on an appointed day Herod, having put on a royal robe, after sitting on his judicial bench, began delivering a public address to them.”

Acts 12:22, “Then the people kept crying out, ‘The voice of a god and not of a man!’”

Acts 12:23, “And then immediately an angel of the Lord struck him, because he did not give the glory to God. And after having been eaten by worms, he died.”

Acts 12:24, “But the word of God continued to grow and to be multiplied.”

Acts 12:25, “Now Barnabas and Saul returned, having fulfilled their assignment in Jerusalem, taking along John, who was called ‘Mark’.”

Chapter Thirteen

Acts 13:1, “Now there were at Antioch, in the assembly there, prophets and teachers: Barnabas, and Simeon, who was called ‘Niger’, and Lucius the Cyrenian, and Manaen, the intimate friend of Herod the tetrarch, and Saul.”

Acts 13:2, “Now, while they were serving the Lord and fasting, the Holy Spirit said, ‘Therefore, set apart for Me Barnabas and Saul for the work which I have called them.’”

Acts 13:3, “Then, after fasting and praying and laying their hands on them, they sent [them] away.”

Acts 13:4, “So, having been sent out by the Holy Spirit, they went down to Seleucia, and from there they sailed to Cyprus.”

Acts 13:5, “And after they were in Salamis, they began to proclaim the word of God in the synagogues of the Jews. Now they also had John as a helper.”

Acts 13:6, “Now after going through the whole island as far as Paphos, they found a certain man, a magician, a Jewish false prophet, whose name was Bar-Jesus,”

Acts 13:7, “who was with the proconsul, Sergius Paulus, an intelligent man. This man, after summoning Barnabas and Saul, was seriously interested in hearing the message of God.”

Acts 13:8, “But Elymas, the magician, was opposing them (for thus his name is translated), seeking to mislead the proconsul away from the faith.”

Acts 13:9, “But Saul; that is, Paul, having been filled with the Holy Spirit, after looking intently at him,”

Acts 13:10, “said, ‘How full of all deceit and all fraud, you son of the devil, enemy of all righteousness! Should you not stop making crooked the straight ways of the Lord?”

Acts 13:11, “And now, behold, the hand of the Lord [is] upon you, and you will be blind, not seeing the sun for a while.’ And immediately a mist and a darkness fell upon him, and so going about, he kept on seeking someone to lead him by the hand.”

Acts 13:12, “Then, after seeing what had happened, the proconsul believed, being amazed at the teaching about the Lord.”

Acts 13:13, “Now after putting out to sea from Paphos, Paul and his companions came to Perga of Pamphylia. Then after departing from them, John returned to Jerusalem.”

Acts 13:14, “Then after going on from Perga, they arrived at Pisidian Antioch, and after going into the synagogue on the day of the Sabbath, they sat down.”

Acts 13:15, “Then after the reading of the Law and the Prophets, the synagogue leaders sent to them, saying, ‘Men, brethren, if you have any message of exhortation for the people, speak.’”

Acts 13:16, “Then, after standing up and motioning with his hand, Paul said, ‘Men, Israelites and you who respect God, listen.”

Acts 13:17, “The God of this people, Israel, chose our fathers and exalted the people during their stay in the land of Egypt, and with a raised arm He led them out from it.”

Acts 13:18, “And then for a period of about forty years He put up with them in the desert.”

Acts 13:19, “And after destroying the seven nations in the land of Canaan, He assigned their land as an inheritance, about four hundred and fifty years.”

Acts 13:20, “And after these things He gave them judges until Samuel the prophet.”

Acts 13:21, “And then they asked for a king, and God gave them Saul, the son of Kish, a man from the tribe of Benjamin, for forty years.”

Acts 13:22, “And after removing him, He raised up David for them as a king, about whom He also said, testifying favorably, “I have found David, the [son] of Jesse, a man after My heart, who will do all My will”.”

Acts 13:23, “From the descendants of this man, according to promise, God has brought to Israel a Savior, Jesus,”

Acts 13:24, “after John had proclaimed before the personal presence of His coming a baptism characterized by a change of mind to all the people of Israel.”

Acts 13:25, “And while John was completing his course, he kept saying, “What do you suppose me to be? I am not [He]. But behold, one is coming after me, concerning whom I am not worthy to untie the sandals of His feet.””

Acts 13:26, “Men, brethren, sons of the family of Abraham, and those among you who respect God, to us the message of this salvation has been sent.”

Acts 13:27, “For those who live in Jerusalem, and their rulers, not recognizing this [message of salvation] and the declarations of the prophets which are read every Sabbath, by condemning [Him] fulfilled [the declarations of the prophets].”

Acts 13:28, “And though finding not even one ground for death, they asked Pilate that He be executed.”

Acts 13:29, “Now when they had carried out all that had been written concerning Him, having taken [Him] down from the wood, they placed [Him] in a tomb.”

Acts 13:30, “But God raised Him from the dead,”

Acts 13:31, “Who appeared over many days to those who came up with Him from Galilee to Jerusalem, the very ones who are now His witnesses to the people.”

Acts 13:32, “And we bring you good news, the good news having been made to the fathers,”

Acts 13:33, “that God has fulfilled this [good news] to their children, to us, by raising up Jesus, as it is also written in the second Psalm, “**You are My Son; today I have begotten You**.””

Acts 13:34, “Now that He raised Him up from the dead, no longer in the future to return to decay, He has spoken in this way: “**I will give to you the trustworthy divine assurances of David**.””

Acts 13:35, “Therefore He also says in another [Psalm], ‘You will not allow Your Holy One to see decay.’”

Acts 13:36, “For on the one hand David, after having served the purpose of God in his own generation, fell asleep and was gathered to his fathers and saw decay;”

Acts 13:37, “but He whom God raised did not see decay.”

Acts 13:38, “Therefore, let it be known to you, men, brethren, that through this One forgiveness of sins is proclaimed to you, [forgiveness] from all the things which you have not been able to be justified [declared righteous, made pure] by the Law of Moses,”

Acts 13:39, “through this One everyone who believes is declared righteous [declared innocent and freed of the legal charges against them].”

Acts 13:40, “Therefore, see that the thing which was spoken in the Prophets might not happen [to you]:”

Acts 13:41, ““**Behold, you scoffers, both marvel and perish; because I am accomplishing a work in your days, a work which you will never believe, if someone should describe [it] in detail to you**.”’”

Acts 13:42, “Then as they were going out, they [the people] kept begging that these things might be spoken to them on the next Sabbath.”

Acts 13:43, “Now when the meeting had broken up, many of the Jews and proselyte worshippers followed Paul and Barnabas, who, speaking to them, kept on appealing to them to continue in the grace of God.”

Acts 13:44, “Then on the next Sabbath nearly the whole city was assembled to hear the word of the Lord.”

Acts 13:45, “But after seeing the crowds, the Jews were filled with jealousy and began contradicting the things being spoken by Paul, blaspheming.”

Acts 13:46, “Then speaking out boldly, Paul and Barnabas said, ‘It was necessary that the message of God be spoken to you first; because you reject it and so do not consider yourselves worthy of eternal life; behold, we are turning to the Gentiles.”

Acts 13:47, “For the Lord has commanded us in this manner, “**I have placed you as a light for the Gentiles, that you may be for the purpose of salvation to the end of the earth**.”’”

Acts 13:48, “Now when they heard [this], the Gentiles began rejoicing and glorifying the message about the Lord. And as many as believed had been appointed to eternal life.”

Acts 13:49, “Then the message about the Lord kept on being spread through the whole region.”

Acts 13:50, “But the Jews incited the worshipping prominent women and the leading men of the city, and stirred up a persecution against Paul and Barnabas, and drove them out of their district.”

Acts 13:51, “Then after shaking off the dust of their feet against them, they went to Iconium.”

Acts 13:52, “And the disciples were continually filled with joy and with the Holy Spirit.”

Chapter Fourteen

Acts 14:1, “Now it came to pass in Iconium that in the same way they entered into the synagogue of the Jews, and spoke in such a manner that a large number of both Jews and Greeks believed.”

Acts 14:2, “But the disobedient Judeans stirred up and poisoned the minds of the Gentiles against the brethren.”

Acts 14:3, “So they spent a long time, speaking boldly about the Lord, Who was testifying about the message of His grace, by granting that miracles and wonders be done by their hands.”

Acts 14:4, “Now the people of the city became divided; and some took sides with the Judeans, but others with the apostles.”

Acts 14:5, “Now when an attempt was made by both the Gentiles and the Judeans with their rulers to mistreat and to stone them,”

Acts 14:6, “after becoming aware of [it], they fled to the cities of Lycaonia: Lystra and Derbe, and the surrounding region;”

Acts 14:7, “and there they kept on proclaiming the gospel.”

Acts 14:8, “And in Lystra a certain man was sitting, [who was] powerless in his feet, lame from his mother’s womb, who had never walked.”

Acts 14:9, “This man was listening to Paul as he spoke, who, after looking intently at him and seeing that he has faith to get well,”

Acts 14:10, “said with a loud voice, ‘Stand upright on your feet’. And he leaped up and began to walk.”

Acts 14:11, “Now after seeing what Paul had done, the crowd raised their voice in the Lycaonian language, saying, ‘The gods, having become like men, have come down to us.’”

Acts 14:12, “And they began calling Barnabas, Zeus, and Paul, Hermes, because he was the chief speaker.”

Acts 14:13, “Then the priest of Zeus, who was just outside the city, having brought oxen and wreaths to the gates, wanted to offer a sacrifice with the crowds.”

Acts 14:14, “But after hearing [this], the apostles Barnabas and Paul, having torn their clothing, rushed out into the crowd, crying out”

Acts 14:15, “and saying, ‘Men, why are you doing these things? We are also men with the same nature as you, proclaiming that you should turn from these useless things to the Living God, **Who made the heaven and the earth and the sea and all the things in them**.”

Acts 14:16, “Who in the past ages permitted all the nations to go in their own ways;”

Acts 14:17, “yet He did not leave Himself without witness, doing good by giving to you rains from heaven and fruitful seasons, satisfying your hearts with food and gladness.’”

Acts 14:18, “Even saying these things, with difficulty they restrained the crowds in order to not offer sacrifice to them.”

Acts 14:19, “Then Jews arrived from [Pisidian] Antioch and Iconium, and having won over the crowds, and having stoned Paul, they dragged [him] outside the city, thinking that he was dead.”

Acts 14:20, “But while the disciples surrounded him, after getting up, he entered into the city. And then on the next day he went away with Barnabas to Derbe.”

Acts 14:21, “Then after proclaiming the gospel to that city, and having made quite a few disciples, they returned to Lystra and to Iconium and to Antioch,”

Acts 14:22, “strengthening the souls of the disciples, by encouraging [them] to continue in the faith and [saying], ‘It is necessary that we enter into the kingdom of God through many afflictions.’”

Acts 14:23, “Then after appointing elders for them in every church, having prayed with fasting, they entrusted them for safekeeping to the Lord in Whom they had believed.”

Acts 14:24, “And then after passing through Pisidia, they came into Pamphylia.”

Acts 14:25, “And after speaking the message in Perga, they went down to Attalia.”

Acts 14:26, “And from there they sailed to Antioch, from where they had been entrusted to the grace of God for the purpose of the work which they had completed.”

Acts 14:27, “Now after arriving and assembling the church, they began to report all the things that God had done associated with them and that He had opened a door of faith to the Gentiles.”

Acts 14:28, “Then they spent a long time with the disciples.”

Chapter Fifteen

Acts 15:1, “And then some men, after coming down from Judea, began teaching the brethren, ‘Unless you are circumcised according to the custom of Moses, you are not able to be saved.’”

Acts 15:2, “Then when a great dissension and debate arose by Paul and Barnabas with them, they [the Gentile believers] determined that Paul and Barnabas and some others from them should go up to the apostles and elders in Jerusalem concerning this issue.”

Acts 15:3, “So, when they had been sent on their way by the church, they were going through both Phoenicia and Samaria, telling in detail the conversion of the Gentiles, and were producing great joy among all the brethren.”

Acts 15:4, “Now after arriving in Jerusalem, they were received by the church and the apostles and the elders, and they reported all that God had done associated with them.”

Acts 15:5, “But some of those from the sect of the Pharisees who had believed stood up, saying, ‘It is necessary to circumcise them and to direct that they observe the Law of Moses.’”

Acts 15:6, “Both the apostles and the elders came together to deliberate concerning this matter.”

Acts 15:7, “Then after much debate had taken place, having stood up, Peter said to them, ‘Men, brethren, you know that from the earlier days God chose among you, that by my mouth the Gentiles would hear the message of the gospel and believe.”

Acts 15:8, “And the heart-knowing God testified about them, by giving [them] the Holy Spirit, just as also to us;”

Acts 15:9, “in fact He made no distinction between us and them, having cleansed their hearts by faith.”

Acts 15:10, “Now therefore why do you put God to the test by laying a yoke upon the neck of the disciples, which neither our fathers nor we have been able to bear?”

Acts 15:11, “But we believe that we are saved through the grace of the Lord Jesus according to the manner in which they also [are saved].’”

Acts 15:12, “Then the whole group kept silent and were listening to Barnabas and Paul as they were describing all the signs and wonders that God had done among the Gentiles through them.”

Acts 15:13, “Then after they had stopped speaking, James answered, saying, ‘Men, Brethren, listen to me.”

Acts 15:14, “Simeon has described how God was first concerned about taking from the Gentiles a people for His name.”

Acts 15:15, “In fact the words of the Prophets agree with this, just as it stands written,

Acts 15:16, ““‘**After these things I will return, and I will rebuild the fallen tent of David, and I will rebuild its ruins, and I will restore it,**”

Acts 15:17, “**in order that the rest of mankind may seek the Lord, and all the Gentiles on whom My name is called,’ says the Lord, doing these things**”

Acts 15:18, “**known from the earliest times**.””

Acts 15:19, “Therefore I think that we should not cause difficulty for those from the Gentiles who are turning to God,”

Acts 15:20, “but that we write to them to abstain from the pollutions produced by idols and from sexual immorality and from what is strangled and from blood.”

Acts 15:21, “For Moses has from ancient generations in every city those who proclaim him, since he is read in the synagogues every Sabbath.’”

Acts 15:22, “Then it seemed good to the apostles and the elders, together with the whole church, to choose men from them to send to Antioch with Paul and Barnabas—Judas, who is called Barsabbas, and Silas, leading men among the brethren,”

Acts 15:23, “having written by their own hand, ‘The apostles and the elder brethren, to the brethren throughout Antioch and Syria and Cilicia, to those who [are] from the Gentiles, greetings.”

Acts 15:24, “Since we have heard that some [coming] from us have disturbed you with teachings, upsetting your souls, to whom we gave no orders,”

Acts 15:25, “it seemed good to us, having become of one mind, to choose men to send to you with our beloved Barnabas and Paul,”

Acts 15:26, “men who have risked their lives for the person of our Lord Jesus Christ.”

Acts 15:27, “Therefore we have sent Judas and Silas, and they will report the same things by word [of mouth].”

Acts 15:28, “For it seemed good to the Holy Spirit and to us to lay upon you no greater burden except these essentials:”

Acts 15:29, “to abstain from things offered to idols and from blood and from things strangled and from sexual immorality; from which things, if you keep yourselves free, you will behave correctly. Farewell.’”

Acts 15:30, “So after being dismissed, they came down to Antioch; and after gathering together the congregation, they delivered the letter.”

Acts 15:31, “Now after reading [it], they rejoiced because of its encouragement.”

Acts 15:32, “Judas and Silas, themselves also being prophets, encouraged and strengthened the brethren by a long message.”

Acts 15:33, “Now after spending time [there], they were sent away with harmony from the brethren to those who had sent them.”

Acts 15:34, [This verse is not a part of Scripture.]

Acts 15:35, “But Paul and Barnabas stayed in Antioch, teaching and proclaiming with many others also the word of the Lord.”

Acts 15:36, “Then after some days Paul said to Barnabas, ‘Well, after returning, let us visit the brethren in every city in which we proclaimed the word of the Lord, [to see] how they are.’”

Acts 15:37, “But Barnabas wanted to also take along John, who is called ‘Mark’.”

Acts 15:38, “But Paul kept on insisting that they should not take along that one, the one who withdrew from them from Pamphylia and had not gone with them to the work.”

Acts 15:39, “Now a sharp disagreement occurred, with the result that they separated from one another, and Barnabas, taking along Mark, sailed away to Cyprus,”

Acts 15:40, “but after choosing Silas, Paul departed, being entrusted to the grace of the Lord by the brethren.”

Acts 15:41, “Now he was traveling through Syria and Cilicia, strengthening the churches.”

Chapter Sixteen

Acts 16:1, “Now Paul came to Derbe and to Lystra. And behold, there was a certain disciple there, named Timothy, the son of a Jewish, believing woman, but of a Greek father,”

Acts 16:2, “who was well spoken of by the brethren in Lystra and Iconium.”

Acts 16:3, “Paul wanted this man to go away with him; and so, after taking [him], he circumcised him because of the Jews who were in those places; for everybody knew that his father was a Greek.”

Acts 16:4, “Now while they were passing through the cities, they were delivering to them to observe the decision which had been decided upon by the apostles and elders in Jerusalem.”

Acts 16:5, “So the churches kept on being strengthened in faith [both in their faith and in the faith], and kept on growing in number daily.”

Acts 16:6, “Then they went through the Phrygian and Galatian region, having been forbidden by the Holy Spirit to proclaim the message in Asia.”

Acts 16:7, “Now after coming to Mysia, they kept on trying to go into Bithynia, and the Spirit from Jesus did not permit them.”

Acts 16:8, “Then going through Mysia, they came down to Troas.”

Acts 16:9, “And then a vision appeared to Paul during the night: a certain Macedonian man was standing and inviting him, and saying, ‘Come over to Macedonia; help us.’”

Acts 16:10, “Now when he had seen the vision, immediately we sought to go to Macedonia, concluding that God had called us to proclaim the gospel to them.”

Acts 16:11, “Then after putting out to sea from Troas, we ran a straight course to Samothrace; then on the next day to Neapolis;”

Acts 16:12, “and from there to Philippi, which is the most important city of the district of Macedonia, a colony. Now we were staying in this city for a number of days.”

Acts 16:13, “And on the Sabbath day we went outside the gate to the river, where we were supposing that a place of prayer exists; and so after sitting down, we began speaking to the assembled women.”

Acts 16:14, “And a certain woman named Lydia, a merchant dealing in purple cloth from the city of Thyatira, a worshiper of God, was listening, whose heart the Lord opened to give heed to the things spoken by Paul.”

Acts 16:15, “Then when she and her household had been baptized, she invited us, saying, ‘If you consider me a believer in the Lord, after coming into my house, stay.’ And so she prevailed upon us.”

Acts 16:16, “Now it happened as we were going to the place of prayer, that a certain slave-girl having a spirit of divination met us, who was bringing much profit to her masters by divination [fortune-telling].”

Acts 16:17, “This girl, while following Paul and us, kept crying out, saying, ‘These men are servants of the Most High God, who are proclaiming to you the way of salvation.’”

Acts 16:18, “And she continued doing this for many days. Then, being greatly annoyed and turning around, Paul said to the spirit, ‘I command you in the name of Jesus Christ to come out from her!’ And it came out at that very moment.”

Acts 16:19, “Now when her masters saw that their expectation of profit was gone, after seizing, they dragged Paul and Silas into the marketplace before the rulers.”

Acts 16:20, “And after bringing them before the chief magistrates, they said, ‘These men are throwing our city into confusion, being Jews,”

Acts 16:21, “and are proclaiming customs which it is not proper for us to accept or to observe, since we are Romans.’”

Acts 16:22, “And then the crowd joined in an attack against them, and the chief magistrates, after tearing their robes, ordered to beat [them] with rods.”

Acts 16:23, “Then when they had inflicted on them many blows, they threw [them] into prison, commanding the jailer to guard them securely;”

Acts 16:24, “who, after receiving such a command, threw them into the inner prison and fastened their feet in the stocks.”

Acts 16:25, “Now about midnight, Paul and Silas, while praying, were singing in praise to God, and the prisoners were listening to them;”

Acts 16:26, “then suddenly a great earthquake occurred, with the result that the foundations of the prison were shaken; and immediately all the doors were opened and everyone’s chains were unfastened.”

Acts 16:27, “Now when the jailer was awakened and saw the opened doors of the prison, after drawing his sword, he was about to kill himself, thinking that the prisoners had escaped.”

Acts 16:28, “But Paul cried out with a loud voice, saying, ‘Do nothing injurious to yourself; for we are all here!’”

Acts 16:29, “Then after asking for lights, he rushed in; and trembling, he fell down before Paul and Silas,”

Acts 16:30, “And after leading them outside, he said, ‘Sirs, what must I do, in order to be saved?’”

Acts 16:31, “Then they said, ‘Believe in the Lord Jesus, and so you and your household will be saved.’”

Acts 16:32, “And they spoke the message about the Lord to him together with all those in his house.”

Acts 16:33, “And after taking them in that hour of the night, he washed their wounds, and then immediately he was baptized, he and all those belonging to him.”

Acts 16:34, “Then after bringing them into his house, he set food before [them], and he was overjoyed with his whole household, because of having believed in God.”

Acts 16:35, “Now when day came, the chief magistrates sent their policemen, saying, ‘Release those men.’”

Acts 16:36, “Then the jailer announced these words to Paul, ‘The chief magistrates have sent [word] in order that you might be released. Therefore, getting ready now, go in peace.’”

Acts 16:37, “But Paul said to them, ‘Having beaten us publicly without due process, Roman men, they threw [us] into prison; and now are they releasing us secretly? No indeed! But after coming themselves, they must lead us out.’”

Acts 16:38, “Now the policemen reported these words to the chief magistrates. Then they were afraid when they heard that they were Romans,”

Acts 16:39, “and after coming, they appealed to them in a friendly manner, and when they had brought [them] out, they kept beseeching [them] to depart from the city.”

Acts 16:40, “Then, after coming out from the prison, they went to Lydia, and after seeing, they encouraged the brethren, and departed.”

Chapter Seventeen

Acts 17:1, “Now after traveling through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews.”

Acts 17:2, “Then according to Paul’s custom, he went to them, and for three Sabbaths conversed with them from the Scriptures,”

Acts 17:3, “explaining and demonstrating that the Messiah had to suffer and rise up from the dead, and [saying,] ‘This Jesus whom I am proclaiming to you is the Messiah.’”

Acts 17:4, “And some from them were persuaded and joined Paul and Silas, not only a large number of the worshipping Greeks, but also not a few of the prominent women.”

Acts 17:5, “Now the Jews, being filled with jealousy and taking along some wicked men from the market place, and forming a mob, set the city in an uproar. And attacking the house of Jason, they were seeking to bring them out to the assembly.”

Acts 17:6, “Now after not finding them, they were dragging Jason and some brethren before the city-rulers, shouting, ‘These [men] who are disturbing the world [the Roman Empire] have come here also;”

Acts 17:7, “whom Jason has welcomed, and all these men act contrary to the decrees of Caesar, saying that Jesus is another king.’”

Acts 17:8, “Then they stirred up the crowd and the city-rulers, when they heard these things.”

Acts 17:9, “And after receiving a financial pledge from Jason and the others, they released them.”

Acts 17:10, “Then the brethren immediately sent Paul and Silas away during the night to Berea, who, after arriving, went into the synagogue of the Jews.”

Acts 17:11, “Now these people were more open-minded than those in Thessalonica, in so far as they received the message with all willingness [and goodwill], examining the Scriptures daily [to see] whether these things were so.”

Acts 17:12, “Therefore many of them believed, and especially not a few of the prominent Greek women and men.”

Acts 17:13, “But when the Jews from Thessalonica found out that the message of God had been proclaimed by Paul in Berea also, they came there also, inciting and stirring up the crowds.”

Acts 17:14, “But then immediately the brethren sent Paul away to go as far as the sea; and both Silas and Timothy remained there.”

Acts 17:15, “Now those who brought Paul took him as far as Athens; and after receiving a command for Silas and Timothy, that they might come to him as quickly as possible, they left.”

Acts 17:16, “Now while Paul was waiting for them in Athens, his spirit kept on being irritated within him, while observing the city being full of idols.”

Acts 17:17, “Therefore he kept conversing in the synagogue with the Jews and the God-fearers, and in the market place every day with those who happened to be present.”

Acts 17:18, “Now even some of the Epicurean and Stoic philosophers were conversing with him. Some were saying, ‘What would this eclectic idea-scavenger wish to say?’ But others, ‘He seems to be a proclaimer of foreign divine beings,’—because he kept on proclaiming Jesus and the resurrection.”

Acts 17:19, “Then, after taking him, they brought him to the Areopagus, saying, ‘Is it possible to know what this new teaching [is], being spoken by you?”

Acts 17:20, “For you are bringing some astonishing things to our ears. Therefore we want to know what these things mean.’”

Acts 17:21, “(Now all the Athenians and the visiting strangers used to spend their time in nothing other than saying something or hearing something new.)”

Acts 17:22, “Now Paul, having been stood in the midst of the Areopagus, said, ‘Men, Athenians, in all respects I observe that you [are] very religious.”

Acts 17:23, “For while going about and considering your objects of worship, I also found an altar on which had been inscribed, ‘TO AN UNKNOWN GOD.’ Therefore what you worship in ignorance, this I proclaim to you.”

Acts 17:24, “The God, who made the world and all the things in it, being the Lord of heaven and earth, does not dwell in handmade temples;”

Acts 17:25, “nor is He served by human hands, as though He needed anything, since He gives to all [people] life and breath and all things;”

Acts 17:26, “and He made from one [man] every nation of mankind to live on the entire face of the earth, having determined the assigned times and the boundaries of their habitation,”

Acts 17:27, “in order to seek God, if perhaps indeed they might grope for and find Him, even though being not far from each one of us;”

Acts 17:28, “for in Him we live and move and exist, as even some of your poets have said, “For we also are His descendant.””

Acts 17:29, “Therefore, being the descendent of God, we ought not to think that the Divine Being is like gold or silver or stone, an image formed by the art and thought of man.”

Acts 17:30, “Therefore, having overlooked the times of ignorance, God is now urging men that all people everywhere change their minds,”

Acts 17:31, “because He has fixed a day in which He intends to judge the world in righteousness through a Man whom He has appointed, having offered proof to all men by raising Him from the dead.’”

Acts 17:32, “Now when they heard about the resurrection of the dead, some began mocking [sneering, scoffing], but others said, ‘We shall certainly hear you again concerning this.’”

Acts 17:33, “Without further ado Paul went out of their midst.”

Acts 17:34, “But some men, associating with him, believed, among whom also [were] Dionysius the Areopagite and a woman named Damaris and others with them.”

Chapter Eighteen

Acts 18:1, “After these things, having left Athens, he went to Corinth.”

Acts 18:2, “And finding a certain Jew named Aquila, a native of Pontus, having recently come from Italy and his wife Priscilla, because Claudius had ordered that all the Jews go away from Rome, he came to them.”

Acts 18:3, “And because he was practicing the same trade, he stayed with them and he was working; for they were tent-makers by trade.”

Acts 18:4, “Now he was conversing [instructing] in the synagogue every Sabbath and kept trying to convince Jews and Greeks.”

Acts 18:5, “Now when Silas and Timothy came down from Macedonia, Paul began to be absorbed in the Christian message, testifying to the Jews that Jesus is the Christ.”

Acts 18:6, “However, when they opposed and blasphemed, shaking out his clothes, he said to them, ‘Your blood [is] on your own heads! I [am] clean [guiltless]. From now on I will go to the Gentiles.’”

Acts 18:7, “And then after going from there he went to the house of a man named Titius Justus, a worshiper of God, whose house was next to the synagogue.”

Acts 18:8, “Now Crispus, the leader of the synagogue, believed in the Lord with his whole household, and many of the Corinthians, after hearing, were believing and being baptized.”

Acts 18:9, “Then the Lord said to Paul during the night by a vision, ‘Stop being afraid, but keep on speaking and don’t ever be silent;”

Acts 18:10, “for I am with you, and no one will attack you in order to harm you, because I have many people in this city.’”

Acts 18:11, “Then he resided [there] a year and six months, teaching the word of God among them.”

Acts 18:12, “Now while Gallio was proconsul of Achaia, the Jews with one mind rose up against Paul and brought him before the judgment seat,”

Acts 18:13, “saying, ‘This man incites men to worship God contrary to the law.’”

Acts 18:14, “Now when Paul was about to open his mouth, Gallio said to the Jews, ‘If on the one hand it were some wrong or vicious crime, O Jews, I would accept your complaint;”

Acts 18:15, “but on the other hand, if there are questions about a word and names and your own Law, see to it yourselves. I am not willing to be a judge of these things.’”

Acts 18:16, “And he drove them away from the judgment seat.”

Acts 18:17, “Then taking hold of Sosthenes, the leader of the synagogue, they all began beating him in front of the judgment seat. And yet none of these things was of interest to Gallio.”

Acts 18:18, “Now, after remaining many days longer, Paul, having said farewell to the brethren, sailed away to Syria, and Priscilla and Aquila [were] with him, having his hair cut in Cenchrea, because he began keeping a vow.”

Acts 18:19, “Then they came to Ephesus, and he left them there. Now after entering into the synagogue, he conversed with the Jews.”

Acts 18:20, “Now when they asked [him] to stay for a longer time, he did not consent,”

Acts 18:21, “but taking leave of [them] and saying, ‘I will return to you again if God wills,’ he put out to sea from Ephesus.”

Acts 18:22, “And after arriving at Caesarea, after going up and greeting the church, he went down to Antioch.”

Acts 18:23, “And then, after spending some time [there], he left, going through the Galatian region and Phrygia in order, strengthening all the disciples.”

Acts 18:24, “Now a certain Jew named Apollos, an Alexandrian by birth, an eloquent man, came to Ephesus, being competent in the Scriptures.”

Acts 18:25, “This man had been instructed in the way of the Lord. And being enthusiastic in his spirit, he was speaking and teaching accurately the things concerning Jesus, being acquainted only with the baptism of John.”

Acts 18:26, “And he began to speak out boldly in the synagogue. But after hearing him, Priscilla and Aquila took him aside and more accurately explained to him the way of God.”

Acts 18:27, “Now when he wanted to go to Achaia, after encouraging him, the brethren wrote to the disciples to welcome him, who, after arriving, greatly helped those who had believed through grace;”

Acts 18:28, “for he vehemently overwhelmed the Jews in argument publicly, demonstrating by the Scriptures that Jesus is the Christ.”

Chapter Nineteen

Acts 19:1, “Now it happened while Apollos was in Corinth that, after going through the interior districts, Paul came down to Ephesus, and found some disciples.”

Acts 19:2, “Then he said to them, ‘Did you receive the Holy Spirit when you believed?’ And they [said] to him, ‘On the contrary, we have not even heard whether the Holy Spirit is present.’”

Acts 19:3, “Then he said, ‘Therefore, into what were you baptized?’ And they said, ‘Into the baptism of John.’”

Acts 19:4, “Then Paul said, ‘John baptized with a baptism produced by a change of mind, directing the people that they might believe in the One who is coming after him; that is, in Jesus.’”

Acts 19:5, “Now after hearing [this], they were baptized in the name of the Lord Jesus.”

Acts 19:6, “And when Paul laid hands on them, the Holy Spirit came on them, and they began speaking in foreign languages and prophesying.”

Acts 19:7, “Now all the men were about twelve [in number].”

Acts 19:8, “Then after entering the synagogue, he continued speaking out openly for three months, discussing and persuading [them] about the kingdom of God.”

Acts 19:9, “But when some were becoming hardened and disobedient, speaking evil of the Way before the congregation, after withdrawing from them, he took away the disciples, instructing daily in the lecture hall belonging to Tyrannus.”

Acts 19:10, “This took place for two years, so that all the Asian inhabitants heard the message about the Lord, Jews and Greeks.”

Acts 19:11, “And God was performing uncommon miracles by the hands of Paul,”

Acts 19:12, “so that even face-cloths or aprons were carried from his skin to the sick, and the diseases departed from them and the evil spirits came out.”

Acts 19:13, “Then some of the Jewish exorcists, who went from place to place, also attempted to name over those having evil spirits the name of the Lord Jesus, saying, ‘I implore you by Jesus whom Paul proclaims.’”

Acts 19:14, “Now seven sons of a certain Sceva, a Judean chief priest, were doing this.”

Acts 19:15, “Then answering, the evil spirit said to them, ‘Jesus I know, and Paul I am acquainted with, but who are you?’”

Acts 19:16, “And after leaping on them and subduing all [of them], the man, in whom was the evil spirit, prevailed over them, so that they ran away from that house naked and wounded.”

Acts 19:17, “Now this became known to all, both Jews and Greeks, who live in Ephesus; and fear fell upon them all; and the name of the Lord Jesus was being glorified.”

Acts 19:18, “And many of those who had believed kept coming, confessing and disclosing their practices.”

Acts 19:19, “And many of those who practiced magic, after bringing together their books, began burning [them] in the presence of everyone; and they counted up their price and found [it to be] fifty thousand silver coins.”

Acts 19:20, “Hence the message about the Lord kept on growing and prevailing mightily.”

Acts 19:21, “Now after these things were finished, Paul resolved in his spirit, after going through Macedonia and Achaia, to go to Jerusalem, saying, ‘After I have been there, I must also see Rome.’”

Acts 19:22, “And after sending into Macedonia two of those who ministered to him, Timothy and Erastus, he himself stayed in Asia for a while.”

Acts 19:23, “Now there occurred at that time no small disturbance concerning the Way.”

Acts 19:24, “For a man named Demetrius, a silversmith, by making silver shrines of Artemis, was bringing no little profit to the craftsmen;”

Acts 19:25, “whom, after also gathering together with similar workers, he said, ‘Men, you know that our prosperity is from this business.”

Acts 19:26, “You both see and hear that not only in Ephesus, but nearly in all Asia, this Paul, by persuading, has turned away a considerable mass of people, saying that the gods made by hands do not exist.”

Acts 19:27, “And there is danger not only that this, our line of business, might come into disrepute, but also that the temple of the great goddess Artemis be regarded as meaningless and that the one whom all Asia and the world worship will certainly be brought down from her majesty.’”

Acts 19:28, “Now after hearing [this] and becoming full of rage, they began crying out, saying, ‘Great [is] Artemis of the Ephesians!’”

Acts 19:29, “Then the city was filled with confusion, and they rushed with one mind into the theater, seizing the Macedonians Gaius and Aristarchus, traveling companions with Paul.”

Acts 19:30, “Now when Paul wanted to go into the assembly, the disciples did not let him.”

Acts 19:31, “And even some of the Asiarchs, being his friends, after sending to him, kept on pleading that he himself not venture into the theater.”

Acts 19:32, “Therefore, on the one hand, some were shouting one thing, some another; for the assembly was confused and the majority did not know why they had come together.”

Acts 19:33, “But on the other hand some of the crowd concluded [it was] because of Alexander, since the Jews had put him forward. Then after waving his hand, Alexander wanted to make a defense to the assembly.”

Acts 19:34, “But after recognizing that he was a Jew, a single outcry occurred from all, shouting for about two hours, ‘Great [is] Artemis of the Ephesians!’”

Acts 19:35, “Then after quieting the crowd, the town clerk said, ‘Men, Ephesians, certainly, who is there among men who does not know that the Ephesian city is the temple keeper of the great Artemis and of the image fallen from heaven?”

Acts 19:36, “Therefore, since these things are undeniable, it is necessary that you be calm and do nothing rash.”

Acts 19:37, “For you have brought these men, [who are] neither robbers of temples nor blasphemers with reference to our goddess.”

Acts 19:38, “Therefore on the one hand, if Demetrius and the craftsmen with him have a complaint against anyone, the courts are in session and the proconsuls are available; let them bring charges against one another.”

Acts 19:39, “But on the other hand if you desire anything further, it will be settled in the lawful assembly.”

Acts 19:40, “For indeed we are in danger of being accused of a riot concerning today, since absolutely no reason exists for which we will be able to give an account concerning this disorderly gathering.’”

Acts 19:41, “And after saying these things, he dismissed the assembly.”

Chapter Twenty

Acts 20:1, “Now after the turmoil had ceased, Paul, having sent for the disciples and encouraging [them], having said goodbye, left to go to Macedonia.”

Acts 20:2, “Then, after going through those districts and after encouraging them with many messages, he came to Greece.”

Acts 20:3, “And after spending three months, when a plot arose against him by the Jews as he was about to put out to sea for Syria, he made the decision to return through Macedonia.”

Acts 20:4, “Now Sopater, [the son] of Pyrrhus, the Beroian, and Aristarchus and Secundus from the Thessalonians, and the Derbian Gaius, and Timothy, and the Asians Tychicus and Trophimus accompanied him.”

Acts 20:5, “But these, having gone on ahead, were waiting for us in Troas.”

Acts 20:6, “Then we sailed from Philippi after the days of the festival of Unleavened Bread, and came to them at Troas within five days, where we stayed seven days.”

Acts 20:7, “Now on the first day of the week, when we were gathered together to break bread, Paul began instructing them, intending to go away the next day, and he extended his message until midnight.”

Acts 20:8, “Now there were many lamps in the upper room where we were gathered together.”

Acts 20:9, “And [there was] a certain youth named Eutychus sitting on the window sill, sinking into a deep sleep. While Paul was instructing for a long time, after being overwhelmed because of sleep, he fell down from the third story and was picked up dead.”

Acts 20:10, “Then, after going down, Paul fell upon him, and after embracing [him], he said, ‘Stop being distressed, for his life is in him.’”

Acts 20:11, “Then, after going up and breaking the bread and eating, and after speaking for a long time until dawn, without further ado he left.”

Acts 20:12, “Then they took away the boy alive, and were greatly comforted.”

Acts 20:13, “But we, after going ahead to the ship, set sail in the direction of Assos, from there intending to take Paul on board; for in this manner he made arrangements, he himself intending to travel by land.”

Acts 20:14, “Now when he met us at Assos, after taking him on board, we came to Mitylene.”

Acts 20:15, “And after sailing away from there, on the next day we arrived opposite Chios; then on the next day we crossed over to Samos; and on the following day we came to Miletus.”

Acts 20:16, “For Paul had decided to sail past Ephesus, in order that he might not have to spend time in Asia; for he was hurrying, if it might be possible for him, to be in Jerusalem on the day of Pentecost.”

Acts 20:17, “Then from Miletus, after sending to Ephesus, he summoned the elders of the church.”

Acts 20:18, “Now when they had come to him, he said to them, ‘You yourselves know, from the first day from which I set foot in Asia, how I was with you the whole time,”

Acts 20:19, “serving the Lord with all humility and with tears and with trials, which happened to me because of the plots of the Jews;”

Acts 20:20, “in order to proclaim to you what is profitable, and to teach you publicly; that is, from house to house [church to church],”

Acts 20:21, “solemnly testifying to both Jews and Greeks concerning their change of mind toward God and concerning faith in our Lord Jesus.”

Acts 20:22, “In fact, now behold, because I have been bound by my spirit, I am going to Jerusalem, not knowing what will happen to me in her,”

Acts 20:23, “except that the Holy Spirit solemnly testifies to me in every city, saying that chains and afflictions await me.”

Acts 20:24, “But on no account do I consider my own life precious, in order to finish my mission; that is, the ministry which I received from the Lord Jesus, to solemnly testify about the gospel of the grace of God.”

Acts 20:25, “And now, behold, I know that all of you will no longer see my face, all of you among whom I went about proclaiming the kingdom.”

Acts 20:26, “Therefore, I testify to you today that I am pure from the blood of all.”

Acts 20:27, “For I did not shrink from proclaiming the entire purpose of God to you.”

Acts 20:28, “Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you guardians, to shepherd the church of God, which He purchased with His own blood.”

Acts 20:29, “I know that after my departure savage wolves will come in to you, not sparing the flock;”

Acts 20:30, “and from you yourselves men will arise, speaking perversions, to draw away the disciples after them.”

Acts 20:31, “Therefore be on the alert, remembering that for three years, night and day, I did not cease warning each one with tears.”

Acts 20:32, “And now I entrust you to the care of God and to His gracious message, which is able to build [you] up and to give [you] your inheritance among all those who have been sanctified.”

Acts 20:33, “I have desired no one’s silver or gold or clothing.”

Acts 20:34, “You yourselves know that these hands served my needs and those who are with me.”

Acts 20:35, “In everything I showed you that by working hard in this manner one must help the weak, and remember the words of the Lord Jesus, that He Himself said, ‘To give rather than to receive is more blessed.’”

Acts 20:36, “And after saying these things, having knelt down, he prayed with them all.”

Acts 20:37, “Then there occurred considerable crying from everyone, and after falling on the neck of Paul [embracing him], they kept on kissing him,”

Acts 20:38, “being distressed most of all because of the statement which he had spoken, that they were no longer destined to see his face. Then they were accompanying him to the ship.”

Chapter Twenty-One

Acts 21:1, “Now, after tearing ourselves away from them, when it occurred that we set sail, having run a straight course, we came to Cos, and on the next day [we came] to Rhodes and from there to Patara;”

Acts 21:2, “and having found a ship crossing over to Phoenicia, after getting on board, we set sail.”

Acts 21:3, “Then after coming in sight of Cyprus and leaving it behind on the left, we kept sailing to Syria and put in at Tyre; because there the ship was unloading its cargo.”

Acts 21:4, “After looking for the disciples, we stayed there seven days, who kept saying to Paul through the Spirit not to set foot in Jerusalem.”

Acts 21:5, “Now when it occurred that we completed our days, when leaving, we started to go, with everyone accompanying us together with the women and children as far as outside the city. And after kneeling down on the beach and praying,”

Acts 21:6, “we said goodbye to one another. And then we went on board the ship, and they returned to their own homes.”

Acts 21:7, “Now when we continued the voyage from Tyre, we arrived at Ptolemais, and after greeting the brethren, we stayed with them one day.”

Acts 21:8, “Then on the next day, after leaving, we came to Caesarea, and entering into the house of Philip the evangelist, belonging to the seven, we stayed with him.”

Acts 21:9, “Now this man had four virgin daughters who were prophetesses.”

Acts 21:10, “Now while we were staying for many days, a certain prophet from Judea came down named Agabus.”

Acts 21:11, “And coming to us, and taking off Paul’s belt, binding his own feet and hands, he said, ‘This is what the Holy Spirit says: “In this way the Jews in Jerusalem will bind the man who owns this belt and deliver him into the hands of the Gentiles.”’”

Acts 21:12, “Now when we heard these things, we and the local residents began imploring him to not go up to Jerusalem.”

Acts 21:13, “Then Paul answered, ‘What are you doing, weeping and breaking my heart? For I am ready not only to be bound, but even to die in Jerusalem because of the person of the Lord Jesus.’”

Acts 21:14, “Now since he was not being persuaded, we remained silent, after saying, ‘The will of the Lord be done!’”

Acts 21:15, “Then after these days, having gotten ready, we proceeded to go up to Jerusalem.”

Acts 21:16, “[Some] of the disciples from Caesarea also came with us, taking [us] to Mnason, a certain Cypriot, an old [original] disciple with whom we were to stay.”

Acts 21:17, “Then after we arrived at Jerusalem, the brethren gladly welcomed us.”

Acts 21:18, “Then on the next day Paul went in with us to James, and all the elders were present.”

Acts 21:19, “And then after greeting them, he began to describe one by one the things which God had done among the Gentiles through his ministry.”

Acts 21:20, “And then those who heard began glorifying God and said to him, ‘Notice, brother, how many ten-thousands there are among the Jews of those who have believed, and they are all adherents of the Law.”

Acts 21:21, “Now they have been informed concerning you that you are teaching all the Jews throughout the nations abandonment from Moses, telling them not to circumcise their children nor to walk in the customs.”

Acts 21:22, “Therefore, what is [to be done]? They will certainly hear that you have come.”

Acts 21:23, “Therefore, do what we tell you. We have four men, having a vow on themselves.”

Acts 21:24, “After taking them along, be purified with them, and pay for them, in order that they shall shave the head. And so all will know that there is nothing to the things which they have been informed about you, but in fact you yourself hold to observing the Law.”

Acts 21:25, “Now concerning the Gentiles who have believed, we wrote, having decided that they avoid not only food sacrificed to idols but also [animal] blood and strangled [animals] and fornication.’”

Acts 21:26, “Then Paul, after taking the men on the next day, being purifying with them, went into the Temple, announcing the completion of the days of purification, until the sacrifice was offered for each one of them.”

Acts 21:27, “Now when the seven days were about to be over, the Jews from Asia, seeing him in the temple, began to stir up all the crowd and laid hands on him,”

Acts 21:28, “crying out, ‘Men, Israelites, help! This is the man who is teaching everyone everywhere against our people and the Law and this place; and furthermore he has even brought Greeks into the temple and has defiled this holy place.’”

Acts 21:29, “For they had previously seen Trophimus the Ephesian in the city with him, whom they supposed that Paul had brought into the temple.”

Acts 21:30, “Then the whole city was aroused, and the running together of the people came about; and then taking hold of Paul, they dragged him out of the temple, and immediately the doors were shut.”

Acts 21:31, “Then, while seeking to kill him, a report came up to the military tribune [commander] of the [Roman] cohort that all Jerusalem was in agitated confusion.”

Acts 21:32, “Who, immediately, after taking along soldiers and centurions, ran down to them. Now when they saw the tribune and the soldiers, they stopped beating Paul.”

Acts 21:33, “Then, after approaching, the tribune arrested him, and ordered [him] to be bound with two chains; and then he began asking who he was and what he had done.”

Acts 21:34, “Now among the crowd some were shouting one thing, some another. Then when he was not able to find out the truth because of the uproar, he ordered that he be brought into the barracks.”

Acts 21:35, “Then when he was at the stairs, it came about that he was carried by the soldiers because of the force produced by the crowd;”

Acts 21:36, “because the crowd of people kept on following, shouting, ‘Away with him!’”

Acts 21:37, “Then as Paul was about to be brought into the barracks, he said to the tribune, ‘Is it permitted for me to say something to you?’ Then the [tribune] said, ‘Do you know Greek?”

Acts 21:38, “Then are you not the Egyptian, who before these days caused trouble and led out into the desert the four thousand men of the Assassins?’”

Acts 21:39, “Then Paul said, ‘On the one hand I am a Jewish man, a Tarsian of Cilicia, a citizen of no insignificant city; on the other hand I beg you, allow me to speak to the people.’”

Acts 21:40, “Now when he gave permission, Paul, standing on the stairs, motioned to the people with his hand. Then, when a great silence occurred, he spoke out in the Hebrew dialect, saying,”

Chapter Twenty-Two

Acts 22:1, “‘Men, brothers and fathers, hear my defense to you now.’”

Acts 22:2, “Now after hearing that he was speaking to them in the Hebrew dialect, they showed more silence. And he said,”

Acts 22:3, “‘I am a Jewish man, having been born in Tarsus of Cilicia, but having been brought up in this city, having been educated at the feet of Gamaliel, according to the exactness of our paternal law, being an enthusiast for God just as all you are today.”

Acts 22:4, “Who persecuted this Way to the death, arresting and putting into prisons both men and women,”

Acts 22:5, “as also the high-priest and all the Council of the Elders can testify about me. From whom, having also received letters to the brethren, I was traveling to Damascus in order to bring even those who were there to Jerusalem as prisoners, in order that they might be punished.”

Acts 22:6, “But it happened to me, while traveling and approaching Damascus about noon, that suddenly from heaven a very bright light shined around me,”

Acts 22:7, “and I fell to the ground and I heard a voice saying to me, “Saul, Saul, why are you persecuting Me?””

Acts 22:8, “Then I answered, “Who are You, Lord?” And He said to me, “I am Jesus, the Nazarene, whom you are persecuting.””

Acts 22:9, “Now those who were with me indeed saw the light, but did not understand the voice of the One speaking to me.”

Acts 22:10, “Then I said, “What shall I do, Lord?” Then the Lord said to me, ‘Get up, go into Damascus, and there it will be spoken to you concerning everything, which has been appointed for you to do.’”

Acts 22:11, “But since I could not see because of the brightness produced by that light, being hand-led by those who were with me, I came into Damascus.”

Acts 22:12, “Now a certain Ananias, a devout man in accordance with the Law, being well spoken of by all the Jewish inhabitants,”

Acts 22:13, “after coming to me and standing near, said to me, “Saul, brother, see again!” And at that very moment I looked up at him.”

Acts 22:14, “Then he said, “The God of our fathers has appointed you to know His will both to see the Righteous One and to hear a solemn declaration from His mouth.”

Acts 22:15, “For you will be a witness for Him to all men of what you have seen and heard.”

Acts 22:16, “And now why do you delay? Get up, be baptized, and wash away your sins, having called upon on His name.””

Acts 22:17, “Then it happened to me, when I returned to Jerusalem and while I was praying in the temple, that I fell into a trance,”

Acts 22:18, “and I saw Him saying to me, “Hurry, and get away from Jerusalem quickly, because they will not accept your testimony about Me.””

Acts 22:19, “And I said, “Lord, they themselves know that I was imprisoning and beating those who believed in You from synagogue to synagogue.”

Acts 22:20, “And when the blood of Your witness Stephen was being shed, even I myself was standing by and approving and guarding the coats of those who were murdering him.””

Acts 22:21, “And then He said to me, “Go! For I will send you far away to the Gentiles.”’”

Acts 22:22, “Now they listened to him until this statement; and then they lifted up their voice, saying, ‘Remove such a person from the earth, for he should not be allowed to live!’”

Acts 22:23, “And as they were crying out and taking off their cloaks and throwing dust into the air,”

Acts 22:24, “the tribune ordered that he be brought into the barracks, saying to examine him with the whip, in order that he might find out the reason why they were crying out against him in this manner.”

Acts 22:25, “Now when they stretched him out for whipping, Paul said to the centurion standing [there], ‘Is it permitted for you to scourge a Roman and uncondemned man?’”

Acts 22:26, “When the centurion heard [this], after going to the tribune, he reported, saying, ‘What are you about to do? For this man is a Roman citizen.’”

Acts 22:27, “Then, after coming, the tribune said to him, ‘Tell me, [are] you a Roman citizen?’ Then that one said, ‘Yes.’”

Acts 22:28, “The tribune answered, ‘I acquired this citizenship in exchange for a large sum of money.’ Then Paul said, ‘But I was really born a citizen.’”

Acts 22:29, “Therefore immediately those who were about to examine him backed away from him; and even the tribune was afraid, when he learned that he was a Roman citizen, and that he had bound him.”

Acts 22:30, “Then on the next day, wanting to know the truth why he was being accused by the Jews, he released him and ordered the chief priests and all the Sanhedrin to assemble, and after leading Paul down, he placed [him] before them.”

Chapter Twenty-Three

Acts 23:1, “Then, looking intently at the Sanhedrin, Paul said, ‘Men, brethren, I have lived my life with an entirely good conscience before God until this day.’”

Acts 23:2, “Then the high-priest, Ananias, ordered those standing next to him to strike his mouth.”

Acts 23:3, “Then Paul said to him, ‘God is about to strike you, you whitewashed wall! In fact, do you sit judging me according to the Law, and in violation of the Law order me to be struck?’”

Acts 23:4, “Then the bystanders said, ‘Do you revile the high-priest of God?’”

Acts 23:5, “Then Paul said, ‘I did not know, brethren, that he is the high-priest; for it stands written, ‘*You shall not speak harshly against the ruler of your people*.”’”

Acts 23:6, “Now Paul, knowing that one party is Sadducees and the other Pharisees, began crying out in the Sanhedrin, ‘Men, brethren, I am a Pharisee, the son of Pharisees; I am being judged for the confidence and resurrection of the dead!’”

Acts 23:7, “Then when he said this, a dissension occurred between the Pharisees and Sadducees, and the assembly became divided.”

Acts 23:8, “For on the one hand the Sadducees say that neither resurrection, nor angel, nor spirit exists, but on the other hand the Pharisees acknowledge them all.”

Acts 23:9, “Then a great outcry occurred; and standing up, some of the scribes from the party of the Pharisees began to contend sharply, saying, ‘We find nothing wrong with this man; now what if a spirit or an angel has spoken to him?’”

Acts 23:10, “Now since a great dissension was taking place, the tribune, being afraid lest Paul might be torn to pieces by them, ordered the troops to go down to take him away from the midst of them, and bring [him] into the barracks.”

Acts 23:11, “Then on the next night, the Lord, standing near to him, said, ‘Have courage; for as you have testified about the things concerning Me in Jerusalem, so it is also necessary that you witness in Rome.’”

Acts 23:12, “Now when it became day, the Jews, having formed a conspiracy, put themselves under a curse, saying that they would neither eat nor drink until they had killed Paul.”

Acts 23:13, “Now those who formed this plot were more than forty,”

Acts 23:14, “who, coming to the high-priests and the elders, said, ‘We have put ourselves under a curse to taste nothing until we have killed Paul.”

Acts 23:15, “Now therefore, you, along with the Sanhedrin, make a report to the tribune, in order that he might bring him down to you, as though you are about to determine more accurately his circumstances; and we, before he comes near, are ready to do away with him.’”

Acts 23:16, “But when the son of Paul’s sister heard about their ambush, after arriving and entering into the barracks, he told Paul.”

Acts 23:17, “Then Paul, after summoning one of the centurions, said, ‘Lead this young man to the tribune, because he has something to report to him.’”

Acts 23:18, “So after he took him, he led him to the tribune and said, ‘The prisoner Paul, after calling, asked me to lead this young man to you, since he has something to say to you.’”

Acts 23:19, “Then after taking hold of his hand and withdrawing, the tribune began to inquire privately, ‘What is it that you have to report to me?’”

Acts 23:20, “Then he said, ‘The Jews have decided among themselves to ask you to bring Paul down tomorrow to the Sanhedrin, as though they were going to ask something more exactly about him.”

Acts 23:21, “Therefore do not be persuaded by them; for more than forty from them are lying in wait for him, who have put themselves under a curse not to eat or drink until they might slay him; even now they are ready and waiting for consent from you.’”

Acts 23:22, “Therefore the tribune let the young man go, instructing, ‘Tell no one that you have explained these things to me.’”

Acts 23:23, “And after summoning two of the centurions, he said, ‘Prepare two hundred soldiers and seventy horsemen and two hundred spearmen, in order that they might go as far as Caesarea from the third hour of the night.’”

Acts 23:24, “Furthermore, [they were] to provide pack-animals, in order that, after putting Paul on, they might bring [him] safely to Felix, the governor,”

Acts 23:25, “having written a letter, having this content:”

Acts 23:26, “‘Claudius Lysias, to the most excellent governor Felix, greetings.”

Acts 23:27, “When this man was arrested by the Jews and was about to be slain by them, after approaching with the soldiers, I rescued [him], learning [subsequently] that he was a Roman citizen.”

Acts 23:28, “Then wanting to ascertain the charge for which they were accusing him, I brought him down to their Sanhedrin;”

Acts 23:29, “whom I found being accused concerning questions about their Law, but having no charge worthy of death or imprisonment.”

Acts 23:30, “Then after it was made known to me that there would be a plot against the man, immediately I sent him to you, also directing his accusers to speak against him before you.’”

Acts 23:31, “So the soldiers, in accordance with their orders, having taken Paul along, went by night to Antipatris.”

Acts 23:32, “Then on the next day, after letting the cavalry go on with him, they returned to the barracks.”

Acts 23:33, “[The cavalrymen], who, after coming into Caesarea and delivering the letter to the governor, also presented Paul to him.”

Acts 23:34, “Then, after reading [it] and asking from what province he was, and after learning that [he was] from Cilicia,”

Acts 23:35, “he said, ‘I will give you a hearing, when your accusers have also arrived,’ giving orders that he be kept in Herod’s residence.”

Chapter Twenty-Four

Acts 24:1, “Now after five days the high priest Ananias came down with some elders, and an attorney, a certain Tertullus, who brought charges to the governor against Paul.”

Acts 24:2, “Then after he [Paul] had been summoned, Tertullus began to accuse [him], saying, ‘Since we are experiencing great prosperity because of you, and since improvements are being performed for this nation through your providence,”

Acts 24:3, “in every way and everywhere we acknowledge [this], most excellent Felix, with all thankfulness.”

Acts 24:4, “But, in order that I might not impose on you any longer, I request that you briefly hear us because of your indulgence.”

Acts 24:5, “For having found this man a public enemy and causing dissension among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes,”

Acts 24:6, “who even tried to desecrate the temple; whom we also arrested.”

Acts 24:7, [This verse does not exist in the original manuscripts.]

Acts 24:8, “From whom, by examining concerning all these matters, you yourself will be able to ascertain the things of which we accuse him.’”

Acts 24:9, “Then the Jews also joined in the attack, asserting that these things are so.”

Acts 24:10, “Then, after the governor had nodded to him to speak, Paul answered: ‘Knowing you have been a judge to this nation for many years, I cheerfully defend the things about myself.”

Acts 24:11, “Because you are able to ascertain that there were no more than twelve days since I went up to Jerusalem in order to worship,”

Acts 24:12, “and neither in the temple, did they find me arguing with anyone or stopping to produce a crowd, nor in the synagogues, nor throughout the city.”

Acts 24:13, “Nor can they prove to you [these charges] concerning which they now accuse me.”

Acts 24:14, “But I admit this to you, that according to the Way which they call a [heretical] sect, in this manner I keep on serving the God of my ancestors, believing everything that [is] in accordance with the Law and that stands written in the Prophets;”

Acts 24:15, “having confidence in God, which these men themselves also await, that a resurrection is about to take place of both the righteous and the unjust.”

Acts 24:16, “Because of this, even I myself do my best to have a clear conscience with respect to God and men at all times.”

Acts 24:17, “Now after several years I came to make charitable giving and offerings to my nation;”

Acts 24:18, “in which they found me being purified in the temple not with a crowd nor with a disturbance.”

Acts 24:19, “But [there are] some Jews from Asia, who ought to be present before you and bring charges, if perhaps they should have anything against me.”

Acts 24:20, “Or let these men themselves tell what crime they found, when I stood before the Sanhedrin,”

Acts 24:21, “other than concerning this one outcry, which I cried out while standing among them, “Concerning the resurrection of the dead I am being judged before you today.”’”

Acts 24:22, “But Felix adjourned them, knowing more exactly about the things concerning the Way, saying, ‘When Lysias the tribune comes down, I will decide your case’,”

Acts 24:23, “giving orders to the centurion to guard him and yet have some freedom, and to prevent not one of his relations from serving him.”

Acts 24:24, “Then after some days, after arriving with Drusilla (his own wife being Jewish), Felix sent for Paul and heard him [speak] about faith in Christ Jesus.”

Acts 24:25, “But as he was discussing righteousness, self-control and the coming judgment, after becoming terrified Felix replied, ‘Go for the present, but when I have time, I will summon you.’”

Acts 24:26, “At the same time also, hoping that money would be given to him by Paul. Because of this, while also frequently sending for him, he used to converse with him.”

Acts 24:27, “Now after two years had elapsed, Felix received a successor, Porcius Festus; and wishing to do a favor for the Jews, Felix left Paul imprisoned.”

Chapter Twenty-Five

Acts 25:1, “Therefore, Festus, having arrived in the province, after three days went up to Jerusalem from Caesarea.”

Acts 25:2, “Then the chief priests and the leading men of the Jews brought charges against Paul to him, and they kept on imploring him,”

Acts 25:3, “requesting a favor against him, that he might summon him to Jerusalem, because they were setting an ambush to dispose of him along the way.”

Acts 25:4, “Then Festus answered that Paul was being guarded at Caesarea but that [he] himself was about to leave shortly.”

Acts 25:5, “‘Therefore,’ he said, ‘after going down, if there is anything wrong in the man [and there is], the influential men among you must bring charges against him.’”

Acts 25:6, “Now, after spending not more than eight or ten days among them, after going down to Caesarea, on the next day after sitting down on the judicial bench, he ordered Paul to be brought.”

Acts 25:7, “After he arrived, the Jews who came down from Jerusalem stood around him, bringing many and serious charges, which they were not able to prove,”

Acts 25:8, “while Paul defended himself, ‘I have not done anything wrong either against the Law of the Jews or against the temple or against Caesar.’”

Acts 25:9, “But Festus, wishing to do a favor for the Jews, answering Paul, said, ‘Are you willing, after going up to Jerusalem, to be judged there concerning these things before me?’”

Acts 25:10, “Then Paul said, ‘Before the tribunal of Caesar I am standing, where it is necessary that I be judged. I have done nothing wrong to the Jews, as indeed you very well know.”

Acts 25:11, “Therefore, on the one hand, if I am in the wrong and have done anything worthy of death, I am not trying to avoid death; but on the other hand, if there is nothing [true] concerning the things which these men accuse me, no one can give me to them as a favor. I appeal to Caesar.’”

Acts 25:12, “Then, after talking with his staff, Festus answered, ‘You have appealed to Caesar, to Caesar you shall go.’”

Acts 25:13, “Now after several days had elapsed, Agrippa, the king, and Bernice arrived at Caesarea, for the purpose of paying their respects to Festus.”

Acts 25:14, “Then while they were staying there many days, Festus referred Paul’s case to the king, saying, ‘A certain man has been left behind by Felix as a prisoner;”

Acts 25:15, “concerning whom, when I was at Jerusalem, the chief priests and the elders of the Jews brought charges, asking for a sentence of condemnation against him.”

Acts 25:16, “To whom I answered that it is not the custom for Romans to give over any man before the accused could meet his accusers face to face and could receive the opportunity of defending [himself] concerning the charges.”

Acts 25:17, “Therefore, after they had assembled here, making not one postponement, on the next day after sitting down on the judicial bench, I ordered the man to be brought.”

Acts 25:18, “Concerning whom, after his accusers stood up, they began bringing not one accusation of the evil things which I was supposing,”

Acts 25:19, “but they had some issues with him about his own religion and about a certain dead Jesus, whom Paul kept on asserting to be alive.”

Acts 25:20, “Then, because I was at a loss concerning the investigation of these things, I asked whether he was willing to go to Jerusalem and there to be judged concerning these things.”

Acts 25:21, “But when Paul appealed that he be held in custody for the decision of His Majesty the Emperor, I ordered that he be kept in custody until I send him to Caesar.’”

Acts 25:22, “Then Agrippa [said] to Festus, ‘I myself would also like to hear the man.’ ‘Tomorrow,’ he said, ‘you shall hear him.’”

Acts 25:23, “Therefore, on the next day after Agrippa and Bernice came with great pageantry, and after entering into the hall of justice accompanied by the tribunes and the prominent men of the city, and after Festus ordered, Paul was brought in.”

Acts 25:24, “And then Festus said, ‘King Agrippa, and all the men present with us, observe this man about whom all the people of the Jews appealed to me, both in Jerusalem and here, shouting that he ought not to live any longer.”

Acts 25:25, “However I found that he had done nothing worthy of death; and since he himself appealed to His Majesty the Emperor, I decided to send [him].”

Acts 25:26, “Concerning whom I do not have anything definite to write to my lord. Therefore I have brought him before you all and particularly before you, King Agrippa, in order that after this hearing has taken place, I might have something I may write.”

Acts 25:27, “For it seems absurd to me [to be] sending a prisoner, and to not indicate the charges against him.’”

Chapter Twenty-Six

Acts 26:1, “Then Agrippa said to Paul, ‘You are permitted to speak for yourself.’ Then Paul, after extending his hand, began to defend himself:”

Acts 26:2, “‘Regarding all the things of which I am accused by the Jews, King Agrippa, I consider myself fortunate that I am about to make my defense before you today;”

Acts 26:3, “especially because you are knowledgeable about all the customs and questions of the Jews; therefore I ask [you] to listen to me patiently.”

Acts 26:4, “So, all Jews know my manner of life from my youth, which from the beginning developed in my own nation and in Jerusalem;”

Acts 26:5, “since they have known about me for a long time, if they are willing to testify that I lived according to the strictest sect of our religion—a Pharisee.”

Acts 26:6, “And now because of the confident expectation regarding the promise to our fathers being made by God, I have stood trial;”

Acts 26:7, “to which [promise] our twelve tribes, while earnestly serving night and day, confidently expect to attain; concerning which hope, I am being accused by the Jews, O King.”

Acts 26:8, “Why is it considered incredible by you that God raises the dead?”

Acts 26:9, “Therefore, I thought to myself that it was necessary to do many oppositional things to the name of Jesus of Nazareth,”

Acts 26:10, “which I also did in Jerusalem. Not only did I also lock up many of the saints in prisons, having received the authority from the high-priests, but also, while they were being condemned, I cast a vote against [them].”

Acts 26:11, “And while often punishing them in all the synagogues, I tried to force them to blaspheme; and being exceedingly enraged at them, I kept on pursuing them even to foreign cities.”

Acts 26:12, “Under which circumstances, while traveling to Damascus with the authority and a commission from the high-priests,”

Acts 26:13, “at midday, I saw on the way, O King, a light from heaven beyond the brightness of the sun, shining around me and those traveling with me.”

Acts 26:14, “And when we had all fallen to the ground, I heard a voice saying to me in the Hebrew language, “Saul, Saul, why are you persecuting Me? [It is] hard for you to kick against the goads.””

Acts 26:15, “Then I said, “Who are You, Lord?” And the Lord said, “I am Jesus whom you are persecuting.”

Acts 26:16, “Now rise up and stand on your feet; because for this purpose I have appeared to you: to appoint you an assistant and a witness not only of the things which you have seen, but also of the things in which I will be seen by you;”

Acts 26:17, “delivering you from the [Jewish] people and from the Gentiles, to whom I am sending you,”

Acts 26:18, “to open their eyes so that they turn from darkness to light and from the authority of Satan to God, in order that they receive forgiveness of sins and an inheritance among those having been sanctified by faith in Me.””

Acts 26:19, “For which reason, King Agrippa, I did not prove disobedient to the heavenly vision,”

Acts 26:20, “but to those in Damascus first and Jerusalem, and all the district of Judea, and to the Gentiles, I kept on proclaiming that they should change their mind and turn to God, performing actions worthy of a change of mind.”

Acts 26:21, “Because of this after the Jews seized me in the temple, they tried to murder me.”

Acts 26:22, “Therefore, having attained help from God, I stand until this day testifying to small and great, saying nothing except what both the Prophets and Moses said was destined to take place;”

Acts 26:23, “that the Christ [would] suffer, that the first One from the dead because of resurrection is destined to proclaim light both to the [Jewish] people and to the Gentiles.’”

Acts 26:24, “Then, while he was saying these things in his defense, Festus said in a loud voice, ‘You’re out of your mind, Paul! Your great learning is turning you into madness.’”

Acts 26:25, “Then Paul said, ‘I am not out of my mind, most excellent Festus, but I declare statements of truth and rationality.”

Acts 26:26, “For the king knows about these things, to whom I am also speaking freely; for I am persuaded that none of these things escape his notice; for this has not been done in a corner.”

Acts 26:27, “King Agrippa, do you believe the Prophets? I know that you believe.’”

Acts 26:28, “Then Agrippa [replied] to Paul, ‘In a short time are you trying to persuade me for the purpose of making [me] a Christian?’”

Acts 26:29, “And Paul [replied], ‘[If I thought it would do any good], I would pray to God, not only in a short time but also in a long time that not only you, but also all those hearing me today, would become such as also I am, except for these bonds.’”

Acts 26:30, “Then the king and the governor and Bernice stood up, as well as those sitting with them,”

Acts 26:31, “and after withdrawing, they began talking to one another, saying, ‘This man is not doing anything worthy of death or imprisonment.’”

Acts 26:32, “Then Agrippa said to Festus, ‘This man could have been set free, if he had not appealed to Caesar.’”

Chapter Twenty-Seven

Acts 27:1, “Now when it was decided that we would sail away to Italy, they proceeded to deliver Paul and some other prisoners to a centurion named Julius of the Augustan battalion.”

Acts 27:2, “Then, after boarding an Adramyttian ship, being about to sail to the regions of Asia, we put out to sea, Aristarchus, a Macedonian of Thessalonica, being with us.”

Acts 27:3, “Then on the next day we put in at Sidon; and since Julius was treating Paul kindly, he allowed [him] to go to his friends in order to be cared for.”

Acts 27:4, “And from there, after putting out to sea, we sailed under the lee [shelter] of Cyprus because the winds were contrary.”

Acts 27:5, “Then, after sailing through the sea along [the coast of] Cilicia and Pamphylia, we put in at Myra of Lycia.”

Acts 27:6, “And there the centurion, after finding an Alexandrian ship sailing to Italy, put us into it.”

Acts 27:7, “Now after sailing slowly for many days, and after arriving with difficulty at Cnidus, since the wind did not permit us to go farther, we sailed under the lee [shelter] of Crete, opposite Salmone;”

Acts 27:8, “and coasting along it with difficulty, we came to a certain place called ‘Fair Havens’, near which was the city of Lasea.”

Acts 27:9, “Now since considerable time had passed and the voyage was now dangerous, because even the fast had already passed, Paul kept on warning,”

Acts 27:10, “saying to them, ‘Men, I perceive that the voyage will certainly be associated with disaster and great loss, not only of the cargo and of the ship, but also of our lives.’”

Acts 27:11, “But the centurion was persuaded by the ship-owner and the captain rather than by what was being said by Paul.”

Acts 27:12, “Now because an unsuitable harbor existed for the purpose of wintering, the majority reached a decision to put out to sea from there, if perhaps they might be able to reach Phoenix, a harbor of Crete facing southwest and northwest, in order to spend the winter.”

Acts 27:13, “Then when a south wind blew gently, thinking that they had attained their purpose, after weighing anchor, they began coasting along closer to Crete.”

Acts 27:14, “But after not much time, a typhoon wind rushed down from her, called ‘a Northeaster’;

Acts 27:15, “Now when the ship was caught and not able to face the wind, after giving up, we let ourselves be driven along.”

Acts 27:16, “Then, after running under the lee [shelter] of a certain island called Cauda, we were able with difficulty to develop control of the skiff [a small boat],”

Acts 27:17, “which, after hoisting up, they made use of supporting cables to undergird the ship; and fearing that they might run aground on the Syrtis [the shifting sand-banks along the Libyan coast]; after letting down the main-sail, in this way they let themselves be driven.”

Acts 27:18, “Now as we were being violently tossed in a storm on the next day, they began to jettison the cargo;”

Acts 27:19, “and on the third [day] with their own hands they threw the ship’s equipment overboard.”

Acts 27:20, “Now since neither sun nor stars became apparent for many days and no small storm was confronting [us], all hope of our being saved was finally removed.”

Acts 27:21, “Now when severe hunger existed, then standing up in their midst, Paul said, ‘Indeed, O Men, you should have followed my advice to not put out to sea from Crete and avoided this hardship and loss.”

Acts 27:22, “And yet now I urge you to keep up your courage; for there will be absolutely no loss of life from you except the ship.”

Acts 27:23, “For there came to me this night from the God to whom I belong, Whom also I serve, an angel,”

Acts 27:24, “saying, “Stop being afraid, Paul; you must stand before Caesar; in addition notice, God has granted to you all those sailing with you.””

Acts 27:25, “Therefore, keep up your courage, men; for I believe God that in this manner it will take place in the same way as it has been told to me.”

Acts 27:26, “But we must run aground on a certain island.’”

Acts 27:27, “Now when the fourteenth night came, as we were being driven about in the [Sea of] Adria, about the middle of the night the sailors began to suspect that some land was approaching toward them.”

Acts 27:28, “And after taking soundings, they found twenty fathoms. Then after going on a little farther, and again after taking soundings, they found fifteen fathoms.”

Acts 27:29, “Then, being afraid that we might run aground somewhere against the rough places, after throwing four anchors from the stern, they wished for day to come.”

Acts 27:30, “Then, as the sailors were trying to flee from the ship and had let down the ship’s boat into the sea, under the pretext as though intending to put out anchors from the bow,”

Acts 27:31, “Paul said to the centurion and to the soldiers, ‘Unless these men remain in the ship, you are not able to be saved.’”

Acts 27:32, “Then the soldiers cut away the ropes of the ship’s boat and let it fall and drift away.”

Acts 27:33, “Now when the day was about to happen, Paul was encouraging everybody to take food, saying, ‘Today [is] the fourteenth day you are looking for [land], you have continued without eating, having taken nothing.”

Acts 27:34, “Therefore I encourage you to take food; for this is for your deliverance, because the hair from the head of not even one of you will perish.’”

Acts 27:35, “Now after saying these things and taking bread, he gave thanks to God in the presence of all, and after breaking [bread], he began to eat.”

Acts 27:36, “Then because everyone became reassured, they themselves also took food.”

Acts 27:37, “Now all the persons in the ship were two hundred and seventy-six.”

Acts 27:38, “Then, after having eaten enough food, they began to lighten the ship by throwing out the wheat into the sea.”

Acts 27:39, “Now when it became day, they did not recognize the land; but they did observe a certain bay, having a beach, onto which they resolved to beach the ship, if they were able.”

Acts 27:40, “And casting off the anchors, they left [them] in the sea; while at the same time loosening the ropes of the rudders and raising the foresail before the blowing [wind], they were heading toward the beach.”

Acts 27:41, “But striking into the place with the sea on both sides, they ran the ship aground; and on the one hand the bow, becoming stuck, remained immovable, but on the other hand the stern began to be broken up by the force [of the waves].”

Acts 27:42, “Now the soldiers’ plan was that they should kill the prisoners, in order that none might escape by swimming away.”

Acts 27:43, “But the centurion, wanting to bring Paul safely through, hindered them from their intention; and commanded that those who are able to swim, after first jumping overboard, to get on land,”

Acts 27:44, “and with reference to the rest, some on boards, but others on any of the things from the ship. And so it happened that everyone was brought safely on land.”

Chapter Twenty-Eight

Acts 28:1, “And after being brought safely through, then we learned that the island was called Malta.”

Acts 28:2, “Now the non-Greek speaking people showed extraordinary kindness to us; for after kindling a fire because of the rain which had begun and because of the cold, they welcomed us all.”

Acts 28:3, “But when Paul had gathered a certain large number of pieces of dry wood and had laid [them] on the bonfire, a sandviper, having come out because of the heat, fastened itself on his hand.”

Acts 28:4, “Now when the non-Greek speaking people saw the creature hanging from his hand, they began saying to one another, ‘Certainly this man is a murderer, whom, although having been saved from the sea, Justice has not allowed to live.’”

Acts 28:5, “However, on the one hand, after shaking off the creature into the fire, he suffered no harm.”

Acts 28:6, “But on the other hand these men kept on expecting that he was about to swell up or to suddenly fall down dead. But after they waited for a long time and observing nothing unusual happening to him, after changing [their minds], they began to say that he was a god.”

Acts 28:7, “Now in the regions near that place, there existed lands belonging to the leading man of the island, named Publius, who, after welcoming, entertained us hospitably for three days.”

Acts 28:8, “And it happened that the father of Publius was lying down, being tormented by fevers and dysentery, to whom, Paul, after entering and praying, by laying his hands on him, healed him.”

Acts 28:9, “Then, after this had happened, the rest, who had diseases on the island, were also coming and being healed,”

Acts 28:10, “who also honored us with many honors. In fact when we were setting sail, they gave us what we needed.”

Acts 28:11, “Then after three months we set sail on an Alexandrian ship, having spent the winter at the island, marked with the Dioscuri [the insignia of Castor and Pollux].”

Acts 28:12, “And after putting in at Syracuse, we stayed for three days.”

Acts 28:13, “From there, after taking off, we arrived at Rhegium, and after one day, when a south wind came up, on the second day we came to Puteoli,”

Acts 28:14, “where, after finding [some] brethren, we were entreated to stay with them for seven days; and in the following manner we came to Rome.”

Acts 28:15, “And when the brethren from there [the city of Rome] heard about us, they came to meet us as far as the Forum of Appius and the Three Taverns; whom, after seeing [and] giving thanks to God, Paul received encouragement.”

Acts 28:16, “Now when we entered into Rome, Paul was allowed to stay by himself with the soldier guarding him.”

Acts 28:17, “Then it happened after three days that he called together those who were the leading men of the Jews. Now when they came together, he began saying to them, ‘Men, brethren, although I had done nothing contrary to our people or to the customs of our fathers, I was delivered as a prisoner from Jerusalem into the hands of the Romans,”

Acts 28:18, “who, after examining me, were willing to release [me], because not even one reason for death existed against me.”

Acts 28:19, “But when the Jews objected, I was forced to appeal to Caesar, not because I have any [reason] to bring charges against my people.”

Acts 28:20, “Therefore, for this reason I requested to see and to speak to you; for I am wearing this chain because of the hope of Israel.’”

Acts 28:21, “Then they said to him, ‘We have neither received letters from Judea concerning you, nor after coming, have any of the brethren reported or spoken anything bad about you.”

Acts 28:22, “But we consider it worthy to hear from you what you think; for indeed concerning this sect, it is known to us that it is spoken against everywhere.’”

Acts 28:23, “Now, after setting a day for him, they came to him at his residence in even greater numbers, to whom he was carefully explaining by solemnly testifying about the kingdom of God and trying to persuade them about Jesus, from both the Law of Moses and from the Prophets, from early in the morning until evening.”

Acts 28:24, “And some were persuaded by what was said, but others kept on refusing to believe.”

Acts 28:25, “Now when they were in disagreement with one another, they began going away, after Paul had said one [final] statement, ‘The Holy Spirit rightly spoke through Isaiah the prophet to your fathers,”

Acts 28:26, “saying, “Go to this people and say, You will keep on hearing with the ear, and will never understand; and seeing, you will see and never perceive;”

Acts 28:27, “for the heart of this people has become dull, and with their ears they hear with difficulty, and they have closed their eyes, lest they might see with their eyes, and hear with their ears, and understand with their heart and they might turn around, and I would heal them.””

Acts 28:28, “Therefore let it be known to you that this salvation from God has been sent to the Gentiles; they will indeed listen.’”

Acts 28:29 [This verse is not found in the original manuscript. See the notes.]

Acts 28:30, “Now he stayed two full years in his own rented lodgings and kept on welcoming all who came to him,”

Acts 28:31, “proclaiming the kingdom of God and teaching the things concerning the Lord Jesus Christ with all openness [and courage and confidence], without hindrance.”

Rom 1:1, “Paul, the slave of Christ Jesus, commissioned an apostle, having been appointed because of the gospel of God,”

Rom 1:2, “which [gospel] He himself previously promised through His prophets in the Holy writings”

Rom 1:3, “concerning His Son, the One who was born from the seed of David in relation to the flesh,”

Rom 1:4, “who was declared ‘*The Son of God*’ powerfully in relation to the Spirit of Holiness by means of resurrection from the dead, Jesus Christ our Lord,”

Rom 1:5, “through Whom we have received grace; that is, apostleship for the purpose of obedience to doctrine among the nations for the sake of His person,”

Rom 1:6, “among whom you are also the called ones of Jesus Christ,”

Rom 1:7, “to all those who live in Rome beloved by God, called saints, grace belongs to you and prosperity from God our Father and the Lord Jesus Christ.”

Rom 1:8, “First, I give thanks to my God through the agency of Jesus Christ concerning all of you that your faith has been and continues to be proclaimed in the whole world.”

Rom 1:9, “For God is my witness, Whom I continue to serve with my [human] spirit in the sphere of the message concerning His Son, that I constantly make mention of you”

Rom 1:10, “always during my prayers asking if perhaps now at last I will succeed by the will of God in coming to you.”

Rom 1:11, “Because I desire to see you, in order that I might share with you a considerable spiritual gift with the result that you might be strengthened.”

Rom 1:12, “But that means to receive encouragement together with you through the doctrine in each other, both yours and mine.”

Rom 1:13, “Moreover I do not want you to be ignorant, brethren, that many times I have planned to come to you (and yet I was prevented until now), in order that I might have considerable production also among you, just as also among the other Gentiles.”

Rom 1:14, “Not only to the civilized but also to the uncivilized, not only to the wise but also to the unintelligent I am under obligation.”

Rom 1:15, “Hence, my eagerness to proclaim the gospel also to you who [are] in Rome.”

Rom 1:16, “For I am not ashamed of the gospel, because it is the power of God for the purpose of salvation for all those who believe, not only to the Jew first but also to the Gentile.”

Rom 1:17, “For the righteousness of God is being revealed by means of it [the gospel] because of faith in doctrine, just as it stands written, ‘*But the righteous person because of faith shall live*’.”

Rom 1:18, “Therefore the anger [judgment] of God is being revealed from heaven on all rejection of God and wrongdoing [unrighteousness, wickedness, and injustice] of men, who suppress the truth by means of wrongdoing [unrighteousness, wickedness, and injustice].”

Rom 1:19, “Because what is capable of being known about God is evident [plainly visible] among them; for God has revealed [it] to them.”

Rom 1:20, “For His invisible attributes from the creation of the universe are perceived clearly, being understood by the things He has created, both His eternal power and divine nature, so that they are without excuse.”

Rom 1:21, “Because although they knew God [Jesus Christ], they did not honor [Him] as God, nor did they feel obligated to give thanks. Instead they became worthless in their thoughts and their ignorant heart received darkness.”

Rom 1:22, “Although claiming to be wise, they became fools.”

Rom 1:23, “In fact they exchanged the glory of the incorruptible God for an image of the form of perishable man and birds and quadrupeds and reptiles.”

Rom 1:24, “Therefore God delivered them over because of the desires of their hearts toward sexual degeneracy, that their bodies might be dishonored [degraded] among them.”

Rom 1:25, “Who indeed exchanged the truth from God [the gospel] for a lie; they both worshipped and served the creature [Satan] rather than the Creator [Jesus Christ], who is praised forever. It is certain.”

Rom 1:26, “Because of this, God delivered them over to dishonorable sexual passions. For example, even their women exchanged the natural function of sexual relations for that which [is] contrary to nature.”

Rom 1:27, “And likewise also the males, after abandoning natural sexual relations with the female, were inflamed in their sexual desire toward one another, males with males accomplishing shameless, indecent behavior and receiving in themselves the penalty which was necessary because of their perversion.”

Rom 1:28, “Furthermore, since they did not think it worthwhile to have God in full-knowledge, God delivered them over to degenerate thinking to do what is not proper,”

Rom 1:29, “being filled with all wrongdoing, wickedness, greed, depravity, full of envy, murder, strife, deceit, malice, gossipers,”

Rom 1:30, “slanderers, haters of God, insolent [rude and disrespectful], arrogant, braggarts, inventors of evil, disobedient to parents,”

Rom 1:31, “without understanding, not keeping their promises, without natural affection, unmerciful;”

Rom 1:32, “who certainly, although knowing exactly the requirement of God that those who practice such things are worthy of death, not only continue to do these very things, but also approve of those who continue practicing [these things].”

Chapter Two

Rom 2:1, “Therefore you are without excuse, O man, everyone of you when you judge [criticize, find fault]; for in that which you judge your neighbor, you condemn yourself; for you who make it a practice of judging are practicing the same things.”

Rom 2:2, “But we have come to know that the judicial verdict from God is according to the truth against those who practice similar things.”

Rom 2:3, “Moreover do you presume this, O mankind, when you pass judgment upon those who practice such things and yet you keep on doing the same things, that you will escape the judicial verdict from God?”

Rom 2:4, “Or do you treat with contempt the riches of His kindness and clemency and patience, not knowing that God’s kindness leads you to a change of mind?”

Rom 2:5, “But because of your hardness and unrepentant heart, you keep on storing up wrath for yourself on the day of wrath; that is, [the day] of the revelation of the righteous judgment from God,”

Rom 2:6, “Who [the Lord Jesus Christ] will render to each person according to his works.”

Rom 2:7, “To those on the one hand who on the basis of the expectation of a good work are seeking eternal life, [there is] glory, honor, and immortality.”

Rom 2:8, “But to those on the other hand who from selfish ambition indeed refuse to believe the truth but keep on obeying unrighteousness—anger and wrath!”

Rom 2:9, “[There is] pressure and distress against every soul of man who keeps on producing this evil, especially with reference to the Jew but also to the Gentile.”

Rom 2:10, “But [there is] glory and honor and prosperity to everyone who accomplishes the good, not only especially to the Jew but also to the Gentile.”

Rom 2:11, “For there is no partiality with God.”

Rom 2:12, “Therefore as many as have sinned without the Law, without the Law they will also perish, and so as many as have sinned in association with the Law will be judged through the Law.”

Rom 2:13, “For the hearers of the Law [are] not righteous men in the sight of God, but the doers of the principle will be justified.”

Rom 2:14, “For instance, whenever the Gentiles, who do not have the Law, do instinctively those things from the Law, these [Gentiles] not having the Law are a law unto themselves.”

Rom 2:15, “Who certainly are demonstrating the written-in-their-hearts practice of the Law, their conscience confirming the testimony (that is, their thoughts accusing or even defending themselves)”

Rom 2:16, “on the day in which God will judge the secrets of those men according to my gospel through Christ Jesus.”

Rom 2:17, “Now if you call yourself ‘*Jew*’ and are relying on the [Mosaic] Law, and you boast about relationship with God and you do,”

Rom 2:18, “and you know His will, and you approve those superior things because you are instructed from the Law,”

Rom 2:19, “and you have convinced yourself that you are a guide for the blind, a light for those in darkness,”

Rom 2:20, “an instructor of the ignorant, a teacher of immature ones, having a superficial form of knowledge and the doctrine in the Law,”

Rom 2:21, “you therefore, who teaches another, do you not teach yourself? You who publicly proclaim ‘*Stop stealing*’, do you steal?”

Rom 2:22, “You who say, ‘*Stop committing adultery*,’ do you commit adultery? You who detest idols, do you commit extortion?”

Rom 2:23, “You who keep boasting in the Law, through violation of the Law, do you dishonor God?”

Rom 2:24, “Consequently, ‘*The reputation of God is being slandered among the Gentiles because of you*,’ just as it stands written.”

Rom 2:25, “So on the one hand [spiritual] circumcision is of value, if you are accomplishing the Law; but on the other hand if you are a transgressor of the Law, your circumcision has become uncircumcision.”

Rom 2:26, “Therefore, if the uncircumcised Gentile [believer] observes the requirements from the Law [maybe they will and maybe they will not], will not his uncircumcision be evaluated as circumcision? [Yes, it will.]”

Rom 2:27, “In fact the physically uncircumcised [the Gentile], by fulfilling the Law, will judge you, the with-written-code-and-circumcision transgressor of the Law.”

Rom 2:28, “For he is not a Jew outwardly, neither is circumcision outwardly in the flesh,”

Rom 2:29, “but [he is] a Jew inwardly; that is, circumcision [is] of the heart by means of the Spirit, not by means of the written document, whose praise [is] not from man but from God.”

Chapter Three

Rom 3:1, “Therefore, what [is] the advantage to the Jew? Or what [is] the benefit of circumcision?”

Rom 3:2, “Much in every way. For example, in the first place because they were entrusted with the teachings from God.”

Rom 3:3, “What, then, is the situation? If certain ones refuse to believe [and they do], their unbelief will not nullify the faithfulness of God, will it?”

Rom 3:4, “Emphatically not! Rather God must be proved truthful, but every man a liar, just as it stands written, ‘*In order that You might be vindicated by means of Your doctrines and might be victorious while You are being criticized.*’”

Rom 3:5, “But if our unrighteousness demonstrates God’s righteousness [and it does], what are we to conclude? God, who inflicts wrath, is not unrighteous, is He? No. (I am presenting human viewpoint.)”

Rom 3:6, “Emphatically not! For otherwise [if this were true] how will God judge the world?”

Rom 3:7, “But if the truth of God by means of my promotion of what is untrue as true is caused to increase resulting in His glory, why, for instance, am I still judged as sinful?”

Rom 3:8, “In fact, [it is] not as we have been slandered and as certain ones are alleging that we say, ‘*Let us do evil things, in order that good things may come*.’ With reference to whom, their condemnation and punishment is deserved.”

Rom 3:9, “What, then, are we to conclude? Do we possess anything to shield us [from the justice of God]? Not at all! For we have already charged both the Jews and the Greeks that all are under the power of the sin nature.”

Rom 3:10, “Just as it stands written, ‘*There is not a righteous person, not even anyone*.’”

Rom 3:11, “There is not one who comprehends; there is not one who diligently searches for God.”

Rom 3:12, “All [unbelievers] have turned aside [into unrighteousness]. At the same time they have become depraved. There is not one who does what is right. There is not as much as a single person.”

Rom 3:13, “Their vocal cords are a grave which has been opened. They kept on deceiving [defrauding and using trickery] with their tongues. The venom of Egyptian cobras is under their lips;”

Rom 3:14, “whose mouth is full of cursing and bitterness;”

Rom 3:15, “their feet [are] quick to commit murder;”

Rom 3:16, “destruction and misery are in their way of life.”

Rom 3:17, “In fact they have not acknowledged [given due recognition to] the way of peace.”

Rom 3:18, “There is no respect for God before their eyes.”

Rom 3:19, “Now we recognize that whatever things the Law says, it speaks to those under the authority of the Law, that every mouth will be closed and the whole world will become accountable to God.”

Rom 3:20, “Therefore, by the works of the Law no human being will be justified in His presence [opinion, judgment], for through the Law [is] a consciousness of sin.”

Rom 3:21, “(Now the righteousness of God has been revealed, having been declared by the Law and the prophets, apart from the Law;”

Rom 3:22, “that is, the righteousness of God through faith in Jesus Christ for the benefit of all who believe, since there is no distinction.)”

Rom 3:23, “Because all have sinned and have fallen short of the glory of God,”

Rom 3:24, “receiving justification without payment by means of His grace through the redemption which is in Christ Jesus.”

Rom 3:25, “Whom God publicly displayed as the means of expiation through faith in His blood [spiritual death on the cross] for the demonstration of His righteousness because of the passing over of previously committed sins”

Rom 3:26, “because of the delay [in judgment] from God, for a demonstration of His righteousness at this present time, in order that He might be just even when He justifies the one who has faith in Jesus.”

Rom 3:27, “Where then [is] boasting? It is excluded. By what principle? By means of works? Definitely not! But by means of the principle of faith.”

Rom 3:28, “Therefore we conclude that man is justified by means of faith apart from the works of the Law.”

Rom 3:29, “Or [is He] the God of the Jews only? [Is He] not also [the God] of the Gentiles? Of course [He is] also [the God] of the Gentiles,”

Rom 3:30, “since God [is] one and the same [God], who will justify the circumcision [Jews] by means of faith and the uncircumcision [Gentiles] through faith.”

Rom 3:31, “Therefore, do we make the Law invalid through faith? Definitely not! On the contrary, we confirm the Law.”

Chapter Four

Rom 4:1, “Therefore, what shall we say that Abraham, our human forefather, has attained?”

Rom 4:2, “For if [assuming that] Abraham has been justified by means of works, he has something to be proud of, but not in relationship to God.”

Rom 4:3, “For what does the Scripture say? ‘*Now Abraham had believed in God [Jesus Christ], and so it was credited to him as righteousness*.’”

Rom 4:4, “But to the one who works [for salvation], his pay is not credited on the basis of grace but on the basis of debt.”

Rom 4:5, “But to the one who does not work [for salvation], but believes on Him who justifies the godless one [the unbeliever], his faith is credited as righteousness.”

Rom 4:6, “Just as David also communicates with reference to the blessing for the benefit of the person to whom God credits righteousness apart from works:”

Rom 4:7, “‘*Happinesses belong to those whose lawlessnesses have been forgiven and whose sins have been covered*.’”

Rom 4:8, “‘*Happy [is]the man against whom the Lord will never count sin.*’”

Rom 4:9, “[Is] this blessing then for the benefit of the circumcision [only] or for benefit of the uncircumcised also? In reply we say, ‘*His faith was credited to Abraham as righteousness*.’”

Rom 4:10, “How then was it [God’s righteousness] credited? While he was in circumcision or in uncircumcision? Not in circumcision but in uncircumcision.”

Rom 4:11, “In fact he received the mark of circumcision, a seal of the righteousness because of faith which [occurred] in the status of uncircumcision, so that he might be the prototype of all who believe during uncircumcision, in order that [divine] righteousness might be credited to them,”

Rom 4:12, “and the prototype of circumcision to those not from the circumcision [Jews] only but also to those who advance in the ranks from the source of the doctrine of our ancestor Abraham in uncircumcision.”

Rom 4:13, “For not through the Law [is] the promise to Abraham or to his seed that he will be the heir of the world, but through righteousness by means of faith.”

Rom 4:14, “For if [they are] heirs by means of the Law, and we assume they are, [then] that faith has been rendered void and that promise has been nullified.”

Rom 4:15, “For the Law brings about judgment and punishment, but where the Law does not exist, neither [does] transgression.”

Rom 4:16, “For this reason [it (the imputation of righteousness = salvation) is] by means of faith, in order that [it might be] in accordance with grace, that the promise [of salvation] might be reliable to all the seed, not only to those from the law, but also to those [Gentiles] from Abraham’s faith, who is the prototype with reference to all of us”

Rom 4:17, “(as it stands written, ‘*I have made you* [Abraham] *a father of many nations*.’) in the judgment of Him Whom he believed, the God [Jesus Christ] Who gives life to the dead ones, and calls those things which did not exist as existing,”

Rom 4:18, “who beyond hope [of sexual prosperity] believed on the basis of confident expectation, so that he might become the father of many nations according to that which had been spoken, ‘*So your descendents shall exist*.’”

Rom 4:19, “And so not becoming weak in faith, he understood completely his own [sexually] dead body, since he was approximately one hundred years old, likewise the deadness of Sarah’s womb,”

Rom 4:20, “(that is, with reference to the promise of God, he did not doubt by means of unbelief, but he was made strong by means of doctrine, having given glory to God”

Rom 4:21, “and having been absolutely certain that what He had promised, He is able also to accomplish.)”

Rom 4:22, “—and for this reason it [his faith] was credited to him as righteousness.”

Rom 4:23, “Now it was not written only because of him, that it was credited to him,”

Rom 4:24, “but also because of us, to whom it was destined to be credited, because we have believed on Him who raised Jesus our Lord from the dead,”

Rom 4:25, “Who was delivered over to judgment because of our transgressions, and was resurrected because of our justification.”

Chapter Five

Rom 5:1, “Therefore having been justified by faith, let us have harmony in relation to God through our Lord Jesus Christ.”

Rom 5:2, “Through Whom also we have access by means of faith into this grace in which we stand; and so let us have pride based on absolute confidence in the glory of God.”

Rom 5:3, “And not only [this], but also let us take pride in adversities, knowing that such suffering brings about perseverance.”

Rom 5:4, “And perseverance [brings about] approved integrity, and approved integrity [brings about] absolute confidence.”

Rom 5:5, “And absolute confidence [in God] never causes shame and disappointment, because the love for God has been poured out in our hearts through the Holy Spirit, Who was given to us for our benefit.”

Rom 5:6, “So Christ, while we were still [spiritually] helpless, yet at the right time He died as a substitute for the godless ones.”

Rom 5:7, “For instance, only rarely will someone die as a substitute for a righteous person. Indeed, as a substitute for a good person perhaps someone might even be brave enough to die.”

Rom 5:8, “But God demonstrates His own love toward us, in that while we were still sinners, Christ died [spiritually] as a substitute for us.”

Rom 5:9, “Much more therefore, having now been justified by His blood [spiritual death on the cross], we shall be delivered by the agency of Him from the [last] judgment.”

Rom 5:10, “For if while we were enemies, we were reconciled to God by means of the death of His Son, [and we were], much more, having been reconciled, we shall be delivered by means of His life.”

Rom 5:11, “And not only [this], but also we take pride in God through our Lord Jesus Christ, through Whom we have now received this reconciliation.”

Rom 5:12, “For this reason, just as through one man [Adam] sin entered into the world and [spiritual] death by means of [personal] sin, consequently in this manner [spiritual] death spread to all men, because all sinned [when Adam sinned].”

Rom 5:13, “Indeed before the Law, personal sin was in the world, but personal sin was not charged to anyone’s account when the Law did not exist.”

Rom 5:14, “Nevertheless, [spiritual] death ruled from Adam to Moses, even over those who had not sinned in the likeness of Adam’s transgression [original sin], who is a type of Him who was destined to come.”

Rom 5:15, “But not as that transgression [Adam’s original sin] so also is that gracious gift [work of Christ]. For if by the transgression of that one [Adam] the many died [spiritual death] [and they did], much more the grace of God; that is, the gift by means of the grace of the one Man, Jesus Christ, is available in super abundance to the many.”

Rom 5:16, “In fact the gift [is] not like [what occurred] through one who sinned. For on the one hand the judicial verdict [came] because of one transgression resulting in condemnation and punishment, but on the other hand that gracious gift [was given] because of many transgressions resulting in a judicial act of justification.”

Rom 5:17, “For if by the transgression of the one [Adam], [spiritual] death ruled through that one [and it did], much more those who receive in life the surplus of grace; that is, the gift of righteousness, shall rule through the One, Jesus Christ.”

Rom 5:18, “Consequently, therefore, as through one transgression [spiritual death was imputed] to all mankind resulting in condemnation, so also through one righteous act for all mankind [the righteousness of God was imputed] resulting in the justification of [eternal] life.”

Rom 5:19, “For as through the disobedience of one man [Adam] the many were appointed sinful, so also through the obedience of the One the many shall become righteous.”

Rom 5:20, “Now the Law came in as a side issue, in order that the transgression [of Adam] might be augmented. But where [personal] sin increased, grace increased in super abundance,”

Rom 5:21, “in order that just as the sin nature has ruled in the sphere of [spiritual] death, so also grace might rule by means of [imputed] righteousness because of eternal life through Jesus Christ our Lord.”

Chapter Six

Rom 6:1, “Therefore, what are we to conclude? Are we to continue in [the sovereignty of] the sin nature, in order that grace might increase?”

Rom 6:2, “Emphatically not! We who have died to the sin nature, how shall we still live with it?”

Rom 6:3, “Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His [spiritual] death?”

Rom 6:4, “Therefore, we have been buried together with Him through baptism into His death, in order that as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.”

Rom 6:5, “For if we have become united with [Him] in the likeness of His death [and we have], certainly we shall also be [united with Him in the likeness] of His resurrection.”

Rom 6:6, “Be knowing this that our old self has been crucified together with [Him], in order that the body of sin may be rendered powerless, so that we should no longer be slaves to the sin nature.”

Rom 6:7, “For he who has died has been set free from the sin nature.”

Rom 6:8, “Now if we died with Christ and we have, we believe that we shall also live with Him,”

Rom 6:9, “knowing that because Christ has been raised from the dead, He can never die. Death is no longer master over Him.”

Rom 6:10, “For that [spiritual death] which He died, He died once for all time with reference to sin; but that [resurrection life] which He lives, He lives with reference to the God.”

Rom 6:11, “So also you yourselves consider yourselves dead on the one hand with reference to the sin nature, but on the other hand living with reference to God in association with Christ Jesus.”

Rom 6:12, “Therefore, stop the sin nature ruling in your mortal body, with the result that you obey its desires.”

Rom 6:13, “And stop causing your members to serve as instruments of wrongdoing for the benefit of the sin nature, but place yourselves at God’s disposal as being alive from the dead, and your members as instruments of righteousness for the benefit of God.”

Rom 6:14, “For the sin nature will not control you; because you are not under law but under grace.”

Rom 6:15, “What, then, are we to conclude? Shall we sin because we are not under law, but under grace? Emphatically not!”

Rom 6:16, “Do you not know that the one to whom you present yourselves as slaves for the purpose of obedience, you are slaves to the one to whom you habitually render obedience, either of the sin nature resulting in death or of obedience resulting in righteousness.”

Rom 6:17, “Now [let us be] thankful to God that [although on the one hand] you kept on being slaves of the sin nature, on the other hand you have obeyed by means of the heart the example of the teaching for the purpose of which [example of teaching] you were committed.”

Rom 6:18, “And having been set free from the sin nature, you became enslaved to the righteousness [of God].”

Rom 6:19, “(I am using a human illustration [slavery] because of the weakness of your flesh [sin nature]). Therefore, just as you presented your members as slaves to impurity and to lawlessness resulting in lawlessness, so now present your members as slaves to righteousness resulting in sanctification.”

Rom 6:20, “For as long as you were slaves of the sin nature, you were free [independent] with reference to righteousness.”

Rom 6:21, “Therefore, what benefit were you having at that time from things which you are now ashamed, since the end of those things [is] death?”

Rom 6:22, “But now having been set free from the sin nature and having become slaves to God, you keep on having your benefit with reference to sanctification and your destiny, eternal life.”

Rom 6:23, “Certainly, the compensation paid by the sin nature [is] death, but God’s gracious gift [is] eternal life in Christ Jesus our Lord.”

Chapter Seven

Rom 7:1, “Or are you ignorant, brethren (surely I am communicating to those who know the Law) that the Law rules over mankind for as long a time as he lives?”

Rom 7:2, “For the wife under the authority of her husband has been bound to her husband by law while he is living, but if the husband has died, she has been released by the law from her husband.”

Rom 7:3, “So then, while her husband is living, if she has become married to another man, she shall be classified ‘an adulteress’. But if her husband has died, she is free from that law, so that she is not an adulteress, though she has become married to another man.”

Rom 7:4, “Therefore, my brethren, you also were put to death with reference to the Law by the body of Christ, with the result that you belong to another, to the One who has been raised up from the dead, in order that we might bear fruit to the benefit of God.”

Rom 7:5, “For while we were in the flesh, the sinful passions [trends or impulses], which [were] through the Law, were effective in our members, resulting in fruit-bearing in the sphere of [spiritual] death.”

Rom 7:6, “But now we have been freed from the Law by having died to that by which we were bound [our first marriage to the sin nature], with the result that we might serve in a new [marriage] by the Spirit, and not in the old [marriage] by the letter.”

Rom 7:7, “Therefore, what are we to conclude? [Is] the Law sin? Emphatically not! On the contrary, I did not understand the sin nature except through the Law. For instance, I did not even know about lust, except the Law kept on saying, ‘*You will not lust*.’”

Rom 7:8, “Now the sin nature, having seized the opportunity through the commandment, produced in me every [category of] lust. For apart from the Law the sin nature [is] dead [imperceptible].”

Rom 7:9, “Moreover at one time I was living apart from the Law, but when the [tenth] commandment came, the sin nature began to function,”

Rom 7:10, “and I was [spiritually] dead. And the [same] commandment which results in life was discovered by me to result in [spiritual and carnal] death.”

Rom 7:11, “For the sin nature, having seized the opportunity through the commandment, deceived me, and through it killed [me] [carnal death accompanying spiritual death].”

Rom 7:12, “Therefore indeed the Law [is] holy; that is, the commandment [is] holy, both righteous and absolute good.”

Rom 7:13, “Therefore did what is intrinsically good [the knowledge of the Law] become [spiritual/carnal] death in my case? Definitely not! But the sin nature [became death in my case], in order that it might appear as the sin nature, though producing [spiritual/carnal] death by means of what is intrinsically good in my case, in order that the sin nature might become sinful beyond measure by means of the commandment.”

Rom 7:14, “Certainly we know that the Law is spiritual, but I am fleshly, having been sold into slavery under the power of the sin nature.”

Rom 7:15, “For what I accomplished in the past and continue accomplishing now, I do not understand, because what I desire, this I am not practicing, but what I detest, this I keep on doing.”

Rom 7:16, “Now if I keep doing this thing which I do not desire [and I do], I agree with the Law that [it is] good.”

Rom 7:17, “But as the case really stands, I am no longer accomplishing the same thing [sin from the lust of the sin nature], but the living-in-me sin nature.”

Rom 7:18, “Indeed, I know that there does not reside in me; that is, in my human body, intrinsic good; for the resolve is present in me, but the honorable accomplishment—No!”

Rom 7:19, “For the intrinsic good which I will [purpose, desire] I am not doing, but the evil which I do not desire, this I keep on practicing.”

Rom 7:20, “Now if what I do not desire this very thing I keep doing, I am no longer bringing it about, but the living-in-me sin nature.”

Rom 7:21, “Consequently, I discover this principle in my desiring to do the honorable thing, that evil is present and ready in me.”

Rom 7:22, “For I delight in the law from God in relation to the inner man,”

Rom 7:23, “but I see a different principle in my members [physical body], being at war against the principle of my mind, and so making me a prisoner to the rule of the sin nature, which is in my members.”

Rom 7:24, “I [am] a miserable person! Who will rescue me from the body of this [spiritual/carnal] death?”

Rom 7:25, “Gratitude belongs to God through Jesus Christ our Lord. So then on the one hand with the mind, I myself serve the law of God, but on the other hand with my flesh the law of the sin nature.”

Chapter Eight

Rom 8:1, “Consequently now [there is] no condemnation [judgment] to those in Christ Jesus.”

Rom 8:2, “For the principle from the Spirit of Life has set you free in Christ Jesus from the principle of the sin nature and of [spiritual] death.”

Rom 8:3, “For what was impossible for the Law, because it was weak because of the flesh, God judged the sin nature in the flesh, by having sent His own Son in the likeness of the flesh consisting of the sin nature and for a sin-offering,”

Rom 8:4, “in order that the legal requirement of the Law might be fulfilled by us, who keep walking, not according to the flesh, but according to the Spirit.”

Rom 8:5, “For those who are [walking] in accordance with the flesh keep thinking about the things of the flesh, but those [who are walking] in accordance with the Spirit [keep thinking about] the things of the Spirit.”

Rom 8:6, “Consequently the thought pattern of the flesh [is] death, but the thought pattern of the Spirit [is] life and prosperity,”

Rom 8:7, “because the thought pattern of the flesh is hostile toward God; for it is not subordinate to the policy of God, because it is not able [to be subordinate].”

Rom 8:8, “Moreover those who are under the authority of the flesh are not able to please God.”

Rom 8:9, “However, you are not under the authority of the flesh but under the authority of the Spirit, since after all the Spirit of God dwells in you. But if anyone does not have the Spirit from Christ, this person does not belong to Him.”

Rom 8:10, “Now, if Christ [is] in you [and He is], on the one hand the body [is] dead because of the sin nature, but on the other hand the Spirit is life because of righteousness.”

Rom 8:11, “Now if the Spirit from Him who raised Jesus from the dead dwells in you [and He does], He who raised Christ from the dead will also make alive your mortal bodies by the agency of His Spirit who resides in you.”

Rom 8:12, “So then, brethren, we are not debtors to the flesh, with the result that we should live according to the flesh.”

Rom 8:13, “Indeed if assuming you live under the authority of the flesh, you are destined to [must] die; but if by means of the Spirit you put a stop to the actions of the body, you will live.”

Rom 8:14, “For as many as are being led by the Spirit of God, these are the sons of God.”

Rom 8:15, “For you have not received again an inner-life of slavery resulting in fear, but you have received the Spirit of adoption by agency of Whom we keep shouting, ‘*Abba, My Father*.’”

Rom 8:16, “The Spirit Himself testifies together with our human spirit that we are children of God.”

Rom 8:17, “Now if children, also heirs; on the one hand heirs of God, and on the other hand fellow-heirs with Christ, if indeed we become fellow-sufferers, that we might also be glorified with [Christ].”

Rom 8:18, “For I conclude that the sufferings of the present time [are] not comparable to the glory which is destined to be revealed for us.”

Rom 8:19, “Since the eager expectation of the creation waits eagerly for the revealing of the sons of God.”

Rom 8:20, “For the creation was subordinated to frustration [purposelessness], not willingly but because of Him who subordinated on the basis of hope.”

Rom 8:21, “Because the creation itself also shall be set free from the slavery to corruption and decay for the purpose of the freedom of the glory of the children of God.”

Rom 8:22, “Indeed we know that the entire material creation groans along with [us] and suffers agony together with [us] until now.”

Rom 8:23, “And not only [nature], but ourselves also, since we possess the foretaste and pledge [of future blessings] from the Spirit, even we ourselves groan within ourselves, eagerly awaiting the adoption—the redemption of our body.”

Rom 8:24, “Now with reference to that confident expectation we have been saved. But when an expectation is realized, it is not an expectation. So who has confident expectation for what he realizes?”

Rom 8:25, “However, if we have confident expectation for what we do not see [and we do], with fortitude we await eagerly.”

Rom 8:26, “In addition in the same way also the Spirit gives a helping hand to our weakness. For example, with reference to this principle we do not know how we should pray as it is necessary, but the Spirit Himself intercedes for us with inexpressible sighs.”

Rom 8:27, “Moreover He, who keeps on searching the hearts, knows what the thinking of the Spirit [is], so that according to God’s will He makes intercession in behalf of the saints.”

Rom 8:28, “In fact we know that to those who love God, He causes all things to work together for the purpose of good, to those who are the called ones according to the plan.”

Rom 8:29, “[We know] that whom He foreknew, He also foreordained [predestinated] conformed ones to the image of His Son, that He might be the first-born among many brethren.”

Rom 8:30, “And whom He foreordained [predestinated], these He also invited. And whom He invited these He also justified. And whom He justified, these He also glorified.”

Rom 8:31, “Therefore, what shall we say with reference to these things? If God [is] for us [and He is], who [is] against us?”

Rom 8:32, “He who did not even spare His own Son, but as a substitute for all of us delivered Him over to judgment, how shall He not also in association with Him graciously give to us all things?”

Rom 8:33, “Who will bring accusation against the elect of God? The One who justifies [vindicates] [is] God.”

Rom 8:34, “Who [is] the One who condemns? Christ Jesus [is] the One who died, but more importantly, Who was raised, Who is also at the right hand of God, Who also petitions on behalf of us.”

Rom 8:35, “Who shall separate us from the unconditional-love of Christ? Shall tribulation or anguish or persecution or famine or destitution or danger or sword?”

Rom 8:36, “As it stands written [Ps 44:22], ‘*For Your* *sake we are being put to death the whole day; we have been considered as sheep for slaughter*.’”

Rom 8:37, “Nevertheless, in all these things we win the supreme victory through the One who unconditionally loves us.”

Rom 8:38, “Therefore, I stand convinced that neither death nor life, neither angels nor rulers of angels, neither current events, nor future events, nor demonstrations of power,”

Rom 8:39, “neither heaven nor hell nor any other created thing shall be able to separate us from the love of God, which [is] in Christ Jesus our Lord.”

Chapter Nine

Rom 9:1, “I am telling the truth in Christ; I am not lying, my conscience bearing witness with me in the Holy Spirit,”

Rom 9:2, “that I have an intense sorrow and constant pain [grief] in my heart.”

Rom 9:3, “For I could wish that I myself would be accursed [and therefore] separated from Christ for the sake of my brethren [racial Jews], my fellow countrymen [national Jews] according to the flesh [earthly descent],”

Rom 9:4, “who are Israelites, to whom is the adoption, and the Shekinah glory, and the unconditional covenants, and the gift of the Law, and the worship of God, and the promises,”

Rom 9:5, “from whom [are] the fathers; in fact from whom [is] the Christ physically, the One who is over all things, the God, praised forever. Amen.”

Rom 9:6, “However, this [is] not to imply that the word of God has failed. For not all these [who have descended] from Israel [are] Israel;”

Rom 9:7, “neither because they are Abraham’s seed [are] all [racial Jews] the children [of the inheritance], but ‘*In Isaac your seed shall be elected* [designated for blessing].’”

Rom 9:8, “This means the physical descendants [racial Jews], these [are] not the children of God, but the children of the promise are considered as seed.”

Rom 9:9, “For example, the declaration of the promise [is] this, ‘*At this time I will return and Sarah will have a son*.’”

Rom 9:10, “And not only [the previous case history], but also Rebecca, when she became pregnant [had sex] from one man, Isaac our forefather;”

Rom 9:11, “for though having not yet been born, and though having not accomplished anything good or evil, in order that the purpose of the choice of God might remain,”

Rom 9:12, “not from works, but from Him Who chooses, it was said to her, ‘*The greater* [Esau = Edom] *will be subservient to the smaller* [Jacob = Israel]’.”

Rom 9:13, “Just as it stands written, ‘*I love that Jacob [Israel], but I hate that Esau [Edom]*.’”

Rom 9:14, “Therefore, what are we to conclude? [There is] no unrighteousness [wrongdoing, injustice] with God, is there? Emphatically not!”

Rom 9:15, “For instance He says to Moses, ‘*I will have mercy on whomever I show mercy, and I will have compassion on whomever I show compassion*.’”

Rom 9:16, “So then, [it is] not because of him who desires [mercy and compassion], nor because of him who exerts oneself to the limit of one’s powers in an attempt to run [after blessing], but from God who has mercy.”

Rom 9:17, “For the Scripture says about Pharaoh, ‘*For this very reason I have caused you to appear* [in history], *in order that I might demonstrate My power by means of you, and in order that My Person might be proclaimed throughout all the earth*.’”

Rom 9:18, “So then, He shows mercy on whom He desires, but whom He wishes He hardens.”

Rom 9:19, “Therefore, you will say to me, ‘*Why does He still find fault? Because who has resisted His purpose*?’”

Rom 9:20, “On the contrary, O mankind, you, who are you, who answers back to God? Can what is molded say to its molder, ‘*Why have you made me like this?*’ No of course not.”

Rom 9:21, “Or does not the potter have authority over the clay from the same lump to make one on the one hand a vessel for the purpose of honor, and on the other hand another for the purpose of dishonor? Of course he does.”

Rom 9:22, “Moreover, although willing to demonstrate His wrath and to reveal His omnipotence, God has endured with great patience vessels of wrath [unbelievers] having been prepared for destruction [the Last Judgment],”

Rom 9:23, “also in order that He might reveal the riches of His glory on vessels of mercy, which He previously prepared for glory,”

Rom 9:24, “even us whom He has elected, not only from Jews but also from Gentiles.”

Rom 9:25, “Just as it also says in Hosea, ‘*I will call the “Not My people”* [Gentiles], *“My people”* [royal family of God].’ And the one who has not been loved [Jewish unbelievers in the times of the Gentiles] as being loved [Jewish believers as members of the royal family].”

Rom 9:26, “‘*And it shall happen in the place where it was said to them, “You [are] not My people,” in that same place they shall be called, “Sons of the Living God”*.’”

Rom 9:27, “In fact, Isaiah speaks urgently with reference to Israel, ‘*If the number of the sons of Israel might be as the sands of the sea, the remnant shall be delivered.*’”

Rom 9:28, “‘*For the Lord will keep* [His] *promise on the earth, fulfilling and shortening* [the time].’”

Rom 9:29, “And so, just as Isaiah has prophesied, ‘*Except the Lord of the Armies* [Jesus Christ] *had left us a seed* [a spiritual seed of positive believers], *we would have become like Sodom, and we would have been made like Gomorrah*.”

Rom 9:30, “Therefore, what are we to conclude? That the Gentiles, who did not strive for righteousness, have attained righteousness; that is, the righteousness which [is] from the source of faith,”

Rom 9:31, “but Israel, who ran after the Law with [human self-] righteousness, has not achieved the purpose of the Law.”

Rom 9:32, “Why? Because [they did] not [pursue] by means of faith, but as if it could be done by means of works. They have stumbled over that rock of stumbling.”

Rom 9:33, “Just as it stands written, ‘*Behold I lay in Zion a Stone of stumbling, even a Rock which causes offense*, nevertheless, he who believes on Him will not be disappointed.’”

Chapter Ten

Rom 10:1, “Brethren, the desire of my heart and my prayer to God on behalf of them [Israel] [is] for [their] salvation.”

Rom 10:2, “For I testify about them that they have a zeal for God, but not as a result of full-knowledge.”

Rom 10:3, “For disregarding God’s righteousness, and by seeking to establish their own righteousness, they have not been obedient to the righteousness of God.”

Rom 10:4, “Because Christ [is] the termination of the Law resulting in righteousness to each one because he believes.”

Rom 10:5, “For example, Moses wrote about the righteousness which is by means of the Law, ‘*The man who keeps them* [My statutes and My judgments] *must continue to live by them*.’”

Rom 10:6, “But the righteousness by means of faith declares as follows: ‘*Do not think in your heart, “Who shall ascend into heaven?”*’ This means that Christ must descend [from heaven].”

Rom 10:7, “Or, *‘Who shall descend into the Abyss?*’ This means that Christ must rise up from the dead.”

Rom 10:8, “But what does it say, ‘*The message* [salvation through faith in Christ] *is near you in your mouth and in your heart.*’ That is, the message of faith which we proclaim.”

Rom 10:9, “If you will acknowledge with your mouth Jesus as Lord; that is, if you will believe in your heart that God has raised Him from the dead, you will be saved.”

Rom 10:10, “For with the heart, it is believed resulting in [imputed] righteousness, and with the mouth, it is acknowledged because of salvation.”

Rom 10:11, “Therefore the Scripture says, ‘*Everyone who believes on Him shall not be disappointed.*’”

Rom 10:12, “For there is no distinction between Jew and Gentile, because the same one [is] Lord of all, being generous to all those who call upon Him.”

Rom 10:13, “For ‘*whoever will call upon the name of the Lord will be saved*.’”

Rom 10:14, “But how shall they call on [the Lord Jesus Christ] in Whom they have not believed? Furthermore, how shall they believe in [Christ] Whom they have not heard? Furthermore, how shall they hear without a public herald?”

Rom 10:15, “Furthermore, how shall they proclaim the gospel unless they have been sent out? Just as it stands written, ‘*How timely [are] the feet of those who proclaim good news about intrinsic good things*.’”

Rom 10:16, “But not all have obeyed our gospel. For example Isaiah says, ‘*Lord, who has believed our message?*’”

Rom 10:17, “Consequently, that faith [comes] because of the message. Moreover, that message [comes] by means of a proclamation about Christ.”

Rom 10:18, “Therefore I say, they [the unbelieving Jews] have definitely heard [the gospel], haven’t they? On the contrary, certainly [they have], ‘*Their voice* [the silent testimony of the material universe] *has gone out to the entire earth, and their words* [the testimony of the existence of God] *to the ends of the inhabited earth*.’”

Rom 10:19, “Therefore I say, Israel [the unbelieving Jews] has definitely understood [the gospel], haven’t they? The first one, Moses, says, ‘*I will make you jealous because of a no-nation; I will make you angry over a nation without understanding*.’”

Rom 10:20, “Then Isaiah is particularly bold and says, ‘*I* [Jesus Christ] *was found by those* [Gentiles] *who were not looking for Me, I became known* [common grace] *to those* [Gentiles] *who did not ask about Me*.’”

Rom 10:21, “Moreover with reference to Israel He [Jesus Christ] says, ‘*I have extended My hands* [gospel invitation] *the entire day* [the age of Israel] *to a disobedient and obstinate people*.’”

Chapter Eleven

Rom 11:1, “Therefore I say, God has not rejected His people, has He? Emphatically not! For I also am an Israelite from the seed of Abraham, from the tribe of Benjamin.”

Rom 11:2, “God has not rejected His people whom He foreknew. Or do you not know what the Scripture says in [the story of] Elijah, when he pleaded to the God against Israel?”

Rom 11:3, “‘*Lord, they have killed your prophets; they have torn down your altars; and I alone was left, and they are seeking my life*.’”

Rom 11:4, “But what does the divine answer say to him? ‘*I have kept for Myself seven thousand honorable men, who have not bowed a knee to Baal*.’”

Rom 11:5, “Therefore, in the same manner also at the present time a remnant has come into existence according to a selection by means of grace.”

Rom 11:6, “Now if by means of grace [and it is], then not by means of works, otherwise grace is no longer grace.”

Rom 11:7, “What, then, are we to conclude? What Israel is constantly seeking [salvation], this it did not obtain, but the elect [Jewish believers] have obtained it; however the rest [Jewish unbelievers] were hardened.”

Rom 11:8, “Just as it stands written, ‘*God* *has given to them* *a state of mind of bewilderment, eyes for the purpose of not seeing, ears for the purpose of not hearing until this very day*.’”

Rom 11:9, “Also David says, ‘*May their table* [spiritual heritage of Israel] *be a snare and a trap and a stumbling block and so a retribution to them*.’”

Rom 11:10, “‘*Let their eyes be darkened for the purpose of not seeing, and constantly cause their backs to bend.*’”

Rom 11:11, “I say then, they did not stumble so as to fall, did they? Definitely not! But because of their transgression [refusal to believe in Christ] the salvation [message] belongs to the Gentiles, in order that they might be provoked to envy.”

Rom 11:12, “Now if their transgression [becomes] the riches for the advantage of the world and their failure [becomes] the riches for the Gentile [and it does], how much more [will be] their fullness?”

Rom 11:13, “(But I am speaking to you, the Gentiles. Therefore, inasmuch as I am the apostle to the Gentiles, I am honoring my ministry,”

Rom 11:14, “if somehow, I might provoke to envy my race and might save some from them.)”

Rom 11:15, “For if their loss [has become] the reconciliation of the world [and it has], what [will be] their acceptance but life from the dead?”

Rom 11:16, “Moreover, if the first fruits [Abraham, Isaac, and Jacob] [are] holy [and they are], the lump [OT believers] [is] also; and if the root [Jesus Christ] [is] holy [and it is], the branches [believers of Church Age] [are] also [holy].”

Rom 11:17, “Moreover, if some of the branches [Jewish unbelievers of Church Age] were broken off [temporal and eternal judgment] [and they were], and you [Gentile believers of Church Age], being a wild olive tree, have been grafted in among them [Jewish believers] and have become co-partners [with Jewish believers] of the richness [temporal and eternal blessings] of the root [Jesus Christ] of the olive tree [God’s plan],”

Rom 11:18, “stop exulting yourselves by degrading the branches [Jewish unbelievers]. Now since you are exalting yourselves by degrading [them], you do not sustain the root, but the root [sustains] you.”

Rom 11:19, “Therefore, you will object, ‘The branches were broken off, in order that I [Gentile believer] might be grafted in.’”

Rom 11:20, “Quite right! Because of unbelief they were broken off, but you stand because of faith [in Christ]. Stop thinking proud thoughts, but respect [God].”

Rom 11:21, “For if God did not spare the natural branches, neither will He spare you [Gentile believer guilty of anti-Semitism].”

Rom 11:22, “Consequently, consider the goodness and the severity of God, on the one hand severity to those who fell, but on the other hand the goodness of God to you, if you persist in the sphere of goodness, otherwise, you also shall be cut off [cycles of discipline].”

Rom 11:23, “In fact those [Israel] also, if they do not persist in their unbelief, they will be grafted in; for God is able to graft them in again.”

Rom 11:24, “For since you [Gentiles] were cut off from [what is] by nature a wild olive tree, and contrary to nature you were grafted into a cultivated olive tree [the Church], how much more shall these [believing Jews] who [are] natural [branches] be grafted into their own olive tree?”

Rom 11:25, “Now brethren, I do not wish you to be ignorant of this mystery, in order that you stop being wise in your own estimation, that hardening in part has happened to Israel until which time the fullness of the Gentiles has come in.”

Rom 11:26, “And then in this manner all Israel [Tribulational believers] shall be delivered, just as it stands written, ‘*The Deliverer will come from Zion, He will remove the godless ones from Jacob*.”

Rom 11:27, “Also‘*This [is] the covenant to them from Me*,’ when I have removed their sins.”

Rom 11:28, “On the one hand with respect to the gospel, they are [regarded as] enemies because of you, but on the other hand as far as their election is concerned, they are beloved because of their fathers.”

Rom 11:29, “For the grace benefits and invitation from God [are] irrevocable.”

Rom 11:30, “Therefore just as at one time you had been disobedient to God, but now you have received mercy because of their disobedient unbelief,”

Rom 11:31, “so also now these [Jews] have disobeyed because of the mercy belonging to you, in order that now they [Jewish remnant] also might receive mercy.”

Rom 11:32, “For God has locked up the entire human race because of disobedience, in order that He might have mercy on the entire human race.”

Rom 11:33, “Oh, the inexhaustibility of His wealth both of the wisdom and knowledge of God! How unsearchable [are] His decisions and untraceable [are] His ways!”

Rom 11:34, “For who has known the thinking of the Lord, or who has become His advisor?”

Rom 11:35, “Or who has given to Him first, so that it will be paid back to him?”

Rom 11:36, “Because all things [are] from the source of Him and through the agency of Him and for Him, the glory belongs to Him forever. I believe it.”

Chapter Twelve

Rom 12:1, “Therefore, I urge you, brethren, because of the compassions from God, offer your bodies as a living, holy sacrifice well-pleasing to God—your rational service.”

Rom 12:2, “Also, stop being molded [shape one’s behavior] to this age, but be transformed by the renewal of your thinking [renovation of your thought], that you may prove what the will of God [is], namely, the good, the pleasing, and the complete.”

Rom 12:3, “Therefore I say by virtue of the grace which has been given to me to everyone who is among you stop thinking of self in terms of arrogance beyond what you ought to think, but think for the purpose of being rational without illusion, as God has assigned to each one the standard from doctrine.”

Rom 12:4, “For example, just as we have many parts in one body and all the parts do not have the same function,”

Rom 12:5, “so we, the many, are one body in Christ, and individually parts of one another.”

Rom 12:6, “And since we have different gifts according to the grace given to us, if the spiritual gift of prophecy, [then prophesy] in agreement with the doctrine,”

Rom 12:7, “if service, [then serve] in the sphere of the gift of service, if teaching, [then teach] in the sphere of the gift of teaching,”

Rom 12:8, “if comforting and encouraging, [then comfort and encourage] in the gift of comforting and encouraging; he who shares, with genuine generosity; he who manages administration, with diligence; he who performs acts of mercy, with graciousness.”

Rom 12:9, “Your love [must be] non-hypocritical. Despise evil; adhere to the good.”

Rom 12:10, “With reference to your brotherly love, [be] devoted to each other; with reference to your honor, esteem others more highly [than yourself];”

Rom 12:11, “with reference to diligence [in living the spiritual life], [do] not [be] negligent ones; with reference to the Spirit, be enthusiastic; with reference to the Lord, serve [as an ambassador];”

Rom 12:12, “with reference to confidence, be rejoicing; with reference to the pressure of undeserved suffering, stand fast; with reference to prayer, persist;”

Rom 12:13, “with reference to the needs of the saints, be sharing; make an intense effort to show hospitality.”

Rom 12:14, “Speak well of [thank, bless] those who persecute you; keep on speaking well and do not curse.”

Rom 12:15, “Rejoice with those who rejoice; weep with those who weep.”

Rom 12:16, “Be thinking the same thing toward each other. Stop thinking in terms of arrogance, but associate with humble people. Stop being wise in your own estimation.”

Rom 12:17, “Never pay back evil for evil. Give careful consideration to honorable conduct in the sight of all men.”

Rom 12:18, “If [it is] possible [and it is], as much as it depends on you, live in harmony with all men.”

Rom 12:19, “Stop avenging yourselves, beloved, instead give place to wrath [punishment from God], for it stands written, “‘*Punishment belongs to Me, I will repay,’ says the Lord*.”’”

Rom 12:20, “But, if your enemy is hungry, feed him, if he is thirsty, give him a drink; for by doing this you will pile up coals of fire on his head.”

Rom 12:21, “Stop being conquered by evil, but conquer evil by means of the good.”

Chapter Thirteen

Rom 13:1, “All persons must subordinate themselves to governing authorities. For there is no authority except by God, and those, which do exist, have been delegated by God.”

Rom 13:2, “Therefore, those who resist this authority have opposed the ordinance of God; in fact those who oppose shall receive condemnation and punishment to themselves.”

Rom 13:3, “For example, those in authority are not a cause of fear because of good function, but because of evil function. Really, do you desire not to fear the authority? Keep on doing good, and you will have recognition from it [the authority].”

Rom 13:4, “For he is an agent of God to you for the purpose of good. However, if you do evil, keep on being afraid, because he does not wear the sword for nothing. For he is the agent of God, an avenger for the purpose of punishment [divine wrath] to the one who practices evil.”

Rom 13:5, “For this reason, [it is] necessary to be subordinate [to governing authorities], not only because of this punishment, but also because of the conscience.”

Rom 13:6, “So, for this reason also, keep on paying taxes. For they are public servants of God, continually focusing on this same thing.”

Rom 13:7, “Fulfill your obligations to all: to whom taxes, taxes; to whom indirect taxes, indirect taxes; to whom respect, respect; to whom honor, honor.”

Rom 13:8, “Owe nothing to anyone except to love one another; for the one who loves the other [believer of a different personality] has fulfilled the Law.”

Rom 13:9, “For instance, the [commands]: ‘*You shall not commit adultery, You shall not commit murder, You shall not steal, You shall not lust,*’ and if [there is] any other commandment [and there is], it is summed up in this principle, ‘*You shall love your neighbor as yourself.*’”

Rom 13:10, “This love does not produce evil to his neighbor. Therefore this love [is] the fulfillment of the Law.”

Rom 13:11, “Also do this, because recognizing the time, that [it is] already time for you to wake up from sleep; for now our deliverance is nearer than when we believed.”

Rom 13:12, “The night is far gone, and the day is approaching. Therefore, let us lay aside the works of darkness and let us put on the armor of light.”

Rom 13:13, “Let us walk in an appropriate manner as in the daytime [the spiritual life], not in gluttonous feasts and drinking parties, not in sexual lasciviousness and licentiousness, not in strife and jealousies.”

Rom 13:14, “But put on the Lord Jesus Christ and stop making provision for your flesh [the sin nature] with reference to its lusts.”

Chapter Fourteen

Rom 14:1, “Now receive the one who is weak in doctrinal understanding and acceptance, not for the purpose of getting into quarrels about opinions.”

Rom 14:2, “On the one hand, the one category believes that he may eat all things, on the other hand, the one who is weak eats vegetables.”

Rom 14:3, “He who eats must stop treating with contempt the one who does not eat. Furthermore, he who does not eat must stop judging that one who keeps on eating. For God has welcomed him.”

Rom 14:4, “You, who are you who keeps judging another’s house slave? To his own lord he stands or falls. In fact he will hold his ground, because the Lord is able to make him stand.”

Rom 14:5, “For example, on the one hand this one considers one day greater than another day, on the other hand that one considers every day [alike]. Each person must be fully convinced and certain in his own thinking.”

Rom 14:6, “He who thinks that each day is important [mature believer], thinks each day is important for the benefit of the Lord. And he who eats [anything he wants], eats to the Lord, because he gives thanks to God. In fact he who does not eat [weak believer] does not eat for the benefit of the Lord, and he gives thanks to God.”

Rom 14:7, “For not one of us lives for himself, and not one [of us] dies for himself.”

Rom 14:8, “For whether we live, we live for the benefit of the Lord, or whether we die, we die for the benefit of the Lord. Therefore whether we live or whether we die, we are the Lord’s.”

Rom 14:9, “You see, for this reason, Christ died and lived, in order that He might be Lord over both dead and living.”

Rom 14:10, “Now you, why do you judge your brother? Or you also, why do you treat your brother with contempt? Since all will appear at the tribunal-judgment seat of God.”

Rom 14:11, “For it stands written, ‘*As I live,’ says the Lord, ‘Every knee shall bow to Me, and every tongue shall praise God*’.”

Rom 14:12, “So, therefore, each one of us shall give an account to God concerning himself.”

Rom 14:13, “Therefore, let us no longer judge each other, but rather determine this—not to place an obstacle or a temptation in front of his brother.”

Rom 14:14, “I know and have been convinced by the Lord Jesus that nothing [is] unclean by means of itself except to the one who considers something to be unclean, to that one [it is] unclean.”

Rom 14:15, “Therefore if because of food your brother is offended [irritated, insulted] [and he is], you no longer walk according to unconditional love. Because of your food stop destroying [the spiritual life of] that one on behalf of whom Christ died.”

Rom 14:16, “Therefore, your good must not be slandered [maligned, criticized].”

Rom 14:17, “For the kingdom of God is not eating and drinking but righteousness, harmony, and a superabundance of happiness by means of the Holy Spirit.”

Rom 14:18, “For he who serves Christ in this [is] pleasing to God and respected by men.”

Rom 14:19, “Consequently therefore, let us run after the things related to harmony and the things related to each other’s edification.”

Rom 14:20, “Because of food do not tear down the work of God. To be sure all [foods] are clean, but evil to the man who by eating gives offense.”

Rom 14:21, “[It is] better not to eat meat nor to drink wine, nor [do anything else] by which your brother is offended.”

Rom 14:22, “You there! The doctrine, which you have, keep it to yourself before God. Happy is that one who does not condemn himself in what he approves.”

Rom 14:23, “But he who doubts is condemned [by his weak conscience], if he eats [contrary to his taboo], because [he does] not [eat] on the basis of what he believes. And whatever [is] not [eaten] on the basis of what is believed is equal to sin.”

Chapter Fifteen

Rom 15:1, “Now we the strong are obligated to keep bearing the weaknesses of the weak and not to accommodate ourselves.”

Rom 15:2, “Each one of us must accommodate his neighbor because of the good [the plan of God] for the purpose of edification.”

Rom 15:3, “For even Christ did not accommodate Himself, but as it stands written, ‘*The insults of those who insulted You* *fell on Me*.’”

Rom 15:4, “For everything that has been written before was written for the purpose of our instruction, in order that through perseverance and encouragement from the Scriptures we might have confidence.”

Rom 15:5, “Now may the God who produces perseverance and encouragement give to you the same thinking among one another according to the standard of Christ Jesus,”

Rom 15:6, “in order that with one motivation by one voice you may glorify the God, even the Father of our Lord Jesus Christ.”

Rom 15:7, “Therefore, receive one another, even as Christ has received you for the purpose of the glory of God.”

Rom 15:8, “Now I keep on asserting that Christ has become a minister to the circumcision on behalf of the truth of God to confirm the promises to the fathers,”

Rom 15:9, “and that the Gentiles might glorify God for [His] mercy, just as it stands written, ‘*Because of this I will praise You among the Gentiles and I will sing hymns to Your Person*.’”

Rom 15:10, “And again he [Moses] says, ‘*Rejoice, O Gentiles, with His people*.’”

Rom 15:11, “And again, ‘*Praise the Lord all you Gentiles, and applaud Him all you peoples*.’”

Rom 15:12, “And again Isaiah says [11:10], ‘*The Root of Jesse will exist, even He who shall rise up to rule over the Gentiles. In Him the Gentiles shall have confidence.*’”

Rom 15:13, “Now may the God who produces confidence fill you with all happiness and prosperity by means of what you believe, in order that you may abound in confidence by means of the power of the Holy Spirit.”

Rom 15:14, “In fact, my brethren, even I myself am convinced concerning you that you yourselves are indeed full of goodness, having been filled with all knowledge, being able also to admonish [have a corrective influence on] each other.”

Rom 15:15, “Indeed, I have written you more boldly on some points in such a way as reminding you again, because of the grace which has been given to me by the agency of God,”

Rom 15:16, “in order that I might be a minister of Christ Jesus to the Gentiles, ministering as a priest the gospel of God, in order that the offering consisting of the Gentiles might become acceptable, having been sanctified by the agency of the Holy Spirit.”

Rom 15:17, “Therefore, I take pride in Christ Jesus with reference to those things that pertain to God.”

Rom 15:18, “For example, I will not presume to speak about anything except what Christ has accomplished through me, resulting in the obedience of the Gentiles, in word and in action,”

Rom 15:19, “by the power of the signs and wonders, in the power of the Spirit of God; so that from Jerusalem on a circuit as far as Illyricum, I have brought to completion the good news of Christ.”

Rom 15:20, “In fact in the following manner I consider it an honor to proclaim the gospel: not where Christ has been mentioned, in order that I might not build on another’s foundation,”

Rom 15:21, “but just as it stands written, [Isa 52:15], ‘*Those* [Gentiles] *to whom it was not reported concerning Him shall see; and those who have not heard will comprehend.*’”

Rom 15:22, “For this reason also I kept on being prevented many times from coming to you;”

Rom 15:23, “but now no longer having a place [for ministry] in these regions, and having the desire to come to you for many years,”

Rom 15:24, “as soon as I go to Spain. For I expect to visit you while passing through, and by you to be assisted to that place, when first I have enjoyed you for a while.”

Rom 15:25, “But now I go to Jerusalem, helping the saints.”

Rom 15:26, “For Macedonia and Achaia have decided with pleasure to make a considerable contribution for the poor of the saints in Jerusalem.”

Rom 15:27, “Yes, they have decided with pleasure. In fact they are obligated to them. For if the Gentiles have shared in spiritual things belonging to them [Jews] and they have, they [the Gentiles] are certainly obligated to minister to them in material things.”

Rom 15:28, “Therefore, when I have accomplished this and have myself certified this production to them, I will go to Spain by means of you.”

Rom 15:29, “Now I know that when I come to you, I shall come in fullness of blessing from Christ.”

Rom 15:30, “Now I encourage you, brethren, by our Lord Jesus Christ and through the Spirit’s unconditional-love that you join me in a team effort in your prayers to God on behalf of me,”

Rom 15:31, “in order that I may be delivered from those who are disobedient in Judea, and that my ministry to Jerusalem might become acceptable to the saints,”

Rom 15:32, “so that in happiness when I come face to face with you by the will of God I may rest and relax with you.”

Rom 15:33, “Now the God who produces peace [be] with all of you. Amen.”

Chapter Sixteen

Rom 16:1, “Now I recommend to you, Phoebe, our sister, who is an agent [official representative] of the church which [is] at Cenchrea,”

Rom 16:2, “that you welcome her in the Lord in a manner worthy of the saints, and that you stand by to help her in whatever matter she might have need of you; for she herself has also been of great assistance to many, even of me myself.”

Rom 16:3, “Greet Prisca and Aquila, fellow-workers with me in Christ Jesus,”

Rom 16:4, “who are of such a quality that they have risked their necks for my life, to whom not only I give thanks but also all the churches of the Gentiles.”

Rom 16:5, “Also [give my regards to] the church in their home. Greet Epaenetus, my beloved friend, who is the first fruits [first convert] from Asia for Christ.”

Rom 16:6, “Pay my respects to Mary, who has worked hard for you with reference to many things.”

Rom 16:7, “Pay my respects to Andronicus and Junia, my fellow countrymen and my fellow prisoners, who are outstanding among the missionaries, who also were in Christ before me.”

Rom 16:8, “Pay my respects to Ampliatus, my dear friend in the Lord.”

Rom 16:9, “Pay my respects to Urbanus, our co-worker in Christ, and Stachys, my dear friend.”

Rom 16:10, “Pay my respects to Apelles, the tried and true one in Christ. Pay my respects to those from the household of Aristobulus.”

Rom 16:11, “Give my regards to Herodion, my fellow countryman. Give my regards to those from the household of Narcissus, those who are in the Lord.”

Rom 16:12, “Give my regards to Tryphaena and Tryphosa, who have and continue to work hard in the Lord. Give my regards to my dear friend Persis, who has worked in the Lord with reference to many things.”

Rom 16:13, “Pay my respects to Rufus, an outstanding [believer] in the Lord; also pay my respects to his mother and mine.”

Rom 16:14, “Give my regards to Asyncritus, Phlegon, Hermes, Patrobas, Hermas and the brethren associated with them.”

Rom 16:15, “Give my regards to Philologus and Julia, Nereus and his sister, and Olympus, and all the saints associated with them.”

Rom 16:16, “Greet each other with a holy kiss. All the churches of Christ greet you.”

Rom 16:17, “Now I urge you, brethren, look out for and avoid those who are causing dissensions and apostasies contrary to the teaching which you have learned. In fact, stay away from them.”

Rom 16:18, “For such [believers] do not serve our Lord Christ, but their own emotion, and by their smooth, false eloquence and flattering speech they deceive the hearts of the unsuspecting.”

Rom 16:19, “Certainly, the report of your obedience has become known to all; therefore because of you I am delighted, but I want you to be wise with reference to the good [the execution of the spiritual life], and pure with reference to the evil.”

Rom 16:20, “In fact, the God who produces reconciliation will crush Satan under your feet in a short time. The grace belonging to our Lord Jesus [is] with all of you.”

Rom 16:21, “Timothy, my co-worker, greets you; also Lucius and Jason and Sosipater, my fellow countrymen.”

Rom 16:22, “I, Tertius, who wrote this epistle, pay my respects to you in the Lord.”

Rom 16:23, “Gaius, my host and [the host] of the entire church, greets you. Erastus, the city treasurer, greets you, also the brother Quartus.”

Rom 16:24, This verse is not in the original manuscript.

Rom 16:25, “Now to Him who is able to strengthen you according to my gospel and proclamation about Jesus Christ, according to the revelation of the mystery, which has been concealed during the eternal ages,”

Rom 16:26, “but now is revealed through even the prophetic Scriptures by the command of the eternal God, having been made known to all the Gentiles for the purpose of obedience to doctrine,”

Rom 16:27, “to the only wise God, through Jesus Christ, to Whom [is] the glory forever. Amen.”

1 Cor 1:1, “Paul, the commissioned apostle from Christ Jesus by the will of God, and Sosthenes, my fellow-believer,”

1 Cor 1:2, “to the church of God which is in Corinth, to those having been sanctified in Christ Jesus, to those appointed saints, together with all those who call upon the person of our Lord Jesus Christ in every place, their [Lord] and ours.”

1 Cor 1:3, “Grace to you and prosperity from God our Father and the Lord Jesus Christ.

1 Cor 1:4, “I give thanks to my God at all times on behalf of you because of the grace from God, which has been given to you in Christ Jesus,”

1 Cor 1:5, “that in everything you have become rich in Him by means of all communication of doctrine and all knowledge”

1 Cor 1:6, “(just as the testimony about Christ was guaranteed [confirmed] in you),”

1 Cor 1:7, “so that you are not lacking in any [spiritual] gift, while eagerly awaiting the revelation of our Lord Jesus Christ,”

1 Cor 1:8, “who will also strengthen you until the end, the blameless ones on the day of our Lord Jesus Christ.”

1 Cor 1:9, “God is faithful, by means of Whom you were called for the purpose of fellowship with His Son, Jesus Christ our Lord.”

1 Cor 1:10, “Now I exhort you, brethren, through the person of our Lord Jesus Christ, that all of you agree with one another, and that there be no divisions among you, but that you may be mended by means of the same mind and by means of the same opinion.”

1 Cor 1:11, “For it was reported to me concerning you, my brethren, by those of Chloe’s household, that there is discord among you.”

1 Cor 1:12, “Now I am saying this because each one of you says, ‘I am for Paul,’ or ‘I am for Apollos,’ or ‘I am for Peter,’ or ‘I am for Christ.’”

1 Cor 1:13, “Has Christ been divided? Paul was not crucified for you, was he? Or were you baptized into the name of Paul?”

1 Cor 1:14, “I give thanks that I baptized none of you except Crispus and Gaius,”

1 Cor 1:15, “in order that no one may say that you were baptized into my name.”

1 Cor 1:16, “Now I also baptized the household of Stephanas; beyond that I do not know if I baptized any other [person].”

1 Cor 1:17, “For Christ did not send me to baptize, but to proclaim the gospel, not in cleverness of speech, in order that the cross of Christ might not be rendered void.”

1 Cor 1:18, “For the doctrine about the cross on the one hand keeps on being foolishness to those who are perishing, but on the other hand it keeps on being God’s power to us who are being saved.”

1 Cor 1:19, “For it stands written,

‘*I will destroy the wisdom of the wise men* [rationalism],

*and I will reject the understanding of the intellectuals* [empiricism].’”

1 Cor 1:20, “Where is the intellectual? Where is the theology professor? Where is the debater of this age? Has not God shown the wisdom of the world to be foolishness?”

1 Cor 1:21, “For since in the wisdom of God, the world [of unbelievers] did not come to know God through its own wisdom, God determined through the ‘foolishness’ of a proclamation to save those who are believing.”

1 Cor 1:22, “In fact because the Jews keep asking for signs and the Greeks keep seeking for wisdom;”

1 Cor 1:23, “indeed we are proclaiming Christ having been crucified; on the one hand, to the Jews [it is] heresy [a scandal], and on the other hand to the Greeks [it is] idiocy [foolishness],”

1 Cor 1:24, “but to those who are the elect, both Jews and Greeks, Christ is the power of God and the wisdom of God.”

1 Cor 1:25, “Because the stupidity of God is wiser than mankind, and the weakness of God is stronger than mankind.”

1 Cor 1:26, “For consider your calling, fellow-believers, that there are not many intellectuals according to human standards, not many powerful, not many noblemen.”

1 Cor 1:27, “But God has chosen the ‘stupid’ ones of the world in order that He might put to shame the intellectuals, and God has chosen the weak ones of the world in order that He might put to shame the powerful ones,”

1 Cor 1:28, “and God has chosen the insignificant ones of the world and the rejected, the non-existent ones, in order that He might render powerless the existing ones,”

1 Cor 1:29, “in order that nobody may boast in the presence of God.”

1 Cor 1:30, “But because of Him you keep on being in Christ Jesus, who became to us the wisdom from God, both the righteousness and the sanctification and the redemption,”

1 Cor 1:31, “in order that just as it stands written, ‘*The one who boasts must boast on account of the Lord*’.”

Chapter Two

1 Cor 2:1, “In fact when I came face-to-face with you, brethren, I did not come with superiority of speech or wisdom, while proclaiming to you the mystery of God.”

1 Cor 2:2, “For I determined not to know anything among you except Jesus Christ, and Him having been crucified.”

1 Cor 2:3, “Indeed, I was with you with weakness and with apprehension and with much trembling.”

1 Cor 2:4, “And so my doctrine and my preaching were not by means of persuasive words of wisdom, but by means of the demonstration of the Spirit and [God’s] power,”

1 Cor 2:5, “in order that your faith may not be in the wisdom of men but in the power of God.”

1 Cor 2:6, “Instead we keep on communicating wisdom among mature believers, yet not the wisdom of this age, nor of the rulers of this age who are perishing.”

1 Cor 2:7, “But we keep on communicating God’s wisdom as a mystery, the hidden [wisdom], which God decided upon before the dispensations for our glory,”

1 Cor 2:8, “which [wisdom] none of the rulers of this age have understood; for if they had understood, they would not have crucified the Lord of glory.”

1 Cor 2:9, “But just as it stands written, ‘*Things which the eye has not seen and the ear has not heard, in fact it has not entered into the heart of man,*’ the things which God has prepared for those who keep on loving Him.”

1 Cor 2:10, “But God has revealed [them] to us through the Spirit; for the [human] spirit investigates all things, even the deep things of God.”

1 Cor 2:11, “For who among mankind understands human matters except the man’s inner self [spirit] which [is] in him? In the same manner also divine matters no one comprehends except the Spirit of God.”

1 Cor 2:12, “Now we have not received the spirit of this world [cosmic thinking], but the spirit which [is] from God [the Holy Spirit], in order that we might understand the things which have been graciously given to us by God,”

1 Cor 2:13, “which things we are also communicating, not by means of the teachings from human wisdom, but by means of the teachings from the Spirit by explaining [comparing, combining, interpreting] spiritual things to the spiritual ones.”

1 Cor 2:14, “But the soulish man does not accept the things of the Spirit of God; for they are foolishness to him, and so he is not able to understand, because they are spiritually examined.”

1 Cor 2:15, “But the spiritual man examines [and discerns] all [spiritual] things, yet he himself is examined [and discerned] by no one.”

1 Cor 2:16, “‘*For who has known the thinking of the Lord, so that he should instruct Him?*’ But we have the thinking of Christ [the word of God].”

Chapter Three

1 Cor 3:1, “But I, brethren, am not able to speak to you as spiritual, but as carnal, as infants in Christ.”

1 Cor 3:2, “I gave you milk to drink, not food; for you continued to not yet be able [to eat it]. But even now, you are still not able.”

1 Cor 3:3, “For you are still carnal. For since there is rivalry and strife among you, are you not carnal ones, in fact walking in the same manner as mankind?”

1 Cor 3:4, “For whenever anyone asserts, ‘I have a special relationship with Paul’ but another ‘I have a special relationship with Apollos,’ are you not fellow men?”

1 Cor 3:5, “Therefore, what is Apollos? Furthermore, what is Paul? Servants, through whom you had believed, really as the Lord has given to each one for his benefit.”

1 Cor 3:6, “I planted, Apollos watered, but God caused the growth.”

1 Cor 3:7, “Therefore neither the one who plants is anything, nor the one who waters, but the One who causes growth, God!”

1 Cor 3:8, “Now the one who plants and the one who waters are one and the same, but each one will receive his own reward on the basis of his own work.”

1 Cor 3:9, “For we are God’s co-workers; you are God’s cultivated field, God’s building.”

1 Cor 3:10, “On the basis of the grace of God, which was given to me for my benefit, as a wise master builder I laid the foundation, and another is building. But let each [believer] see to it that he builds upon [the foundation].”

1 Cor 3:11, “For no one is able to lay a foundation other than the laid one, which is Jesus Christ.”

1 Cor 3:12, “If anyone builds upon the foundation gold, silver, valuable gems, various kinds of woods, grass, straw,”

1 Cor 3:13, “the spiritual accomplishment of each person will become visible; for the day reveals [it], because it will be made fully known by means of fire; that is, the fire will test what sort of accomplishment is the accomplishment of each person.”

1 Cor 3:14, “If the work of anyone survives, which he has built, he will receive a reward.”

1 Cor 3:15, “If the work of any person is completely burned up, he will suffer loss, but he himself will be saved, but [he will be saved] in this manner as through fire.”

1 Cor 3:16, “Do you not understand that you are the temple of God, and the Spirit of God lives in you?”

1 Cor 3:17, “If anyone corrupts the temple of God, God will destroy that one. For the temple of God is sacred, who by your very nature you are.”

1 Cor 3:18, “A person must stop continuing to deceive himself. If anyone thinks that he is wise among you in this age, and he does, he must begin to become foolish [believe that he has no spiritual understanding], in order that he might begin to become wise.”

1 Cor 3:19, “For the wisdom of this world is nonsense in the judgment of God. For it stands written, ‘*He is the One who catches the wise in their cunning*.’”

1 Cor 3:20, “and furthermore, ‘*The Lord knows the designs* [thoughts, reasonings] *of the wise, that they are useless* [pointless]’.”

1 Cor 3:21, “Therefore, no one must boast in people. For all things [the unique plan and spiritual life of the Church Age] are yours,”

1 Cor 3:22, “whether Paul or Apollos or Cephas; whether the world or the life or the death; whether present things or future things; all things [are] yours.”

1 Cor 3:23, “In fact, you belong to Christ, and Christ belongs to God.”

Chapter Four

1 Cor 4:1, “A person must consider us in this manner, as servants of Christ and administrators of the mysteries of God.”

1 Cor 4:2, “Under these circumstances, furthermore, it is required in the administrators [of the mysteries of God] that a person of importance might be found faithful [trustworthy, reliable, dependable].”

1 Cor 4:3, “Now it is of the least importance to me that I might be questioned by you or by a human court judgment. But I do not even question myself.”

1 Cor 4:4, “For I have a guilty conscience in nothing, but I am not proven right because of this, rather the One who questions [examines, and judges] me is the Lord.”

1 Cor 4:5, “For this reason, stop criticizing and condemning anything before the end-time until the Lord comes, who will both bring to light the hidden things of darkness, and will reveal the motives and decisions of our hearts, and then each person will have recognition from God.”

1 Cor 4:6, “Now, brethren, I have applied these things to myself and Apollos for your benefit, so that you might learn from our example the [principle]: ‘*Do not go beyond the things which have been written*,’ in order that not one person might be puffed up on behalf of one person against the other.”

1 Cor 4:7, “For who made you superior? Moreover what do you have which you have not received? But if in fact you have received [and you have], why are you boasting as though you have not received?”

1 Cor 4:8, “You already have all you could want; you have become kings apart from our assistance. In fact I wish that you were indeed kings, in order that we might also rule with you.”

1 Cor 4:9, “(For I think, God has exhibited us apostles as the last ones [in a triumphal procession], as those condemned to death, because we have become a spectacle for the benefit of the world, both to angels and to men.)”

1 Cor 4:10, “We [are] fools for the sake of Christ, but you the wise ones in the sphere of Christ. We [are] the weak ones, but you the strong ones. You are the honored ones, but we the dishonorable ones.”

1 Cor 4:11, “Up to this present moment we both suffer hunger, and suffer thirst, and are poorly clothed, and receive beatings, and are homeless.”

1 Cor 4:12, “In addition we keep toiling, working with our own hands, when we are verbally abused, we ask for God’s blessing [on those who abuse us], when we are being persecuted, we endure it.”

1 Cor 4:13, “When we are slandered, we try to conciliate. We have become like the garbage of the world, the dirt of all things up to the present time.”

1 Cor 4:14, “I am writing these things not to put you to shame, but as my beloved children I am warning [you].”

1 Cor 4:15, “For if you should have ten thousand legal guardians in Christ, nevertheless you would not have many fathers. For in Christ Jesus through the gospel I became the father of you.”

1 Cor 4:16, “Therefore I keep on encouraging all of you, become imitators of me.”

1 Cor 4:17, “For this reason I have sent Timothy to you, who is my beloved and faithful child in the Lord, who will remind you of my execution and teachings of the spiritual life, which is in Christ, just as I keep on teaching everywhere in all the churches.”

1 Cor 4:18, “Now because I am not coming to you, certain ones have become conceited.”

1 Cor 4:19, “But I will come quickly to you, if the Lord desires. And then I will find out not the speech of conceited ones, but their power.”

1 Cor 4:20, “For the kingdom of God [is] not in speech, but in power.”

1 Cor 4:21, “What do you want? Shall I come to you with a disciplinary rod or with virtue-love and a state of mind of gracious humility.”

Chapter Five

1 Cor 5:1, “It is actually reported [that there is] sexual evil among you. In fact, it is sexual evil of such a kind, which is not even done among the Gentiles, so that a certain person is having sexual relations with his father’s wife.”

1 Cor 5:2, “Indeed you are conceited. And yet, should you not mourn instead, that the one committing this deed might be removed from your midst?”

1 Cor 5:3, “For I, on the one hand, although absent physically, but present spiritually, I have already judged, condemned, and handed over for judicial punishment as if I were present this one who in this manner committed this.”

1 Cor 5:4, “When you and my spirit are assembled together in the name of our Lord Jesus together with the power of our Lord Jesus,”

1 Cor 5:5, “deliver over such a person to Satan for the purpose of the destruction of the flesh, in order that his spirit might be saved in the day of the Lord.”

1 Cor 5:6, “Your boasting [reason for pride] is not intrinsically good [honorable]. You do not realize that a little bit of yeast ferments the whole lump of dough.”

1 Cor 5:7, “Clean out the old lump of dough, in order that you might be a new lump of dough, since you are made without yeast. For indeed our Passover was sacrificed—Christ.”

1 Cor 5:8, “Therefore, let us celebrate the festival not with the old leaven, nor with the leaven of evil and degeneracy, but with the unleavened bread of purity and truth.”

1 Cor 5:9, “I wrote to you for your benefit in my letter, ‘Stop associating with the person who practices sexual immorality.’”

1 Cor 5:10, “By no means [did I mean] with the sexually immoral people of this world or with covetous people and the criminally greedy or idolaters; for otherwise, you see, you would be obligated to go out of the world.”

1 Cor 5:11, “But as a matter of fact I wrote to you to not associate with [anyone], if any so-called brother should be one who practices sexual degeneracy or someone who is covetous or an idolater or someone who reviles others or a drunkard or someone who is criminally greedy, not even to eat with such a person.”

1 Cor 5:12, “What difference does it make to me to judge those outside [the church]? Do you not judge those inside [the Church]?”

1 Cor 5:13, “But God will judge those outside. Remove the degenerate believer from you yourselves.”

Chapter Six

1 Cor 6:1, “Does anyone of you presume to go to court before the unjust but not before the saints, when he has a legal dispute against one’s neighbor?”

1 Cor 6:2, “Or do you not know that the saints will judge the world? And so if the world will be judged by you [and it will], are you unworthy of judging the most insignificant legal actions?”

1 Cor 6:3, “Do you not know that we will judge angels, not to speak of ordinary matters of daily life?”

1 Cor 6:4, “So if you really have tribunals for the ordinary matters of daily life, those who have become of no account in the assembly, are you seating them as judges?”

1 Cor 6:5, “I am speaking to shame you. So, is there absolutely nobody wise among you, who is able to render a decision between his brother [and his opponent]?”

1 Cor 6:6, “But brother goes to court with a fellow-believer, and this thing before unbelievers?”

1 Cor 6:7, “Therefore it is really indeed completely a defeat for you, because you continue to have lawsuits against one another. Why not instead be treated unjustly? Why not instead be defrauded?”

1 Cor 6:8, “But you are doing wrong and defrauding. In fact [you are doing] this to fellow-believers.”

1 Cor 6:9, “Or do you not know that the unrighteous will not inherit the kingdom of God? Stop being deceived, neither fornicators, nor idolaters, nor adulterers, nor homosexuals who act like females, nor homosexuals who act like males,”

1 Cor 6:10, “nor thieves, nor covetous people, nor drunkards, nor verbally abusive people, nor criminally greedy people will inherit the kingdom of God.”

1 Cor 6:11, “In fact that is the sort of people you were, at least some of you. But you permitted yourselves to be washed. But you were sanctified. But you were justified [acquitted, declared righteous, and made pure] by the agency of the person of the Lord Jesus Christ and by the agency of the Spirit of our God.”

1 Cor 6:12, “All things are permitted for my advantage, but all things are not advantageous. All things are permitted for my advantage, but I will not be mastered by anything.”

1 Cor 6:13, “Foods [are] for the stomach and the stomach [is] for foods, but God will do away with both this stomach and those foods. Now the body [is] not for sexual immorality but for the advantage of the Lord, and the Lord [is] for the advantage of the body.”

1 Cor 6:14, “Now God not only raised the Lord, but also will raise us from the dead through His power.”

1 Cor 6:15, “Do you not understand that your bodies are Christ’s members? Therefore, taking Christ’s members, shall I make [them] members of a demon-cult prostitute? Absolutely not!”

1 Cor 6:16, “Or do you not understand that the one who joins himself to a female temple prostitute is one body? For it [Scripture] says, ‘*The two will be one flesh*.’”

1 Cor 6:17, “But the one who joins himself to the Lord is one spirit.”

1 Cor 6:18, “Avoid sexual immorality. Every kind of sin, which a person might commit, is independent of the body. But the one who practices sexual immorality keeps on sinning against his own body.”

1 Cor 6:19, “Or do you not understand that your body is the temple of the Holy Spirit within you, Whom you have from God and you are not your own?”

1 Cor 6:20, “For you were bought for a price. Now by all means honor [praise, magnify, glorify] God in your body.”

Chapter Seven

1 Cor 7:1, “Now concerning the things about which you wrote; it is morally unobjectionable for a man not to get married.”

1 Cor 7:2, “But because of sexual immorality each man may have his own wife and each woman may have her own husband.”

1 Cor 7:3, “To his wife the husband must fulfill his sexual obligation, and in the same way also the wife to her husband.”

1 Cor 7:4, “The wife does not have sexual authority over her own body, but her husband, and in a similar manner also her husband does not have sexual authority over his own body but his wife.”

1 Cor 7:5, “Stop depriving each other except perhaps by agreement for a limited time, in order that you may devote yourselves to prayer and then come together again for sex, in order that Satan may not tempt you because of your self-indulgence.”

1 Cor 7:6, “But I am saying this as a concession, not as a command.”

1 Cor 7:7, “However, I wish that all men could be as also myself. But each believer has his own spiritual gift from God, the one in one way, the other in another way.”

1 Cor 7:8, “But I say to the unmarried and to the widows that [it is] advantageous for them, if they remain as I am.”

1 Cor 7:9, “But if they continue to not have self-control, and they do not, they must marry; for it is better to marry than to burn with sexual desire.”

1 Cor 7:10, “But to those who are married I forbid (not I but the Lord) the wife to be separated from the husband,”

1 Cor 7:11, “(But even if she should be divorced, she must remain unmarried or she must be reconciled to her husband.) and the husband must not divorce the wife.”

1 Cor 7:12, “Now to the others I say (I not the Lord) that if any fellow-believer has an unbelieving wife and she decides to live with him, he must not divorce her.”

1 Cor 7:13, “And if any wife has an unbelieving husband and he decides to live with her, she must not divorce her husband.”

1 Cor 7:14, “For the unbelieving husband is set apart [from evil] because of his wife, and the unbelieving wife is set apart [from evil] because of her believer-husband; for otherwise, you see, your children are unclean, but now they are dedicated to God.”

1 Cor 7:15, “But if the unbeliever divorces [and he will], let him be divorced. The male believer or the female believer is not bound [by the marriage contract] under such circumstances. But God has called you in the sphere of harmony.”

1 Cor 7:16, “For how do you know, O wife, whether you will save your husband? Or how do you know, O husband, whether you will save your wife?”

1 Cor 7:17, “But to each one as the Lord has assigned, as God has called each person, he must keep on walking in this manner. Indeed I command in this manner in all the churches.”

1 Cor 7:18, “Was anyone called, having been circumcised? Stop trying to medically change the circumcision. Was anyone called in a state of uncircumcision? Stop trying to be circumcised.”

1 Cor 7:19, “The act of circumcision is nothing and the act of uncircumcision is nothing, but keeping the commands of God.”

1 Cor 7:20, “Every person, in the station in life into which he was called, in this he must remain.”

1 Cor 7:21, “Were you called while a slave? Stop being concerned. But if in fact you are able to become free, rather take advantage of it.”

1 Cor 7:22, “For the slave who was called in the Lord is the freedman of the Lord. Likewise the free person who was called is the slave of Christ.”

1 Cor 7:23, “You were bought for a price. Stop becoming the slaves of men.”

1 Cor 7:24, “Each person in the sphere into which he was called, brethren, must remain in this before God.”

1 Cor 7:25, “Now concerning the unmarried young women I do not have a command from the Lord, but I am giving an opinion because I have received mercy by the Lord to be trustworthy.”

1 Cor 7:26, “Therefore I consider this to be advantageous because of the present distress that [it is] better for a man to be in this manner [unmarried].”

1 Cor 7:27, “Are you legally bound to a wife? Stop desiring a divorce. Have you been released from a wife? Stop trying to obtain a wife.”

1 Cor 7:28, “But even if you should marry, you have not sinned. And if your virgin-daughter marries, she has not sinned. However such persons will have difficult circumstances in their earthly life. But I am trying to spare you.”

1 Cor 7:29, “Now the point is this, brethren, the time is limited. Therefore, in fact, those having wives must be as if not having [wives],”

1 Cor 7:30, “and those weeping as not weeping, and those rejoicing as not rejoicing, and those buying as not possessing,”

1 Cor 7:31, “and those who are living in accordance with the world as if not making full use of [it]; for the manner in which this world works is passing away.”

1 Cor 7:32, “But I want you to be unworried. The unmarried person is concerned about the things of the Lord, how he might be pleasing to the Lord.”

1 Cor 7:33, “However, the married man is concerned about the things of this world, how he might please his wife,”

1 Cor 7:34, “and he is divided. Both the unmarried woman and the single young woman are concerned about the things of the Lord, in order that she might be set apart both in her body and in her spirit. But the married woman is concerned about the things of this world, how she might please her husband.”

1 Cor 7:35, “Now I am saying this for your own benefit, not in order that I might throw a noose on you but for the purpose of the noble and devoted service to the Lord without distraction.”

1 Cor 7:36, “However, if anyone thinks that he is behaving dishonorably toward his fiancée (if he has strong sexual passions and has become obligated in this manner) [and he does], let him do what he wishes; he is not sinning; let them marry.”

1 Cor 7:37, “But the one who stands firm in his heart not being under any pressure, but he has freedom of choice concerning his own will and has determined this in his own mind to protect the virginity of his fiancée, he will do well.”

1 Cor 7:38, “So both the man who marries his fiancée does well, and the man who does not marry will do better.”

1 Cor 7:39, “The wife is bound for as long as her husband lives. But if her husband should die, she is free to be married to whom she wishes only in the sphere of the Lord.”

1 Cor 7:40, “However she will be happier, if she should remain as she is [single] in accordance with my judgment. Moreover, I believe that I indeed have the Spirit of God.”

Chapter Eight

1 Cor 8:1, “Now concerning things offered to an idol, we know that everyone has human knowledge. Human knowledge causes arrogance, but virtue-love causes edification.”

1 Cor 8:2, “If anyone thinks that he understands anything, and he does, he does not yet understand as it is necessary to understand.”

1 Cor 8:3, “But if anyone loves God [and he does], he has been recognized [acknowledged] by Him.”

1 Cor 8:4, “So concerning the eating of meat offered to an idol we know that [there is] no such thing as an idol in the world and that [there is] no God except one.”

1 Cor 8:5, “For even if there are so-called gods, whether in heaven or on earth, just as there are many gods and many lords,”

1 Cor 8:6, “yet for our benefit [there is] one God, the Father, from Whom [are] all things and we [exist] for His purpose, and one Lord, Jesus Christ, through Whom [are] all things, and we [exist] through Him.”

1 Cor 8:7, “But this knowledge [is] not in everyone. In fact, because of being accustomed to the idol up to the present time, they are eating as though it is food offered to an idol. And their conscience, being weak, is defiled.”

1 Cor 8:8, “Yet food will never bring us close to God. Neither if we do not eat do we lack an advantage nor if we eat do we have an advantage.”

1 Cor 8:9, “But take care that this freedom of choice of yours does not ever become an opportunity for those who are weak to take offense.”

1 Cor 8:10, “For if someone should see you, the one who has knowledge, dining in an idol temple, will not his conscience, if he is weak, be strengthened, with the result that he might eat the things offered to an idol?”

1 Cor 8:11, “For the weak are being [spiritually] ruined by your knowledge, your fellow-believer, for the sake of whom Christ died.”

1 Cor 8:12, “And by sinning in this manner against your fellow-believers, and by wounding their weakened conscience, you are sinning against Christ.”

1 Cor 8:13, “For this very reason, if food causes my fellow-believer to sin, I will absolutely not eat meat forever, in order that I might not cause my fellow-believer to sin.”

Chapter Nine

1 Cor 9:1, “Am I not free? [Yes, I am.] Am I not an apostle? [Yes, I am.] Have I not seen Jesus, our Lord? [Of course, I have.] Are you not my production in the Lord? [Yes, you are.]”

1 Cor 9:2, “If I am not an apostle to others [and I am not], at least I am to you. For you are the official certification of my apostleship in the Lord.”

1 Cor 9:3, “My answer to those who criticize me is this:”

1 Cor 9:4, “We have the right to eat and drink, do we not?”

1 Cor 9:5, “Do we not have the right to take along a Christian wife as also the other apostles, both the brothers of the Lord and Peter?”

1 Cor 9:6, “Or do only I and Barnabas not have the right to not work?”

1 Cor 9:7, “Who ever serves in the military at his own expense? Who plants a vineyard and does not eat its fruit? Or who tends a flock and does not eat from the milk of the flock?”

1 Cor 9:8, “I am not saying these things from a human standpoint. Or does not the Law also say these things?”

1 Cor 9:9, “For it stands written in the Law of Moses, ‘*You will not muzzle the ox, while he is threshing*.’ God is not concerned with oxen, is He?”

1 Cor 9:10, “Or is it indeed speaking on our account? For it was written on our account, because the one who plows ought to plow on the basis of confident expectation, and the one who threshes [threshes] on the basis of confident expectation of sharing [the crop].”

1 Cor 9:11, “If we have sown spiritual things to you [and we have], is it an extraordinary thing, if we reap material things from you?”

1 Cor 9:12, “If others enjoy authority over you [and they do], do we not more? Yet we did not use this right, but we endure all things, so that we might give no hindrance to the gospel of Christ.”

1 Cor 9:13, “Do you not know that those who are officiating at the temple rites eat offerings from the temple; those who serve at the altar share in the altar?”

1 Cor 9:14, “So also the Lord directed to those who proclaim the gospel, that they obtain a living from the gospel.”

1 Cor 9:15, “But I have absolutely not used any of these things. In fact I have not written these things, in order that it might happen in this manner in my case. For it would be better for me to die than – no one will nullify my reason for boasting.”

1 Cor 9:16, “For if I have proclaimed the gospel, I have nothing to boast about; for I am under obligation; for I will have disaster, if I do not proclaim the gospel.”

1 Cor 9:17, “For if I am doing this willingly [and I am], I have reward. But if unwillingly, I have been entrusted with a commission.”

1 Cor 9:18, “Therefore what is my reward? That, when I proclaim the gospel, I might offer the gospel free of charge, that I might not make full use of my right with reference to the gospel.”

1 Cor 9:19, “So even though I am free from all men, I have made myself a slave to all men, in order that I might gain the greater number.”

1 Cor 9:20, “And so, I became Jewish to the Jews, in order that I might gain the Jews. To those under the Law [I became] as under the Law (although I myself am not under the Law), in order that I might gain those under the Law;”

1 Cor 9:21, “to the Gentiles [I became] as a Gentile (though I am not a rejecter of God’s Law), but subject to the law of Christ, in order that I might gain the Gentiles.”

1 Cor 9:22, “I became insignificant to those who are insignificant, in order that I might gain the insignificant. I have become all things to all men, in order that I might at least save some.”

1 Cor 9:23, “But I do all things because of the proclamation of the gospel, in order that I might become a sharer in it.”

1 Cor 9:24, “Do you not know that those who run in the stadium on the one hand all run, but on the other hand only one person receives the prize? Run in this way: that you might win.”

1 Cor 9:25, “Now everyone who competes in an athletic contest exercises self-control with reference to all things. Certainly, on the one hand, those people [exercise self-control] that they might receive a perishable crown, but we [exercise self-control that we might receive] an imperishable [crown].”

1 Cor 9:26, “Hence I run in this manner: as not aimlessly; I box in this manner: as not beating the air.”

1 Cor 9:27, “But I discipline my body and bring it into subjection, so that while preaching to others I myself might not become disqualified.”

Chapter Ten

1 Cor 10:1, “Certainly I do not want you to be ignorant, brethren, that all of our fathers kept on being under the cloud and all went through the sea;”

1 Cor 10:2, “in addition all were identified with Moses in the cloud and in the sea;”

1 Cor 10:3, “and all ate the same spiritual food;”

1 Cor 10:4, “and all drank the same spiritual drink; for they kept on drinking from the spiritual rock which followed; now the rock was Christ.”

1 Cor 10:5, “But God was not well-pleased with most of them; for their dead bodies were strewn throughout the desert.”

1 Cor 10:6, “Now these things happened as examples for us, that we might not be desirous of evil things, as that [group of believers] also desired.”

1 Cor 10:7, “And do not become worshipers of idols as some of them, just as it stands written, ‘*The people sat down to eat and drink, and stood up to play*.’”

1 Cor 10:8, “Nor let us ever practice sexual immorality, as some of them practiced sexual immorality and so twenty-three thousand fell dead in one day.”

1 Cor 10:9, “Nor let us put Christ to the test as some of them put [Him] to the test, and so they were destroyed by snakes.”

1 Cor 10:10, “Nor complain, just as some of them complained, and so they were destroyed by the destroyer.”

1 Cor 10:11, “Now these things kept on happening to those [believers] as an example. Moreover it was written for our warning, for the benefit of whom the goal of the ages has come.”

1 Cor 10:12, “For this reason, the one who thinks that he stands firm must watch out lest he fall.”

1 Cor 10:13, “Testing has not seized you except the human kind. Moreover God [is] faithful, who will not permit you to be tested beyond that which you are able, but will also provide a way out with the testing, so that you will be able to endure.”

1 Cor 10:14, “For this very reason, my beloved ones, flee from idolatry.”

1 Cor 10:15, “I am speaking as to sensible ones. You pass your own judgment on what I mean.”

1 Cor 10:16, “The cup of consecration which we consecrate, is it not the participation in the blood of Christ? The bread which we break, is it not participation in the body of Christ?”

1 Cor 10:17, “Because [there is] one bread, the many are one body; for we all share from one bread.”

1 Cor 10:18, “Consider the Israel according to earthly descent. Are not those who eat the sacrifices participants in the altar?”

1 Cor 10:19, “Therefore, what do I mean? That meat offered to idols is anything, or that the idol is anything? No.”

1 Cor 10:20, “But [I mean] that the things which they [Gentile unbelievers] are sacrificing, they are sacrificing to demons and not to God. And I do not want you to become partners with demons.”

1 Cor 10:21, “You are not able to drink the cup of the Lord and the cup of demons. You are not able to participate in the table of the Lord and the table of demons.”

1 Cor 10:22, “Or shall we provoke the Lord to jealousy? We are not stronger than Him, are we? No.”

1 Cor 10:23, “All things are permitted, but not all things are advantageous. All things are permitted, but not all things build up.”

1 Cor 10:24, “Let no one strive for his own selfish interest, but the interest of the other person.”

1 Cor 10:25, “You may eat anything which has been sold in the meat market, questioning nothing for conscience’ sake;”

1 Cor 10:26, “For the earth [is] the Lord’s and its fullness.”

1 Cor 10:27, “If any of the unbelievers invites you and you want to go, you may eat anything which is set before you, questioning nothing for conscience’ sake.”

1 Cor 10:28, “But if anyone [believer or unbeliever] should say to you, ‘This is meat sacrificed to idols,’ stop eating because of that one who informed [you] and the conscience.”

1 Cor 10:29, “However I do not mean his own conscience, but the conscience of the other man. So why is my freedom being condemned by the other person’s conscience?”

1 Cor 10:30, “If I partake with gratitude [and I do], why am I being slandered because of that for which I am giving thanks?”

1 Cor 10:31, “Therefore whether we eat or drink or do anything, do all things for the purpose of the glory of God.”

1 Cor 10:32, “Be inoffensive both to the Jews and to the Greeks and to the church of God,”

1 Cor 10:33, “just as I also strive to please everyone in all respects, not seeking my own benefit, but the benefit of the many, in order that they may be saved.”

Chapter Eleven

1 Cor 11:1, “Become imitators of me just as I also [am an imitator] of Christ.”

1 Cor 11:2, “Now I praise you because you remember me in all things, and, just as I handed down to you, you hold fast the traditions.”

1 Cor 11:3, “But I want you to recognize that Christ is the authority over all men, and the husband [is] the authority over the wife, and God [the Father is] the authority over [the humanity of] Christ.”

1 Cor 11:4, “Every male believer, wearing [something] on the head while he is praying or proclaiming divine revelation, dishonors his authority.”

1 Cor 11:5, “(But every woman, who prays or prophesies with her head uncovered, disgraces her authority. For she is one and the same with the one who has had her head shaved.”

1 Cor 11:6, “For if the woman does not cover herself [and she does not], she must also cut off her hair. But if the cutting off of the hair or the shaving of the head is a disgrace for the woman [and it is], she must cover herself.)”

1 Cor 11:7, “For on the one hand the man must not cover his head, since he is the image and glory of God. On the other hand, the woman is the reflection of the man.”

1 Cor 11:8, “For you see, the man does not come from the source of the woman, but the woman from the man.”

1 Cor 11:9, “For indeed the man was not created because of the woman, but the woman because of the man.”

1 Cor 11:10, “For this reason the woman must have authority on her head because of the angels.”

1 Cor 11:11, “In any case neither [is] the wife independent of the husband nor [is] the man independent of the wife because of the Lord.”

1 Cor 11:12, “For just as the woman [is] from the source of the man, so also the man [is] through the agency of the woman. But all things [are] from the source of God.”

1 Cor 11:13, “Decide for yourselves. Is it proper that an uncovered woman pray to God?”

1 Cor 11:14, “Does not even the natural order of things itself teach you that on the one hand if the man should let his hair grow long, it is a dishonor to him,”

1 Cor 11:15, “but if the woman wears long hair, it is an honor to her? Because her long hair has been given instead of a covering.”

1 Cor 11:16, “But if anyone is disposed to be contentious [and he is], we do not have such a custom, nor do the churches of God.”

1 Cor 11:17, “Now in giving the following instruction I do not approve because you are not assembling for the better purpose but for the worse purpose.”

1 Cor 11:18, “For, in the first place, when you come together in the assembly, I have been informed that there is divisiveness among you, and I believe a considerable part.”

1 Cor 11:19, “Certainly it is indeed necessary that ways of thinking exist among you, in order that the genuine [Christians] might become evident among you.”

1 Cor 11:20, “Consequently, when you gather together at the same place, it is not to eat the Lord’s Supper.”

1 Cor 11:21, “For each person takes his own supper during the meal, and so this one is hungry and that one is drunk.”

1 Cor 11:22, “What! Do you not have houses for the purpose of eating and drinking? Or do you look down on the church of God, and so you humiliate those who do not have? What should I say to you? Shall I praise you? In this thing I will not praise you.”

1 Cor 11:23, “For I learned from the Lord, that which I also taught to you, that the Lord Jesus on the night in which He began to be handed over took bread”

1 Cor 11:24, “and after having given thanks, He broke [the bread] and said, ‘This represents My body, which [is] for your benefit. Do this for a reminder of Me.’”

1 Cor 11:25, “In the same way He also took the cup after their eating, saying, ‘This cup represents the new covenant by means of My blood. Do this, as often as you drink, for the purpose of My remembrance.’”

1 Cor 11:26, “So as often as you eat this bread and drink the cup, you keep on proclaiming the death of the Lord until the time when He comes.”

1 Cor 11:27, “Therefore, whoever eats the bread or drinks the cup of the Lord carelessly will be guilty of the body and the blood of the Lord.”

1 Cor 11:28, “But a person must examine himself, and then in this manner he must eat from the bread, and then he must drink from the cup.”

1 Cor 11:29, “The one who eats and drinks, eats and drinks condemnation to himself, if he does not pass judgment on his body.”

1 Cor 11:30, “For this reason among you many [are] weak and sick and a large number sleep.”

1 Cor 11:31, “But if we had been judging ourselves, we would not have been judged.”

1 Cor 11:32, “However, when we are being judged, we are disciplined by the Lord, in order that we might not be condemned with the world.”

1 Cor 11:33, “Therefore, my brethren, when you assemble for the purpose of eating, wait for one another.”

1 Cor 11:34, “If anyone is hungry [and he is], he must eat at home, in order that you might not assemble for the purpose of condemnation. But I will personally direct the other things, when I come.”

Chapter Twelve

1 Cor 12:1, “Now concerning spiritual gifts, brethren, I do not want you to be ignorant.”

1 Cor 12:2, “You know that when you were heathen-Gentiles, you allowed yourselves to be led with regard to idols that cannot speak, as if you were being led astray.”

1 Cor 12:3, “For this reason I make known to you that no one speaking by means of the Spirit of God says, ‘Jesus [is] the object of a curse by God,’ and no one is able to say, ‘Jesus [is] Lord,’ except by means of the Holy Spirit.”

1 Cor 12:4, “Now there are differences of spiritual gifts, but the same Spirit.”

1 Cor 12:5, “And there are different types of service, and yet the same Lord.”

1 Cor 12:6, “In fact there are different types of production, but the same God [Holy Spirit] who produces all [spiritual] things in all [believers].”

1 Cor 12:7, “But the manifestation of the Spirit is being given to each person for His advantage.”

1 Cor 12:8, “For the ability to proclaim and teach the message of wisdom is being given by the Spirit to one person, but the ability to proclaim and teach the message of knowledge [is being given] to the other person on the basis of the same Spirit,”

1 Cor 12:9, “faith [is being given] by the same Spirit to some, but the spiritual gift of healing [is being given] by the one Spirit to another,”

1 Cor 12:10, “but to another the activity of miracles [is being given], to another the gift of prophesy, to another the differentiation between spirits, to another kinds of languages, but to another the translation of languages.”

1 Cor 12:11, “Now one and the same Spirit produces all these things, distributing to each one privately as He desires.”

1 Cor 12:12, “For just as the body is one [body] and has many parts, and yet all the parts of the body, although they are many, are one body, so also Christ.”

1 Cor 12:13, “For indeed, we all have been baptized [identified] by one Spirit into one body, whether Jews or Greeks or slaves or freemen, in fact we were all caused to drink one Spirit.”

1 Cor 12:14, “For indeed the body is not one part, but many.”

1 Cor 12:15, “If the foot should say, ‘Because I am not a hand, I am not a part of the body,’ it is definitely not for this reason any the less a part of the body, is it?”

1 Cor 12:16, “And if the ear should say, ‘Because I am not an eye, I am not a part of the body,’ it is definitely not for this reason any the less a part of the body, is it?”

1 Cor 12:17, “If the whole body [were] an eye, where [would] the faculty of hearing [be]? If the whole [body were] the faculty of hearing, where [would] the sense of smell [be]?”

1 Cor 12:18, “But, as a matter of fact, God [the Lord Jesus Christ] has arranged the members, every single one of them in the body, just as He desired.”

1 Cor 12:19, “Any yet if all [the parts of the human body] were one part, where [would] the body [be]?”

1 Cor 12:20, “But now on the one hand [there are] many parts, but on the other hand one body.”

1 Cor 12:21, “Now the eye cannot say to the hand, ‘I do not have need of you,’ or on the other hand, the head [is not able to say] to the feet, ‘I do not have need of you.’”

1 Cor 12:22, “Rather to a much greater degree the parts of the body which seem to be more insignificant are necessary.”

1 Cor 12:23, “In fact the parts of the body which we consider to be less valuable, on these we bestow extraordinary esteem and our indecent parts are treated with greater modesty,”

1 Cor 12:24, “but our presentable parts have no need [to be treated with greater modesty]. But God has composed the body, giving extraordinary honor to those who are lacking [temporary spiritual gifts],”

1 Cor 12:25, “that there might not be division in the body, but the parts [of the body] might have the same concern for one another.”

1 Cor 12:26, “And so if one part [of the body] suffers, all the parts suffer together. If a part is honored, all the parts rejoice together.”

1 Cor 12:27, “But all of you are the body of Christ and members individually.”

1 Cor 12:28, “And so God has indeed appointed in the Church first commanders, second prophets, third teachers, then the power to perform miracle, then the gifts of healings, helps, administration, kinds of languages.”

1 Cor 12:29, “They are not all apostles, are they? No. They are not all prophets, are they? No. They are not all teachers, are they? No. They are not all miracle-workers, are they? No.”

1 Cor 12:30, “All believers do not have the gift of healings, do they? No. All believers do not speak with the spiritual gift of foreign languages, do they? No. All believers cannot translate, can they? No.”

1 Cor 12:31, “But strive for the greater gifts. In fact in addition I will point out to you for your benefit a way of life beyond comparison.”

Chapter Thirteen

1 Cor 13:1, “If I speak with the languages of mankind and angels, but I do not have unconditional love, I have become a sounding brass or a clanging symbol.”

1 Cor 13:2, “And if I have the spiritual gift of prophecy and I know all the mysteries; that is, all knowledge; and if I have all faith, so that I could remove mountains from one place to another place, but I do not have unconditional love, I am nothing.”

1 Cor 13:3, “And if I give away all my possessions to feed those in need of help, and if I deliver over my body in order that I might boast, but I do not have unconditional love, I accomplish nothing.”

1 Cor 13:4, “Unconditional love is patient; unconditional love is kind; is not filled with jealousy or envy, does not behave as a braggart, is not inflated with arrogance,”

1 Cor 13:5, “does not behave dishonorably [disgracefully, indecently]; is not self-seeking;

does not become irritated; does not count evil [lawlessness, sin, crime] against anyone;”

1 Cor 13:6, “does not rejoice over injustice, but rejoices with the truth;”

1 Cor 13:7, “keeps all things confidential, believes all things, has absolute confidence in all things, endures all things.”

1 Cor 13:8, “Unconditional love never becomes invalid. But if prophecies, they will cease. If the spiritual gift of speaking in foreign languages, they will stop. If the spiritual gift of knowledge, it will cease.”

1 Cor 13:9, “For we know in part and we prophesy in part.”

1 Cor 13:10, “But when the completed [Canon] has come, the partial [temporary spiritual gifts] will cease.”

1 Cor 13:11, “When I was a child, I used to speak like a child, I used to think like a child, I used to reason like a child. When I became a man, I set aside childish things.”

1 Cor 13:12, “For now we see through the mirror in a puzzling manner, but then face to face. Now I know in part, but then I will know completely [fully, exactly], just as also I have been fully known.”

1 Cor 13:13, “But actually these three continue: faith, confidence, unconditional love. But unconditional love [is] the greatest of these.”

Chapter Fourteen

1 Cor 14:1, “Keep on pursuing unconditional love. Indeed exert yourselves earnestly with reference to the spiritual gifts, but rather in order that you might speak under the influence of divine inspiration.”

1 Cor 14:2, “Because the person who speaks with the spiritual gift of giving the gospel in a foreign language does not speak for the benefit of men, but for the benefit of God. Therefore no one understands (and he speaks the mysteries by means of the Spirit).”

1 Cor 14:3, “But the one who communicates divine revelation speaks edification and encouragement and comfort for the benefit of men.”

1 Cor 14:4, “The person who speaks with a foreign language strengthens himself, but the one who communicates divine revelation strengthens the church.”

1 Cor 14:5, “Moreover I wish that you all spoke in tongues, but even more in order that you might communicate divine revelation. Now the one who communicates divine revelation [is] greater than the one who speaks in a foreign language, unless he translates, in order that the church might receive spiritual strengthening.”

1 Cor 14:6, “And now, brethren, if I come to you speaking in tongues, what benefit will I be to you unless I speak to you either in revelation or in knowledge or in prophecy or in teaching?”

1 Cor 14:7, “Likewise, inanimate things, whether flute or lyre, when producing a sound, if they do not give a distinction in their tone, how will it be understood what is being played on the flute or what is being played on the lyre?”

1 Cor 14:8, “For indeed, if the trumpet gives an indistinct sound, who will prepare himself for battle?”

1 Cor 14:9, “So also all of you, unless you give a clear statement by the tongue, how will what is being spoken be understood? Therefore, you will be ‘talking into the air’.”

1 Cor 14:10, “There are perhaps so many kinds of languages in the world, however none [is] incapable of conveying meaning.”

1 Cor 14:11, “Therefore, if I do not understand the meaning of the language, I will be the person speaking a foreign language to the one speaking, and the one who speaks to me [will be] the person speaking a foreign language.”

1 Cor 14:12, “So also you, because you are enthusiasts for the Spirit things strive for the edification of the church, in order that you might have an abundance.”

1 Cor 14:13, “For this reason the one who speaks in a foreign language must pray to translate.”

1 Cor 14:14, “For if I should pray in a foreign language, my spirit prays, but my mind is unproductive.”

1 Cor 14:15, “Therefore, what’s the point? I will keep on praying with my spirit, but I will also continue to pray with my mind. I will keep on singing praise with my spirit, but I will also continue to sing praise with my mind.”

1 Cor 14:16, “For otherwise if you give thanks and praise with the spirit, the one who fills the place of the untrained, how will he say ‘The Amen’ in addition to your prayer of thanksgiving, since he does not know what you are saying?”

1 Cor 14:17, “For you see certainly you are offering a prayer of thanksgiving appropriately, but the other [believer] is not benefited [strengthened or built up spiritually].”

1 Cor 14:18, “I give thanks to God I continue to speak with foreign languages [tongues] to a greater degree than all of you.”

1 Cor 14:19, “But in the church I would rather speak five words with my mind, in order that I might indeed teach others, than ten thousand words with a foreign language [the spiritual gift of tongues].”

1 Cor 14:20, “Brethren, stop being little children in the sphere of your thinking, but be as a child in the sphere of evil, and become mature in the sphere of your thinking.”

1 Cor 14:21, “In the Law it stands written, ‘““*By means of different languages and by the lips of strangers I will speak to this people, and not even then will they listen to Me,*”says the Lord’.”

1 Cor 14:22, “For this reason the foreign languages are for the purpose of a warning sign not to those who believe but to the unbelievers. On the other hand prophecy [doctrinal teaching] is not for the benefit of unbelievers but for the benefit of believers.”

1 Cor 14:23, “Therefore, if the whole church assembles together at the same place and everyone speaks in foreign languages, then outsiders or unbelievers enter, will they not say that you are insane?”

1 Cor 14:24, “However, if everyone is proclaiming divine revelation, and then some unbeliever or outsider enters, he is convinced by everyone, he is examined by everyone;”

1 Cor 14:25, “the secret thoughts of his heart become clear. And so, falling on [his] face, he will pay reverence to God, proclaiming, ‘God really is in you.’”

1 Cor 14:26, “Therefore, what is the point, brethren? When you assemble, each person ought to have a song of praise, [or] ought to have a teaching, [or] ought to have a divine revelation, [or] ought to have a message in a foreign language, [or] ought to have a translation. All things must happen for the purpose of spiritual strengthening.”

1 Cor 14:27, “If anyone speaks in a foreign language, [let them speak] by twos or the most threes and one after the other, and one person must translate.”

1 Cor 14:28, “But if there is no translator, he must keep silent in the church; however, let him speak to himself and to God.”

1 Cor 14:29, “Moreover two or three [believers] with communication gifts of divine revelation must speak and the others must carefully evaluate.”

1 Cor 14:30, “And if [something] is revealed to another [believer] who is sitting, the first [the believer speaking in tongues] must stop speaking.”

1 Cor 14:31, “Therefore everyone [with a spiritual gift of communication] can proclaim divine revelation one by one, so that everyone may learn and everyone may be encouraged.”

1 Cor 14:32, “Moreover the [human] spirits of the believers with communication gifts of divine revelation obey the believers with communication gifts of divine revelation,”

1 Cor 14:33, “For He is not a God of disorder but of order.”

1 Cor 14:34, “As in all the assembles of the saints, women must keep silent in the assemblies. For they are not permitted to speak, but they must subordinate themselves, just as also the Law says.”

1 Cor 14:35, “Furthermore, if they want to learn anything [and they do], they must ask their own husbands at home. For it is a disgrace for the wife to speak in the assembly.”

1 Cor 14:36, “Or did the word of God originate from you, or has it come for only your benefit?”

1 Cor 14:37, “If anyone thinks that he is a person with the spiritual gift of communication of divine revelation or spiritual, he must recognize the things which I am writing to you that it is the commandment of the Lord.”

1 Cor 14:38, “Furthermore, if anyone does not recognize [this], he will not be recognized.”

1 Cor 14:39, “Therefore, my brethren, desire the communication of divine revelation and stop forbidding the speaking in tongues.”

1 Cor 14:40, “But all things must be done with honorable dignity and in an orderly manner.”

Chapter Fifteen

1 Cor 15:1, “Now I made known to you, brethren, the gospel which I myself proclaimed to you, which you also accepted, because of which you truly stand firm,”

1 Cor 15:2, “by means of which [gospel] you have indeed been saved, if you keep in your memory a certain message I proclaimed to you [and you do], unless you believed thoughtlessly.”

1 Cor 15:3, “For I related to you as the most important things that which I also received, that Christ died as a substitute for our sins in accordance with the Scriptures,”

1 Cor 15:4, “and that He was buried, and that He was raised on the third day in accordance with the Scriptures,”

1 Cor 15:5, “and that He appeared to Peter, then to the twelve.”

1 Cor 15:6, “Later He appeared to more than five hundred brethren at one time, the majority of whom remain until now, but some have died.”

1 Cor 15:7, “Later He appeared to Jacob then to all the apostles.”

1 Cor 15:8, “But last of all, as though to a miscarriage, He appeared even to me.”

1 Cor 15:9, “For I am the least [most unimportant, most insignificant] of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God.”

1 Cor 15:10, “However, because of the grace of God I am what I am. In fact His grace in me was not without result. But I worked even harder than all of them. Yet not I, but the grace of God with me.”

1 Cor 15:11, “Therefore whether I or those [apostles], so we proclaimed and so you believed.”

1 Cor 15:12, “Now if Christ is proclaimed that He has been raised from the dead [and He is], how dare some among you say that there is no resurrection from the dead?”

1 Cor 15:13, “And if there is no resurrection from the dead, neither has Christ been raised.”

1 Cor 15:14, “And if Christ has not been raised, then as a result our proclamation [is] without any basis of truth, and your faith [is] in vain [without result, for no purpose].”

1 Cor 15:15, “Furthermore, we are found also [to be] false-witnesses toward God, because we have testified against God that He raised Christ, whom He did not raise, if indeed on the other hand the dead are not being raised.”

1 Cor 15:16, “Therefore, if the dead are not raised, neither has Christ been raised.”

1 Cor 15:17, “And if Christ has not been raised, your faith [is] useless, you are still in the sphere of your sins.”

1 Cor 15:18, “Consequently also those who have fallen asleep [died] in Christ have perished.”

1 Cor 15:19, “If in this life we are having confidence alone in Christ [and we are], we are the most miserable of all men.”

1 Cor 15:20, “But now Christ has been raised out from the dead, the first-fruits of those who have fallen asleep.”

1 Cor 15:21, “Therefore, because death [came] through man, resurrection from the dead also [came] through man.”

1 Cor 15:22, “For just as because of Adam everyone dies, so also because of Christ everyone will be made alive.”

1 Cor 15:23, “But each person in his own division: Christ [is] the first-fruits, then those who belong to Christ at His return,”

1 Cor 15:24, “then the end, when He will deliver over the kingdom to God, even the Father, when He will abolish every ruler; that is, every [human] authority and [angelic] ruler.”

1 Cor 15:25, “For it is necessary that He rule until He has placed all enemies under His feet.”

1 Cor 15:26, “Death, the last enemy, will be abolished.”

1 Cor 15:27, “Therefore He has subordinated all things under His feet. But when He says, ‘*All things are under subordination*,’ [it is] clear that [this is] except the One who subordinated all things to Him.”

1 Cor 15:28, “And when He [God the Son] subordinates all things to Him [God the Father], then the Son himself will be subordinated to the One [God the Father] who subordinated all things to Him [God the Son], in order that God might be everything in the sphere of all things.”

1 Cor 15:29, “For otherwise, what will those who are being baptized because of the dead accomplish? If the dead are actually not raised, for what possible reason indeed are they being baptized because of them?”

1 Cor 15:30, “Why also are we in constant danger all the time?”

1 Cor 15:31, “I face death every day, as surely as the boasting about you, which I have in Christ Jesus, our Lord.”

1 Cor 15:32, “If I had fought with wild animals in Ephesus from a human standpoint, how would that benefit me? If the dead are not raised, let us eat and drink, for soon we die.”

1 Cor 15:33, “Stop being deceived: ‘*evil associations destroy good habits*’.”

1 Cor 15:34, “Come to your senses in a correct manner and stop sinning; for some keep on having lack of spiritual discernment about God. I am saying this to embarrass you.”

1 Cor 15:35, “But someone will say, ‘How are the dead raised? And with what kind of body do they come?’”

1 Cor 15:36, “You fool! That which you sow is not made alive unless it dies.”

1 Cor 15:37, “In fact that which you sow, you do not sow the body which will exist, but the bare seed perhaps of wheat or something else.”

1 Cor 15:38, “But God gives a body to it as He desires; that is, to each of the seeds its own body.”

1 Cor 15:39, “All flesh [is] not the same flesh, but on the one hand a different kind of men, and on the other hand a different flesh of domesticated animals, and a different flesh of birds, and a different flesh of fish.”

1 Cor 15:40, “[There are] both celestial bodies and [there are] terrestrial bodies. But on the one hand the glory of the celestial [is] one kind, but on the other hand the [glory] of the terrestrial [is] a different kind.”

1 Cor 15:41, “[There is] one kind of glory of the sun, and a different kind of glory of the moon, and a different kind of glory of the stars. For star differs from star in glory.”

1 Cor 15:42, “The resurrection of the dead [is] in this manner also. It is sown in the state of corruption. It is raised in a state of immortality.”

1 Cor 15:43, “It is sown in a state of dishonor; it is raised in a state of glory. It is sown in a state of weakness; it is raised in a state of power.”

1 Cor 15:44, “It is sown a physical body; it is raised a spiritual body. If there is a physical body [and there is], there is also a spiritual.”

1 Cor 15:45, “So also it stands written, ‘*The first man, Adam, became a living soul*.’ The Last Adam [became] a life-giving spirit.”

1 Cor 15:46, “However, the spiritual [body] is not first, but the physical, then the spiritual.”

1 Cor 15:47, “The first man [is] made from the dust of the earth; the second man [is] from heaven.”

1 Cor 15:48, “As [is] the earthly, so also [are] the earthly ones, and as [is] the heavenly, so also [are] the heavenly ones.”

1 Cor 15:49, “Indeed just as we have borne the appearance of the earthly [man], we will also bear the image of the heavenly [man].”

1 Cor 15:50, “Now I mean this, brethren, that flesh and blood cannot inherit the kingdom of God, nor does depravity inherit immortality.”

1 Cor 15:51, “Pay attention, I tell you a mystery; we will not all sleep, however we will all be changed,”

1 Cor 15:52, “in an indivisible time, in the blinking of the eye, at the last trumpet; for the trumpet will sound, and the immortal dead will be raised and we will be changed.”

1 Cor 15:53, “For this perishable must put on incorruptibility and this mortal must put on immortality.”

1 Cor 15:54, “But whenever this perishable puts on incorruptibility and this mortal puts on immortality, then the statement which stands written will come about, ‘Death has been swallowed up because of victory.’”

1 Cor 15:55, “Death, where [is] your victory? Death, where [is] your sting?”

1 Cor 15:56, “Now the sting of death [is] the sin [nature], and the power of the sin [nature] [is] the Law.”

1 Cor 15:57, “But gratitude belongs to God, who gives the victory to us through our Lord Jesus Christ.”

1 Cor 15:58, “For this reason, my beloved brethren, become firm ones, immovable, excelling in the production of the Lord at all times, knowing that your work in the Lord is not without result.”

Chapter Sixteen

1 Cor 16:1, “Now concerning the collection which [is] for the purpose of the saints, just as I directed in the churches of Galatia, so also you do.”

1 Cor 16:2, “On the first day of the week let each of you put aside at home, saving whatever he may prosper, in order that a collection might not occur at the time when I come.”

1 Cor 16:3, “And when I come, whomever you consider qualified, I will send them with letters to take your gracious gift to Jerusalem.”

1 Cor 16:4, “And if it is worth while for me also to go, they will go with me.”

1 Cor 16:5, “Indeed I will come to you, when I go through Macedonia. For I will go through Macedonia,”

1 Cor 16:6, “and perhaps I will stay with you or even spend the winter, so that you may send me on my way wherever I may go.”

1 Cor 16:7, “For I do not want to visit you now in passing; because I hope to remain with you some time, if the Lord permits.”

1 Cor 16:8, “But I will continue to stay in Ephesus until Pentecost.”

1 Cor 16:9, “For a large and effective door was opened for me, and yet [there are] many opponents.”

1 Cor 16:10, “Now if Timothy comes, see to it that he is with you without fear. Because he is accomplishing the work of the Lord just as I also.”

1 Cor 16:11, “Therefore, let no one despise him [treat him with contempt]. But send him on his way in peace [prosperity, harmony], in order that he might return to me. For I am expecting him with your brethren.”

1 Cor 16:12, “Now concerning Apollos our fellow-believer, I encouraged him greatly, that he might return to you with the brethren. In fact he kept on being completely unwilling to return now. However, he will return when he has the opportunity.”

1 Cor 16:13, “Be on the alert; be steadfast in doctrine; be courageous; become strong.”

1 Cor 16:14, “Everything concerning you must be done in unconditional love.”

1 Cor 16:15, “Now I urge you, brethren, (you know about the household of Stephanas, that it is the first-fruits of Achaia and they have devoted themselves for the purpose of service to the saints),”

1 Cor 16:16, “that you also obey such men; that is, everyone who helps and works hard.”

1 Cor 16:17, “Now I have rejoiced because of the coming of Stephanas and Phortounatos and Achaikos, because these men have made up for your deficiency.”

1 Cor 16:18, “For they refreshed my spirit and yours. Therefore, give recognition to such men.”

1 Cor 16:19, “The churches of Asia greet you. Akulas and Priska together with the church in their home earnestly greet you in the Lord.”

1 Cor 16:20, “All the brethren greet you. Greet one another with a holy kiss.”

1 Cor 16:21, “This greeting [is] with my hand, ‘From Paul’.”

1 Cor 16:22, “If anyone does not personally love the Lord, he must be put under a divine curse. The Lord is coming.”

1 Cor 16:23, “The grace of the Lord Jesus [is] with all of you.”

1 Cor 16:24, “My unconditional-love [is] with all of you in Christ Jesus.”

2 Cor 1:1, “Paul! The apostle of Christ Jesus through the will of God and Timothy my brother to the assembly of God which is in Corinth together with all the saints who are in the whole of Achaia.”

2 Cor 1:2, “Grace belongs to you and prosperity from God our Father and the Lord Jesus Christ.”

2 Cor 1:3, “Worthy of praise [is] God; that is, the Father of our Lord Jesus Christ, the Father of compassions and God of all comfort,”

2 Cor 1:4, “who comforts [and encourages] us at the time of our every trouble [pressure, affliction, distress, tribulation], so that we are able to comfort [and encourage] those in every difficult circumstance by the comfort [and encouragement] which we ourselves are comforted [and encouraged] by God.”

2 Cor 1:5, “For just as the sufferings of Christ are in abundance toward us, so because of Christ our comfort and encouragement also exists in abundance.”

2 Cor 1:6, “Moreover, if we are afflicted [and we are], [it is] for your comfort [encouragement] and deliverance. If we are comforted [encouraged] [and we are], [it is] for your comfort [and encouragement], which becomes effective by means of the endurance of the same sufferings, which we also endure.”

2 Cor 1:7, “Moreover our confidence [is] firm [strong, steadfast] with reference to you, knowing that just as we are sharers of these sufferings, so also [we are sharers] of this comfort and encouragement.”

2 Cor 1:8, “For I do not want you to be ignorant, brethren, about our affliction, which occurred in Asia, that to an extraordinary degree beyond strength we were burdened, so that we were in utter despair even of life.”

2 Cor 1:9, “But we ourselves had the verdict of death against ourselves, so that we might not depend on ourselves but on God, who raises the dead,”

2 Cor 1:10, “who rescued us from so great a danger of death and will deliver [us], in Whom we have absolute confidence. Indeed He will yet deliver [us],”

2 Cor 1:11, “while you also join in helping on our behalf by means of prayer, in order that by many persons the gracious gift toward us might be given thanks by many on our behalf.”

2 Cor 1:12, “Now our pride [reason for boasting] is this, the testimony of our conscience, that we have conducted ourselves in the world in holiness and the pure motive of God, not in earthly wisdom but in the grace of God, and especially in relationship to you.”

2 Cor 1:13, “For instance, we are not writing different things to you except either what you read or also understand. Certainly I have absolute confidence that you will understand until the end,”

2 Cor 1:14, “as you also understood us in part, that we will be your reason for pride, just as also you [will be] ours during the day of our Lord Jesus.”

2 Cor 1:15, “In fact I kept on wanting to come to you earlier in this confidence, in order that you might have a second gracious deed,”

2 Cor 1:16, “that is, [I wanted] to go through you to Macedonia and so again from Macedonia [I wanted] to come to you, and so by you to be helped on my way to Judea.”

2 Cor 1:17, “Therefore, I was not really acting in a capricious manner, when desiring this, was I? Or these things which I desire, do I desire because of the flesh, that there might be in me a clear ‘Yes’ and a clear ‘No’?”

2 Cor 1:18, “However God [is] trustworthy because our message to you has not been ‘Yes’ and ‘No’.”

2 Cor 1:19, “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 ‘Yes’ began in the past and continues to be in the present.”

2 Cor 1:20, “Because the ‘Yes’ [is] the so many great promises of God in Him. For this reason also through the agency of Him the Amen [is said] to God for the purpose of glory through us.”

2 Cor 1:21, “Now the One who establishes us along with you with reference to Christ and appointed us [is] God,”

2 Cor 1:22, “the One who also caused us to be sealed and gave the down payment of the Spirit in our hearts.”

2 Cor 1:23, “Now I call on God as a witness to my soul, that in order to spare you I would no longer come to Corinth.”

2 Cor 1:24, “Not that we are not lords over your faith but we are fellow-workers with reference to your happiness. For you stand in doctrine.”

Chapter Two

2 Cor 2:1, “For I determined this for my own benefit—not to come back to you in grief.”

2 Cor 2:2, “For if I grieve [irritate, offend, insult, hurt] you, who then is the one who cheers me up, except the one who is grieved by me?”

2 Cor 2:3, “In fact I wrote for this very reason, in order that, after having come, I might not have grief from those who should have caused me to rejoice, having confidence in all of you that my happiness is because of all of you.”

2 Cor 2:4, “For from much affliction and anguish of heart I wrote to you with many tears, in order that you would not be offended [insulted, irritated] but in order that you might realize the unconditional-love which I have especially for you.”

2 Cor 2:5, “But if someone has offended [and he has], he has not offended me (at least in part), so that I might not burden all of you.”

2 Cor 2:6, “This punishment by the rest [of the congregation] [is] sufficient for such a person,”

2 Cor 2:7, “so that on the other hand instead you should forgive and comfort, lest such a person might be overwhelmed by excessive grief [sorrow, affliction].”

2 Cor 2:8, “Therefore I urge you to decide in favor of unconditional-love for him.”

2 Cor 2:9, “For precisely this reason I wrote, so that I might find out about your character, if you are obedient in all respects.”

2 Cor 2:10, “However, to the one whom you forgive anything, I also. Because what I have in fact forgiven (if I have forgiven anything [and I have]), [it was] because of you in the presence of Christ,”

2 Cor 2:11, “in order that we might not be taken advantage of by Satan; for we are definitely not ignorant of his plots.”

2 Cor 2:12, “Now when I came to Troas for the purpose of the gospel of Christ, and since a door had been opened for me by the Lord,”

2 Cor 2:13, “I had no rest for my spirit because I did not find Titus, my brother, but when I had said goodbye and departed from them, I went into Macedonia.”

2 Cor 2:14, “Now gratitude [is owed] to God, because in Christ He always leads us in a triumphal procession, and because He makes known the fragrance of the knowledge of Him through us in every place.”

2 Cor 2:15, “For we are the aroma of Christ to God [the Father] among those who are being saved and among those who are perishing,”

2 Cor 2:16, “on the one hand to some the fragrance from [spiritual] death until [physical] death, but on the other hand to others the fragrance from [spiritual] life until [eternal] life. And yet with reference to these two categories of people, who [is] adequate?”

2 Cor 2:17, “So then we are not like the many who peddle for profit the word of God, but as from a pure motivation, but as from God [the Holy Spirit] we keep on speaking before God [the Father] with reference to Christ.”

Chapter Three

2 Cor 3:1, “Are we attempting to again begin to introduce ourselves? Or we do not need, like some men, letters of recommendation to you or from you, do we?”

2 Cor 3:2, “You keep on being our letter, having been written in our stream of consciousness, being known and being read by all men,”

2 Cor 3:3, “having become well known that you are a letter of Christ, having been carried and delivered by us, having been written not with ink but by the Spirit of the living God, not on stone tablets but on human heart tablets.”

2 Cor 3:4, “Now we have such confidence toward God because of Christ.”

2 Cor 3:5, “Not that we are competent, qualified, able or worthy from the source of ourselves to consider anything as though [coming] from the source of ourselves, but our competency, qualification, ability or worthiness [is] from the source of God,”

2 Cor 3:6, “Who [God the Holy Spirit] also has qualified and empowered us as servants of the new covenant, not from the source of a written document but from the source of the Spirit. For the written document kills [the spiritual life] but the Spirit makes alive.”

2 Cor 3:7, “Now if the ministry of death, having been carved on stones in letters, originated with glory, so that the sons of Israel were not able to look intently into the face of Moses because of the glory of his face, which was passing away,”

2 Cor 3:8, “how much more certainly will the ministry of the Spirit be associated with glory?”

2 Cor 3:9, “Because if the ministry of condemnation has glory [and it does], to a much greater degree the ministry of righteousness greatly surpasses in the sphere of glory.”

2 Cor 3:10, “For certainly that which had been glorified has not received glory in this case because of the extraordinary glory.”

2 Cor 3:11, “Because if that which is being brought to an end [was] by means of glory [and it was], to a much greater degree that which continues [is] in the sphere of glory.”

2 Cor 3:12, “Therefore, since we keep on having such absolute confidence, we employ great openness and fearlessness [of speech]”

2 Cor 3:13, “and not as Moses used to put a veil over his face in order that the sons of Israel would not look intently at the cessation of that which was passing away.”

2 Cor 3:14, “But their minds were hardened. For until this day the same veil remains on the occasion of the public reading of the old covenant, not being unveiled, because it is removed by Christ.”

2 Cor 3:15, “In fact until this very day, whenever Moses is read publicly, a veil lies over their heart.”

2 Cor 3:16, “However whenever he turns around [changes his mind] with respect to the Lord, the veil is removed.”

2 Cor 3:17, “(Now the Lord is the Spirit. And where the Spirit from the Lord [is], [there is] freedom.)”

2 Cor 3:18, “But we all, seeing as in a mirror the glory of the Lord with an unveiled face, are being transformed into the same image from glory to glory as it were by the Spirit of the Lord.”

Chapter Four

2 Cor 4:1, “For this reason, because we keep on having this ministry, since we received a gracious gift, we do not despair.”

2 Cor 4:2, “Rather we have renounced the secret things of dishonor, not walking in craftiness nor falsifying the word of God, but by means of the open proclamation of the truth, presenting ourselves to every man’s conscience in the sight of God.”

2 Cor 4:3, “And even if our gospel is veiled [and it is], it is hidden from those who are being destroyed,”

2 Cor 4:4, “in whom, the god of this age has blinded their unbelieving minds, that they might not see distinctly and discern the truth [illumination] of the gospel of the glory of Christ, who is the image of God.”

2 Cor 4:5, “For we have not and do not publicly proclaim ourselves but Jesus Christ [as] Lord, and ourselves [as] your slaves because of Jesus.”

2 Cor 4:6, “Because God [the Holy Spirit] who said, ‘Light shine forth out of darkness’, [is] the One who shines forth in our hearts for the purpose of the illumination of the knowledge of the glory of God [the Father] because of the person of Jesus Christ.”

2 Cor 4:7, “Now we have this treasure in earthen vessels, in order that the extraordinary quality of the power might be from God and not from the source of us.”

2 Cor 4:8, “We are afflicted in every way, but not overwhelmed; we are left unprovided for, but not in great difficulty,”

2 Cor 4:9, “being persecuted, but not forsaken; being physically hurt, but not destroyed,”

2 Cor 4:10, “at all times carrying about in the body the death of Jesus, in order that the life of Jesus might also be revealed in our body.”

2 Cor 4:11, “For we, the living, are constantly being delivered over for death because of Jesus, in order that the life of Jesus might also be revealed in our mortal flesh.”

2 Cor 4:12, “For this reason the danger of death continues to be permitted to operate among us, but the spiritual life among you.”

2 Cor 4:13, “Now because we have the same spirit of faith in accordance with what stands written, ‘*I believed, therefore I spoke*,’ we also keep on believing, therefore we also keep on speaking,”

2 Cor 4:14, “knowing that the One who raised the Lord Jesus will also raise us with Jesus and bring [us] before [Him] together with you.”

2 Cor 4:15, “For all things [are] for your benefit, in order that the grace which is present in abundance because of the many might cause gratitude to abound resulting in the glory of God.”

2 Cor 4:16, “Therefore, we do not despair, but although our outer man is being destroyed, yet our inner man is being renewed day after day.”

2 Cor 4:17, “For instance, the temporary insignificance of our affliction is producing for our benefit an eternal fullness of glory beyond all measure and proportion,”

2 Cor 4:18, “while we are not preoccupied with the things which are being seen, but the things which are not being seen; because the things which are seen [are] temporary, but the things which are not being seen [are] eternal.”

Chapter Five

2 Cor 5:1, “For we know that if our earthly home, consisting of this tent, is demolished, we keep on having a building from God, an eternal, not made with human hands home in the heavens.”

2 Cor 5:2, “For indeed we groan for this reason, desiring to put on our dwelling from heaven.”

2 Cor 5:3, “Since we will indeed be clothed, we will not be found naked.”

2 Cor 5:4, “For indeed, while we are in this tent, we groan, being oppressed, because we do not want to be undressed but to be fully dressed, in order that the mortal might be swallowed up by [eternal] life.”

2 Cor 5:5, “However the One who has prepared us for this very reason [is] God, who has given to us the down payment of the Spirit.”

2 Cor 5:6, “Therefore, since we are confident at all times and know that although we are living in the body, we are living in a strange land away from the Lord.”

2 Cor 5:7, “For we keep on walking by means of doctrine, not by means of what is seen.”

2 Cor 5:8, “We are confident, but also we prefer rather to be absent from the body and to be at home with the Lord.”

2 Cor 5:9, “Therefore we also consider it an honor, whether at home or absent, to be acceptable to Him.”

2 Cor 5:10, “For it is necessary that we all must appear before the judicial bench of Christ, in order that each person might be rewarded for the things by means of the body in accordance with what he has done, whether good of intrinsic value or worthless [trivial, thoughtless, indifferent].”

2 Cor 5:11, “Therefore, because we understand respect for the Lord, we appeal to men, but we are being revealed by God. In fact I am also confident to be revealed in your consciences.”

2 Cor 5:12, “We are not recommending ourselves to you again but are giving you a reason to be proud of us, with the result that you might have [an opportunity] against those who take pride in the external and not in the heart.”

2 Cor 5:13, “For if we have been ‘out of our mind’, [it is] for God’s benefit. If we are reasonable, [it is] for your benefit.”

2 Cor 5:14, “Therefore the love for Christ motivates us, having considered this, that One died as a substitute for all, as a result all died.”

2 Cor 5:15, “In fact He died as a substitute for everyone, in order that the living might no longer live for the benefit of themselves but for the benefit of Him who died as a substitute for them and was raised.”

2 Cor 5:16, “Consequently from now on we recognize and honor no one because of human standards. Even though we have acknowledged and recognized Christ on the basis of human standards, certainly now we no longer recognize and acknowledge [Him].”

2 Cor 5:17, “For this reason, if anyone [is] in Christ [and he is], [he is] a new creature. The old things have passed away. Notice, new things have originated.”

2 Cor 5:18, “Moreover all things [are] from the source of God, who reconciled us to Himself through the agency of Christ and has given us the service of reconciliation,”

2 Cor 5:19, “since God certainly kept on being in Christ, reconciling the world to Himself, not imputing to them their sins, and yet having established by us the message of reconciliation.”

2 Cor 5:20, “Therefore, we are ambassadors on behalf of Christ. Because God is appealing through us, we ask on behalf of Christ, be reconciled to God.”

2 Cor 5:21, “The One who did not know sin, He was made sin as a substitute for us, in order that we might become the righteousness of God in Him.”

Chapter Six

2 Cor 6:1, “Now since we are working together, we also urge that you not receive the grace of God in vain.”

2 Cor 6:2, “Because He says, ‘*At the appropriate time I listened to you, and on the day of salvation I helped you*.’ Consider, now [is] the truly favorable time. Consider, now [is] the day of salvation,”

2 Cor 6:3, “giving no occasion for taking offense in any way, in order that the service [of reconciliation] might not be blamed,”

2 Cor 6:4, “but in all things demonstrating ourselves as God’s servants by means of great patience [endurance, perseverance], in afflictions, in pressures, in difficulties,”

2 Cor 6:5, “in beatings, in imprisonments, in riots, in physical labors, in sleepless nights, in situations of hunger,”

2 Cor 6:6, “with purity, with knowledge, with forbearance, with kindness, with the Holy Spirit, with unconditional love,”

2 Cor 6:7, “with the message of truth, with the power of God; by means of the offensive and defensive weapons of righteousness,”

2 Cor 6:8, “by means of our renown [the opinion of others of our good reputation] and shameful treatment [from others], by means of a bad reputation and a good reputation; alleged as ‘deceivers’ and yet [we are] the truthful ones,”

2 Cor 6:9, “alleged as ‘ignorant ones’ and yet [we are] those receiving complete knowledge, alleged as ‘those in danger of death’ and yet behold we are alive, alleged as ‘those being disciplined’ and yet we are not being put to death,”

2 Cor 6:10, “alleged as ‘the unhappy ones,’ but [we are] continually the happy ones, alleged as ‘poor beggars’, but we are making many rich, alleged as ‘having nothing’ and yet we possess all things.”

2 Cor 6:11, “Our mouth is open to you [We are completely open and honest with you], Corinthians. Our heart is enlarged.”

2 Cor 6:12, “You are not restricted by us, but you are restricted by means of your emotions.”

2 Cor 6:13, “Indeed with reference to this same exchange, I am speaking as to children: Be really open.”

2 Cor 6:14, “Stop becoming mismatched with unbelievers. For what sort of sharing [occurs] between righteousness and lawlessness or what sort of fellowship [does] light [have] with darkness?”

2 Cor 6:15, “And what [is] the agreement of Christ with Beliar, or what [is] the portion for the believer with the unbeliever?”

2 Cor 6:16, “And what sort of mutual agreement [does] the temple of God [have] with idols? Therefore, we are the temple of the living God, just as God said, ‘*I will live in them, and walk* [among them] *and I will be their God and they will be My people*.’”

2 Cor 6:17, “‘*Therefore, come out from their midst and be separate*,’ says the Lord, ‘*and stop touching what is unclean, and I will welcome you*.”

2 Cor 6:18, “‘*And I will be a father to you, and you will be sons and daughters to Me*,’ says the Lord, the Omnipotent One.”

Chapter Seven

2 Cor 7:1, “Therefore, because we keep on having these promises, beloved ones, let us purify ourselves from all defilement of flesh and spirit, in order to complete holiness because of respect for God.”

2 Cor 7:2, “Accept us. We did no one wrong. We ruined no one [financially or morally]. We took advantage of no one.”

2 Cor 7:3, “I am not speaking for the purpose of condemnation. For I have mentioned previously that you keep on being in our hearts in order to die together and to live together.”

2 Cor 7:4, “I have great confidence toward you. I have great pride concerning you. I am filled with encouragement. I am caused to overflow with happiness because of all our persecution.”

2 Cor 7:5, “For even when we came into Macedonia our flesh had no rest, but being afflicted in all things: external fighting, internal apprehensions.”

2 Cor 7:6, “But God, who encourages the discouraged, encouraged us by the coming of Titus,”

2 Cor 7:7, “and not only by his coming but also by the encouragement with which he was encouraged because of you, reporting to us your longing, your mourning, your enthusiasm for me, so that I rejoiced even more.”

2 Cor 7:8, “For although I grieved you by means of my letter, I do not feel regret (even though I did feel regret, I see that that letter irritated, offended, and insulted you although for an hour)”

2 Cor 7:9, “I am happy now, not because you were irritated [offended and insulted], but because you were irritated [offended and insulted] resulting in a change of mind. For you were irritated [offended and insulted] as God would have it, in order that in no way might you be irritated [offended and insulted] by us.”

2 Cor 7:10, “For the as-God-would-have-it grief accomplishes the without-regret change of mind resulting in deliverance. But the grief of the world [Satan’s cosmic system] produces death.”

2 Cor 7:11, “For example, consider this very thing by which you were grieved as God would have it—how much diligence [eagerness, attentiveness] it has produced in you for your benefit, but rather than defensiveness, indignation, fear, vehement desire, jealousy, vengeance. In everything you demonstrated yourselves to be pure [holy, innocent] in the matter.”

2 Cor 7:12, “So even if I wrote to you [and I did], [it was] not because of the one who did wrong, and not because of the one who was wronged, but in order that your devotion to us might be revealed to you before God.”

2 Cor 7:13, “For this reason we were encouraged. Moreover in addition to our encouragement we especially rejoiced because of the happiness of Titus, because his spirit has been set at rest by all of you.”

2 Cor 7:14, “Because if I have mentioned anything to him in order to boast about you [and I have], I was not disappointed, but as we communicated to you all things in the sphere of the truth, so also our reason for boasting became the truth in the presence of Titus.”

2 Cor 7:15, “In fact his affections are especially toward you, when remembering the obedience of all of you, how you received him with respect and trembling.”

2 Cor 7:16, “I am happy because in everything I have confidence in you.”

Chapter Eight

2 Cor 8:1, “Now we make known to you, brethren, the grace of God which has been given among the churches of Macedonia,”

2 Cor 8:2, “that in a great test of persecution their abundance of happiness in spite of their extreme poverty overflowed resulting in their wealth of generosity.”

2 Cor 8:3, “Because according to ability, I testify, even beyond ability, [they were] voluntary ones,”

2 Cor 8:4, “with a profound appeal, asking us the gracious favor; that is, the participation of support for the saints,”

2 Cor 8:5, “and yet not to the degree that we expected, but they first gave themselves to the Lord and to us by means of the will of God,”

2 Cor 8:6, “so that we appealed to Titus, that as he began previously, so also he might complete for you this gracious deed as well.”

2 Cor 8:7, “But just as you excel in all things: in doctrine, and in instruction, and in knowledge, and in all diligence, and in the love from us among you, abound also in this gracious deed.”

2 Cor 8:8, “I am not giving a command, but through the diligence of others I am in fact attempting to prove the genuineness of your love.”

2 Cor 8:9, “For example, you know the gracious deed of our Lord Jesus Christ, that for your benefit He became poor, though being rich, in order that you might become rich by means of that poverty.”

2 Cor 8:10, “Really I am giving an opinion in this matter. For this is profitable for you, who to be sure began not only to do but also to desire since last year.”

2 Cor 8:11, “But now in spite of that please finish the work, in order that just as the willingness of desiring [exists], so also [does] the finishing from the source of what you have.”

2 Cor 8:12, “For if the willingness is present [and it is], [the willingness is present] to the degree that he might have what is acceptable, not to the degree that he does not have at his disposal.”

2 Cor 8:13, “For [this is] not in order that others [might have] relaxation, [and] you [have] hardship, but as a matter of equality.”

2 Cor 8:14, “At the present time your abundance [is] for the purpose of that need, in order that that abundance might also be for the purpose of your need, in order that there might be equality,”

2 Cor 8:15, “just as it stands written, ‘*The man with much did not have too much, and the man with little did not have too little*.’”

2 Cor 8:16, “But gratitude [belongs] to God, who has given the same devotion for you in the heart of Titus,”

2 Cor 8:17, “because on the one hand he accepted the appeal, but on the other hand being even more eager of his own accord he came to you.”

2 Cor 8:18, “Moreover we have sent along with him that brother whose recognition [fame] in the gospel message [exists] throughout all the churches,”

2 Cor 8:19, “and not only [this], but also having been chosen with a hand vote by the churches, our traveling companion, in addition to this grace, which is being performed as a service by us for the purpose of the glory of the Lord and our willingness,”

2 Cor 8:20, “and they are trying to avoid the following: that anyone might find fault with us because of this generous gift, which is being performed as a service by us.”

2 Cor 8:21, “For we take into consideration [what is] morally unobjectionable [good, noble, blameless, praiseworthy] not only in the sight of the Lord but also in the sight of men.”

2 Cor 8:22, “Moreover we sent with them our fellow-believer, whom we proved by testing in many things, being often diligent, but now much more diligent because of the strong trust, which [he has] in you.”

2 Cor 8:23, “Whether with reference to Titus, my companion and co-worker for you, or our brethren, [they are] the envoys to the churches, the glory of Christ.”

2 Cor 8:24, “Therefore, demonstrate the proof of your love and of our reason for boasting about you to them before the churches.”

Chapter Nine

2 Cor 9:1, “Now really concerning this support, which [is] for the benefit of the saints, it is unnecessary for me to write to you.”

2 Cor 9:2, “For I know your willingness, which I take pride in [mentioning] about you to the Macedonians, that Achaia has made preparations since last year, in fact your enthusiasm has aroused the majority [of them].”

2 Cor 9:3, “And I have sent these brethren, in order that our pride in you might not be empty in this matter, so that, just as I was saying, you might prepare yourselves,”

2 Cor 9:4, “so that if the Macedonians should come with me and find you unprepared, we might not be humiliated (I, not to mention you) by this situation.”

2 Cor 9:5, “Therefore I thought [it] necessary to urge the brethren, that they might go on ahead to you and arrange in advance for your previously-promised generous gift, that this preparation might be in the following manner: as a generous gift and not as a gift that is grudgingly granted by extortion.”

2 Cor 9:6, “Now the point is this, the one who sows sparingly, sparingly also he will harvest, and the one who sows generously, generously also he will harvest.”

2 Cor 9:7, “Each person [must give] to the degree that he has determined in his thinking, not reluctantly nor under pressure. For God loves someone who is happy to give.”

2 Cor 9:8, “Now God is able to make all grace overflow to you, in order that, having all sufficiency in everything at all times, you might overflow in every good deed,”

2 Cor 9:9, “just as it stands written, ‘*He distributes abroad; he gives to the poor; His righteousness continues eternally*’.”

2 Cor 9:10, “Moreover He who fully provides seed to the sower and bread to eat will keep on providing and keep on multiplying your seed and will keep on increasing the production of your righteousness,”

2 Cor 9:11, “being made rich in all things resulting in all generosity, which is such a generosity by its very nature that it brings about through us gratitude to God.”

2 Cor 9:12, “Because the aid from this service is not only supplying the needs of the saints, but also is overflowing because of the many thanksgivings to God.”

2 Cor 9:13, “Because of the approved character of this service they are praising God because of the commitment of your public allegiance to the gospel of Christ and the generosity of your contribution to them and to all,”

2 Cor 9:14, “while they also have great affection for you by prayer on your behalf because of the surpassing grace of God for your benefit.”

2 Cor 9:15, “Gratitude [belongs] to God because of His indescribable gift.”

Chapter Ten

2 Cor 10:1, “Now I, Paul, myself urge you by means of the humility and graciousness of Christ, who in person on the one hand [am] subservient among you, but on the other hand while absent I am courageous toward you.”

2 Cor 10:2, “Now I ask that I might not be bold while present with the confidence by means of which I am proposing to show courage against some, who look upon us as though we are walking according to the flesh.”

2 Cor 10:3, “For although we walk in the flesh [live with a sin nature], we do not fight as a soldier in the manner of the flesh.”

2 Cor 10:4, “For the weapons of our warfare [are] not material but powerful because of God for the purpose of the destruction of fortresses, destroying human viewpoint [thoughts and reasonings]”

2 Cor 10:5, “and every conceit [pride or arrogance] being in opposition against the knowledge of God, in fact making captive every thought resulting in obedience to Christ.”

2 Cor 10:6, “And we are ready to punish all disobedience [unwillingness to hear], whenever your obedience is brought to completion.”

2 Cor 10:7, “Notice what is obvious. If anyone is certain in himself that he belongs to Christ [and he is], he must again consider this based on himself, that just as he [is] Christ’s, so also we [are Christ’s].”

2 Cor 10:8, “For if I should mention something further concerning our authority, which the Lord has given for the purpose of edification and not for the purpose of your destruction, I will not be embarrassed [disgraced or dishonored],”

2 Cor 10:9, “in order that I might not ever be regarded as frightening you by my letters.”

2 Cor 10:10, “For this reason, some are saying, ‘On the one hand his letters [are] oppressive and strong, but on the other hand the presence of his body [is] weak and his speaking ability [is] despised.’”

2 Cor 10:11, “Such a person must consider this, that what sort of persons we are in communication by letters while absent, such persons [we are] also when present in action.”

2 Cor 10:12, “For we do not presume to class or compare ourselves with some who band themselves together, but those measuring themselves by one another and comparing themselves with one another do not understand.”

2 Cor 10:13, “However we will not boast excessively, but according to the measure of the standard which God has assigned a measure to us, to reach as far as even you.”

2 Cor 10:14, “For we are not overextending ourselves by not coming to you, for as far as even you we previously came with the gospel of Christ,”

2 Cor 10:15, “not boasting excessively in the sphere of another person’s labors, but having confidence (if your doctrine increases in you to be magnified abundantly as a result of our limits)”

2 Cor 10:16, “to proclaim the gospel to the places beyond you, not to boast in what has been accomplished in another person’s sphere [area of operations].”

2 Cor 10:17, “But the one who boasts [takes pride] must boast [take pride] in the Lord.”

2 Cor 10:18, “For the one who recommends himself, that one is not approved, but whom the Lord [stands with and] commends.”

Chapter Eleven

2 Cor 11:1, “Would that you would put up with a little something of foolishness from me. But in fact you are putting up with me.”

2 Cor 11:2, “For I am deeply concerned about you with the passionate concern of God, because I betrothed you to one husband, in order that I might present you to Christ a pure virgin.”

2 Cor 11:3, “However I am afraid that perhaps, as the serpent deceived Eve with his crafty dishonesty, your minds might be led astray from the sincere devotion and purity, which [exists] because of Christ.”

2 Cor 11:4, “For if indeed he [the serpent] comes proclaiming another Jesus whom we have not proclaimed [and he will], whether you receive a different kind of spirit which you have not received [from God], or [receive] a different kind of gospel which you have not accepted, are you putting up with it correctly?”

2 Cor 11:5, “For I believe that I am in no way inferior to the pre-eminent apostles.”

2 Cor 11:6, “Now even if [I am] unskilled in speaking, but not in knowledge, certainly in every way we have made [this] plain to you in all things.”

2 Cor 11:7, “Or did I commit a sin by humbling myself, in order that you might be exalted, because I proclaimed the gospel of God to you without payment?”

2 Cor 11:8, “I robbed other churches, having accepted ration-money for the purpose of my service to you.”

2 Cor 11:9, “In fact when I was present with you and going without, I was absolutely not a burden to anyone. For the brethren coming from Macedonia fully supplied my need, and in all things I kept myself unburdensome to you, and I will continue to keep on [not being a burden to you].”

2 Cor 11:10, “The truth of Christ is in me that this reason for boasting will not be stopped in me among the regions of Achaia.”

2 Cor 11:11, “Why? Because I have not loved you? God knows [that I have].”

2 Cor 11:12, “Now what I am doing, I will also keep on doing, in order that I may remove an opportunity from those who desire the opportunity, that they might be found just as we also in that which they are boasting.”

2 Cor 11:13, “Because such men [are] pseudo-apostles, dishonest workmen, attempting to transform themselves into apostles of Christ.”

2 Cor 11:14, “And this should come as no surprise. For Satan himself transforms himself into an angel of light.”

2 Cor 11:15, “Therefore, [it is] not a surprising thing that his servants also transform themselves as servants of righteousness, is it? No, of course not. Whose end will be on the basis of their works.”

2 Cor 11:16, “Again I say, let no one ever think that I am foolish, otherwise, at least tolerate me as a fool, so that I also might boast somewhat.”

2 Cor 11:17, “What I am asserting, I am not asserting because of the Lord but as in foolishness, because of this frame of mind of boasting.”

2 Cor 11:18, “Since many people boast on the basis of the flesh, I will also boast.”

2 Cor 11:19, “Certainly you yourselves gladly put up with fools, since you are sensible [prudent, wise].”

2 Cor 11:20, “For you yourselves tolerate if anyone makes you subservient, if anyone tears you to pieces [causing divisions, exploiting you], if anyone takes advantage, if anyone is presumptuous, if anyone repeatedly beats you in the face.”

2 Cor 11:21, “I am speaking dishonorably, because we have been weak. But in whatever sphere someone might be courageous, (I am speaking in foolishness), I am also courageous.”

2 Cor 11:22, “Are they Hebrews? So am I. Are they Israelites? So am I. Are they from the source of Abraham? So am I.”

2 Cor 11:23, “Are they servants of Christ? (I am speaking irrationally) I, to an even greater degree: in far greater hardships, in far more prisons, in much greater beatings, in danger of death frequently.”

2 Cor 11:24, “Five times I was given the thirty-nine [lashes] by the Jews.”

2 Cor 11:25, “Three times I was beaten with rods; once I was stoned; three times I was shipwrecked; I have spent twenty-four hours adrift at sea.”

2 Cor 11:26, “On road-journeys many times, in dangers from rivers, in dangers from criminals, in dangers from the people [Jews], in dangers from Gentiles, in dangers in the city, in dangers in the desert, in dangers in the sea, in dangers by pseudo-believers.”

2 Cor 11:27, “In toil and exertion, in sleepless nights many times, in hunger and thirst, in situations without food many times, in cold and lack of sufficient clothing.”

2 Cor 11:28, “In addition to the external sufferings [there is] the daily pressure on me, the care of all the churches.”

2 Cor 11:29, “Who is [spiritually] weak and I am not weak? Who causes [someone] to be caught [in false teaching] and I am not burning with indignation?”

2 Cor 11:30, “If it is necessary to boast [and it is], I will boast about the things with reference to my weakness.”

2 Cor 11:31, “The God, even the Father of the Lord Jesus, the One being praised forever, knows that I am not lying.”

2 Cor 11:32, “In Damascus the official of Aretas the king was guarding the city of the Damascenes to arrest me,”

2 Cor 11:33, “and through a window in a rope basket I was lowered through the city wall, and so I escaped his hands.”

Chapter Twelve

2 Cor 12:1, “It is necessary to boast; on the one hand [it is] not profitable [advantageous, useful, helpful], but on the other hand I will deal with visions and revelations of the Lord.”

2 Cor 12:2, “I know a man in Christ fourteen years ago, whether in body I do not know or outside the body I do not know, such a man was snatched up to the third heaven.”

2 Cor 12:3, “Indeed I know such a man, whether in the body or separated from the body I do not know. God knows”

2 Cor 12:4, “that he was snatched up into Paradise and heard inexpressible words, which it is absolutely not permitted for a man to speak.”

2 Cor 12:5, “With reference to such a man I will boast, but with reference to myself I will not boast, except concerning my weaknesses.”

2 Cor 12:6, “For if I desire to boast [and I may or may not], I will not be foolish, because I will tell the truth. However I refrain, in order that no one might charge to me more than that which he sees in me or hears from me,”

2 Cor 12:7, “that is, because of the extraordinary quality of the revelations. For this reason, in order that I might not become arrogant, a thorn in the flesh, a messenger from Satan was given to me for my benefit, in order that he might beat me, in order that I might not become arrogant.”

2 Cor 12:8, “Because of this I begged the Lord three times, ‘Make it go away from me.’”

2 Cor 12:9, “And then He said to me for my benefit, ‘My grace has been and still is sufficient for you; for My power has been and still is being accomplished [performed, carried out, fulfilled] in the status of weakness.’ Most gladly, therefore, I will instead take pride in my weaknesses, in order that the power of Christ may reside in me.”

2 Cor 12:10, “Therefore, I take delight in weaknesses, in insults, in pressures, in persecutions and difficult circumstances because of Christ; for when I am weak, then I am strong.”

2 Cor 12:11, “I have become foolish. You forced me [into it]. For I ought to be recommended by you, because I was inferior in nothing to the ‘super-apostles’ even though I am nothing.”

2 Cor 12:12, “Certainly the signs of apostleship were demonstrated among you with the greatest patience by means of signs and miraculous wonders and deeds of power.”

2 Cor 12:13, “For in what way were you inferior to the rest of the churches, except that I myself was absolutely not a financial burden to you? Forgive me this wrongdoing.”

2 Cor 12:14, “Notice, I am ready this third time to come to you, and I will not be a financial burden. For I am not trying to obtain what belongs to you, but you. For children are not obligated to save for the benefit of parents but the parents for the benefit of their children.”

2 Cor 12:15, “However I will gladly spend and be completely spent on behalf of your souls. If I love you to a much greater degree [and I do], am I to be loved to a lesser degree?”

2 Cor 12:16, “In spite of the fact this must take place, I did not cause you undue hardship. But because I am such a ‘crafty person’, I took advantage of you with deceit.”

2 Cor 12:17, “Did I take advantage of you through anyone I have sent to you?”

2 Cor 12:18, “I appealed to Titus and have sent at the same time the fellow-believer. Did Titus take advantage of you financially? Absolutely not! Did we not walk in the same Spirit? Did we not walk in the same footsteps?”

2 Cor 12:19, “All along you have been thinking that we have been making a defense before you. We have been speaking in the sight of God in Christ. And all this, beloved, for the benefit of your edification.”

2 Cor 12:20, “Indeed I am afraid that perhaps, after I come, I might find you not the sort of people I wish and I might be found by you not the sort of person you wish. That perhaps [there might be] strife, envy, angers, selfish ambitions, slanders, whispering-gossipers, conceits, insurrections.”

2 Cor 12:21, “Let not my God humiliate me again before you, when I come; and yet I will mourn over many of those who have previously sinned and have not changed their mind because of their immorality both the unlawful sexual intercourse and the licentiousness which they have practiced.”

Chapter Thirteen

2 Cor 13:1, “This [is] the third time I am coming to you. On the basis of two witnesses or three every matter will stand firm.”

2 Cor 13:2, “I have repeatedly said previously and I am saying in advance, when present the second time and while absent now, to those who previously sinned and to all the rest, that if I come again, I will definitely not spare [anyone],”

2 Cor 13:3, “since you are seeking proof of Christ who speaks in me, who is not weak with reference to you, but keeps on being powerful in you.”

2 Cor 13:4, “For example He was certainly crucified because of weakness [sinfulness of the human race], but He lives because of the power of God. For we are certainly weak because of it, but we will live with Him because of the power of God with reference to you.”

2 Cor 13:5, “Put yourselves to the test whether or not you are in the doctrine. Examine yourselves. Or have you not understood with respect to yourselves that Jesus Christ [is] in you? Unless indeed you are unable to pass the test.”

2 Cor 13:6, “But I am confident that you will come to know that we are definitely not failing the test.”

2 Cor 13:7, “Now we pray to God that you do not produce any evil, not that we might have the appearance of being tested and approved, but that you might begin to produce that which is noble (as though we might be the unapproved ones).”

2 Cor 13:8, “Certainly we can do nothing against the truth but for the truth.”

2 Cor 13:9, “For we are happy whenever we are weak, but you are strong. In fact we pray for this—your completion.”

2 Cor 13:10, “For this reason I am writing these things while absent, that while present I might not have to act severely in accordance with the authority which the Lord has given to me for the purpose of building up and not for the purpose of tearing down.”

2 Cor 13:11, “Finally, brethren, be happy, be made complete, be encouraged, be in agreement, keep the peace, and then the God of unconditional love and peace will be with you.”

2 Cor 13:12, “Greet one another with a holy kiss. All the saints greet you.”

2 Cor 13:13, “The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit [is] with all of you.”

Gal 1:1, “Paul, the apostle, (not from the source of men, nor through the agency of mankind, but through the agency of Jesus Christ and God the Father, who raised Him out from the dead)”

Gal 1:2, “and all the brethren with me to the churches of Galatia,”

Gal 1:3, “grace—yours—and prosperity from God our Father and the Lord Jesus Christ,”

Gal 1:4, “who gave Himself up as a substitute for our sins, in order that He might deliver us from this present evil age according to the will of God, even our Father,”

Gal 1:5, “to Whom [belongs] glory throughout eternity. I believe it.”

Gal 1:6, “I am amazed that so easily you are turning away from Him [God the Holy Spirit] who called you by means of the grace of Christ because of another of a different kind of gospel,”

Gal 1:7, “which [gospel] is not another of the same kind [of gospel], but there are certain ones who are disturbing all of you and want to distort the gospel of Christ.”

Gal 1:8, “But even if we or an angel from heaven should proclaim a message contrary to the message which we proclaimed to you, let him be under a divine curse.”

Gal 1:9, “As we have said previously, so now again I repeat, if anyone proclaims a message to you contrary to that which you have accepted, let him be under a divine curse.”

Gal 1:10, “For am I now trying to win over men or God? Or am I striving to please men? If I were still trying to please men, I would not still be Christ’s slave.”

Gal 1:11, “For I make known to you, brethren, the gospel which was proclaimed by me, that it has not been and continues to not be as a result of mankind.”

Gal 1:12, “For I neither received it [the gospel] from the source of mankind nor was I instructed, but through the revelation of Jesus Christ.”

Gal 1:13, “For you have heard about my way of life formerly in Judaism, that I persecuted to an extraordinary degree the assembly of God and attempted to destroy it.”

Gal 1:14, “And so I kept on making progress in Judaism beyond many contemporaries in my nation, having been a far greater adherent of the traditions of my forefathers.”

Gal 1:15, “But when God, the One who separated me from the womb of my mother and called me through His grace, determined”

Gal 1:16, “to reveal His Son to me for my benefit, that I myself might proclaim Him among the Gentiles, I did not immediately consult with flesh and blood,”

Gal 1:17, “nor did I go up to Jerusalem to the apostles before me, but I went into Arabia and returned again to Damascus.”

Gal 1:18, “Then after three years I went up to Jerusalem to visit Cephas [Peter], and I stayed with him fifteen days,”

Gal 1:19, “but I did not see another of the apostles except Jacob, the half-brother of the Lord.”

Gal 1:20, “(Now the things which I am writing to you, remember before God that I am not lying.)”

Gal 1:21, “Then I went into the districts of Cilicia and of Syria.”

Gal 1:22, “But I continued to be unknown personally to the churches of Judea which were in Christ.”

Gal 1:23, “But they only kept hearing, ‘The one who formerly persecuted us is now proclaiming the doctrine which formerly he tried to destroy’”

Gal 1:24, “and they were praising God because of me.”

Chapter Two

Gal 2:1, “Then after fourteen years, I again went up to Jerusalem with Barnabas, also taking along Titus.”

Gal 2:2, “But I went up because of a revelation; and laid before them the gospel which I proclaimed among the Gentiles, but privately to those having a reputation, that perhaps I may be running or might have run in vain.”

Gal 2:3, “But not even Titus, who was with me, although he was a Greek, was compelled to be circumcised.”

Gal 2:4, “But because of the secretly brought in false brethren, who snuck in to spy upon our freedom which we have in Christ Jesus, in order that they might enslave us,”

Gal 2:5, “not even for an hour did we yield in subordination to them, in order that the reality of the gospel might continue with regard to you.”

Gal 2:6, “But from those who are supposed to be something (what sort of men they were formerly makes no difference to me; God shows no favoritism) certainly those who have a reputation contributed nothing to me.”

Gal 2:7, “But on the other hand, seeing that I had been entrusted with the gospel to the uncircumcision, just as Peter to the circumcision,”

Gal 2:8, “(for the One who was working in Peter for the benefit of the apostleship to the circumcised worked also in me for the benefit of the Gentiles)”

Gal 2:9, “and having acknowledged the grace which had been given to me, James and Cephas and John, the ones who are recognized to be pillars, gave the right hand of fellowship to me and Barnabas, in order that we [might go] to the Gentiles but they to the circumcision.”

Gal 2:10, “[They asked] only, ‘Please remember the poor,’ which, in fact, this very thing I have made every effort to do.”

Gal 2:11, “Then, when Cephas came to Antioch, I opposed him personally, because he had been condemned.”

Gal 2:12, “For prior to certain men coming from James, he [Peter] used to eat with the Gentiles. But when they came, he began to withdraw and separate himself, fearing those out from the circumcision [the Jews from Jerusalem].”

Gal 2:13, “In fact the other Jews [Jewish believers] joined him [Peter] in playing the hypocrite, so that even Barnabas was carried away by their hypocrisy.”

Gal 2:14, “But when I saw that they were not acting straightforward with reference to the truth of the gospel, I said to Peter in front of everyone, ‘If you, though being a Jew, live like a Gentile and not like a Jew, how dare you force the Gentiles to live according to Jewish customs.’”

Gal 2:15, “‘We are by nature Jews and not sinners from the Gentiles.’”

Gal 2:16, “Furthermore we know that mankind is not justified by means of the works of the Law unless [he is justified] through faith in Jesus Christ, and so we have believed in Christ Jesus, in order that we might be justified by faith in Christ and not by means of the works of the Law, since by the works of the Law not any flesh will be justified.”

Gal 2:17, “But if, while trying to be justified in Christ, we have been proven that we ourselves [are] sinners, is Christ a servant of sin [the old sin nature]? Absolutely not!”

Gal 2:18, “For if I build up again these things which I have done away with, I show myself a transgressor.”

Gal 2:19, “For I have died with reference to the Law by the Law, in order that I might begin to live with reference to God. I have been crucified with Christ.”

Gal 2:20, “Yet I am no longer living, but Christ is living in me. Moreover that which I am now living in the flesh, I am living because of doctrine, the doctrine which belongs to the Son of God, who loved me and delivered Himself over as a substitute for me.”

Gal 2:21, “I am not rejecting [ignoring] the grace of God. For if righteousness is through the Law, then Christ died needlessly.”

Chapter Three

Gal 3:1, “Oh you unthinking Galatians! Who put you under a spell, before whose eyes Jesus Christ was put on public display by being crucified.”

Gal 3:2, “I want to learn only this from you: did you receive the Spirit because of the works of the Law or because of the message of faith?”

Gal 3:3, “Are you so unintelligent, having begun in the Spirit, you are now accomplishing [the spiritual life] for yourselves in the flesh?”

Gal 3:4, “Have you suffered so many things in vain? If indeed you have even suffered in vain.”

Gal 3:5, “Therefore, He [the Lord Jesus Christ] who supplies the Spirit to you and works powers among you, [is it] because of the works of the Law or because of the message of doctrine?”

Gal 3:6, “Just as Abraham believed in God [the Lord Jesus Christ], and so it was credited to him as righteousness.”

Gal 3:7, “Consequently, you should recognize that those who are from the source of faith, these are the sons of Abraham.”

Gal 3:8, “In fact, the Scripture, having previously seen that God declares the Gentiles righteous by faith, proclaims the good news ahead of time to Abraham, ‘*All the Gentiles will be blessed because of you*.’”

Gal 3:9, “For this reason those who are by faith are blessed with believing Abraham.”

Gal 3:10, “For you see, as many as are [trying to be saved] by the works of the Law, they are under a curse. For it stands written, ‘*Cursed is everyone who does not abide by everything which has been written in the book of the Law to do them*.’”

Gal 3:11, “But [my previous statement] ‘*by the Law no one is declared righteous before God*’ [is] clear because ‘*The righteous person because of faith shall live*.’”

Gal 3:12, “In fact the Law is not by means of faith, but ‘*The one who practices them* [the requirements of the Mosaic Law] *must live by means of them*.’”

Gal 3:13, “Christ redeemed us from the curse of the Law, having become a curse as a substitute for us, for it stands written, ‘*Cursed [is] everyone who permits himself to hang on the wood*,’”

Gal 3:14, “in order that Abraham’s blessing might come to the Gentiles in Christ Jesus, so that we might receive the promise from the Spirit by faith.”

Gal 3:15, “Brethren, I am speaking in accordance with human practice. Likewise no one declares invalid a man’s last will and testament that has been validated nor adds a codicil.”

Gal 3:16, “Now the promises were spoken to Abraham and to his descendant. It does not say, ‘And to his descendants,’ as though [speaking] about many persons, but as though [speaking] about one person, ‘*And to your descendant*,’ who is Christ.”

Gal 3:17, “Now I am saying this. The Law, which came after four hundred and thirty years, does not revoke the previously established by God covenant, resulting in the abrogation of the promise.”

Gal 3:18, “For if the inheritance [eternal salvation] is through the Law [but it is not], [it is] no longer from the source of the promise. But God showed Himself to be gracious to Abraham by means of a promise.”

Gal 3:19, “Consequently, why the Law? It was added because of our transgressions, until the Seed to Whom the promise had been made would come, having been commanded through the angels by the hand of the Mediator.”

Gal 3:20, “Now the mediator is not for the benefit of one party, but God is one [in essence].”

Gal 3:21, “Therefore, is the Law against the promises of God? Absolutely not! For you see, if a law had been given which is able to give life, certainly righteousness would have been by the Law.”

Gal 3:22, “But the Scripture has imprisoned everyone under the sin nature, in order that the promise might be given to those who believe by faith in Jesus Christ.”

Gal 3:23, “But before faith came, we kept being guarded under the Law, being confined because of the about to be revealed doctrine,”

Gal 3:24, “so that the Law became our bodyguard until the time of Christ, in order that we might be declared righteous by faith.”

Gal 3:25, “But because our faith has come, we are no longer under the authority of the bodyguard.”

Gal 3:26, “For you are all sons of God through faith in Christ Jesus.”

Gal 3:27, “For you see, as many of you as have been identified with Christ, have clothed yourselves in Christ.”

Gal 3:28, “There does not exist either Jew or Greek; there does not exist either slave or free person; there is not male and female; for you are all one in Christ Jesus.”

Gal 3:29, “But if you belong to Christ and you do, certainly you are the children of Abraham, the heirs on the basis of the promise.”

Chapter Four

Gal 4:1, “Now I am declaring, for as long as the heir is a child, he is different in no respect from a slave, although he is the owner of everything,”

Gal 4:2, “but he is under a guardian and steward until the time set by the father.”

Gal 4:3, “So we also, as long as we kept on being infants, we were enslaved under the fundamental principles of the cosmic system.”

Gal 4:4, “But when the fullness of times had come, God sent forth His Son, having come into being by the woman, having come under the Law,”

Gal 4:5, “in order that He might set free those under the Law, with the result that we might receive adoption.”

Gal 4:6, “And so because you are sons, God [the Father] has sent forth the Spirit from His Son into our hearts, shouting, ‘Father, My Father.’”

Gal 4:7, “Therefore you are no longer a slave but a son. And if [you are] a son, [you are] also an heir through God.”

Gal 4:8, “But at that time on the one hand, when you did not know God, you were a slave to those who are not by nature deities.”

Gal 4:9, “But now, having acknowledged God, or rather having been acknowledged by God, how is it that you turn back again upon the powerless things and the impotent fundamental principles by which you again desire to serve anew?”

Gal 4:10, “You are observing scrupulously days and months and seasons and years.”

Gal 4:11, “I am afraid with reference to all of you, that perhaps in vain I have worked hard for you.”

Gal 4:12, “Please become as I, because I also am like you, brethren. I am begging you. You have not done me wrong in any way.”

Gal 4:13, “In fact you know that because of the sickness of my flesh I proclaimed the gospel to you formerly.”

Gal 4:14, “Furthermore your testing because of the my flesh you did not treat with contempt nor loathe, but you received me as the messenger of God, as Christ Jesus.”

Gal 4:15, “Therefore, where [is] your blessing? For I declare to you that if possible, having torn out, you would have given your eyes to me.”

Gal 4:16, “So then have I become your enemy by speaking the truth to you?”

Gal 4:17, “They are not honorably concerned about you, but they desire to exclude you, in order that you might envy them.”

Gal 4:18, “But it is better to strive for that which is noble [honorable, virtuous] at all times, and not only while I am present with you.”

Gal 4:19, “(My children, whom I am in anguish again until which time Christ has been formed in you.)”

Gal 4:20, “In fact I wish I could be present face-to-face with you now and change my tone of voice, since I myself am in doubt about you.”

Gal 4:21, “Tell me, you who desire to be under the Law, have you not perceived [comprehended] the Law?”

Gal 4:22, “For it stands written that Abraham had two sons, one by a young female slave and one by a free woman.”

Gal 4:23*, “*But on the one hand the one was born by the young slave girl according to the flesh, but on the other hand the other one by the free woman because of the promise.”

Gal 4:24, “These statements are to be taken allegorically; for these statements represent two covenants: on the one hand one covenant from Mount Sinai bearing children resulting in slavery, which covenant represents Hagar.”

Gal 4:25, “Now this Hagar represents Mount Sinai in Arabia, and corresponds to the present Jerusalem; for she is in slavery with her children.”

Gal 4:26, “But the heavenly Jerusalem is free, which [heavenly Jerusalem] is our mother.”

Gal 4:27, “For it stands written, ‘*Rejoice, O barren one, who has not given birth. Let loose and shout, you who have no birth-pains, because many are the children of the desolate one, even more than the one who has the husband*.’”

Gal 4:28, “But you, brethren, are the children of the promise similar to Isaac.”

Gal 4:29, “But just as at that time the one who was born by the flesh kept on persecuting the one [born] by the Spirit, so also now.”

Gal 4:30, “But what does the Scripture say? ‘*Cast out the young slave girl and her son*.’” For the son of the young female slave will never inherit with the son of the free woman.”

Gal 4:31, “For this reason, brethren, we are not the children of the young slave girl but of the free woman.”

Chapter Five

Gal 5:1, “In the sphere of freedom Christ has set us free. Therefore stand fast and do not again become entangled in the yoke of slavery.”

Gal 5:2, “Pay attention! I, Paul, am telling you that if you receive circumcision, Christ will profit you in nothing.”

Gal 5:3, “Moreover I testify again to every man who receives circumcision that he is under obligation to keep the whole Law.”

Gal 5:4, “You have been estranged from Christ, whoever is attempting to be justified by the Law. You have drifted off course from grace.”

Gal 5:5, “For because of the Spirit we eagerly await the expectation of righteousness by means of doctrine.”

Gal 5:6, “For in Christ Jesus neither circumcision has power for anything nor uncircumcision, but doctrine operating through virtue-love.”

Gal 5:7, “You had been running well. Who hindered you, so that you are not obeying the truth?”

Gal 5:8, “This persuasion [is] not from the One who has called you.”

Gal 5:9, “A little yeast ferments the entire dough.”

Gal 5:10, “I am confident in you because of the Lord that you will think no other thing. But the one who is perplexing you will carry his judgment, whoever he might be.”

Gal 5:11, “But I, brethren, if I still preach circumcision, why am I still persecuted? As a result the offense of the Cross has ceased.”

Gal 5:12, “I wish that the ones who are agitating you would also castrate themselves.”

Gal 5:13, “For you were called into the sphere of freedom, brethren. Only do not [use] your freedom as an opportunity for the flesh, but through virtue-love serve one another.”

Gal 5:14, “For the entire Law is fulfilled by means of one doctrine, by this: ‘*You will love your fellow man as yourself*.’”

Gal 5:15, “But if you bite and destroy one another, and you do, see to it that you are not consumed by one another.”

Gal 5:16, “But I keep on declaring, ‘Keep on walking in the sphere of the Spirit and you will never carry out the lust of the flesh.’”

Gal 5:17, “For the flesh [the sin nature] rises in protest against the Spirit, and the Spirit rises in protest against the flesh. For these are opposed to one another, with the result that you do not do those things which you want.”

Gal 5:18, “But if you are being led by the Spirit and you are, you are not under the Law.”

Gal 5:19, “Now the deeds of the flesh [sin nature] are evident, which are: normal sexual sins, abnormal sexual sins, mental sexual sins,”

Gal 5:20, “idolatry, drug abuse, hostilities, argumentation, jealousy, outbursts of anger, inordinate ambitions, dissensions, factions,”

Gal 5:21, “envies, drinking bouts, wild parties, and similar things to these, which things I am saying in advance for your benefit, just as I have said before, that those who continue practicing such things as these will never inherit the kingdom of God.”

Gal 5:22, “But the production of the Spirit is virtue-love, joy [sharing the happiness of God], harmony [with God], patience, integrity, goodness, doctrinal inculcation and application,”

Gal 5:23, “humility, self-control. Against such things there is no law.”

Gal 5:24, “But those who belong to Christ have crucified the flesh [sin nature] with its trends and its desires.”

Gal 5:25, “If we are alive because of the Spirit [and we are], let us also keep in step [be in line, agree] with the Spirit.”

Gal 5:26, “Let us not become conceited braggarts, permitting ourselves to provoke one another, bearing a grudge [envy, jealousy, malice] toward one another.”

Chapter Six

Gal 6:1, “Brethren, if in fact a friend has been detected in a certain transgression, you the spiritual ones, may restore such a one with a state of mind of humility, watching yourself that you are also not tempted.”

Gal 6:2, “Bear the burdens of each other, and so you will fulfill the law of Christ.”

Gal 6:3, “For if anyone thinks he is something when he is nothing, he deceives himself.”

Gal 6:4, “But each one must examine his own action and then he will take pride in himself only and not in his neighbor.”

Gal 6:5, “For each person must bear his own burden.”

Gal 6:6, “Now the one who is taught doctrine may participate with the one who teaches in the sphere of every intrinsic good.”

Gal 6:7, “Stop being deceived, God is never mocked. For whatever a man sows, this he will also reap.”

Gal 6:8, “For he who sows because of his own flesh [sin nature] will reap destruction from the flesh [sin nature]. But he who sows because of the Spirit will reap eternal life from the Spirit.”

Gal 6:9, “But let us not become tired of doing good; for at the right time we will reap, if we do not become discouraged.”

Gal 6:10, “So then, while we have time, let us do [divine] good with reference to all men, but especially with reference to the household of faith.”

Gal 6:11, “Notice with what large letters I have written to you by my own hand.”

Gal 6:12, “As many as desire to make a good showing in the sphere of the flesh, these are compelling you to be circumcised, only in order that they may not be persecuted because of the cross of Christ.”

Gal 6:13, “For not even those who are circumcised themselves keep the Law, but they want you to be circumcised, in order that they may boast in your flesh.”

Gal 6:14, “But may I never boast except in the cross of our Lord Jesus Christ, through which cross the cosmic system has been crucified with reference to me and I [have been crucified] with reference to the cosmic system.”

Gal 6:15, “For neither the circumcision [the Jew] nor the uncircumcision [the Gentile] is anything, but the new creation [is something].”

Gal 6:16, “And so as many as hold to this standard, prosperity upon them and mercy; that is, upon the Israel of God.”

Gal 6:17, “From now on no one must cause trouble for me; for I bear the branding marks of Jesus on my body.”

Gal 6:18, “The grace of our Lord Jesus Christ [is] with your spirit, brethren. I believe it.”

Eph 1:1, “Paul, an apostle of Christ Jesus, because of the will of God, to the saints who are [in the vicinity of Ephesus]; that is, to the believers in Christ Jesus:”

Eph 1:2, “Grace to you and prosperity from God, our Father, and the Lord Jesus Christ.”

Eph 1:3, “Worthy of praise [is] the God and Father of our Lord Jesus Christ, Who has blessed us with every spiritual blessing in heavenly places in Christ,”

Eph 1:4, “since He Himself has elected us in Him before the foundation of the world that we should be holy and blameless before Him in the sphere of unconditional love,”

Eph 1:5, “having predetermined us for the purpose of adoption through Jesus Christ to Himself, according to the good intention produced by His will,”

Eph 1:6, “resulting in the praise of the glory of His grace, by which He has graced us out in the Beloved;”

Eph 1:7, “by the agency of Whom we have redemption through His blood, the forgiveness of sins, on the basis of the riches of His grace,”

Eph 1:8, “which He has caused to abound to us by means of all wisdom and practical insight,”

Eph 1:9, “having revealed to us the mystery of His will according to His good intention, which He planned in Him”

Eph 1:10, “for the purpose of the administration [orderly plan and arrangement of events] of the fullness of times, to unite under one head everyone in Christ, those in heaven and those on earth in Him;”

Eph 1:11, “in Whom also we have received an inheritance, having been predestined according to a predetermined plan from Him who works all things on the basis of the purpose produced by His will,”

Eph 1:12, “in order that we, the ones previously having confidence in Christ, might be for the praise of His glory,”

Eph 1:13, “in Whom also, when you heard the message of truth, the good news of your salvation, in Whom also when you believed, you were sealed by means of the promised Holy Spirit,”

Eph 1:14, “Who is the down payment-guarantee of our inheritance until the release of His property resulting in the praise of His glory.”

Eph 1:15, “For this reason, I also, when I heard about your own faith in the Lord Jesus and your unconditional love toward all the saints,”

Eph 1:16, “do not cease giving thanks for you, making mention in my prayers,”

Eph 1:17, “that the God of our Lord Jesus Christ, the glorious Father, may give you a spirit full of wisdom and revelation by means of full-knowledge about Him,”

Eph 1:18, “since the eyes of your heart have been enlightened, that you may know what is the expectation of His invitation, what is the glorious wealth of His inheritance for the saints,”

Eph 1:19, “and what [is] His surpassingly great power to us who have believed because of the working of His mighty ruling power,”

Eph 1:20, “which He made operational in Christ, when He raised Him from the dead and seated Him at His right hand in heaven”

Eph 1:21, “far beyond every ruler and authority, both angelic power and angelic lord; that is, every title that can be named, not only in this age but also in the one destined to come.”

Eph 1:22, “Furthermore He has subordinated all things under His feet; and He has appointed Him ruler over all things with reference to the Church,”

Eph 1:23, “which indeed is His body, the fullness of Him who is bringing to completion all things with reference to everyone.”

Chapter Two

Eph 2:1, “Furthermore, when you were dead in the sphere of your transgressions and your sins,”

Eph 2:2, “in the sphere of which you formerly walked according to the age characterized by this world, according to the ruler over the domain of the air, over the spiritual state which is now working in the sons of disobedience,”

Eph 2:3, “in connection with whom all we also formerly conducted ourselves in the lusts produced by our flesh, by carrying out the desires of our flesh and thoughts; indeed we kept on being by nature the children destined for wrath even as the rest.”

Eph 2:4, “But God, who is rich in mercy, because of His great unconditional love, with which He loved us,”

Eph 2:5, “even when we were dead in transgressions, caused [us] to be made alive in association with Christ (by grace you have been saved with the result that you are saved)”

Eph 2:6, “and caused us to be raised up together with Him and caused [us] to sit together with [Him] in heaven in Christ Jesus,”

Eph 2:7, “in order that He might show in the coming ages the surpassing riches of His grace in generosity toward us in Christ Jesus.”

Eph 2:8, “For on the basis of grace you have been saved with the result that you are saved through faith; and this [salvation] [is] not from the source of yourselves; [it is] a gift from God,”

Eph 2:9, “not by works, in order that no one may boast [take pride in themselves].”

Eph 2:10, “For we are His creation, having been created in Christ Jesus for intrinsically good actions which God prepared in advance, that we should walk in them.”

Eph 2:11, “Therefore, remember that once you [were] Gentiles in the flesh who were called ‘foreskin’ by the so-called made by human hands ‘circumcision’,”

Eph 2:12, “[remember] that at that time you were separated from Christ, having been excluded from the rights and privileges of being a citizen of Israel and aliens to the covenants of promise, having no hope and without God in the world.”

Eph 2:13, “But now in Christ Jesus, you who were once far away have been brought near by means of the blood of Christ.”

Eph 2:14, “For He Himself is our peace, who has caused to make both [Jew and Gentile] one and has torn down the dividing wall consisting of the barrier, the hatred,”

Eph 2:15, “having abolished in His flesh the Law characterized by the commandments consisting in ordinances, in order that He might cause to create in Himself the two [Jew and Gentile believers] resulting in one new man [new spiritual species], producing peace,”

Eph 2:16, “and that He might reconcile them both in one body to God by means of the cross, having put to death the hostility by means of it.”

Eph 2:17, “Furthermore when He came, He proclaimed peace to you, the far away ones [Gentiles], and peace to the near ones,”

Eph 2:18, “so that through the agency of Him both have access by means of one Spirit to the Father.”

Eph 2:19, “As a result, therefore, you are no longer foreigners and aliens, but you are fellow-citizens with the saints and members of God’s household,”

Eph 2:20, “having been built upon the foundation consisting of the apostles and prophets, Christ Jesus Himself being the cornerstone,”

Eph 2:21, “in relationship with Whom the whole building, while being fitted together, keeps growing into a holy temple in the Lord;”

Eph 2:22, “in Whom also you are being constructed together for the purpose of a dwelling place of God by agency of the Spirit.”

Chapter Three

Eph 3:1, “For this reason, I Paul, the prisoner of Christ Jesus, for the sake of you, the Gentiles--”

Eph 3:2, “inasmuch as you have heard about the administration of the grace of God, which was given to me for your benefit,”

Eph 3:3, “that as a result of revelation, this mystery was made known to me, just as I have written to you briefly,”

Eph 3:4, “with reference to which, as a result of the public reading, you ought to be able to understand my insight concerning the mystery about Christ,”

Eph 3:5, “which [mystery] in other generations was not made known to the sons of mankind, with the result that it has now been revealed to His holy apostles and prophets by the agency of the Spirit,”

Eph 3:6, “that the Gentiles are fellow-heirs and fellow-members of the same body and fellow-sharers of the promise in Christ Jesus by means of the gospel,”

Eph 3:7, “for the purpose of which I have become a courier according to the gift from God’s grace, which was given to me on the basis of the operation of His power,”

Eph 3:8, “to me, the very least of all the saints, this grace has been given, to proclaim to the Gentiles the fathomless wealth of Christ;”

Eph 3:9, “that is, to enlighten all what [is] the plan of the mystery, which has been kept secret from the ages by the agency of the God who created all things,”

Eph 3:10, “in order that the very diversified wisdom of God might be made known at the present time to rulers and to authorities in heavenly places by the Church,”

Eph 3:11, “according to the plan of the ages, which He accomplishes through Christ Jesus, our Lord,”

Eph 3:12, “through Whom we have courage and access with confidence because of His faithfulness.”

Eph 3:13, “Therefore I demand: stop being discouraged because of my tribulations on your behalf, which is your glory.”

Eph 3:14, “For this reason I bend my knees before the Father,”

Eph 3:15, “from Whom the entire family in heaven and on earth receives its name,”

Eph 3:16, “that He may give you on the basis of the riches of His glory to become strong by means of power through His Spirit in your inner being,”

Eph 3:17, “so that Christ may be at home by means of doctrine in your hearts, having been rooted and established in unconditional love,”

Eph 3:18, “in order that you may be completely able to grasp with all the saints what [is] the width and length and height and depth [of love];”

Eph 3:19, “that is, to comprehend the love of and for Christ which goes beyond ordinary knowledge, in order that you may be filled up to all the fullness of God.”

Eph 3:20, “Now to Him who is able to do infinitely more than all that we ask or imagine on the basis of the power which works for us,”

Eph 3:21, “to Him [be] the glory by means of the Church and by means of Christ Jesus for all the generations of this age which is a part of the ages. I believe it.”

Chapter Four

Eph 4:1, “Therefore, I, the prisoner in the Lord, exhort you to walk in a manner worthy of your position [royalty], for the purpose of which you have been called,”

Eph 4:2, “with all humility and graciousness [the calm, courteous, and considerate poise of royalty], with patient endurance tolerating one another by means of unconditional love,”

Eph 4:3, “making every effort to preserve the unity produced by the Spirit because of the bond produced by peace.”

Eph 4:4, “[There is] one body and one Spirit, just as also you have been called in connection with the one confident expectation with reference to your calling;”

Eph 4:5, “[there is] one Lord, one faith, one baptism,”

Eph 4:6, “one God, even the Father of all, who [is] over all, and the source of all, and in all [believers].”

Eph 4:7, “But to each one of us grace is given according to the measure of the gift from Christ.”

Eph 4:8, “Therefore, it [Ps 68] says, ‘*When He ascended into heaven, He took captive prisoners of war; He gave gifts to men*.’”

Eph 4:9, “(Now this ‘He ascended’, what does it mean except that He also descended into the lower regions of the earth?”

Eph 4:10, “He who descended is Himself also the One who ascended above all the heavens, in order that He might bring to completion all things.)”

Eph 4:11, “And He gave some apostles, others prophets, others evangelists, others pastor-teachers,”

Eph 4:12, “for the purpose of equipping the saints for productive service for the purpose and result of the edification of the body of Christ,”

Eph 4:13, “until we all attain to the unity produced by doctrine; that is, produced by the full-knowledge of the Son of God, resulting in a mature believer, to the stature characterized by the maturity produced by the fullness of Christ,”

Eph 4:14, “in order that we might no longer be childish [immature], being tossed here and there by waves and carried here and there by every wind of teaching by the trickery of men, by the cunning for the purpose of deceitful scheming,”

Eph 4:15, “but by speaking the truth associated with unconditional love, we [pastors] might begin to cause growth into Him with reference to all things, who is the head, Christ,”

Eph 4:16, “because of Whom, the entire body, being joined together and being instructed by every supporting joint [pastor-teacher] on the basis of the operational power—in measure one [joint] for the benefit of each part, is caused to produce for itself the growth of the body resulting in the building up of one another by means of unconditional love.”

Eph 4:17, “Therefore I direct this and I insist because of the Lord that you no longer walk as the Gentiles walk in the futility of their thinking,”

Eph 4:18, “having been darkened in their thinking, having been alienated from the life of God because of the ignorance which is in them, because of the obstinacy of their heart,”

Eph 4:19, “who, having become calloused, have given themselves over to licentiousness [self-abandonment] resulting in the practice of every kind of [sexual] immorality with insatiable lust.”

Eph 4:20, “But you did not learn Christ in this manner,”

Eph 4:21, “inasmuch as you have learned about Him and you have been taught in Him (since the truth is in Jesus)”

Eph 4:22, “to lay aside with respect to your former lifestyle the old man, which is corrupted on the basis of deceitful lusts,”

Eph 4:23, “but to be renewed by the Spirit in your thinking,”

Eph 4:24, “and to put on the new man, who has been created according to the standard of God in true righteousness and holiness.”

Eph 4:25, “Therefore having laid aside the lie, each one of you speak the truth with his neighbor, since we are members of one another.”

Eph 4:26, “Although you may become angry, in spite of that, stop sinning. The sun must not set on your anger;”

Eph 4:27, “and stop giving opportunity to the devil.”

Eph 4:28, “The one who steals must no longer steal, but rather begin working hard, doing what is right with their hands, in order that he may have [money] to share with him who has a need.”

Eph 4:29, “Stop every rotten remark from going out of your mouth, but whatever is good for the purpose of the building up of what is needed, in order that it may give grace-benefit to the hearers.”

Eph 4:30, “Furthermore, stop irritating [offending, insulting, grieving] the Holy Spirit, the God by Whom you have been sealed until the day of redemption.”

Eph 4:31, “All bitterness, anger, wrath, shouting [verbal quarreling] and slander must be removed from you along with all malice.”

Eph 4:32, “But become kind, compassionate toward one another, by forgiving each other, just as God also by means of Christ has forgiven you.”

Chapter Five

Eph 5:1, “Therefore, become imitators of God, as beloved children”

Eph 5:2, “and continue walking in the sphere of unconditional love, just as Christ also loved us and delivered Himself over as a substitute for us, an offering and sacrifice to God resulting in a fragrant aroma.”

Eph 5:3, “But fornication and all sexual immorality or insatiable sexual desire must not even be mentioned among you, as is proper for the saints,”

Eph 5:4, “that is, obscene behavior and speaking sexual foolishness or coarse gesturing and joking, which is not proper, but rather gratitude.”

Eph 5:5, “For example, you know this, because you have learned, that every male prostitute, whether a sexual profligate or pimp, who is an idolater, does not have an inheritance in the kingdom of Christ and God.”

Eph 5:6, “Let no one deceive you with empty words; for because of these things, the wrath of God is coming on the sons of disbelief [unbelievers].”

Eph 5:7, “Therefore, stop becoming companions with them.”

Eph 5:8, “For you were once in darkness [the state of spiritual death], but now [you are] light in the Lord. Continue walking as children of light,”

Eph 5:9, “(for the production of the light [is] in conformity with all goodness and righteousness and truth)”

Eph 5:10, “finding out, being convinced of, regarding as worthwhile, and approving what is pleasing to the Lord.”

Eph 5:11, “Furthermore, stop participating in the useless deeds of darkness [Satan’s cosmic system], but instead even expose [them].”

Eph 5:12, “For it is a disgrace even to speak about the things done by them in secret.”

Eph 5:13, “But all things, when they are exposed by the light, are revealed; for everything that is being revealed is light.”

Eph 5:14, “For this reason He says, ‘*Get up, You sleeper* [carnal believer]; *furthermore, stand up out from the dead* [those in spiritual and carnal death], *and Christ will shine on you*.’”

Eph 5:15, “Therefore, consider and pay attention to how accurately [conscientiously] you must walk, not as unwise but as wise,”

Eph 5:16, “by purchasing the time, because the days are evil [degenerate].”

Eph 5:17, “Because of this, stop becoming fools [unwise], but keep on understanding what [is] the will of the Lord.”

Eph 5:18, “Furthermore, stop becoming intoxicated with wine, because of which is wastefulness, but be filled [influenced] by the Spirit,”

Eph 5:19, “when you express yourselves to one another by means of psalms and hymns and spiritual songs, by singing and playing musical instruments with your heart to the Lord,”

Eph 5:20, “with the result of giving thanks at all times for all things through the person of our Lord Jesus Christ to God, even the Father,”

Eph 5:21, “with the result of being subordinate to one another because of respect for Christ.”

Eph 5:22, “Wives, [submit yourselves] to your own husbands as to the Lord,”

Eph 5:23, “because the husband is the head over the wife as Christ also [is] the head over the Church, [since] He himself [is] the savior of the body.”

Eph 5:24, “Therefore as the Church is subject to Christ, so also wives [are subject] to your husbands in all things.”

Eph 5:25, “Husbands, unconditionally love your wives, just as Christ also loved the Church and gave Himself as a substitute for her,”

Eph 5:26, “in order that He might sanctify her, after having cleansed [her] by means of the washing produced by the water with the word [the message of the gospel],”

Eph 5:27, “in order that He might present a glorious Church to himself, having no stain [sin], or wrinkle [human good], or any such things [evil], but that she should be holy and blameless.”

Eph 5:28, “So also husbands are obligated to unconditionally love their own wives as their own bodies. He who unconditionally loves his own wife unconditionally loves himself.”

Eph 5:29, “For no one ever hated his own body, but nourishes and cares for it, just as Christ also the Church,”

Eph 5:30, “because we are members of His body.”

Eph 5:31, “‘*For this reason a man shall leave his father and mother, and he will have sex with his wife, and so the two will be one flesh.*’”

Eph 5:32, “This mystery [that we are members of His body] is of great importance. Now I am speaking with reference to Christ and the Church.”

Eph 5:33, “In any case, you also, each one individually, must unconditionally love his wife in this manner as himself; and the wife must respect her husband.”

Chapter Six

Eph 6:1, “Children, obey your parents because of the Lord; for this is right.”

Eph 6:2, “‘*Honor* *your father and mother*’, which is the first commandment which possesses a promise,”

Eph 6:3, “‘*in order that you may prosper and live a long time on the earth*.’”

Eph 6:4, “Furthermore, fathers, do not provoke your children to anger, but rear them in the sphere of training and instruction about the Lord.”

Eph 6:5, “Workers, obey your human masters with respect and trembling by means of the integrity of your heart as to Christ,”

Eph 6:6, “not on the basis of eye-service as men-pleasers, but as servants of Christ, doing the will of God from the soul”

Eph 6:7, “with a positive mental attitude of wholehearted willingness, devotion, and loyalty, serving as to the Lord and not to men,”

Eph 6:8, “because you know that each one, if he does anything good, for this he himself will be rewarded by the Lord whether worker [employee] or free [employer].”

Eph 6:9, “And employers, do the same things with reference to them [employees]; stop threatening, knowing that both their and your Lord is in heaven and there is no partiality associated with Him.”

Eph 6:10, “Finally, continually become strong by agency of the Lord [the Holy Spirit]; that is, by means of the strength produced by His power.”

Eph 6:11, “Put on the full armor from God in order that you may be able to hold your ground against the strategies produced by the devil,”

Eph 6:12, “because our struggle is not against blood and flesh, but against rulers, against authorities, against world-rulers of this darkness, against the spirit-forces of evil in the heavenlies.”

Eph 6:13, “Therefore, take up the full armor from God, in order that you may be able to stand your ground during the evil day, and after having done everything, to hold your ground.”

Eph 6:14, “Therefore, hold your ground, after you have put your combat belt around your waist with truth, and after you have put on the breastplate of righteousness,”

Eph 6:15, “and after you have put combat boots on your feet with readiness from the gospel of peace,”

Eph 6:16, “along with everything else, after having taken up the shield of faith, by means of which shield you will be able to extinguish all the flaming arrows of the evil one;”

Eph 6:17, “and grasp the helmet of deliverance and the sword from the Spirit, which is the word of God.”

Eph 6:18, “[Hold your ground], while praying at all times in the Spirit with every prayer and request; and for this reason, be on the alert with all persistence and petition for all saints”

Eph 6:19, “and for me, that the message may be given to me when I open my mouth, so that I might make known with confidence the gospel’s mystery,”

Eph 6:20, “on behalf of which I am an ambassador in chains, in order that with reference to it I may speak fearlessly as I ought to speak.”

Eph 6:21, “Now in order that you may also know about my circumstances, how I am doing, Tychicus, the beloved brother and faithful minister in the Lord, will make everything known to you,”

Eph 6:22, “whom I have sent to you for this very same purpose, in order that you may learn of our situation and that he may encourage and comfort your hearts.”

Eph 6:23, “[Let there be] harmony among the brethren and unconditional love accompanied by doctrine from God the Father and the Lord Jesus Christ.”

Eph 6:24, “Grace [be] with all who unconditionally love our Lord Jesus Christ with incorruptibility.”

Phil 1:1, “Paul and Timothy, slaves of Christ Jesus, to all the saints in Christ Jesus, who are in Philippi, together with bishop-guardians and deacons.”

Phil 1:2, “Grace belongs to you and prosperity from God our Father and the Lord Jesus Christ.”

Phil 1:3, “I give thanks to my God at every memory of you,”

Phil 1:4, “(always in my every prayer concerning all of you, when offering prayer with happiness)”

Phil 1:5, “because of your contribution for the gospel from the first day until now.”

Phil 1:6, “For the following reason I stand convinced and have confidence in this very principle, namely, that He [God the Father] who has begun a good work in you will complete the good work until the day of Jesus Christ [the Rapture].”

Phil 1:7, “Since it is right for me to be holding this opinion about all of you, because I have you in my heart, both in my bonds and in the defense and establishment of the gospel, all of you being my partners in grace.”

Phil 1:8, “Indeed God [is] my witness that I long for all of you with the affections of Christ Jesus.”

Phil 1:9, “In fact, I pray this that your virtue-love may keep on abounding still more even to a greater degree by means of full-knowledge and all discernment,”

Phil 1:10, “with the result that you may approve after testing those things of greater value, in order that you may be pure and blameless on the day of Christ,”

Phil 1:11, “having brought to completion the production of righteousness, which [comes] by the agency of Jesus Christ resulting in the glory and praise of God.”

Phil 1:12, “Now I want all of you to understand, brethren, that my circumstances have turned out rather for the advance of the gospel,”

Phil 1:13, “with the result that my imprisonment in connection with Christ has become well known throughout the entire Praetorian Guard and all the rest.”

Phil 1:14, “In fact, the majority of the brethren, since they have confidence in the Lord because of my imprisonment, have much greater courage to communicate the Word [the message of the gospel] without fear.”

Phil 1:15, “On the one hand, certain ones indeed because of jealousy and strife, on the other hand, certain ones indeed because of good motivation are proclaiming Christ.”

Phil 1:16, “The latter ones because of virtue-love, knowing that I am appointed for the defense of the good news;”

Phil 1:17, “the former category are proclaiming Christ from the motivation of selfish ambition, not from pure motives, since they expect to cause distress with respect to my imprisonment.”

Phil 1:18, “What’s the point? Only that in every way, whether in false motivation or true, Christ is being proclaimed. In fact, because of this I am happy, [not only right now] but also I will continue to be happy.”

Phil 1:19, “Indeed, I know that this shall result in my deliverance because of your prayer and support [motivated] by the Spirit of Jesus Christ”

Phil 1:20, “according to my eager expectation and confidence that in nothing shall I be disgraced, but with all openness and courage as always, even now Christ shall be exalted in my person, whether by life or by death.”

Phil 1:21, “Because as far as I am concerned, to keep on living—Christ and dying—gain, profit, advantage.”

Phil 1:22, “Moreover since living in the flesh [is Christ], this [occupation with Christ] is profitable work for me. Really I do not know what I prefer for myself.”

Phil 1:23, “In fact, I am hard pressed to choose between the two alternatives, because I have the desire to depart, and so to keep on being with Christ, since [this alternative is] much more advantageous;”

Phil 1:24, “yet to remain in person is more necessary for your sake.”

Phil 1:25, “And so, since I am so convinced that I have confidence in this principle [that to remain in person is more necessary for your sake], I know that I shall remain and continue with all of you for the purpose of your [spiritual] advance and happiness from the source of doctrine,”

Phil 1:26, “in order that your pride in Christ Jesus may abound by means of me through my return once more to you.”

Phil 1:27, “Conduct your life only in a manner worthy of the good news of Christ, in order that whether I come and see you or remain absent, I may hear about your situation, that you are standing firm with the help of one and the same Spirit, in the sphere of one and the same soul, since you have fought at my side by means of faith in the gospel.”

Phil 1:28, “Likewise, don’t ever be intimidated in any way by your enemies, which is to them the proof of [your spiritual] destruction, rather than your deliverance. In fact, this [deliverance] [is] from the source of God.”

Phil 1:29, “Because this for-the-sake-of-Christ [deliverance] has been graciously given to you, not only to believe in Him, but also to suffer for His sake,”

Phil 1:30, “by having the same conflict, such as you have seen in connection with me and now hear through me.”

Chapter Two

Phil 2:1, “Therefore, if [there is] any encouragement in Christ [and there is], if [there is] any comfort from love [and there is], if [there is] any fellowship with the Spirit [and there is], if [there are] any affections and mercies [and there are],”

Phil 2:2, “bring to completion my happiness, namely, that you might be thinking the same thing, having that same virtue-love, united in the soul, thinking one and the same thing.”

Phil 2:3, “[Do] nothing on the basis of contentiousness from selfish ambition, nor on the basis of excessive ambition from self-delusion, but by means of humility consider each other as better than yourselves.”

Phil 2:4, “Every one of you, stop looking out for only your own personal interests, but also every one of you [look out for] the personal interests of others.”

Phil 2:5, “Keep on thinking this within you, which also [was] in Christ Jesus,”

Phil 2:6, “Who, although He existed in the essence of God, He did not think to be equal with God a gain to be seized,”

Phil 2:7, “but He deprived Himself [of the normal function of deity], by having received the form of a servant, although He had been born in the likeness of mankind. In fact, although having been discovered in outward appearance as a man,”

Phil 2:8, “He humbled Himself, by becoming obedient to the point of [spiritual] death; that is, the death produced by the cross.”

Phil 2:9, “Therefore also, God has exalted Him to the maximum and has graciously bestowed on Him the rank which is over and above every rank,”

Phil 2:10, “in order that at the command of Jesus, every knee of heavenly beings shall bow, both the ones on earth and the ones under the earth,”

Phil 2:11, “and every tongue shall acknowledge from itself that Jesus Christ [is] the Lord resulting in the glory of God the Father.”

Phil 2:12, “Therefore, my dear friends, just as you have always obeyed, not while in my presence only, but now much more in my absence, keep on accomplishing your own preservation with respect and trembling;”

Phil 2:13, “for the One who works in you both to will and to work for the sake of His will and good pleasure is God.”

Phil 2:14, “Keep on doing all things without complaints and arguments,”

Phil 2:15, “in order that you might become blameless and innocent, faultless sons of God in the middle of an unscrupulous and perverted generation, among whom you keep shining as stars in the world,”

Phil 2:16, “continuing to fix your attention on and hold firmly to [believe] the Word of Life resulting in my pride on the day of Christ, that I have not run in vain, nor worked hard for no purpose.”

Phil 2:17, “Now even if I am poured out as a drink offering on the sacrifice [study] and public service [teaching] which produces your doctrine [and I am], I keep on being happy and congratulate you all.”

Phil 2:18, “Moreover for the same reason you also be happy and ought to congratulate me.”

Phil 2:19, “Now, I anticipate under the influence of the Lord Jesus to send Timothy to you without delay, that I also may have tranquility of soul, after I know your situation.”

Phil 2:20, “For I have no one of equal soul [spiritual growth], who is of such quality that he will be genuinely concerned about your situation.”

Phil 2:21, “The reason for this is that they all keep seeking their own interests, not those of Jesus Christ.”

Phil 2:22, “But you have come to know his character that (as a child to a father) he has served with me with respect to the gospel.”

Phil 2:23, “Therefore, I definitely expect to send him as soon as I immediately determine my situation.”

Phil 2:24, “Now I have confidence in the Lord that I myself also will be coming soon.”

Phil 2:25, “Now, I consider it necessary to send to you Epaphroditus, my brother and co-worker and comrade-in-arms, but your commander [pastor-teacher] and aide-de-camp for my need,”

Phil 2:26, “because he was longing for you all and was distressed because you had heard that he had become sick.”

Phil 2:27, “For as a matter of fact, he was so ill that he nearly died. But God had mercy on him, and not only on him, but also on me, lest I should have sorrow upon sorrow.”

Phil 2:28, “So, I have sent him with special urgency, in order that when you see him again, you might have intensified happiness and I may be free from anxiety.

Phil 2:29, “Therefore, look forward to and welcome him in the Lord with all happiness, and be holding in highest honor such a one,”

Phil 2:30, “because on account of his work for Christ, he came close to dying, having risked his life, in order that he might make up for your absence through service to me.”

Chapter Three

Phil 3:1, “From now on, my brethren, keep on having happiness in the Lord. On the one hand, to write the same things to you [is] not troublesome for me, on the other hand [it is] a safeguard for you.”

Phil 3:2, “Beware of those dogs; beware of those evil workers; beware of that mutilation [circumcision].”

Phil 3:3, “For we are the circumcision, those who serve in the Spirit of God and take pride in Christ Jesus and do not have confidence in the flesh,”

Phil 3:4, “although I myself might be having confidence; that is, in the flesh. If some other person [racial Jew] assumes to have confidence in the flesh [and they do], I more:”

Phil 3:5, “concerning circumcision—on the eighth day, from the race of Israel, from the tribe of Benjamin, a Hebrew from the Hebrews, with reference to the Law, a Pharisee,”

Phil 3:6, “with reference to zeal, continuously persecuting the Church, with reference to the righteousness which [is] associated with the Law, having become blameless.”

Phil 3:7, “Whatever things had been gains to me, these things I have considered damage [disadvantage] because of Christ.”

Phil 3:8, “But rather I even consider all things [of human celebrityship] to be disadvantage for the advantage of the surpassing greatness of the knowledge of Christ Jesus, my Lord, because of Whom I have forfeited all things [as a Jewish celebrity], (which I keep on regarding as excrement), in order that I may gain Christ,”

Phil 3:9, “and that I may be found in Him, not having my own righteousness by the Law, but that righteousness which [is acquired] by means of faith in Christ, the righteousness from the source of the God on the basis of faith,”

Phil 3:10, “that I may come to know Him and the power of His resurrection and participation in His sufferings, taking on the same form [of sufferings] with reference to His death,”

Phil 3:11, “if in some way [death or rapture] I will arrive at the exit-resurrection from the dead [and I will].”

Phil 3:12, “Not that I have already received nor have already finished [taking on the same form of sufferings with reference to His death], but I press on [to see] whether I can indeed win, because of which I was pursued, overtaken, and seized by Christ Jesus.”

Phil 3:13, “Brethren, I do not consider myself to have won, but [I think about] one thing—on the one hand forgetting what is behind but on the other hand straining toward the things which are ahead;

Phil 3:14, “I keep running to the goal for the purpose of the reward belonging to that invitation from above from God by means of Christ Jesus.”

Phil 3:15, “Therefore, as many as [are] mature ones, let us keep this in mind; in fact, if you have a different attitude in something [and you do], God will reveal even that to you;”

Phil 3:16, “however, to that which we have attained we must keep advancing in ranks in conformity with it.”

Phil 3:17, “Brethren, be co-imitators of me, and be looking for those who continue walking as follows: just as you have us as a pattern.”

Phil 3:18, “For many keep walking, concerning whom I have told you many times, and now I continue telling even with weeping,—the enemies of the cross of Christ,”

Phil 3:19, “whose termination [of life] is destruction, whose god [is] his emotions; that is, whose fame [recognition, honor, prestige] [is] in the sphere of their shame [disgrace, dishonor], who keep thinking about earthly things.”

Phil 3:20, “For our place of citizenship exists in heaven, from which place also we eagerly await the Savior, the Lord Jesus Christ,”

Phil 3:21, “who will transform the body of our humble condition similar in form to the body of His glory according to the operational power that enables Him to also subordinate to Himself all things.”

Chapter Four

Phil 4:1, “Therefore, my beloved and desired brethren, my source of happiness and wreath, in this manner keep on being steadfast in the Lord, beloved ones.”

Phil 4:2, “I urge Euodia and I urge Syntyche [to have] the same thinking in the Lord.”

Phil 4:3, “Yes, I am asking even you, reliable co-worker [Luke], please help these women, who fought at my side in [spreading] the gospel, with both Clement and the rest of my fellow workers, whose names are in the book of life.”

Phil 4:4, “Keep on having happiness in the Lord at all times, once more I will repeat [the command] keep on having happiness.”

Phil 4:5, “Let your reasonableness be known to all mankind. The Lord [is] imminent.”

Phil 4:6, “Stop worrying about anything, but in all things through prayer and request for personal needs after thanksgivings, let your requests be revealed to God.”

Phil 4:7, “Indeed, the spiritual prosperity produced by God, which surpasses all thinking will protect your hearts; that is, your thoughts in Christ Jesus.”

Phil 4:8, “Finally, brethren, all that is true, all that is honorable, all that is righteous, all that is pure, all that is pleasing, all that is commendable, if [there is] any virtue and if [there is] anything worthy of praise [and there is], think about these things.”

Phil 4:9, “Both the things which you have learned and have accepted and have heard and have come to know because of me, practice these things; and the God who produces prosperity shall be with all of you.”

Phil 4:10, “Now I have received tremendous happiness by agency of the Lord, because now at last you have revived your thinking about me; because of which indeed you were thinking, but you had no opportunity.”

Phil 4:11, “Not because I am speaking with reference to poverty, for I have learned to be content in whatever circumstances I am.”

Phil 4:12, “I have come to know how both to live in a state of poverty and I have come to know how to live in prosperity; in every thing and in all circumstances I have been initiated in both how to be well fed and how to be hungry, both how to have an abundance and how to go without.”

Phil 4:13, “I have the power to do all things by the One who keeps on empowering me.”

Phil 4:14, “In any case, you functioned honorably, when you shared in my adversity.”

Phil 4:15, “Moreover you yourselves also know, Philippians, that in the beginning of the gospel, when I departed from Macedonia, not one church contributed to me in the matter of giving and receiving except only you;”

Phil 4:16, “because even in Thessalonica you sent [an offering] more than once for my needs.”

Phil 4:17, “Not because I seek after the gift, but I seek after the production, which causes increase with reference to your doctrine.”

Phil 4:18, “Moreover, I have received everything and I have more than enough. I have been filled, having just received from Epaphroditus what [was collected] by you, a fragrant aroma, an acceptable sacrifice, pleasing to God.”

Phil 4:19, “Now my God shall fill up your every need according to His wealth in glory in Christ Jesus.”

Phil 4:20, “Now to God, even our Father, [belongs] the glory throughout eternity. I believe it.”

Phil 4:21, “Say hello to every saint in Christ Jesus. The brethren with me greet you.”

Phil 4:22, “All the saints say hello to you, but especially those from Caesar’s household.”

Phil 4:23, “The grace of the Lord Jesus Christ [be] with your spirit.”

Col 1:1, “Paul, the apostle from Christ Jesus through the will of God, and Timothy my fellow-believer”

Col 1:2, “to those in Colossae, saints and faithful brethren in Christ: grace is yours and prosperity from God our Father.”

Col 1:3, “We give thanks at all times to God, the Father of our Lord Jesus Christ, while praying concerning you,”

Col 1:4, “having heard about your faith in Christ Jesus and the love which you keep on having toward all the saints”

Col 1:5, “because of the hope [confident expectation] which is stored up for your benefit in the heavens, which [hope of eternal life] you heard before in the true message of the gospel,”

Col 1:6, “which [gospel] has come to you (as also in all the world) and is bearing fruit and increasing (as also in you) from the day you heard and completely understood the grace of God by means of doctrine,”

Col 1:7, “just as you have learned from Epaphras, our beloved fellow-slave, who keeps on being a faithful minister of Christ on your behalf,”

Col 1:8, “the one who also revealed to us your virtue-love by means of the Spirit.”

Col 1:9, “For this reason we also, from the day we heard, do not cease praying and asking on your behalf that you might be filled with the full-knowledge of His will [purpose, plan] by means of all wisdom and spiritual understanding,”

Col 1:10, “that you may walk worthy of the Lord for the purpose of pleasing [Him] in all things, bearing fruit in the sphere of every good production, and growing by means of the full-knowledge of God,”

Col 1:11, “because we have been endowed with all power according to the standard of the ruling power from His glory [divine essence] resulting in all endurance and patience associated with happiness,”

Col 1:12, “giving thanks to the Father who has qualified us for a share in the inheritance of the saints by the light [of the word of God],”

Col 1:13, “Who has delivered us from the authority [power, domain] of darkness and transferred us into the kingdom of the Son of His love,”

Col 1:14, “in Whom we have redemption, the forgiveness of sins.”

Col 1:15, “Who is the image of the invisible God, (the first-born with reference to every creature,”

Col 1:16, “because by means of Him all things were created in the heavens and on the earth, the visible and invisible, whether angelic kings or angelic lords, whether angelic general officers or field grade officers, all things have been created through Him and because of Him.”

Col 1:17, “In fact, He Himself exists before all things and by means of Him all things are held together.”

Col 1:18, “Moreover, He is the head of the body, the Church, the One who is the origin, the first-born out from the dead, that He Himself might be the leader among all [believers]),”

Col 1:19, “because He was pleased that all the fullness [of deity] reside in Him”

Col 1:20, “and through Him, to reconcile all things to Himself, having made peace through the blood of His Cross [Christ’s spiritual death], through Him whether the things on the earth [mankind] or the things in the heavens [angels].”

Col 1:21, “Furthermore, you were formerly alienated and hostile in your attitude because of your degenerate deeds.”

Col 1:22, “Yet now, He has reconciled [you] in His human body through His [spiritual] death, in order to present you holy both blameless [no personal sin] and irreproachable [no old sin nature and Adam’s original sin] before Him.”

Col 1:23, “Inasmuch as you persist in the sphere of doctrine, having been established [strengthened] not only firm ones but also unshifting ones from your confidence in the gospel which you have heard, which was proclaimed in all creation which [is] under heaven, concerning which [gospel], I, Paul, myself have become a servant.”

Col 1:24, “Now I keep on rejoicing because of my sufferings as a substitute for you; that is, I complete my need [deficiencies] of Christ’s afflictions in my flesh as a substitute for His body, which [body] is the Church,”

Col 1:25, “on behalf of which I myself have become a servant according to the divine office which has been given to me for your benefit to complete the word of God,”

Col 1:26, “the mystery which has been hidden from eternity past and from the generations—but now is being revealed for the benefit of His saints,”

Col 1:27, “to whom God desired to make known what is the wealth of glory with reference to this mystery among the Gentiles, which is Christ in you, the confidence of glory.”

Col 1:28, “Whom we keep on proclaiming, warning each person and teaching each person in the sphere of all wisdom, in order that we might present each person mature in Christ.”

Col 1:29, “For which purpose also I toil, exerting myself according to His enabling power, which becomes effective in me by means of [divine] power.”

Chapter Two

Col 2:1, “For I want you to know how great a struggle I am having on your behalf and for those in Laodicea and as many as have not seen my face in the flesh,”

Col 2:2, “in order that their hearts might receive encouragement, by having been instructed in virtue-love and resulting in all [spiritual] wealth from the certainty of understanding because of the full-knowledge of the mystery of God from Christ,”

Col 2:3, “in Whom all the hidden treasures of wisdom and knowledge exist.”

Col 2:4, “I am saying this in order that no one deceives you by persuasive speech.”

Col 2:5, “For even if I am absent in the flesh, nevertheless, by means of the Spirit I keep on being present with you, rejoicing and noticing your orderliness and the firmness of your doctrine with respect to Christ.”

Col 2:6, “Therefore, as you accepted Christ Jesus, the Lord, keep walking in Him,”

Col 2:7, “being firmly rooted in and built upon Him; that is, being established by means of doctrine, just as you have been taught and overflow with thanksgiving.”

Col 2:8, “Beware that there will be no one who takes you captive through their false teaching and empty deception according to the tradition from men on the basis of the fundamental principles of the world and not on the basis of Christ,”

Col 2:9, “because in Him all the fullness of deity dwells bodily,”

Col 2:10, “and you are filled in Him, who is the authority over all rule and authority;”

Col 2:11, “in Whom also you have been circumcised with the circumcision made without hands by means of the removal of the body of the flesh because of the circumcision from the source of Christ,”

Col 2:12, “having been buried together with Him by means of the baptism [of the Holy Spirit], by means of which baptism also you all are raised together because of your faith in the operational power of God who raised Him out from the dead.”

Col 2:13, “Nevertheless, though you were dead ones in the sphere of your sins and the uncircumcision of your flesh, He [God the Holy Spirit] raised you together with Him [the Lord Jesus Christ], having forgiven us all our sins,”

Col 2:14, “having erased the certificate of indebtedness against us by means of the decrees [in the Mosaic Law], which continued to be hostile against us; that is, He removed it [the certificate of indebtedness] from the middle, having nailed it to the Cross.”

Col 2:15, “Having disarmed the rulers [angelic general officers] and the authorities [angelic field grade officers], He [God the Father] disgraced them publicly, having forced them to march in a triumphal procession because of it [the Cross].”

Col 2:16, “Therefore, let no one criticize [find fault with] you because of what you eat and because of what you drink or with regard to the observance of a religious holiday or the new moon or the Sabbaths,”

Col 2:17, “which things [Jewish religious observances] have been a foreshadowing of future things, but the reality is Christ.”

Col 2:18, “Let no one who takes pleasure in [pseudo] humility and the worship of angels rob you of reward, taking his stand without cause on those things which he has seen, being puffed up by the thinking of his flesh [sin nature],”

Col 2:19, “and not holding fast to the Head [the Lord Jesus Christ], from whom all the body [of believers], being supplied and held together by the joints and ligaments [pastor-teachers], keeps on growing the growth from God.”

Col 2:20, “If you have died with Christ from the fundamental principles of the world [and you have], why, as if you are living in the cosmic system, do you submit yourselves to [religious] rules and regulations?”

Col 2:21, “‘Do not touch [a woman sexually] nor taste [forbidden foods] nor touch [anyone to kill them]’,”

Col 2:22, “(which things are all for the purpose of destruction by being consumed)—according to the commandments and teachings from men,”

Col 2:23, “which category of things, indeed, keep on having the appearance of wisdom by means of a self-made religion and false-humility and the severe treatment of the body, which is not of any value against the gratification of the sin nature.”

Chapter Three

Col 3:1, “Therefore, if you have been raised together with Christ [and you have], desire to possess the things above where Christ is sitting at the right side of God.”

Col 3:2, “Keep on thinking objectively about the things above, not the things on the earth.”

Col 3:3, “For you have died and your life has been hidden [secured] with Christ by God.”

Col 3:4, “When Christ, your life, is revealed, then you also will be revealed with Him in glory.”

Col 3:5, “Therefore put to death the parts [of your life] which belong to the earth: unlawful sexual intercourse, immorality, sinful sexual passion, evil desire, and covetousness, which is idolatry,”

Col 3:6, “because of which things the judgment [anger, wrath] of God is coming,”

Col 3:7, “in which things [sins] even you formerly walked, when you lived in these things.”

Col 3:8, “But now you yourselves also must put to death all these things: anger, rage, malice, slander, abusive speech from your mouth.”

Col 3:9, “Stop lying to one another, since you stripped off the old man [old sin nature] together with his practices,”

Col 3:10, “and put on the new man, who is being renewed for the purpose of full-knowledge according to the image of the One who created him,”

Col 3:11, “where there is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave, freeman, but Christ is all things and in all [members of the royal family].”

Col 3:12, “Therefore, as the elected ones of God, sanctified and beloved ones, put on the affections of compassion [mercy, pity], kindness [goodness, generosity], humility, gentleness [courtesy, considerateness], patience [steadfastness, endurance, forbearance],”

Col 3:13, “putting up with one another and forgiving each other. If anyone has a complaint, just as also the Lord has forgiven you, so also you [forgive them].”

Col 3:14, “But above all these things put on virtue-love, which is the bond of completeness.”

Col 3:15, “Furthermore, let the peace [harmony/prosperity] of Christ rule in your hearts for which [peace/harmony/prosperity] also you were called into one body; and become thankful ones.”

Col 3:16, “Let the doctrine of Christ dwell abundantly in you all by means of all wisdom, teaching and warning each other with psalms, hymns, spiritual songs, by means of grace singing in your hearts to God.”

Col 3:17, “And so whatever you do in word or in deed, [do] all things in the name of the Lord Jesus, giving thanks to God the Father through Him.”

Col 3:18, “You wives, obey your husbands as is fitting in the Lord.”

Col 3:19, “You husbands, unconditionally love your wives and stop making yourselves bitter against them.”

Col 3:20, “You children, obey your parents in all things, for this keeps on being pleasing in the Lord.”

Col 3:21, “You fathers, stop provoking [irritating/embittering] your children, in order that they may not become discouraged.”

Col 3:22, “You workers, keep on obeying your human bosses in all things, not by means of eye-service as men-pleasers, but by means of integrity of heart, respecting the Lord.”

Col 3:23, “Whatever you do, do from the soul as to the Lord and not to men,”

Col 3:24, “knowing that you will receive for yourselves the reward of your inheritance. You serve the Lord Christ.”

Col 3:25, “For the one doing wrong will receive what he has done wrong, and there is no partiality.”

Chapter Four

Col 4:1, “You masters, show justice and equality to your workers, knowing that you also keep on having a Master in heaven.”

Col 4:2, “Persevere in prayer, constantly being alert in it in the sphere of thanksgiving,”

Col 4:3, “praying at the same time also concerning us that God may open for us a door of doctrine to proclaim the mystery of Christ because of which [mystery] also I have become a prisoner,”

Col 4:4, “in order that I might reveal it [the mystery of Christ] as I ought to communicate.”

Col 4:5, “Keep on walking with wisdom toward those outside, purchasing the time.”

Col 4:6, “Your speech—always in the sphere of grace, having been seasoned with salt [doctrine], so that you know how you ought to answer each one.”

Col 4:7, “Tychicus, the beloved brother, both faithful minister and fellow-slave in the Lord will make known to you all about my situation,”

Col 4:8, “[Tychicus] whom I have sent to you for this very purpose, that you might begin to understand our situation and that he might encourage your hearts,”

Col 4:9, “together with Onesimus, that faithful and beloved fellow-believer, who is from you. They will reveal to you all the conditions here.”

Col 4:10, “Aristarchus, my fellow-prisoner, greets you, and Mark, the cousin of Barnabas (concerning whom, you have received orders: if he comes to you, receive him),”

Col 4:11, “and Jesus, who is called Justus. These [are] the only fellow-workers in the kingdom of God who are from the circumcision, who are of such a quality that they have become a comfort to me.”

Col 4:12, “Epaphras, the one who [is] from you, the slave of Christ Jesus greets you all, at all times fighting for you in his prayers, in order that you, the mature ones, may hold your ground; that is, by having been fulfilled in the sphere of the entire will of God.”

Col 4:13, “For I testify with reference to him that he keeps having much distress on your behalf both those in Laodicea and those in Hierapolis.”

Col 4:14, “Luke, the beloved physician, greets you, as well as Demas.”

Col 4:15, “Greet those believers in Laodicea as well as Nympha and the assembly in her house.”

Col 4:16, “Now when this letter is exegeted in your presence, do [it], in order that it might also be exegeted in the assembly of the Laodiceans, and in order that you might also exegete the one from the Laodiceans.”

Col 4:17, “And command Archippos: ‘Pay attention to the ministry which you received because of the Lord, in order that you may fulfill it.’”

Col 4:18, “This greeting ‘from Paul’ is with my own hand. Remember my chains. Grace [be] with you all.”

1 Thes 1:1, “Paul and Silvanus and Timothy to the church of the Thessalonians in God the Father and the Lord Jesus Christ, grace [is] yours and prosperity.”

1 Thes 1:2, “We give thanks to God at all times concerning all of you, personally making mention in our prayers,”

1 Thes 1:3, “because we constantly remember your manifestation of doctrine; that is, your labor of virtue-love and your perseverance from confidence in our Lord Jesus Christ before God even our Father,”

1 Thes 1:4, “because we know, brethren, beloved by God, your election,”

1 Thes 1:5, “for our gospel did not come to you in word alone, but also in power; that is, in the Holy Spirit and full conviction just as you know what kind of persons we became to you for your sakes.”

1 Thes 1:6, “Actually you have become imitators of us and of the Lord, having received the Word in much affliction with the happiness of the Holy Spirit,”

1 Thes 1:7, “so that you have become an example to all believers in Macedonia and Achaia.”

1 Thes 1:8, “For the message about the Lord was sounded forth from you not only in Macedonia and in Achaia, but in every place your faith toward God has gone forth, so that we have no need to say anything.”

1 Thes 1:9, “For they themselves report about us what sort of reception we had with you and how you turned to God from idols to serve the living and true God”

1 Thes 1:10, “and to wait for His Son from the heavens, whom He raised up out from the dead, Jesus, the one who delivers us from the coming wrath.”

Chapter Two

1 Thes 2:1, “For you yourselves know, brethren, our reception, the one with you, that it did not happen without result [effect, purpose, profit],”

1 Thes 2:2, “but because we previously suffered and because we were mistreated in Philippi, just as you know, we had the courage by means of our God to speak the gospel about the God to you in spite of great opposition.”

1 Thes 2:3, “For our exhortation [was] not from delusion nor from impure motive nor with deceit,”

1 Thes 2:4, “but just as we were found worthy by God to be entrusted with the gospel, so we keep on communicating not as accommodating to men, but to God, who tests our hearts.”

1 Thes 2:5, “For we never came with the appearance of flattery, just as you know, nor with a pretext for avarice; God is witness.”

1 Thes 2:6, “Nor were we seeking glory from men, nor from you all, nor from others,”

1 Thes 2:7, “though we are able to insist on our authority as apostles of Christ. But we became child-like ones among you as when a nurse takes care of her own children.”

1 Thes 2:8, “Hence, though we deeply yearned for you, we kept on determining to share with you not only the gospel of God but also our very own souls, because you became beloved to us.”

1 Thes 2:9, “For you remember, brethren, our physical labor and mental exertion, while working night and day to not financially burden any of you, we proclaimed to you the gospel of God.”

1 Thes 2:10, “You are witnesses, and [so is] God how we behaved toward you believers in a manner pleasing to God both righteously and blamelessly,”

1 Thes 2:11, “just as you know how we appealed to each one of you both encouraging and bearing witness to each one of you as a father his own children,”

1 Thes 2:12, “in order that you continue to walk worthy of God, who called you into His own kingdom and glory.”

1 Thes 2:13, “And for this reason also we continue giving thanks to God constantly, because after you received God’s message of instruction from us, you did not accept the teaching from men but just as it keeps on being, the real teaching from God, which [teaching] also becomes effective in you who believe.”

1 Thes 2:14, “For you have become imitators, brethren, of the churches of God which are in Judea, because even you suffered the very same things by your own fellow countrymen just as also those same ones from the Jews;”

1 Thes 2:15, “that is, those who killed the Lord Jesus, and so they severely persecuted the prophets and us, and so are not pleasing to God, and so are hostile to all men,”

1 Thes 2:16, “who tried to hinder us from speaking to the Gentiles in order that they might be saved, resulting in always filling up their sins. But the wrath will come upon them through all eternity.”

1 Thes 2:17, “But though having been made orphans from you for a short time in person (not in the heart), brethren, we made every possible effort with a profound desire to see your face.”

1 Thes 2:18, “For this reason we wanted to come to you, on the one hand I, Paul, not only once but twice; nevertheless Satan hindered us.”

1 Thes 2:19, “For who [is] our confidence, or happiness, or crown of pride? None other than you in the presence of our Lord Jesus at His coming.”

1 Thes 2:20, “For you are our glory and happiness.”

Chapter Three

1 Thes 3:1, “For this reason, when we could no longer stand it, we thought it best to be left behind alone in Athens”

1 Thes 3:2, “and so we sent Timothy, our brother and co-worker of God in the gospel of Christ, to strengthen you and to encourage [you] concerning your doctrine,”

1 Thes 3:3, “so that no one might be disturbed by these afflictions. For you yourselves know that for this purpose we are destined.”

1 Thes 3:4, “For in fact, when we were with you, we kept telling you in advance for your own benefit, ‘We are destined to be persecuted’, just as it both happened and you are well aware.”

1 Thes 3:5, “For this reason, when I could no longer stand it, I sent to find out about your doctrine, that perhaps the tempter [Satan] had tempted you all and our work was done in vain.”

1 Thes 3:6, “But now, since Timothy has returned to us from you and proclaimed the good news to us with reference to your doctrine and your virtue-love, in fact that you keep on having a good memory of us at all times, longing to see us just as also we long to see you.”

1 Thes 3:7, “For this reason, we have been encouraged, brethren, because of you during all our distress and affliction because of your faith,”

1 Thes 3:8, “so that now we are well, when you stand firm in the Lord.”

1 Thes 3:9, “For what sort of thankfulness are we able to repay God concerning you because of all the happiness which we keep having before our God because of you,”

1 Thes 3:10, “by praying immeasurably night and day to see your face and to complete what is lacking of your doctrine?”

1 Thes 3:11, “In fact, may God Himself, even our Father, and our Lord Jesus direct our way to you.”

1 Thes 3:12, “Moreover, may the Lord cause you to begin to increase and to abound in the sphere of unconditional love toward one another and toward everyone just as also we [increase and abound in the sphere of unconditional love] toward you,”

1 Thes 3:13, “resulting in strengthening your hearts blameless in holiness before God, even our Father, in the presence of our Lord Jesus with all His saints.”

Chapter Four

1 Thes 4:1, “Finally, therefore, brethren, we ask you and exhort you because of the Lord Jesus that just as you received from us how it is necessary for you to walk and to please God even as also you are walking, that you might excel even more.”

1 Thes 4:2, “For you know what orders [precepts, instruction] we gave to you for your benefit because of the Lord Jesus.”

1 Thes 4:3, “For this is the will of God, your sanctification, that you abstain from sexual immorality,”

1 Thes 4:4, “that each one of you know how to acquire [the sexual love of] his own vessel [wife] in sanctification and honor [respectability],”

1 Thes 4:5, “not with passion from the source of lust as also the Gentiles, who do not know God,”

1 Thes 4:6, “so that he not transgress and take advantage of his fellow-believer [the wife] in this matter, because the Lord [is] an avenger concerning all these things, just as also we have previously mentioned and solemnly testify.”

1 Thes 4:7, “For God has not called us for the purpose of sexual immorality, but into the sphere of sanctification.”

1 Thes 4:8, “For that very reason the one who rejects [this doctrine] does not reject man but God, the One who gives His Holy Spirit to us.”

1 Thes 4:9, “Now concerning the love of the brethren, you have no need for me to write you; for you yourselves are God-taught to love one another.”

1 Thes 4:10, “Certainly indeed you keep on doing it toward all the brethren in all Macedonia, but we encourage all of you, brethren, to excel more,”

1 Thes 4:11, “and to consider it an honor to live quietly and to mind your own business and to work with your own hands, just as we commanded for your benefit,”

1 Thes 4:12, “in order that you might walk honorably toward those outside and have need of nothing.”

1 Thes 4:13, “Now we do not want you to be ignorant, brethren, about those who are asleep, in order that you might not grieve as in fact the rest who do not have hope.”

1 Thes 4:14, “For if we believe that Jesus died and has risen, so also God will bring with Him those who have fallen asleep through their relationship with Jesus.”

1 Thes 4:15, “For we declare this to you by means of the word of the Lord that we who remain alive at the coming of the Lord will never precede those who have fallen asleep,”

1 Thes 4:16, “because the Lord Himself, by means of a command, by means of the sound of an archangel; that is, by means of the trumpet blast of God, will descend from heaven, and the dead in Christ will rise first,”

1 Thes 4:17, “then we who are alive, the ones who are left behind, at the same time we shall be snatched together with them in the clouds to meet the Lord in the atmosphere and so we shall always be with the Lord.”

1 Thes 4:18, “Therefore comfort one another with these doctrines.”

Chapter Five

1 Thes 5:1, “Now concerning the dispensations and the last times, brethren, you have no need to have anything written to you.”

1 Thes 5:2, “For you yourselves know accurately that the day of the Lord as a thief in the night in this manner it is coming.”

1 Thes 5:3, “Whenever they declare, ‘Peace and Security,’ then sudden destruction comes upon them, just like the labor pains to the one who is pregnant, and they absolutely never escape.”

1 Thes 5:4, “But you, brethren, are not in the sphere of darkness, so that the day overtakes you as a thief.”

1 Thes 5:5, “For you are all sons of the light and sons of the day. We are not in the night nor in the darkness.”

1 Thes 5:6, “Consequently therefore let us not sleep as the rest, but be alert and self-controlled.”

1 Thes 5:7, “For those who sleep, sleep within the night, and those who get drunk are drunk within the night.”

1 Thes 5:8, “But since we are of the day, let us be self-controlled, having put on the breastplate of doctrine and unconditional love, and the helmet, the confidence of salvation.”

1 Thes 5:9, “For God has not destined us for wrath, but for obtaining salvation through our Lord Jesus Christ,”

1 Thes 5:10, “who died as a substitute for us, in order that whether we are awake or asleep we shall live together with Him.”

1 Thes 5:11, “For this reason comfort one another and strengthen one another, just as certainly you are doing.”

1 Thes 5:12, “Now we ask that all of you, brethren, remember those who are working hard among you; that is, ruling you in the Lord and teaching you,”

1 Thes 5:13, “and that you esteem them to an infinite degree in the sphere of virtue-love because of their work. Keep the peace among each other.”

1 Thes 5:14, “Moreover, we ask you, brethren, warn the lazy, encourage the discouraged, help the helpless, be patient with all men.”

1 Thes 5:15, “Watch out that no one pays back evil to anyone, but pursue the intrinsic good toward one another and toward all men.”

1 Thes 5:16, “Always be happy,”

1 Thes 5:17, “pray constantly,”

1 Thes 5:18, “in everything give thanks; for this [is] God’s will in Christ Jesus for your advantage.”

1 Thes 5:19, “Stop suppressing the Spirit.”

1 Thes 5:20, “Stop rejecting with contempt the teaching of prophecy,”

1 Thes 5:21, “but examine all things, keep in your memory what is good.”

1 Thes 5:22, “Avoid every form of evil.”

1 Thes 5:23, “Now may the God of peace Himself [Lord Jesus Christ] set you apart to God as perfect; that is, may your spirit and soul and body be preserved undamaged, blameless in the presence of our Lord Jesus Christ.”

1 Thes 5:24, “Faithful [is] the One who calls you, Who will also accomplish [it].”

1 Thes 5:25, “Brethren, pray for us.”

1 Thes 5:26, “Remember me to all the brethren with a holy kiss.”

1 Thes 5:27, “I solemnly charge you because of the Lord to have this letter read to all the brethren.”

1 Thes 5:28, “The grace of our Lord Jesus Christ [is] with all of you.”

2 Thes 1:1, “Paul and Silas and Timothy to the church of the Thessalonians in God our Father and the Lord Jesus Christ,”

2 Thes 1:2, “grace to you and prosperity from God [our] Father and the Lord Jesus Christ.”

2 Thes 1:3, “We are obligated to give thanks to God at all times concerning you, brethren, as is proper, because your confidence in doctrine is growing beyond all expectations and the unconditional love of each one of all of you toward one another keeps on increasing,”

2 Thes 1:4, “so that we ourselves boast about [take pride in] you concerning your perseverance and confidence in doctrine in all your persecutions and afflictions, which [afflictions] you are enduring,”

2 Thes 1:5, “evidence of the righteous judgment of God, with the result that you have been considered worthy of the kingdom of God (because of which kingdom certainly you are suffering,”

2 Thes 1:6, “since it is a just thing in the judgment of God to pay back suffering to those who oppress you”

2 Thes 1:7, “and relief with us to you who are being oppressed at the revelation of the Lord Jesus from heaven with His angels of power”

2 Thes 1:8, “with flaming fire, inflicting punishment to those who do not know God; that is, to those who do not accept the gospel of our Lord Jesus,”

2 Thes 1:9, “who certainly will undergo the punishment—eternal destruction from the person of the Lord; that is, from the glory of His omnipotence,”

2 Thes 1:10, “when He comes in that day to be honored with His saints and to be admired by all those who believed), because our witness to you was believed.”

2 Thes 1:11, “To this end also we keep on praying concerning you, in order that our God may make you worthy of His calling and fulfill every desire for goodness and the production of doctrine by means of power,”

2 Thes 1:12, “in order that the person of our Lord Jesus might be honored by you, and you by Him, on the basis of the grace of our God; that is, the Lord Jesus Christ.”

Chapter Two

2 Thes 2:1, “Now we urge you, brethren, with reference to the coming [Rapture] of our Lord Jesus Christ and our assembling with Him”

2 Thes 2:2, “that you be not quickly shaken by your mind nor be alarmed neither because of a spirit nor because of something said nor because of a letter as though through us that the day of the Lord has come.”

2 Thes 2:3, “Do not let anyone deceive you in any way, because [the day of the Lord—Second Advent—will not come] unless the rebellion has come first and the man of lawlessness, the son of destruction has been revealed,”

2 Thes 2:4, “the enemy and self-exalted one over every so-called god or object of worship, so that he sits in the temple of God, proclaiming himself to be God.”

2 Thes 2:5, “Do you not remember that while I was still with you I kept on telling these things to you?”

2 Thes 2:6, “However, now you know the One who restrains [God the Holy Spirit] in order that he [the man of sin, the Antichrist] might be revealed in his own time.”

2 Thes 2:7, “For this mystery of lawlessness is already at work. [But it is] only [a mystery] until the One who now restrains is removed from the midst,”

2 Thes 2:8, “and then the lawless one will be revealed, whom the Lord Jesus will kill with the breath of His mouth and destroy by the appearance of His coming,”

2 Thes 2:9, “whose coming is on the basis of the activity of Satan by means of all power and miraculous signs and lying wonders”

2 Thes 2:10, “and with every deception from unrighteousness to those who are perishing, because they did not receive the love for the truth so that they might be saved.”

2 Thes 2:11, “And so for this reason God sends to them the operation of deception so that they believe the lie,”

2 Thes 2:12, “in order that all those who do not believe the truth but take pleasure in unrighteousness might be judged.”

2 Thes 2:13, “Now we are obligated to give thanks to God at all times concerning you, brethren, loved by the Lord, because God has chosen you from the beginning for salvation by means of the sanctification from the Spirit and belief in the truth [the word of God],”

2 Thes 2:14, “for which purpose He called you through our gospel to gain the glory of our Lord Jesus Christ.”

2 Thes 2:15, “Consequently therefore, brethren, stand firm and take hold of the traditions, which [traditions] you have been taught whether through oral communication or through a letter from us.”

2 Thes 2:16, “Now may our Lord Jesus Christ and God our Father, who loved us and has given infinite encouragement and comfort and intrinsically good confidence because of grace,”

2 Thes 2:17, “begin to encourage and strengthen your hearts in every undertaking and good matter.”

Chapter Three

2 Thes 3:1, “Finally, brethren, pray concerning us that the word of the Lord might make progress and be glorified as also with you,”

2 Thes 3:2, “and that we be delivered from evil and degenerate men. For not all men have doctrine.”

2 Thes 3:3, “Nevertheless the Lord is faithful, who will strengthen you and protect from evil.”

2 Thes 3:4, “Furthermore we have confidence in the Lord with reference to you that the things which we are commanding, you are doing and will continue to do.”

2 Thes 3:5, “In fact may the Lord direct your hearts into the virtue-love of God and into the patience [endurance, perseverance] of Christ.”

2 Thes 3:6, “Furthermore we command you, brethren, in the person of our Lord Jesus Christ that you keep away from all fellow-believers who live in an irresponsible manner and not according to the tradition which they have learned from us.”

2 Thes 3:7, “For you yourselves know how it is necessary to imitate us, because we were not lazy among you.”

2 Thes 3:8, “We did not even eat bread as a free gift from anyone, but by hard work and labor working night and day for the purpose of not financially burdening any of you,”

2 Thes 3:9, “not because we do not have the authority, but in order that we might give ourselves to you [as] an example to imitate us.”

2 Thes 3:10, “For even when we were with you, we used to command this to you; that if anyone is not willing to work, let him not even eat.”

2 Thes 3:11, “For we hear that certain ones are walking among you in laziness, doing nothing but being useless gossips.”

2 Thes 3:12, “Furthermore we give strict orders to such persons as these and exhort in the Lord Jesus Christ, that by working with tranquility they might eat their own bread.”

2 Thes 3:13, “Now you, brethren, do not become tired of doing what is honorable.”

2 Thes 3:14, “Furthermore, if anyone does not obey our command through this letter, make a note to yourself concerning this one not to associate with him, in order that he might be made ashamed.”

2 Thes 3:15, “And yet do not regard [them] as an enemy but warn [them] as a fellow-believer.”

2 Thes 3:16, “Now may the Lord of peace Himself give you peace continually in every way. The Lord [is] with all of you.”

2 Thes 3:17, “This greeting [is] in my hand, ‘Paul,’ which is the distinguishing mark in every letter: I write in this manner.”

2 Thes 3:18, “The grace of our Lord Jesus Christ [is] with all of you.”

1 Tim 1:1, “Paul, an apostle of Christ Jesus according to the command from God our Savior; that is, Christ Jesus, our confidence,”

1 Tim 1:2, “to Timothy, legitimate child in the faith [doctrine]; grace, mercy, spiritual prosperity from God the Father and Christ Jesus our Lord.”

1 Tim 1:3, “Since I demanded that you remain behind at Ephesus while I went to Macedonia, [I did so], in order that you might command certain ones not to teach heretical doctrine,”

1 Tim 1:4, “nor be occupied with myths and endless genealogies, which category of things cause useless speculation rather than the training of God [the Holy Spirit] which [comes] by means of doctrine.”

1 Tim 1:5, “But the goal of instruction is virtue-love from a pure heart and from a good conscience and from non-hypocritical doctrine.”

1 Tim 1:6, “From which [virtue-love] some [pastors], having deviated, have turned to empty teaching,”

1 Tim 1:7, “desiring to be teachers of the Law, since they do not understand either what they are saying or concerning things about which they speak dogmatically.”

1 Tim 1:8, “Now we know that the Law [is] excellent, if anyone employs it correctly,”

1 Tim 1:9, “knowing this, that the law does not exist for the righteous person but for lawless [anti-establishment] persons and undisciplined persons [anti-authority flagrant law-breakers], for irreverent persons [those influenced by evil] and sinners [those in perpetual carnality], for those in opposition to God [believers] and profane persons [unbelievers], for murderers of fathers and for murderers of mothers, for murders [in general],”

1 Tim 1:10, “for fornicators, for homosexuals, for kidnappers, for liars, for perjurers and whatever else is opposed to correct teaching”

1 Tim 1:11, “according to the gospel of glory from the Blessed God, with which I was entrusted.”

1 Tim 1:12, “I keep on being grateful to the One who keeps on strengthening me, to Christ Jesus our Lord, because He considered me faithful, having appointed [me] for the purpose of service,”

1 Tim 1:13, “though formerly being blasphemous and a persecutor and a violent, insolent person. But I was shown mercy, because being ignorant I acted in unbelief.”

1 Tim 1:14, “Moreover, the grace of our Lord superabounded with doctrine and love, which [is] in Christ Jesus.”

1 Tim 1:15, “Faithful [is] the Word and worthy of all acceptance, that Christ Jesus came into the world to save sinners, concerning which sinners I am the foremost.”

1 Tim 1:16, “Nevertheless, for this reason, I received mercy, in order that in me, the foremost sinner, Christ Jesus might demonstrate His whole patience as a prototype to those who are destined to believe in Him for eternal life.”

1 Tim 1:17, “Now to the Sovereign over the ages, incorruptible, invisible, unique God [be] honor and glory forever and ever, Amen.”

1 Tim 1:18, “This order I am entrusting to you, my student Timothy, in accordance with the previous prophecies about you: fight the good fight by them.”

1 Tim 1:19, “Keep having and holding doctrine and a clear conscience, which doctrine certain ones, having rejected, have suffered shipwreck with regard to their doctrine.”

1 Tim 1:20, “Among whom are Hymenaeus and Alexander, whom I have delivered over to Satan, in order that they might be taught by discipline not to blaspheme.”

Chapter Two

1 Tim 2:1, “Therefore, I urge first of all that entreaties, prayers, intercessions, thanksgivings be made on behalf of all mankind,”

1 Tim 2:2, “on behalf of kings and all who are in authority, in order that we may lead a tranquil and quiet life in all respect for God and holiness.”

1 Tim 2:3, “This [is] good and acceptable in the opinion of God our Savior,”

1 Tim 2:4, “Who desires all mankind to be saved and to come to a full-knowledge of the truth.”

1 Tim 2:5, “For God is one [in essence]. One person [is] also a mediator between God and mankind, the Man Christ Jesus,”

1 Tim 2:6, “Who gave Himself a ransom as a substitute for all mankind, a testimony at the proper time.”

1 Tim 2:7, “For the purpose of which [testimony] I was appointed ‘Herald’ and ‘Apostle’, (I am speaking the truth; I am not lying), a teacher of the Gentiles in doctrine and truth.”

1 Tim 2:8, “Therefore, I want honorable men in every place to pray, while lifting up devout hands without anger and argument.”

1 Tim 2:9, “Likewise, [I want] women to adorn themselves by means of acceptable, well arranged clothing associated with self-respect and good judgment, not with emphasis on high fashion hair styling and golden jewelry, either pearls or expensive clothing,”

1 Tim 2:10, “but what is proper and suitable for women professing devotion to God, through intrinsically good accomplishments,”

1 Tim 2:11, “(The woman must learn in silence with full subordination.”

1 Tim 2:12, “Moreover I do not permit a woman to teach nor to exercise authority over a man but to be in silence.”

1 Tim 2:13, “For Adam was formed first, then Eve.”

1 Tim 2:14, “In addition Adam was not deceived, but, although the woman had been deceived, she came into the state of transgression.”

1 Tim 2:15, “However, she shall be saved through the agency of child-bearing.), if they continue in doctrine and virtue-love; that is, [experiential] sanctification associated with stability of mind [good judgment, self-control].”

Chapter Three

1 Tim 3:1, “Faithful [is] the Word. Whoever aspires to the office of guardian has desired an honorable office.”

1 Tim 3:2, “Therefore, the guardian must be above reproach: the husband of one wife, self-restrained [level-headed], prudent [thoughtful, self-controlled], honorable [respectable], hospitable, skillful in teaching,”

1 Tim 3:3, “not addicted to wine, not a bully, but tolerant, not a person who engages in heated dispute, not avaricious [a lover of money],”

1 Tim 3:4, “exercising leadership over his own household appropriately, holding children in subordination associated with all dignity.”

1 Tim 3:5, “(Moreover, whoever does not know how to exercise leadership over his own household, how will he take care of the church of God? He cannot!)”

1 Tim 3:6, “Not a neophyte, lest having received blind arrogance, he might fall into the condemnation of the devil.”

1 Tim 3:7, “In addition he must also have a good reputation from outsiders, in order that he might not fall into disgrace and a snare produced by the devil.”

1 Tim 3:8, “In the same manner, [it is necessary to have] deacons worthy of respect, not double-talkers, not addicted to much wine, not greedy for dishonest profit,”

1 Tim 3:9, “holding to the mystery of doctrine with a pure conscience.”

1 Tim 3:10, “Moreover, these men [deacons] also must first be tested, the ones being blameless must serve.”

1 Tim 3:11, “In the same manner [it is necessary to have] wives worthy of respect, not malicious slanderers, self-controlled in drinking, faithful in all things.”

1 Tim 3:12, “Deacons must keep on being husbands of one wife, ruling well and caring appropriately for [their] children and their own households.”

1 Tim 3:13, “Consequently, those who have served honorably as deacons have acquired for themselves a noble rank and much confidence [courage, boldness] by means of doctrine, the doctrine in Christ Jesus.”

1 Tim 3:14, “These things I am writing to you, though expecting to come to you in a short time.”

1 Tim 3:15, “But if I delay, [I am writing] in order that you may know how one ought to conduct himself in the house of God, which [house] keeps on being the assembly of the Living God, the support and foundation of the truth.”

1 Tim 3:16, “And so, admittedly, important is the mystery with reference to the spiritual life:

[The One (Jesus Christ)] who became visible by means of the flesh;

Who was vindicated by agency of the Spirit;

Who was watched by angels;

Who was proclaimed among the nations;

Who was believed on in the world;

Who was taken up in glory.”

Chapter Four

1 Tim 4:1, “Now the Spirit explicitly says that in latter periods of time [Church Age and Tribulation] some [believers] will depart from doctrine, paying attention to deceitful spirits and teachings of demons,”

1 Tim 4:2, “by means of hypocrisy from the source of liars, who because they have branded with a branding iron their own conscience,”

1 Tim 4:3, “forbidding marriage, commanding abstinence from certain foods, which God has created for the purpose of sharing with thanksgiving by the faithful ones; that is, those who have full-knowledge of the truth.”

1 Tim 4:4, “For everything created by God [is] good [for food] and nothing [is to be] rejected, if being received with thanksgiving.”

1 Tim 4:5, “For it is set apart [sanctified, dedicated] through the Word of God and prayer.”

1 Tim 4:6, “By teaching these things to the brethren, you will be an honorable agent of Christ Jesus, constantly being trained in the teachings from doctrine; that is, from the excellent teaching with reference to which you have followed.”

1 Tim 4:7, “But keep rejecting worthless speculations and tales characteristic of old women. On the other hand, keep on training yourself for the purpose of respect for God;”

1 Tim 4:8, “(for physical training is beneficial only a little, but respect for God is beneficial with reference to all things, because it has a promise for the present and the future life).”

1 Tim 4:9, “Faithful [is] the Word and worthy of total acceptance.”

1 Tim 4:10, “Therefore because of this [benefit from spiritual exercise] we work hard and we fight for a prize, because we have confidence in the Living God, who is the Savior of all men, especially of believers.”

1 Tim 4:11, “Command and teach these things.”

1 Tim 4:12, “Stop permitting anyone to disregard your authority because of your youth, but keep on becoming an example to the believers in word, in conduct, in virtue-love, in doctrine, in purity [of mind].”

1 Tim 4:13, “Until I come, pay close attention to exegesis, exhortation, teaching.”

1 Tim 4:14, “Stop neglecting the spiritual gift in you, which was given to you because of prophecy [the interpretation of the divine will and purpose] with the laying on of hands by the assembly of elders.”

1 Tim 4:15, “Keep on cultivating these things [exegesis, exhortation, and teaching]; keep on being occupied with these things, in order that your [spiritual] advance may be apparent to all.”

1 Tim 4:16, “Keep on paying close attention to yourself and to that teaching; persist in these very things. For by doing this you will deliver both yourself and your listeners.”

Chapter Five

1 Tim 5:1, “Do not reprimand an older man but appeal to [him] as a father, younger men as brothers,”

1 Tim 5:2, “older women as mothers, younger women as sisters with all purity.”

1 Tim 5:3, “Honor widows, the real widows.”

1 Tim 5:4, “Now if any widow has children or grandchildren, they must learn above all to show respect [devotion] to their own family and pay back a recompense to their parents; for this is pleasing in the judgment of God.”

1 Tim 5:5, “But the real widow; that is, having been left alone, has confidence in God, and so she persists in petitions and intercessions night and day.”

1 Tim 5:6, “However, the one who lives luxuriously has died, while she is living.”

1 Tim 5:7, “Furthermore keep on commanding these things, in order that they [the family members of widows] may be irreproachable.”

1 Tim 5:8, “However, if any one does not provide for his own relatives and especially for the members of his family, he has rejected doctrine; in fact, he is worse than an unbeliever.”

1 Tim 5:9, “A widow may be enrolled [on the charity list], having become not less than sixty years old, the wife of only one husband,”

1 Tim 5:10, “being attested by means of honorable accomplishments, if she has cared for children, if she has shown hospitality, if she has washed the feet of the saints, if she has helped the afflicted, if she has devoted herself to every intrinsically good production.”

1 Tim 5:11, “But keep rejecting younger widows; because, when they are motivated by strong sexual desire, they keep desiring to marry,”

1 Tim 5:12, “constantly having punishment, because they have ignored their previous doctrine.”

1 Tim 5:13, “In addition at the same time also, they learn [to be] idle ones, wandering from house to house; and not only idle ones but gossips and meddlesome busybodies, talking about those things which are not proper.”

1 Tim 5:14, “Therefore, I want the younger widows to marry, to have children, to manage the home, to give no opportunity to the enemy for abuse.”

1 Tim 5:15, “For some [young widows] already have turned aside after Satan.”

1 Tim 5:16, “If any female believer has widows, keep on helping them and stop letting the church be burdened, in order that it may financially help the real widows.”

1 Tim 5:17, “Those elders having ruled well in the past with the result that they keep ruling honorably must be considered worthy of double honor [respect and compensation], most of all those who work hard in the Word; that is, the teaching.”

1 Tim 5:18, “For the Scripture says, ‘*You will not muzzle the ox, while he is threshing*,’ also, ‘*The laborer* *[is] worthy of his wages*’.”

1 Tim 5:19, “Stop accepting an accusation against an elder, except on the basis of two or three witnesses.”

1 Tim 5:20, “Reprimand in the presence of all those who continually sin, in order that the rest may indeed have respect.”

1 Tim 5:21, “I solemnly charge you before God and Christ Jesus and the elect angels that you guard and observe these principles without prejudice, doing nothing in a spirit of partiality.”

1 Tim 5:22, “Stop laying hands too quickly on anyone [ordaining someone], and stop participating in [contributing to] others’ sins. Keep on preserving yourself pure.”

1 Tim 5:23, “No longer be [only] a water drinker, but use a little wine because of your stomach and your frequent illnesses.”

1 Tim 5:24, “The sins of certain men are obvious, leading to judgment; on the other hand they [the sins] even pursue some [men].”

1 Tim 5:25, “In the same manner also their praiseworthy deeds [are] obvious, and that [production] which is otherwise cannot be concealed.”

Chapter Six

1 Tim 6:1, “As many as are slaves [labor] under the yoke [the authority of management] must regard their own masters [management] worthy of all honor, in order that the name [person] of God and the teaching [of the word of God] may not be maligned.”

1 Tim 6:2, “On the other hand, those who have believer-owners must stop despising and treating [them] with contempt, because they are brothers; but serve and obey to an even greater degree, because they are believers, in fact, beloved ones, those who are benefiting from your beneficial service. Keep on teaching and exhorting these things.”

1 Tim 6:3, “If anyone gives divergent instruction and does not agree with sound teachings, those of our Lord Jesus Christ; that is, the teaching pertaining to respect for God,”

1 Tim 6:4, “he has received blind arrogance, understanding nothing, but continues to have morbid obsessions about controversial questions [controversial discussions and debates] and disputes about words, from which develop jealousy, contention, slanders, evil conjectures [degenerate speculations],”

1 Tim 6:5, “incessant quarrellings between men having received corrupt thinking and having been robbed of the truth, constantly thinking that the spiritual life is a means of gaining wealth.”

1 Tim 6:6, “But respect for God keeps on being a great means of prosperity associated with contentment.”

1 Tim 6:7, “For we bring nothing into this world, so that we are neither able to carry anything out.”

1 Tim 6:8, “Now having food and clothing, we shall be content with these things.”

1 Tim 6:9, “But those who desire to be rich fall into temptation and a trap; that is, many stupid and harmful desires, which plunge those men into ruin and annihilation.”

1 Tim 6:10, “For the love of money is a root of all kinds of evil, through which [love of money], certain ones by longing for [it] have been misled from doctrine and have impaled themselves on many types of pain.”

1 Tim 6:11, “But you, O man of God, keep avoiding these things. Instead keep pursuing righteousness, respect for God, doctrine, virtue-love, perseverance, humble kindness.”

1 Tim 6:12, “Keep on competing in that noble contest for doctrine; take hold of eternal life, into which you have been elected and have acknowledged the honorable acknowledgment in the presence of many witnesses.”

1 Tim 6:13, “I order, before God, who gives life to all things, and Christ Jesus, who testified an excellent acknowledgment before Pontius Pilate,”

1 Tim 6:14, “that you keep this commandment faultlessly and irreproachably until the appearance of our Lord Jesus Christ,”

1 Tim 6:15, “which appearance the Happy and Only Sovereign, the King of kings and Lord of lords will exhibit at the proper time,”

1 Tim 6:16, “the unique One having immortality, dwelling in unapproachable light, Whom no one from mankind has seen nor is able to see; to Whom [be] honor and eternal ruling power. Amen.”

1 Tim 6:17, “Regarding the rich in this present age, keep commanding [them] not to be arrogant, nor to have confidence based upon the uncertainty of riches, but on the basis of God, Who abundantly provides for us all things for the purpose of [our] enjoyment,”

1 Tim 6:18, “to keep on doing good, to be rich in honorable deeds, to be generous, liberal,”

1 Tim 6:19, “storing up for themselves an excellent [honorable, praiseworthy] foundation for the future, in order that they may take hold of the real life.”

1 Tim 6:20, “O Timothy, guard and protect the deposit [of doctrine entrusted to you], by avoiding pointless empty-talk and opposition against falsely-called ‘knowledge’ [Gnosticism],”

1 Tim 6:21, “on the basis of which certain ones [false-teachers], claiming to be experts, have deviated with regard to doctrine. Grace [is] with you all.”

2 Tim 1:1, “Paul, an apostle of Christ Jesus through the will of God according to the promise of the life, which [is] in Christ Jesus,”

2 Tim 1:2, “to Timothy, beloved student: grace, mercy, prosperity from the source of God the Father and Christ Jesus, our Lord.”

2 Tim 1:3, “I keep on being grateful to God, whom I am serving with a pure conscience as my ancestors did, because I keep on having a constant memory concerning you in my prayers night and day,”

2 Tim 1:4, “longing to see you, because I have remembered your tears, in order that I might be filled with a superabundance of happiness,”

2 Tim 1:5, “when I recall the genuine doctrine in you, which first resided in your grandmother, Lois, and your mother, Eunice, and I am certain that [it dwells] also in you.”

2 Tim 1:6, “For which reason I remind you to rekindle your gift from God, which is in you through the agency of the laying on of my hands.”

2 Tim 1:7, “For God has not given to us a state of mind of cowardice but of power and unconditional virtue-love and self-discipline.”

2 Tim 1:8, “Therefore, do not be ashamed of the testimony with reference to our Lord, nor me His prisoner, but join with me in suffering evil with reference to the gospel according to the power of God,”

2 Tim 1:9, “the One [God the Father] having saved us and having called into the holy position, not according to our works but according to His own predetermined plan and grace, which has been given to us in Christ Jesus before time began,”

2 Tim 1:10, “but at the present time has been revealed through the appearance of our Savior, Christ Jesus, who on the one hand made [physical and spiritual] death powerless, but on the other hand has illuminated life and immortality through the gospel,”

2 Tim 1:11, “for which purpose I have been appointed ‘Herald’; that is, ‘Apostle’ and ‘Teacher’.”

2 Tim 1:12, “For this reason also I am caused to suffer these things, but I am not ashamed; for I know in Whom I have believed, and I am certain that He keeps on being able to guard my deposit until that day.”

2 Tim 1:13, “Hold on to the standard of correct doctrines, which you have heard from me in the sphere of faith and virtue-love, which [is] in Christ Jesus.”

2 Tim 1:14, “Guard [protect and follow] that excellent deposit [the word of God] through the Holy Spirit, who dwells in us.”

2 Tim 1:15, “You are aware of this, that all those in Asia have rejected [and repudiated] me, among whom are Phygelus and Hermogenes.”

2 Tim 1:16, “May the Lord give mercy to the family of Onesiphorus, because many times he has refreshed me, and he was not ashamed of my imprisonment,”

2 Tim 1:17, “but when he was in Rome, eagerly he began to search for me, and he found [me].”

2 Tim 1:18, “May the Lord give to him to obtain mercy from the Lord on that day. In fact, how many times in Ephesus he rendered assistance, you know better [than I do].”

Chapter Two

2 Tim 2:1, “Consequently, you, my student, keep on becoming strong in the sphere of that grace which [is] in Christ Jesus;”

2 Tim 2:2, “that is, the things which you have heard from me in the presence of many witnesses, entrust these things to faithful men, who by their very nature shall be qualified to teach others also.”

2 Tim 2:3, “Suffer together with [me] as an honorable soldier of Christ Jesus.”

2 Tim 2:4, “No one serving as a soldier in the army should become entangled in the affairs of civilian life, in order that he may please his commanding officer.”

2 Tim 2:5, “Moreover if anyone really competes in the athletic games, he does not receive a winner’s crown unless he competes according to the rules.”

2 Tim 2:6, “It is necessary for the hard-working farmer to receive his share of the profits first.”

2 Tim 2:7, “Consider what I am saying. For the Lord [the Holy Spirit] will give to you total understanding in all things.”

2 Tim 2:8, “Remember Jesus Christ, resurrected out from the dead, from the seed of David, according to my gospel,”

2 Tim 2:9, “because of which I am suffering to the point of being imprisoned as a criminal, but the word of God is not bound.”

2 Tim 2:10, “For this reason, I endure all things because of the elect, in order that they also may experience deliverance which [is] in Christ Jesus associated with eternal glory.”

2 Tim 2:11, “Faithful [is] the Word. Therefore, if we have died with [Christ] [and we have], we shall also live with [Him].”

2 Tim 2:12, “If we endure [and I assume we will], we shall also rule with [Christ]. If we repudiate [the spiritual life], that One will also deny us [eternal rewards].”

2 Tim 2:13, “If we are unfaithful, that One remains faithful; for He is not able to disown Himself.”

2 Tim 2:14, “Remind [them] these things, warning in the presence of God not to fight over words ([which is] useful for nothing) for the purpose of the destruction of the hearers.”

2 Tim 2:15, “Be diligent to present yourself approved by God, an unashamed worker, accurately exegeting the Word of Truth.”

2 Tim 2:16, “But keep on avoiding pointless empty-talk [in preaching], for they [unfaithful believers] will progress deeper into impiety.”

2 Tim 2:17, “In fact, their teaching will be like having a spreading cancer. Among whom there is Hymenaeus and Philetus,”

2 Tim 2:18, “such [pastors] who have deviated with regard to the truth, saying that the resurrection has already occurred, and they are upsetting the doctrine of certain ones.”

2 Tim 2:19, “Nevertheless, the solid foundation from God stands fast, having this seal, ‘*The Lord has acknowledged those who belong to Him*,’ and ‘*All who mention the person of the Lord must withdraw from unrighteousness*.’”

2 Tim 2:20, “Now in a large house [local church] there are not only gold and silver vessels [believers] but also wood and earthenware [unbelievers]. In fact, [there are], on the one hand some for the purpose of honor, but on the other hand others for the purpose of dishonor.”

2 Tim 2:21, “Therefore, if anyone has cleaned out himself from these things [impiety, false teaching, unrighteousness], he will be a vessel for the purpose of honor, having been sanctified, useful to the Master, having been prepared for the purpose of every good work.”

2 Tim 2:22, “Now then, flee from youthful lusts; however, keep on pursuing righteousness, doctrine, virtue-love, spiritual prosperity with those who call upon the Lord from a pure heart.”

2 Tim 2:23, “But excuse yourself from foolish and uneducated controversies, knowing that they produce fights.”

2 Tim 2:24, “Moreover, the slave of the Lord must not fight physically or verbally, but he must be kind toward all, skillful in teaching, tolerant in spite of evil,”

2 Tim 2:25, “taking corrective disciplinary action in gracious humility toward those in opposition, so that perhaps God may give them a change of mind for the purpose of full-knowledge of the Truth,”

2 Tim 2:26, “and that they should come to their senses again out of the devil’s trap, having been held captive by him for the purpose of his will.”

Chapter Three

2 Tim 3:1, “Now then, comprehend this, namely, that in the last days hard times will be imminent.”

2 Tim 3:2, “For men shall be lovers of self, lovers of money, braggarts, arrogant ones, slanderers, disobedient to parents, ungrateful ones, unholy ones,”

2 Tim 3:3, “unfeeling ones, implacable ones, malicious accusers, without self-control, brutal, haters of [divine and moral] good,”

2 Tim 3:4, “traitors, thoughtless, having become puffed up with pride, lovers of pleasure rather than lovers of God,”

2 Tim 3:5, “holding to an external form of respect for God but having disregarded its power; in fact, turn away from these people.”

2 Tim 3:6, “Because from these are those who worm their way into houses [local churches] and take captive foolish women [degenerate believers], having been loaded up and overwhelmed with sins, being led away by various categories of lust,”

2 Tim 3:7, “always learning [false doctrine and principles of evil] and yet they are never able to come to a full-knowledge of the truth.”

2 Tim 3:8, “Moreover, in the manner in which Jannes and Jambres opposed Moses, so also these [degenerate false teachers] oppose the truth, men of corrupted thinking, disqualified ones with regard to doctrine.”

2 Tim 3:9, “But they will not progress further, because their lack of understanding will be very evident to all, as also [the lack of understanding] of those [two (Jannes and Jambres)] became [quite evident].”

2 Tim 3:10, “Now you have closely followed my teaching, my way of life, my purpose [plan, resolve], my faithfulness [reliability, commitment, loyalty], my patience [steadfastness, forbearance], my virtue-love, my endurance [perseverance],”

2 Tim 3:11, “my persecutions, my sufferings, such as happened to me at Antioch, at Iconium, at Lystra, such persecution I have endured, and yet out of all of them, the Lord delivered me.”

2 Tim 3:12, “In fact, all those also who keep on desiring to live a spiritual life in a manner that shows respect for God in Christ Jesus will be persecuted.”

2 Tim 3:13, “But evil men and imposters will advance to more severity, deceiving and being deceived.”

2 Tim 3:14, “You, however, continue abiding in the things which you have learned and have become convinced and confident, because you know from whom you have learned,”

2 Tim 3:15, “and that you have known from childhood the sacred writings [Old Testament], which are able to teach you with reference to salvation through the faith which [is] in Christ Jesus.”

2 Tim 3:16, “All Scripture [is] God-breathed and beneficial for the purpose of teaching, for the purpose of rebuke, for the purpose of correction, for the purpose of training in righteousness,”

2 Tim 3:17, “in order that the man of God may be capable [proficient], having been equipped for every good task [action].”

Chapter Four

2 Tim 4:1, “I solemnly charge you in the presence of the God and Christ Jesus, Who is destined to judge the living and the dead, both with reference to His appearance [the Rapture] and with reference to His kingdom [the Last Judgment],”

2 Tim 4:2, “make it a priority to publicly proclaim the Word; be ready [and persistent] when it is convenient and when it is not convenient; publicly correct, rebuke, encourage [comfort] by means of all steadfastness and doctrinal teaching.”

2 Tim 4:3, “For there will be a time when they [believers] will not endure [put up with, tolerate] correct teaching, but according to their own desires they will accumulate to themselves [false] teachers, because of itching ears [hearing only what they want to hear].”

2 Tim 4:4, “In fact, on the one hand they will continue to turn away their ear from the truth, but on the other hand they will be turned aside toward myths [stories, legends].”

2 Tim 4:5, “But you continually be self-controlled [self-disciplined] in all things; endure opposition from evil; do the work of an evangelist; completely carry out your ministry.”

2 Tim 4:6, “For now, I am being poured out as a libation, and the time of my departure is imminent.”

2 Tim 4:7, “I have fought the good fight; I have completed the mission; I have guarded and observed the doctrine.”

2 Tim 4:8, “In the future a wreath of righteousness is reserved for me, and not only to me, which the Lord, the Righteous Judge, will reward to me on that day; and not only to me, but also to all those who have loved His appearance.”

2 Tim 4:9, “Make every effort to come to me without delay;”

2 Tim 4:10, “for Demas has deserted me, because he has loved the present world, and has gone to Thessalonica; Crescens [has gone] to Galatia; Titus to Dalmatia.”

2 Tim 4:11, “Luke is the only one with me. Picking up Mark, bring [him] with yourself, because he is useful to me for the purpose of service.”

2 Tim 4:12, “But I have sent Tychicus to Ephesus.”

2 Tim 4:13, “When you come, bring the heavy coat which I left behind at Troas with Carpus and especially the parchment scrolls.”

2 Tim 4:14, “Alexander, the metalworker, did many evil things to me; the Lord shall pay back to him according to his deeds.”

2 Tim 4:15, “With reference to whom [Alexander] also you look out for yourself; for he vehemently opposed our doctrines.”

2 Tim 4:16, “At my most important defense [trial before Nero] no one made a public appearance [in court to testify] on my behalf, but all deserted me; may it not be counted against them.”

2 Tim 4:17, “But the Lord stood by me and strengthened me, in order that through me the public proclamation [of the gospel] might be fully accomplished and that all the Gentiles [leaders of the Roman Empire] might hear; in fact, I was delivered from the mouth of the lion.”

2 Tim 4:18, “The Lord will deliver me from every evil deed, and will continue to preserve me for His heavenly kingdom; to Whom [is] the glory forever and ever. Amen.”

2 Tim 4:19, “Give my regards to Prisca and Aquila, also the family of Onesiphorus.”

2 Tim 4:20, “Erastus remained at Corinth, but I left Trophimus behind at Miletus, because he was sick.”

2 Tim 4:21, “Make every effort to come before winter. Eubulus greets you, also Pudens and Linus and Claudia and all the brethren.”

2 Tim 4:22, “The Lord [be] with your spirit. Grace [be] with all of you.”

Tit 1:1, “Paul, the slave of God and the apostle of Jesus Christ on the basis of the doctrine belonging to the elect of God; that is, the full-knowledge of the truth, which [is] on the basis of the spiritual life,”

Tit 1:2, “concerning the confidence of eternal life, which the truthful God promised before time began,”

Tit 1:3, “but revealed His doctrinal message at the right time by means of the public teaching with which I have been entrusted according to the command of God our Savior.”

Tit 1:4, “For Titus, the true child according to the common faith; grace and prosperity from God the Father and from Christ Jesus our Savior.”

Tit 1:5, “Because of this I left you behind in Crete, in order that you might correct what is lacking and might appoint elders in every city as I directed you,”

Tit 1:6, “if anyone is blameless, the husband of one wife, having believing children, not accused of degeneracy or disobedience.”

Tit 1:7, “For the guardian [pastor-teacher] must be blameless as the public official of God, not self-willed, not quick-tempered, not an alcoholic, not a bully, not greedy,”

Tit 1:8, “but hospitable, someone who loves intrinsic good, prudent [thoughtful/self-controlled], just [honest, righteous], pleasing to God, self-disciplined,”

Tit 1:9, “holding firmly to the true doctrine on the basis of instruction, in order that he might be able both to exhort in the sphere of sound teaching and to expose those who oppose.”

Tit 1:10, “For many are disobedient-rebellious, those who have nothing to say and deceivers, especially those from the circumcision,”

Tit 1:11, “who it is necessary to silence, who are the kind that destroy entire families, teaching things which are not necessary for the sake of dishonest profit.”

Tit 1:12, “A certain man from among them, their own prophet has said, ‘Cretans [have been] liars from the beginning, evil wild animals, lazy gluttons’.”

Tit 1:13, “This testimony is true. For this reason correct them rigorously, in order that they might be sound in doctrine,”

Tit 1:14, “not following Jewish legends [fables, myths] and the commandments of men rejecting the truth.”

Tit 1:15, “All things [are] pure to the pure. But to those who are defiled and unbelievers, nothing [is] pure. But both their thinking and conscience have been soiled with excrement.”

Tit 1:16, “They claim to be intimately acquainted with God, however they repudiate [Him] by their works, being detestable both disobedient and unfit for the purpose of every good production.”

Chapter Two

Tit 2:1, “But you proclaim [communicate] the things which are fitting [suitable] to sound teaching.”

Tit 2:2, “The older men must be self-controlled, honorable, prudent, sound in doctrine, in unconditional love, in perseverance.”

Tit 2:3, “In the same way the older female believer [must be] worthy of reverence in behavior, not a slanderer of others, nor enslaved to much wine, teaching what is good,”

Tit 2:4, “in order that they might bring the younger women to their senses to be husband-loving, children-loving,”

Tit 2:5, “prudent, pure [filled with the Spirit], a home-maker [not lazy], good [executing the plan of God], continuing to be subordinate to their own husbands, in order that the word of God may not be reviled.”

Tit 2:6, “In a similar manner exhort the new believers to be sensible.”

Tit 2:7, “With respect to all things, present yourself as a pattern of good production by means of your teaching in incorruption, in honorableness,”

Tit 2:8, “in an uncondemned, sound message, in order that the opponent may be put to shame, having nothing bad to say concerning us.”

Tit 2:9, “Workers, obey your own masters in all things, being pleasing, not opposing,”

Tit 2:10, “not misappropriating [anything], but demonstrating every form of intrinsically good faithfulness, in order that they may give credit to the teaching from God our savior in all things.”

Tit 2:11, “So the saving grace of God is showing itself to all mankind,”

Tit 2:12, “training us through corrective discipline, so that by rejecting the unspiritual life and the desires of the cosmic system, we might live in a self-controlled manner both righteously and in a spiritual manner in this present age,”

Tit 2:13, “while waiting for the happy expectation and appearance of the glory of the great God, even our savior Jesus Christ,”

Tit 2:14, “who gave Himself as a substitute for us, in order that He might redeem us from all lawlessness and purify for Himself a special people, enthusiastic adherents of good works.”

Tit 2:15, “Proclaim and urge and set forth these things with every command. Let no one disregard you.”

Chapter Three

Tit 3:1, “Remind them to obey rulers, authorities, to be obedient, to be ready for the purpose of every good production,”

Tit 3:2, “to slander no one, to be non-contentious, kind, showing every considerateness to all men.”

Tit 3:3, “For formerly we also kept on being unthinking, disobedient, misled, slaves to desires and various pleasures, spending our lives in the sphere of evil and jealousy, hated ones, hating one another.”

Tit 3:4, “But when the integrity and the kindness of God our Savior showed itself,”

Tit 3:5, “not by means of works (the ones in righteousness which we have done) but on the basis of His mercy He saved us through the washing of regeneration; that is, through the renewal produced by the Holy Spirit,”

Tit 3:6, “Who has been poured out on us abundantly through Jesus Christ, our Savior,”

Tit 3:7, “in order that, having become righteous by means of His grace, we might become heirs on the basis of the confident expectation of eternal life.”

Tit 3:8, “Faithful is the Word. And so concerning these things I want you to speak confidently, in order that those who have believed in God [Jesus Christ] might be careful to be concerned about good production. These things are noble and profitable for mankind.”

Tit 3:9, “But avoid stupid controversial theological debates and family histories and verbal fighting and legal debates; for they are harmful and useless.”

Tit 3:10, “Reject the man who causes divisions after a first and second warning,”

Tit 3:11, “knowing that such a person has been perverted and is sinning, being self-condemned.”

Tit 3:12, “When I send Artemas to you or Tychicus, make every effort to come to me at Nicopolis; for I have decided to spend the winter there.”

Tit 3:13, “Diligently help Zenas the lawyer and Apollos on their journey, in order that they might lack nothing.”

Tit 3:14, “But our people must also learn to engage in good production because of the necessary needs, in order that they might not be useless.”

Tit 3:15, “All those with me greet you. Greet those who have a genuine personal love for us because of doctrine. Grace [is] with all of you.”

Phlm 1, “Paul, the prisoner of Christ Jesus, and Timothy, our fellow-believer, to Philemon, our beloved and fellow-worker”

Phlm 2, “and to Apphia our sister and to Archippos our fellow-soldier and to those in your assembly,”

Phlm 3, “grace is yours and prosperity from God our Father and the Lord Jesus Christ.”

Phlm 4, “I give thanks to my God at all times, while making mention of you on the occasion of my prayers,”

Phlm 5, “because I keep hearing about your virtue-love and faith, which you keep on having toward the Lord Jesus and toward all the saints,”

Phlm 6, “in order that the fellowship through your doctrine might become effective [active, powerful] by means of the full-knowledge of all the intrinsic good which [is] in you because of Christ.”

Phlm 7, “For you see I have begun to have great happiness and encouragement [comfort] on account of your virtue-love, because the affections [compassions] of the saints have been refreshed through you, brother.”

Phlm 8, “For this reason, though I have much confidence because of Christ that I could command you [to do] your duty,”

Phlm 9, “because of your great virtue-love, I appeal to—since I am none other than Paul, the ambassador, but now also the prisoner for Christ Jesus—”

Phlm 10, “I appeal to you on behalf of my son, whom I have fathered in my chains, Onesimus,”

Phlm 11, “the one who was formerly useless to you, but now is useful to you and me,”

Phlm 12, “whom I have sent back for your benefit; that very same one; that is, [the representation] of my affections.”

Phlm 13, “Whom I myself kept on wanting to keep with myself, in order that on your behalf he might serve me in my chains for the gospel.”

Phlm 14, “But I did not desire to do anything apart from your consent, in order that your intrinsic goodness might not be as it were under obligation, but voluntary.”

Phlm 15, “For he was probably taken away for a short time, in order that you might have him back forever,”

Phlm 16, “no longer as a slave but more than a slave, a beloved brother, especially to me, but how much more surely to you both in the flesh and in the Lord.”

Phlm 17, “Therefore, if you consider me [your] partner [and you do], receive him as [you would] me.”

Phlm 18, “However, if he has wronged or owes you anything, charge it to my account.”

Phlm 19, “I, Paul, have written with my own hand, ‘I will pay damages,’ so that I do not have to mention that certainly you owe me yourself.”

Phlm 20, “Yes indeed, brother, let me have maximum happiness from you because of the Lord; refresh my deep affections in Christ.”

Phlm 21, “Having confidence in your obedience, I wrote to you, knowing that you will do even more than these things which I am saying.”

Phlm 22, “But at the same time also prepare a guest room for me; for I am confident that through your prayers I will be given to you all.”

Phlm 23, “Epaphras, my fellow-prisoner because of Christ Jesus, greets you,”

Phlm 24, “[also] Mark, Aristarchus, Demas, Luke, my fellow-workers.”

Phlm 25, “The grace of the Lord Jesus Christ [be] with your spirit.”

Heb 1:1, “In many times and in various ways in the past God, having spoken to our ancestors through the prophets,”

Heb 1:2, “in these last days has spoken to us by the Son, whom He has appointed heir of all things, through whom also He has made the universe.”

Heb 1:3, “Who, being the radiance of His glory and the exact representation of His essence, and while sustaining all things by His powerful word, after having accomplished the purification for sins, sat down at the right hand of the Majesty on high,”

Heb 1:4, “having become so much superior to the angels to the extent that He has acquired a superior title in comparison to them.”

Heb 1:5, “For to which of the angels did He ever say,

‘*You are My Son, today I have caused your birth*?’ And again,‘*I will be His Father and He will be My Son*.’”

Heb 1:6, “Moreover again, when He brings His firstborn into the world, He says,

‘*And all the angels of God must fall down and worship Him.*’”

Heb 1:7, “Furthermore on the one hand with reference to the angels He says,

‘*The One making His angels spirits, and His ministers a flame of fire*.’”

Heb 1:8, “but on the other hand to the Son, [He says],

‘*Your throne, O God, [is] forever, and the scepter of Your kingdom [is] the scepter of righteousness*.’”

Heb 1:9,

“*You have loved righteousness and have hated lawlessness; therefore, God, Your God, has anointed You with the oil of exultation rather than Your companions [the angels]*.’”

Heb 1:10, “And,

‘*You, in the beginning, O Lord, laid the foundations of the earth, and the heavens are the works of Your hands*.’”

Heb 1:11, ‘*They will perish, but You will remain; that is, they all will wear out like clothing*,’

Heb 1:12, ‘*and You will roll them up like a coat, like a piece of clothing they will also be changed; but You are the same and Your years will never end*.’”

Heb 1:13, “But to which of the angels has He [God the Father] ever said,

‘*Sit down at My right side until I make Your enemies a footstool for Your feet*.’?”

Heb 1:14, “Are they not all spirits engaged in special service, being sent out to render service because of those who are about to inherit salvation?”

Chapter Two

Heb 2:1, “For this reason it is necessary for us to pay far greater attention to what we have heard, in order that we are not washed away.”

Heb 2:2, “For if the teaching spoken through angels proved to be in force, and every transgression and unwillingness to hear received a just penalty,”

Heb 2:3, “how will we escape if we neglect [disregard] so great a salvation? Which, having its beginning by being spoken through the Lord, was confirmed to us by those who heard,”

Heb 2:4, “God [the Holy Spirit] agreeing with them [the apostles], not only by means of signs but also by means of wonders and various miracles and by the distributions from the Holy Spirit according to His will.”

Heb 2:5, “For He did not subject the world to come to angels, concerning which we are speaking.”

Heb 2:6, “But someone has testified somewhere [Ps 8:4], saying,

‘*What is man, that You care about him? Or the son of man, that You are concerned about him?*’”

Heb 2:7,

‘*You have made Him lower than the angels for only a short time; You have rewarded Him with glory and honor;*’”

Heb 2:8, “‘*You have subordinated all things under His [Jesus Christ] feet*.’ For when subjecting all things, He omitted nothing as not made subject to Him. But now we do not yet see all things having been subjected to Him.”

Heb 2:9, “But we see Jesus, the One who was made lower than the angels for only a short time (the One having been rewarded with glory and honor because of the suffering produced by [spiritual] death), in order that because of the grace from the source of God He might experience death for everyone.”

Heb 2:10, “For it was right for Him (because of Whom [are] all things and through Whom [are] all things) to bring to completion the originator of their salvation through sufferings, by bringing many sons into glory.”

Heb 2:11, “For both He who sanctifies [Jesus Christ] and those who are sanctified [believers] [are] all from one [God]; for which reason He is not ashamed to call them brothers,”

Heb 2:12, “saying,

‘*I will proclaim Your person to My brethren, in the midst of the assembly I will sing in praise to You.*’”

Heb 2:13, “And again, ‘*I will put My trust in Him.’* And again, *‘Behold, I and the children whom God has given to Me*.’”

Heb 2:14, “Therefore, since the children share in blood and flesh, He Himself likewise also shared in the same things, in order that through [spiritual] death He might make powerless the one who has the power that produces death; that is, the devil,”

Heb 2:15, “and might free those, as many as because of fear of death throughout all their life were subject to slavery.”

Heb 2:16, “Certainly of course He is not concerned about angels, but He is concerned about the posterity of Abraham.”

Heb 2:17, “Therefore, He was obligated to be made like His brethren in all things, in order that He might become a merciful and faithful high priest concerning the things with reference to God in order to atone for the sins of the people.”

Heb 2:18, “For because He Himself has suffered in that which He has been tested [tempted], He is able to come to the aid of those who are tested [tempted].”

Chapter Three

Heb 3:1, “Therefore, holy brethren, partners [sharers, companions] in a heavenly calling, consider Jesus, the Commander and High Priest of our acknowledgement [whom we acknowledge],”

Heb 3:2, “Who is faithful to Him who appointed Him, as also Moses [was] in His [Christ’s] household.”

Heb 3:3, “For this reason He has been considered worthy of greater glory [honor, recognition] than Moses, inasmuch as the builder of the house has greater honor than it.”

Heb 3:4, “You see, every house is built by the agency of someone, but the One building all things [is] God.”

Heb 3:5, “Now on the one hand Moses [was] faithful in all His house as a servant as the proof of those things which would be spoken,”

Heb 3:6, “but on the other hand Christ [is faithful] as a Son over His house, whose house we are, since we hold fast our state of confidence and that in which we take confident pride.”

Heb 3:7, “Therefore, just as the Holy Spirit says, ‘*Today if you hear His voice*,”

Heb 3:8, “*do not harden your hearts as in the rebellion in the day of testing in the desert*,”

Heb 3:9, “*where your fathers tested by examination and yet saw My works*”

Heb 3:10, “*forty years. Therefore I was angry with this generation, and said, ‘They continually are deluded in their heart, and they did not know My ways*’,”

Heb 3:11, “*so that I made a solemn declaration in My wrath [indignation/judgment], ‘They shall not enter into My place of rest*.’”

Heb 3:12, “See to it, brethren, that there not be in any one of you a degenerate, unbelieving heart with the result of withdrawing from the living God.”

Heb 3:13, “But encourage [and comfort] one another every day, as long as it is called ‘Today’, in order that someone from you not become hardened by the deceitfulness produced by the sin nature.”

Heb 3:14, “For we have become partners in association with Christ, as surely as we hold fast the original commitment as firm until the end,”

Heb 3:15, “while it is being said, ‘*Today if you hear His voice, do not harden your hearts, as in the rebellion.*’”

Heb 3:16, “For who was disobedient after they had heard? [Were they] not certainly all those who came out of Egypt through the agency of Moses?”

Heb 3:17, “And with whom was He extremely angry for forty years? [Was it] not with those who sinned, whose corpses fell in the desert?”

Heb 3:18, “And to whom did He make a solemn oath that they would not enter His place of rest, except to those who were disobedient?”

Heb 3:19, “And so we see that they were not able to enter because of unbelief.”

Chapter Four

Heb 4:1, “Therefore, let us be afraid, while the promise to enter into His place of rest remains in effect, lest anyone from you may be recognized as missing out.”

Heb 4:2, “For we certainly have received the proclamation of good news, just as those [believers] also; but the teaching of the message did not profit them, because they were not united with those who heard by means of faith.”

Heb 4:3, “For we who believed enter into the place of rest, just as He has said, ‘So that I made a solemn declaration in My wrath, they shall certainly not enter into My place of rest,’ and yet His works have existed from the foundation of the world.”

Heb 4:4, “For it says somewhere concerning the seventh [day] as follows: ‘*And God rested on the seventh day from all His works*’;”

Heb 4:5, “and again [it says] in it, ‘*They shall certainly not enter My place of rest*.’”

Heb 4:6, “Therefore, since it remains for some to enter into it, and those to whom good news had been proclaimed previously did not enter because of disobedience,”

Heb 4:7, “He again appoints a certain period of time as ‘Today,’ saying in David [the Psalms] after so long a time, just as it has been previously mentioned, ‘*Today, if you hear His voice, do not harden your hearts*.’”

Heb 4:8, “For if Joshua had caused them to rest [but he did not], He would not have spoken concerning another day after these things.”

Heb 4:9, “Consequently a Sabbath-rest remains available for the people of God.”

Heb 4:10, “For the one who has entered into His rest has himself also rested from his works just as God [did] from His own [works].”

Heb 4:11, “Therefore let us make every effort to enter into that place of rest, in order that no one might be ruined by means of the same example of disobedience.”

Heb 4:12, “For the word of God [is] living and effective and sharper than any doubled-edged sword and penetrating as far as the division of the soul and the spirit, of both the joints and the marrow, and able to judge the reflections and thoughts produced by the heart.”

Heb 4:13, “Furthermore no creature is hidden from His sight, but all things [are] uncovered and laid bare to His eyes to Whom we have to give an account.”

Heb 4:14, “Therefore, since we have a great high-priest who has gone through the heavens, Jesus, the Son of God, let us hold fast our acknowledgment of allegiance.”

Heb 4:15, “For we do not have a high-priest who cannot sympathize with our weaknesses, but One who has been tempted [tested] in all respects in a similar manner without sin.”

Heb 4:16, “Therefore let us go with confidence to the throne of grace, in order that we may receive mercy and find grace resulting in well-timed help.”

Chapter Five

Heb 5:1, “Now every high-priest, having been chosen from among men, is appointed on behalf of men in things with reference to God, in order that he might offer both gifts and sacrifices as a substitute for sins,”

Heb 5:2, “and is able to deal gently with the ignorant and deceived, since he himself also was clothed in weakness,”

Heb 5:3, “and because of it [sin] he is obligated, as for the people, so also for himself, to offer [sacrifices] for sins.”

Heb 5:4, “Furthermore no one takes this honor upon himself, but [receives it] when he is called by God, just as also Aaron.”

Heb 5:5, “So also Christ did not glorify Himself to become a high-priest, but He [God the Father] who spoke to Him [the incarnate Son], ‘*You are My Son, Today I have caused Your birth*’;”

Heb 5:6, “just as He also says in another passage, ‘*You are a priest forever according to the manner of Melchizedek*.’”

Heb 5:7, “The One who, in the days of His flesh, having offered up both prayers and supplications with a loud cry and tears to the One who is able to save Him from death, and having been heard because of His reverent respect for God,”

Heb 5:8, “although being the Son, He learned obedience from the things which He suffered,”

Heb 5:9, “and having been brought to completion, He became to all those who obey Him the source of eternal salvation,”

Heb 5:10, “being designated by God a high-priest according to the manner of Melchizedek.”

Heb 5:11, “Concerning Whom we have a great and difficult-to-explain message, since you have become lazy with regard to listening.”

Heb 5:12, “For even though you ought to be teachers by this time, you again have the need for someone to teach you the fundamental principles of the sayings of God; that is, you have become [those] who have the need of milk, not solid food.”

Heb 5:13, “For everyone who lives on milk [is] unaccustomed to the Word of Righteousness; for he is an infant.”

Heb 5:14, “But solid food is for the mature ones, who because of maturity keep on having their faculties [human spirit and soul] trained resulting in the ability to distinguish between good and evil.”

Chapter Six

Heb 6:1, “Therefore, leaving behind the elementary instruction about Christ, let us be driven on to maturity, not laying again a foundation which consists of turning away from dead works and faith toward God,”

Heb 6:2, “of the teaching about identifications and of the laying on of hands, and of the resurrection of the dead and of the eternal judgment.”

Heb 6:3, “In fact, this we will do, as surely as God permits.”

Heb 6:4, “For it is impossible to restore again to a change of mind those who have once been enlightened, and have partaken of the heavenly gift, and have become partners with the Holy Spirit,”

Heb 6:5, “and have partaken of the good word of God and the powers of the age to come,”

Heb 6:6, “and have fallen away, while they for their own benefit are crucifying again; that is, making a public disgrace of the Son of God.”

Heb 6:7, “For the ground which drinks the rain which often comes on it and brings forth suitable vegetation for those for whose sake it is also tilled, receives a share of blessing from God;”

Heb 6:8, “but if it produces thorns and thistles, [it is] worthless and near a curse, whose end [is] burning.”

Heb 6:9, “But, beloved, we are convinced of better things concerning you; that is, the things following salvation, even though we are speaking in this manner.”

Heb 6:10, “For God [is] not unjust to care nothing about your work; that is, the unconditional love which you have shown toward His person, by having rendered assistance to the saints and by continuing to render assistance.”

Heb 6:11, “And we desire that each one of you show the same eagerness with regard to the complete certainty produced by confidence until the end,”

Heb 6:12, “in order that you do not become lazy, but imitators of those who through trust and endurance are inheriting the things that were promised.”

Heb 6:13, “For example, when God made a promise to Abraham, since by no one greater was He able to make an oath, He made an oath by Himself,”

Heb 6:14, “saying, ‘Certainly I will surely bless you and I will surely multiply you.’”

Heb 6:15, “And in this manner [by not becoming lazy with regard to confidence and trust in God], having patience, he obtained the promise.”

Heb 6:16, “For men make a solemn promise by a greater person, and the oath for the purpose of confirmation [is] the end of every dispute among them.”

Heb 6:17, “Because God desires even more to show to the heirs of the promise the unchangeableness of His plan, He guaranteed by means of an oath,”

Heb 6:18, “in order that by means of two unchangeable things, concerning which things [it is] impossible for God to lie, we, who have taken refuge, might have strong encouragement to keep hold of our present confidence,”

Heb 6:19, “which we have as an anchor for the soul, both secure and certain, and enters into the place behind the curtain,”

Heb 6:20, “where Jesus has entered as a forerunner for us, having become a high-priest forever according to the manner of Melchizedek.”

Chapter Seven

Heb 7:1, “Now this Melchizedek, the king of Salem, priest of the Most High God, the one who met Abraham while he was returning from the slaughter of the kings and blessed him,”

Heb 7:2, “to whom also Abraham apportioned a tenth part from everything, on the one hand first of all [whose name] is translated ‘king of righteousness’, then on the other hand also [has the title] ‘king of Salem’, which means ‘king of peace’,”

Heb 7:3, “without father, without mother, without genealogy, having neither beginning of days nor end of life, but resembling the Son of God, remains a priest for all time.”

Heb 7:4, “Now notice how great this one [is], to whom Abraham, the patriarch, gave a tenth from the spoils.”

Heb 7:5, “Furthermore on the one hand those from the sons of Levi who receive the priestly office have a commandment to collect a tenth from the people according to the Law; that is, their brethren, although going out from the reproductive organs of Abraham.”

Heb 7:6, “But on the other hand this one, who does not trace his descent from them, has collected a tenth from Abraham and has blessed the one having the promises.”

Heb 7:7, “And without any dispute the lesser is blessed by the greater.”

Heb 7:8, “Furthermore on the one hand in this case mortal men receive tithes, but on the other hand in that case [it is] being testified that he lives on.”

Heb 7:9, “And practically speaking, through Abraham even Levi, who received tithes, paid tithes,”

Heb 7:10, “for he was still in the reproductive organs of his father, when Melchizedek met him.”

Heb 7:11, “Now if perfection was through the Levitical priesthood, (for on the basis of it the people received the Law), what further need [was there] for another priest to arise according to the manner of Melchizedek and not be named according to the manner of Aaron?”

Heb 7:12, “For when the priesthood is changed, of necessity a change of law also takes place.”

Heb 7:13, “For these things are spoken about One who belongs to another tribe, from which [tribe] no one has officiated at the altar.”

Heb 7:14, “For [it is] evident that our Lord was descended from Judah, with reference to which tribe Moses spoke nothing concerning priests.”

Heb 7:15, “And it is still even more evident, if another priest has arisen according to the likeness of Melchizedek,”

Heb 7:16, “who has become [a high-priest] not on the basis of the principle of a physical standard, but on the basis of the power of an indestructible life.”

Heb 7:17, “For it is declared, ‘You [are] a priest forever according to the manner of Melchizedek’.”

Heb 7:18, “For example, on the one hand, the annulment of the preceding commandment takes place because of its weakness and uselessness—”

Heb 7:19, “for the Law made perfect nothing—but on the other hand [there is] the introduction of a greater expectation through which we have drawn near to God.”

Heb 7:20, “Furthermore to the degree that [it (the priesthood of our Lord) was] not without an oath (for on the one hand those have become priests without an oath,”

Heb 7:21, “but on the other hand He with an oath through the One who said to Him, “The Lord has sworn and will not change His mind, ‘You are a priest forever’”);”

Heb 7:22, “to the same degree Jesus has become the guarantee of a greater promissory obligation.”

Heb 7:23, “Furthermore, on the one hand, those having become priests [exist] in greater numbers because of being prevented by death from continuing;”

Heb 7:24, “on the other hand, He, because He continues forever, holds His priesthood permanently;”

Heb 7:25, “for which reason also He is able to save eternally those who approach God through Him, with the result that He always lives to make intercession on their behalf.”

Heb 7:26, “Therefore such a high-priest was also fitting for us, holy, without evil, undefiled, being separated from sinners and having become higher than the heavens,”

Heb 7:27, “who does not have the daily necessity, like those high-priests, to offer up sacrifices, formerly for His own sins then for the ones of the people, because He did this once for all time, when He offered up Himself.”

Heb 7:28, “For the Law appoints men having weakness as high-priests, but the declaration consisting of an oath, which [came] after the Law, [appoints] a Son, having been made perfect forever.”

Chapter Eight

Heb 8:1, “Now the main point in what is being said [is this], we have such a high-priest, who has sat down at the right side of the throne of the Majesty in the heavens,”

Heb 8:2, “a minister in the sanctuary; that is, in the true tabernacle, which the Lord set up, not man.”

Heb 8:3, “For every high-priest is appointed to offer both gifts and sacrifices; therefore, [it is] necessary that this one also have something which He might offer.”

Heb 8:4, “Now if He were on earth, He would not even be a priest, since those who offer their gifts according to the Law exist;”

Heb 8:5, “the very ones who serve as a symbol and shadow of the heavenly things, just as Moses was warned, when he was about to erect the tabernacle; “for He says, ‘*See to it that you make all things according to the pattern which was shown to you on the mountain*.’”

Heb 8:6, “But now He has attained a more excellent service, inasmuch as He is also the mediator of a better covenant [promissory obligation or declaration of God’s purpose], which has been enacted on the basis of better promises.”

Heb 8:7, “Now if that first [covenant with its priesthood and service] had been faultless, no occasion would have been sought for the second.”

Heb 8:8, “For finding fault with them, He says, ‘*Behold, days are coming,*’ says the Lord, ‘*when I will establish a new covenant [declaration of purpose] over the house of Israel and over the house of Judah,*”

Heb 8:9, “*not in accordance with the covenant which I made with their fathers in the day when I took their hand to lead them out of the land of Egypt; for they did not persevere in My covenant, and so I neglected them*’, says the Lord.”

Heb 8:10, “‘*This [is] the covenant that I will formally arrange with the house of Israel after those days*,’ says the Lord: ‘*When I put My laws into their minds, I will also write them on their hearts, and I will be their God, and they will be My people.*”

Heb 8:11, “*And they each will absolutely not teach his fellow-citizen, and each his brother, saying, “Know [learn about, understand, and acknowledge] the Lord,” because all will know Me from their small to their great,”*

Heb 8:12, “*because I will be merciful with regard to their unrighteousnesses, and I will never again remember their sins.*’”

Heb 8:13, “By saying ‘new’, He has made the first [covenant] obsolete; now that which is obsolete and growing old [is] near disappearance.”

Chapter Nine

Heb 9:1, “Now the first [covenant] had regulations for worship and the earthly sanctuary.”

Heb 9:2, “For the outer tent was furnished, in which [were] the lampstand and the table and the presentation of the bread, which is called ‘the Holy Place’.”

Heb 9:3, “And behind the second curtain [is] a tabernacle, which is called ‘the Holiest of Holies’,”

Heb 9:4, “having a golden incense altar and the ark of the covenant, being covered on all sides with gold, in which [there is] a golden jar holding the manna, and the staff of Aaron which budded, and the tablets of the covenant;”

Heb 9:5, “and above it [are] the cherubim of glory overshadowing the mercy seat; concerning which things it is impossible at the present time to speak in detail.”

Heb 9:6, “Now when these things have been prepared in this manner, on the one hand the priests are continually going into the first tent, performing their service,”

Heb 9:7, “but on the other hand into the second only the high-priest [enters] once a year, not without blood, which he offers for himself and for the sins of the people committed in ignorance.”

Heb 9:8, “The Holy Spirit is indicating this, that the way into the holy place had not yet been disclosed, while the first tabernacle was still standing,”

Heb 9:9, “which [tabernacle was] a symbol until the present time, in which [tabernacle after tabernacle] both gifts and sacrifices were offered, which are not able to make perfect the worshiper in relation to conscience,”

Heb 9:10, “only on the basis of food and drink and different washings, imposing regulations for the body until a time of reformation.”

Heb 9:11, “But when Christ appeared, the high-priest of the existing good things, through the greater and more perfect tabernacle, not made by human hands (that is, not of this creation),”

Heb 9:12, “and not through the blood of goats and calves but through His own blood He entered into the holy place once for all time, having obtained eternal redemption.”

Heb 9:13, “For if the blood of goats and bulls and the ashes of a young female cow, sprinkling those who have been defiled, sanctifies for the purpose of the purity of the flesh,”

Heb 9:14, “how much more will the blood of Christ, Who through the eternal Spirit offered Himself without blemish to God, cleanse our conscience from dead works to serve the living God?”

Heb 9:15, “Furthermore, for this reason He is the mediator of a new covenant, in order that those who have been called might receive the promise of eternal inheritance, since a death has taken place for the purpose of the redemption of the transgressions during the first covenant.”

Heb 9:16, “For example, where [there is] a last will and testament, the death of the testator must be established.”

Heb 9:17, “For a will [is] valid on the basis of deaths, since it is never in force as long as the testator lives.”

Heb 9:18, “Therefore not even the first [covenant] was inaugurated without blood.”

Heb 9:19, “For when the whole command according to the Law had been spoken by the agency of Moses to all the people, after taking the blood of the calves with water and red wool and hyssop, he sprinkled both the scroll itself and all the people,”

Heb 9:20, “saying, ‘This [is] the blood of the covenant, which God commanded you.’”

Heb 9:21, “Furthermore in the same way he sprinkled with blood both the tabernacle and all the objects of the service.”

Heb 9:22, “In fact almost all things are cleansed with blood according to the Law, and without the shedding of blood there is no forgiveness.”

Heb 9:23, “Therefore [it was] necessary on the one hand that the symbols of the things in the heavens be cleansed with these, but on the other hand that the heavenly things themselves [be cleansed] with better sacrifices [our Lord’s spiritual and physical death] than these.”

Heb 9:24, “For Christ did not enter into a handmade holy place, a copy of the true [tabernacle], but into heaven itself to appear at the present time in the presence of God for us;”

Heb 9:25, “nor [did He enter] in order that He might offer Himself many times, as the high-priest enters the sanctuary [holy of holies] annually with another’s blood,”

Heb 9:26, “for otherwise, it is necessary that He suffer many times from the foundation of the world. But as a matter of fact, once at the completion of the ages He has been revealed for the purpose of the removal of sin by the sacrifice of Himself.”

Heb 9:27, “Furthermore, just as it is certain for men to die once, and after this [there is] judgment,”

Heb 9:28, “so also Christ, having been offered once to bear the sins of many, will appear a second time without relation to sin for those who eagerly await Him for salvation.”

Chapter Ten

Heb 10:1, “Therefore, the Law, because it is a shadow of the future good things, not the very form of things, by means of the same sacrifices which they offer without interruption every year, is never able to make perfect those who approach.”

Heb 10:2, “Otherwise, would they not have ceased being offered, since the worshipers, having been cleansed once and for all, no longer have a consciousness of sins?”

Heb 10:3, “But because of them [the sacrifices for sin] [there is] a reminder of sins every year.”

Heb 10:4, “For [it is] impossible for the blood of bulls and goats to take away sins.”

Heb 10:5, “For this reason, when He comes into the world, He says, ‘*Sacrifice and offering You have not desired, but a body You* *have prepared* [created] *for Me*’;”

Heb 10:6, “‘*You have taken no pleasure in whole burnt offerings and sin-offerings.*’”

Heb 10:7, “*‘Then I said, “Behold, I have come (in the scroll of the book it is written concerning Me) to do Your will, O God.”*’”

Heb 10:8, “After saying previously, ‘*Sacrifices and offerings; that is, whole burnt offerings and sin-offerings You have not desired, nor have You taken pleasure*, (which are offered according to the Law),”

Heb 10:9, “then He said, ‘*Behold, I have come to do Your will*,’ (He [God the Father] takes away the first [the Levitical priesthood] in order to establish the second [the priesthood of Christ].)”

Heb 10:10, “By means of which will we are sanctified through the offering of the body of Jesus Christ one time.”

Heb 10:11, “And yet, on the one hand, every priest stands, serving daily and offering the same sacrifices many times, which are never able to take away sins;”

Heb 10:12, “but He, after having offered one sacrifice for sins for all time, *has sat down at the right side of God*,”

Heb 10:13, “waiting from that time onward until His enemies have been made a footstool for His feet.”

Heb 10:14, “For by means of one offering He has made perfect for all time those who are sanctified.”

Heb 10:15, “In addition the Holy Spirit also testifies to us; for after the statement,”

Heb 10:16, “‘*This is the covenant which I will make with reference to them after those days,’ says the Lord, ‘when I put My laws upon their hearts and on their mind I will write them,*’”

Heb 10:17, “and then ‘*their sins and their lawlessnesses I will never again remember*’.”

Heb 10:18, “Now where [there is] forgiveness of these things, [there is] no longer sacrificing for sin.”

Heb 10:19, “Therefore, brethren, since we have confidence for entrance into the Holy Place by means of the blood [spiritual death] of Jesus,”

Heb 10:20, “which [entrance] He opened for us as a new and living way through the curtain; that is, by means of His physical body,”

Heb 10:21, “and [since we have] the Great Priest over the house of God,”

Heb 10:22, “let us approach with a true heart because of full assurance in doctrine, after having our hearts purified from a guilty conscience and having our body washed with clean water.”

Heb 10:23, “Let us hold fast our acknowledgment of confidence without wavering; for He who promised [is] faithful.”

Heb 10:24, “Furthermore, let us think about one another for the purpose of provoking to unconditional love and right actions,”

Heb 10:25, “not abandoning the assembling of ourselves, as the habit of some [is], but encouraging [the assembling of ourselves], even to a greater extent as you see the day drawing near.”

Heb 10:26, “For if we keep on sinning deliberately after having received the full-knowledge of the truth, a sacrifice for sins no longer remains [can be made],”

Heb 10:27, “but a certain fearful expectation of judgment and fire, zealous to consume in the future the adversaries.”

Heb 10:28, “Anyone having ignored the Law of Moses dies without mercy on the basis of two or three witnesses.”

Heb 10:29, “How much severer punishment, do you think, he will deserve, who has trampled under foot [treated with distain] the Son of God and regards the blood of the covenant by which he was sanctified as ordinary, and especially having insulted the Spirit of grace?”

Heb 10:30, “For we know Him who said, ‘Vengeance is Mine, I will repay.’ And again, ‘The Lord will judge His people.’”

Heb 10:31, “To fall into the hands of the living God [is] a terrible thing.”

Heb 10:32, “But remember the former days, in which, after being enlightened, you endured a severe struggle of sufferings,”

Heb 10:33, “in part by being put to shame publicly by insults and oppressions, and in part by having become sharers with those who were treated in this manner.”

Heb 10:34, “For example you certainly showed sympathy to the prisoners and welcomed with joy the forcible confiscation of your property, knowing that you yourselves have a better and lasting possession.”

Heb 10:35, “Therefore, do not throw away your confidence, which keeps on having great reward.”

Heb 10:36, “For you have need of perseverance, in order that when you have done the will of God, you may receive what was promised.”

Heb 10:37, “For in a very, very little while longer He who is coming will come, and will not delay.”

Heb 10:38, “But My righteous one shall live by faith; and if he retreats, My soul is not pleased with him.”

Heb 10:39, “But we do not belong with the unreliable resulting in destruction, but with the faith resulting in the preserving of the soul.”

Chapter Eleven

Heb 11:1, “Now faith is the reality of confident expectations, the proof of things not being seen.”

Heb 11:2, “For by means of this [faith] the men of old [testified and] were approved.”

Heb 11:3, “By means of confidence in doctrine we understand that the worlds were created by the word of God, so that what is seen was not made from the source of things which are visible.”

Heb 11:4, “By means of confidence in doctrine Abel presented a greater offering to God than Cain, through which it was witnessed that he is righteous, God testifying about his gifts, and through it [confidence in doctrine], though having died, he still speaks.”

Heb 11:5, “By means of confidence in doctrine Enoch was taken up with the result that he did not experience death; that is, he was not found because God took him up. For before his transfer he received the testimony that he was pleasing to God.”

Heb 11:6, “Now without confidence in doctrine [it is] impossible to please. For it is necessary that the one coming to God believe that He is and keeps on proving to be a rewarder to those seeking Him.”

Heb 11:7, “By means of confidence in doctrine Noah, being warned about things not yet being seen, out of reverent respect built an ark for the deliverance of his household, by means of which he pronounced sentence on the world, and became an heir of the righteousness as a result of confidence in doctrine.”

Heb 11:8, “By means of confidence in doctrine Abraham, after being called, obeyed by going out to a place which he was about to receive for an inheritance. In fact he went out, not knowing where he was going.”

Heb 11:9, “By means of confidence in doctrine he lived in the country of promise as an alien, dwelling in tents with Isaac and Jacob, joint-heirs of the same promise.”

Heb 11:10, “For he kept on waiting for the city having foundations, whose architect and builder [is] God.”

Heb 11:11, “By means of confidence in doctrine, even though Sarah herself [was] barren, she received the ability for the sowing of semen, even though beyond the time of maturity, since she considered faithful the One who promised.”

Heb 11:12, “Therefore also from one person they were born (and especially since he was [sexually] dead) as the stars of heaven in number, and as the innumerable sand on the shore of the sea.”

Heb 11:13, “With confidence in doctrine all these died, not having received the promises, but having seen and welcomed them from a distance, and having acknowledged that they were foreigners and resident aliens on the earth.”

Heb 11:14, “For those who say such things make it clear that they kept on desiring a homeland.”

Heb 11:15, “Furthermore, if indeed they had been thinking of that [homeland] from which they went out, they would have had opportunity to return.”

Heb 11:16, “But as a matter of fact, they desired a better one [country]; that is, a heavenly one. Therefore God is not ashamed of them to be called their God; for He has prepared a city for them.”

Heb 11:17, “By means of confidence in doctrine Abraham has offered Isaac, when being tested; that is, he attempted to offer his one and only son, because he accepted the promises,”

Heb 11:18, “to whom it was said, ‘*Through Isaac you are to have your descendants*’,”

Heb 11:19, “by having considered that indeed God [is] able to raise from the dead, for which reason he also got him back as an illustration.”

Heb 11:20, “By means of confidence in doctrine Isaac blessed Jacob and Esau even concerning the future.”

Heb 11:21, “By means of confidence in doctrine, Jacob, while dying, blessed each of the sons of Joseph, and worshiped over the top of his staff.”

Heb 11:22, “By means of confidence in doctrine Joseph, while dying, remembered about the departure of the sons of Israel, and gave orders concerning his bones.”

Heb 11:23, “By means of confidence in doctrine Moses, when he was born, was hidden for three months by his parents, because they saw he was a handsome child; and they were not afraid of the king’s edict.”

Heb 11:24, “By means of confidence in doctrine Moses, when he had grown up, refused to be called ‘The son of Pharaoh’s daughter’,”

Heb 11:25, “rather choosing to suffer mistreatment with the people of God than to have the temporary enjoyment of sins,”

Heb 11:26, “because he considered the reproach associated with Christ as greater riches than the treasures of Egypt; for he kept on being intent on the reward.”

Heb 11:27, “By means of confidence in doctrine he left Egypt, not fearing the anger of the king; for he was steadfast as it were by seeing The Invisible One.”

Heb 11:28, “By means of confidence in doctrine he kept the Passover and the sprinkling of blood, in order that the destroyer might not touch their firstborn.”

Heb 11:29, “By means of confidence in doctrine they went through the Red Sea as through dry ground, which, when they made the attempt, the Egyptians were drowned.”

Heb 11:30, “By means of confidence in doctrine the walls of Jericho collapsed, after being marched around for seven days.”

Heb 11:31, “By means of confidence in doctrine Rahab the prostitute did not perish with those who were disobedient, because she welcomed the spies in peace.”

Heb 11:32, “Furthermore, what more shall I say? For time will fail me if I describe in detail about Gideon, Barak, Samson, Jephthah, David and Samuel and the prophets,”

Heb 11:33, “who by means of confidence in doctrine conquered kingdoms, did what was right, obtained promises, shut the mouths of lions,”

Heb 11:34, “extinguished the power of fire, escaped the edge of the sword, were empowered from weakness, became mighty in war, put enemy battle lines to flight.”

Heb 11:35, “Women received their dead because of resurrection [resuscitation]; and others were tortured, not accepting their release, in order that they might attain a better resurrection.”

Heb 11:36, “Moreover others received the experience of mockings and scourgings, furthermore, chains and imprisonment.”

Heb 11:37, “They were stoned; they were sawn in two; they died by means of murder with a sword; they wandered about in sheepskins, in goatskins, going without, being afflicted, being maltreated,”

Heb 11:38, “(concerning whom the world was not worthy), wandering in deserts and mountains and caves and holes in the ground.”

Heb 11:39, “And so all these, although having been approved by means of their confidence in doctrine, did not receive what was promised,”

Heb 11:40, “because God had provided something better for us, in order that they would not be brought to completion without us.”

Chapter Twelve

Heb 12:1, “Therefore, since we have so great a host of witnesses surrounding us, after having laid aside every hindrance and especially the easily obstructing sin, let us run with endurance the race which is set before us,”

Heb 12:2, “by fixing our eyes on Jesus, the originator and perfecter of confidence in doctrine, who because of His prospective joy endured the Cross, disregarding the shame [disgrace], and so has sat down at the right side of the throne of God.”

Heb 12:3, “By all means consider such a person who has endured hostility by sinners toward Himself, in order that you may not be fatigued, with the result of becoming weary [discouraged] in your souls.”

Heb 12:4, “You have not yet resisted to the point of [shedding] blood in your struggling against the sin nature.”

Heb 12:5, “In fact, you have completely forgotten the exhortation which instructs you as sons,

‘*My son, do not regard lightly the discipline [training] from the Lord, nor give up because you are disciplined by Him*;”

Heb 12:6,

“*For whom the Lord loves unconditionally He disciplines; furthermore He scourges with a whip every son whom He receives*’.”

Heb 12:7, “You endure for the purpose of training; God deals with you as with sons; for what son [is there] whom a father does not discipline?”

Heb 12:8, “But if for the sake of argument you are without discipline, of which all have become participants, then you are illegitimate and not sons.”

Heb 12:9, “Furthermore, on the one hand we had the discipline of our earthly fathers, and we respected [them]; on the other hand shall we not obey to a much greater degree the Father of spirits, and live?”

Heb 12:10, “Because, on the one hand they disciplined [us] for a short time at their discretion, but on the other hand He [disciplines us] for our advantage, that we might participate in His holiness.”

Heb 12:11, “In fact all discipline, on the one hand, does not seem for the moment to be joyful, but painful; but on the other hand to those who are being trained by it, it yields afterwards the prosperous production produced by righteousness.”

Heb 12:12, “Therefore, strengthen [rebuild, restore] the listless [drooping] hands and the weakened knees,”

Heb 12:13, “and make straight paths for your feet, in order that what is lame may not be dislocated, but rather be healed.”

Heb 12:14, “Pursue peace with everyone; that is, [pursue experiential] sanctification, without which [sanctification] no one will see the Lord,”

Heb 12:15, “by seeing to it that someone is not missing out because of the grace of God; that some root of bitterness growing up not cause trouble, and by it many be defiled;”

Heb 12:16, “that someone not [be] immoral or irreligious like Esau, who traded his own birthright for one meal.”

Heb 12:17, “For you know that even afterwards, when he [Esau] desired to acquire the blessing, he was rejected. For he [Isaac] did not find a place for a change of mind, although he [Esau] sought it [the blessing] with tears.”

Heb 12:18, “For you have not come to the touchable; that is, to burning fire and darkness and gloom and whirlwind,”

Heb 12:19, “and to the noise of a trumpet and to the sound of words, concerning which [words] those who heard begged that the message not be given to them.”

Heb 12:20, “For they could not take the command, ‘If even an animal touches the mountain, it will be stoned.’”

Heb 12:21, “In fact, the spectacle was so fearful, Moses said, ‘I am terrified and trembling.’”

Heb 12:22, “But you have come to Zion; that is, to the city of the Living God, the heavenly Jerusalem, and to countless millions of angels, to a festal gathering;”

Heb 12:23, “that is, to the assembly of the firstborn having been registered in heaven, and to the Judge, the God over all, and to the spirits of the righteous having been brought to perfection,”

Heb 12:24, “and to the mediator of the new covenant, Jesus, and to the sprinkled blood, which speaks more effectively than Abel.”

Heb 12:25, “Beware that you do not reject Him who is speaking. For if those [Jewish believers of the Exodus generation] did not escape, when they rejected his [Moses’] warning on earth, much more surely we, the ones rejecting the One from heaven, [will not escape],”

Heb 12:26, “concerning Whom His voice shook the earth then, but now He has promised, saying, ‘One more time I will shake not only the earth, but also the heaven.’”

Heb 12:27, “Now the statement ‘one more time’ indicates the change of that which is certainly going to be shaken, as of things having been made, in order that the things which certainly cannot be shaken may remain.”

Heb 12:28, “Therefore, because we are certainly going to receive an unshakable kingdom, let us have gratitude, by means of which we may serve God in an acceptable manner with awe and profound respect;”

Heb 12:29, “for indeed our God [is] a consuming fire.”

Chapter Thirteen

Heb 13:1, “Love of the brethren must continue.”

Heb 13:2, “Do not neglect [to show] hospitality; for example, by means of this some, without knowing it, have shown hospitality to angels.”

Heb 13:3, “Remember the prisoners, as though fellow-prisoners, [remember] the maltreated, because you yourselves are also in the body.”

Heb 13:4, “Marriage [must be] respected by everyone, and sexual intercourse [must be] undefiled; for fornicators and adulterers God will judge.”

Heb 13:5, “Your character [conduct, way of life][must be] free from the love of money, being content with what you have; for He Himself has said, ‘I will never desert you, nor will I ever forsake you,’”

Heb 13:6, “so that confidently we say, ‘The Lord [is] my helper; I will not be afraid of what man will do to me.’”

Heb 13:7, “Remember your leaders, who communicated to you the word of God; concerning whom be carefully considering the outcome of their way of life, imitate their confidence in doctrine.”

Heb 13:8, “Jesus Christ [is] the same yesterday and today and forever.”

Heb 13:9, “Do not permit yourselves to be misled by various and strange teachings; for [it is] good that the heart be regularly strengthened by means of grace, not by means of foods, in the sphere of which those who walked were not benefited.”

Heb 13:10, “We have an altar from which the worshippers in the tabernacle have no right to eat.”

Heb 13:11, “For the bodies of these animals, whose blood is brought for a sin-offering into the holy place by the high-priest, are burned outside the camp.”

Heb 13:12, “Therefore Jesus also, in order that He might sanctify the people by means of His own blood, suffered outside the gate.”

Heb 13:13, “Well then, let us go out to Him outside the camp, enduring His reproach [disgrace].”

Heb 13:14, “For here [on earth] we do not have a lasting city, but we keep on desiring the future one.”

Heb 13:15, “Through Him let us keep on continually offering up the sacrifice of praise to God; that is, the production of lips, praising His person.”

Heb 13:16, “And do not neglect doing good and generosity, for with such sacrifices God is pleased.”

Heb 13:17, “Obey and submit to your leaders, because they look after [care about] your souls as those giving an account; they must do this with happiness and not with groaning; for this [would be] unprofitable for you.”

Heb 13:18, “Pray for us; because we are certain that we have a good conscience, desiring to conduct ourselves appropriately in the sphere of all things.”

Heb 13:19, “Moreover I appeal to [you] even more to do this, in order that as soon as possible I may be restored to you.”

Heb 13:20, “Now may the God of peace, who brought up from the dead the great Shepherd of the sheep, our Lord Jesus, because of the blood of the eternal covenant,”

Heb 13:21, “make you complete in every good thing to do His will, by working in us through Jesus Christ what is pleasing in His judgment, to whom belongs the glory forever. Amen.”

Heb 13:22, “Now I urge you, brethren, accept this message of exhortation; for indeed I have written briefly to you.”

Heb 13:23, “You know our brother Timothy has been released, with whom, if he comes soon, I will see you.”

Heb 13:24, “Greet all your leaders and all the saints. Those from Italy greet you.”

Heb 13:25, “Grace [is] with all of you.”

Jam 1:1, “James, the slave of God [the Father] and of the Lord Jesus Christ, to the twelve tribes, the ones in the dispersion, greetings.”

Jam 1:2, “Consider [it] the greatest happiness, my brethren, whenever you become involved in various kinds of trials,”

Jam 1:3, “knowing that the testing of your doctrine produces patience [endurance, perseverance].”

Jam 1:4, “Moreover patience [endurance, perseverance] must keep on having complete [mature, fully developed] production, in order that you might be mature and undamaged, being deficient in nothing.”

Jam 1:5, “But if any of you is in need of wisdom [and you are], keep on asking from God, who keeps on giving to all without reservation; that is, without reproaching [reviling, mocking, insulting or shaming], and it shall be given to him.”

Jam 1:6, “But keep on asking with faith doubting nothing; for he who doubts is like rough surf of the sea, constantly being moved by the wind and constantly being tossed about.”

Jam 1:7, “For that man must stop presuming that he will receive anything from the Lord,”

Jam 1:8, “a double-souled man, unstable in all his ways.”

Jam 1:9, “Now the poor brother must keep on taking pride in his high position,”

Jam 1:10, “but the wealthy man must take pride in the sphere of his humiliation [physical death], because like the flower of the grass he shall pass away.”

Jam 1:11, “For the sun rises with a scorching heat and withers the grass; and its flower falls off and the beauty of its appearance is destroyed; so also the rich man in the midst of his pursuits will fade away.”

Jam 1:12, “Happy [is] the man who endures testing, because after having been approved by testing, he will receive the crown of life, which He has promised to those who love Him.”

Jam 1:13, “No one must say when he is tempted, ‘I am being tempted by God’; for God is without temptation by evil, and He Himself tempts no one.”

Jam 1:14, “But each one is tempted by his own lust, being dragged away and being enticed.”

Jam 1:15, “Then lust, having become pregnant, gives birth to sin; and sin, having been completed, gives birth to death.”

Jam 1:16, “Stop being deceived, my beloved brethren.”

Jam 1:17, “Every good act of giving and every perfect gift from above keeps on coming down from the Father of lights, from Whom there is no variation or shadow produced by turning.”

Jam 1:18, “Having been determined, He gave birth to us by means of the Word of Truth, in order that we might be a certain kind of first-fruits of His creatures.”

Jam 1:19, “Recognize, my beloved brethren: indeed, every person must keep on being swift for the purpose of hearing, slow for the purpose of speaking, slow with reference to anger;”

Jam 1:20, “for the anger of the man [a believer] does not accomplish the righteousness of God.”

Jam 1:21, “Therefore, having removed all pollution and the surplus of wickedness, in the state of humility receive the implanted Word, which keeps on being able to deliver your souls.”

Jam 1:22, “In fact start becoming doers of the Word and not hearers only, deceiving themselves.”

Jam 1:23, “For if anyone is a hearer of the Word and not a doer [and they are], this person is like the man, contemplating his natural face in a mirror;”

Jam 1:24, “for he observed himself and departs, and immediately disregards what sort of person he was.”

Jam 1:25, “But the one having looked intently into the perfect law of freedom [the word of God] and having continued, having become not a hearer of forgetfulness but the doer of action, this one shall be happy in his action of doing.”

Jam 1:26, “If anyone thinks he is pious [devout, religious] [and he does], not bridling his tongue but deceiving his heart, the religious works system of this one is empty [useless, powerless, vain, worthless].”

Jam 1:27, “Pure and undefiled religion in the judgment of God, even the Father, is this: to help orphans and widows in their difficult circumstances, to keep oneself pure from the world.”

Chapter Two

Jam 2:1, “My brethren, stop having with partialities faith in our Lord Jesus Christ of glory.”

Jam 2:2, “For if a man covered with gold rings in resplendent clothing should enter into your assembly, but a poor person in filthy clothing also enters,”

Jam 2:3, “but you show special respect [partiality] to the one wearing the resplendent clothing and say, ‘Please, you must appropriately sit here,’ and yet to the poor man you say, ‘You stand there, or sit down under my footstool,’”

Jam 2:4, “have you not made a distinction among yourselves and have become critics with evil thoughts?”

Jam 2:5, “Listen, my beloved brethren, has not God chosen for Himself the destitute in this world wealthy by means of doctrine and heirs of the kingdom, which He has promised to those who love Him?”

Jam 2:6, “However, you have dishonored the poor. Do not the rich oppress you, and do they not drag you into courts of law?”

Jam 2:7, “Do not they themselves malign the honorable name [Christian] by which you have been surnamed [claimed for God’s own]?”

Jam 2:8, “If on the one hand you are indeed carrying out the royal law according to the Scripture and I assume you are—‘*You shall love your neighbor as yourself*’, you keep on doing honorably.”

Jam 2:9, “But if on the other hand you keep on showing partiality [and you are], you commit sin, with the result of being convicted by the [royal] law as a violator.”

Jam 2:10, “For whoever would keep the entire law but stumble in one thing, he has become liable [guilty] of all.”

Jam 2:11, “For the One having said, ‘*Do not commit adultery*,’ also said, ‘*Do not commit murder*.’ Now if you do not commit adultery, but you do commit murder, you have become a violator of the law.”

Jam 2:12, “So keep speaking and so keep doing as those who are about to be judged by the law which produces freedom.”

Jam 2:13, “Certainly merciless judgment [will be shown] to the one not having shown mercy; mercy exalts in triumph over judgment.”

Jam 2:14, “What [is] the advantage, my brothers, if anyone claims to have faith [fidelity to Christian teaching], but keeps on not having actions, [accomplishments, production]? This [non-operational] faith [fidelity to Christian teaching] is not able to deliver him, is it? No, it isn’t.”

Jam 2:15, “If a brother or a sister is inherently in a state of inadequate clothing and being in need of daily food”

Jam 2:16, “and someone from you should say to them, ‘Go in peace’, ‘Keep yourselves warm’, and ‘Keep satisfying your hunger,’ but you do not give them the things necessary for the body, what good does it do?”

Jam 2:17, “So also what is believed, if it does not take actions, is dead by itself.”

Jam 2:18, “Nevertheless someone will say, ‘You have doctrine, but I have works. Prove to me what you believe apart from works, and I will prove to you what I believe by means of my works.’”

Jam 2:19, “You believe ‘God is one’. Are you doing what is right? The demons also believe and shudder with fear.”

Jam 2:20, “But are you willing to grasp the significance, O empty man, that doctrine apart from actions is unproductive?”

Jam 2:21, “Was not Abraham, our father, justified by means of actions, having offered up Isaac, his son, on the altar?”

Jam 2:22, “You perceive that doctrine kept on working together with his actions and by actions doctrine accomplished its goal;”

Jam 2:23, “and the Scripture was fulfilled which says, ‘*Now Abraham had believed in God* [Jesus Christ] *and it was credited to him as righteousness*,’ likewise he was designated ‘the lover of God’.”

Jam 2:24, “Notice that by means of actions a man receives vindication [is pronounced and treated as righteous] and not by means of doctrine alone.”

Jam 2:25, “Moreover in the same way also was not Rahab the prostitute justified by means of actions when she entertained the messengers and sent out by another way?”

Jam 2:26, “For just as the body without the breath of life is dead, so also doctrine without actions is dead.”

Chapter Three

Jam 3:1, “Stop becoming many teachers, my brethren, knowing that we shall receive a more severe punishment.”

Jam 3:2, “Now everybody commits many sins. If anyone does not sin in what he says, this mature gentleman is able also to control the entire body.”

Jam 3:3, “Now if we put horses’ bits into their mouths that they may obey us, we also guide their entire body.”

Jam 3:4, “Consider ships also, although being so large and being driven by means of strong winds, they are steered by means of a very small rudder where the inclination of the helmsman intends.”

Jam 3:5, “In this way also the tongue is a small part of the body, and yet it boasts of great things. Notice how such a small fire burns up such a great forest.”

Jam 3:6, “In fact the tongue [is] a fire (the orderly arrangement of unrighteousness). The tongue is placed in the members of our body, defiling the entire body, both setting on fire the wheel of human existence and being set on fire by Gehenna.”

Jam 3:7, “For example, every species both of quadrupeds and of birds, both of reptiles and of marine life is being controlled and has been controlled by the human species.”

Jam 3:8, “But no one of mankind is able to control the tongue; an unstable evil; full of death-producing venom.”

Jam 3:9, “By it [the tongue] we praise the Lord and Father; in addition by it we curse mankind, those who have been created according to the likeness of God.”

Jam 3:10, “From the same mouth comes blessing and cursing. My brethren, it is not necessary for these things to happen in this manner.”

Jam 3:11, “Does not the spring emit from the same opening the sweet and the bitter?”

Jam 3:12, “My brethren, a fig tree is not able to produce olives or a grapevine figs, is it? No, of course not. Neither is salt water able to produce fresh water.”

Jam 3:13, “Who [is] wise and understanding among you? He must demonstrate his actions by a noble [good, excellent, praiseworthy, pleasing to God] way of life in the sphere of wisdom’s humility.”

Jam 3:14, “But if you keep on having bitter jealousy and selfish ambition in your heart, and you do, stop boasting and lying against the truth.”

Jam 3:15, “This wisdom [demon doctrine] is not coming down from above, but earthly, related to the natural world, demonic.”

Jam 3:16, “For where [there is] jealousy and selfish ambition, there [is] rejection of authority and every bad thing.”

Jam 3:17, “But the wisdom from above is in the first place pure, then promotes harmony, is agreeable and reasonable to what is right, is willing to listen, filled with mercy and good results, impartial, genuine [without hypocrisy].”

Jam 3:18, “Now the result of righteousness in the sphere of harmony is sown to the ones producing harmony.”

Chapter Four

Jam 4:1, “What is the source of strife and what is the source of fighting among you? Are they not from this: from the source of your desires for pleasure, which are waging war in your members [bodies]?”

Jam 4:2, “You continue to lust and yet do not have; you murder, are jealous, and are not able to attain; you fight and are hostile; you do not have, because you do not ask.”

Jam 4:3, “You ask and do not receive because you ask for yourselves with wrong motives, in order that you may squander it on your pleasures.”

Jam 4:4, “You adulteresses, do you not know that friendship with the world is enmity [hostility, hatred] against God? Therefore, whoever desires to be a friend of the world causes himself to become the enemy of God.”

Jam 4:5, “Or do you presume that the Scripture speaks in vain (the Spirit who was caused to dwell in us jealously desires [us],”

Jam 4:6, “moreover He gives a greater grace)? Therefore, it says, ‘God makes war against the arrogant, but He gives grace to the humble.’”

Jam 4:7, “Therefore, submit yourselves to God, but stand your ground against the devil, and then he will flee from you.”

Jam 4:8, “Come near to God and then He will come near to you [blessing]. Cleanse [your] hands, you sinners, and purify [your] hearts, you double-minded ones.”

Jam 4:9, “Be miserable [warning discipline] and mourn [intensive discipline] and cry [sin unto death]. Let your laughter be turned into grief and your happiness into depression.”

Jam 4:10, “[If you] allow yourselves to be humbled before the Lord [and you should], and then He will exalt you.”

Jam 4:11, “Brethren, stop slandering each other. He who slanders a brother or judges his brother slanders the Law [the word of God] and judges the Law. (Now if you are judging the Law [and you are], you are not a doer of the Law, but a judge.”

Jam 4:12, “The Lawgiver and Judge is only one person—the one who is able to save and to destroy.) But you, the one judging your neighbor, who are you?”

Jam 4:13, “Come now, you who say, ‘Today or tomorrow we will go to such and such a city and we will spend a year there. We will both transact business and we will make a profit.’”

Jam 4:14, “You who by your very nature [arrogance] do not know what will happen tomorrow, what [is] your life? For you are a vapor that appears for a little while, then also disappears.”

Jam 4:15, “Instead you ought to say, ‘If the Lord desires, we will both continue to live and do this or that’.”

Jam 4:16, “But as things now stand, you keep on boasting with your arrogant pretensions. All such boasting is evil [worthless, degenerate].”

Jam 4:17, “Therefore, to him who knows how to do good [what is pleasing to God] and does not do [it], to him it is a sin.”

Chapter Five

Jam 5:1, “Come now, you rich ones [degenerate believers], weep, continue crying out over your coming miseries.”

Jam 5:2, “Your wealth has rotted and your clothes have become moth-eaten.”

Jam 5:3, “Your gold and silver have become tarnished. In fact their corrosion will be for evidence against you, and it will eat your flesh like fire. You have accumulated treasure in the last days.”

Jam 5:4, “Behold, the wages of the laborers who have mowed your fields, the one having been defrauded by you keeps crying out, and the shouts of those having harvested have entered into the ears of the Lord of the armies.”

Jam 5:5, “You have led a life of self-indulgent pleasure on the earth and you have lived luxuriously in self-indulgence. You have fattened your hearts at the day of slaughter.”

Jam 5:6, “You have condemned; you have murdered the just; he personally does not oppose you.”

Jam 5:7, “Therefore, have patience, brethren, until the coming of the Lord. Remember, the farmer waits for the precious crop produced by the earth, being patient over it [the crop] until it has received the early [winter] and the late [spring] rains.”

Jam 5:8, “You also have patience; strengthen your hearts, because the coming of the Lord stands near.”

Jam 5:9, “Stop complaining, brethren, against one another, in order that you are not judged [punished]. Remember, the Judge stands before the door.”

Jam 5:10, “Brethren, take as an example of perseverance in suffering and patience the prophets, who have spoken in the name of the Lord.”

Jam 5:11, “Behold, we consider happy the ones having endured. You have heard about the endurance of Job and have seen the outcome from the Lord that the Lord keeps on being compassionate and merciful.”

Jam 5:12, “Now above all, my brethren, stop taking a solemn oath by neither heaven, nor earth, nor any other oath, but your ‘Yes’ must keep on being ‘Yes’, and your ‘No’, ‘No’, in order that you might not fall under judgment.”

Jam 5:13, “Is anyone among you suffering adversity? He must keep praying. Is anyone cheerful? He must keep singing praises.”

Jam 5:14, “Is anyone [in degeneracy] among you sick? He must call to himself the elders [leaders] of the church and having anointed [him] with olive oil, begin to pray for him in the name of the Lord,”

Jam 5:15, “and the prayer characterized by faith and doctrine shall deliver the hopelessly sick one, and the Lord [God the Father] shall restore him to health. Even if he has committed sins [been in perpetual carnality], it will be forgiven him.”

Jam 5:16, “Therefore [repentant reversionists], acknowledge your sins to one another [the leaders of the church] and [leaders of the church] pray on behalf of one another [repentant reversionists], in order that you might be healed. The prayer of the righteous believer has much power, when it is operational.”

Jam 5:17, “Elijah was a human being similar to us, and by means of prayer he prayed that it not rain, and it did not rain on the ground for three years and six months.”

Jam 5:18, “And he prayed again, and the heaven gave rain and the earth produced her production.”

Jam 5:19, “My brethren, if anyone among you should go astray from the truth and someone should bring him back,”

Jam 5:20, “he must understand that he who brings back a sinner from the error [delusion, deception] of his way of life will deliver his life from death and will bury a multitude of sins.”

1 Pet 1:1, “Peter, the apostle of Jesus Christ, to the elect visitors of the dispersion in Pontus, in Galatia, in Cappadocia, in Asia, and in Bithynia,”

1 Pet 1:2, “according to the predestination of God the Father because of the sanctification from the Spirit resulting in obedience, and the sprinkling of the blood of Jesus Christ. May grace and prosperity be multiplied toward you.”

1 Pet 1:3, “Worthy of praise is God even the Father of our Lord Jesus Christ, who because of His great mercy [compassion] caused us to be born again to a living confidence through the resurrection of Jesus Christ from the dead,”

1 Pet 1:4, “for an imperishable inheritance not only undefiled but also unfading, having been guarded in the heavens for you,”

1 Pet 1:5, “who are guarded by the power of God through faith resulting in a deliverance [which is] ready to be revealed in the last time.”

1 Pet 1:6, “Because of this you are happy a little bit now, if it is necessary, though you are distressed by various kinds of testing,”

1 Pet 1:7, “that the testing of your doctrine, [which doctrine is] more valuable than gold which is passing away but is being tested by fire, might be found to result in commendation and glory and honor at the revelation of Jesus Christ.”

1 Pet 1:8, “Whom, though having not seen, you love, and in Whom, though you do not see now but believe, you rejoice with inexpressible and glorious joy,”

1 Pet 1:9, “since you are obtaining the goal [aim, result, outcome] of your faith—the salvation of your souls.”

1 Pet 1:10, “Concerning this salvation, the prophets who prophesied about the grace for you searched and inquired carefully,”

1 Pet 1:11, “searching for what sort of person or what time the Spirit of Christ in them kept on revealing, while predicting the sufferings with reference to the Christ and the glories after these things.”

1 Pet 1:12, “It was revealed to them that they kept on serving these things not to themselves but to you, which things have now been disclosed to you through those who brought you the good news by the Holy Spirit sent from heaven—into which things angels eagerly desire to bend down to see.”

1 Pet 1:13, “For this reason prepare your mind for action, be self-controlled, have absolute confidence in the grace which is being brought to all of you at the revelation of Jesus Christ.”

1 Pet 1:14, “As children of obedience, stop being guided by the former lusts in your ignorance,”

1 Pet 1:15, “but because of the Holy One who called you, you yourselves also become purified ones in all conduct,”

1 Pet 1:16, “because it stands written, ‘*Be holy ones, because I am holy*.’”

1 Pet 1:17, “And so if you call upon the One who judges impartially according to the action of each man and you do, live in the sphere of respect during the time of your stay in a foreign country,”

1 Pet 1:18, “knowing that not with perishable things, like silver or gold, you have been redeemed from your worthless manner of life handed down from your forefathers,”

1 Pet 1:19, “but with the precious blood of Christ as from an unblemished and spotless lamb,”

1 Pet 1:20, “on the one hand having been known before the creation of the world, but on the other hand having been revealed in the last times though all of you,”

1 Pet 1:21, “the ones who through Him are believers in God who raised Him out from the dead and has given Him glory, so that your faith and absolute confidence might be in God.”

1 Pet 1:22, “Since you have purified your souls in obedience to the truth resulting in a genuine love of the brethren, constantly love one another from a pure heart,”

1 Pet 1:23, “because you have been caused to be born again not from a perishable procreation but the imperishable [procreation] through the word of the living and permanent God.”

1 Pet 1:24, “For, ‘*All flesh [is] as grass and all her glory as the flower of the grass; the grass dries up and the flower falls off*;”

1 Pet 1:25, “*but the word of the Lord endures into eternity*.’ And this is the word [preaching] which was proclaimed to you.”

Chapter Two

1 Pet 2:1, “Therefore rid yourselves of all depravity and all deceit and hypocrisy and envy and all slanders,”

1 Pet 2:2, “as newborn babies desire rational, pure milk, in order that by it you might grow with reference to salvation,”

1 Pet 2:3, “if you have experienced that the Lord [is] kind [and you have].”

1 Pet 2:4, “Come to Him, the living stone, on the one hand having been rejected by men but on the other hand the precious, excellent [stone] before God.”

1 Pet 2:5, “In fact you yourselves as living stones are being built into a holy priesthood, a spiritual building, to offer up spiritual sacrifices acceptable to God through Jesus Christ.”

1 Pet 2:6, “For it stands in the Scripture, ‘*Behold, I will lay in Zion the precious, excellent cornerstone and he who believes in Him will never be disappointed*.’”

1 Pet 2:7, “Therefore, honor belongs to those who believe in Him, but to unbelievers, ‘*The Stone which the builders rejected, this One became the head of the corner*.’”

1 Pet 2:8, “Also, ‘*The stone that causes men to stumble and the rock which gives offense*.’ Those who take offense at this message [are] disobedient; for this they were also appointed.”

1 Pet 2:9, “You [are] the elect people, the royal priesthood, the holy nation, the people for the purpose of possession, in order that you might proclaim the virtues of Him who called you from darkness into His wonderful light.”

1 Pet 2:10, “[You] who formerly [were] no people but now [are] the people of God, those who were not shown mercy but now have obtained mercy.”

1 Pet 2:11, “Beloved, I keep on urging [you] as strangers and resident aliens to keep away from the desires of the flesh [sin nature], which [desires] continue to fight against the soul.”

1 Pet 2:12, “Preserve your noble [excellent] way of life [behavior/conduct] among the pagans [heathen unbelievers], in order that, whereas they slander all of you as evil-doers [criminals], by observing your honorable production, they may glorify God in the day of visitation.”

1 Pet 2:13, “Obey every human legislative creation because of the Lord, whether to the king as to the one in authority,”

1 Pet 2:14, “or to governors as being sent by him for the punishment of criminals but for the praise of good citizens.”

1 Pet 2:15, “For the will of God is as follows—to silence the ignorance of foolish men by being a good citizen,”

1 Pet 2:16, “[Obey] as free men [spiritually]; that is, not by holding onto your [spiritual] freedom as a cover for depravity [evil], but as God’s slaves.”

1 Pet 2:17, “Respect everyone; love the brotherhood; respect God; honor the king.”

1 Pet 2:18, “You workers, obey your owners with all respect, not only the good and gracious ones, but also the harsh ones.”

1 Pet 2:19, “For this [is] blessing, if because of awareness of God someone endures grief, while suffering unjustly.”

1 Pet 2:20, “For what credit [is it], if while sinning and being beaten you endure? But if while doing good and suffering you endure, this [is] blessing in the sight of God.”

1 Pet 2:21, “For you see, you were called for this reason because Christ also suffered as a substitute for you, leaving behind an example for your benefit, in order that you may follow in His footsteps,”

1 Pet 2:22, “Who committed no sin, nor was deceit found in His mouth,”

1 Pet 2:23, “Who, though He kept on being abused verbally did not return verbal abuse, though suffering He kept on not threatening, but He kept on committing His cause to the One who judges righteously,”

1 Pet 2:24, “Who carried our sins Himself in His body on the wood, in order that, having died with reference to our sins, we might live in the sphere of His righteousness, through Whom you were healed by His wound.”

1 Pet 2:25, “For all of you were continually going astray like sheep, but now you have turned toward the Shepherd and Guardian of your souls.”

Chapter Three

1 Pet 3:1, “In the same manner, wives, continue under the authority of your own husbands, in order that even if certain ones keep on being disobedient to the word, through the behavior of their wives without a word they will be won,”

1 Pet 3:2, “when they observe your pure manner of life associated with respect.”

1 Pet 3:3, “Concerning which [manner of life] let it be not your external adornment—the braiding of hair and the wearing of gold or the putting on of fine clothes,”

1 Pet 3:4, “but the hidden man of the heart with the imperishable quality of a gentle and quiet spirit, which keeps on being the expensive [adornment] in the opinion of God.”

1 Pet 3:5, “For in this manner formerly also holy women who kept on having confidence in God kept on adorning themselves by subordinating themselves to their own husbands,”

1 Pet 3:6, “like Sarah obeyed Abraham, calling him ‘lord’, whose children you have become, if you do what is good and do not fear any intimidation.”

1 Pet 3:7, “You husbands, in the same way, live together with your wife on the basis of knowledge as with a weaker body, showing honor also as to fellow-heirs of the grace of life, in order that your prayers not be hindered.”

1 Pet 3:8, “And finally, everyone [should be] like-minded, sympathetic, loving one’s brother, compassionate, humble.”

1 Pet 3:9, “Stop paying back evil for evil or verbal abuse for verbal abuse, but on the other hand bless, because for this purpose you have been called, in order that you might obtain the blessing.”

1 Pet 3:10, “For he who wishes to love life and to see happy days must keep his tongue and lips from evil, that it might not speak deceit.”

1 Pet 3:11, “Rather, let him turn away from evil and begin to produce good, let him try of obtain harmony and pursue it,”

1 Pet 3:12, “because the eyes of the Lord [are] on the righteous and His ears [listen] to their prayer, but the face of the Lord [is] against evil doers.”

1 Pet 3:13, “Furthermore, who will mistreat you if you become adherents of what is intrinsically good?”

1 Pet 3:14, “But even if you may suffer because of virtue, [you are] happy. ‘*And don’t even begin to be afraid of their fear, nor be disturbed*.’”

1 Pet 3:15, “However, sanctify [have an attitude of deep respect, love, awe and esteem toward] the Lord Christ in your hearts, always ready to make a defense to anyone who asks you to account for the confidence in you,”

1 Pet 3:16, “but with humility and respect have an intrinsically good conscience, in order that in that which you are criticized those who verbally abuse your intrinsically good conduct in Christ might be put to shame.”

1 Pet 3:17, “For [it is] better to suffer (if the will of God should desire) for doing what is right rather than for doing what is wrong.”

1 Pet 3:18, “For Christ also suffered once for sins, the Righteous One as a substitute for the unrighteous ones, in order that He might bring all of you to God [the Father], on the one hand having been put to death in the flesh, but on the other hand having been made alive by means of the Spirit;”

1 Pet 3:19, “by means of Whom [God the Holy Spirit] also, after having traveled, He made a proclamation to the spirits in prison,”

1 Pet 3:20, “who once were disobedient, when the patience of God continued to wait patiently in the days of Noah, while the ark was being constructed, into which a few; that is eight souls, were brought safely through the water,”

1 Pet 3:21, “which [water][is] in fact a representation, the baptism now saving you—not the removal of dirt from the flesh, but the appeal to God from an intrinsically good conscience—through the resurrection of Jesus Christ,”

1 Pet 3:22, “Who is at the right hand of God, having proceeded into heaven, the angels, both the authorities and the powers, being made subordinate to Him.”

Chapter Four

1 Pet 4:1, “Therefore, since Christ suffered in the flesh, arm yourselves also with the same thought, because He who suffered in the flesh is done with reference to the matter of sin”

1 Pet 4:2, “for the purpose of living no longer in the desires of men, but to live in the will of God the remaining time in the flesh.”

1 Pet 4:3, “For the time having passed by [is] sufficient to do the desire of the Gentiles, living in licentiousness, cravings, drunkenness, wild parties, drinking parties and wanton idolatries.”

1 Pet 4:4, “Because of which categories of licentiousness, they are surprised and revile [you], when you do not run with them into the same flood of dissipation,”

1 Pet 4:5, “who will give an account to Him who is ready to judge the living and the dead.”

1 Pet 4:6, “For you see, for this reason also it [Christ’s victory] was proclaimed to the dead, in order that on the one hand they [the dead] might be judged as men in the flesh, but on the other hand that they [men still alive on earth] might live in conformity with God because of the Spirit.”

1 Pet 4:7, “But the end of all things is near. Therefore, be self-controlled and calm for the purpose of prayers.”

1 Pet 4:8, “Above all things, keep on having constant unconditional love toward each other, because unconditional love covers the majority of sins.”

1 Pet 4:9, “[Be] hospitable to one another without complaint.”

1 Pet 4:10, “Just as each one has received a gift for themselves, provide it as good stewards of the diverse grace of God.”

1 Pet 4:11, “If anyone communicates, [do it] as though speaking the teachings of God; if anyone serves, [do it] as though from the strength which God [the Holy Spirit] provides, in order that God [the Father] may be glorified in the sphere of all things through Jesus Christ, to whom is the glory and the power forever, I believe it.”

1 Pet 4:12, “Beloved, do not be surprised because of the trial by fire among you for the purpose of testing which is happening for your benefit, as if an unusual thing was happening to you,”

1 Pet 4:13, “but as you keep on sharing in the sufferings of Christ, rejoice, in order that you might also rejoice exulting at the revelation of His glory.”

1 Pet 4:14, “If you are criticized because of the person of Christ, [you are] happy, because the Spirit of glory; that is, the Spirit of God rests upon you.”

1 Pet 4:15, “By no means let any of you suffer as murderer or thief or criminal, or as an enemy-leader.”

1 Pet 4:16, “But if [you suffer] as Christians [and you do], stop being ashamed, but glorify God because of this title.”

1 Pet 4:17, “For [it is] time to begin judgment with the family of God. And since with us first, what [will be] the destiny of those who disbelieve the gospel of God?”

1 Pet 4:18, “Furthermore, since the righteous are saved with difficulty, where will the godless and sinner be manifest?”

1 Pet 4:19, “Therefore, let those who indeed suffer on account of the will of God commit their souls to a faithful creator in the sphere of doing what is inherently right.”

Chapter Five

1 Pet 5:1, “Therefore, I, the fellow-elder and witness of the sufferings of Christ, and sharer in the about to be revealed glory, encourage the elders among you,”

1 Pet 5:2, “shepherd the flock of God among you, caring for [them] not by compulsion but willingly according to the will of God, nor greedily but freely,”

1 Pet 5:3, “nor because you rule over your portions, but become examples to the flock.”

1 Pet 5:4, “And when the Chief-shepherd appears, you will receive the unfading crown of glory.”

1 Pet 5:5, “In the same way, you new believers, obey the elders; that is, everyone, clothe yourselves in humility toward each other, because, ‘*God makes war against the arrogant, but gives grace to the humble*.’”

1 Pet 5:6, “Therefore, humble yourselves under the powerful hand of God, in order that He might promote you at the right time.”

1 Pet 5:7, “Throw all your anxieties on Him, because He has an intense concern for all of you.”

1 Pet 5:8, “Be self-controlled, be alert, your enemy, the devil, is walking around like a roaring lion, stalking someone to devour.”

1 Pet 5:9, “Against whom [Satan], you must stand your ground, firm ones because of your doctrine, knowing the same kind of sufferings are being laid upon your fellowship in the world.”

1 Pet 5:10, “Then the God of all grace, who called all of you for the purpose of His eternal glory in Christ Jesus, after you have a little suffering, He himself will complete, establish, strengthen, lay the foundation.”

1 Pet 5:11, “To Him, the power forever. I believe it.”

1 Pet 5:12, “Through Silvanus, the faithful fellow-believer (which is how I consider him), I have written briefly to all of you, admonishing and testifying that this is the true grace of God. Because of which [grace], stand firm.”

1 Pet 5:13, “The co-elect lady in Babylon and Mark, my son, say hello.”

1 Pet 5:14, “Greet one another with the kiss of unconditional love. Prosperity belongs to you, to all those [who are] in Christ.”

2 Pet 1:1, “Simon Peter, the slave and apostle of Jesus Christ, to those who have received an equivalent faith to us in the righteousness of our God even savior Jesus Christ.”

2 Pet 1:2, “May grace and prosperity be multiplied to you by means of the full-knowledge of God; that is, Jesus our Lord,”

2 Pet 1:3, “because His divine power has bestowed on us all things with reference to life; that is, the spiritual life through the full-knowledge of Him [God the Father] who called us to His own glory and virtue.”

2 Pet 1:4, “Through which things [pertaining to the spiritual life] He has bestowed on us His precious and great promises, in order that through these things you may become partners of the divine nature, after you have escaped from the corruption in the world because of lust.”

2 Pet 1:5, “Now for this very reason also, in order to make every effort, supply virtue with your confidence in doctrine, and with your virtue [supply] knowledge;”

2 Pet 1:6, “and with your knowledge [supply] self-discipline, and with your self-discipline [supply] perseverance, and with your perseverance [supply] the spiritual life,”

2 Pet 1:7, “and with your spiritual life [supply] brotherly love, and with your brotherly-love [supply] unconditional love.”

2 Pet 1:8, “For since these things belong to you and are increasing, they make you neither useless nor unfruitful as a result of your full-knowledge of our Lord Jesus Christ.”

2 Pet 1:9, “For to the one who does not have these things, he is so near-sighted that he is blind, having forgotten the purification from his former sins.”

2 Pet 1:10, “Therefore, brethren, be even more eager to make your position and election a reality; for by doing these things you will absolutely never be ruined.”

2 Pet 1:11, “For in this manner, your entrance into the eternal kingdom of our Lord and savior Jesus Christ will be richly supplied to you.”

2 Pet 1:12, “Therefore, I intend to constantly remind you about these things, although you have known and have been strengthened by means of the truth that you have.”

2 Pet 1:13, “That is, I consider it right, as long as I am in this body, to stir you up by means of a reminder,”

2 Pet 1:14, “knowing that the removal of my body is imminent, just as also our Lord Jesus Christ revealed to me.”

2 Pet 1:15, “But I will also be diligent, so that you might always be able after my departure to recall these things to mind.”

2 Pet 1:16, “For not having followed slyly concocted stories, but having become eyewitnesses of that majesty, we made known to you the power and coming of our Lord Jesus Christ.”

2 Pet 1:17, “For when He received honor and glory from God the Father, a solemn declaration of such a quality was made to Him by the Magnificent Glory, ‘This is My Son, My Beloved in Whom I am well pleased.’”

2 Pet 1:18, “In fact we heard this solemn declaration being made out from heaven, when we were with Him on the holy mountain.”

2 Pet 1:19, “And so we have a more reliable prophetic declaration, with reference to which [declaration] you do well by paying attention as a lamp shining in a dark place, until the day dawns and the Morning Star rises in your hearts,”

2 Pet 1:20, “having come to know this above all that all prophecy of Scripture does not originate from one’s own interpretation.”

2 Pet 1:21, “For no prophecy was ever made by the will of man, but men, after being guided by the Holy Spirit, communicated from God.”

Chapter Two

2 Pet 2:1, “But false prophets also arose [existed, originated] among people, just as there will also be false teachers among you, who to be sure will bring in secretly opinions of destruction while disowning the Master who even acquired them as slaves, bringing swift destruction on themselves,”

2 Pet 2:2, “nevertheless many will follow their sensuality, because of whom the way of truth will be slandered,”

2 Pet 2:3, “and because of avarice they will exploit you with false teachings, because of which teachings their condemnation has been prepared from eternity past, and their destruction is not idle.”

2 Pet 2:4, “For if God [Jesus Christ] did not spare the angels when they sinned, but imprisoned [them] in Tartarus with chains of darkness, He will deliver over those being preserved for judgment;”

2 Pet 2:5, “and He did not spare the ancient world, but as the eighth one He protected Noah, the herald of righteousness, when He brought the flood on the world of the ungodly [unbelievers],”

2 Pet 2:6, “and He condemned the cities of Sodom and Gomorra by burning to ashes, having established an example of future things for the ungodly [unbelievers],”

2 Pet 1:7, “and rescued righteous Lot, having been oppressed by the behavior of unprincipled men in the sphere of indecency;”

2 Pet 2:8, “for because of what he saw and heard, while that righteous man was living among them, he kept on being tormented day after day in [his] righteous soul by [their] lawless deeds.”

2 Pet 2:9, “The Lord knows how to deliver the spiritual believer from testing, but to reserve the unrighteous, who will be punished, for the day of judgment,”

2 Pet 2:10, “but especially those who follow after the flesh [sin nature] with a corrupting desire and despise divine authority. Audacious, self-willed, they are not afraid of slandering glorious angelic beings.”

2 Pet 2:11, “Whereas angels, who are greater in the sphere of inherent power and delegated power, do not bring a slanderous judgment from the Lord against them.”

2 Pet 2:12, “But these [false prophets], like unreasoning animals, creatures of instinct having been born for the purpose of capture and destruction, slandering in things which they are ignorant, will also be destroyed because of their depravity.”

2 Pet 2:13, “They cheat themselves out of reward because of unrighteousness. They regard parties in the daytime as a pleasure. [They are] stains and defects, engaging in loud, drunken parties associated with their pleasures as they feast together with you,”

2 Pet 2:14, “having eyes full of an adulteress and unceasing from sin, enticing unstable souls, having a heart trained in greed, accursed children.”

2 Pet 2:15, “Having abandoned the right way of life, they have gone astray, pursuing the way of life of Balaam, the son of Beor, who loved the wealth from unrighteousness,”

2 Pet 2:16, “but he was rebuked for his own evil-doing; the mute ass, by speaking with the voice of a man, restrained the insanity of the prophet.”

2 Pet 2:17, “These [false teachers] are waterless fountains and mists being driven by a hurricane for whom the gloom of darkness has been reserved.”

2 Pet 2:18, “For while loudly proclaiming bombastic words of emptiness, they entice with lusts of the flesh in the sphere of sensuality those who barely escape from the ones who live in deception,”

2 Pet 2:19, “promising to them freedom while they themselves are slaves of depravity; for by what anyone is defeated, by this he has been enslaved.”

2 Pet 2:20, “For if, after they have escaped the defilements of the cosmic system by means of the full-knowledge of the Lord and Savior Jesus Christ, and being entangled again in them they are defeated, the last state has become for them worse than the first state.”

2 Pet 2:21, “For it was better for them to not have known exactly the way of righteousness, than having known exactly, to turn away from the holy commandment which was handed down to them.”

2 Pet 2:22, “What the true proverb says has happened to them, ‘The dog returns to its own vomit’ and ‘The sow, after washing herself, [returns] to rolling in filth.’”

Chapter Three

2 Pet 3:1, “This is now, beloved ones, the second letter I am writing to you, by means of which I am stirring up your pure understanding by a reminder,”

2 Pet 3:2, “in order that you might remember the previous prophecies by the holy prophets and the commandment of the Lord and Savior by your apostles,”

2 Pet 3:3, “understanding [perceiving, realizing] this most importantly that mockers will come in the last days with ridicule, conducting themselves [living, following] on the basis of their own lusts,”

2 Pet 3:4, “and will say, ‘Where is the promise of His coming [Second Advent]? For since the fathers [Old Testament spiritual giants] all things remain in the same manner from the beginning of the creation’.”

2 Pet 3:5, “For while maintaining this, it escapes their notice that the heavens have continued to exist for a long time and the earth has continued because of water and through water by the word of God,”

2 Pet 3:6, “through which [water] the world at that time was destroyed, by having been flooded with water.”

2 Pet 3:7, “But the present heavens and the earth by means of that same command are being reserved for fire, being preserved for the day of judgment and destruction of godless men.”

2 Pet 3:8, “But stop letting this one thing escape your notice, beloved, that one day in the judgment of the Lord [is] as a thousand years, and a thousand years [is] like one day.”

2 Pet 3:9, “The Lord of the promise is not hesitating, as some regard hesitation, but continues being patient with reference to you, because He is not willing that anyone should perish, but that all make room for a change of mind.”

2 Pet 3:10, “But the day of the Lord will come as a thief, in which the heavens will pass away with a roar, and the elements will be destroyed by burning, and the earth and the works in it [human good and evil] will be discovered.”

2 Pet 3:11, “Since all these things are being destroyed in this way, what sort of person is it necessary to become in a dedicated to God lifestyle; that is, the spiritual life,”

2 Pet 3:12, “while waiting with eager anticipation and striving for the coming of the day of God, because of which [day] the heavens will be destroyed by burning; that is, the elements will melt by being burned up?”

2 Pet 3:13, “But we eagerly anticipate the new heavens and the new earth on the basis of His promise, in which [heavens and earth] righteousness dwells.”

2 Pet 3:14, “For this reason, beloved, since we eagerly anticipate these things, begin to make every effort to be found by Him in the sphere of harmony, pure [the execution of the spiritual life] and blameless [having no human good or evil].”

2 Pet 3:15, “And consider the patience of our Lord to be deliverance, just as our beloved brother Paul, according to the wisdom given to him wrote to you,”

2 Pet 3:16, “as also in all the letters, he has spoken in them concerning these things, in which some things are hard to understand, which things the ignorant and unstable distort, as also the other Scriptures resulting in their own ruin.”

2 Pet 3:17, “But you, beloved, since you know this in advance, be on your guard, in order that you do not lose your own strength by being carried away by the deception of unprincipled men,”

2 Pet 3:18, “but continue to grow in the sphere of grace and knowledge of our Lord and Savior Jesus Christ. Glory belongs to Him both now and throughout the day of eternity. I have been caused to believe it.”

1 Jn 1:1, “What was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and our hands have touched about the Living Word—”

1 Jn 1:2, “also the life was revealed; in fact we have both seen and testified and proclaimed to you that eternal life, the very One Who was with the Father and was revealed to us—”

1 Jn 1:3, “what we have seen and heard, we also have proclaimed to you, in order that you may indeed keep on having fellowship with us. Furthermore, our fellowship [is] also with the Father and with His Son, Jesus Christ.”

1 Jn 1:4, “In fact, we write these things, in order that our happiness might be completed.”

1 Jn 1:5, “And this is the message which we have heard from Him and are communicating to you, namely, that God is light and there is absolutely not any darkness in Him.”

1 Jn 1:6, “If we say that we have fellowship with Him and yet keep on walking in darkness [Satan’s cosmic system], we are lying and are not practicing the truth.”

1 Jn 1:7, “But if we keep walking in the light [the spiritual life] as He is in the light, we keep on having fellowship with each other, because the blood of Jesus, His Son, purifies us from all sin.”

1 Jn 1:8, “If we say that we do not have sin [a sin nature or personal sins], we deceive ourselves and the truth is not in us.”

1 Jn 1:9, “If we admit our sins, He is faithful and righteous, with the result that He forgives us our sins and purifies us from all wrongdoing.”

1 Jn 1:10, “If we say that we have not sinned, we attempt to make Him a liar, and His Word is not in us.”

Chapter Two

1 Jn 2:1, “My dear children, I am writing these things to you, in order that you may not sin. And yet, if anyone sins, we continue to have a mediator [intercessor, helper] with the Father, Jesus Christ, the Righteous.”

1 Jn 2:2, “In fact He is the propitiation for our sins, and not for ours only, but also for the entire world.”

1 Jn 2:3, “And by this we know that we have come to know Him, if we continue to keep His commands.”

1 Jn 2:4, “The one who maintains, ‘I have come to know Him’ and does not obey His commands, is a liar and the Truth is not in him;”

1 Jn 2:5, “but whoever continues to keep His Word, truly in him the love for God has been brought to completion. By this we come to know that we are in Him.”

1 Jn 2:6, “The one who maintains that he continues to remain in Him must also himself keep walking just as He walked.”

1 Jn 2:7, “Beloved, I am not writing a new command to you but an old command, which you have had from the beginning. The old command is the message, which you have heard.”

1 Jn 2:8, “On the other hand, I am writing a new command to you, which is true in Him and in you, because the darkness is passing away and the genuine light is already shining.”

1 Jn 2:9, “The one who maintains that he is in the light [living the spiritual life] and yet hates his fellow-believer is in darkness until now.”

1 Jn 2:10, “The one who unconditionally loves his fellow-believer continues to live in the light and there is nothing in him that causes offense and others to stumble.”

1 Jn 2:11, “But the one who hates his fellow-believer is in darkness and he walks in darkness, and he does not know where he is going, because the darkness has blinded his eyes.”

1 Jn 2:12, “I am writing to you, dear children, because your sins have been forgiven you because of His person.”

1 Jn 2:13, “I am writing you, fathers, because you know the One who [was] from the beginning. I am writing to you, young men, because you have overcome the evil one.”

1 Jn 2:14, “I have written you, infants, because you have come to know the Father. I have written you, fathers, because you have come to know the One who [was] from the beginning. I have written you, young men, because you are strong and the word of God remains in you and you have overcome the evil one.”

1 Jn 2:15, “Stop loving the world or the things in the world. If anyone keeps loving the world, the love for the Father is not in him.”

1 Jn 2:16, “Because all that [is] in the world, the lust of the flesh, the lust of the eyes, the pride in one’s possessions is not from the Father but is from the world.”

1 Jn 2:17, “In fact, the world and its lust will pass away, but anyone who does the will of God continues to remain forever.”

1 Jn 2:18, “Children, it is the last time, and just as you have heard that antichrist will come, even now many antichrists exist; therefore we have come to know that it is the last time.”

1 Jn 2:19, “They went out from us, but they did not belong to us; for if they had belonged to us, they would have remained with us; but [they went out from us], in order that they might be exposed, because all did not belong to us.”

1 Jn 2:20, “And yet, you have the appointment from the Holy One, and all of you know [it].”

1 Jn 2:21, “I have not written to you because you do not know the truth but because you have come to know it, and because every lie is not from that truth.”

1 Jn 2:22, “Who is the liar but the one who denies that Jesus is the Christ? This one is the antichrist—the one who repudiates the Father and the Son.”

1 Jn 2:23, “Everyone who disclaims association with the Son also does not have [fellowship with] the Father. The one who acknowledges [professes allegiance to] the Son also has [fellowship with] the Father.”

1 Jn 2:24, “As for you, what you have heard from the beginning, it must keep on residing in you. If what you have heard from the beginning has remained in you, you also will reside in intimate association with the Son and in intimate association with the Father.”

1 Jn 2:25, “Likewise, this is the promise, which He Himself has promised to us: eternal life.”

1 Jn 2:26, “I have written you these things about those who keep trying to mislead you.”

1 Jn 2:27, “Furthermore, as for you, the anointing which you have received from Him continues to reside in you and you do not have need that anyone [false teachers and degenerate fellow-believers] teach you, but as His anointing teaches you about all things [of the spiritual life], because it [His anointing] is true and is not a lie, and just as it has taught you, keep residing in it.”

1 Jn 2:28, “And now, dear children, keep residing in it, in order that whenever He is revealed, we might have confidence and might not be disgraced by Him at His coming.”

1 Jn 2:29, “If you recognize that He is righteous, you should realize that even every one who does what is right has been born from Him.”

Chapter Three

1 Jn 3:1, “Consider how great a love the Father has given to us, with the result that we should be called ‘God’s children’, and we are. Therefore, the world does not understand us, because it did not understand Him.”

1 Jn 3:2, “Beloved, we are now children of God, and what we will be has not yet been revealed. We know that when He will be revealed, we shall be like Him, because we shall see Him just as He is.”

1 Jn 3:3, “And every one who has this confidence in Him purifies himself, just as He [humanity of Christ] is pure.”

1 Jn 3:4, “Every one who continuously commits sin also commits lawlessness; in fact sin is lawlessness.”

1 Jn 3:5, “Indeed, you know that He was revealed in order that He might take away our sins; in fact sin is not in Him.”

1 Jn 3:6, “Everyone who resides in it is not sinning. Everyone who keeps on sinning has not seen Him nor come to know Him.”

1 Jn 3:7, “Little children, let no one deceive you; the one who practices righteousness is righteous, just as He is righteous.”

1 Jn 3:8, “The one who practices sin is from the devil, because the devil has sinned from the beginning. For this reason the Son of God was revealed, in order that He might destroy [bring to an end] the works of the devil.”

1 Jn 3:9, “Anyone who is born from God does not commit sin [at that moment], because His seed [divine righteousness, spiritual life, and divine power] resides in him; that is, he is not able to sin, because he has been born from God.”

1 Jn 3:10, “By this, the children of God and the children of the devil are evident: everyone who does not produce righteousness is not from God; that is, the one who does not love his fellow-believer.”

1 Jn 3:11, “Because this is the directive which you have heard from the beginning, namely, that we must keep on loving each other;”

1 Jn 3:12, “not as Cain [who] was from that evil one, and consequently slaughtered his brother. And why did he slaughter him? Because his deeds were evil, but those of his brother righteous.”

1 Jn 3:13, “Stop being astonished, brethren, that the world perpetually hates you.”

1 Jn 3:14, “We know that we have changed our residence from death to life, because we love the brethren. The one who does not love resides in the sphere of death.”

1 Jn 3:15, “Everyone who hates his fellow believer is a murderer. Furthermore you know that not every murderer has eternal life residing in him.”

1 Jn 3:16, “By means of this we have come to know this unconditional love; that He laid down His life for us; consequently we ought to lay down our lives for our fellow-believers.”

1 Jn 3:17, “Moreover, whoever has the world’s means of subsistence and he sees his fellow-believer in need and closes his compassion from him, how can this unconditional love from God reside in him?”

1 Jn 3:18, “Little children, let us not love with verbal expression nor with the tongue but in actions and truth.”

1 Jn 3:19, “By means of this [unconditional love toward others in actions and truth] we will come to know that we are from the Truth and before Him we shall have confidence in our heart,”

1 Jn 3:20, “because if our heart condemns us, [it is] because God is greater than our heart and knows all things.”

1 Jn 3:21, “Beloved, if our heart does not condemn us, we keep on having confidence before God;”

1 Jn 3:22, “and whatever we ask, we receive from Him, because we persist in obeying His commands and we keep on doing what is pleasing in His judgment.”

1 Jn 3:23, “Furthermore, this is His mandate, namely, that we believe in the person of His Son, Jesus Christ, and unconditionally love each other, just as He has given to us an order.”

1 Jn 3:24, “In fact, the one who obeys His orders continues residing in Him, and He in him. Furthermore, by this we know that He resides in us, from the Spirit which He has given to us.”

Chapter Four

1 Jn 4:1, “Beloved ones, stop believing every spirit [charismatic prophet], but keep on critically examining those spirits [charismatic prophets] whether they are from God, because many false-prophets have gone out into the world.”

1 Jn 4:2, “By this recognize the spirit [person] from God: every spirit who acknowledges that Jesus Christ has come in the flesh is from God;”

1 Jn 4:3, “and every spirit [charismatic speaker] who does not acknowledge Jesus is not from God. Furthermore, this one is the one belonging to Antichrist, about whom you have heard that he is coming, and in fact now he is already in the world.”

1 Jn 4:4, “You are from God, dear children, and you have overcome them [the antichrists], because greater is the One [Holy Spirit] in you than the one [Satan] in the world.”

1 Jn 4:5, “They are from the cosmic system. Therefore, they speak from the source of the cosmic system and the cosmic system hears and understands them.”

1 Jn 4:6, “We [God’s pastors and evangelists] are from God; the one who has come to know God [positive believer] keeps listening to us. He who is not from God does not listen to us. For this reason we have come to know the spirit [charismatic speaker] of truth and the spirit [charismatic speaker] of deception.”

1 Jn 4:7, “Beloved ones, let us unconditionally love one another, because unconditional love is from God; furthermore, everyone who loves unconditionally has been born from God and has come to know God.”

1 Jn 4:8, “The one who does not love unconditionally [believer in cosmic system] has not come to know God, because God is love.”

1 Jn 4:9, “By this the unconditional love of God was revealed to us, that God [the Father] sent His uniquely-born Son into the world, in order that we might live through Him.”

1 Jn 4:10, “By this unconditional love exists, not because we have loved God, but because He has unconditionally loved us and sent His Son, a propitiation for our sins.”

1 Jn 4:11, “Beloved, if God so intensely loved us [and He did], we also are obligated to keep unconditionally loving each other.”

1 Jn 4:12, “No one has ever seen God. If we unconditionally love each other, God resides in us and His unconditional love has been accomplished in us.”

1 Jn 4:13, “By this we have come to know that we are residing in Him [Jesus Christ] and He in us, because He has given to us of His Spirit.”

1 Jn 4:14, “And we have perceived and keep confirming that the Father has sent His Son [to be] the Savior of the world.”

1 Jn 4:15, “Whoever acknowledges that Jesus is the Son of God, God keeps on residing in him and he in God.”

1 Jn 4:16, “Furthermore, we have come to know and have believed in the unconditional love, which God keeps having in connection with us. God is unconditional love, and the one who resides in the sphere of His unconditional love remains in intimate association with God, and God [Holy Spirit] continues to reside in him.”

1 Jn 4:17, “By this [residing in His love] unconditional love has been brought to completion by us, in order that we might have confidence in the day of judgment, because just as He has been [Incarnate Christ in the spiritual life], so also we are in this world.”

1 Jn 4:18, “Fear [anxiety in the day of judgment] does not exist in the sphere of unconditional love. But fully-developed [mature] unconditional love drives out this apprehension, because fear has to do with punishment, and the one who is afraid has not has been fully-developed in the sphere of unconditional love.”

1 Jn 4:19, “We love unconditionally, because He first loved us unconditionally.”

1 Jn 4:20, “If someone should allege, ‘I love God’ and yet hates his fellow-believer, he is a liar. For he who does not unconditionally love his fellow-believer whom he has seen is not able to unconditionally love God Whom he has not seen.”

1 Jn 4:21, “Furthermore, we have this mandate from Him, namely, that he who loves God should also love his fellow-believer.”

Chapter Five

1 Jn 5:1, “Everyone who believes that Jesus is the Christ has been born from God. Furthermore, everyone who loves the Father unconditionally loves everyone who has been born from Him.”

1 Jn 5:2, “By this we have come to know that we keep unconditionally loving the children of God: whenever we unconditionally love God and we carry out His orders.”

1 Jn 5:3, “For this is unconditional love for God, namely, that we might continue to observe His orders, and His orders are not difficult.”

1 Jn 5:4, “Because everything [every category of humanity] which has been born from God overcomes the world [Satan’s cosmic system]; furthermore this is the victory which has overcome the world—our faith.”

1 Jn 5:5, “Who is the one overcoming the world, except the one who has believed that Jesus is the Son of God?”

1 Jn 5:6, “This One, Jesus Christ, is He who came by serum and blood [clots], not by means of serum alone, but by serum and by blood. Furthermore, it is the Spirit who testifies, because the Spirit is the truth.”

1 Jn 5:7, “For this reason there are three who testify:”

1 Jn 5:8, “the Spirit and the water [the word of God] and the blood [work of Jesus Christ]. Furthermore, these three are for one purpose.”

1 Jn 5:9, “If we accept the testimony of men [and we do], the testimony of God is greater. For this is the testimony of God that He has testified concerning His Son.”

1 Jn 5:10, “He who believes in the Son of God has this testimony in himself; he who does not believe God has made Him a liar, because he has not believed in the testimony, which God has testified concerning His Son.”

1 Jn 5:11, “In fact, this is the testimony, namely, that God has given to us eternal life, and this life is in His Son.”

1 Jn 5:12, “He who has the Son has this life [eternal life]. He who does not have the Son of God does not have this life.”

1 Jn 5:13, “I have written these things to you who believe in the person of the Son of God, in order that you may know that you have eternal life.”

1 Jn 5:14, “In fact, this is the confidence which we have toward Him, namely, that if we ask anything according to His will, He hears us.”

1 Jn 5:15, “Furthermore, if we know that He hears us in whatever we ourselves may have asked, we know that we obtain the requests, which we have asked from Him.”

1 Jn 5:16, “If anyone has seen his fellow-believer committing a sin not leading to death, he shall ask and He [God the Father] will give life to him; that is, to those who have not committed a sin leading to death. There is a state of sin leading to [physical] death. I do not recommend concerning that, that he should ask.”

1 Jn 5:17, “All wrongdoing [disregard for respect and obedience to God] is sin, and yet there is a state of sinfulness not leading to death.”

1 Jn 5:18, “We know that every one who has been born from God is not in a state of sinfulness, but He who was born from God keeps on guarding him, and the evil one [Satan] does not touch him.”

1 Jn 5:19, “We know that we are from God, and the entire world [cosmic system] is under the control of the evil one [Satan].”

1 Jn 5:20, “Now we know that the Son of God has come and has given us the faculty for perception, in order that we may understand the real [objective reality] (because we live in the real [objective reality]) with reference to His Son Jesus Christ. He is the true God and eternal life.”

1 Jn 5:21, “My dear children, guard yourselves from idols.”

2 Jn 1:1, “The elder to the elect lady and her children, whom I truly love unconditionally, and not I only, but also all who have known doctrine,”

2 Jn 1:2, “because of truth [the word of God] which resides in us, and shall be with us eternally.”

2 Jn 1:3, “Grace, mercy, harmony will be with us from God the Father and from Jesus Christ the Son of the Father by means of truth and unconditional love.”

2 Jn 1:4, “I was very pleased because I discovered [some] of your children walking in the truth, just as we have received a command from the Father.”

2 Jn 1:5, “And now, I make a request of you, lady, not as though writing a new command to you, but a command which we have had from the beginning, namely, that we might keep on unconditionally loving one another.”

2 Jn 1:6, “And this is unconditional love: that we should keep walking in accordance with His commands. This is the command, just as you have heard from the beginning, that you should keep walking in it [the commandment to love one another].”

2 Jn 1:7, “For many deceivers have gone out into the world, those who do not acknowledge that Jesus Christ has come in the flesh. This kind of person is the deceiver; that is, the antichrist.”

2 Jn 1:8, “Look out for yourselves, that you may not lose that which you have accomplished, but receive a full reward.”

2 Jn 1:9, “Everyone who keeps on going beyond the established bounds and does not continue in the sphere of the teaching about Christ does not have [fellowship with] God. He who continues in the sphere of the teaching, this very one keeps on having [fellowship with] both the Father and the Son.”

2 Jn 1:10, “If anyone comes to you, [let us assume they do for the sake of argument], and does not bring this teaching, do not receive him into the home [local church] and do not welcome him;”

2 Jn 1:11, “for the one who welcomes him participates in his evil activities.”

2 Jn 1:12, “Although having many things to write to you, I do not wish [to do so] with paper and ink, but I expect to come to you and to speak face-to-face, in order that our happiness might be completed.”

2 Jn 1:13, “The children of your elect [excellent] sister give you their regards.”

3 Jn 1:1, “The elder, to my dear Gaius, whom I truly love unconditionally.”

3 Jn 1:2, “Dear friend, I pray above all things that you might continue to be prosperous and enjoy good health, just as your soul continues to prosper.”

3 Jn 1:3, “For I was very happy, when the brethren came and testified about your truth [doctrine], how you keep on walking by means of the truth [the word of God].”

3 Jn 1:4, “I have no greater happiness than these things, that I keep hearing that my children [congregation] keep on walking in truth.”

3 Jn 1:5, “Dear friend, you do the trustworthy [faithful, dependable, reliable] thing, whatever you have accomplished for the brethren, and especially strangers [missionaries];”

3 Jn 1:6, “those who testified about your unconditional love before the church, with reference to whom you will continue to do what is right, when you help them on their journey [with food, shelter, money] in a manner worthy of God.”

3 Jn 1:7, “For on behalf of His person they went out [as missionaries], having accepted nothing from unbelievers.”

3 Jn 1:8, “Therefore, we are obligated to keep on supporting such persons [missionaries], in order that we might become fellow-workers for the Truth.”

3 Jn 1:9, “I have written something [categorical doctrine] to the church, but because he loves to be first in authority [leader] over them, Diotrephes did not welcome us [recognize our authority].”

3 Jn 1:10, “For this reason, if I come, I will bring up his actions, which he continues to do, vilifying us with outrageously malicious statements. Furthermore, not being satisfied with these things, neither does he himself accept [recognize the authority of] those brethren, in fact he prevents those who do desire [have positive volition], and consequently he expels [them] from the church.”

3 Jn 1:11, “Dear friend, stop following what is evil but follow what is good. The one who keeps on doing what is right is from the source of God [in the sense of representing Him]. The one who keeps on doing what is wrong [evil] does not understand God.”

3 Jn 1:12, “With reference to Demetrius he has been approved by all and by the Truth itself; moreover, we also testify, and you have come to recognize that our statement of approval is dependable.”

3 Jn 1:13, “I was going to have many things to write to you, but I do not wish to write to you with ink and pen.”

3 Jn 1:14, “Now I expect to visit you immediately, and we will speak face-to-face.”

3 Jn 1:15, “Prosperity [peace and harmony] belongs to you. My friends greet you [pay their respects]. Greet my friends by name.”

Jude 1, “Jude, the slave of Jesus Christ, but brother of James, to those elect ones who are loved by God the Father and kept unharmed by Jesus Christ.”

Jude 2, “May mercy and prosperity and unconditional love be multiplied to you.”

Jude 3, “Beloved, while making every effort to write to you concerning our common salvation, I felt the necessity to write to you, encouraging [you] to fight for the doctrine handed down once and for all to the saints.”

Jude 4, “For certain godless men, who have been marked out long ago for this condemnation, have slipped in unnoticed, transforming the grace from our God into licentiousness, in fact, having rejected the only Master; that is, our Lord Jesus Christ.”

Jude 5, “But I want to remind you, though you know all about these things, that the Lord, after having delivered once and for all the people [Jews] from the land of Egypt, subsequently destroyed those who did not believe,”

Jude 6, “and the angels who did not stay in their own sphere of authority, but abandoned their own dwelling place, He [the Lord Jesus Christ] has guarded in eternal chains under darkness for the judgment of the great day,”

Jude 7, “just as Sodom and Gomorrah and the rest of the cities around them, having engaged in gross immorality and having gone after another kind of flesh in a similar manner to these, they have been exhibited as the example, by undergoing the punishment of eternal fire.”

Jude 8, “Yet in the same manner also these men, by dreaming, on the one hand defecate on the body and on the other hand reject divine authority and slander the glories [angels].”

Jude 9, “But Michael, the angelic ruler, when he conversed with the devil, while disputing about the body of Moses, did not presume to pronounce a slanderous judgment, but said, ‘*May the Lord rebuke you*.’”

Jude 10, “But on the one hand these men criticize all that they do not understand, but on the other hand all that they instinctively know like unreasoning animals, they are destroyed by these things.”

Jude 11, “Woe to them, because they followed in the lifestyle of Cain, and devoted themselves to the deception of Balaam for financial reward, and they will be destroyed in the manner of the rebellion of Korah.”

Jude 12, “These men are the hidden reefs who boldly feast together in your virtue-love meals, caring for themselves, waterless clouds being carried away by winds, fruitless trees in late autumn, having died twice, having been pulled out by the roots,”

Jude 13, “fierce waves of the sea, causing their own disgraceful deeds to form white caps, wandering stars for whom the gloom of darkness has been reserved forever.”

Jude 14, “And also Enoch, the seventh from Adam, prophesied about them, saying, ‘Behold, the Lord came with a countless number of His holy ones”

Jude 15, “to execute judgment against all men; that is, to punish every soul because of all their works of ungodliness, which they have lived in a godless manner, and because of all the cruel words, which godless sinners have spoken against Him.’”

Jude 16, “These men are constantly blaming complainers, living in conformity with their own lusts, in fact their mouth speaks boastful things, while flattering others for the sake of their own advantage.”

Jude 17, “But you, beloved, remember the teachings which have been previously mentioned by the apostles of our Lord Jesus Christ”

Jude 18, “that they kept on saying to you, ‘In the last time there will be mockers, living on the basis of their own desires of godlessness.’”

Jude 19, “These men are those who cause divisions, unspiritual men, not having the Spirit.”

Jude 20, “But all of you, beloved, build yourselves up by means of your most holy doctrine, pray in the sphere of the Holy Spirit,”

Jude 21, “guard yourselves by means of virtue-love for God, wait for the mercy of our Lord Jesus Christ with reference to eternal life.”

Jude 22, “And, have mercy on some who are disputing,”

Jude 23, “deliver others, snatching [them] from fire, have mercy on others, detesting with fear even the stained-by-the-flesh undergarment.”

Jude 24, “Now to Him [God the Father] who is able to protect you from stumbling and to set you blameless in the presence of His glory full of exultation,”

Jude 25, “to the only God, our savior, through Jesus Christ our Lord belongs glory, greatness, power and authority, before all the ages and now and throughout all the ages. I believe it.”

Rev 1:1, “The revelation of Jesus Christ, which God [the Father] has given to Him [Jesus Christ] to make known to His slaves, the things which must shortly take place. Furthermore, He communicated by sending [it] through His angel to His slave, John,”

Rev 1:2, “who bore witness to the message of God; that is, the testimony of Jesus Christ about everything he saw.”

Rev 1:3, “Happy [is] the reader and those who hear the words of this prophecy and keep on observing those things which have been written in it; for the time [is] near.”

Rev 1:4, “John, to the seven churches in Asia: grace to you and prosperity from ‘The One Who Is’ and ‘The One Who Kept on Being’ and ‘The One Who Is Coming’ and from ‘The Seven Spirits’ Who [are] before His throne,”

Rev 1:5, “that is, from Jesus Christ, ‘The Dependable Witness’, ‘The Firstborn From the Dead’ and ‘The Ruler of the Kings of the Earth’. To the One who unconditionally loves us and has released us from our sins by means of His blood,”

Rev 1:6, “and has made us royalty, priests to God even His Father, to Him belongs glory and power forever and ever. I believe it.”

Rev 1:7, “Remember, He is coming with the clouds [elect angels, the resurrected Church, OT believers], and every eye shall see Him, including everyone who pierced Him, and all the people of the earth will mourn because of Him. So it shall be; I believe it.”

Rev 1:8, “‘I am the Alpha and the Omega,’ says the Lord God, ‘The One Who Is and The One Who Kept on Being and The One Who Is Coming, The Almighty’.”

Rev 1:9, “I, John, your fellow-believer and fellow-participant in oppression and the kingdom and the perseverance in Jesus, was on the island called Patmos because of the Word of God and the testimony about Jesus.”

Rev 1:10, “I was under the influence of the Spirit on the Lord’s day and I heard behind me a loud voice like a trumpet,”

Rev 1:11, “saying, ‘What you are about to see write 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.’”

Rev 1:12, “And I turned around in order to see the voice, which was speaking with me. And when I turned around, I saw seven golden lampstands;”

Rev 1:13, “and in the middle of the lampstands [I saw] one like the Son of Man, being dressed in a robe reaching to His feet, and being girded around His chest with a golden sash.”

Rev 1:14, “Moreover, His head and hair [were] white like white wool, like snow and His eyes [were] like a flame of fire;”

Rev 1:15, “and His feet [were] like bronze when in the thoroughly hot furnace, and His voice [was] like the sound of many waters,”

Rev 1:16, “and He has seven stars [pastors] in His right hand, and a sharp double-edged broadsword came out of His mouth; and His overt appearance shines like the sun in its power.”

Rev 1:17, “And when I saw Him, I fell at His feet like a dead man. Then He placed His right hand upon me, saying, ‘Don’t be afraid; I am “The First and The Last”,”

Rev 1:18, “and “The Living One,” that is, I became dead, and yet behold, I am living forever and ever; furthermore I hold the keys to death and Hades.”

Rev 1:19, “Therefore, write what you have just seen, both what is and what will certainly happen after these things.”

Rev 1:20, “With reference to the mystery [allegorical significance] of the seven stars which you just saw in My right hand and the seven golden lampstands; the seven stars are the messengers to [for, over] the seven assemblies, and the seven lampstands are the seven assemblies.”

Chapter Two

Rev 2:1, “To the messenger [pastor] of the assembly in Ephesus write: ‘He [Jesus Christ] Who holds fast the seven stars [pastors] in His right hand, the One Who keeps walking in the middle of the seven golden lampstands [local churches] says these things:”

Rev 2:2, “I know your accomplishments, both your toil and perseverance; furthermore that you are not able to tolerate evil. In fact you tested those who allege themselves to be apostles, and yet they are not. Indeed you have discovered them to be liars.”

Rev 2:3, “Furthermore, you keep having perseverance and you have endured because of My person, and you have not become weary and given up.”

Rev 2:4, “But I have [this] against you that you have neglected your most important love.”

Rev 2:5, “Therefore, remember from what state [strong positive volition] you have fallen and change your mind, and produce the most important accomplishment [unconditional love for God and man]. Otherwise, I will come to you and I will remove your lampstand from its place, if you do not change your mind.”

Rev 2:6, “Nevertheless you have this [in your favor], namely, that you hate the deeds of the Nicolaitans, which deeds I also hate.”

Rev 2:7, “He who has the faculty of spiritual hearing must hear what the Spirit says to the churches. To the winner I will authorize him to eat [give him the privilege of eating] from the Tree of Life, which is in the paradise of God.’”

Rev 2:8, “And to the messenger of the church in Smyrna write: ‘The First and the Last Who died and came to life says these things.”

Rev 2:9, “I know your affliction and poverty, but you are rich, also [I know] the slander from those who allege that they themselves are Jews and yet they are not, but [they are] a congregation of Satan.”

Rev 2:10, “Do not fear at all what you are about to suffer. Pay attention, the devil is about to throw some of you into prison in order that you may be tested, and you will have persecution ten days [times]. Keep on proving to be faithful until death and I will give to you the crown of life.”

Rev 2:11, “He who has the faculty of spiritual hearing must hear what the Spirit says to the churches. He who is victorious [believes in Christ] will absolutely not be harmed by the second death.”

Rev 2:12, “And to the messenger [pastor-teacher] of the church in Pergamum write: He who has the sharp double-edged broadsword [divine discipline] says these things.”

Rev 2:13, “I know where you live, where the throne of Satan [is located]; nevertheless, you hold fast to My name; that is, you have not denied [repudiated, rejected] faith in Me even in the time of Antipas, My witness, My faithful one, who was killed [martyred] in your city, where Satan resides.”

Rev 2:14, “But I have a few things against you, namely, that you have there [believers] holding to the teaching of Balaam, who kept teaching Balak to set a trap before the citizens of Israel, namely to eat things sacrificed to idols and to engage in illicit sex.”

Rev 2:15, “In this manner you also have [believers] holding to the teaching of the Nicolaitans in the same manner.”

Rev 2:16, “Therefore, change your mind. Otherwise, I am coming to you quickly [divine discipline]. In fact, I will make war against them [believers who compromised with paganism in the cosmic system] with the broadsword of My mouth.”

Rev 2:17, “He who has the faculty of spiritual hearing must hear what the Spirit says to the churches. To the winner, I will give to him from the hidden manna [Bible doctrine] and I will give him a white pebble. Furthermore, on the pebble a new name has been written, which no one knows except the one who receives [it].”

Rev 2:18, “And to the messenger [pastor-teacher] of the church in Thyatira write: The Son of God, the One who has eyes like a flame of fire, and His feet are like bronze, says these things,”

Rev 2:19, “I know your accomplishments, namely, your unconditional love and faith and service and perseverance; in fact your last accomplishments [are] greater than the earlier ones.”

Rev 2:20, “But I have against you that you tolerate that woman Jezebel, who calls herself a prophetess, and yet she teaches and leads astray My servants with the result that they engage in illicit sexual activities and eat things sacrificed to idols.”

Rev 2:21, “And so I gave her time in order that she might change her mind; however, she does not want to change her mind about her illicit sexual activity.”

Rev 2:22, “Pay attention, I will cast her into a sickbed [of punishment] and those who commit adultery with her into great affliction, unless they change their minds about her actions.”

Rev 2:23, “Furthermore, I will kill her children [followers] by means of fatal illness. And so all the churches will know that I am the One who investigates the feelings and the thoughts. In fact I will give [administer punishment] to each one of you according to your actions.”

Rev 2:24, “But I say to you, the others, to those in Thyatira, as many as do not adhere to this teaching, who are of such a quality that they have not come to know ‘The Deep Things of Satan’ as they [the degenerate followers of Jezebel] allege; I do not throw on you another burden.”

Rev 2:25, “Only hold on to what you have until I come.”

Rev 2:26, “Furthermore the winner; that is, the one who persists in obeying My works until the end, I will give to him authority over the nations.”

Rev 2:27, “(And so *He will destroy them with an iron scepter as clay vessels are broken*,”

Rev 2:28, “as I have indeed received [authority] from My Father.) Furthermore I will give to him the morning star.”

Rev 2:29, “He who has the faculty of spiritual hearing must hear what the Spirit says to the churches.”

Chapter Three

Rev 3:1, “And to the messenger of the church in Sardis write: He [Jesus Christ] who has ‘The Seven Spirits of God’ and the seven stars says these things. I know your accomplishments, namely that you have a reputation that you are alive, and yet you are dead.”

Rev 3:2, “Be alert and strengthen the rest, who were about to die. For I have not found your accomplishments completed in the opinion of My God.”

Rev 3:3, “Therefore, remember what you have received and heard and pay attention to [it] and change your mind. If, therefore, you are not alert, I will come like a thief. In fact, you will definitely not know what time I will come upon you.”

Rev 3:4, “But you have a few persons in Sardis who have not soiled their clothes. Indeed they will walk with Me in whites [uniform of glory], because they are worthy.”

Rev 3:5, “Hence, the winner will cause himself to be clothed in white garments, and I will never erase his name [title of royalty] out of the Book of Life. In fact, I will acknowledge his title in the presence of My Father and in the presence of His angels.”

Rev 3:6, “He who has the faculty of spiritual hearing must hear what the Spirit says to the churches.”

Rev 3:7, “And to the messenger of the church in Philadelphia write: The Holy One, the Truthful One, who has the key of David [authority to rule Israel], He who opens and no one will shut and He who shuts and no one will open says these things.”

Rev 3:8, “I know your accomplishments, (behold, I have given before you the open door which no one is able to shut), namely, that you possess a little power and you have kept My doctrine and you have not denied My person.”

Rev 3:9, “Pay attention, I will repay from the synagogue of Satan those who allege that they themselves are Jews, and yet they are not but are liars. Notice, I will cause them to come and prostrate themselves before your feet, and so they will know that I unconditionally love you.”

Rev 3:10, “Because you have kept the doctrine about My perseverance, I will also keep you from the time of testing which is about to come upon the entire Roman Empire to test those who dwell upon the earth.”

Rev 3:11, “I come quickly; hold fast to what you have, so that no one takes away your reward.”

Rev 3:12, “The winner, I will make him a pillar in the temple of My God and he will never go outside; furthermore, I will also write on him the name of My God and the city of My God, the new Jerusalem, which shall descend out of heaven from My God, and My new title.”

Rev 3:13, “He who has the faculty of spiritual hearing must hear what the Spirit says to the churches.”

Rev 3:14, “And to the messenger of the church in Laodicea write: The Amen, the Faithful and True Witness, the Ruler over the creation of God communicates these things:”

Rev 3:15, “I know your accomplishments that you are neither cold nor hot, I wish that you were cold or hot.”

Rev 3:16, “So because you are lukewarm and neither hot nor cold, I am about to vomit you from My mouth.”

Rev 3:17, “Because you say, ‘I am rich, and I have become wealthy, and I have need of nothing’, in reality you do not know that you are miserable and pitiful and poor and blind and naked.”

Rev 3:18, “I advise you to buy from Me gold refined by fire, in order that you may become rich, and with reference to white clothing [uniform of honor] that you may clothe yourselves, and that the disgrace produced by your nakedness may not be revealed, and collyrium [eyesalve] to rub in your eyes, in order that you may keep on seeing.”

Rev 3:19, “Those whom I love, I reprimand and discipline. Therefore, be intensely serious [about your spiritual life] and change your mind.”

Rev 3:20, “Pay attention, I stand at the door and I keep knocking. If anyone hears My voice and opens the door, [then] I will enter to him and I will dine with him and he with Me.”

Rev 3:21, “The winner, I will give to him the authority to sit down with Me on My throne, as I also have won and have sat down with My Father on His throne.”

Rev 3:22, “He who has the faculty of spiritual hearing must hear what the Spirit says to the churches.”

Chapter Four

Rev 4:1, “After these things I looked, and behold an opened door in heaven. And the first voice which I heard [was] like a trumpet speaking with me, saying, ‘Come up here, and I will point out to you the things which must happen after these things’.”

Rev 4:2, “Immediately I was under the Spirit’s control. And behold, a throne was standing in heaven and someone is sitting on the throne.”

Rev 4:3, “Furthermore, He [Jesus Christ] who was sitting on the throne [was] similar in appearance to a gem stone, to jasper and to carnelian [reddish], and the rainbow encircling the throne [was] like an emerald in appearance.”

Rev 4:4, “Also around the throne [were] twenty-four thrones, and on the thrones twenty-four elders [angelic staff officers] are sitting, having been clothed in white clothing [uniform of glory] and on their heads golden crowns.”

Rev 4:5, “Furthermore from the throne lightning and noises and thunders proceed, and seven torches of fire were burning before the throne, which are The Seven Spirits of God [God the Holy Spirit].”

Rev 4:6, “Also before that throne [there was] something similar in appearance to a sea of glass like crystal [or ice]. Furthermore, in the middle of the throne and around the throne [there were] four living beings [angelic heralds], full of eyes in front and in back.”

Rev 4:7, “Now the first living being [was] like a lion and the second living being [was] like a calf and the third living being had a face like a man and the fourth living being [was] like a flying eagle.”

Rev 4:8, “In addition the four living being, each one of them having six wings apiece, are full of eyes outside and inside. Furthermore, by day and by night they do not cease, saying, ‘Holy, holy, holy, [is] the Lord, the Almighty God [Jesus Christ], ‘The One Who Kept on Being’ and ‘The One Who Is’ and ‘The One Who Is Coming’.”

Rev 4:9, “And whenever the living beings give glory and honor and thanksgiving to the One who sits on the throne, to the One who lives forever and ever,”

Rev 4:10, “the twenty-four elders [angelic staff] will fall down before the One who sits on the throne, and will worship the One who lives forever and ever, and will lay down their crowns [rewards] before the throne, saying,”

Rev 4:11, “‘You are worthy, our Lord and God [Jesus Christ], to receive glory and honor and power, because You created all things; that is, because of Your will they began to exist and they were created.’”

Chapter Five

Rev 5:1, “Then I saw on the right [hand] of Him [Father] who sits on the throne a scroll having been written on the inside and on the outside, having been sealed with seven seals.”

Rev 5:2, “And then I saw a powerful angel announcing with a great voice, ‘Who [is] worthy to open the scroll; that is, to break its seals?’”

Rev 5:3, “And no one in heaven or on the earth or under the earth was able to open the scroll nor to see it [read its contents].”

Rev 5:4, “And so I began crying and kept on crying vehemently, because no one worthy was found to open the scroll or to see it.”

Rev 5:5, “Then one of the elders said to me, ‘Stop crying. Remember, the Lion from the tribe of Judah, the Root of David has won the victory. [He is worthy] to begin opening the scroll and its seals.’”

Rev 5:6, “Then I saw between the throne and the four living beings and between the elders a lamb, standing as one having been slaughtered, having seven horns and seven eyes, which [seven horns and seven eyes] are The Seven Spirits of God, having been sent out into all the earth.”

Rev 5:7, “And then He [Jesus Christ] came and took [it (the scroll)] from the right hand of the One [God the Father] who sits on the throne.”

Rev 5:8, “And when He had taken the scroll, the four living beings and the twenty-four elders fell down before the Lamb, each one having a lyre and bowl [libation cup] made of gold being full of incense, which represents the prayers of the saints.”

Rev 5:9, “And then they sang a new song, saying, ‘You are worthy to take the book and to open its seals, because You were sacrificed and purchased [people] for God by means of Your blood [spiritual death] from every tribe and language and people and nation.”

Rev 5:10, “In fact, You [Jesus Christ] have made them [Church Age believers] royalty and priests to our God; and they [mature believers] will rule upon the earth.’”

Rev 5:11, “And then I looked, and I heard the voice of many angels around the throne, and of the living beings and of the elders (and their number was myriads of myriads and thousands of thousands [an infinite number]),”

Rev 5:12, “saying with a loud voice, ‘The Lamb who has been slaughtered is worthy to receive power and wealth and wisdom and strength and honor and glory and blessing.’”

Rev 5:13, “And then I heard every creature who is in heaven and on the earth and under the earth and on the sea; that is, everyone in them, saying, ‘To the One who sits on the throne [God Father], and to the Lamb [Jesus Christ] belong blessing and honor and glory and sovereign power forever and ever.’”

Rev 5:14, “And then the four living beings kept saying, ‘Amen’ [I believe it]. And then the elders [angelic general staff] fell down and worshipped.”

Chapter Six

Rev 6:1, “And then I saw when the Lamb opened the first of the seven seals, and I heard one of the four living beings [seraphs] speaking like the sound produced by thunder, ‘Go’.”

Rev 6:2, “And then I looked, and behold, [there was] a white horse, and the one sitting on it [the dictator of the Revived Roman Empire] had a bow [military capability] and a crown [dictatorship] was given to him. In fact he went out for the purpose of conquering; that is, in order that he might conquer.”

Rev 6:3, “And when He opened the second seal, I heard the second living being saying, ‘Go’.”

Rev 6:4, “And then another, a fiery red horse went out, and to the one sitting on it [authority] was given to him to take peace from the earth; that is, in order that they will slaughter each other; in fact, a great sword was given to him.”

Rev 6:5, “And when He opened the third seal, I heard the third living being saying, ‘Go’. And then I looked, and behold, [there was] a black horse; and the one sitting on it had a scale in his hand.”

Rev 6:6, “And then I heard as it were a voice in the middle of the four living beings, saying, ‘A quart of wheat for a day’s wages and three quarts of barley for a day’s wages, but do not damage the olive oil and wine’.”

Rev 6:7, “And when He opened the fourth seal, I heard the fourth living being saying, ‘Go’.

Rev 6:8, “Then I looked, and behold, [there was] a grey horse, and the one sitting on it, his name [was] ‘Death’. In fact Hades was following along with him. Furthermore, authority was given to them over a fourth of the [population of the] earth, to kill with the sword [warfare] and with famine and with fatal illness and by the wild animals of the earth.”

Rev 6:9, “And when He opened the fifth seal, I saw under the altar the souls of those who had been murdered because of the word of God; that is, because of the testimony which they kept on having.”

Rev 6:10, “Furthermore, they cried out with a loud voice, saying, ‘How long, O holy and true Almighty One, are You not judging and taking vengeance for our blood against the residents of the earth?’”

Rev 6:11, “And then a white robe [uniform of glory] was given to each one of them, and they were told that they should rest and relax a little while longer, until both their fellow-slaves and their brethren, who are about to be killed as also they [have been killed], have been completed.”

Rev 6:12, “And then I looked when He opened the sixth seal, and a tremendous earthquake occurred, and so the sun became black like sackcloth made of hair, and the entire moon became like blood.”

Rev 6:13, “And meteors from heaven fell into the earth, like a fig tree drops its unripe figs when being shaken by a great wind.”

Rev 6:14, “Furthermore the atmosphere disappeared like a scroll when it is being rolled up; and every mountain and island were moved out of their places.”

Rev 6:15, “And then the kings of the earth and the nobility and military commanders and the rich and the powerful and every slave and freeman [working classes] hid themselves in the caves and among the rocks of the mountains;”

Rev 6:16, “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 [the Father], and from the wrath of the Lamb [Jesus Christ];”

Rev 6:17, “because the great day of their wrath has come, and who is able to stand?’”

Chapter Seven

Rev 7:1, “After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth, in order that the wind should not blow on the land nor on the sea nor against any tree.”

Rev 7:2, “And then I saw another angel coming up from the rising of the sun [the east], having the seal of the Living God, and calling out with a loud voice to the four angels to whom it was given to them to damage the land and the sea,”

Rev 7:3, “saying, ‘Do not damage the land nor the sea nor the trees until we have sealed the slaves of our God on their foreheads.’”

Rev 7:4, “And then I heard the number of those who had been sealed, one hundred forty four thousand, having been sealed from every tribe of the sons of Israel:”

Rev 7:5, “from the tribe of Judah twelve thousand were sealed, from the tribe of Reuben twelve thousand, from the tribe of Gad twelve thousand,”

Rev 7:6, “from the tribe of Asher twelve thousand, from the tribe of Naphtali twelve thousand, from the tribe of Manasseh twelve thousand,”

Rev 7:7, “from the tribe of Simeon twelve thousand, from the tribe of Levi twelve thousand, from the tribe of Issachar twelve thousand,

Rev 7:8, “from the tribe of Zebulun twelve thousand, from the tribe of Joseph twelve thousand, from the tribe of Benjamin twelve thousand were sealed.”

Rev 7:9, “After these things I looked, and behold, a large crowd, which no one was able to count, from every nation and tribes and peoples and languages, standing before the throne and before the Lamb, wearing white robes and palm branches [were] in their hands.”

Rev 7:10, “And then they [tribulational believers] called out with a loud voice, saying, ‘Salvation belongs to our God, who sits on the throne and to the Lamb.’”

Rev 7:11, “Furthermore, all the angels stood around the throne and the elders and the four living beings, and they fell before the throne on their faces, and they worshipped God,”

Rev 7:12, “saying, ‘I believe it. Praise and glory and wisdom and gratitude and honor and power and strength belong to our God forever and ever. I believe it.’”

Rev 7:13, “And then one from the elders [angelic staff officers] replied, saying to me, ‘These who are wearing white robes, who are they? And from where have they come?’”

Rev 7:14, “Consequently I said to him, ‘My lord, you know.’ And then he said to me, ‘These are the ones who have come out of the Great Tribulation; furthermore they have washed their robes; that is, they have made them white by means of the blood of the Lamb.”

Rev 7:15, “For this reason, they are before the throne of God; in fact they worship Him day and night in His temple; and the One who sits on the throne will pitch a tent over them.”

Rev 7:16, “They will never again be hungry, nor will they thirst again, nor will the sun ever beat down on them, nor any scorching heat,”

Rev 7:17, “because the Lamb, the one in the middle of the throne, shall shepherd them. Furthermore He will lead them to the springs of the waters of life, and God will wipe away every tear from their eyes.”

Chapter Eight

Rev 8:1, “And then when He opened the seventh seal, there was silence in heaven for about a half an hour.”

Rev 8:2, “And then I saw the seven angels who stand before God and seven trumpets were given to them.”

Rev 8:3, “And then another angel came and stood before the altar, having a golden incense-burner. And much incense was given to him, in order that he might offer [it] with the prayers of all the saints [Tribulational believers] on the golden altar which is before the throne.”

Rev 8:4, “And then the smoke of the incense along with the prayers of the saints ascended from the hand of the angel before God.”

Rev 8:5, “And then the angel took the incense censer and he filled it with the fire from the altar and he threw [it] to the earth; and then peals of thunder and noises and flashes of lightning and an earthquake occurred.”

Rev 8:6, “And then the seven angels, the ones who have the seven trumpets, prepared themselves, in order that they might sound the trumpet.”

Rev 8:7, “And then the first one sounded [his] trumpet; and there occurred hail and fire having been mixed with blood, and it was thrown to the earth; and one-third of the land was destroyed by fire; that is, a third of the trees were burned up and all the green grasses.”

Rev 8:8, “And then the second angel sounded [his] trumpet. And something like a great mountain being burned with fire was thrown into the sea. And a third of the sea became blood.”

Rev 8:9, “And then a third of the creatures in the sea, the ones having life, died; also a third of the ships were destroyed.”

Rev 8:10, “And then the third angel sounded [his] trumpet. And a great meteor fell from the heaven [stellar space], burning like a lamp; and it fell on a third of the rivers and on the springs of waters.”

Rev 8:11, “And the name of the meteor is called ‘Wormwood’. And then a third of the waters became wormwood [bitter = polluted]; and many of the human race died by the waters because they were poisoned.”

Rev 8:12, “And then the fourth angel sounded [his] trumpet. And a third of the sun and a third of the moon and a third of the stars were struck, that a third of them might be darkened, and the day might not shine for a third of it, and the night likewise.”

Rev 8:13, “And then I saw and heard a single eagle, flying in midheaven, saying with a loud voice, ‘Woe, woe, woe toward the inhabitants on the earth because of the remaining blasts of the trumpet from the three angels who are about to sound their trumpet.’”

Chapter Nine

Rev 9:1, “And then the fifth angel sounded [his] trumpet. And I saw a star [Satan] from heaven having fallen to the earth; and the key to the shaft of the Abyss was given to him.”

Rev 9:2, “And then he opened the shaft of the Abyss, and so the smoke ascended from the shaft like the smoke from a great furnace, and so the sun and the atmosphere became dark because of the smoke from the shaft.”

Rev 9:3, “And then from the smoke locusts came out on the earth; and power was given to them like the scorpions of the earth have power.”

Rev 9:4, “And they were told that they should not injure the grass of the earth, nor any green thing, nor any tree, except the men who do not have the seal of God on their foreheads.”

Rev 9:5, “Furthermore it was given to them [demons out of the Abyss] that they might not kill them [unbelievers], but that they will be tortured for five months; and their torture [is] like the torture of a scorpion when it strikes a man.”

Rev 9:6, “Consequently, in those days [last half of Tribulation] men will seek death, but they will definitely not find it. In fact they will have an intense desire to die, but death will flee from them.”

Rev 9:7, “Now the appearance of the locusts [demons] [was] like horses having been prepared for war; and on their heads [there was] something like crowns similar to gold, and their faces [were] like the faces of men.”

Rev 9:8, “Furthermore, they had hair like the hair of women, and their teeth were like [the teeth] of lions.”

Rev 9:9, “Furthermore they had chests like iron breastplates; and the sound of their wings [was] like the sound of many war-chariot horses charging into battle.”

Rev 9:10, “In addition they had similar tails to scorpions and stingers; and in their tails [is] their power to hurt men for five months.”

Rev 9:11, “They have a king over them, the angel of the Abyss; his name in Hebrew [is] Abaddon [Destroyer], and in Greek language he has the name Apollyon.”

Rev 9:12, “The first woe is gone; behold two woes are still coming after these things.”

Rev 9:13, “Then the sixth angel sounded a trumpet; and I heard a single voice from the four corners of the golden altar which is before God,”

Rev 9:14, “commanding the sixth angel, who has the trumpet, ‘Release the four angels who have been imprisoned at the great river Euphrates.’”

Rev 9:15, “And then the four angels [demon commanders], who had been kept in readiness for this hour and day and month and year, were released, in order that they might kill one-third of mankind.”

Rev 9:16, “In fact, the number of the armies of cavalry [is] two hundred million; I heard their number.”

Rev 9:17, “And so I saw in the vision the horses and the ones sitting on them, having breastplates the color of fire [red] and hyacinth [blue] and sulfurous [yellow]; furthermore the heads of the horses [were] like the heads of lions; and fire and smoke and sulfur came out of their mouths.”

Rev 9:18, “From these three plagues [the blow of a weapon causing a fatal wound] one-third of mankind was killed, from the fire and the smoke and the sulfur, which had come out of their mouths.”

Rev 9:19, “For the power of the horses is in their mouths and in their tails, because their tails [are] similar in appearance to snakes, having heads; and with them they injure.”

Rev 9:20, “And the rest of mankind [unbelievers], who were not killed by these blows [wounds], did not even change their minds about the works of their hands, with the result that they stop worshipping demons; that is, the gold, silver, bronze, stone and wooden idols, which are neither able to see nor to hear nor to walk.”

Rev 9:21, “Furthermore they did not change their minds about their murders nor about their drug-induced sorceries [occult activity and drug addiction] nor about their sexual immorality [participation in the phallic cult] nor about their stealing [demon inspired criminality].”

Chapter Ten

Rev 10:1, “And then I saw another powerful angel, coming down from heaven, wearing a cloud. Furthermore a rainbow [was] over his head and his face [was] like the sun and his legs [were] like columns of fire.”

Rev 10:2, “And he had a small opened book in his hand. And then he placed his right foot on the sea, and his left one on the land.”

Rev 10:3, “And he cried out with a loud voice, just as a lion roars. And when he cried out, the seven thunders [messenger angels] proclaimed with their own voices.”

Rev 10:4, “And when the seven thunders spoke, I was about to write it down, but I heard a voice from heaven, saying, ‘Seal up what the seven thunders have said, and do not write them.’”

Rev 10:5, “And then the angel, whom I had seen standing on the sea and on the land, raised his right hand toward heaven,”

Rev 10:6, “and he made a solemn promise by the One who lives forever and ever, Who created heaven and the things in it, and the land and the things in it, and the sea and the things in it, that there will be no more delay,”

Rev 10:7, “but in the days of the sound of the seventh angel, when he will sound his trumpet, then the mystery of God has been brought to completion, just as He proclaimed the good news to His own servants the prophets.”

Rev 10:8, “And then the voice which I heard from heaven [the Holy Spirit] was speaking with me again, saying, ‘Go, take the opened book in the hand of the angel, who has been standing on the sea and on the land.”

Rev 10:9, “And then I went to the angel, asking him to give me the little book. And he said to me, ‘Take and eat it; and it will make your stomach bitter, but in your mouth it will be sweet as honey.”

Rev 10:10, “And then I took the little book from the angel’s hand and ate it, and it was like sweet honey in my mouth; but when I had eaten it, my stomach became bitter.”

Rev 10:11, “Then they said to me, ‘You must prophesy again about many peoples and nations and languages and kings.’”

Chapter Eleven

Rev 11:1, “And then a measuring rod similar in appearance to a staff was given to me, and He said, ‘Go up and measure the temple of God and the altar and those who worship in it.”

Rev 11:2, “And leave out the outside courtyard of the temple, and do not measure it, because it has been given to the Gentiles; and they will trample the holy city for forty-two months.”

Rev 11:3, “Furthermore, I will give [power] to My two witnesses, and they will prophesy for one thousand two-hundred sixty days, wearing sackcloth.”

Rev 11:4, “These men are the two olive trees and the two lampstands [witnesses] who are standing before the Lord of the earth.”

Rev 11:5, “Furthermore, if anyone desires to harm them, fire comes out of their mouth and devours their enemies. And if anyone should desire to harm them, in this manner they must be killed.”

Rev 11:6, “These [two witnesses] have the power to shut the sky, so that rain may not fall during the days of their prophetic activity. Furthermore they have power over the waters to turn them into blood, and to strike the land [Palestine] with every plague [misfortune] as often as they desire.”

Rev 11:7, “And when they have finished their testimony, the beast-monster who ascends from the Abyss will make war against them; and he will conquer them and kill them.”

Rev 11:8, “And then their corpses [will be displayed] in the street of the great city, which is called figuratively Sodom and Egypt, where also their Lord was crucified.”

Rev 11:9, “And those from the peoples and tribes and languages and nations will view their corpse for three and a half days. Furthermore they did not permit their corpses to be placed into a grave.”

Rev 11:10, “And the inhabitants on the earth will rejoice over them; that is, they will both celebrate and send gifts to one another, because these two prophets had tormented the inhabitants on the earth.”

Rev 11:11, “And after three and a half days the breath of life from God entered into them. And then they stood on their feet and great fear fell on those who were viewing them.”

Rev 11:12, “And then they heard a great voice from heaven saying to them, ‘Come up here’. And so they went up into heaven in a cloud, and their enemies observed them.”

Rev 11:13, “And within that hour there was a great earthquake, and a tenth of the city fell. And seven thousand people of mankind were killed by means of the earthquake, and the others [survivors] were terrified and gave glory to the God of heaven.”

Rev 11:14, “The second woe [the sixth trumpet of Rev 9:13-21] is gone; behold the third woe is coming soon.”

Rev 11:15, “And then the seventh angel sounded his trumpet. And there were loud voices in heaven, saying, ‘The kingdom of the world has become [the kingdom] of our Lord [God the Father] and of His Christ; and He will reign forever and ever.’”

Rev 11:16, “And then the twenty-four elders [leader-angels], the ones who were sitting before God on their thrones, fell on their faces and they worshipped God.”

Rev 11:17, “saying, ‘We give thanks to You, O Lord, the Omnipotent God, The One Who Is and The One Who Kept On Being, because You have taken Your great power and have begun to rule.”

Rev 11:18, “And so the nations were angry. And then Your anger came [Baptism of Fire]. Also the time [came] for the dead [Old Testament believers] to be judged; that is, to give reward to Your ministers, the prophets, and to the saints [Tribulational martyrs] and to those who respect Your person [OT believers], the insignificant and the important, and to destroy those who destroy the earth.’”

Rev 11:19, “And then the temple of God which is in the heaven was opened. And the ark of His covenant was seen in His temple. And then there occurred flashes of lightning and noises and peals of thunders and an earthquake and a great hailstorm.”

Chapter Twelve

Rev 12:1, “And a great sign was seen in heaven—a woman wearing the sun, and the moon under her feet, and on her head a crown of twelve stars,”

Rev 12:2, “Furthermore, she was pregnant. And she screamed, suffering labor pains; that is, being tormented to give birth.”

Rev 12:3, “And then another sign was seen in heaven. And behold [there was] a great red serpent, having seven heads and ten horns. Furthermore, on his head [there were] seven crowns.”

Rev 12:4, “And his tail swept away a third of the stars of heaven. And he threw them to the earth. And then the serpent stands before the woman who was about to give birth, in order that when she gave birth he might devour her child.”

Rev 12:5, “And then she gave birth to a descendant, a male, Who is about to rule all nations with an iron scepter. Furthermore her son was caught up to God; that is, to His throne.”

Rev 12:6, “And the woman fled to the wilderness, where she has there a place having been prepared by God, in order that there they may sustain her one thousand two hundred and sixty days.”

Rev 12:7, “Now there was a battle in heaven. Michael and his angels fighting [had to fight] against the serpent. And the serpent and his angels fought back.”

Rev 12:8, “However, he did not win; in fact a place was no longer found for them in heaven.”

Rev 12:9, “And then the great serpent was thrown down, the ancient snake, the one who is called the Devil and Satan, the one who keeps on deceiving the whole world. He was thrown down to the earth. In addition his angels were thrown down with him.”

Rev 12:10, “And then I heard a loud voice in heaven, saying, ‘Now the victory and the power and the kingdom of our God and the authority of His Christ has come to pass, because the accuser of our brethren has been thrown out, the one who constantly brings charges against them before our God day and night.”

Rev 12:11, “Furthermore, they [believers] overcame him [Satan] because of the blood of the Lamb, and because of the statement of their testimony. In fact they did not love their life to the point of death.”

Rev 12:12, “For this reason, keep celebrating, you heavens and you who dwell in them. Alas, the earth and the sea, because the devil has come down to you, having great fury, because he knows that he has a short time.”

Rev 12:13, “Now when the serpent saw that he had been thrown down to the earth, he persecuted the woman who gave birth to the male child.”

Rev 12:14, “Nevertheless, the two wings of the great eagle [divine protection] were given to the woman, in order that she might fly into the wilderness to her place, where she will be sustained in that place for a time and times and half of a time from the presence of the serpent.”

Rev 12:15, “And then the serpent spewed from his mouth water like a river torrent after the woman, in order that he might cause her to be swept away by the river.”

Rev 12:16, “However, the ground helped the woman. In fact the ground opened its mouth and swallowed the river, which the serpent spewed from his mouth.”

Rev 12:17, “And then the serpent was enraged because of the woman. Consequently he went off to wage war against the rest of her descendants, those who keep observing the commands of God and keep having the testimony about Jesus.”

Rev 12:18, “And then he [Satan] took his stand on the sand of the sea.”

Chapter Thirteen

Rev 13:1, “And then I saw a beast ascending from the sea, having ten horns and seven heads; that is, on his head [were] ten crowns, and over his heads [were] blasphemous names.”

Rev 13:2, “Furthermore, the beast which I saw was like a leopard, and its feet [were] like [the feet] of a bear, and its mouth [was] like the mouth of a lion. And the serpent [Satan] gave to him his power and his throne and great authority.”

Rev 13:3, “And then [I saw] one of his heads as if it had been wounded resulting in death. However, its fatal wound was healed. And the entire world was amazed [and followed] after the beast.”

Rev 13:4, “Furthermore, they worshipped the serpent, because he gave absolute power to the beast. In addition they worshipped the beast, saying, ‘Who [is] like the beast, and who is able to fight against him?’”

Rev 13:5, “In addition, a mouth speaking great things and blasphemies was given to him, and authority to be active for forty-two months was given to him.”

Rev 13:6, “And he opened his mouth for the purpose of blasphemies against God, to slander His person and His tabernacle, those who dwell in heaven.”

Rev 13:7, “Furthermore, it was given to him to make war against the saints and to overcome them. In addition authority was given to him over every tribe and people and language and nation.”

Rev 13:8, “In fact, all those who live on the earth will worship him, [everyone] whose name has not been written in the slaughtered Lamb’s Book of Life from the foundation of the world.”

Rev 13:9, “Whoever has the spiritual faculty of hearing must hear.”

Rev 13:10, “If anyone [leads others] into captivity [and he does], he will go into captivity. If anyone [is] to be killed with the sword [and he is], he [must] be killed with the sword. These circumstances call for the perseverance and the faith of the saints.”

Rev 13:11, “And then I saw another beast ascending from the land [Israel], and he had two horns like a lamb, but he kept speaking like the serpent.”

Rev 13:12, “In fact, he exercises all the authority of the first beast on his behalf. Furthermore, he forces the land and those who live in it to worship the first beast, whose fatal wound was healed.”

Rev 13:13, “In addition, he performs great miracles, with the result that he may cause even fire from heaven to come down to the earth in the presence of the men.”

Rev 13:14, “Furthermore he deceives the residents on the earth because of the miracles which were given to him to perform in the presence of the beast, telling the residents on the earth to manufacture an idol for the beast, who had the stroke of the sword and has remained alive.”

Rev 13:15, “And then he was allowed to give breath to the image of the beast, in order that the image of the beast might even speak and cause that as many as do not worship the image of the beast should be put to death.”

Rev 13:16, “Furthermore, he causes everyone, the small and the great, both the rich and the poor, both the free and the slaves, to give to themselves a mark on their right hand or on their forehead,”

Rev 13:17, “and that no one should be able to buy or sell except the one who has the mark; [that is] the name of the beast or the number of his name.”

Rev 13:18, “There is wisdom here. He who has understanding must interpret the number of the beast; for it is the number of a man, and his number [is] 666.”

Chapter Fourteen

Rev 14:1, “And then I looked, and behold, the Lamb, standing on Mount Zion, and with Him one hundred and forty-four thousand, who have His name and the name of His Father written on their foreheads.”

Rev 14:2, “And then I heard a sound from heaven like the sound of many waters, and like the sound of loud thunder. Furthermore, the sound which I heard [was] like [the sound] of lyre-players playing on their lyres.”

Rev 14:3, “And then they were singing a new song before the throne and before the four living beings and the elders. Furthermore, no one was able to learn the song except the one hundred and forty-four thousand, who have been purchased from the earth.”

Rev 14:4, “These are the ones who have not been defiled with women; for they are virgins [celibates]. These are those who keep following the Lamb wherever He may go. These have been purchased from mankind, the firstfruits belonging to God and the Lamb.”

Rev 14:5, “Furthermore, in their message deception was not found; they are blameless.”

Rev 14:6, “And then I saw another angel flying in midheaven, having the eternal gospel to announce the good news to those who are living on the earth; that is, to every nation and tribe and language and people,”

Rev 14:7, “continually saying with a loud voice, ‘Fear God and give glory to Him, because the hour of His judgment has come; that is, worship the One who created the heaven and the earth and sea and fountains of water.’”

Rev 14:8, “And then another angel, a second one, followed and kept saying, ‘Fallen, Fallen, Babylon the great, who has caused all nations to drink from the wine of the wrath of her immorality.’”

Rev 14:9, “And then another angel, the third one, followed them and kept saying with a loud voice, ‘If anyone worships the beast and his image and receives the mark on his forehead or on his hand [and he does],”

Rev 14:10, “he also will drink from the wine of the wrath of God, which is mixed unmixed [served full strength] in the cup of His anger, and he will be tormented in fire and sulfur before the holy angels and before the Lamb.”

Rev 14:11, “And then the smoke produced by their torment rises eternally; furthermore, those who worship the beast and his image; that is, whoever receives the mark of his name, have no rest day and night.’”

Rev 14:12, “This calls for the patience of the saints, those who observe the commandments of God and faith in Jesus.”

Rev 14:13, “And then I heard a voice from heaven saying, ‘Write, “Blessed [are] the dead who die in the Lord from now on.” ‘Yes’, says the Spirit, ‘because they will rest from their hardships, for their accomplishments accompany them.’”

Rev 14:14, “And then I looked, and behold, a white cloud, and on the cloud [there was] sitting [someone] like the Son of Man, having on His head a golden crown and in His hand a sharp sickle.”

Rev 14:15, “And then another angel came out of the temple, calling out with a loud voice to the One sitting on the cloud, ‘Send Your sickle and reap, because the hour to reap has come, because the harvest of the earth has become ripe.’”

Rev 14:16, “And then He who was sitting on the cloud swung His sickle over the earth, and the earth was reaped.”

Rev 14:17, “And then another angel came out from the temple which is in heaven, and he also has a sharp sickle.”

Rev 14:18, “And then another angel who has authority over fire came out from the altar, and he called out with a loud voice to the one who has the sharp sickle, saying, ‘Send your sharp sickle, and harvest the grapes from the vine of the earth, because its grapes have ripened.”

Rev 14:19, “And then the angel swung his sickle against the earth and he harvested the vine of the earth, and he threw [it] into the great wine-press of God’s wrath.”

Rev 14:20, “Furthermore, the wine-press was trampled outside the city and blood flowed out from the winepress up to the bridles of horses for sixteen-hundred stadia [184 miles].”

Chapter Fifteen

Rev 15:1, “And then I saw another sign in heaven, great and amazing—seven angels having the last seven plagues, because in them the wrath of God is completed.”

Rev 15:2, “And then I saw [something] like a glass sea mixed with fire, and those who are victorious over the beast, both over his image and over the number of his name, standing on the glass sea, holding lyres from God.”

Rev 15:3, “And then they sing the hymn of Moses, the servant of God; that is, the hymn about the Lamb, saying, ‘*Great and marvelous [are] Your works, O Lord, God, Omnipotent One! Righteous and true [are] Your ways, O King of the Nations!*”

Rev 15:4, “*Who will not respect, O Lord, and glorify Your person? Because only [You are] holy; Because all the nations will come and worship before You; Because Your righteous acts have been revealed.*’”

Rev 15:5, “And then after these things I looked, and the temple; that is, the tabernacle of testimony in heaven was opened,”

Rev 15:6, “And then the seven angels having the seven plagues came out of the temple, clothed in pure bright linen, and girded across the chest with a golden belt.”

Rev 15:7, “And then one of the four living beings gave to the seven angels seven golden bowls, which are full of the wrath of God, the One who lives forever and ever.”

Rev 15:8, “And then the temple was filled with smoke from the glory of God and from His power; furthermore no one was able to enter into the temple until the seven plagues of the seven angels had been completed.”

Chapter Sixteen

Rev 16:1, “And then I heard a loud voice from the temple, saying to the seven angels, ‘Go and pour out the seven bowls of the wrath of God on the earth’.”

Rev 16:2, “And then the first [angel] departed and poured out his bowl on the earth, and it produced a pernicious and painful ulcer [skin cancer] on the men who have the mark of the beast and who worship his image.”

Rev 16:3, “And then the second [angel] poured out his bowl into the sea, and it became blood as from the dead. And then every living creature, those in the sea, died.”

Rev 16:4, “And then the third [angel] poured out his bowl into the rivers and the springs of waters; and they became blood.”

Rev 16:5, “And then I heard the angel in charge of the waters, saying, ‘You are just, The One Who Is and The One Who Kept On Being, The Holy One, because You have judged these things,”

Rev 16:6, “because they have shed the blood of the saints and the prophets, and so you have given them blood to drink; they deserve [it].’”

Rev 16:7, “And then I heard the altar saying, ‘Yes, O Lord God Almighty; Your punishments [are] correct and just.’”

Rev 16:8, “And then the fourth [angel] poured out his bowl on the sun. That is, it [authority] was granted to him to burn mankind with fire.”

Rev 16:9, “Consequently, men were scorched with the intense heat. And so they blasphemed the person of God, the One having authority over these plagues. Furthermore they did not change their minds so as to give glory to Him.”

Rev 16:10, “And then the fifth [angel] poured out his bowl upon the throne of the beast; and so his kingdom became darkened; and they kept biting their tongues because of the pain.”

Rev 16:11, “And then they blasphemed the God of heaven because of their pains and because of their ulcerous sores. Furthermore they did not change their mind because of their works.”

Rev 16:12, “And then the sixth [angel] poured out his bowl on the great river, the Euphrates; and its water was dried up, in order that the way for the kings from the east might be prepared.”

Rev 16:13, “And then I saw from the mouth of the serpent and from the mouth of the beast and from the mouth of the false prophet three impure-spirits like frogs,”

Rev 16:14, “(for they are demon spirits performing miracles), which go out to the kings of the whole inhabited earth, to assemble them for the war of the great day of God, the Almighty One.”

Rev 16:15, “(Behold, I am coming like a thief. Happy [is] the one who stays alert and guards his clothing, so that he may not march naked, and they see his disgracefulness.)”

Rev 16:16, “And then He assembled them in a place, which is called in Hebrew - Armageddon.”

Rev 16:17, “And then the seventh [angel] poured out his bowl upon the air. And a great voice came out of the temple from the throne, saying, ‘It is done’.”

Rev 16:18, “And then there were lightnings and noises and thunders; also there was a great earthquake, such as has not occurred since mankind began to be on the earth, so great an earthquake, so large [extensive, powerful, and intense].”

Rev 16:19, “And then the great city was split into three parts, and the cities of the nations fell. That is, Babylon the Great was remembered before God for the purpose of giving her the cup containing the wine of His wrath’s anger.”

Rev 16:20, “In addition every island vanished, and mountains could not be found.”

Rev 16:21, “And then large hailstones weighing about ninety pounds came down from the atmosphere on mankind; and so men blasphemed God because of the plague of hail, because its plague was extremely severe.”

Chapter Seventeen

Rev 17:1, “And then one of the seven angels, who have the seven bowls, came and spoke with me saying, ‘Come here, I will make known to you the judgment of the great prostitute [ecumenical religion centered in the city of Rome], who sits on many waters [the people of the world],”

Rev 17:2, “with whom the rulers of the earth have fornicated. Furthermore those inhabiting the earth have become intoxicated from the wine produced by her fornication.’”

Rev 17:3, “And then he took me in spirit to a desolate place. And I saw a woman sitting on a red beast, being full of blasphemous names, having seven heads and ten horns.”

Rev 17:4, “And the woman wore purple and scarlet, and was adorned with gold and precious stone and pearls, having a golden cup in her hand, filled with the abominations and impurities of her prostitution,”

Rev 17:5, “Furthermore, on her forehead a name was written, a mystery, ‘Babylon the Great’, the mother of prostitutes and of the abominations of the earth.”

Rev 17:6, “And then I saw the woman intoxicated by the blood of the saints; that is, by the blood of the witnesses for Jesus. Indeed, when I saw her, I was greatly shocked.”

Rev 17:7, “And then the angel said to me, ‘Why are you shocked? I will tell you the secret meaning of the woman and the beast who carries her, the one who has the seven heads and the ten horns.”

Rev 17:8, “The beast [the Revived Roman Empire] which you saw was and is not and is about to come up from the Abyss and will go to destruction. In fact, the inhabitants on the earth, whose name has not been written in the Book of Life from the foundation of the world, will marvel, when they see the beast that was and is not and will come.”

Rev 17:9, “This calls for the mind which has wisdom. The seven heads are the seven mountains on which the woman sits. Furthermore, they are seven kings;”

Rev 17:10, “five [Egypt, Assyria, Babylon, Persia, Greece] have fallen, one exists [the Roman Empire in John’s day], the other [the Revived Roman Empire] has not yet come; nevertheless, when it comes it must remain for a short time.”

Rev 17:11, “Consequently the beast which was and is not is himself also the eighth; in fact, he is from the seventh, and he will go to destruction.”

Rev 17:12, “And the ten horns which you saw are ten rulers, who have not yet received a kingdom, but they receive authority as rulers for one hour with the beast.”

Rev 17:13, “These have one ideology; furthermore, they give their power and authority to the beast.”

Rev 17:14, “These will wage war against the Lamb, and yet the Lamb will conquer them, because He is ‘*the Lord over lords and the King over kings*’; furthermore, those [who are] with Him [are] invited and selected and faithful.”

Rev 17:15, “And then he said to me, ‘The waters which you saw, where the prostitute sits, are peoples and masses and nations and languages.”

Rev 17:16, “Furthermore the ten horns which you saw and the beast, these will hate [detest, have little regard for] the prostitute. Moreover they will cause her to be ruined [laid waste and depopulated] and naked. In fact they will devour her flesh [the religious converts] and consume her [the city of Rome] with fire.”

Rev 17:17, “For God has allowed into their hearts to accomplish His purpose; that is, to accomplish one purpose, namely, to give their kingdom to the beast until the words of God shall be fulfilled.”

Rev 17:18, “Furthermore, the woman which you saw is the great city [Rome], which has royal rule over the kings of the earth.”

Chapter Eighteen

Rev 18:1, “After these things I saw another angel, descending from heaven, having great authority. And the earth was illuminated by means of his glory.”

Rev 18:2, “And then he shouted with a powerful voice, saying, ‘Fallen, fallen, Babylon the great. Indeed, it became the habitation of demons and a prison for every unclean spirit and a prison for every unclean bird and a prison for every unclean and hated beast.”

Rev 18:3, “Because all nations have drunk from the wine of passion produced by her fornication; that is, the kings of the earth fornicated with her and the merchants of the earth have become rich from the wealth produced by her desire for luxury.”

Rev 18:4, “And then I heard another voice from heaven saying, ‘Come out from her, My people, in order that you might not be connected with [share in] her sins, and in order that you might not receive [punishment] from her plagues,”

Rev 18:5, “because her sins have reached as high as heaven and God has remembered her crimes.”

Rev 18:6, “Give back to her as also she has given. In fact pay back double according to her deeds. In the cup which she has mixed, mix double for her.”

Rev 18:7, “To the degree that she glorified herself and lived luxuriously, to that same degree give her torment and grief, because she says in her heart, ‘I am enthroned a queen; I am not a widow; consequently I will never see grief.’”

Rev 18:8, “Therefore in one day her plagues [judgments] will come, death and grief and famine. Furthermore she will be consumed by fire, because omnipotent [is] the Lord God who judged her.”

Rev 18:9, “And then the rulers of the earth, who fornicated [spiritually] and lived sensuously with her, will weep and mourn over her, when they see the smoke from her conflagration,”

Rev 18:10, “standing at a distance because of the fear of her torment, saying, ‘Woe, woe, the great city, Babylon the powerful city, because in one hour your judgment has come.’”

Rev 18:11, “Furthermore, the merchants of the earth both weep and mourn over her, because no one buys their cargo anymore:”

Rev 18:12, “cargo of gold, silver, precious stones, pearls, fine linen, purple, silk and scarlet cloth, every sort of citron wood, every article made of ivory, and every article of the most expensive wood, bronze, iron and marble,”

Rev 18:13, “cinnamon, spice, incense, myrrh, frankincense, wine, olive oil, fine flour, wheat, cattle, sheep, horses, carriages, and bodies; that is, the souls of men [slavery].”

Rev 18:14, “In fact, the fruit produced by the lust of your soul has departed from you; that is, all the luxurious and glamorous things have passed away from you. Consequently they [the merchants] will absolutely never again obtain these things.”

Rev 18:15, “The merchants of these things, who became rich from her, will stand at a distance because of their fear of her torment, weeping and mourning,”

Rev 18:16, “saying, ‘Woe, woe, the great city, who has been wearing fine linen, purple, scarlet, adorned with gold, precious stones and pearls,”

Rev 18:17, “because in one hour so much wealth has been ruined. Furthermore, every shipmaster and every passenger and the sailors and as many as make their living by the sea stood at a distance.”

Rev 18:18, “And they kept screaming as they see the smoke produced by her conflagration, saying, ‘What [city is] like the great city?’”

Rev 18:19, “And they threw dust on their heads and they were screaming, weeping and mourning, saying, ‘Woe, woe, the great city, in which all those having ships at sea became rich by her extravagance, because in one hour she has been ruined.’”

Rev 18:20, “‘Celebrate over her, O heaven; that is, you saints and apostles and prophets, because God has executed judgment for you against her.’”

Rev 18:21, “And then the first powerful angel [the angel of Rev 18:1] lifted up a stone like a great millstone and threw [it] into the sea, saying, ‘In this manner Babylon, the great city, will be thrown down with sudden violence and never be found again.”

Rev 18:22, “Furthermore, the sound of harpists and musicians and flutists and trumpeters will never be heard in you again. In addition every craftsman of any skill will never be found in you again. Moreover the sound of the mill will never be heard in you again.”

Rev 18:23, “Furthermore, the light of the lamp will never shine in you again; in addition, the voice of the groom and the bride will never be heard in you again; because your merchants were the great men of the earth; because by means of your sorcery all the nations were deceived.”

Rev 18:24, “In fact, in her was found the blood of prophets and saints, and all who have been slaughtered on the earth.’”

Chapter Nineteen

Rev 19:1, “After these things I heard what sounded like the loud sound of a huge throng in heaven saying, ‘Praise the Lord. Salvation [deliverance] and glory and power belong to our God,”

Rev 19:2, “because His judgments [are] true and righteous; for He has judged the great prostitute, who corrupted the earth by means of her fornication. Furthermore He took vengeance for the blood of His servants [shed] by means of her hand.’”

Rev 19:3, “And then a second time they said, ‘Praise the Lord! Because her smoke goes up forever and ever.’”

Rev 19:4, “And then the twenty-four elders and the four living beings fell down and worshipped God, the One who sits on the throne, saying, ‘It is certain. Praise the Lord!’”

Rev 19:5, “And then a voice came from the throne saying, ‘Give praise to our God, all His servants, you who respect Him, the small and the great.’”

Rev 19:6, “And then I heard what sounded like a large crowd and what sounded like many waters and what sounded like mighty peals of thunder, saying, ‘Praise the Lord, because the Lord our God, the Omnipotent One, has become King.”

Rev 19:7, “Let us rejoice and exult and give glory to Him, because the wedding celebration of the Lamb has come and His bride has prepared herself,”

Rev 19:8, “that is, it was given to her that she should be clothed in pure, shining, fine linen; for the fine linen represents the vindication [acquittal] of the saints.’”

Rev 19:9, “And then he says to me, ‘Write, “Blessed [are] those who have been invited to the wedding feast of the Lamb.” Furthermore he says to me, ‘These are the true words from God.’”

Rev 19:10, “And then I fell at his feet to worship him. However he said to me, ‘Don’t do that! I am a fellow-servant with you along with your brethren who have the testimony about Jesus; worship God. For the testimony about Jesus is the spiritual insight of prophecy.’”

Rev 19:11, “And then I saw heaven opened. And behold, [there was] a white horse. And the One who is mounted on it is called, ‘Faithful and True’. Consequently, with justice He judges and He makes war.”

Rev 19:12, “And His eyes [were] a flame of fire. In addition on His head [were] many crowns, and He has a title, having been written, which no one understood except Himself.”

Rev 19:13, “Furthermore, He is wearing a robe, having been dipped in [sprinkled with] blood. In addition, His title has been designated as, ‘The Word of God’.”

Rev 19:14, “And the armies in heaven were following Him on white horses, being clothed with pure, white, fine linen.”

Rev 19:15, “Furthermore a sharp broadsword proceeds from His mouth, in order that with it He might strike the nations. And then He will rule them with an iron scepter. Indeed He treads the wine-press of the wine produced by the anger from the wrath of God, the Omnipotent One.”

Rev 19:16, “In addition, He has on His robe and on His thigh a royal title, having been written, ‘King of kings and Lord of lords’.”

Rev 19:17, “And then I saw a single angel standing in the sunlight; and he shouted with a loud voice, saying to all the birds which fly in midheaven, ‘Come, be gathered to the great feast from God,”

Rev 19:18, “in order that you may eat the corpses of kings and the corpses of general officers and the corpses of the mighty [field grade officers], and the corpses of horses and those who sit on them [mechanized soldiers], in fact the corpses of all, both free [volunteers] and slaves [draftees], both small [enlisted soldiers] and great [officers]’.”

Rev 19:19, “And then I saw the beast and the kings of the earth and their armies, having been assembled for the purpose of making war against the One who sits on the horse and against His army.”

Rev 19:20, “And then the beast was seized, and with him the false prophet, who performed miracles in his presence, by which he deceived those who received the mark of the beast and those who worshipped his image. Although being alive, these two were thrown into the lake of fire which burns with sulfur.”

Rev 19:21, “And then the rest were killed with the broadsword which came out of the mouth of the One who sat on the horse, and all the birds were gorged with their corpses.”

Chapter Twenty

Rev 20:1, “And then I saw an angel descending from heaven, having the key to the Abyss and a great chain in his hand.”

Rev 20:2, “And then he seized the serpent, that ancient snake, who is the devil; that is, Satan, and bound [incarcerated] him for a thousand years.”

Rev 20:3, “And then he threw him into the Abyss. Furthermore he locked and sealed [it] over him, in order that he should no longer deceive the nations until the thousand years were completed. After these things, releasing him for a short time is necessary.”

Rev 20:4, “And then I saw thrones; and they [tribulational martyrs] sat down on them; and authority to judge was given to them; that is, [I saw] the souls of those who had been decapitated because of their testimony about Jesus and because of the word of God; namely, the very ones who did not worship the beast nor his image and did not receive his mark on their forehead and on their hand. They both came to life and ruled with Christ for a thousand years.”

Rev 20:5, “(The rest of the dead [unbelievers] did not come to life until the thousand years was completed.) This [is] the first resurrection.”

Rev 20:6, “Happy and holy [is] he who has a part in the first resurrection; over these the second death does not have authority, but they shall be priests of God and of Christ. Furthermore they shall rule with Him for a thousand years.”

Rev 20:7, “And then when the thousand years shall be completed, Satan shall be released from his prison.”

Rev 20:8, “And he will go out to deceive the nations, the ones in the four corners of the earth, Gog and Magog, to gather them for battle, whose number [is] as the sand of the sea.”

Rev 20:9, “And then they came up over the breadth of the earth. And they surrounded the military camp of the saints and the Beloved City [Jerusalem]. And then fire came down from heaven and destroyed them.”

Rev 20:10, “And then the devil, who deceived them, was thrown into the lake of fire and sulfur, where both the beast and the false-prophet [are]. And then they shall be tortured day and night forever and ever.”

Rev 20:11, “And then I saw a great white throne and the One sitting on it, from Whose presence the earth and heaven vanished. Consequently, no inhabitable place was found for them.”

Rev 20:12, “And then I saw the dead, the great and the insignificant, standing before the throne. And then books were opened. And then another book was opened, which is [the book] of life. And then the dead were judged on the basis of the things which had been written in the books according to their works.”

Rev 20:13, “And then the sea gave up the dead which [were] in it; also death and Hades gave up the dead which [were] in them. And then they were judged, each one, on the basis of their works.”

Rev 20:14, “And then death and Hades were thrown into the lake of fire. This is the second death, the lake of fire.”

Rev 20:15, “And if anyone was not found having been written in the book of life, he was thrown into the lake of fire.”

Chapter Twenty-One

Rev 21:1, “And then I saw a new heaven and a new earth. For the first heaven and the first earth passed away; and the sea does not exist any longer.”

Rev 21:2, “And then I saw the holy city, New Jerusalem, descending out of heaven from God, having been prepared as a bride having been made beautiful for her husband.”

Rev 21:3, “And then I heard a great voice from the throne, saying, ‘Behold, the tabernacle of God [is] with mankind, and He will tabernacle with them, and they shall be His peoples. In fact, God Himself shall be with them,”

Rev 21:4, “and He shall wipe away every tear from their eyes; furthermore, death shall no longer exist; neither grief, nor crying, nor pain shall exist any longer; because the previous things have passed away.”

Rev 21:5, “And then the One sitting on the throne said, ‘Behold, I am making all things new’. And then He says, ‘Write, because these doctrines are trustworthy and true’.”

Rev 21:6, “And then He said to me, ‘They [human history and the angelic conflict] are done. I am the Alpha and the Omega, the beginning and the end. I will give without cost to him who thirsts from the spring of the water of life.”

Rev 21:7, “The winner shall inherit these things. Furthermore I will be his God and he will be My son.”

Rev 21:8, “But with reference to the cowardly, the unbelievers, the polytheists, the murderers, the sexually immoral, the sorcerers, the idolaters, and all [pathological] liars, their part [will be] in the lake which burns with fire and sulfur, which is the second death’.”

Rev 21:9, “And then one of the seven angels of those who have the seven bowls which were full of the seven last plagues came, and he spoke with me, saying, ‘Come, I will show you the bride, the wife of the Lamb’.”

Rev 21:10, “And then he carried me away under the influence of the Spirit to a great and high mountain, and he showed me the holy city, Jerusalem, coming down out of heaven from God,”

Rev 21:11, “having the glory of God (Her splendor [was] like a very precious gemstone, like a gemstone of crystal-clear diamond.),”

Rev 21:12, “having a great and high wall, having twelve gates, and at the gates twelve angels; furthermore names were inscribed, which are [the names] of the twelve tribes of the sons of Israel.”

Rev 21:13, “On the east [there were] three gates and on the north three gates and on the south three gates and on the west three gates.”

Rev 21:14, “And the wall of the city had twelve foundation stones, and on them [were] the twelve names of the twelve apostles of the Lamb.”

Rev 21:15, “Furthermore, the one who spoke with me had a gold measuring rod, in order to measure the city; that is, its gates and its wall.”

Rev 21:16, “And the city is laid out as a square, and its length [is] as long as the width. And then he measured the city with the rod for twelve thousand stades [=fifteen hundred miles]; its length and width and height are equal.”

Rev 21:17, “And then he measured its wall, one hundred and forty four cubits [seventy-two yards] according to human measurement, which the angel was using.”

Rev 21:18, “Now the material of its wall [was] diamond and the city [was] pure gold, like clear crystal.”

Rev 21:19, “The foundation stones of the city wall were adorned with every precious stone. The first foundation stone [was] jasper; the second, sapphire; the third, chalcedony; the fourth, emerald;”

Rev 21:20, “the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst.”

Rev 21:21, “Furthermore the twelve gates [were] twelve pearls. Every single one of the gates was from a single pearl. In addition the street of the city [was] pure gold, like transparent glass.”

Rev 21:22, “Furthermore I did not see a temple in it; for the Lord God Almighty and the Lamb are its temple.”

Rev 21:23, “Furthermore the city has no need of the sun or of the moon to shine on it, for the glory of God has illumined it, and its lamp [is] the Lamb.”

Rev 21:24, “In addition the peoples [believers] will walk by its light. Furthermore the kings of the earth will bring their glory into it,”

Rev 21:25, “(and its gates will never be shut during the day, for night will not exist there);”

Rev 21:26, “that is, they [the kings of the earth] will bring the glory and the honor of the nations into it.”

Rev 21:27, “In fact every impure thing; that is, he who practices abomination and lying, will never enter into it, but only those who are written in the Lamb’s book of life.”

Chapter Twenty-Two

Rev 22:1, “And then he showed me the river containing the water of life, clear as crystal, coming from the throne of God and the Lamb,”

Rev 22:2, “In the middle of its street and on either side of the river [was] the tree of life, producing twelve fruits, yielding its fruit every month. Furthermore, the leaves of the tree [are] for the healing of the nations.”

Rev 22:3, “And there shall no longer be anything under a curse. Furthermore, the throne of God and of the Lamb shall be in it, and His servants shall serve Him;”

Rev 22:4, “they shall both see His face, and His name shall be on their foreheads.”

Rev 22:5, “And there will no longer be night; furthermore they do not have need of the light of a lamp and the light produced by the sun, because the Lord God will shine on them; and they will reign forever and ever.”

Rev 22:6, “And then he [the angel] said to me, ‘These words [are] faithful and true;’ and ‘The Lord, the God of the spirits of the prophets, has sent His angel to make known to His servants the things which must soon take place.’”

Rev 22:7, “‘Pay attention, I am coming soon. Happy is the one who pays attention to and observes the prophetic doctrines of this book.’”

Rev 22:8, “And I, John, [am] the one who heard and saw these things. And then when I heard and saw, I fell down to worship at the feet of the angel who made known these things to me.”

Rev 22:9, “And then he said to me, ‘Don’t do that! I am a fellow-servant with you and your brethren, the prophets, and with those who observe the doctrines of this book. Worship God.’”

Rev 22:10, “And then he said me, ‘Do not seal up the doctrines of the prophecy of this book, because the time is near.”

Rev 22:11, “The one who does wrong must be permitted to still do wrong; and the defiled person must be permitted to still be defiled. In addition the righteous person must still produce righteousness; and the holy person must still be sanctified.’”

Rev 22:12, “‘Behold, I am coming soon; and My reward [is] with Me to reward each person according to his work.”

Rev 22:13, “I am the Alpha and the Omega, the First and the Last, the Beginning and the End.”

Rev 22:14, “Happy [are] those who wash their robes, in order that they may have their right to the tree of life and by the gates may enter into the city.”

Rev 22:15, “Outside [will be] the dogs [unbelievers]; that is, the sorcerers [drug abusers] and fornicators and murderers and idolaters and all who love and practice lying.”

Rev 22:16, “I, Jesus, have sent My angel to declare these things to you for the benefit of the churches. I am the root and the descendant of David, the Bright Morning Star.’”

Rev 22:17, “Both the Spirit and the bride say, ‘Come’. And then the one who hears must think, ‘come’. And so, the one who is thirsty must come; the one who desires must receive the water of life as a gift.”

Rev 22:18, “I testify to everyone who hears the doctrines of the prophecy of this book: if anyone adds to them, God will add to him the plagues which have been written in this book;”

Rev 22:19, “and if anyone takes away from the doctrines of the book of this prophecy, God will take away his share from the tree of life and from the holy city, the things which stand written in this book.”

Rev 22:20, “He who testifies about these things says, ‘Yes, I am coming soon.’ I believe it. Come Lord Jesus.”

Rev 22:21, “The grace of the Lord Jesus [is] with all.”